



**MAR
AAS**

MID-ATLANTIC REGION
ASSOCIATION FOR ASIAN STUDIES, INC.

MAR/AAS Newsletter

PRESIDENTIAL LETTER

Dear MAR/AAS Members and Colleagues,

We will be celebrating the 40th anniversary of our Mid-Atlantic Region/Association for Asian Studies at the annual meeting, October 21-23, 2011, at Princeton University. Our theme for the annual conference is "**Human Rights and Social Justice in Asia.**" I would like, on behalf of MAR/AAS, to invite you all to attend the conference and to present your research. While all of us, as Asianists, are interested in human rights and social justice in Asia, we are also now more focused internationally on issues of freedom of expression and assembly" social, cultural, political, religious and economic rights; equal distribution of national wealth and power; gender equality and the persistent problem of human trafficking, especially of children, young men and women; the power of literature and art to effect change and the power of the internet and new technology to foster or to stifle legitimate dissent. While we hope to encourage papers on these and related topics, we also, as always, welcome scholarship on other issues related to Asia.

You may submit individual papers or full panels on the forms located on our website:
<http://www.ucis.pitt.edu/asc/maraas/> . You may also e-mail or post your proposals to either of our Program Co-Chairs:

Dr. Charles Desnoyers
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To ensure full consideration and a place on the conference schedule, please submit your proposal no later than May 17, 2011.

MAR/AAS dues are \$20 (\$10 for graduate students); conference participants must be dues paying members. Teaching Asia Workshop participants and Princeton undergraduates may attend the conference free. Some travel assistance is available on a competitive basis for graduate students and international scholars. Those who wish to be considered for travel assistance must indicate this on their paper proposals.
<http://www.ucis.pitt.edu/asc/maraas/> . (continued page 2)

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PRESIDENT . . . (cont'd from p.1)

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AWARDS and PRIZES 2010

DR. ALEX HUANG WINS TWO BOOK AWARDS!

Congratulations to MARAAS advisory board member and 2010 conference manager Alex Huang for receiving two book awards! *Chinese Shakespeares: Two Centuries of Cultural Exchange* was published by Columbia University Press and was ranked # 8 on Amazon.com's bestselling list for "adaptations." It received the Modern Language Association of America's (MLA) Aldo and Jeanne Scaglione Prize, which was awarded in Los Angeles on January 7, 2011, and an honorable mention of the Joe A. Callaway Prize for the Best Book on Drama and Literature.

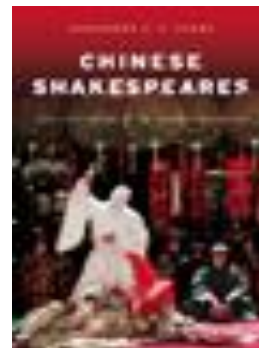
The MLA Scaglione award committee's citation for Huang's book reads:

Alexander C. Y. Huang's *Chinese Shakespeares: Two Centuries of Cultural Exchange* maps new territory for the most promising project in comparative literature today. Huang's object is the movement of cultural forms across geographical space, but he regards such movement not as mere diffusion or even as exchange. Instead he examines the way movement across geographical and geopolitical fault lines reaches into cultural forms and changes their meanings from the inside, often revealing possibilities that had lain dormant, unnoticed, or submerged in the texts' cultures of origin. Remarkable not only for its sophistication but also for its scholarly depth, *Chinese Shakespeares* is a landmark in the renewal of comparative literature as a discipline.

Alexander C. Y. Huang is an associate professor of comparative literature at Pennsylvania State University; a research affiliate in literature at the Massachusetts Institute of Technology; and the vice president of the Association for Asian Performance.

The MLA, the largest and one of the oldest American learned societies in the humanities (est. 1883), promotes the advancement of literary and linguistic studies. The 30,000 members of the association come from all fifty states and the District of Columbia, as well as from Canada, Latin America, Europe, Asia, and Africa. Approximately 9,500 members of the MLA and its allied and affiliate organizations attend

the association's annual convention. The MLA is a constituent of the American Council of Learned Societies and the International Federation for Modern Languages and Literature.



