

Beasley Readings:

- Early formation of Japanese society:
 - Migration from Korea and China
 - Jomon (prehistoric Japan known for its pottery) and Yayoi cultures (wet-rice agriculture and technological advancements in metallurgy and weaving)
 - Shinto cult worship begins
- Yamato State: (Kofun Period) (3rd-6th century)
 - Eventual ruling imperial family; constructed large burial mounds (kofun) signifying the rise of powerful leaders
 - China and Korea influences: writing, government structure, and Buddhism came from China and Korea
 - Consolidation of power: used Chinese-style governance models to expand Yamato authority
 - Initially divided on Buddhism; Soga clan supported it but other clans like Mononobe and Nakatomi resisted it, seeing it as a threat to kami worship
- Buddhism and Chinese Influence
 - Buddhism has a religious and political impact in Japan
 - Construction of temples and Buddha statues became a symbol for wealth and power
 - Fusion of Shinto, Buddhist, and Confucian ideals
 - Taika Reforms: Attempt to further centralize power modeled after Chinese imperial system (Tang Dynasty); land redistribution and the creation of a more structured bureaucracy, reducing local power
 - Abolished private land ownership in favor of public land
 - Ritsuryo system established centralized bureaucracy, tax system, and administrative divisions; formalized imperial court's authority over provinces
 - Confucianism: emphasis on hierarchical relationships, loyalty, governance through moral order, harmony (wa)
 - Chinese writing systems: many aristocrats used Chinese writing (men specifically) while women used Japanese writing and kana
- Asuka (538) and Nara (710) Periods:
 - Centralized government: during both periods, rulers worked to consolidate political power and create a state centered around imperial family; adopted Chinese administrative practices, creating a merit based bureaucracy with codified laws
 - Capital city in Nara: first permanent imperial city
 - Very organized layout with palace facing south
 - Aristocratic power and bureaucracy:
 - Even with attempts to centralize power, local aristocrats gained influence through connections with Imperial family; Fujiwara and other aristocratic clans gained power by marrying daughters into the imperial family
 - Prince Shotoku was pivotal for the formalization of Buddhism in Japan
 - Buddhism coexisted rather than compete with or replace Shintoism
 - Temples were constructed and monks were sent to China to study and bring back knowledge and texts (institutionalized Buddhism)
 - 17 Article Constitution (Asuka Period):
 - Confucian influences: harmony, righteousness, propriety, hierarchy (respect for authority), meritocracy (Mandate of Heaven)

- Buddhist Influences: harmony, non-violence, benevolence, detachment from materialism
- Shinto Influences: reverence to emperor (divine descendant), ritual purity, respect for natural order
- Sociopolitical Influences: centralize political authority under the emperor and consolidate the power of the Yamato state, efficient governance in transitioning from a clan-based to a bureaucratic state (maintain order, prevent corruption, ensure harmony)
- Significance: first written constitution, represents the influences at the time, a way to control the Court (not the public)
- Taika Reform Edicts
- Kojiki (Nara Period): Compilation of myths, legends, and historical accounts describing Japan's origin
 - Kami: the creation of the first deities such as Izanagi and Izanami who gave birth to the Japanese islands
 - Amaterasu (sun goddess and central deity of the Shinto religion): considered the ancestral deity of the Japanese imperial family
 - Three Sacred Treasures: The mirror (representing wisdom and truth), the sword (valor and courage), and the jewel (benevolence)
 - Susanoo (storm god): goes on a rampage and causes Amaterasu to go into hiding
 - First human rulers of Japan: Emperor Jimmu who is said to be a direct descendant of Amaterasu
 - Significance: Legitimized imperial authority, religious significance as one of the foundational texts of Shintoism, oldest extant written chronicle of Japan (offering insight into early cultural identity), served as a model for later chronicles like Nihon Shoki
- Nihon Shoki
 - Begins similarly to Kojiki with creation myths and the imperial lineage
 - Political events, military campaigns, and alliances during the Yamato period; diplomatic missions
 - Documents the adoption of Buddhism in Japan
 - References 17 article constitution
 - Significance: Legitimized the authority of the Yamato ruling family, written in Chinese - meant to be read in foreign courts to present Japan as a legitimate state
- The Lotus Sutra
 - Mahayana Buddhism
 - Emphasizes universal salvation and Buddha-nature inherent in all beings; enlightenment is accessible to every regardless of status or past actions
 - Upaya (skillful means): Buddha tailors his teachings to suit the capacities of different people
 - Ekayana: "One Vehicle" unifies all forms of Buddhism into one path to enlightenment
 - Parable of the Burning House and Parable of Lost Son
- Heian Period (794):

- Heian-kyo (Kyoto) becomes the new capital; court was the center of political power; emperor theoretically had supreme authority but aristocratic families controlled mostly everything
- Fujiwara Clan: dominant political force during the Heian period; served as regents (Sessho and Kampaku) acting as de facto rulers while emperors remained figureheads
- Eventual shifting of power to warrior class; emergence of samurai
- Cultural refinement: creation of kana and kanji; “rule of taste” where court revolved around literature, poetry, and artistic refinement
- Tale of Genji (Murasaki Shikibu)
 - Considered world’s first novel
 - Hikaru Genji (son of an emperor and concubine) demoted to commoner status
 - Handsome, talented, charming; novel focused on romantic relationships
 - Provides insight into the inner workings of Heian aristocracy, focusing on love, beauty, impermanence, and human desires
 - Significance: shows emphasis on refinement, etiquette, and aesthetic sensibility; psychological realism of inner thoughts; mono no aware (pathos of things/awareness of the impermanence of life)
- Pillow Book (Sei Shonagon)
 - Personal account of court life, written like a diary; daily routines, aesthetic values, social dynamics
 - Seasonal changes, clothing, personal appearance, mannerisms, speech, importance of poetry, letter writing, romantic relationships
 - Significance: firsthand account of the lives of aristocrats, specifically women; female intelligence, wit, and literary abilities were highly valued in court life
- The Rule of Taste
 - Court was not ruled through military might or efficiency but through a refined sense of aesthetic sensibility
 - “Objective taste”
 - Political decisions influenced by cultural accomplishments and alliances formed through refined tastes
 - Court life centered on maintaining elite, cultured society
- Kamakura Shogunate (1192)
 - Minamoto no Yoritomo: established the shogunate; formal beginning of samurai dominance; emperor remained in Kyoto, but power shifted to Kamakura with the samurai government
 - Dual governance: imperial court continued to manage cultural and ceremonial affairs, while shogunate controlled military and administrative matters; imperial court still had symbolic authority
 - Death of Minamoto no Yoritomo led to internal struggles between different factions of the warrior class; Hojo clan (regents for the shogunate) established dominance and ruled in the name of the shoguns
 - Samurai governance: samurai were less concerned about cultural refinement and more focused on military and legal matters
 - Juei Shikimoku: a legal code during the Kamakura period, emphasized resolving land disputes and ensuring vassal loyalty

- Buddhist Sects: new forms of Buddhism (Pure Land [Jodo] and Zen) gained popularity; they were popular because of their emphasis on personal salvation, discipline, and simplicity (especially Zen buddhism's self-discipline and meditation)
 - Shogunate supported these sects, and they in turn provided spiritual legitimacy to the warrior government
 - Temples and monasteries became large economic and political influencers
- Mongol Invasion
 - Mongol empire attempted to invade Japan after Korea was subjugated; Japan managed to repel them with the help of kamikaze typhoons destroying Mongol ships
 - Huge financial cost for the shogunate, creating discontent among the warrior class
- Fall of the Kamakura Shogunate:
 - Land based economy and the shoen system (which granted many tax exemptions) led to financial strain and difficulty for shogunate to pay its vassals
 - Increasing internal disputes as factions each wanted power; Hojo regency became more unpopular (especially after Mongol invasions)
 - Emperor Go-Daigo's Revolt: Kenmu Restoration meant to restore direct imperial rule, ended the Kamakura rule; only a brief restoration
 - One of Go-Daigo's allies, Ashikaga Takauji, turned against him and established a new military government, starting the Ashikaga shogunate
 - Nanboku-Cho period
- Account of My Hut: reflects on themes of impermanence and the transitory nature of life
 - Natural disasters and social upheavals led Kamo no Chomei to retreat to a simple hut in the mountains
 - Meditates on the fragility of human existence
 - Significance: Reflection of Impermanence (Buddhist pursuit of detachment); critique of Heian society; philosophical themes (solitude and futility of human ambition); showcases spread of Buddhism
- Nichiren: The Sun and The Lotus: supremacy of the Lotus Sutra; Buddhism as means for national salvation; Sun (illuminating truth) and Lotus (purity and spiritual awakening)
- Dogen: How to Practice Buddhism:
 - Zazen (seated meditation) is the purest expression of Buddhist practice
 - Enlightenment is in the present moment through meditation and mindful living
 - Dogen's rejection of dualistic separation between practice and enlightenment, life and death, or worldly and spiritual realms
 - Soto Zen: unity of all experiences as part of the path to enlightenment
- Ashikaga Shogunate (1336-1573)
 - Less centralized than the Kamakura shogunate, relying on the cooperation of regional lords (daimyo); rulers lacked the same degree of control over their provinces as their predecessors
 - Daimyo increasingly became autonomous, fragmenting power; shogunate had to balance the interests of the daimyo, being more influenced than authoritative
 - Nanboku-Cho Period (Period of the Northern and Southern Courts):
 - Civil war between the two courts (Northern based in Kyoto and backed by Ashikaga shogunate and Southern loyal to Emperor Go-Daigo)
 - Onin War

