

JPN1650F Week 6 and 7



Typical Japanese Cultural Keywords From Hendry

- Uchi-Soto in-out groups
- Hon'ne-Tatemae Feelings vs Public Behaviour

Confucianism/Buddhism

- Confucianism
 - Less committed in Japan than Chinese and Koreans for the historical reasons
- Buddhism
 - (slightly) more committed than Chinese and Koreans
- Christianity
 - Less popular in Japan than in Korea (although ...)

Value Systems

- Some aspects of the topics below will be covered under ‘religions’ later (Week 10).
- However, ‘what they are’ might be relevant for your own research topic, so it is worth talking about them now.
- Also, it might take some time to familiarize yourselves with those concepts, so it would be good to start now.
- For now, the key question is “How does this relate to (some aspects of) my topic?”

Confucianism

- **Confucianism** is a Chinese ethical and philosophical system developed from the teachings of the Chinese philosopher Confucius (孔夫子 Kǒng Fūzǐ, or K'ung-fu-tzu, lit. "Master Kong", 551–479 BC). Confucianism originated as an "**ethical-sociopolitical teaching**" during the Spring and Autumn Period, but later developed metaphysical and **cosmological elements** in the Han Dynasty. Following the abandonment of Legalism in China after the Qin Dynasty, **Confucianism became the official state ideology of China**, until it was replaced by the "Three Principles of the People" ideology with the establishment of the Republic of China, and then Maoist Communism after the ROC was replaced by the People's Republic of China in Mainland China.

- The core of **Confucianism is humanism**, the belief that **human beings are teachable, improvable and perfectible through personal and communal endeavour especially including self-cultivation and self-creation**.
 - Confucianism focuses on **the cultivation of virtue and maintenance of ethics**, the most basic of which are *ren*, *yi*, and *li*. ***Ren* is an obligation of altruism and humaneness for other individuals within a community, *yi* is the upholding of righteousness and the moral disposition to do good, and *li* is a system of norms and propriety that determines how a person should properly act within a community.** (MK: Knowing one's place. Cf. Benedict reading in OWL)
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- [Rén](#) (仁, Humaneness)
 - [Yì](#) (義, Righteousness or Justice)
 - [Lǐ](#) (禮, Propriety or Etiquette)
 - Zhì (智, Knowledge)
 - Xìn (信, Integrity).
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- These are accompanied by the classical Sìzì (四字) with four virtues:
 - Zhōng (忠, Loyalty)
 - Xiào (孝, Filial piety)
 - Jié (節, Continency)
 - Yì (義, Righteousness).
 - Those notions were very important in the pre-WWII Japan, passed onto from the neo-confucian moral system of the Feudal (Edo) Japan.

- Confucianism holds that one should give up one's life, if necessary, either passively or actively, for the sake of upholding the cardinal moral values of *ren* and *yi*.
(Selflessness for the larger cause)
- Although Confucius the man may have been a believer in Chinese folk religion, Confucianism as an ideology is **humanistic and non-theistic**, and does not involve **a belief in the supernatural or in a personal god**. (MK: cf. Shinto)
- Cultures and countries strongly influenced by Confucianism include mainland China, Taiwan, Korea, Japan and Vietnam, as well as various territories settled predominantly by Chinese people, such as Singapore. Although Confucian ideas prevail in these areas, few people outside of academia identify themselves as Confucian, and instead see **Confucian ethics as a complementary guideline for other ideologies and beliefs**, including democracy, Marxism, capitalism, Christianity, Islam and Buddhism.
(MK: Japan)

In Japan

- *Ren* and *Yi* (*Jin – Gi*, in Japanese)
 - important values (often prominent among Yakuza (gangsters))
 - Often translated into “indebtedness”, sometimes expressed in the “lending/borrowing” terms.
 - Kari-o tsukuru (I owe you something) → Pay-back your debt
 - (cf. Ruth Benedict. The Chrysanthemum and the Sword)
 - If you fail in this, you’ll disgrace “yourself”
- *Zong* and *Xiao* (*Chuu—Koo* in Japanese)
 - Important values often used in the pre-WWII Japanese society (School, among others)
 - *Chuu* to the state and the emperor
 - *Koo* to the parents, elders, superiors, senpai, etc.

Ren

- *Ren* is one of the basic virtues promoted by Confucius, and is an obligation of altruism and humaneness for other individuals within a community. Confucius' concept of humaneness ([Chinese: 仁](#); [pinyin: rén](#)) is probably best expressed in the Confucian version of the ethic of reciprocity, or the Golden Rule: "**Do not do unto others what you would not have them do unto you.**" (MK: cf. Christianity. Note the 'negative' proposition here.)
- Confucius never stated whether man was born good or evil, noting that 'By nature men are similar; by practice men are wide apart' —implying that whether good or bad, Confucius must have perceived **all men to be born with intrinsic similarities**, but **that man is conditioned and influenced by study** and practice.
- All the views eventually lead to recognize the importance of human education and cultivation.

