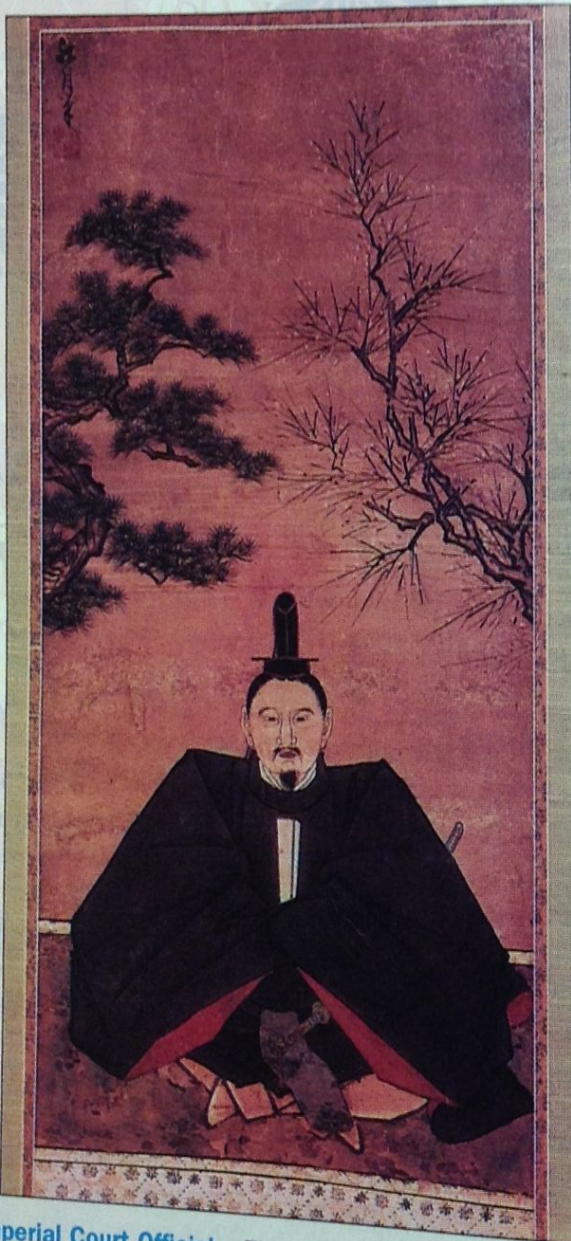


GEOGRAPHY AND HERITAGE OF JAPAN



Imperial Court Official This Japanese official was a powerful member of the imperial court and a scholar of Chinese literature in the late 800s. Chinese culture greatly influenced Japan during this period. **Fine Art** How does this painting reflect a respect for nature, a common feature in Chinese art?

CHAPTER OUTLINE

- 1 A World Apart
- 2 Early History
- 3 Japanese Traditions
- 4 Japan Becomes a World Power

The Mongols are ready to sail!" Japanese spies sent word from Korea. The Japanese knew that the Mongol emperor Kubilai Khan wanted to add their lands to his empire. They built walls along the coast and placed warriors on alert. They prayed to the *kami*, or spirits, for protection.

In June 1281, the invasion began. For seven weeks, Japanese warriors battled the mighty Mongol fleet. On the fiftieth day, thick clouds blotted out the sun, making the sky as dark as night. A howling typhoon whipped up the coast. For two days, the histories relate,

“The wind blew fiercely, the . . . billows surged up to heaven, the thunder rolled and the lightning dashed against the ground so that it seemed as if mountains were crumbling down and high heaven falling to the Earth.”

When the storm quieted, the Mongol fleet lay in ruins. The Japanese rejoiced that the kami had sent a divine wind—a *kami-kaze*—to destroy the invaders. They came to believe that the gods would always protect them from invasion.

CHAPTER PERSPECTIVE

The island nation of Japan sits off the coast of East Asia. It is close enough to feel the influence of China but far enough away to remain independent. During the 1800s, Japan again borrowed foreign ideas when it set out to become a modern industrial power.

As you read, look for these chapter themes:

- ▶ Japan's island setting and scarcity of raw materials have affected its relations with the outside world.
- ▶ Geographic isolation helped the Japanese to develop a strong sense of themselves as a separate people.
- ▶ The Japanese have selectively borrowed ideas from other cultures.
- ▶ During the Age of Imperialism, Japan modernized rapidly.

Literature Connections

In this chapter, you will encounter passages from the following works.

The Tale of Genji, Murasaki Shikibu

"Looking at Mount Fuji in the Distance," Yamabe No Akahito

The Autobiography of Fukuzawa Yukichi, Fukuzawa Yukichi

For other suggestions, see Connections With Literature, pages 804–808.

1

A WORLD APART

FIND OUT

What geographic features have shaped Japanese life?

How has the scarcity of some resources influenced Japan's relations with the world?

How did the Japanese develop a sense of their own special identity?

According to a Japanese legend, male and female gods created the islands of Japan by throwing a jeweled spear into the sea. The salt water that dripped from the spear hardened to form islands. Only then did the gods descend to Earth and create the rest of the world.

A Chain of Islands

Japan is an archipelago, or chain of islands, that lies about 100 miles (161 km) off the coast of East Asia. The stormy Korea Strait and the Sea of Japan separate Japan from the mainland. Japan consists of four main islands and more than 3,000 tiny islands. Of the main islands, Kyushu (kee oo shoo) lies closest to Korea and the mainland of Asia. Just east of Kyushu lies tiny Shikoku (SHEE koh koo). Honshu (hahn shoo) is the largest and most populous island. Hokkaido (hoh KI doh), in the north, is the most isolated of the main islands.

In the past, the seas surrounding Japan isolated and protected it from invaders. Yet, when the Japanese chose, they could cross the seas to make contact with other societies. The seas also provided links within Japan. Honshu, Kyushu, and Shikoku surround a body of water known as the Inland Sea. Sheltered from dangerous Pacific storms, the Inland Sea has served as a major highway between islands.

Location has affected Japanese life in other ways. Japan lies on the Pacific Ring of Fire, a region of earthquakes and volcanoes. (See page 251.) As many as 1,500 tremors shake the islands each year. The islands also contain 30 active volcanoes. Fierce typhoons from the southern Pacific pound the islands from August to October. The Japanese have constant reminders of the menacing forces of nature.

Landforms and Climate

Japan is a relatively small country. In size, it is equal to the state of Montana, but larger than such European countries as Italy or Great Britain. Its population, however, is large. With more than 125 million people, Japan's population ranks seventh in the world.