- Civil war from a succession dispute led to the start of the Sengoku (warring states) period
- Sengoku Period
 - Intense local power struggles between daimyo; central government became irrelevant as warlords built their own castles, armies, and alliances; heavy militarization of Japanese society, with samurai becoming the dominant military and political class
 - Daimyo consolidated control into castle towns, attracting merchants and artisans, and growing regional economies independent of the central government
 - Constant warfare meant peasants would be recruited into armies and new developments of agricultural techniques to support larger populations
 - Decline in influence of traditional court aristocracy, more about military
- Attempts at Unification
 - Oda Nobunaga
 - Began consolidating territory in central Japan
 - Used military innovations such as aggressive tactics and firearms
 - Captured Kyoto in 1568, ending the Ashikaga shogunate (shogun remained in place)
 - Was assassinated in 1582
 - Toyotomi Hideyoshi
 - General of Oda Nobunaga
 - Used both military force and diplomacy to bring Japan under his control
 - Implemented land surveys and reforms to strengthen central authority
 - Restricted the samurai class and disarmed peasants
 - Managed to unify Japan but had fragile authority, weakened his position after trying to invade Korea, draining resources and being unsuccessful
 - Lacked a strong successor
 - Tokugawa Shogunate
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 - Tokugawa Ieyasu became the dominant military leader after Hideyoshi's death (was an ally of Hideyoshi)
 - Defeated rival daimyo at the Battle of Sekigahara (1600), consolidating his power and completing Japan's unification
 - Ended the centuries of warfare during Sengoku period

I. General interpretive questions

1. Heian Japan's "rule of taste" spanned nearly four hundred years; the "aristocratic bureaucracy" emerged earlier and held sway for more than half a millennium. What balance of "interests"—for example, central vs. provincial, bureaucratic vs. aristocratic, public vs. private—explain this longevity? When and how did this system of rule fall— or how was it pushed—out of balance, and in whose favor?

Rule of Taste: refined aesthetic sensibilities and artistic accomplishments became defining traits of the aristocracy.

Central vs. Provincial:

- Central: central power in Kyoto, with control of government institutions, culture, and politics. Concerned with harmony, ritual order, and aristocratic cultural refinement
- Provincial: provinces had economic autonomy, provincial governors used local resources to accumulate wealth and influence
- Longevity relied on a tacit agreement where provincial leaders remain loyal to court while gaining wealth. Court maintained control without direct intervention, while provincial leaders could get power and money

Bureaucratic vs. Aristocratic:

- Bureaucratic: aristocratic bureaucracy dominated by elite families like Fujiwara, exercised political control. Appointments were lineage based instead of merit based - family lineages of power. Cultural refinement and political maneuvering within the court
- Aristocratic: true power was with aristocratic families monopolizing government positions and forming marriage alliances. Fujiwara married their daughters into the imperial family, exercising control through regency positions.
- Lower ranking officials relied on the favor of powerful aristocratic patrons. Mutual dependence (idk how)

Public vs. Private:

- Public: imperial government and bureaucratic structures were responsible for maintaining public order, managing land, and overseeing economic matters. However, as aristocrats got greedy, the role diminished
- Private: (shoen) powerful aristocratic families, Buddhist temples, and provincial warriors accumulated private estates (exempt of central taxation). Estates became centers of economic and military power. Court's authority weakened as private land grew
- Concentration of power and wealth in the hands of aristocrats and provincial warriors, reducing central government's ability to enforce authority - lead to long-term destabilization

Fall of Heian system:

- Provincial military power began to challenge court authority. Taira and Minamoto families started as enforcers for the court but gained private land and military
- Court relied on shoen system for income and had no direct control over provincial matters. Became more focused on internal court politics and cultural pursuits instead of governing
- Genpei War between Taira and Minamoto clans and Fujiwara; won by Minamoto no Yoritomo, establishing Kamakura shogunate and ending the Heian period

2. Aristocracy, shōen, warriors: each represents a distinct social development related (sometimes antagonistically) to the Taika Reform and the so-called Ritsuryō state. Define each of these terms in context and analyze their interrelationship.

Aristocracy: during the Heian Period, aristocrats were in the elite class and composed of noble families with power and influence at the imperial court (Fujiwara Clan); used marriage politics and other influencers to influence the imperial court for culture, politics, and social life; originally a centralized bureaucracy under the

Taika Reform, but they found ways to circumvent the centralization by using shoen states and marriage politics to avoid taxes and be able to govern themselves

Shoen states were private estates exempt from government control or taxation. They were created in response to the Taika Reform due to the inefficiency of the central imperial court, but eventually grew past just a simple alternative government and began to accumulate wealth and power on their own, undermining the central government

Samurai were initially retainers for the aristocratic families and provincial governors. However, as central government power weakened and the number and power of shoen states increased, the samurai created their own social class by ruling these Shoen states and consolidating their own land. Through this they gained power and influence and surpassed the central government in military power.

Although the Taika Reform and the Ritsuyo system were attempts at centralizing government, the aristocracy found ways to work around that by donating to religious institutions or getting imperial favor to make and rule their own shoen state. This allowed them to avoid taxation and regulation, thus growing in power and wealth. Aristocrats used shoen states to bypass centralized government, but eventually had to rely on samurai to rule and manage these states. While aristocrats tried to hold onto cultural and political influence, samurai focused on military and territorial control, eventually outclassing the aristocrats. Led to the Genpei War where the Minamoto Samurai clan overthrew the shogunate, starting the feudal warring states period. (Sengoku)

3. Why did aristocratic rule at Heian collapse in the 12th century? Why was it replaced by warrior rule—from Kamakura? In what ways was this a revolutionary change? In what ways did traditional elites, including the imperial house, aristocracy, and major religious institutions, remain important?

Initially in the Heian Period, the aristocrats were wealthy and powerful due to the workarounds that they used through the shoen states. However, due to their focus on cultural and political influence over military might, and thus their lack of enforcement for protecting and managing these states, they increasingly relied on the samurai class to fulfill that role for them.

4. How, when, and why did Japanese Buddhism become "popular"? How was it different from aristocratic Buddhism (and in what respects was it continuous)? What would a common person find appealing in Buddhist belief and practice? Which of our primary texts best exemplify this appeal?

Became popular among the common people during the Heian and the Kamakura period. Buddhism was originally a religion of the aristocracy used to legitimize imperial power and bring spiritual prestige to noble families

Pure Land Buddhism, Nichiren Buddhism, and Zen Buddhism during the Kamakura period made Buddhism accessible through simplified practices of chanting and faith-based salvation; rejection of complex philosophical doctrines

Japanese society was going through social and political turmoil with the rise of the samurai and widespread natural disasters; people wanted solace and an explanation for purpose and spiritual security and Buddhism offered salvation for all regardless of social status or education

Differences with Aristocratic Buddhism: Aristocratic Buddhism was tied to the imperial court and noble families and it emphasized esoteric rituals and scholarly study, complex doctrinal teachings accessible only to educated monks and aristocrats, and the construction of grand temples and state-sponsored rituals.

Common Buddhism was not taught by word-of-mouth and was more based on faith and chanting and meditation (chanting Nenbutsu or Lotus Sutra); direct paths to salvation and a focus on individual salvation; offering hope and spiritual relief for ordinary people who were suffering

Both forms used core Mahayana principles and the Bodhisattva ideal (helping beings reach enlightenment); temples and monasteries were still important but they changed their focus to personal devotion and community participation; buddhist festivals and rituals were important for all

Appeals to the Common people: simplicity and accessibility in the chanting practices and it brought certainty of Pure Land after death; agency in a time of social upheaval; social inclusivity and community due to all people being able to attain salvation; practical benefits of protection from disasters and healing from illness

The Lotus Sutra, central in Nichiren Buddhism, says that all beings can achieve salvation

Account of My Hut: Kamo no Chomei reflects on the impermanence of life and the need for spiritual salvation after witnessing social upheaval and natural disasters, personal reflections

Lamentations Over Heresy by Nichiren condemns other Buddhist sects as corrupt and emphasizes the validity of the Lotus Sutra, direct and accessible path to salvation

5. Based on your coursework to date, how would you characterize the notions of Historical Now #1 and Historical Now #2, and the relationship between them? In other words, how and why did Japan move from one to the other?

The Taika Reform by the Yamato court was an effort to centralize power and to draw upon Chinese influences in creating a system of government; Ritsuryo system which focused on land nationalization, central bureaucracy, and imperial authority. However, after some time, due to the creation of shoen states and the rise of the samurai class, aristocrats began accumulating more power and wealth, and the samurai class began to control the military and manage the state. This led to the decline in centralization of power and the rise of powerful samurai warlords, as the importance of aristocrats also declined due to their focus on cultural and political power vs the samurai's focus on military might.