Loyalty

- Loyalty ([Chinese](#): 忠; [pinyin](#): zhōng) is **the equivalent of filial piety on a different plane**. It is particularly relevant for the social class to which most of Confucius' students belonged, because the only way for an ambitious young scholar to make his way in the Confucian Chinese world was to enter a ruler's civil service.
- Like filial piety, however, loyalty was often subverted by the autocratic regimes of China. Confucius had advocated a sensitivity to the realpolitik of the class relations in his time; he did not propose that "**might makes right**", but that a superior who had received the "Mandate of Heaven" (see below) should be obeyed because of his moral rectitude. (MK: similar notion to "Noblesse Oblige")
- In later ages, however, emphasis was placed more on the obligations of the ruled to the ruler, and less on the ruler's obligations to the ruled.
- Loyalty was also an extension of one's duties to friends, family, and spouse. Loyalty to one's family came first, then to one's spouse, then to one's ruler, and lastly to one's friends. Loyalty was considered one of the greater human virtues.
- **Confucius also realized that loyalty and filial piety can potentially conflict.**

Filial piety

- "Filial piety" ([Chinese](#): 孝; [pinyin](#): xiào) is considered among the greatest of virtues and must be shown towards both the living and the dead (including even remote ancestors). The term "filial" (meaning "of a child") characterizes the respect that a child, originally a son, should show to his parents. This relationship was extended by analogy to a series of *five relationships* ([Chinese](#): 五倫; [pinyin](#): wǔlún):
 - The Five Bonds
 - Ruler to Ruled
 - Father to Son
 - Husband to Wife
 - Elder Brother to Younger Brother
 - Friend to Friend
- Specific duties were prescribed to each of the participants in these sets of relationships. Such duties were also extended to the dead, where the living stood as sons to their deceased family. This led to the veneration of ancestors. The only relationship where respect for elders wasn't stressed was the Friend to Friend relationship. In all other relationships, high reverence was held for elders.
- Filial piety has continued to play a central role in Confucian thinking to the present day.

Relationships

- Relationships are central to Confucianism. Particular duties arise from **one's particular situation in relation to others**. The individual stands simultaneously in several different relationships with different people: as a junior in relation to parents and elders, and as a senior in relation to younger siblings, students, and others. While juniors are considered in Confucianism to owe their seniors reverence, seniors also have duties of benevolence and concern toward juniors. This theme of mutuality is prevalent in East Asian cultures even to this day.
- Social harmony—the great goal of Confucianism—therefore results in part from every individual **knowing his or her place in the social order**, and **playing his or her part well (MK)**. When Duke Jing of Qi asked about government, by which he meant proper administration so as to bring social harmony, Confucius replied:
- There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son. (*Analects* XII, 11, trans. Legge)
- MK: Ruth Benedict's work on Japan stresses the confucian view of "knowing his/her place" being one of the major characteristics of the (pre-WWII) Japanese society. Today, you might find some elements of it, although I am not sure if such a view is 'strictly' confucian value.

- Referred to variously as the Confucian hypothesis and as a debated component of **the more all-encompassing Asian Development Model**, **there exists among political scientists and economists a theory that Confucianism plays a large latent role in the ostensibly non-Confucian cultures of modern-day East Asia, in the form of the rigorous work ethic it endowed those cultures with.** (MK) These scholars have held that, if not for Confucianism's influence on these cultures, many of the people of the East Asia region would not have been able to modernize and industrialize as quickly as [Singapore](#), [Malaysia](#), [Hong Kong](#), [Taiwan](#), [Japan](#), [South Korea](#), and even [China](#) have done. Most scholars attribute the origins of this idea to futurologist [Herman Kahn](#)'s [World Economic Development: 1979 and Beyond](#).^{[29][30]}
- In years since, this hypothesis has been thoroughly discredited. See Hicks' account of it referenced above for details, or for an alternate and more current explanation, [Cristobal Kay](#)'s "Why East Asia Overtook Latin America: Agrarian Reform, Industrialization, and Development."^[31]
- (MK) It's the sort of the idea that the American industrial success can be attributed to the working ethics of puritanism, etc.
- (MK) So, this is yet another example of 'explaining things away with Confucianism is an attractive, but (potentially) dangerous practice. It can affect societies but it probably won't define them.

Criticism

- For many years since the era of Confucius, various critiques of Confucianism have arisen, including [Laozi](#)'s philosophy and [Mozi](#)'s critique. [Lu Xun](#) also criticised Confucianism heavily for shaping Chinese people into the condition they had reached by the late [Qing Dynasty](#): his criticism are well portrayed in two of his works, [A Madman's Diary](#) and [The True Story of Ah Q](#). (MK: That is, the social effects of this view not helping the condition of people. This may or may not be a strong argument against it.)
- In modern times, waves of critique along with vilification against Confucianism arose. The [Taiping Rebellion](#), [May Fourth Movement](#) and [Cultural Revolution](#) are some upsurges of those waves in China. Taiping rebels described many sages in Confucianism as well as gods in [Taoism](#) and [Buddhism](#) as mere legends. Marxists during the [Cultural Revolution](#) described Confucius as the general representative of the class of slave owners. Numerous opinions and interpretations of Confucianism (of which many are actually opposed by Confucianism) were invented. (MK: If we apply the logic of Laozi, then those that criticize Confucianism do not have a chance).
- What are the problems with having a conservative ideology like Confucianism?