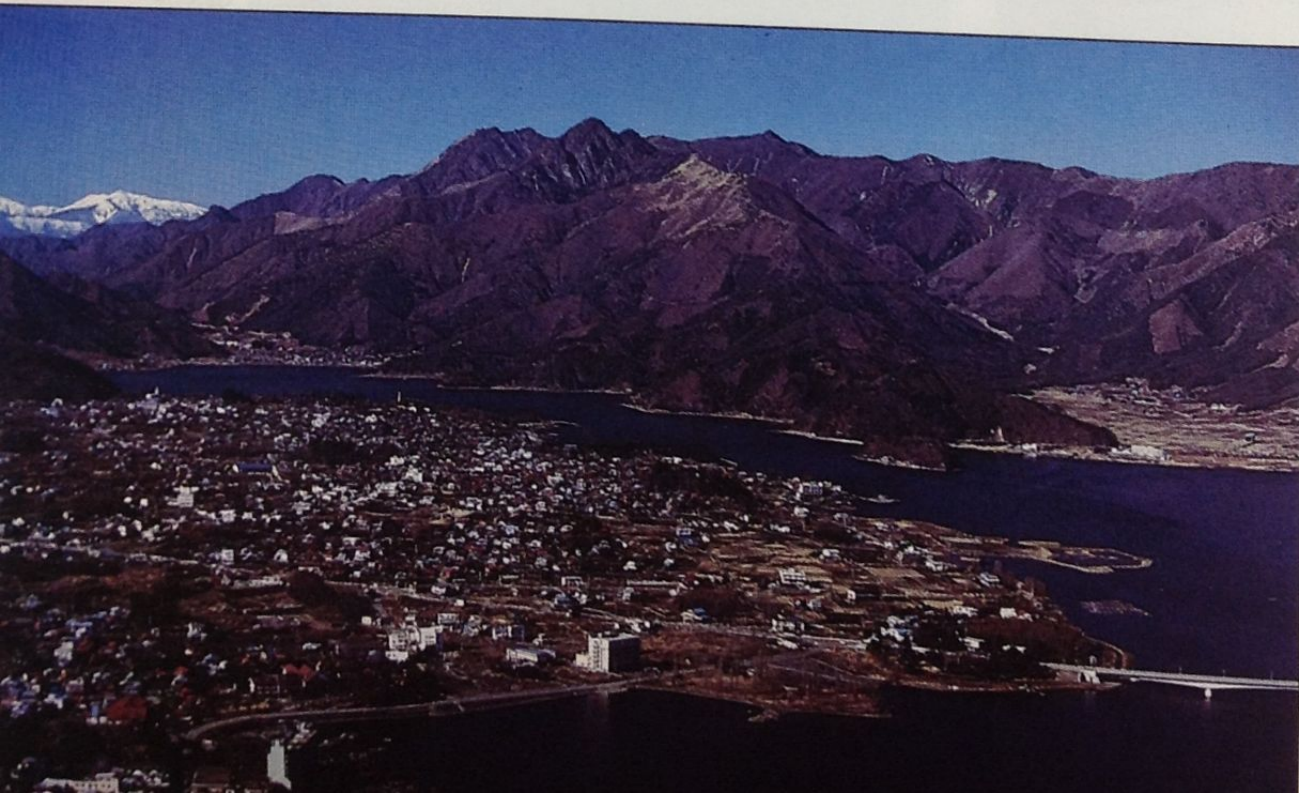
Mountains and plains. As in China, Japan's large population is packed onto a tiny fraction of the land. More than four fifths of Japan is mountainous. The rugged terrain limits the amount of arable land to coastal plains and narrow river valleys. As a result, fertile lowland areas such as the Kanto Plain on Honshu are densely populated, with more

than 20,000 people per square mile. By comparison, New York State has a population density of 360 people per square mile.

Mild climates. The climates of Japan are similar to those found along the east coast of the United States, but the summers are not as hot nor the winters as cold as they are in the eastern United States. A warm ocean current moderates summer and winter temperatures in most coastal areas. As a result, Japan has a long growing season that averages between 200 and 260 days. In addition, rainfall is plentiful.

Intensive land use. The Japanese developed methods of intensive farming, using every available piece of land. To create land, they carved terraces into steep hillsides and drained marshes, swamps, and deltas. A favorable climate helps the Japanese make the most of their limited farmland. In much of Japan, farmers harvest two crops a year.

Japan's major crop is rice. Wet-rice agriculture came to Japan from South China. Like their mainland neighbors, the Japanese have built complex irrigation systems to flood their rice paddies with water. In small, crowded farming villages, people worked together to plant, irrigate, and harvest rice.



Living Along the Coast

Mountains cover so much of Japan that the country's population must live crowded together in the coastal plains, as shown here. Japan's coast also is dotted with more than 2,000 fishing ports. Their fleets bring the world's largest catch of fish to Japan.

Scarcity Why is fish so important in the Japanese diet?

Those activities gave them a sense of closeness and shared purpose.

Until modern times, the Japanese produced all the food they needed. Today, they produce about three quarters of their food needs, even though only 8 percent of the people work in agriculture. They are successful farmers in part because they have used technology to develop high-yield types of rice.

Harvests from the sea. Partly because farmland is so limited, fish is the major source of protein in the Japanese diet. In the rich waters off the coasts, the Japanese catch sardines, tuna, herring, salmon, cod, and halibut. They also raise fish in flooded rice paddies and harvest shellfish and vitamin-rich seaweed in inlets and bays.

Limited Mineral Resources

Japan has few mineral resources. Until the late 1800s, this scarcity had little effect on Japan. As a nation of farming and fishing people, it had enough coal, copper, iron, and other resources to meet its needs. As Japan industrialized, however, it needed to import many raw materials. As a result, Japan became increasingly dependent on world trade.

Today, ships from the Philippines, Malaysia, Australia, and India unload iron ore at Japanese ports. From North America, South Africa, and Australia comes coal. Since it has no oil resources, Japan imports nearly all of its oil from nations of the Middle East. As a result, world events that disrupt the flow of oil from the Middle East have threatened and can again threaten Japan's busy industrial economy.

People of Japan

Japan is a homogeneous society. The people speak the same language and share the same culture. Unlike most nations around the world, Japan has almost no ethnic minorities.

Japan's isolated island setting helped to shape its society and its view of the world. From earliest times, the Japanese had a sense of their own separate, special identity. This sense of specialness has in turn encouraged ethnocentrism. Today, as in the past, the



MAP STUDY

Japan is an island nation in East Asia. Its four main islands extend about 1,300 miles (2,080 km) along the East Asian mainland. Most of the landscape of Japan's islands is mountainous, with an area of coastal plains.

- 1. Location** (a) Describe the exact location of Japan. (b) Describe the relative location of Japan.
- 2. Place** Rank Japan's main islands by size, from the largest to the smallest.
- 3. Understanding Causes and Effects** (a) As an island nation, how is Japan separated from other nations? (b) How is it linked to other nations?



Crowded in Tokyo

The alarm clock sounds at 5 A.M. Kirasake Toshiro rises and dresses in a white shirt and blue suit like millions of other commuters who stream into Tokyo each day. Monday through Saturday, he spends six hours a day on high-speed trains traveling to and from work. At every stop along the way, white-gloved station attendants help push passengers into the packed trains.

Like many other city workers, Kirasake must commute because he cannot find or afford comfortable living quarters in Tokyo. Living in Tokyo with his wife and family would mean living in a cramped apartment with no closets. To keep a car in Tokyo, he would have to prove that he had a place to park it off the street.

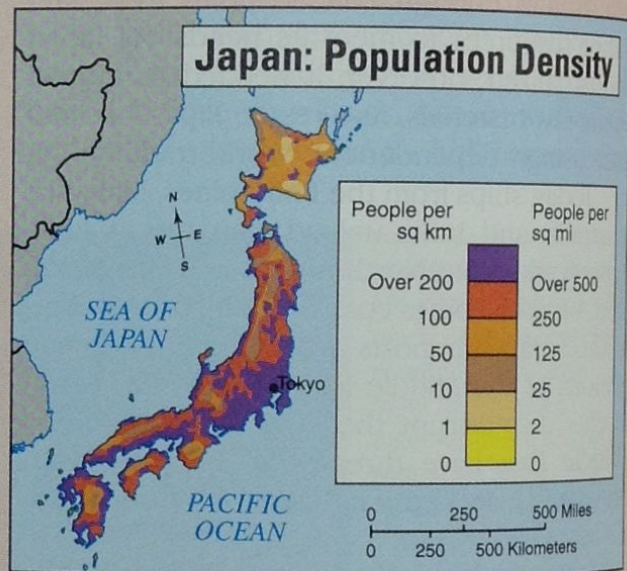
Part of the problem is simply Japan's size and growing population. With less land than California, Japan has a population half that of the entire United States. As an island nation, Japan has little room to expand.