The Kamakura Bakufu, with Minamoto no Yoritomo as the first shogunate, was the time of warring states (Sengoku Period) and the rise of samurai warlords. These samurai had initially served the aristocratic families, but by focusing on accumulating military and land, they were able to rise above the aristocrats. Real power rested with the daimyo warlords, but the imperial court still held symbolic significance (religious and cultural)

Relationship: from centralized to decentralized, aristocratic to military/samurai, Ritsuryo to shoen, result of the Genpei War

II. Text interpretations All of the following excerpts are taken from our primary source readings. Identify the source (including authorship where possible), date as closely as possible, and offer an interpretation that would make the passage comprehensible to an interested but uninformed reader

1. "Provincial authorities or local nobles are not permitted to levy exactions on the people. A country cannot have two sovereigns, nor the people two masters. The people of the whole country must have the sovereign as their only master. The officials who are given certain functions are all his subjects. Being subjects of the sovereign, these officials have no more right than others to levy exactions on the people."

Seventeen Article Constitution written in 604 CE by Prince Shotoku. This passage from the Constitution is emphasizing the power of the Emperor and the centralization of power. The emperor says that everyone under the Emperor is equally under him, and unless instructed to by him, they can't be the "second master" to the people. This reflects some Confucian principles of the hierarchy, however, it only mentions the relationship between people and emperor, and discounts the idea that everyone has their place.

2. "The flow of the river is ceaseless and its water is never the same. The bubbles that float in the pools, now vanishing, now forming, are not of long duration: so in the world are man and his dwellings. It might be imagined that the houses, great and small, which vie roof against proud roof in the capital remain unchanged from one generation to the next, but when we examine whether this is true, how few are the houses that were there of old. Some were burnt last year, and only since rebuilt; great houses have crumbled into hovels and those who dwell in them have fallen no less. The city is the same, the people are as numerous as ever, but of those I used to know, a bare one or two in twenty remain. They die in the morning, they are born in the evening, like foam on the water."

An Account of My Hut (1212 CE) by Kamo no Chomei: through the river metaphor, Chomei emphasizes the impermanence of life. Even the objects that are considered to be more permanent and long-lasting (such as the houses he mentions) are eventually and pretty quickly destroyed or replaced for another. Through this, he talks about unimportance of material objects

3. "I have never said the Name [of Amida] even once for the repose of my departed father and mother. For all living things have been my parents and brothers and sisters in the course of countless lives in many states of existence. Upon attaining Buddhahood in the next life, I must save every one of them. Were saying the Name indeed a good act in which a person strove through his own powers, then he might direct the merit thus gained toward saving his father and mother. But this not the case. If, however, he simply abandons such self-power and quickly attains enlightenment in the Pure Land, he will be able to save all beings with transcendent powers and compassionate means, whatever karmic suffering they may be sinking into in the six realms and four modes of birth, beginning with those with whom his life is deeply bound."

Tannisho (1280) Yuien: This passage highlights many aspects of True Pure Land Buddhism, where reaching salvation and enlightenment; rejection of self-power and trying to earn merit through self-effort; all beings as family; true salvation comes from Amida's other-power which comes through faith and reliance on Amida Buddha's vow; when you achieve rebirth in the Pure Land, you can achieve enlightenment and gain the ability to save others as well instead of focusing on acts of merit for specific people; reflects some of Bodhisattva ideal of helping others from suffering

4. “The thirteen members of the Kusunoki family and their sixty retainers aligned themselves in two rows in the six-bay reception hall. Reciting the nenbutsu ten times in unison, they cut their bellies as one. Masashige, occupying the seat of honor, turned to his brother Masasue. ‘Well now, it is said that one’s last thoughts in this life determine the goodness or evil of one’s next incarnation. Into which of the nine realms of existence would you like to be reborn?’ Laughing loudly, Masasue replied: ‘It is my wish to be reborn seven times into this same existence in order to destroy the enemies of the court!’ Masashige was greatly pleased. ‘Although it is deeply sinful, it is also my wish. Let us therefore be born again into this life to fulfill our cherished dream!’ Stabbing each other, the brothers fell down on the same pillow.”

Taiheiki (14th century) that recounts the events of the Nanboku-cho period; during the wars between the Northern and Southern Courts; focuses on the Kusunoki family (loyal to Go-Daigo and the Southern Court) This recounting explains the act of Sepuku and shows the loyalty of the Kusunoki to Emperor Go-Daigo, especially with the fact that they sacrificed the wellbeing of their reincarnated life by promising a sinful act Nenbutsu before seppuku is a Pure Land buddhist practice

III. Identifications

1. kofun (burial mounds)

- Symbols of more organized power and powerful leaders who deserved such mounds

2. True Pure Land (Buddhist sect)

- Started by Shinran, True Pure Land believes that nenbutsu and doing good deeds is not a means to enlightenment, and only pure true faith can get you to the Pure Land. It also believes that once you are in the Pure Land, you have the power to help others to get to where you are. However, he believes that self-effort and merit cannot help you reach enlightenment, but he also believes that anyone can achieve it regardless of moral or spiritual abilities. You must put your full faith into Amida’s other-power and vow. Nembutsu is an expression of gratitude but not for expressing faith

3. Shōtoku Taishi

- Wrote the 17 article constitution - the first written constitution in Japan, and combined influences of Confucianism and Buddhism into the document. Was a very avid believer of Buddhism and helped introduce it to Japan, he built and supported temples and placed it at the heart of the Constitution. He also had a close relationship with China, placed Japan and China on an equal relationship, created the name of Nihon, and sent official embassies to China to learn about their governance, culture, and Buddhism

4. nenbutsu (prayer to/invoation of Amida Buddha)

- Pure Land Buddhism believes that this is a necessary practice to show faith in Amida Buddha, and so they incant nenbutsu multiple times to show faith
- True Pure Land Buddhism sees this more as a expression of gratitude to Amida, but not any means to reach enlightnment

5. Fujiwara

- One of the most powerful clans during the Heian period serving as regents for the Court
- Used marriage alliances to grow their influence into the Court and among other clans, ensured that Fujiwara descendants were the mothers of future emperors
- Regents for both child and adult emperors, allowing them to rule in the name of the emperor
- Patrons of art, literature, and Buddhism, helped construct and fund numerous Buddhist temples

- With the rise of military clans and samurai, their power began to decline, and led to Genpei War
6. Nihon shoki (or Nihongi)
- Begins similarly to Kojiki with creation myths and the imperial lineage
 - Political events, military campaigns, and alliances during the Yamato period; diplomatic missions
 - Documents the adoption of Buddhism in Japan
 - References 17 article constitution
 - Significance: Legitimized the authority of the Yamato ruling family, written in Chinese - meant to be read in foreign courts to present Japan as a legitimate state
7. Go-Daigo and Kusunoki Masashige
- Led the Kenmu Restoration in trying to restore imperial rule from Kamakura Shogunate and overthrow the Kamakura shogunate
 - Briefly successful until they were betrayed by Ashikaga who became the first new shogun during the Ashikaga Period
8. uji (clan)
- Kinship-based clans and membership was determined by heredity
 - Each had their own kami that they worshiped
 - Political and military leaders in their respective regions before the centralized imperial state
 - Yamato uji was the most powerful clan which consolidated power over other clans and established themselves as the ruling family, becoming the imperial dynasty
9. mappō (Latter age of the Law)
- Mahayana Buddhism - final and most degenerate period in the cycle of the Buddha's teachings
 - Associated with increased suffering, social chaos, and inability to achieve enlightenment through traditional Buddhist practices
 - Decline of the Dharma
10. Jōmon-Yayoi transition
- Jomon was hunter-gatherer, pottery, and pit-dwelling, more egalitarian
 - Yayoi was rice agriculture, metallurgy (bronze and iron), more hierarchical structure, tombs and burial structures (elite class)
 - Transition: Korean and Chinese people migrated and introduced wet-rice agriculture (rice paddy) and metallurgy and new forms of pottery, cultural blending
11. Nara
- Heijō-kyō, First Japanese capital, layout modeled after Chinese capital of Chang'an (grid system, grand avenues, public buildings)
 - Large Buddhist temples centered it as a place of Buddhist learning and spiritual authority
 - Ritsuryō system
12. jiriki/tariki (self-power/other power)
- The ability to reach enlightenment on your own vs through trusting the Amida Buddha's "other power"
 - Jiriki: efforts, discipline, practice (Zen Buddhism)
13. shiki (income right)
- Division of right over land and the right to collect income from it
 - Was given as gifts to samurai, provincial officials, and managers
 - Income came from agricultural production, didn't necessarily live on the land or cultivate it, but they could collect a share of taxes or produce generated by the land
 - Shiki would be distributed from shōen estates

- Fragmentation of power
- When political power shifted to daimyos, eventually died down

14. Ōnin War

- Civil war that led to the start of the Sengoku Period
- Succession dispute after the death of an Ashikaga shogun between brother and those backing the newborn son
- Soon grew into a widespread war between daimyos centered around Kyoto
- Authority of the central shogunate collapsed during the 10 year war and daimyos became more independent
- Beginning of the Sengoku period

15. Mt. Hiei

- Tendai Buddhist monastery (Enryaku-ji monastery), which emphasized the Lotus Sutra; important religious center which produced many influential monks that founded their own Buddhist schools (Pure Land, True Pure Land, Nichiren, Dogen [Soto Zen/Zen Buddhism])
 - Tendai: Lotus sutra, incorporated various teachings
- Warrior monks who became militarily and politically powerful
- Conflict with Oda Nobunaga because they sided with Nobunaga's enemies

Other terms to know:

- Shoen
- Ritsuryo
- Sengoku Period
- Nichiren vs. Pure Land vs Zen
- Daimyo
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- Timeline:
 - Jomon
 - pit-dwellers
 - Yayoi
 - Metallurgy and wet-rice agriculture
 - Yamato State
 - Kofun and control over clans (uji)
 - Asuka
 - Introduction to Buddhism and Prince Shotoku
 - Nara
 - Centralized government (Ritsuryo), Kojiki, Nihongi, Lotus Sutra, first centralized capital city
 - Heian (Kyoto)
 - Rule of taste, cultural flourishing, aristocratic dominance, shoen states and samurai
 - Genpei War between two samurai clans (Taira and Minamoto)
 - Kamakura
 - Samurai rule (daimyos), popularization of Buddhism (Zen, Nichiren, Pure Land, True Pure Land), Go-Daigo's revolt and the Kenmu Restoration
 - Ashikaga
 - Nanboku-Cho

- Northern and Southern court war between Go-Daigo and Ashikaga
- Onin War
 - Civil war due to succession conflict between daimyos
- Sengoku
 - Warring states period of daimyos (regional warlords) with their own economies and castles and power, little focus on culture and imperial politics
- Tokugawa
 - Oda Nobunaga: first attempt at unification, uses military tactics and innovations (firearms) and his widespread influence to capture Kyoto and end Ashikaga Shogunate
 - Toyotomi Hideyoshi: Nobunaga's general who continued the unification, used diplomacy and military and regulation to control, weakened control after trying to invade Korea
 - Tokugawa Ieyasu: ally of Toyotomi Hideyoshi, managed to fully unify Japan, defeated rival daimyo in a war, ended the Sengoku Period

Post Midterm:

Beasley Readings:

- Tokugawa/Edo Period:
 - SPAM social hierarchy
 - Samurai: served daimyo and shogunate, only ones permitted to carry swords
 - Peasants: farmers who produced food and paid taxes, considered essential for national stability so respected
 - Artisans: craftspeople who produced goods ranked lower due to perceived lack of necessity for survival
 - Merchants: grew wealthy over time, but seen as profit-driven and not contributing directly to societal welfare
 - Centralized power and daimyo control
 - Daimyo were allowed to govern their own domains but were under strict regulations
 - Daimyo categories
 - Fudai: Loyal allies of Tokugawa who held smaller, strategically located domains
 - Tozama: Former rivals who were allowed to retain large but distant territories to keep them isolated from political power
 - Shinpan: Relatives of the Tokugawa family, given key posts and lands to reinforce control
 - Baku-han system (Shogunate-domain system)

- Allowed daimyo to control local governance within their domains, but ultimately had to be accountable to the shogunate
- Alternate attendance system (Sankin-kotai)
 - Required daimyo (mostly Fudai and cooperating Tozama) to spend every other year in Edo and maintain a residence there
 - Kept daimyo financially dependent on the shogunate due to travel and upkeep costs
 - Ensured shogunate could monitor them closely
 - Daimyo required to leave their families in Edo as hostages, securing loyalty and preventing rebellion
 - Many heirs grew up in Edo and no longer felt ties to their home domains
- Sakoku (Isolationist Policy)
 - Aimed to prevent foreign influence and maintain social stability
 - Limited contact with foreign nations and prohibited Japanese people from traveling abroad
 - Foreign trade restricted to specific ports, and only Dutch and Chinese traders allowed under strict supervision
 - Christianity was banned and converts were prosecuted
 - Daimyo which were allowed to have ships and ports were monitored to only be capable of domestic trade
- Economic control and land regulation
 - Shogunate maintained control over economic affairs and land through taxation based on rice production
 - Rice (koku) was the central measure of wealth and collected from peasants as tax
 - Koku was a direct measure of how many people a domain could support
 - Shogunate controlled key cities and strategic regions, ensuring economic and military power over daimyo
- Samurai Transition and Bureaucratic Roles
 - Samurai transitioned from purely military roles to more administrative and bureaucratic ones
 - Maintained domain affairs, worked in government offices, and enforced Tokugawa policies
 - Caused economic strain on samurai class
 - Samurai depended on stipends from rice production, but as the value of rice fluctuated and military advancement diminished, they started struggling financially
- Timeline:
- Establishment (1603)
 - Tokugawa Ieyasu established the government in Edo (Tokyo)
 - Beginnings of a centralized feudal system with the shogun as the supreme military rule
 - Emphasized Confucian values of hierarchy
- Sakoku Policy (1635)
 - Restricts foreign trade and travel
 - Desire to prevent foreign influence, especially Christianity, from disrupting Japanese social order

- Emphasized self-sufficiency and reinforced Japanese identity
- Internal development and cultural isolation
- Shimabara Rebellion (1637-1638)
 - Peasant and Christian-led uprising in Shimabara
 - In response to heavy taxation and religious persecution
 - Reinforced the shogunate's suspicion of Christianity, and leads to harsher restrictions on religious practice
- Kirishitan Monogatari (1639)
 - Portrays Christianity as a disruptive force introduced by Western missionaries
 - Emphasizes Christianity's incompatibility with Japanese traditions
 - Criticizes Christian rituals by misrepresenting or exaggerating them to mock it
 - Practices of baptism, worship of a singular God, and martyrdom depicted as foolish
 - Emphasizes Japanese values of loyalty and harmony
 - Christianity was seen as a threat to the Tokugawa system due to it prioritizing loyalty to God over loyalty to authority
 - Uses stories to convey anti-Christian messages
- Genroku Era and the Rise of Urban Culture (1688-1704)
 - Economic prosperity and cultural flourishing, especially in cities of Edo, Kyoto, and Osaka
 - Rise of the merchant class and the development of urban culture centered in kabuki theater, literature, and art (woodblock prints)
 - Shift in social dynamics where commoners gained economic influence and cultural expression despite lower social status
- Kyoho Reforms (1716-1745)
 - Series of economic and administrative reforms aimed at stabilizing the shogunate's finances
 - Attempt to strengthen feudal economy by encouraging frugality and agricultural production
 - Emphasizes Confucian values of simplicity and duty
- Kansei Reforms (1787-1793)
 - Matsudaira Sadanobu (under shogun Tokugawa Ienari) leads the Kansei Reforms
 - Focus on financial austerity, agricultural productivity, and moral regulation
 - Reasserts Confucian values of simplicity and moral integrity
 - Crackdown on unorthodox intellectual currents, controlling ideas and reinforcing social order
 - Trying to curb merchant influence
 - Response to inflation, especially in rice prices, undermining financial stability of the samurai
 - Limited success due to inability to address deeper structural issues
- Tenpo Famine and Social Unrest (1830s)
 - Severe famine caused widespread suffering among peasants, leading to food riots and uprisings such as the Oshio Heihachiro Rebellion
 - Reflects economic hardship and reveals cracks in the Tokugawa system, which struggled to address poverty and inequality
- Tenpo Reforms (1841-1844)

- Economic
 - Price controls, currency adjustments, and efforts to increase rice production to stabilize economy
 - Counterproductive, leading to black markets and inflation
 - Strained relations between shogunate and wealthy merchant families
 - Land redistribution, encouraging farmers to stay in their villages and cultivate land
 - Tax policy centralized economic power
- Social and Class
 - Tried to alleviate samurai financial struggles but their limited success of debt relief efforts didn't help the economic status of the samurai class, fueled samurai discontent
 - Strict controls on rural populations to ensure food production led to peasant uprisings
 - Sumptuary laws restricted luxury consumption in an attempt to revive traditional values, but were unpopular with merchants and difficult to enforce, creating more resentment
- Cultural and ideological influence
 - Attempted to restore Confucian ideals and traditional values by limiting extravagant behavior and encouraging moral behavior
 - Clashed with the changing realities of Edo society, where social mobility and economic independence were growing
 - Censorship and restrictions on entertainment (kabuki theater and literature) had a negative impact on public morale
- Political Influence
 - exposed shogunate's inability to effectively manage economic and social issues
 - fueled rise of reformist and anti-shogunate sentiments (Sonno Joi)
 - Showed the need for social and economic change, foreshadowing downfall of the Tokugawa shogunate and contributed to the conditions that led to the Meiji Restoration
- Start of Late Tokugawa period (Bakumatsu)
 - Economic strain and social unrest:
 - rising inflation and poor harvests pressures peasants
 - felt by the samurai class who depended on fixed stipends based on rice production
 - felt by peasants who suffered heavy taxation
 - The rise of wealthy merchants caused social tension since they used to be at the bottom of the social hierarchy, but held a lot of economic influence
 - Decline of Samurai Status
 - losing both financial stability and social prestige
 - Many samurai were indebted to wealthy merchants
 - Internal divisions within the ruling class
 - Intellectual Movements and Reformist Thought
 - Many scholars and officials begin to question the Tokugawa system