Women in Confucian thought

- Confucianism "largely defined the mainstream discourse on gender in China from the [Han dynasty](#) onward," and its strict, obligatory gender roles as a cornerstone of family, and thus, societal stability, continue to shape social life throughout East Asia. (MK: **Japan has a slightly more complex attitude toward women's role; it comes from a deep-rooted matriarchal tradition in the ancient Japanese communities**).
- Confucians taught that a virtuous woman was supposed to uphold 'three subordinations': be subordinate to her father before marriage, to her husband after marriage, and to her son after her husband died. Men could remarry and have concubines, whereas women were supposed to uphold the virtue of chastity when they lost their husbands. Chaste widows were revered as heroes during the [Ming](#) and [Qing](#) periods.

Taoism



Taoism

- **Taoism** (modernly: **Daoism**) is a philosophical and religious tradition that emphasizes living in harmony with the Tao (modernly romanized as "Dao").
- **Tao denotes something that is both the source and the driving force behind everything that exists.**
- The keystone work of literature in Taoism is the Tao Te Ching,
- **Taoist schools traditionally feature reverence for Laozi, immortals or ancestors, along with a variety of divination and exorcism rituals, and practices for achieving ecstasy, longevity or immortality.**
- **MK: Lots of mysticism – which relate to the Shintoistic tendency.**

- Taoist propriety and ethics may vary depending on the particular school, but in general tends to emphasize [wu-wei](#) (action through non-action), "naturalness", simplicity, spontaneity, and the [Three Treasures](#): compassion, moderation, and humility.
- Taoism has had profound influence on Chinese culture in the course of the centuries,
- [Chinese alchemy](#) (especially [neidan](#)), [Chinese astrology](#), [Zen Buddhism](#), several [martial arts](#), [Traditional Chinese medicine](#), and [feng shui](#) have been intertwined with Taoism throughout history. Beyond China, Taoism also had influence on surrounding societies in Asia.

- **[[edit](#)] Naturalness**
- Naturalness is regarded as a central value in Taoism.^[55] It describes the "primordial state" of all things^[56] as well as a basic character of the Tao^[57], and is usually associated with spontaneity and creativity.^{[58][57]} To attain naturalness, one has to identify with the Tao^[57]; this involves freeing oneself from selfishness and desire, and appreciating simplicity.^[55]
- **Three Treasures**
- The *Three Treasures* or *Three Jewels* ([simplified Chinese](#): 三宝; [traditional Chinese](#): 三寶; [pinyin](#): sānbǎo) are basic virtues in Taoism comprising Compassion, Moderation, and Humility. They are also translated as kindness, simplicity (or the absence of excess), and modesty. Arthur Waley describes them as "[t]he three rules that formed the practical, political side of the author's teaching". He correlated the Three Treasures with "abstention from aggressive war and capital punishment", "absolute simplicity of living", and "refusal to assert active authority".^[61]

- [\[edit\]](#) **Physical exercises**
- A recurrent and important element of Taoism are rituals, exercises and substances aiming at aligning oneself spiritually with cosmic forces, at undertaking ecstatic spiritual journeys, or at improving physical health and thereby extending one's life, ideally to the point of immortality.^{[68][69]} Probably the most characteristic among these methods is [Taoist alchemy](#). Already in very early Taoist scriptures - like the [Taiping Jing](#) and the [Baopuzi](#) - alchemical formulas for achieving immortality were outlined.^{[70][71]} Enlightened and immortal beings are referred to as [xian](#).
- A number of martial arts traditions, particularly the ones falling under the category of [Neijia](#) (like [T'ai Chi Ch'uan](#), [Bagua Zhang](#) and [Xing Yi Quan](#)) embody Taoist principles to a significant extent, and some practitioners consider their art to be a means of practicing Taoism.^[72]

Buddhism in Japan



Sanjuu-san-gen dou Kyoto

Buddhism in Japan

- Buddhism has been practiced in [Japan](#) since at least 552, though some Chinese sources place the first spreading of the religion earlier during the Kofun period (250 to 538). It has had a major influence on the culture and development of Japan over the centuries, and remains an important part of the culture. About 90 million people in Japan claim to be Buddhist practitioners and/or believers, which accounts for about 70% of the population. Due to syncretism in Japan, many Buddhists also profess adherence to Shinto – these are not exclusive, and there is substantial overlap. In modern times, Japan's most popular schools of Buddhism are Amidist (Pure Land), Nichiren Buddhism, Shingon Buddhism and Zen Buddhism.

Six sects

- The initial period saw the six great Chinese schools, called Nanto Rokushū (南都六宗, *lit. the Six Nara Sects?*) in Japanese, introduced to the Japanese Archipelago:
- [Ritsu](#) ([Vinaya](#)),
- [Jōjitsu](#) (Satyasiddhi),
- [Kusha](#) ([Abhidharma](#))
- [Sanron](#) ([Madhyamika](#)),
- [Hossō](#) ([Yogacara](#)),
- [Kegon](#) ([Hua-yen](#)),
- These schools centered around the ancient capitals of [Asuka](#) and [Nara](#), where great temples such as the [Asuka-dera](#) and [Tōdai-ji](#) were erected respectively. These were not exclusive schools, and temples were apt to have scholars versed in several of the schools. It has been suggested that they can best be thought of as "study groups". The Buddhism of these periods, known as the [Asuka period](#) and [Nara period](#) – was not a practical religion, being more the domain of learned priests whose official function was to pray for the peace and prosperity of the state and imperial house. This kind of Buddhism had little to offer the illiterate and uneducated masses, and led to the growth of "people's priests" who were not ordained and had no formal Buddhist training. Their practice was a combination of Buddhist and [Taoist](#) elements, and the incorporation of [shamanistic](#) features of the indigenous religion. Some of these figures became immensely popular, and were a source of criticism towards the sophisticated academic and bureaucratic Buddhism of the capital.
- **[[edit](#)] Esoteric Buddhism**
- The Late [Nara period](#) saw the introduction of Esoteric Buddhism (Jp. *mikkyō*) to Japan from China, by [Kūkai](#) and [Saichō](#), who founded the [Shingon](#) and [Tendai](#) schools.