BEST GRADUATE STUDENT PAPERS 2009, 2010 at AAS ANNUAL CONFERENCES

Sponsored by the Council of Conferences (COC)



Mr. Nandor Forgach and Dr. Shigeru Osuka, COC Representative from MAR/AAS 2009-2012, at AAS 2010 in Philadelphia

MAR/AAS is pleased to announce Mr. Nandor Forgach (Seton Hall University) who was selected as a best graduate student paper in 2009 and awarded a complementary AAS annual membership in 2010. He presented his research paper on "Japan's Population Decline and Its Implications for Japanese Society" at 2010 AAS Annual Conference in Philadelphia on Sunday, March 28, 2010. Photo: Nandor Forgach (Left), Shigeru Osuka, COC Representative from MAR/AAS 2009-2012 (Right). Currently, Nandor Forgach is employed by the U.S. Department of State.

MAR/AAS is also pleased to announce Ms. Emily Price (University of Maryland) was selected the best graduate student paper in 2010. She is going to read her paper on "Learning to Stand Tall: Rural Japanese Women and Agricultural Extension Services during the Occupation of Japan" at 2011 AAS Annual Conference in Honolulu, Hawaii on March 30-April 3.

Visit **MAR/AAS** at our website:
<http://www.ucis.pitt.edu/asc/maraas/>
Participate with MAR/AAS on Facebook

PLEASE SHARE YOUR WEB RESOURCES for TEACHING!
 Here's one from MAR/AAS Advisory Committee
 Member, DR. Alex Huang:

**Here is a web resource that's useful for teaching Asian visual
 and performance cultures and globalization:**

<http://web.mit.edu/shakespeare/asia/>

"Open-access video archive promoting cross-cultural understanding of Asia and America. Co-founded by Alex Huang and Peter Donaldson."

Call for Papers 2011
(DEADLINE: May 17, 2011)
40TH ANNUAL MID-ATLANTIC REGION
ASSOCIATION FOR ASIAN STUDIES
CONFERENCE
AT PRINCETON UNIVERSITY
◆ Human Rights and Social Justice in Asia ◆
October 22-October 23, 2011

Human Rights and Social Justice in Asia is the theme for the next MAR/AAS Conference, hosted by Princeton University. In addition to the theme, we encourage participants to think about regional integration, transnational linkages, and Asia's global impact. We welcome panels and papers from any scholarly field that substantively address topics related to the Asian region. We especially welcome papers on South and Southeast Asia.

To propose a panel or an individual paper, please complete the proposal forms at <http://maraas.org>. The deadline for consideration is Tuesday, May 17, 2011. Questions may be directed to the 2011

Program Co-Chairs:
 Dr. Charles Desnoyers, LaSalle University
 [desnoyer@lasalle.edu]
 Dr. A. Maria Toyoda, Villanova University
 [amaria.toyoda@villanova.edu]

or sent to midatlanticAAS@gmail.com

Paper acceptances and panel assignments will be completed by June 1, 2011.

In order to submit a proposal for the 2011 meeting, you should be a MAR/AAS member in good standing, or submit a membership application at <http://maraas.org>. Annual membership is \$20.00; student memberships are \$10.00.

The deadline for conference pre-registration for presenters will be July 1, 2011. **Pre-registration by this date is necessary if you wish your name to appear in the program.** The fees for pre-registration will be (\$50.00 for current members, \$60 for non-members, \$30 for current member students, and \$35 for non-member students). After the pre-registration deadline, the fees will increase by \$10.00. Your paid registration for the 2011 conference gives you the extra benefit of MAR/AAS membership for 2012. Information regarding where to submit registrations, travel and lodging, and conference events will be available at the MAR/AAS website: <http://www.maraas.org>.

The Conference Manager is Dr. David Leheny, East Asian Studies, Princeton University, [dleheny@princeton.edu]

We welcome participation from faculty, graduate students, independent scholars, and professionals, and especially encourage panels with innovative combinations of individuals and fields. In order to encourage faculty to bring students to observe panels, we will waive any registration fees for undergraduate students.