- Foreign Pressure and need for defense
 - Pressure from Western powers exposed Japan's lack of military defenses
- Pro-Imperialism
- Uprisings
 - Oshio Heihachiro's Rebellion (1837): called for social reform and urged the wealthy to provide relief for the poor, shut down but exposed corruption and economic inequality
 - Tenpo Famine Riots (1830s): Japanese peasants and urban residents staged food riots and protests, attacking rice warehouses and demanding relief as a result of the Tenpo famine (from crop failures and poor weather).
 - Highlighted shogunate's failure to provide effective relief during crisis
 - Mito Rebellion (1864): Mito, an eastern Japanese domain, became a center for pro-imperial and anti-foreign sentiment (supported Sonno Joi). Pro-imperial samurai from Mito rose up against the shogunate, influenced by anti-foreign sentiment, showing the increasing strength of the anti-shogunate movement.
 - Satsuma-Choshu Alliance and Rebellions (1860s): two powerful domains. Choshu led a series of unsuccessful confrontations with the shogunate, and formed a secret alliance with Satsuma to overthrow the shogunate (became the military and political force behind the Meiji restoration)
 - Peasant Uprisings and Village Riots: high taxes, poor harvests, and economic exploitation led to peasant uprisings and village riots during late Edo
 - Boshin War (1868-1869): Civil war between loyalists and those supporting the emperor's restoration. Forces from Satsuma, Choshu, and Tosa clashed with Tokugawa loyalists. More domains aligned themselves with the
- Commodore Perry and the Black Ships (1853)
 - Matthew Perry arrived from the US arrived in Edo Bay, demanding Japan to open its ports to trade
 - Exposed military weakness and sparked debates on how to respond to foreign influence
 - Marks the beginning of the end of sakoku and intensifies calls for modernization
 - Encounters with American, Russian, and British ships showed vulnerabilities
- Signing of the Unequal Treaties (1854-1858)
 - Signs a series of unequal treaties with Western nations, granting privileges and extraterritorial rights
 - Treaty of Kanagawa opened Japanese ports to American ships
 - Viewed as humiliating concessions, weakening shogunate authority
 - Spurred anti-foreign sentiment
 - Lead to the crisis of legitimacy for the Tokugawa
 - Called "unequal" because people from other countries couldn't get persecuted in that country, but would be handed over to your own country's system
 - Did this because the idea was Japan was uncivilized (wouldn't go through court, just kill)

- Fueled sonno joi (“Revere the Emperor, Expel the Barbarians”)
- Rise of the Sonno Joi Movement (1850s-1860s)
 - Sonno Joi (“Revere the Emperor, Expel the Barbarians”)
 - wanted to restore the emperor’s power and reject foreign influence
 - Samurai from anti-Tokugawa domains (Satsuma and Choshu)
 - Satsuma and Choshu are the two main prefectures and they’re known to be barbaric and military-strength-focused
 - Not just xenophobic, but also wanted to restore the old system
 - Samurai and scholars promote sonno joi, advocating for the restoration of imperial rule and expulsion of foreign influence
 - Represents a shift from shogunate rule and return to imperial loyalty
 - Frustration with shogunate’s perceived weakness
 - Inspired samurai from Satsuma and Choshu domains to challenge Tokugawa authority
- Choshu Expeditions and Satsuma-Choshu Alliance (1864-1866)
 - Shogunate attempted to subdue Choshu for its anti-shogunate stance
 - Choshu runs expeditions to fight the shogunate
 - Satsuma and Choshu form an alliance to overthrow the shogunate
 - Show fragmentation in feudal system and the rising strength of the anti-shogunate forces
- Boshin War and Meiji Restoration (1868-1869)
 - War was a civil conflict between pro-imperial forces and the shogunate
 - Pro-imperial consisted of Choshu, Satsuma, and Tosa
 - Imperial loyalists win and the shogunate, Tokugawa Yoshinobu resigns
 - Marks the Tokugawa shogunate and the restoration of imperial rule under Emperor Meiji
- Economic and social pressures on the Tokugawa shogunate
 - debt inflation and rising influence of merchant wealth became challenges for the shogunate
 - Stratification of society
 - Difficulty of samurai class due to their reliance on stipends
 - Economic disparity on the ruling samurai and the increasing merchant debt
- Reformist Ideologies
 - Neo-Confucianism
 - Encouraged return to traditional values
 - Nationalism and isolationism
 - Advocating for the preservation of Japanese culture against foreign influence
 - Influence of scholars and reformers who called for changes within the shogunate, arguing for greater moral accountability and addressing social issues to sustain the shogunate’s legitimacy
- Traditional Japanese Identity:
 - Xenophobia within certain factions
 - some people viewed Western encroachments as a threat to Japanese culture and sovereignty

- anti-foreign sentiment
- Calls for modernization and change
 - beginnings of the reform movement in Japan
 - Advocating for technological advancements, military strengthening
- Factions
 - Sonno Joi
 - Pro-Shogunate Faction
 - loyalists who argued for reform within the system, focusing on strengthening the shogunate
 - saw shogun's rule as legitimate
 - Moderate reformers
 - recognized the need for some Westernization but wanted a gradual approach that retained core traditions
 - Advocated for adoption of Western technology and methods like military and industry, but wanted to preserve Japanese social structure and values
 - Radical reformers and Modernizers
 - influenced by Western political theory
 - wanted more drastic reforms to overhaul the Tokugawa structure and open Japan to modernization
 - Emphasized the need for a centralized, modern state equal to Western powers
 - reducing samurai privileges
 - New Intellectual Movements
 - National Learning (Kokugaku) scholars who argued for a return of traditional values, with greater emphasis on Shinto and the emperor
 - Dutch Learning (Rangaku) brought Western knowledge in medicine, science, and technology
 - Fueled a desire for innovation and contributed to skepticism of the shogunate's isolationist
 - Studied Dutch texts for insight into Western advancements
- Tokugawa Peace
- Okura Nagatsune and the Technologies
 - Okura Nagatsune helped advance agricultural productivity
 - Focused on practical methods to improve farming efficiency and increase yields
 - Farming techniques
 - Crop rotation practices
 - Irrigation systems
 - Emphasis on native knowledge and blending traditional methods with emerging technologies
 - Viewed technology as not an end but a means to ensure sustainability
 - Laid the groundwork for industrialization in the Meiji period
- The Life Cycle of Farm Women in Modern Japan
 - Stages: childhood, marriage, old age
 - Farm women's lives often marked by continuity of traditional expectations despite broader societal changes

- Women had both domestic responsibilities and active participation in agricultural work
- Modernization sometimes expanded women's work instead of alleviating it
- Reinforced gender roles
- Gradual introduction of ideas around gender equality
- Merit as Ideology in the Tokugawa Period
 - Merit linked to loyalty, discipline, and the ability to maintain Confucian virtues
 - Emphasizes samurai as moral leaders and interpreters of Confucian values
 - Samurai codes of discipline, self-denial, and responsibility extended to civil duties
 - Merit became a justification for roles within the administrative and governance system
 - Societal mobility limited, with birth and rank usually determining opportunities, instead of through merit
 - Tokugawa society used merit as a stabilizing ideology rather than a transformative one
- Uchimura Kanzo
 - Writer
 - Influenced by Protestant Christianity
 - Mukyokai: a movement that rejected formal church structures and emphasized spirituality and direct connection to God
 - Believed that Christianity in Japan should be free from Western influences and adapted to Japanese cultural values
 - Advocated for pacifism, social justice, and ethical governance
 - Was a nationalist, distinguishing between loyalty to the nation and blind allegiance to the state
- Meiji Period (1868)
 - Restored power to the emperor
 - Initiated by a coalition of reform-minded Samurai from the Satsuma and Choshu domains, who sought to modernize Japan and resist the influence of the West
 - Emperor Meiji was a young symbolic emperor, while political power was with the Meiji government, made up of former samurai and reformists
 - Removal of the feudal system in favor of a centralized state
 - Samurai lost status and stipends
 - Local daimyos were replaced by a bureaucratic government structure
 - Charter Oath
 - Five-article document pledging to seek knowledge from around the world, establish assemblies, and promote social mobility and meritocracy
 - Introduced the Western-style education system
 - Governmental structure:
 - Reformed administrative structures, reducing the influence of daimyo
 - Centralized, merit-based bureaucracy inspired by Western models
 - Centralized political authority unified Japan's governance under the emperor while allowing for greater oversight of industrial, military, and educational reforms
 - Meiji Constitution (completed in 1889):

- Influenced by the Prussian model: blending monarchy with constitutional framework
- Enshrined the emperor as the sovereign authority while making a bicameral legislature (the Imperial Diet)
 - Limited democratic representation
- First adoption of modern legal framework
- Military
 - Built a professional standing army and navy
 - Conscription
 - Western military technology and training methods
 - Need for a defense against Western imperialist pressures
 - Strengthened the military, leading to victories in the Sino-Japanese War and the Russo-Japanese War
- Industrial and Economy
 - State investment in infrastructure: railroads, telegraph lines, factories
 - Encouraged private enterprise, transferring state-owned industry to private ownership
 - Led to a controlled economic environment prioritizing national interests instead of purely economic interests
 - Laid foundation for powerful conglomerates (zaibatsu) central to Japanese economic structure
 - Reduced dependency on Western imports
- Social Changes
 - Urbanization
 - Shifts in family structure
 - Emergence of the working class and factory workers
 - Traditional values challenged by new economic and social dynamics
 - Confucian ideals of loyalty and respect for authority along with industrial growth
 - Tensions between landowning elites and the new industrial workers
 - Government tried to prevent tensions by promoting loyalty and harmony between employees and workers, unlike Western nations
 - Pressures of rapid urbanization, shifting social roles, and new economic hierarchies created societal tensions
- Rise of Nationalism
 - Sense of nationalism centered around loyalty to the emperor
 - Shared identity during rapid modernization
- Intensified Western influence
 - Japan wanted to establish itself as a sovereign global power
 - Leaders pursued Western-style diplomacy and military organization
- Education
 - Japan already had a strong general education of spiritual and moral values
 - Education system teaching more technical skills, scientific inquiry, and critical thinking
 - Better equipped the new generations for industrial and administrative roles
 - Government encouraged patriotism with its education