Because most people have jobs in cities, they have been forced to respond resourcefully to overcrowding. On the top of department stores and office buildings, Tokyo

residents practice golf on miniature putting greens or swing at baseballs on tiny fields. When Japanese businessmen must stay overnight in Tokyo, they take "rooms" in inexpensive "capsule hotels." The rooms, in fact, are fiberglass bunks that are built in rows.

Tokyo city planners are discussing solutions. They talk about filling in part of Tokyo Bay. Others want to buy land from the national railroad. Yet, even these proposals can barely keep up with the ever-growing demand for space.

1. Why are some people willing to endure a long commute rather than live in Tokyo?
2. **Solving Problems** Imagine that you are a Tokyo city planner. What recommendations could you make to help relieve overcrowding?



Japanese make a distinction between "we Japanese" and foreigners. They rarely grant citizenship to immigrants. Even Koreans whose families have lived in Japan for generations remain "foreigners."

A strong sense of national identity has strengthened Japan but has also contributed to prejudice against the Ainu and the *bu-*

rakumin. The Ainu were early inhabitants of northern Japan who were excluded from Japanese society. The burakumin are descendants of butchers and leather tanners who lived during feudal times. The Buddhist view against the taking of life made the burakumin outcasts. Both the Ainu and the burakumin suffer from discrimination today.

SECTION 1 REVIEW

1. **Locate:** (a) Korea Strait, (b) Kyushu, (c) Shikoku, (d) Honshu, (e) Hokkaido, (f) Inland Sea, (g) Kanto Plain.
2. **Identify:** Ainu.
3. Describe two ways in which the seas have affected Japan.
4. How has geography affected population patterns in Japan?
5. How did Japan's island setting influence its sense of itself?
6. **Applying Information** How have the Japanese used technology to make up for limited land?
7. **Writing Across Cultures** Write a sentence summarizing the Japanese attitude toward foreigners. Write another sentence describing what you think is the American attitude toward foreigners. Then, write a generalization comparing the two attitudes.

2

EARLY HISTORY

FIND OUT

How did the Japanese adapt Chinese culture to their own needs?

How did a feudal society develop in Japan?

How did centralized feudalism change Japan?

Why did Japan isolate itself from the world during the 1600s?

Vocabulary samurai, feudalism, shogun, daimyo

Everyone was talking about the new book, *The Tale of Genji*. As each chapter appeared, members of the court eagerly read the latest episode in the life of young Prince Genji:

“From this time, the young prince took up residence in the Imperial palace; and next year, at the age of seven, he

began to learn to read and write under the personal supervision of the Emperor. . . . Everyone was pleased to greet him, and there was already a winning friendliness in his manners, which amused people, and made them like to play with him. We need not refer to his studies in detail, but on musical instruments such as the flute and the zither he also showed great skill. ♪♪

Murasaki Shikibu, the author of *The Tale of Genji*, had a favorable position at the Japanese court. She completed her book—the world's first novel—around the year 1008. Although *The Tale of Genji* is fiction, it reveals much about the elaborate ceremonies and manners of Japanese court life. By the time of Murasaki, the Japanese had successfully blended ideas borrowed from China to enrich their own culture.

Early Japanese Society

Life in early Japan was very different from the elegant world of Murasaki Shikibu. The earliest Japanese society was organized into clans, or groups of families descended from a common ancestor. Each family inherited its position within a clan. Some families were warriors. Others might be farmers, weavers, or potters.

By A.D. 400, several clans formed a union and settled in the district called Yamato. They united much of Japan and even governed a small area of southern Korea. The Tenno clan led the union and claimed to be descended from the sun goddess Amaterasu. Through the goddess, legends relate, the Tenno clan received the three symbols of imperial power: a bronze mirror, an iron sword, and a jeweled necklace. In time, the Tenno set up Japan's first and only ruling dynasty. Japan's present emperor traces his descent to the Tenno clan.

Adapting Chinese Patterns

During the 500s, missionaries from Korea introduced Buddhism and Chinese culture to Japan. They brought Chinese script, which



Todaiji Temple at Nara Built to house a colossal statue of the Buddha, this temple was originally constructed in the 700s. It reflects the Chinese influence on Japanese architecture during this period. Later destroyed by fire, the temple was rebuilt in about 1700. It is believed to be the largest wooden building in the world. **Interdependence** How did Japanese culture in the 600s and 700s reflect Chinese influence?

became Japan's first written language. These early contacts with China's advanced civilization impressed the Japanese. Between 550 and 850, they set out on a course of deliberate cultural borrowing from China.

In 607, Prince Shotoku of the imperial family sent a group of Japanese nobles to China. The young men spent years at the Chinese court, studying government, art, literature, science, and philosophy. They returned home eager to share their new knowledge. In the years that followed, other Japanese visited China.

Cultural diffusion. Chinese influences reached every level of Japanese life. The Japanese modeled their government on Chinese ideas. They increased the authority of the state and set up elaborate court ranks like those in China. Japanese scholars studied Confucian and Daoist philosophies. In addition, Confucian ideas about family and reverence for ancestors helped shape Japanese society.

Peasants learned to use Chinese tools and farming methods and to raise Chinese crops. Japanese potters and weavers modeled their wares on Chinese samples. The Japanese also absorbed Chinese ideas about music, dance,

sculpture, and architecture. In the past, Japan moved the capital whenever an emperor died. Under Chinese influence, the emperor built a capital city at Nara, modeled on the Tang capital.

Selective borrowing. Despite the massive borrowing, the Japanese preserved their own identity. After the first enthusiasm for Chinese ideas faded, the Japanese selected the ideas that worked for them. They tried and then discarded the Chinese civil service system. The idea of choosing officials by merit did not fit the Japanese belief that people inherited their position in society.

The Japanese never accepted the idea of the Mandate of Heaven. (See page 329.) Unlike the Chinese, the Japanese did not change dynasties. To them, the emperor was a divine figure, descended from the sun goddess. The Japanese accepted Buddhism, but they kept their traditional beliefs as well.

Heian Court

In 794, the emperor moved his court to Heian, present-day Kyoto. At Heian, the Japanese showed their genius for creative adaptation. There, they blended Chinese and Japanese ideas, creating a rich new culture.

A system of writing. A major achievement of this new culture was the development of a Japanese system of writing. Chinese script was not well suited to spoken Japanese. In time, the Japanese developed *kana*, a set of written symbols that represent syllables. Although educated Japanese men continued to use Chinese writing, women like Murasaki Shikibu adopted the new system.

Powerful families. Although the emperor ruled over a brilliant court at Heian, his power over the country was declining. By the 800s, great court families controlled Japan. They divided the land into private estates, which they assigned to local strongmen. Peasants worked the land on these estates. Slowly, a single family, the Fujiwara (foo jee WAH rah), gained great land wealth and concentrated power in their own hands.

For 200 years, the Fujiwara ruled Japan. The emperor became a figurehead. He carried out religious duties but had no real power. The Fujiwara strengthened their position by marrying their daughters to the heirs to the throne. Other noble families occupied government positions, which they tried to make hereditary. They also devoted them-

selves to the hundreds of ceremonies and festivals that regulated court life. (See World Literature, "The Pillow Book," by Sei Shonagon, page 430.)

Japanese Feudalism

During the 1100s, turmoil rocked Japan. Strong warrior families on the frontier challenged the power of the Heian court. These **samurai**, or warrior knights, waged fierce battles for control of the land. Out of the struggles emerged a new system of government known as feudalism. Under **feudalism**, local lords ruled the land, but they were bound to higher lords and to the emperor by ties of loyalty. This pattern was similar in some ways to European feudalism. (See Chapter 29.)