ATTENTION GRADUATE STUDENTS:

Give us the opportunity to get to know your work
And,
Get the opportunity to be selected as the "Best Graduate Student Paper"

Present your work at the
40th Annual Meeting of the Mid Atlantic Region of Asian Studies

"Human Rights and Social Justice in Asia"
October 21-23, 2011

To be held at Princeton University
\$500 Award granted to the best graduate student paper

2010 MARAAS CONFERENCE

PRESIDENTIAL ADDRESS

AAS President Dr. Sivaramakrishnan, Professor of Anthropology, Forestry, and Environmental Studies, and International & Area Studies at Yale University, provided the 2010 MAR/AAS conference keynote speech on Friday, October 22.. The abstract of this speech, a synthesis of his research on the importance of India's forests both ecologically and culturally follows:

FORESTS AND THE ENVIRONMENTAL HISTORY OF INDIA

Reflecting on some of the challenges and opportunities for writing the environmental history of India over the long duration, this presentation calls for collaborative and interdisciplinary reassessments of received analyses of environmental change in India in the last millenium. It explores how the definition and management of boundaries between wildness and civility in Indian society and the relation of ideas of nature to different aspects of social life – labour, aesthetics, politics, commerce, or agriculture – are connected in environmental history. Arguing for studies that are responsive to regionally varied processes of ecological and political change across pre-modern and modern periods, this essay creatively re-evaluates patterns and trends of deforestation, agrarian intensification, and rural livelihoods, in the context of shifting political regimes, trade, commerce and natural resource demands across India as Mughal and other successor states ceded ground to British expansion in the subcontinent. Admittedly written from the vantage point of forest history, the domain of environmental history in which the most robust body of scholarly debate exists in India, the review uses this rich literature to ask questions that newer and merging environmental histories of India, especially as they deal with questions of water, air, industry, and climate change, may find generative for their own development.

RENEW YOUR MEMBERSHIP!

BECOME A MEMBER!

JOIN OUR FACEBOOK COMMUNITY!

MARIE WANER PRIZE 2010



Chamille Lescott and family, 2010 conference at Pen nState

The 2010 Marie Wanek Prize for the best essay by high school student on a topic related to Asia was awarded to Chamille Lescott, a junior at the Sidwell Friends School in Washington, D.C. Chamille received her well deserved prize at the luncheon, Saturday, October 23, which she attended with her family. Ms. Lescott's essay follows.

The Development of Rationalism and Scientism in China from Traditional Cosmology and Metaphysics and Their Influence on Chinese Politics

Scientism, the belief that scientific reasoning could be applied to all aspects of human life, played a key role in the development of modern China. During the early 1900's, the May 4th Movement called for the destruction of traditional ideas and the modernization of China. As people tried to abandon traditional ideologies and cosmological beliefs they turned to science to provide new truths. Science was meant to be the savior of the Chinese people. Although scientism did not emerge in China until the 1900's; nevertheless, it had a profound effect on Chinese society as it challenged tradition and became a new ideology for the Chinese that helped spur Communist and Democratic movements.

Confucianism was the basis of Chinese ideology, and this impressive belief system was not challenged until the 1900's. Confucianism stressed the importance of relationships, and suggested that the relationship between a loyal subject and an emperor should mimic the relationship between a child and his father¹. Because of this idea, Confucianism played a role in politics and the development of a moral code that each individual could follow. These traditional ideas were preserved through Confucian literature,

¹ Tucker, Mary Evelyn. "Religious Dimensions of Confucianism: Cosmology and Cultivation." *Philosophy East and West* 48.1 (1998): 27., JSTOR, Sidwell Friends School, 25 Apr. 2010. <<http://www.jstor.org>>

such as the *Analecets*, the *Great Learning*, and the *Doctrine of the Mean*, that was passed down from generation to generation in the traditional family system².

Another quality of traditional Chinese thought was cosmology. Cosmology tries to explain humans' role in the universe³. Metaphysics and cosmology and a Confucian system of ethics were easily combined as people tried to create a comprehensive picture of the world and explain their own existence. Cosmology also gave a spiritual, religious dimension to Confucianism, and encouraged people to work towards reaching a higher moral standard to fulfill their role in the universe. This view of self cultivation was seen in other ideologies in China, such as Buddhism and Daoism⁴. However, all the ideologies shared an idea of improving the self to fit the molds of traditional society. Because of the metaphysical basis of Chinese thought, these ideas had no rational scientific basis, but were believed due to personal feelings and experience. However in the early 1900's a western view of cosmology based on scientific research came to China. These new ideas directly challenged Chinese cosmology, and the western educated Chinese scholars who promoted these ideas tried to change the Chinese world view.