- Selectively adapted to Western practices in technological innovations, managerial techniques, while keeping cultural identity and social structures
- Early Meiji Period (1868-1880s)
 - Industrialization and Economic Growth
 - Government-driven initiatives of establishing state-owned factories, mines, and infrastructure (railways, telegraph lines)
 - Largely dependent on foreign expertise, relying on Western advisors to guide the process
 - Sent Japanese students abroad to learn industrialization techniques
 - All enterprises are losing money
 - Militarization
 - Beginnings of military modernization
 - Conscription
 - Sought military training, technology, and organization
 - Followed Prussia's military model for the army
 - Followed Britain's model for the navy
 - Almost all officials are from samurai class, but conscripts are mostly peasants
 - Social Impact and Tensions
 - Feudal hierarchies were dismantled
 - Samurai class abolished and privileges revoked
 - Classless system
 - Led to samurai discontent and uprisings like the Satsuma Rebellion
 - Western Influence and Cultural Identity
 - Influence was embraced, especially in technology, government, and fashion
 - Western fashion, architecture, and customs became popular in urban areas
 - Some worry about it eroding Japanese identity
 - Government Structure
 - Centralized under Emperor Meiji
 - Consolidation of power and elimination of the influence of feudal lords
 - Prioritized strong central government
 - New administrative structure and the establishment of ministries overseeing various aspects of modernization
 - Education
 - Adopted Western-inspired education system
 - Compulsory elementary schooling in 1872
 - Focus on literacy, numeracy, and moral education
 - Already had a strong basis of moral and spiritual education in Japanese society
- Mid Meiji Period (1880s-1890s)
 - Industrialization and Economic Growth
 - Began transferring state-owned enterprises to private ownership
 - Led to the creation of powerful conglomerates (zaibatsu) like Mitsui, Sanitama, and Mitsubishi

- Zaibatsu focused on heavy industries such as mining, shipbuilding, and textiles, bolstering the economy
 - Lowered taxation very slightly to reduce peasant taxation
 - Still heavy taxation
- Militarization
 - Further professionalization of the military
 - First Sino-Japanese War victory
- Social Impact and Tensions
 - Working class faced long hours, low wages, and poor conditions
 - Workers sought improved rights and labor conditions
- Western Influence and Cultural Identity
 - Dress and practices were similar to the West
 - Revival of interest in traditional Japanese art, literature, and Shinto practices
 - The interest in Japanese traditional culture was fueled by the Sino-Japanese War
- Government Structure
 - Meiji Constitution
 - Constitutional monarchy with the emperor as the symbolic figure
 - Bicameral legislature (the Imperial Diet)
 - Seemed democratic, but real power remained concentrated with the emperor and his advisors
- Education
 - Expanded to include more specialized subjects, such as science, technology, and military training
 - Emphasized loyalty to the emperor and national pride
- Late Meiji Period (1890s-1912)
 - Industrialization and Economic Growth
 - Largely led by zaibatsu
 - Began exporting manufactured goods such textiles, which brought economic prosperity
 - Silk and cotton
 - Female labor
 - Railroads and factories expanded rapidly, making Japan more economically self-sufficient and competitive internationally
 - Meiji government wanted to lower debt as much as possible (reduce foreign borrowing)
 - Instead, the peasants had to pay
 - Militarization
 - Russo-Japanese War (1904-1905)
 - Japan's victory was the first victory by a non-Western nation over a Western-nation
 - Established Japan as a significant military power
 - Modern military infrastructure supported by industrial economy
 - Fueled nationalist sentiments and imperial ambitions
 - Military not directly ruled by the emperor, more by military officials

- Social Impact and Tensions
 - Industrialization intensified class distinctions
 - Clear divides between the zaibatsu elites, the urban middle class, and the working class
 - Labor unrest became more pronounced as workers demand better conditions
 - Beginnings of social reform discussions and shifts in gender roles
 - Vast gulf between poor countryside and rich urban families
- Western Influence and Cultural Identity
 - Stronger push to assert Japanese cultural identity
 - “Japanese spirit, Western technology”
 - Encouraged modernization without losing traditional values
- Government Structure
 - Political system remained centralized
 - Continued government system from the Mid Meiji Period
 - Only men owning land could vote
 - campaigning
 - Taisho democracy
 - Freedom and Popular rights movement
 - Advocated for a constitution and greater political participation
- Education
 - Produced a skilled workforce to support industrialization and loyal citizenry
 - Military training became a regular part of the curriculum
 - Uniforms; army for boys, navy for girls
- Charter oath gets superseded by the constitution
 - 10 things that a group of samurai agree upon
- Public discussion
 - Roles that benefit the public
 - Political participation
 - Formation of public sentiment
 - Education
 - Media and press
- Freedom of popular rights movement
 - Tosa
 - Movement of people that demanded an institutionalized way of allowing differences of opinion to be heard
 - Constitution and Parliament
 - Took over by Ito Hirobumi
 - Members of the movement didn’t have a say in the constitution
 - Start making serious demands that are paid attention to in the ruling circles
 - Fragments
 - Tosa vs. non-Tosa
 - Poor vs. rich
 - Samurai vs. non-samurai
 - Accommodated to what the state wants

- New Educated Generation
 - Westernizers (friends of the common people)
 - Fukuzawa and samurai generation don't understand the world anymore
 - Believed that the world was now one of the common people
 - Become thoroughly western
 - Preserve National Essence (Kokusui)
 - Political education
 - Even the most conservative writers were modern
 - Diversity in political beliefs
 - Doubts about westernizing
- Goodbye Asia (1885): Fukuzawa Yukichi
 - Criticizes China and Korea for their resistance to modernization and their adherence to conservative, Confucian values
 - Argues that these countries are clinging to outdated systems
 - Places Japan as the leader in East Asia's modernization
 - Says that Japan has to disassociate itself from Asian neighbors to avoid getting grouped with them
 - Advocated for reform in governance, education, and industrialization
- The Discontented
 - Examines socioeconomic tensions arising from rapid industrialization
 - Includes narratives from various societal groups, such as farmers, artisans, and lower-class workers
 - Goes into the class disparity between the lower-class, rural, poorer communities, and the large-scale industrialists and elite classes
- Soseki on Individualism
 - Warns against blind imitation of Western individualism
 - Believes that there should be a balance between collectivism and individualism
 - Looks at the psychological conflicts that come with balancing societal expectations and personal desires
 - Views individualism as a philosophical and ethical issue
 - Shows the ideological crossroads that people faced during the modernization of Meiji Japan
- Taisho Era (1912-1926)
 - Emperor Meiji dies and Crown Prince Yoshihito becomes Emperor Taisho
 - Prime minister faces public backlash after the Dissolution of the Diet due to a no-confidence vote
 - Formation of the "Constitutional Government Association": a step toward the dominance of political parties
 - World War I
 - Japan declares war on Germany due to its alliance with Britain
 - Occupies German holdings in China's Shandong Peninsula and Pacific islands
 - Japan benefits from the war due to increase in demand for Japanese goods
 - Labor strikes and protests against corruption and inequality
 - Twenty-one demands

- Demands to China for economic and political privileges, such as control over Shandong
- Criticized by Western powers and strains Japan-China relations
- Shirakaba (white birch) literary movement
 - Individualism, humanism, and artistic freedom
- Rice Riots (Kome Sodo)
 - Nationwide protests due to high rice prices
 - Prime Minister Terauchi Masatake resigns
 - Hara Takashi becomes prime minister (known as the “commoner prime minister”)
- Paris Peace Conference
 - Japan gains formal recognition of its control over former German territories in the Pacific and Shandong
 - Failed to secure racial equality provisions in the Treaty of Versailles
-
- My Individualism (1914): Natsume Soseki
 - Recounts experiences in England, where they focus heavily on individualism
 - Individualism isn’t inherent but developed through personal experience and reflection
 - Advocates for individualism that doesn’t sever ties with society
 - Individualism comes from self-awareness
- Yosano Akiko and the Taisho Debate over the “New Woman”
 - New Woman emerged as a symbol of female empowerment, advocating for greater personal and social freedoms
 - Challenged traditional Confucian ideals of women as subservient, modest, and devoted solely to familial roles
 - Akiko argued that women should pursue intellectual and personal independence
 - Emphasis on individual choice in marriage, education, and creative expression
 - Criticized ryosai kenbo (good wife, wise mother)
 - Rejected revolutionary feminist movements that sought to dismantle existing social structures completely, instead wanted refinement
 - Highlighted women’s inner lives, emotions, and aspirations
 - Lay the groundwork for modern feminist movements in Japan
- The rise of feminism in Japan
 - Urbanization allowed for gathering spaces for women to exchange ideas
 - Education for women increased
 - More exposed to Western ideals
 - Taisho Era marked by an expansion of democratic ideals and political participation

Revolution vs. restoration

Indian revolt

Crimean War

ito Hirobumi

Uchimura Kanzo

Guy who created Pan-asianism

Treaty of shimonoseki

Late Meiji Japan (late 1890s)

Peasants pay taxes to landlords and land owners who are absentee because they live in the city

- Before, a good year of rice production meant you got to keep more rice and be wealthier, but now, since you have to sell the rice for money, and since many other peasant farmers had good yields, the price of rice is now lower, so you don't get more money