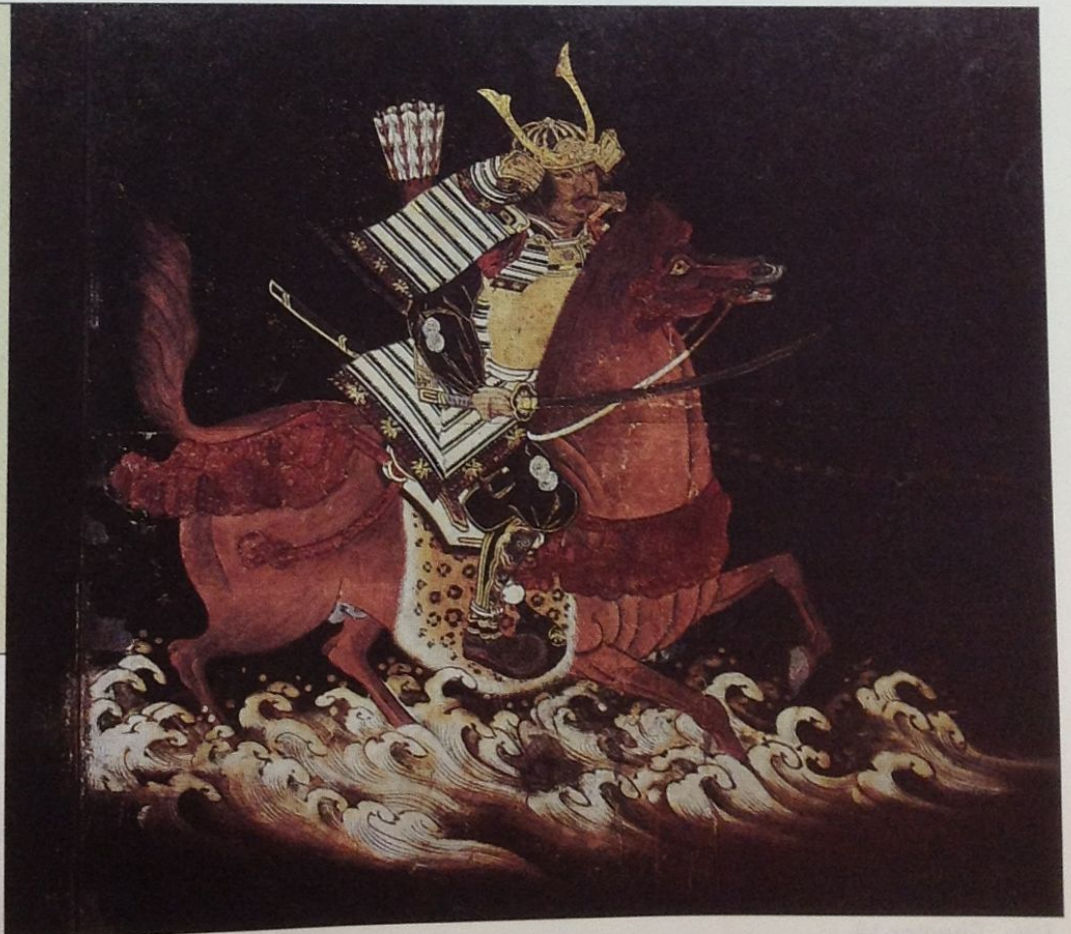
Feudal society. By 1192, Minamoto Yoritomo* had emerged as the strongest military figure in Japan. The emperor gave him the title **shogun**, or chief general of the army. Under Minamoto and his successors, a feudal class system emerged.

* Traditionally in Japan, family names precede given names.

Samurai Warrior on Horseback

This samurai in battle was protected by armor made of hide and lacquered iron as well as by a gilt helmet. In his left hand, he carries a bamboo bow, and in his right hand, a steel sword. A samurai regarded his sword as his soul. If he gave up his sword, he was giving up his life.

Citizenship Where did the samurai rank in Japanese feudal society?



The emperor stood at the head of feudal society, but he remained a figurehead. The shogun, who was the most powerful samurai, exercised more power. Like other great samurai, the shogun controlled land and the people living on it. Moreover, the shogun commanded an army composed of samurai of lesser rank.

Samurai of all ranks formed a small class of noble warriors that dominated feudal society. Below them were commoners including peasants, artisans, and merchants. Peasants worked the land for the great samurai, providing wealth to support the nobility. Sometimes, peasants served as foot soldiers.

Frequent warfare. In theory, the shogun commanded the complete loyalty of his lords. In practice, these samurai lords and their followers battled for power with the shogun and with one another. At times, the shogunate passed from one military family to another. By the 1400s, Japan was in a constant state of war.

Achieving Unity

During the 1500s, several strong military leaders pushed to reunite Japan. The most successful was an able general, Toyotomi Hideyoshi (hee day YOH shee). By 1590, he had converted his rivals into his subordinates and brought all of Japan under his control. He then invaded Korea, hoping in time to conquer China. Although Hideyoshi failed in these goals, he did build the foundations for a united Japan.

Centralized feudalism. In 1600, Hideyoshi's successor, Tokugawa Ieyasu (toh kuh GAH way ee YAY yah soo), claimed the title of shogun. He set up the Tokugawa shogunate, which lasted until 1868. During that time, the shoguns created a peaceful, orderly society under a system of centralized feudalism.

The Tokugawa shoguns left feudal classes in place, but they brought the great samurai, now called **daimyo** (DĪ myoh), under their control. The shogun required the daimyo to spend every other year in Edo, present-day Tokyo. To guarantee their good behavior, the

daimyo had to leave their wives and children in Edo as permanent hostages. Meanwhile, the emperor remained a powerless figurehead ruler at his palace.

Economic and social changes. The new system of centralized feudalism brought unexpected changes. Edo grew from a small fishing village into a bustling city. Roads improved as the daimyo and their servants traveled back and forth between Edo and their estates in the country.

More peaceful conditions led to increased trade and travel on rivers or roads. Cities and towns sprang up by harbors and along the roads to provide goods and services to travelers. The growth of cities created new markets. During this period of expansion, a money economy developed. Some merchants became rich through trade. Many set up banks to lend money at interest.