After an anti-western Rebellion, the United States of America created the Boxer Rebellion Indemnity Scholarship Program which would allow western thought to permeate to Chinese society by educating the brightest young minds in China at American universities⁵. The first group of Boxer scholars was united by one goal: "The diffusion of the scientific spirit and knowledge for scientific growth and industrial prosperity" in the hope of turning China into a powerful modern nation⁶. They believed that for China to move forward as a new nation "Mr. Democracy" and "Mr. Science" needed to be introduced to the Chinese people⁷. Their use of the title, "Mr." to describe Science and Democracy truly highlights that these ideas were strangers to the Chinese people, and because of this it was only expected that many people would be opposed to them. The Boxer Scholars believed that China lacked basic scientific learning that flourished in Western countries. In 1914 they created the Science Society, which planned to make scientific knowledge exoteric. Like many other 20th century revolutionaries they believed that literature reform was vital to change China, so the Science Society wrote the journal *Kexue* (*Science*). This journal gave the masses knowledge of scientific

achievements and showed that science provided a logical means to pursue truth⁸.

Kexue served as a means to glorify scientific ideas. A member of the Science Society, Jen Hung-chun wrote for the first issue of *Kexue*. "Science lies not in the material, but in the method... Once there is a method all things can be science". Jen's quote reveals a new appreciation for the scientific method. He focuses less on the technological advancements made and more on the rational mindset that scientific learning instills in the people. He praised the systematic scientific method arguing, "because [science] is systematic knowledge, it can have systematic development". This idea suggests that development or modernization can be better achieved through rational knowledge than cosmological conclusions. Starting with the first issue of *Kexue* scholars were promoting science as a superior method to modernize and free China from the bonds of tradition⁹.

Through *Kexue* the society was promoting science as an ideology. The editors said, "It is science, and only science, that will revive the forest of learning in China and provide the salvation of the masses!" This message from the Science Society seems to resemble the language of religious texts or sermons that promise salvation for all believers. Science was now meant to unify all the Chinese people under the one belief that science and rationalism were the most effective ideology. The articles in *Kexue* also started challenging traditional belief systems, by spreading logically derived evidence for natural phenomenon that directly contradicted traditional Chinese cosmology¹⁰. The Science Society was reshaping the Chinese world view; they were allowing the human purpose and identity to be redefined outside of Confucianism. Science was becoming a revolutionary ideology, and the Science Society was giving science a greater responsibility in China. They were promoting a scientific world. Scientism, the belief that the scientific method of researching the material world was equally applicable to social sciences and humanities, had emerged in China¹¹.

As a new ideology, scientism needed to provide a response to traditional ideas such as religion. In China, religion had always been a means to unify people. To many members of the Science Society, religion was a staple of the illogical, traditional belief system. Wu Chih-hui, a strong supporter of science and a fervent socialist, commented on religion. "When religion reigned supreme, morality and virtue were obstructed in their development by hideous practices and hence were not imparted in good measure to humanity"¹². Wu criticizes the ceremonial, cultural practices of religion, which he believes convolutes the more important message of morality. These practices and belief systems also lacked validity because they were not derived by reason. To

² Tucker, 38.

³ Tucker, 8.

⁴ Tucker, 9.

⁵ Wang, Zuoyue. "Saving China through Science: The Science Society of China, Scientific Nationalism, and Civil." *Osiris*, 2 ser. 17 (2002): 292. *JSTOR*. 11 Apr. 2010. <<http://www.jstor.org>>.

⁶ Kwok, D.W.Y. *Scientism in Chinese Thought, 1900-1950* (New Haven: Yale UP, 1965) 14.

⁷ Hua, Shiping. *Scientism and Humanism : Two cultures in Post-Mao China, (1978-1989)*. (Albany:1995) 143.

⁸ Wang, 302.

⁹ Kwok, 123.

¹⁰ Wang, 302.

¹¹ Hua, 17.

¹² Kwok, 45.

society members, religion and superstition were merely reinforcing the foolish, archaic belief system of an ignorant population. It seemed that in order to move forward the Science Society would have to change the fundamental beliefs of the Chinese people that had existed for centuries.

In the 1920's society members began working to synthesize a new philosophy of life based on scientific logic rather than metaphysics. This resulted in a debate between science and metaphysics, tradition and modernity. Chang Chun-Mai was a professor of philosophy, who studied in Japan and greatly supported the traditional Chinese philosophy of life. In his argument he rejects the scientific method as a plausible way to analyze and structure a society. He argues that "human life is a living thing and cannot so easily be governed by formulate as can dead matter"¹³. Chang sees scientism as the oversimplification of human life by confining it to a logical method. Chang argues that life is subject to individual interpretation and human intuition. This provides Chang with an explanation for the many different religions and ideologies that have continued, for there is not simply one absolute truth¹⁴. Contrary to the traditional belief, the majority of society members believed that logic was far more powerful than intuition and found the reinforcement of traditional ideals to be detrimental for the progress of China.