After unequal treaty with China, no one wanted to enforce the extraterritorial unequal treaties because Japan beat China

- Sino-Japanese Peace Treaty

Russo-Japanese War

Treaty of Portsmouth between Japan and Russia (got a nobel peace prize)

- First time a white empire lost land to a non-white empire

Anglo-Japanese alliance

Japan is close with the UK, US, and tangentially, France, but bad relations with Russia and Germany

- Mixed relationship with the West

Meiji Political Process:

- Goal
 - Rich country, strong army
- Ideal
 - All measures decided by public discussion
- Tendency
 - Officials tend to be exalted and people despised
- Result
 - Family state

Fukuzawa Yukichi

- No special treatment to China and Korea, treat them how the westerners treat them
- Born a samurai
- Low ranking, father was a scholar/accountant for the domain
- Disliked feudalism
 - Domination by highly placed families was his "enemy"
- Wouldn't take a position because he came from a pro-Tokugawa family
- Two key ideas:
 - Personal independence yields national independence
 - You need engaged individuals
 - Leaving Asia behind
 - Japan is more advanced than Korea and China by so much, that they have to leave those countries behind
 - Cannot make a league with them because of how far behind they are

Natsume Soseki

Japan enters the 20th Century:

- The “grid” of imperial Japanese society is formed between the Sino-Japanese and Russo-Japanese Wars
 - Set of more or less rigid ways of doing things
 - Modernized in the industry, but not modernized in terms of agriculture
- Japan is a late-developing capitalist, late-developing empire
 - Modern industry atop “semi-feudal” agriculture
 - “Semi-feudal” means still peasant agriculture centered around family
 - Market relations aren’t well-developed or remain in the hands of landlords
 - Sense of urgency to catch up
- Modern economy brings modern poverty
 - Leads to a socialist movement
 - Economic growth spurt
- A few cultural markers
 - Eclipse of “success” -> conformism
 - 1903: suicide of Fujiwara Misao
 - 1904: Yosano Akiko, “Dearest Brother, Do Not Offer Your Life”
 - 1905: riot in Tokyo after announcement of Portsmouth Treaty
 - 1905-14: Soseki becomes Soseki as we know him (I am a Cat, Botchan, Sanshiro, Sore kara, Kokoro), became a professional writer who didn’t have to teach anymore
 - 1908: Boshin Rescript
 - Emperor pleading with people to not be too upset
 - Telling them to live frugally, quiet, industriously, and live for the country
 - 1908, 1910: Takamura Kotaro poems
 - 1910-11: Great Treason Incident and execution of Kotoku Shusui
 - Anarchist plot to assassinate the emperor
 - Kotoku Shusui was famous, so he was portrayed as the leader/major member
- Meiji Emperor dies naturally, but was afraid of getting assassinated
- End of Meiji Era

Japan and WWI

- Japan was referred to as the Prussia of the East
-

10/31/24 Lecture for timeline

Thomas C. Smith: Political Change and Industrial Development in Japan

Anti-westernism during 1920s was a youth movement

Funded by landowners

Nakano Shigeharu

- Studied German Literature at Tokyo Imperial University
- Joined JCP (Japanese Communist Party)
- Arrested
- Commits tenko (apostasy) and continues to write after being released from jail

- Key representative of tenko literature in 1930s Japan
- Rejoins JCP after the war and is elected to a three-year term in the upper house of the Diet
- Expelled from the JCP over personal conflict

Japan after surrender:

- Had to get rice donations from Thailand
- Black market
 - Electronics (Akihabara used to be the hub)
 - Also being bought by Americans
 - Rice
- Japanese economy boom during Korean War due to ship building
- Bretton Woods
- Mitsubishi had a bank division, so when they went down, the cars went down
- Yamaha
 - Diversification of assets
 - Instruments and motors
- May 15, 1960 incident
 - Arrest all opposition to resign the san francisco treaty to continue defense

Maruyama Masuo:

- Born in Osaka and grew up in a political involved family
- Modernist
- Influenced by liberal intellectual currents of Taisho Japan
- Intellectual historian
- “Theory and Psychology of Ultra-Nationalism”
- Involved in the 1960 US-Japan treaty protests
- Critical of the 1968 student protests

Timeline:

- 1946: Allies change their name to the UN
- 1947: USSR successfully test the hydrogen bomb
- 1951: San Francisco Treaty
 - Protected by US's nuclear umbrella
 - US military bases in Japan
- 1955: Japan enters the UN
 - Becomes a “normal nation” (recognized by the international community, allowed to have sovereignty)
-

NOTE: In preparing these questions, try to think along two parallel tracks: one chronological, concerned with the general narrative of Japan's history and how the particular subject of the question fits in; the other textual, concerned with our specific course readings and how they illuminate the problem addressed in the question. You might consider preparing a sheet of notes for each question, drawing a line down the middle of the page, with one column for each "track" to be followed.

1250 - 1500 words

One text interpretation

No expectations for direct quotation

For every question, think about

- Historical context
- Relating it to the broader course/implications for Japan

Text interpretations:

- Who wrote it, when, and why. What is it from?
- What is the quote saying? - interpretation
- Why are they saying it?
- How does it relate to immediate historical context? (talk about the time period and the state of Japan at that time)
- What does it tell us about Japan as a whole?

Identifications (IDs):

- What did we learn in the course about it?
- Relate it to immediate history if possible
- Relate it to the course, and the Japanese history as a whole
- Don't state off a bunch of facts that are google fun facts (ie: date, size, numbers)
- But info dump about what we learned from the course

You have heard the term "family state" (kazoku kokka 家族国家) used again and again. What were its major political/legal, social/economic and cultural features? When did modern Japan become a family state? Why do you think this occurred, and with what consequences? How would you compare the views of Itō Hirobumi and Maruyama Masao on this issue?

- Important texts to use
 - Tokugawa Peace
 - Focus on interaction between state/subjects/ and others
 - Kirishitan Monogatari/Instructions or Martyrdom
 - The Life Cycle of Farm Women
 - TC Smith
 - Technologists - it shows a 'capitalist' mindset and rationality through a new perspective

- Tokugawa peace usually considered feudalistic, where people only follow orders because of hierarchy
 - TC Smith argues that they are still rational, and will accept results instead of blindly following orders
- Ito Hirobumi's nationalism:
 - It's the emperor and the emperor system
 - Compares to village, they work
 - Cooperation
 - Important: uncomplicated; every subject acts out their role with the goal of supporting one another and the emperor
 - Very hierarchical with vague roles, but simple
 - cultural/civilizational (Japan's contribution to the world)
- Maruyama Masao's nationalism
 - Like a chain (emperor being pulled by "nationalism," and then all links in the chain being consequently pulled after)
 - Everything is justified because it's for the closeness to the emperor (closeness=morality/servitude, etc)
 - Very messy system, since you are a part of the system still
 - Claimed it was comparable to slavery
- Thesis: The family state was a central ideological construct in modern Japan, emerging in the Meiji period as a response to internal fragmentation and external pressures. Politically, it justified centralized authority; socially, it reinforced hierarchical structures; and culturally, it preserved traditional values. However, while figures like Itō Hirobumi saw it as essential for unity, critics like Maruyama Masao later argued it suppressed individualism and perpetuated authoritarianism.
- T1: The family state provided a centralized political framework, emphasizing loyalty and hierarchy
 - Meiji Constitution
 - Imperial Rescript of Education
 - Paternalistic model justified authority and maintained control and order within the system (social cohesion during modernity)
- T2: Socially and culturally, the family state institutionalized Confucian values and reinforced traditional hierarchies.
 - Good wives, wise mothers ideology (The life cycle of farm women)
 - Shintoism and Emperor worship (Lotus Sutra and Kojiki)
 - Created a strong cultural identity but also a social hierarchy, limiting opportunities for those not in the power structure (ie women)
- T3: The family state emerged as a response to fragmentation and external pressures, but its consequences included militarism and authoritarianism
 - Tokugawa Peace and the Rule of Taste
 - Emerged after Tokugawa collapse to unify the nation
 - Consequences:
 - Loyalty to the nation entailed loyalty to the military (Ultrnationalism)
 - Individual freedoms were suppressed (Merit as an Ideology)
 - Ito Hirobumi
 - Claimed that family state was crucial for national unity and modernization (Reminiscences of the Grant of the New Constitution)

- Maruyama Masao
 - Claimed that the familial model stunted individualism, democracy, and civic responsibility (Theory and psychology of Ultrationalism)
- Ito saw the family state as a pragmatic means to modernize while preserving Japan's cultural heritage, whereas Maruyama viewed it as a liability in postwar Japan's efforts to democratize and embrace individualism.

How is modern (that is, post-Restoration) Japan related to its Tokugawa past? What major continuities can you identify, and what major discontinuities? You may want to discuss some of the following issues: the role of the agrarian economy; social structure and values, including changing (or not-changing) ideas about family and group life, "merit" and social reward; the definition of "Japan" in political and geographical terms and the relation of the people to the state; and finally the nature of Japan's foreign relations.