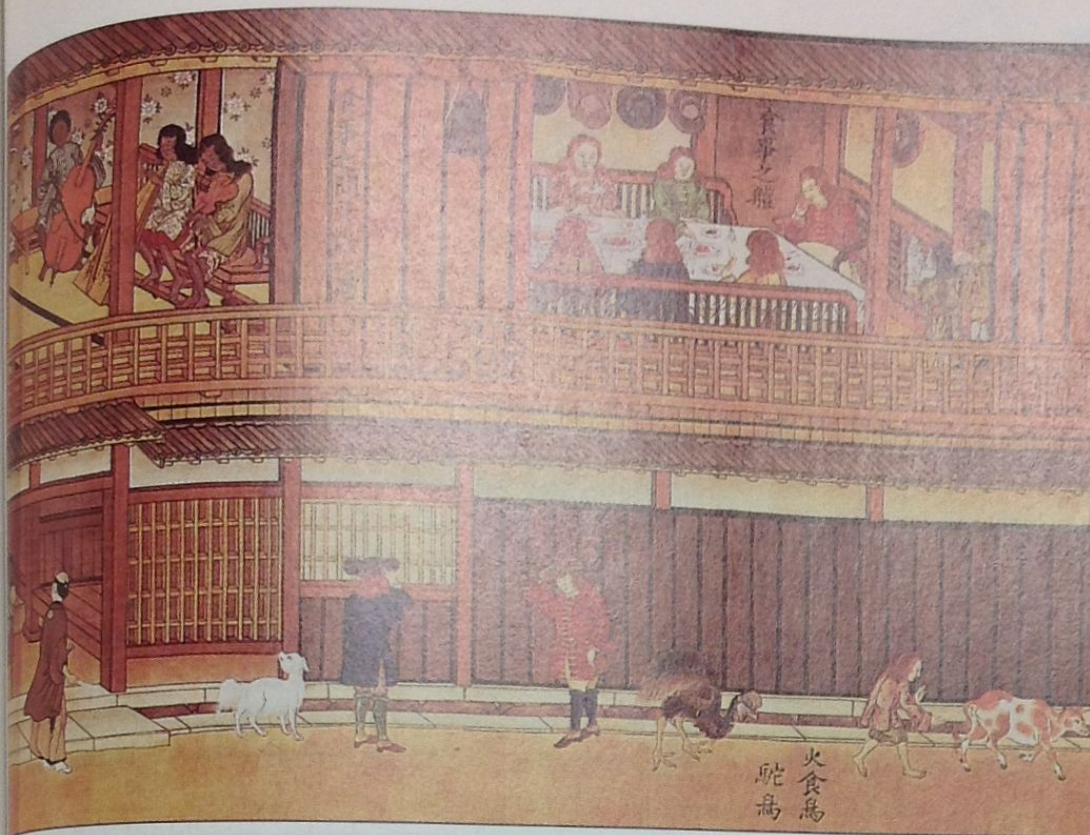
The daimyo and their samurai followers had to adapt to the changing conditions. Under the Tokugawas, this military class no longer spent its time fighting as it had in the past. Some samurai became government officials. Others managed the estates of the daimyo or shogun. As Japanese society changed, education became more widespread. The children of wealthy merchants, as well as those of samurai, began to attend school.

By the early 1800s, Japan had become a unified nation in many ways. In addition, the expansion of trade created economic links within Japan.

An Isolated Nation

These changes occurred during a remarkable period of isolation. Early on, the Tokugawas felt threatened by the growing number of westerners who were arriving in Japan. The Portuguese had reached Japan in 1543. Spanish, Dutch, and English traders soon followed. An active trade arose—Chinese silk and European firearms, textiles, and glassware for Japanese copper and silver.

Along with traders came Catholic missionaries. Their success in winning converts an-



Dutch Traders in Nagasaki Japan's isolation in the 1600s and 1700s was never complete. Foreigners continued to interest the Japanese. This scroll shows Dutch merchants dining, at upper right, while servants entertain other merchants with music, at upper left. On the street below is a turkey, an animal that the Dutch brought to Japan. **Choice** Why did Japan keep out most foreigners for two centuries?

gered the shogun. He did not want Japanese Christians to pledge loyalty to a foreign ruler—the pope. The shogun's hostility to Catholic countries increased when he heard about the Spanish conquest of the Philippines. He acted to protect Japan from a similar fate.

During the early 1600s, the government began persecuting foreign missionaries and Japanese Christians. This anti-Christian drive grew into a general expulsion of foreigners. In 1639, the shogun closed Japan to the world. Foreigners were forbidden to enter the country. Any Japanese who left the islands could not return. The government even outlawed the building of oceangoing vessels.

The isolation was not complete, however. The government did permit a few contacts with Korea and China. The Dutch, too, were allowed to keep a tiny trading post at Nagasaki. Two ships a year could unload their goods there.

Like Korea, Japan enforced its policy of isolation for 200 years. By the mid-1800s, however, the United States and the industrialized nations of Europe had begun to pressure Japan to open its ports to the world.

SECTION 2 REVIEW

- Identify:** (a) Tenno, (b) Prince Shotoku, (c) Heian, (d) kana, (e) Fujiwara, (f) Minamoto Yoritomo, (g) Hideyoshi, (h) Tokugawa Ieyasu.
- Define:** (a) samurai, (b) feudalism, (c) shogun, (d) daimyo.
- (a) List three ways in which Chinese culture influenced Japan. (b) Give one example of how the Japanese adapted Chinese culture to their own traditions.
- Describe the structure of Japanese feudal society.
- How did the Tokugawa shoguns isolate Japan?
- Understanding Causes and Effects** (a) Why did the Tokugawa shoguns create the system of centralized feudalism? (b) How did this system produce economic and social changes?
- Writing Across Cultures** Like Japan, the United States has borrowed ideas from other cultures. List four examples of American cultural borrowing. Describe how each idea or item has been adapted to American use.

JAPANESE TRADITIONS

FIND OUT

- What religious traditions shaped Japanese culture?
- How did Confucian ideas influence the Japanese?
- What values governed relationships in feudal Japan?

Vocabulary bushido

Mount Fuji, Japan's highest mountain, soars 12,389 feet (3,776 m) into the air. On one side, it rises directly from the sea. To the early Japanese, Mount Fuji was a sacred place, linking heaven and Earth. Japanese poet Yamabe No Akahito celebrated the beauty of the mountain in his poem "Looking at Mount Fuji in the Distance":

“ Since heaven and Earth parted,
godlike, lofty, and noble
in Suruga, Fuji the lofty peak—
as I turn and look at the Plain of Heaven,
the light of the coursing sun is hidden
behind it,
the shining moon's rays can't be seen,
white clouds can't move, blocked
and regardless of time, the snow's
falling. ”

Respect for the beauty and power of nature is central to Japanese culture. These ideas are closely linked to Japan's religious traditions.

Religious Traditions

Two religious traditions, Shinto and Buddhism, have influenced the beliefs and practices of the Japanese. Because each religion met different needs, many Japanese followed both Shinto and Buddhist practices. Although it was not a religion, Confucianism also

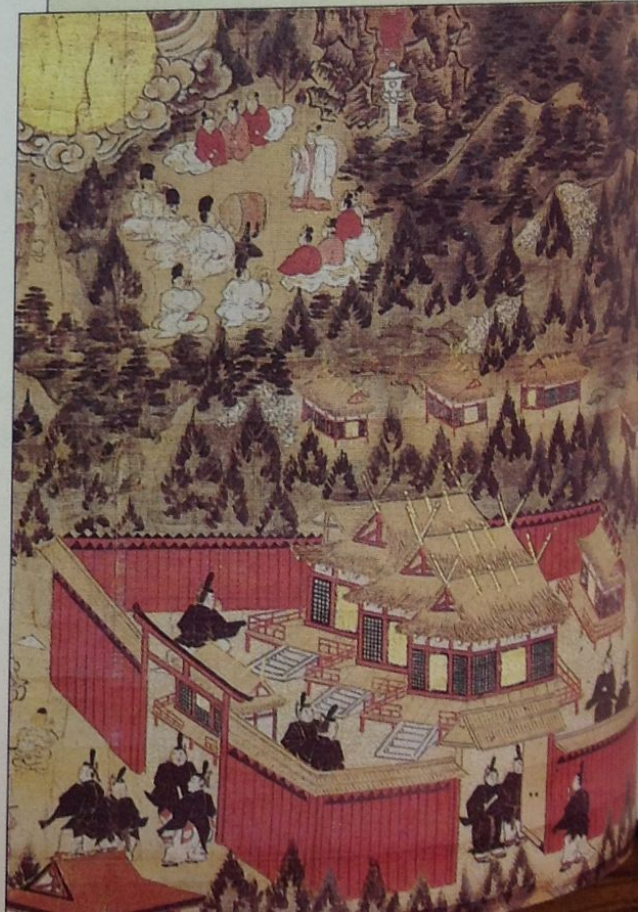
helped to shape Japanese ethics, or beliefs about right and wrong.