A supporter of rationalism Ting Wen-chiang responded by saying "whatever cannot be studied and criticized by logic is not true knowledge"¹⁵. He believed in the omnipotence of science to explain all logical things and rejected all cosmological ideas that are empirically derived. Ting wrote, "metaphysics is a bewildered specter ... all of a sudden [it] has come to China ... with all of its banners and slogans to lure and fool the Chinese people ... metaphysics is an enemy of science"¹⁶. This quote suggests that metaphysics and superstitions about the universe are being spread through China the way propaganda is spread. Rather than forging their own ideas that can lead to more modern systems, people are inclined to follow the philosophies of others that are supported by traditional society. He also takes a nationalist position, for he believes metaphysics is coming from the Western world and poisoning Chinese thought, which was already heavily influenced by traditionalism. A Boxer Scholar Hu Shih, wrote that "individualism on the one hand teaches us ... to create a whole individual; on the other hand it teaches us ... to become independent ... and to fight against the evil forces in our society"¹⁷. Ting paints metaphysics as that evil force. Religion stifles this individuality

¹³ Chang Chun-Mai, "The Philosophy of Life," Rpt. in *Sources of Chinese Tradition Vol. 2*, ed. WM Theodore De Bary, Wing-Tsis Chan, and Chester Tan. (New York: Columbia UP, 1960) 173-174.

¹⁴ Chang, 174.

¹⁵ Ting Wen-chiang "Metaphysics and Science," Rpt. in *Sources of Chinese Tradition Vol. 2*, ed. WM Theodore De Bary, Wing-Tsis Chan, and Chester Tan. (New York: Columbia UP, 1960) 175-176.

¹⁶ Ting, 176.

¹⁷ Kwok, 106.

that can help improve society; religion and metaphysics are enemies of modernity. This debate between science and metaphysics encouraged another society member, Hu Shih, to create the scientific philosophy of life that explains the beliefs of this developing ideology.

Hu Shih, like many other society members, believed that science had not yet been properly introduced to the Chinese, and hoped that the new philosophy would help spread a new rational view of cosmology. This new philosophy of life explained the knowledge scientists had of the world that was gained through rational thought and investigation rather than cosmology. Primarily the scientific philosophy of life reminds all people of the infinite size of the universe, and that all things in the universe are subject to laws of change and movement. Later Hu Shih applies these laws to morality and ethics saying, "...morality and religion are subject to change, and that the causes of these changes can be discovered by science"¹⁸. By claiming that science has the ability to understand and investigate change, one of the constant, natural laws that govern the universe, Hu Shih attempts to show that science can be applied to all of life.

The new scientific philosophy of life also rejected many religions ideas existing in China, for Hu Shih dismissed the existence of a benevolent ruler, due to the brutality of the natural world. He concludes the scientific philosophy of life by specifically attacking the idea of heaven. He writes of the fragility and mortality of the individual, but argues that "Mankind... does not die and is immortal, and should recognize that to live for the sake of the species and prosperity is religion of the highest kind... those religions that seek a future life in Heaven or the pure land, are selfish religions"¹⁹. In many ways this quote aims to create a powerful new system of ethics and religion for the Chinese people.

Although Science Society members support individualism, they seem to want the people of the world, especially the Chinese, to be interconnected in their pursuit of modernity. Just as Confucianism calls for people to act for the sake of the family, the science society is asking the Chinese people to act for the much larger unit of mankind. For centuries cosmology defined mankind's place in the world and his relationship to nature, now the scientific philosophy had rejected many of these relationships and the religious ideas of China. The Han Synthesis, which combined ideas of Daoism, Buddhism, and Confucianism, created an ideology that asked people "not to seek out selfish gain, but to rectify one's sense of duty; not to cherish thoughts of personal achievement, but to magnify the Way"²⁰. The scientific philosophy of life is asking for people to have a similar dedication to human nature, and abandon selfish ideologies that do not strengthen mankind as a whole. Although the science society is working to create a radically different modern

¹⁸ Hu Shih, "Science and the Philosophy of Life", Rpt. in *Sources of Chinese Tradition Vol. 2*, ed. WM Theodore De Bary, Wing-Tsis Chan, and Chester Tan. (New York: Columbia UP, 1960) 179-181.