Kamakura Period (1185-1333)

- The Kamakura period was a period of crises in which the control of the country moved from the imperial aristocracy to the samurai. In 1185 the Shogunate was established at Kamakura.
- This period saw the introduction of the two schools that had perhaps the greatest impact on the country: (1) the Amidist Pure Land schools, promulgated by evangelists such as Genshin and articulated by monks such as Hōnen, which emphasize **salvation through faith in Amitabha** and remain the largest Buddhist sect in Japan (and throughout Asia); and (2) the more philosophical Zen schools, promulgated by monks such as Eisai and Dogen, which emphasize **liberation through the insight of meditation**, which were equally rapidly adopted by the upper classes and had a profound impact on Japanese culture.
- Additionally, it was during the Kamakura period that the influential monk Nichiren began teaching devotion to the Lotus Sutra. Eventually, his disciples formed their own school of Nichiren Buddhism, which includes various sects that have their own interpretations of Nichiren's teachings.
- **Muromachi Period (1336-1573)**
- In Muromachi period, the Zen school, particularly the Rinzai sect, obtained the help of the Muromachi shogunate and the Emperor, and accomplished considerable development.

Meiji Period (1868-1912)

- With the Meiji Restoration in 1868, **the new government adopted a strong anti-Buddhist attitude, and a movement to eradicate Buddhism** and bring Shinto to ascendancy arose throughout the country due to the strong connections of Buddhism to the Shoguns.
- After a coup in 1868, Japan abandoned its feudal system and opened up to Western modernism (Meiji Restoration). Shinto became the state religion. Within the Buddhist establishment the Western world was seen as a threat as well as a challenge to stand up to. Buddhist institutions had a simple choice: adapt or perish. Rinzai and Soto Zen chose to adapt, **trying to modernize Zen in accord with Western insights, while simultaneously maintaining a Japanese identity**. Other schools, and Buddhism in general, simply saw their influence wane.
- [\[edit\]](#) Japanese Imperialism
- **This Japanese identity was being articulated in the Nihonjinron-philosophy, the Japanese uniqueness-theory**. A broad range of subjects was taken as typical of Japanese culture. D.T. Suzuki contributed to the Nihonjinron-philosophy by taking Zen as the distinctive token of Asian spirituality, showing its unique character in the Japanese culture
- During World War II, most Buddhists strongly supported Japan's remilitarization. Post World War II, there was a high demand for Buddhist priests who **glorified fallen soldiers**, (MK: This is probably culturally insensitive statement) **and gave funerals and posthumous names**, causing a strong revival. However, due to secularization and materialism, Buddhism and religion in general, continued to decline.
- [\[edit\]](#) Post-war
- Japan has seen a decline in Buddhist practice in the 21st century, with roughly 100 temples a year closing. However 70% of Japanese people still follow Buddhism in some form, and 90% of Japanese funerals are conducted according to Buddhist rites.

Shinshūkyō

- New Religions
- Have existed since the Tokugawa period, but really finds its prominence after World War II
- Helps find resolve with people lost after the devastation of the war

Shinshūkyō

- Major resurgence again during the 1980s and 1990s
- New religions become ways of understanding the rapid advancements in technology mixed with spiritual guidance
- Usually affiliates the religions around end of the world scenarios
- Most well known Japanese cult is the Aum Shinrikyo



Sarin Gas Attack in 1995

- Sarin gas attack perpetrated by a religious cult known as the Aum Shinrikyo
- Leader of the group was Shoko Asahara
- 13 people killed and appox. 50 people left severely injured
- Demonstrates a problem with religious cults that had really sprung up during the 1980s
- https://www.youtube.com/watch?v=xR_FrDbud1E

Video

- <https://www.youtube.com/watch?v=8Sny9SdWUNE>

House and Family System

- The Meiji period
 - The Civil Code (1898)
 - Samurai family of 19th century
 - Indigenous system + Neo-confucian ideology
 - An Imperial Rescript
 - 1909: 98% for elementary school
- The Post WWII period
 - The 1947 constitution (written by Americans)
 - Family system as the basis of the Confucian ideology
 - Coexistence/Evolution

IE (家 House): Hendry Ch3

- House: taking precedence over individuals
 - ..the duty of the living members ...to remember their predecessors, and to ensure that the house will continue...
 - Cf. House of Windsor, etc.
 - Also call 'house' as UCHI (うち=Inside)
 - Confucian picture of a stratified social unit
 - Vassalage/JPN feudalism: Indebtedness (God, Ancestor, etc.) *Jin-Gi* ?
- Ancestral worship
 - Shinto, (Chinese-influenced) Buddhism, Confucianism, Taoism, etc.