Shinto. Like many religions of early peoples, Shinto has neither sacred writings nor an organized set of beliefs. For centuries, it did not even have a name. When Buddhist missionaries reached Japan, it was they who called the local Japanese beliefs Shinto, “the way of the gods.”

The early Japanese believed that spirits, or kami, lived in everything from plants and animals to rocks and mountains. Spirits also controlled natural forces such as earthquakes and typhoons. Through prayer and offerings, the Japanese tried to win the favor of the kami. Peasants, for example, appealed to friendly spirits to send good harvests.

Shinto created a link between people and the awesome forces of nature. Shared beliefs

Shinto Shrine at Ise This temple complex dates from very early times. The Shinto shrine was dedicated to the sun goddess. Japanese emperors journeyed here to perform rites designed to ensure the nation's prosperity. Like most early temples, this shrine was constructed of wood. **Culture** What was the relationship between the sun goddess and the imperial family?



in the gods encouraged a sense of closeness among people and later helped to unite all of Japan. Shinto did not, however, answer questions about life after death or proper behavior. The Japanese had to turn to other religious traditions to find the answers to those questions.

Buddhism. In 552, the first of many Buddhist missionaries arrived in Japan. Buddhism gave the Japanese a new set of beliefs. It taught them about the cycle of birth and rebirth and the goal of enlightenment. It also taught that people could move closer to salvation through meditation and good deeds. Buddhism supported virtues such as friendliness and compassion.

By the time Buddhism reached Japan, it had divided into many sects. Commoners favored a sect that believed anyone could enter paradise through faith. The samurai followed Zen Buddhism, which came from China during the 1100s and 1200s. Zen Buddhism emphasized meditation and self-discipline as the way to achieve salvation. To the samurai, it offered a way to develop the mental and physical self-control that their way of life demanded. Zen also had a lasting influence on Japanese art, as you will read in Chapter 19.

Confucianism. Japanese visitors to China studied Confucian ideas. The Japanese adopted Confucian teachings about the five basic relationships and the duties and obligations of superior and inferior persons. (See page 330.) During the late 1600s, the Tokugawa shoguns placed new emphasis on the Confucian values of filial piety and loyalty to the ruler. Those ideas supported their efforts to unite Japan. The Tokugawa also stressed other Confucian virtues, such as hard work and the importance of education.

Family

Confucian traditions guided Japanese family life. Men were superior to women. Older brothers outranked their younger brothers. Family members owed complete obedience to the head of the household. His duty, in turn, was to provide for the family, give moral leadership, and protect the family honor.



In the Kitchen One woman cares for a child, while the other prepares the family's meal. Though considered to be socially inferior, Japanese women performed vital labor. Only women raised silkworms and wove silk cloth. They also worked in rice fields and on tea plantations. Some operated shops, small hotels, and teahouses.

Human Rights How was the role of women in Japan similar to that of women in China?

A man chose an heir, usually his eldest son, to succeed him. If he did not have a son, he might adopt an heir. That person might be his son-in-law or even the child of another family. An adopted son took his new family's name and honored its ancestors as his own.

Marriage. The head of the family arranged marriages for his children as well as for unmarried brothers and sisters. Marriages were family alliances, not love matches. At the time of marriage, a young woman became a part of her husband's family. Like an adopted child, she was expected to be loyal to her new family.

After marriage, a younger son might set up a separate branch of the family, but only with his family's permission. Although he might live apart in his own household, he shared the same ancestors and usually followed the same occupation as other family members.

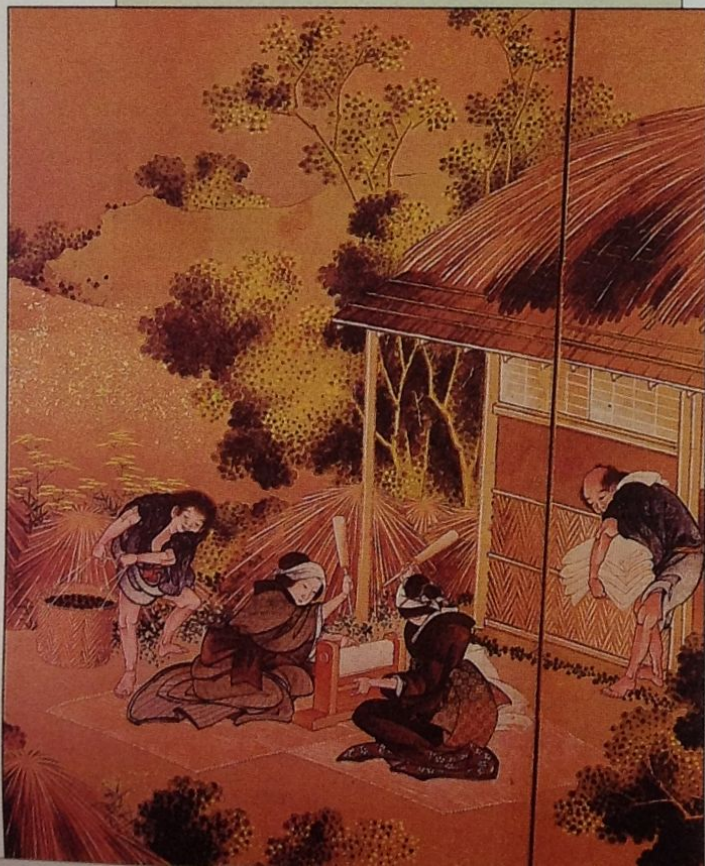
Women. In ancient Japan, women had certain rights. Early records suggest that some clans had women leaders. Women could inherit property, and there were periods when empresses ruled Japan. As Confucian beliefs became more widespread, however, the status of women gradually declined.

At the Heian court, women still exercised some influence. Women like Murasaki Shikibu could read and write. In her diary, Murasaki recorded that she could read ancient Chinese texts faster than her brother. "If only you were a boy," sighed her father.

The frequent warfare of the feudal period brought great hardships to women. Because feudal Japan relied on men to fight, women were ignored. The wives of samurai were expected to show the same bravery and discipline as their husbands. Further, they had to

Hard at Work These two women use a special device to prepare cotton for spinning, while the man at right carries bundles of cotton fiber. At the time this screen was painted, in the 1800s, many artisans belonged to craft guilds. These guilds limited the production of cloth and regulated prices.

Technology Look at the pictures in this chapter and list other kinds of work artisans performed.



sacrifice their comforts to serve their husbands and his lord.

Feudal Traditions

Like the Chinese, the Japanese stressed loyalty to the family. However, they put a different emphasis on that bond. In China, loyalty to the family came before all other ties. In Japan, loyalty to one's feudal lord overshadowed family ties.

For more than 700 years, feudalism shaped Japanese society. Just as everyone in a family had a rank and duties to fulfill, so every class in feudal society had its rank and certain responsibilities.

Bushido. Throughout the centuries, the samurai class developed a code of behavior that came to be called **bushido** (BOO shee doh), "the way of the warrior." Bushido governed the relationship between a lord and his samurai. It emphasized loyalty above all else. A samurai supported his lord during times of both war and peace.

Bushido encouraged respect for other military virtues such as bravery, self-discipline, and honor. If a warrior brought dishonor to his lord or to his family, he was expected to perform an honorable penalty, that is, to commit *seppuku* (seh poo koo), or ritual suicide. In one tragic event in feudal Japan, 47 loyal samurai committed seppuku after killing the official who had wronged their feudal lord. Today, thousands of Japanese still visit the graves of these highly honored samurai.