- Differences in Japan from Tokugawa to Meiji
 - Everyone in Meiji is subject to the same government
 - Sakoku - national isolation; defines the 'non-Japanese'
 - Tokugawa Peace: allows population to grow and travel/trade domestically
 - Flourishing of culture
 - Meiji:
 - Dissolving SPAM/class hierarchy
 - Equality of individuals, everyone is equally Japanese
 - Legal codification of Japanese-ness
 - Everyone is a subject
 - Everyone serves in their own way, such as education for children
 - Some freedoms to pursue interests, becomes cultural output
 - Emperor system
 - Becomes both a figurehead and rule of national law
 - Others (like the Koreans): also subject to the emperor, codified under the constitution
 - Serve through education
 - Learning Japanese customs and morals
 - On paper, equal to the Japanese
 - Expandable? Base on relationship with emperor, can all people be Japanese if they have a "correct" relationship with the emperor?
 - "We've made Japan, now it's time to make Japanese"
- Thesis: Modern Japan maintained significant continuities with its Tokugawa past in social structure, values, and governance while diverging markedly in its economic policies, foreign relations, and conceptualization of national identity. Examining these continuities and discontinuities highlights how Japan's transformation was both a departure from and an evolution of its premodern foundations.
- T1: The agrarian economy and Confucian-inspired social values of the Tokugawa era persisted into the modern period, shaping Japan's early modernization.
 - Land Tax in the Tokugawa Period
 - Life of Farm Cycle Women in Tokugawa Japan
 - Merit as an Ideology

- Socially, Confucian values remained, and while industrialization was introduced, the agrarian economy remained relatively the same
 - T2: Although the Tokugawa class system was abolished, the hierarchical and group-centric values remained.
 - Yosano Akiko on the Taisho Debate
 - Merit as an Ideology
 - Imperial Rescript on Education
 - Gender roles and familial loyalty values remained
 - T3: The Tokugawa period's decentralized governance gave way to Meiji centralization, transforming the relationship between the people and the state while redefining "Japan" geographically and politically.
 - Concerning the New National Structure
 - Tokugawa Peace
 - Imperial Rescript on Education
 - Reminiscences on the Grant of the New Constitution
 - Feudalism to centralization
 - New expansionist ideas
 - T4: Tokugawa isolationism (sakoku) gave way to active engagement with the global community during the Meiji era, signaling a key discontinuity in Japan's foreign relations.
 - Kirishitan Monogatari
 - Goodbye, Asia
 - Theory and psychology of ultranationalism
 - Isolationism to imperialism
 - Rewatch the first course review because he covers this in the beginning
- "Rich country, strong army" (fukoku kyōhei 富国強兵) was the policy imperative of imperial Japan. Was this goal realized? What were the sources of "wealth" and "strength"? How and where were they acquired and used? In this connection, compare three periods: ca. 1870, ca. 1910, ca. 1940.
- Can but don't need to mention zaibatsu
 - Things to mention abt zaibatsu
 - Very rigid and geared toward war
 - Megacorps
 - Heavy industry changing Japan
 - 1870
 - Compulsary education
 - Establishment of Tokyo University
 - Military conscription
 - The Charter Oath is the governing document
 - Source of wealth was the peasant land taxes
 - 1910
 - Japan wins First Sino-Japanese War in 1895
 - Annexation of Taiwan
 - China out of Korea's affairs
 - Japan wins the Russo-Japanese War in 1905
 - Russia is now out of Korea's affairs
 - Korea becomes a protectorate in 1905

- Korea annexed in 1910
- Meiji Constitution is the governing document
 - Official constitution
 - Protects private property
- World War I
 - Japan is involved and invited to the Treaty of Versailles in 1918
 - Cannot conduct world affairs without concern for Japan because of this ^
 - Allied power in WWI
- 1940
 - Manchuria becomes a puppet state in 1933
 - Second Sino-Japanese War in 1937
 - Never fully in control
 - Army doesn't look very strong or rich
 - Sinking costs
 - Massive loss of life
 - Exhaustion of resources
 - Dedicating work and production all for the war
 - The army is being bogged down
 - National Mobilization Law
 - As many resources as possible need to go toward the war effort
 - Oil and rubber were the two biggest resources that Japan was missing
 - Incentivized more colonization
 - Invasion of Southeast Asia and Pearl Harbor
 - Zaibatsu (might apply to all 3 time periods look into it)
- Thesis: Japan achieved significant but uneven success in realizing fukoku kyōhei, with wealth drawn from industrialization and resource acquisition and strength rooted in military expansion. However, the policy's realization varied across 1870, 1910, and 1940, reflecting shifts in economic capacity, imperial ambitions, and global dynamics.
- T1: In the 1870s, Japan laid the groundwork for fukoku kyōhei through domestic reforms and selective Westernization.
 - Sources of wealth
 - Land tax in the Tokugawa Period
 - Government investment in industrialization (industries owned by the government)
 - Sources of Strength
 - Modern conscript army
 - Technology transfer emphasis (Okura Nagatsune and the Technologists)
 - Focused on military and economic reforms, but lacked imperial reach and industrial capacity to fully achieve fukoku kyohei.
- T2: By 1910, Japan had achieved significant advances in wealth and strength through imperial expansion and industrial growth.
 - Sources of Wealth
 - Expansion of heavy industries: steel, shipbuilding
 - Merit as an ideology shows how Confucian ideology enforced work culture
 - Colonialization of Korea provided resources, labor, and agricultural outputs (Defining the Koreans)

- Sources of Power:
 - Victory in the Russo-Japanese War
 - Presence of a strong Japanese navy
- Partially realized, but economic benefits from colonial resources were unequally distributed and military ambitions strained economy
- T3: By 1940, Japan's pursuit of fukoku kyōhei reached its zenith but also its breaking point, as wealth and strength became unsustainably tied to imperial ambitions.
 - Sources of Wealth
 - Exploitations of resources in China and south Asia
 - Mobilization of domestic and colonial economies for wartime production (The Discontented)
 - Sources of Power
 - Early successes in WWII
 - Expansion of military power across the Pacific (Theory and Psychology of Ultrnationalism)
 - Overextension undermined long term stability for military and for economy

A young married couple (the husband is a recently repatriated soldier) is sitting in the ruins of the family's bombed-out home in November 1945. Having seen somehow to the day's evening meal, they are ruminating on their own and Japan's recent past. What seems to them most deserving of rejection in the country's former way of life, and why? What do they think should be preserved, and why? What do they hope for, for themselves, their children, and their country? Do they agree on every point? Record their conversation.

- Give substantial conversation
- Allow paragraph speech
- Not just back and forth

Compare the imperial constitution of 1889 with the "MacArthur" constitution of 1946. Consider the following areas: role of the emperor, locus of sovereignty, position of the military, rights vs. duties of the people.

One major cultural theme running through our readings concerns what we termed "selfhood and its discontents," along with the related notion that the early decades of the twentieth century witnessed the development of new and different forms of social solidarity beyond the "nation." Who are some of the figures that come to mind? Choose at least three of our readings and compare them.

- Thesis: The theme of 'selfhood and its discontents' manifests vividly in the writings of Natsume Soseki, Yosano Akiko, and Uchimura Kanzo. Each author critiques the limitations of national identity and explores alternative solidarities—whether through individualism, feminist activism, or spiritual communities—highlighting the fragmented and evolving nature of early 20th-century Japanese society.
- T1: Soseki critiques the alienation caused by modern individualism while searching for balance between self and society.
 - My Individualism
 - Soseki on Individualism
 - Highlights loneliness and discontent of selfhood in modern Japan, proposing a greater focus on individualism combined with communal belonging

- T2: Yosano Akiko critiques traditional gender roles and imagines new forms of solidarity through feminist ideals and activism.
 - Yosano Akiko and the Taisho Debate over the New Woman
 - Poetry displays desire for solidarity among women
 - Redefines solidarity through shared struggles for emancipation and self-expression
- T3: Uchimura critiques the limitations of national solidarity, advocating for spiritual unity through Christianity as an alternative.
 - Emphasized higher allegiance to God, challenging nationalism as the ultimate form of solidarity
 - Critiqued militarism and materialism with emphasis on moral selfhood and universal values
 - Envisioned solidarity in an ethical and moral standpoint, past just the material, nationalistic, and individualist discontents

It has been argued that the Meiji Restoration of 1868 and Japan's post-WWII reforms constituted the fourth and fifth "Historical Now" in Japan's history. Do you concur? Why? If you think the point needs qualification, why? As a thought experiment, can you imagine a sixth "Historical Now"? What would it entail?

- Entrenched in the nation state (similar to Republic of China, Korea)
- Similar to the state that Europe was in after WWI
 - Intense nationalism
- After WWII for Europe, there was the idea that nations had to give up parts of sovereignty to maintain world peace

Text Interpretations:

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education."

"Homogeneous in race, language, religion, and sentiments, so long secluded from the outside world, with the centuries-long traditions and inertia of the feudal system, in which the family and quasi-family ties permeated and formed the essence of every social organization, and moreover with such moral and religious tenets as laid undue stress on duties of fraternal aid and mutual succor, we had during the course of our seclusion unconsciously become a vast village community..."

"Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as a means of settling international disputes..."

"There may be those who insist that we think of nothing but the nation twenty-four hours a day, but in fact no one can go on thinking about one single thing as incessantly as that. The bean curd seller does not go around selling bean curd for the nation's sake. He does it to earn a living...But what a horror if we had to...eat for the nation, wash our faces for the nation, go to the toilet for the nation!"

"What was the main ideological factor that kept the Japanese people in slavery for so long and that finally drove them to embark on a war against the rest of the world?"