- Shame (恥 はじ)
 - This word needs to be handled with care. It is definitely NOT the sense used here – like ‘embarrassment’. It is a sense of failing to meet the expectation placed by the ‘value system’. “Disgracing oneself”
 - The westerners like to contrast the alleged ‘shame culture’ of Japan to the western (Christian) “guilt” culture.
 - My sense of ‘shame’ is very similar to “guilt”; the Japanese word for “guilt” is more legalistic, and, thus, does not work.
 - “Tarnishing the ‘reputation’” is not usually referring to the superficial ‘reputation’ alone.
- Not necessarily the ‘blood’ relation. (p. 28)
 - Adopted members are part of IE.

Irokawa Daikichi (1985) on *IE*: The Culture of the Meiji Period

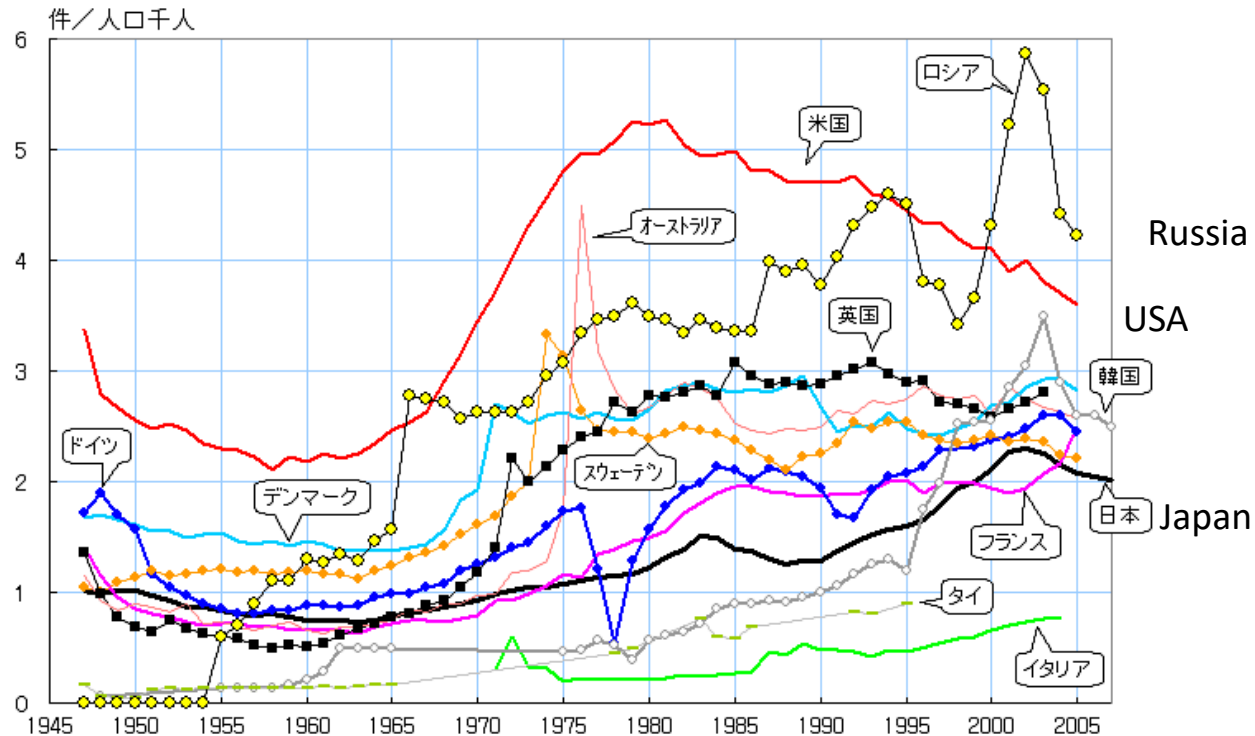
- Japanese do not see themselves as fully self-contained individuals distinct from the flow of life.
- They believe that a person is a link in an unbroken flow of life that connects ancestors and descendants.
- That the Japanese set such an especially high value on *ie* (house) is surely because this view of an unbroken flow was deeply nurtured by the regular rhythm of agricultural life.

Changes in society/values

- Divorce rate increased in the 90's
 - Then, sky-rocketed in 1997.
- Different attitude toward the elderly.
 - Nuclear family
 - Better services for the elderly (outside the house)
- The population demographic.
 - Top-heavy
 - All kinds of implications
- Unemployment
 - Financial support by the children???

主要国の離婚率推移(1947～)

Divorce Rates



(注)ドイツの1990年までは旧西ドイツの数値である。英国の1970年まではイングランド・ウェールズの数値である。

ロシアの1986年までは旧ソビエト連邦の数値である。

(資料)離婚に関する統計(平成11年度人口動態統計特殊報告)、UN, Demographic Yearbook 2000,2002,2005

韓国2003～07は韓国統計局(KNSO)、米国1998～05は米国商務省等(カリフォルニア他4州を除く)

Japanese Divorce Rate Per 1000 of Population 1990-2001

Source: Ministry of Health, Labour and Welfare, 2002

Japanese Divorce Rate Per 1000 of Population 1990-2001		

Year	Number of Divorces	Divorce Rate
1990	157,608	1.28
1991	168,969	1.37
1992	179,191	1.45
1993	188,297	1.52
1994	195,106	1.57
1995	199,016	1.60
1996	206,955	1.66
1997	222,635	1.78
1998	243,183	1.94
1999	250,529	2.00
2000	264,246	2.10
2001	285,917	2.27