Other feudal values. Although feudal culture emphasized military service and personal loyalty, the samurai were more than warriors. Especially during the Tokugawa era, samurai respected education and took pride in their artistic abilities. Samurai, for example, wrote poetry and spent hours producing fine calligraphy.

Lives of Commoners

In Tokugawa Japan, everyone had a well-defined place. Each of the three classes of commoners—peasants, artisans, and merchants—played a role within the larger social order. Peasants played a key role by supporting the

samurai class. Artisans and merchants had lower status, but contributed to the economy.

The growing prosperity the Japanese experienced under the Tokugawa shoguns allowed some commoners to grow rich. Yet wealth did not improve a family's status. Nobles expected even wealthy peasants to show respect for people of higher rank. As daimyo and their samurai traveled to Edo, peasants along the road had to bow low. In 1649, the government issued an order forbidding peasants to wear silk clothes. Also, only nobles could carry two swords.

Artisans and merchants also had to show respect for their superiors. Merchants paid an annual fee to a daimyo, who, in turn, gave them permission to do business on their land. The daimyo also agreed to protect merchants during times of war.

Wealthy merchants could spend their money on luxuries and entertainment, though not on silk clothes. Some rich merchants married their daughters into the families of poor samurai. In that way, they tried to rise in society. The shoguns disapproved of such changes, however. As a result, they passed laws to protect the old social order.

SECTION 3 REVIEW

- 1. Identify:** (a) Shinto, (b) Zen Buddhism, (c) seppuku.
- 2. Define:** bushido.
- 3.** (a) What were the basic beliefs of Shinto?
(b) How did Buddhist sects followed by commoners and samurai differ?
- 4.** How did Confucianism affect the Japanese family?
- 5.** (a) What values did the samurai respect?
(b) What restrictions governed the lives of commoners?
- 6. Synthesizing Information** Choose three values or traditions and describe how they helped to ensure order in Japanese society.
- 7. Writing Across Cultures** Make a list of 10 qualities that were admired in feudal Japan. Place a check beside the three that you think were most important. Then, rank these qualities in order of their importance in modern American society.

4

JAPAN BECOMES A WORLD POWER

FIND OUT

Why was Japan able to modernize rapidly after 1868?

How did Japan build an overseas empire?

How did Japanese expansion lead to war?

Vocabulary zaibatsu, militarism

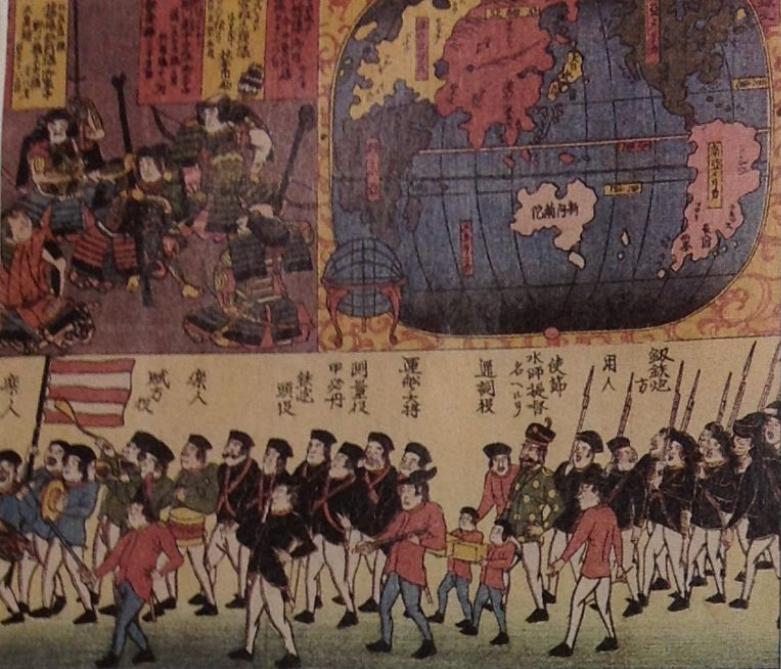
Japanese leaders were expecting the foreigners. In 1853, four American warships anchored in Tokyo Bay. The American commander demanded that Japan open its ports to trade. Some Japanese favored upholding strict isolation. Others, like Lord Koroda, urged that Japan learn from the foreigners:

“The condition of foreign states is not what it once was; they have invented the steamship and introduced radical changes in the art of navigation. They have also built up their armies . . . and risen to be formidable powers. If, therefore, we persistently cling to our outdated systems, heaven only knows what disaster may befall our Empire.”

Under outside pressure, Japan finally ended 200 years of isolation. To defend itself against the foreigners, Japan chose to modernize by adapting western technology. As they had done over 1,000 years before (see page 394), the Japanese went abroad with the aim of borrowing from other cultures.

An End to Isolation

By the mid-1800s, western nations were competing to expand trade in Asia. In 1853, the United States sent a fleet commanded by



Perry's Visit A Japanese artist created this print to commemorate the American expedition of 1853. Below the world map, on which North America is labeled as California, is a procession of Americans. Admiral Perry, wearing a green polka-dot shirt, strides behind musicians and the ship's crew.
Power Why did the shogun sign a treaty with the United States?

Commodore Matthew Perry. Perry's goal was to force Japan to end its policy of isolation.

Unequal treaties. The Japanese realized that their weapons were no match for Perry's cannons and steam-powered warships. In 1854, the shogun signed the Treaty of Kanagawa with the United States. It granted American ships the right to stop at two Japanese ports for supplies. It also gave the United States the right to send a diplomatic representative to Japan.

Before long, the United States and other western nations won additional rights. Like China, Japan had to sign "unequal treaties." Under these agreements, Japan had to give foreigners extensive trading rights as well as the right of extraterritoriality. (See page 345.) Many Japanese were angry that their leaders had signed these treaties.

Growing unrest. Even before Perry's arrival, people of all classes had become unhappy with Tokugawa rule. Wealthy merchants resented the strict laws that kept them in a lowly

social position. At the same time, the growing money economy hurt the samurai class. To get more money, many samurai increased the taxes their peasants had to pay. High taxes on-ly added to the general discontent.

Reform-minded samurai looked to the emperor at Kyoto as a symbol of a new order. They urged him to take his rightful place as Japan's ruler. In this atmosphere, feelings against foreigners and the shogun grew. Reformers took up the battle cry, "Honor the emperor and expel the barbarians."

Meiji restoration. In 1868, rebels forced the shogun to step down. They then restored the emperor to power. The 15-year-old emperor moved from Kyoto, the old imperial capital, to Tokyo, where the shogun had ruled. He called his reign Meiji (may jee), meaning "enlightened rule."

Under the Meiji restoration, samurai reformers set Japan on a new course. They realized that Japan had to modernize before it could "expel the barbarians." Their new motto became, "Enrich the country, strengthen the military." Meiji reformers then sent hundreds of Japanese to Europe and the United States to study western government, industry, and military organization.

Up Close

A Visit to the "Western Barbarians"

“ Even high-ranking officials do not show contempt towards men of lower classes. Neither do they act in a domineering manner. Therefore the ordinary people need not flatter high officials. ”

The lack of strict social class divisions surprised early Japanese visitors to the United States. In their diaries, they recorded this and other responses to the unfamiliar culture. Their comments reveal as much about themselves as about their hosts.

Notes on the president. In 1860, the president of the United States, James Buchanan, received the samurai diplomats on their first visit to the West. The Japanese noted that he “wore a simple black costume of coat and trousers in the same fashion as any merchant and had no decoration or sword on him.” Some of the visitors approved of this informality. At the same time, they were amazed by the Americans’ lack of respect for their founders. One young scholar, Fukuzawa Yukichi, noted:

“One day, on a sudden thought, I asked a gentleman where the descendants of George Washington might be. He replied, ‘I think there is a woman who is directly descended from Washington. I don’t know where she is now, but I think I have heard she is married.’ His answer was so very casual that it shocked me.”