¹⁹ Hu, 179.

²⁰ Tucker, 24.

China, they seem to integrate traces of Confucian thought into their new ideology in order to persuade the Chinese people of its legitimacy. Moreover, the science society had created a new ideology that could be used to unify the Chinese. Mao Zedong was the first to try and apply these new ideas in the form of Marxism with the hope of leading China to modernity and rationalism. However, his unwavering dedication to scientism and his own doctrine, Maoism, only stifled scientific advancement and prevented modernization.

In the late 1940's the Chinese Communist Party (CCP) was gaining strength, and they hoped to bring a new rational ideology called historical materialism to the forefront. The future leader of the CCP, Mao, was a firm follower of Marxist ideas and he considered science to be a key player in his plan for China. In 1937 Mao described dialectical materialism, which is central to Marxist ideology, as "rational knowledge that depends upon perceptive knowledge... but ... [this] does not lie in merely the understanding of the laws governing the objective world in order to explain it, but in using this knowledge ... to actively change the world." Mao's description of these Marxist ideas depends upon the power of logical reasoning in order to produce a basic truth. This idea also depends on science and investigation. Perceptive knowledge actually refers to the human power of observation, and Mao believes the scientific method must be applied to truly understand these laws of the universe²¹. Mao planned to apply this new rational philosophy in order to bring China closer to modernity and create what he called "a monolithic intellectual super system"²². With this goal that was fueled by scientism, communism took control of China.

Marxism, the application of scientific thought, seemed to be a logical and effective means to organize China and encourage growth and modernity; however, after the failures and ideological extremes of the Maoist revolution, many saw Marxism as the corruption of science²³. One man with this belief was Fang Lizhi, who was an astrophysicist and a former supporter of the Communist party. He was outraged by Mao's doctrine and tried to encourage students to oppose traditionalism and pursue academic achievements. His first grievance with Mao's rule was the stifling of academic freedom. When Fang and others called for more freedom in their research endeavors, their actions were deemed anti-revolutionary²⁴. Mao had once supported scientific advancement and the goal to create a modern China, but throughout the revolution he prevented the diffusion of scientific knowledge to the people and did not allow scientists to question the previously accepted scientific philosophy of life.

In the early 1970's it was discovered that the universe wasn't infinite, rather it is constantly expanding outward. This new discovery directly contradicted the scientific philosophy of life, which the CCP as the view of the universe. This philosophy explicitly stated that the world was infinite²⁵. Mao rejected this change in philosophy and by doing so he rejected scientific advancement. Fang Lizhi was angry that Mao would deny a discovery of this magnitude and return to the traditional method of spreading cosmology and metaphysics that was no longer accepted by science. Fang Lizhi said, "Being a science, Marxism ought to have regularity and characteristics of other sciences; science emphasizes practice, development, and innovation ... science does not recognize eternity, nor does it recognize absolute authority"²⁶. Fang believed that Marxism should encourage logical thought because of it was technically a science; however, in order to control China and enforce scientific ideas, Mao's views had become less logical and dynamic.

Mao controlled China because he focused on uniting all people around the goal of modernizing China. He united people under one ideology, Maoism, which accepted and encouraged the belief in the scientific philosophy of life. In order to keep control of the masses, this unifying ideology had to remain steadfast and constant. However, science is dynamic, and when changes in scientific reasoning and new discoveries questioned the validity of his ideology, Mao stifled the spread of these new ideas, and by doing so he prevented scientific growth. In other words scientism stopped the spread of science. Moreover, Mao was serving as a central figure that guides and controls the masses in a way that stopped individualism and original scientific reasoning. Fang questions Mao's authority when he claims that science cannot have an absolute ruler. To Fang, an absolute ruler was a symbol of traditionalism. He described Marxism as "a form of blind faith and ignorance"²⁷. In order to maintain control of society as a science based ideology, Marxism had to turn to the traditional idea of an omniscient ruler. Because of scientism, China was moving towards a more traditional, controlling system that hindered individualism and growth, rather than encouraging the creation of a modern culture.