Source: Ministry of Health,
Labour and Welfare, 2002

International Comparison of Divorce Rates Per Thousand of Population

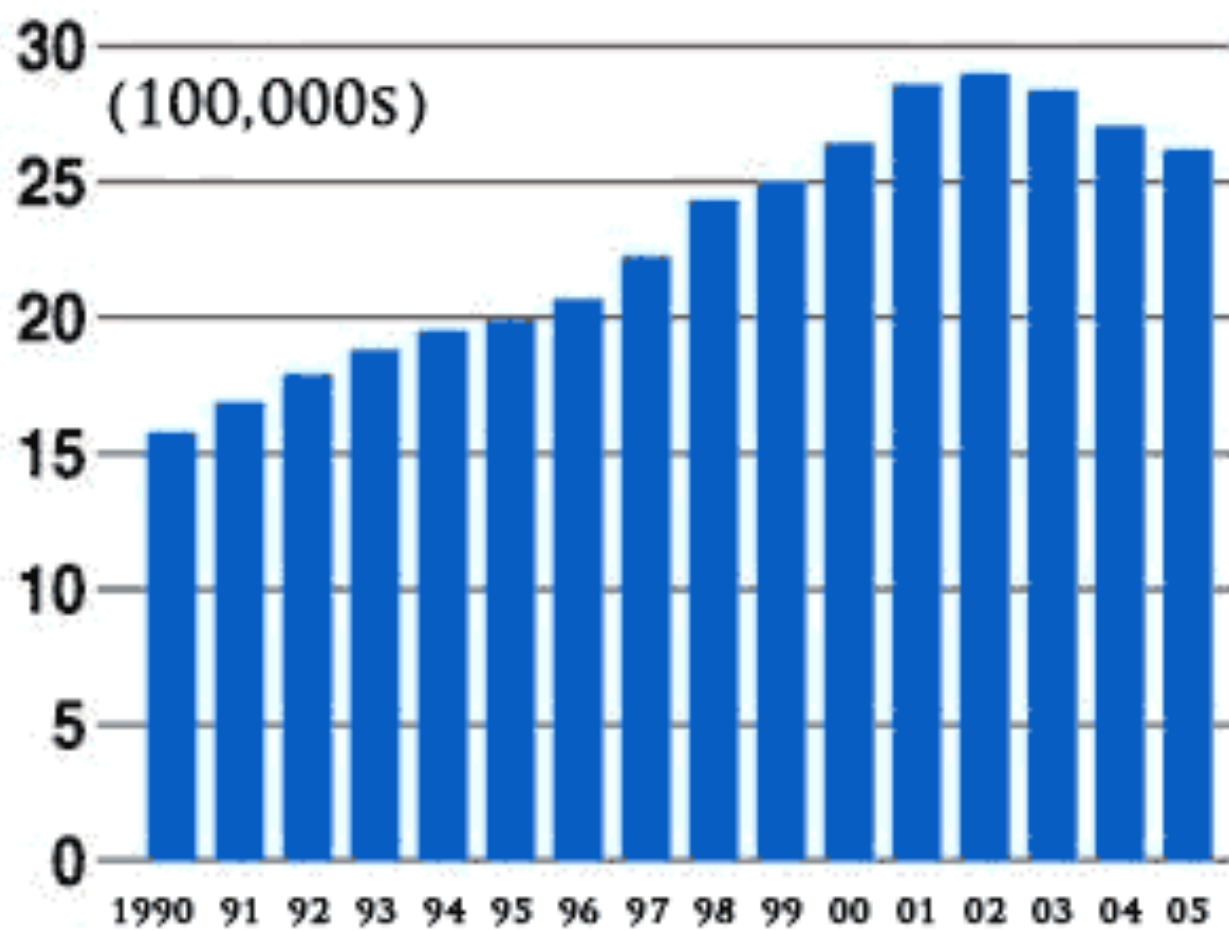
Sources: European Commission 2001 and Ministry of Health, Labour and Welfare (Japan), 2002

International Comparison of Divorce Rates Per Thousand of Population

Country	Year	Divorce Rate per 1000 people
Italy	2000	0.6
Greece	2000	0.9
Portugal	2000	1.9
France	1999	2.0
Netherlands	2001	2.1
Japan	2001	2.27
Germany	1999	2.3
Sweden	2000	2.4
Denmark	1999	2.5
U.K.	2000	2.6
Belgium	2000	2.6
Switzerland	2000	2.8
United States	2000	4.1

Sources: European Commission 2001 and
Ministry of Health, Labour and Welfare
(Japan), 2002

ANNUAL NUMBER OF DIVORCES



Japan: Divorce (WIKI)

- In Japan, divorces were on a generally upward trend from the 1960s until 2002 when they hit a peak of 290,000. Since then, both the number of divorces and the divorce rate have declined for six years straight.
- In 2010, the number of divorces totaled 251,000, and the divorce rate was 1.99 (per 1,000 population). [\[41\]](#)

Unemployment Rate of Japan.



