|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **About you** | **[Salutation]** | Fuyubi | [Middle name] | Nakamura |
| [Enter your biography] | | | |
| [Enter the institution with which you are affiliated] | | | |

|  |
| --- |
| **Your article** |
| Calligraphy in Japan |
| sho (書), shodō (書道), shosha (書写) or shūji (習字) |
| Calligraphy holds an ambiguous and complicated status as art in modern Japan. Practiced by high society members and Buddhist monks, calligraphy gained public popularity during the Edo period (1603–1868). During the Taisho period (1912–1926), calligraphers participated in international and public exhibitions, which led to the establishment of an independent role for professional calligraphers. |
| Known as *sho* (書), *shodō* (書道), *shosha* (書写) or *shūji* (習字) in the twenty-first century, calligraphy holds an ambiguous and complicated status as art in modern Japan. Practiced by high society members and Buddhist monks in earlier periods, calligraphy gained public popularity during the Edo period (1603–1868). However, calligraphy’s status became contentious during the Meiji period (1868-1912), with the introduction of European concepts of art and the emphasis on calligraphy’s practical skill in the newly structured education system. New expressions in calligraphy emerged, not only because of European influences, but also due to the discovery of Chinese calligraphy classics from the Six Dynasties period (third to sixth centuries). During the Taisho period (1912–1926), calligraphers participated in international and public exhibitions, which led to the establishment of an independent role for professional calligraphers in the Shōwa period (1926–1989). The passing of a style from master to disciple became common among calligraphers. While calligraphy remains a social practice as much as an artistic one, *geijutsu-sho*, or artistic calligraphy, was established in the early twentieth century.  The dominantstrand of Japanese-style calligraphy (*oie-ryū* or *son’en-ryū*) taught in private schools for commoners (*terakoya*) contributed to increased literacy during the Edo period. However, three calligraphers during the late Edo period - Maki Ryōko (1777–1843), Ichikawa Beian (1779–1858) and Nukina Sūō (1778–1863) - promoted Chinese style calligraphy (*karayō*) and influenced the direction of the Meiji period calligraphers. Chinese calligrapher and geographer Yang Shoujing (1839–1915) came to Japan in 1880 with a Chinese envoy and introduced early Chinese classics, mainly from the Six Dynasties period. Known as *rikuchō shodō*, this style was eagerly studied, notably by three calligraphers and elite intellectuals: Iwaya Ichiroku (1834–1905), Kusakabe Meikaku (1838–1922), and Matsuda Sekka (1823–1881). Nakabayashi Gochiku (1827–1913)—who studied calligraphy and ink painting in China—and politician Soejima Taneomi (1828–1905) produced an innovative style of calligraphy influenced by *rikuchō shodō*. Their calligraphy can be seen as a precursor to post-Second World War avant-garde calligraphy because of the creative forms of written characters.  The inclusion of calligraphy in the art section of the Domestic Industrial Exposition of 1881 prompted influential critic Okakura Kakuzō (1863–1913) and artist Koyama Shōtarō (1857–1916) to debate whether calligraphy constituted a fine art. Hidai Tenrai (1872–1939), who was aware of Western art, attempted to establish *geijutsu-sho* (as opposed to *jitsuyō-sho)* to expand the horizon of calligraphic expression. Tenrai’s disciples became key figures in establishing contemporary calligraphy (*gendai-sho)*. His first disciple, Ueda Sōkyū (1899–1968), established the Calligraphic Art Association(*Shodō geijutsu sha*) in 1933. Its members included other disciples of Tenrai, such as Uno Sesson (1912–1995), Ōsawa Gakyū (1890–1953), Kaneko Ōtei (1906–2001), Teshima Yūkei (1901–1987), and Hidai Nankoku (1912–1999). |
| Further reading:  (Ishikawa)  (Nagoya) |