Fang's ideas were based on the original view of science as a dynamic thought process for each individual that helps China progress; however, Fang also understood complex issues surrounding the use of science as an ideology and government system. In the late 1970's he said, "To say that in the future there will be a scientific society, a scientific culture, or a scientific civilization seems to paint an incomplete picture, because all civilizations are ultimately human"²⁸. Fang Lizhi realized that Mao's original hope for a scientific society was an irrational utopian view. From the Communist Revolution, he saw that science could not so

²¹ Kwok, 195-196

²² Kwok, 200.

²³ Buckley, Christopher, "Science as Politics and Politics as Science: Fang Lizhi and Chinese Intellectuals' Uncertain Road." *Australian Journal of Chinese Affairs*(1991):8.

²⁴ Buckley, 4.

²⁵ Buckley, 5.

²⁶ Buckley, 10.

²⁷ Buckley, 9.

²⁸ Buckley, 11.

easily be applied to human life, as many had thought previously, especially as an exoteric ideology that was controlled by an autocratic figure. Therefore Fang Lizhi turned to the students, the intellectuals, to call on what the Boxer scholars had once called the saviors of China, Mr. Science and Mr. Democracy.

According to Fang, the Communist party only brought China back to oppressive tradition, and because of this oppression Fang turned to the system of government that offered the most freedom, democracy. He argued that education led to democracy, and that the current educational system did not allow democracy to prosper. "What are universities produce are tools, not educated men. Our graduates cannot think for themselves. They are quite happy to be docile instruments of someone else's purpose". Fang saw China as a mass of complacent individuals, who were used to being controlled and manipulated under Communist rule. Now he believed better western education could create individuals, and he believed that "democracy flows from the individual". Fang thought that this new sense of individualism and academic freedom would liberate science from the constraints of doctrines and allow it to prosper and help society. He believed that science didn't need another controlling ideology to dictate how it would progress. Moreover, he saw the relationship between democracy and science as a symbiotic relationship that would allow China to modernize²⁹.

According to Fang, democracy would fuel scientific advancement and science would support democracy, thus allowing it become an effective ideology for the people. He said, "Democracy will have no protection until the entire scientific community is filled with its spirit... Only then can we modernize and only then can we have real democracy."³⁰ This relationship between the political ideology and the scientific community allowed both to advance and create a stronger Chinese political system that would be protected by the intellectuals. As intellectuals created scientific advancements, China would modernize, and others would support the political ideology that allowed this to occur. Science would still play a role in the politics without becoming both an ideology and political system. This separates democracy from Marxism, and explains why Communism, applied science, failed to modernize China, the freedom of democracy allows science and modernity to prosper.

Scientism, in the form of Marxism, failed to encourage rational thought, because it needed the stringent acceptance of certain tenants to become an ideology that could inspire and control the people. However, a dynamic society is necessary for scientific advancement and discovery. During the Communism regime, scientism killed science, for science could not assume the role of both a political philosophy and an ideology for the masses. Democracy, on the other hand, allowed individual freedom which created an environment for science to prosper. The people in a democracy are united by a basic ideology that stresses

freedom and individual rights, and from freedom spurs individual thought that could allow China to modernize. Contrary to Mao's ideas, Fang does not see science as something for all the people, rather he believes intellectuals should use science to scrutinize Chinese society in order to improve it. "Scientists must express their feelings about all aspects of society, especially when unreasonable, wrong or evil things emerge."³¹ Democracy gave scientists intellectual freedom and did not enforce a strict doctrine and stifle the intellectual growth that is necessary for modernization.

Starting in the early 1900's science was introduced as a force that would save China from traditional, metaphysical thinking that had dominated Chinese thought for centuries. This glorified view of science turned it into an ideology that was used to unify the people a new government system, Communism. However, the Communist Revolution only brought China back to traditionalism, with an absolute rule and a lack of individual and intellectual freedoms. This revolution failed and also showed the distinct flaws in scientism. Scientific reasoning might be a logical law to organize society but in practice is failed to allow China to grow and prosper. However, scientism had a lasting impact on China, for after the failures of the Communist Revolution it spurred a wave of democracy which created a new Chinese society that allowed people to pursue personal growth and success. This led to present day China, a nation that is constantly growing and modernizing as it becomes one of the most powerful nations in the world. This change in China's trajectory might not of been possible without scientism, which challenged Chinese tradition and latter encourage modernity.

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²⁹ Schell, 220 – 221.

³⁰ Schell, 221.

³¹ Schell, 127.

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