Summary

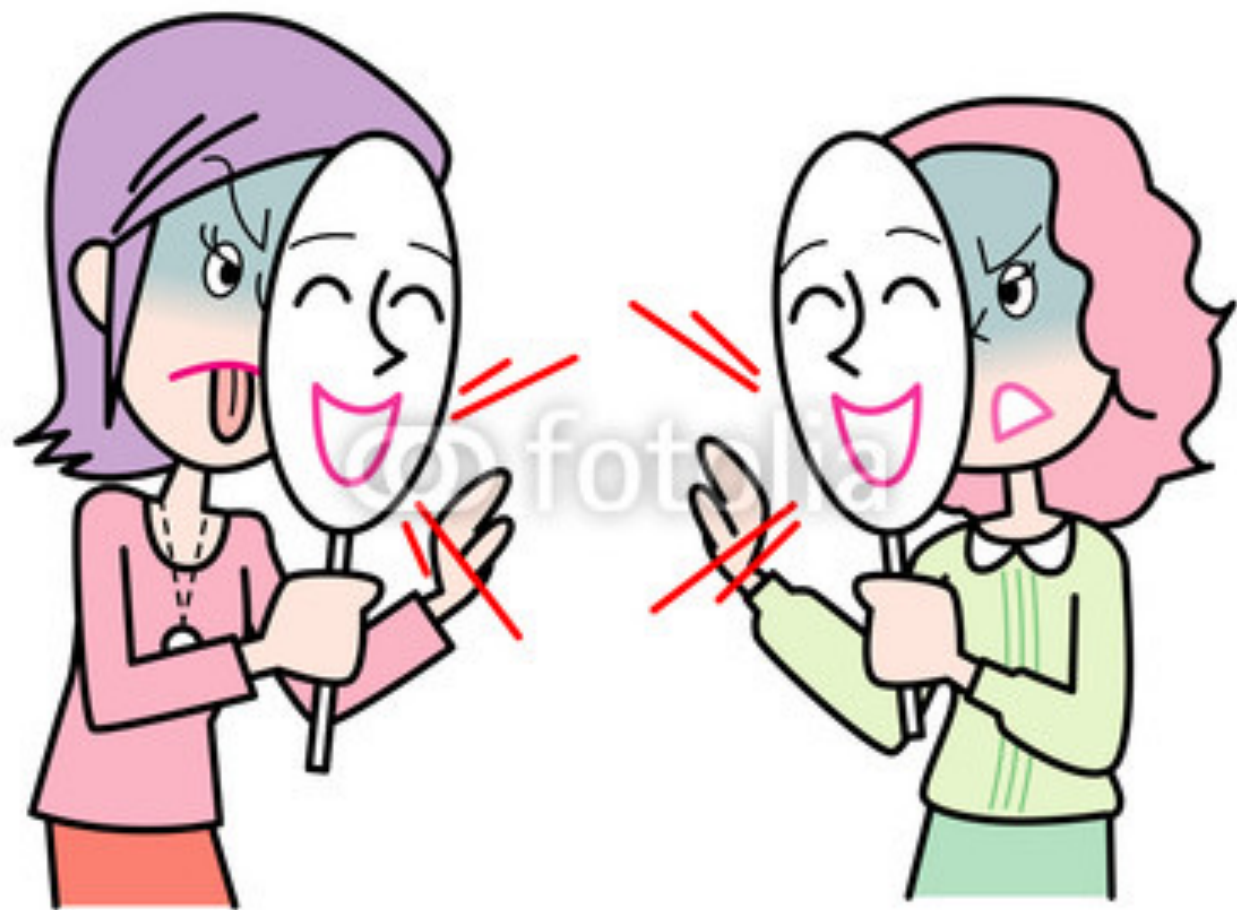
- IE
 - Bigger than “house”
 - Cf. House (of Windsor), clans, etc.
- Shame:
 - Bigger than “embarrassment”
- Filial Piety
 - Bigger than ‘simple’ family bonds

Socialization and Classification

- Uchi and Soto
- Tatemae and Honne
- Harmony
 - Reciprocity
 - Hierarchy
 - Equality
 - Peer group pressure
 - Cooperation
 - Self-development
 - Self in the world

Uchi—Soto/Honne—Tatemae

- In-group and Out-group
 - Honorific use in Japanese language sensitive to this distinction (cf. Korean Honorifics)
 - In/Out-group & High-Low
- Personal and Group
- Cf. PPT: Hiroshi Ohta, Ctr. For Global Education, Hitotsubashi U, Tokyo, JPN



Honne & Tatemae

- Tatemae (T): Public behavior (Soto)
 - Constructed façade
 - vs.
- Honne (H): Personal (=“one’s real” (Hendry 1997)) feelings (Uchi)
 - True tune (voice)
- H&T Generalization (MK)
 - The stricter the social code of conduct is, the bigger the gap between H and T.
- Group Orientation, Communal/Religious Restrictions
- Noblesse Oblige, Samurai Code

Honne and tatemae

- *Honne* and *tatemae* are very important concepts for understanding Japanese behavior and communication. *Honne* is one's true feeling, true desires, and true opinions ("*Honne and tatemae*," 2010).
- *Tatemae*, on the other hand, refers to "behaviors and opinions displayed in public" ("*Honne and tatemae*," n.d.), or "motives and intentions that are socially-tuned, those that are shaped, encouraged or suppressed by majority norms." (Honma & Hoffer cited in Davis and Ikeno, 2002, p.115).

Honne and tatemae

- Davis and Ikeno (2002) further explain this concept:
- " In Japan, there has been, since ancient times, a great respect for harmony, called the spirit of *wa*. *Tatemae* is used to maintain this harmony and create a comfortable atmosphere.
- Thus, *honne* is used in one's personal space, but *tatemae* is used in more public forums such as business meetings, which are often rather ceremonial accepted societal standards. *Tatemae* is, therefore, like lubricating oil used to maintain harmony among people. " (p.116).

