

HI 496 Ideology and Conflict in World History

Professor Richardson

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Office Hours By Appointment

Course Outline

This course explores the relationship between certain intellectual and cultural formations in the “western world” and certain intellectual and cultural formations in the other areas of the world that appear to be similar. These apparent similarities have given rise to the idea that they are or were the result of western influence, or, to put it another way, that they originated with the “impact” of “western ideas” on “indigenous” cultural and intellectual experiences. In this course we will examine this view critically using the case of the Japanese encounter with the “West.” We will be asking if, how, and to what extent, Japanese cultural intellectual formations were the result of “western” influences on Japanese. This task first entails developing a *notion* of what “western” ideas were before exploring how and if and to what extent they “impacted” or “influenced” Japanese. So, to begin with, we will be studying “western” basically European “ideas”. This initial investigation will focus on European ideas about the “self” from roughly the 16th century concentrating on a group of “seminal” thinkers. We will then look at what has been called the Japanese “response” to the west.

Course Requirements

This course will be conducted as a seminar in which the main requirement is that you read all of the required texts and come to class prepared to engage in vigorous discussion of them. In addition, each of you will make a ten to fifteen minute oral presentation on one of the required texts during the course of the semester. In addition, you will each be required to develop a character based on research into the intellectual and cultural formations we will study. Your character development will be directed to illustrating the relationship between

ideas and individuals. I will describe what this means in detail in class. Your character must be a person from Asia, Africa, or the Middle East and you will be trying to instantiate in your character development your understanding of how “western” ideas did or did not affect your character and in either case how and why those ideas did or did not affect them. Your character must be a fictive creation not an actual historical figure. Over the course of the semester we will bring our characters into interaction in a manner that “stages” or dramatizes the historical issues we are addressing. One purpose of this exercise is to uncover the extent to which all history is a dramatic or fictive presentation and the degree to which emotions are essential to understanding. I will elaborate the meaning of this last sentence in class. Each of you will produce a ten to fifteen page paper summarizing the research on which your character development was based. You will also produce either an actual extensive and in depth description and analysis of the character or render your character in the form of dramatic or fictional prose. In either case you may include other characters in interaction with your main character in order to bring out salient points. For example, if you chose a Japanese woman of the 19th century you might develop her character in interaction with other characters from her time period such as a temple priest or a merchant. Or you might illustrate your character through a story that allows the character to unfold in a narrative. The entire project will be discussed extensively in class and I will shortly provide you with a written description of what we will be about in constructing a dramatic performance. Each of you will also make a ten to fifteen minute oral presentation of your character to the class. Your grade will be calculated as follows:

Class Participation, including your oral presentations 50%

Character Research Report 25%

Character description or dramatic or fictional rendering 25%

Required Texts

The following texts are required for this course:

Martin Heidegger, Basic Writings.

Jerrold Seigel, The Idea of the Self.

Immanuel Kant, Prolegomena to Any Future Metaphysics.

Immanuel Kant, Ground Work of the Metaphysics of Morals.

Friedrich Nietzsche, Thus Spoke Zarathustra.

Soren Kierkegaard, The Concept of Anxiety.

Harry Harootunian, Things Seen and Unseen.

Nakae Chomin, A Discourse By Three Drunkards On Government.

Gerald Figal, Civilization and Monsters.

Tetsuo Najita, Japan, The Intellectual Foundations of Modern Japanese Politics.

Jason Josephson, The Invention of Religion in Japan.

Eiichi Kiyooka, translator, The Autobiography of Fukuzawa Yukichi.

Bob Tadashi Wakabayashi, Modern Japanese Thought.

Bob Tadashi Wakabayashi, Anti-Foreignism and Western Learning in Early Modern Japan, The New Theses of 1825.

Course Outline

Session One: Orientation.

Session Two: A Western Way of Being (?)

Reading: Heidegger "The Essence of Truth" in Basic Writings.

Session Two: The Work of Art:

Reading: Heidegger "The Origin of the Work of Art" in Basic Writings.

Session Three: The Subject:

Reading: Seigel, The Idea of the Self, chapters 1, 2, 3, 5.

Session Four: The Autonomous Mind:

Reading: Kant, Prolegomena to Any Future Metaphysics.

Session Five: Autonomy:

Reading: Kant, Ground Work of the Metaphysics of Morals.

Session Six: The Terror of Possibility:

Reading: Kierkegaard, The Concept of Anxiety.

Session Seven: Transcending the Abyss:

Nietzsche, Thus Spoke Zarathustra.

Session Eight: Japan: Defending the Old Regime:

Reading: Wakabayashi, Anti-Foreignism and Western Learning in Early Modern Japan, The New Theses of 1825.

Session Nine: Japanese Transformations:

Reading: Najita, Japan, The Intellectual Foundations of Modern Japanese Politics.

Session Ten: Creating a New Unseen World:

Reading: Josephson, The Invention of Religion in Japan.

Session Eleven: A Modernizing Man:

Reading: Fukuzawa, The Autobiography of Fukuzawa Yukichi.

Session Twelve: "New Ideas":

Reading: Wakabayashi, Modern Japanese Thought, chapters 1, 2, and 3.

Session Thirteen: Westernization Pro and Con:

Reading: Chomin, A Discourse By Three Drunkards On Government.

Session Fourteen: Closing the Other World:

Reading: Gerald Figal, Civilization and Monsters.