Honne and tatemae

- The concepts of *honne* and *tatemae* are often used to describe not only thought and behavior among individuals but also at the institutional level in Japan.
- For example, Japanese companies offer paid vacations that their employees are able to take freely (*tatemae*). Yet, in many cases, they don't actually expect their workers to use their vacation time (*honne*).
- Many Japanese company workers feel pressure from their superiors and worry that taking a lot of paid vacation may affect their evaluation (“なぜ休めないの,” 2010). My salarymen (sic.) friends often also mention that they feel irresponsible and guilty if they take vacation time – they feel that taking vacation will increase their co-workers workload.
- In fact, Reuter's 2010 survey revealed that only 33 % of Japanese workers use their paid vacations. It was the lowest among the 24 countries participating in the survey (“The country who uses,” 2010).

- Jenni on March 4, 2011 at 11:51 am said:
- This is interesting. At first, it was hard to wrap my mind around honne and tatemae being two equally honest and real ways of social interaction that are sort of parallel with each other.
- But after reading the example of the Frenchman working at a Japanese bank, it began to make a lot more sense. I think it is a good thing that Japanese people seem to be more committed to harmony and peace among individuals than some other countries.
- For example, I know some American people that will say whatever they want with no filter and if they happen to offend someone, they don't really care and say that it's the offended person's problem, not the speaker's.
- I also like that tatemae is not considered dishonest or anything like that, but more of a social ritual type of thing. I also wish that people here were more like that because I think that would eliminate a lot of negative feelings between people.

- Alen Ademovic on [March 12, 2011 at 7:03 pm](#) said:
- I actually don't see this as being that much different from behavior here in America. Most reasonable people tend to behave differently and express their opinions in social outings or business meetings in different ways than when interacting with friends or family members.
- The one possible difference I see with this is that perhaps employers in Japan will "sugar coat" an evaluation of an employee or something of that nature because of the concept of 'tatemae.'
- I remember reading an 'American living in Japan' blog and he mentioned how, from his experience, the Japanese tend to be much more careful about sharing their personal feelings or giving harsh criticisms of people.
- I don't know how much truth there is in that, but it would certainly tie into the concepts of Honne and Tatemae.

- Firdaus on [March 13, 2011 at 2:28 am](#) said:
- Honne and Tatemae seem to be like a hypocritical act that tends to maintain the harmony among people. For reasonable people, they will act what will suitable with the situation that they are in.
- As an example, in the business setting, it is common that people will behave differently from what their true desire in order to fulfill company policy and image. In my opinion, it is not very big different between other culture but from the example from the article shows what Honne and Tatemae means.
- The only different is they will carefully share their true feeling without being harsh to other people. This is acceptable for me because when you are having a tough time or problem with someone, you should not badmouth them but carefully choose your words to express your true desire and keep the politeness.
- Furthermore, Honne and Tatemae are considering as an action to avoid a fight and hate between people.

- Loya on [March 13, 2011 at 8:43 pm](#) said:
- There are many parallels between the way Japanese handle social interaction and the way it is handled in the west.
- Regardless of where you live there are always situations when it is best just to settle for the socially acceptable and expected responses rather than being completely honest and considered rude.
- Just like in Japan, Americans keep business and personal matters separate, preferring to maintain a certain level of disconnectedness from peers who are not very close.
- However, while in Japan while they use tatemae to preserve wa, or the social harmony, we in America merely feel, at least from my perspective, that it is none of their business how we truly feel or don't care enough to be honest and risk upsetting the balance of relationships.

Continued

- Here I find an interesting contrast between Japanese culture and western culture. Surprisingly, both arrive at the same end point, “honest dishonesty”, however the two take very different paths and reasons for this. The Japanese do it because of collectivism and not wanting to disturb harmony.
- On the other hand westerners do it because of individualism and valuing personal privacy.
- Another difference is with paid vacations. While Japanese salarymen feel guilty about taking paid vacations and worry about evaluations, westerners cannot wait for that vacation and enjoying their golf trip or sitting on beach with little thought given to their co-workers added work load.
- This serves as another example of the collectivism of Japanese culture compared to the high individualism of western culture.

Harmony “WA”

- Common good
- Greater good
- Enlightened Self-Interest
- Kindergarten Equality
 - Stress on equality
 - Acceptance of differences
 - Bias toward conformity
 - Tolerance
 - Cooperation
 - Competition
- Self: Hendry’s remark about Americans (p. 57-ish)
 - We learn more about Americans than Japanese...
 - Self and Group



Japanese/Western Attitude Toward “Individualism”

- Self is an important ingredient for individuals in both Japan and West.
- But,
- J:
 - It is easy to be individualistic; little kids are like that.
 - It takes more discipline to conform/cooperate.
- W:
 - Being individualistic is the only way to preserve self.
 - It is easy to be a brick in the wall.

Dichotomizing Relationships

- Both columns cannot exclusively/exhaustively explain the world.

– Uchi	Soto
– Honne	Tatemae
– Private	Public
– Self	Group
– Heart	Face
– Belly (gut)	Head/Mouth
– Feelings	Words
– Intuition	Logic
– Back (of a paper)	Front
– Mysticism	Science
– Non-verbal communication	Verbal communication

- In-group Out-group