Manners and customs. American social customs both bewildered and amused the visitors. At a hotel, they noticed that the floor was covered with “valuable carpets and rugs, which in Japan only the wealthy could buy.” Yet Americans walked on this valuable carpet without removing their shoes! The Japanese also attended dances, where “the ladies and gentlemen seemed to be hopping about the room together.” The visitors could barely keep from laughing at the hilarious sight, but they did not wish to appear rude.

Studying industry. Of course, a major purpose of the visit was to observe modern industry. At factories, the Japanese watched in awe as steam-powered machines cranked out goods. “The introduction of such machinery into our country,” wrote a young Japanese, “would contribute greatly to the enhancement of our national interests.”

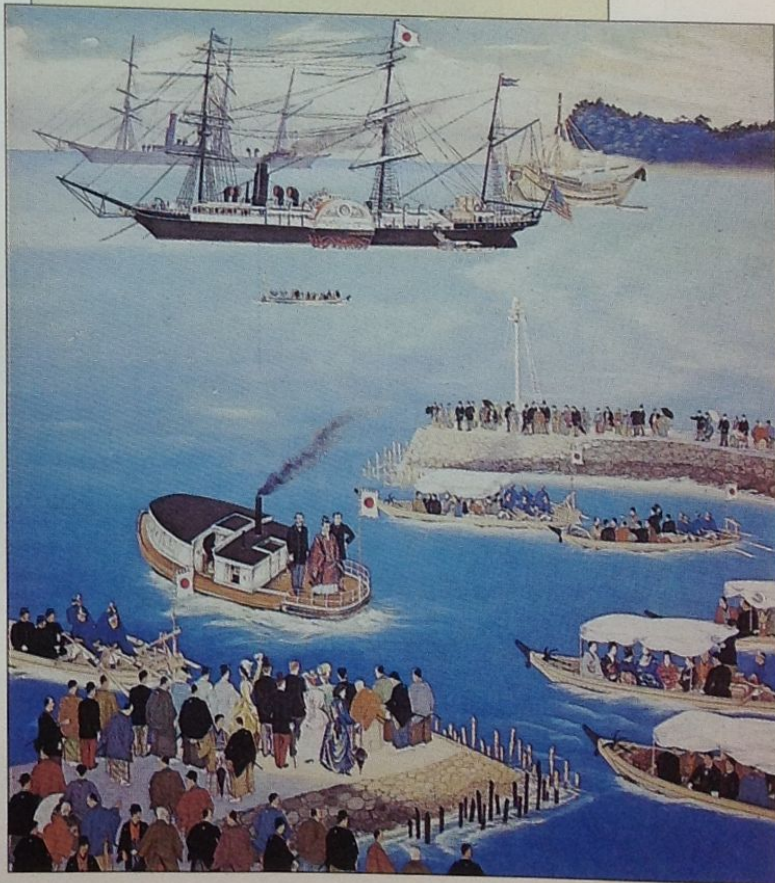
Fukuzawa admired much of what he saw, but he was shocked at the enormous waste of iron:

“In garbage piles, on the seashores—everywhere—I found lying old oil tins, empty cans, and broken tools.

This was remarkable to us, for in Edo, after a fire, there would be hundreds of poor people swarming in the ruined district, looking for nails in the charred wood, so valuable was metal in Japan.”

Although they appreciated many American achievements, the Japanese ambassador himself noted that Americans lacked etiquette. “We had not entirely been wrong to call them western barbarians,” he wrote. Still, he added, “I would forgive their impoliteness because of their friendliness.”

Departing for the West This Japanese trade mission, shown here leaving Yokohama in 1871, spent nearly two years in Britain. A member of this mission described London in these words: “Black smoke rises to the sky from every possible kind of factory. . . . This is a sufficient explanation of England’s wealth and strength.” **Choice** Why did the Meiji government send missions abroad to study western ways?



Government Under the Meiji

Meiji leaders wanted to create a strong central government. They convinced the feudal lords to give up their power and return their lands to the state. In exchange, the daimyo received high positions in government.

The reformers wrote a constitution, which the emperor presented to the people in 1889. The constitution adapted western ideas to Japanese needs. It preserved the idea of imperial rule, however, and gave the emperor great power. At the same time, the constitution set up a two-house Diet, or parliament, modeled on the German system. The Diet had limited power, however.

Other reforms included a court and legal system that was based on European ideas. New laws abolished torture and set out rules regarding evidence and court procedures. The government also organized departments,

such as ministries of education, finance, and the military. These departments undertook ambitious policies to increase education, set up a new tax system, and strengthen the military.

The new government was not intended to bring democracy to Japan. Its goal was to unite Japan and make it the equal of western powers.

Economic Modernization

While strengthening the government, the Meiji reformers also worked to modernize Japan's economy. They realized that Japan could compete with western powers only by industrializing.

To learn new technologies, Japanese students visited factories and shipyards in the West. Japan also invited foreign engineers and other experts to teach its people how to build railroads and make machines such as

Mitsui Bank in Tokyo After the Meiji restoration, the Mitsui family received permission to establish Japan's first private bank. Out of this main building in Tokyo, it operated 30 branches. This bank became the cornerstone of Mitsui, one of the most powerful companies in Japan. **Change** Why did Japan need to develop a modern banking system in order to build an industrial economy?



steam engines. The government improved ports, built weapons factories, and set up modern transportation and communications systems.

Need for capital. To raise money, the government continued to tax peasants and borrow from merchants. In addition, a natural disaster gave the economy an unexpected boost. During the 1860s, disease destroyed most of the silkworms in Europe. As a result, silk prices soared, and the Japanese silk industry boomed. Japanese silk makers used their profits to mechanize silk factories. Even after the European silk industry recovered, silk remained Japan's leading export.

The government aided industrial growth by building and equipping many factories and mills. To raise money for more reforms, it later sold these plants to private owners. While some business leaders were commoners, the most influential leaders came from former samurai families.

Zaibatsu. With government help, powerful families used traditional ties of loyalty and modern business methods to build huge companies. These large family organizations became known as **zaibatsu** (zi baht soo). By the late 1800s, zaibatsu controlled large parts of the economy.

The government encouraged cooperation rather than competition among companies. For example, Mitsubishi, a successful shipping company, merged with Mitsui in 1885. The giant new company that resulted could now compete with western shipping interests.

Social Changes

The Meiji reformers believed that modernization should include social changes. They abolished feudal classes and made everyone equal before the law. Samurai were forbidden to wear swords, a traditional symbol of their special privileges. Other laws required all men, rather than just the sons of samurai, to serve in the military.

Industrialization brought many changes to Japan. Millions of people moved from rural farms to take jobs in the cities. Many women began to work outside their homes, earning

money in factories. By the early 1900s, almost half of all factory workers were women.

The government required all children to attend elementary school. Some went on to high school and college. As literacy increased, so did the number of newspapers and magazines. The press gained influence in shaping public opinion. New political parties were formed, and Japan took steps toward making its government more democratic. In the late 1800s, less than 4 percent of adults had the right to vote. By 1925, all Japanese men had that right. (Women did not win the right to vote until 1947.)

Japanese Expansion in Asia

By 1900, Japan had become a modern industrial nation. In a short time, it had rapidly absorbed western technology and built a well-governed society. Japan's rapid success was due in part to its strong sense of national unity and its tradition of self-sacrifice and hard work. These changes enabled Japan to negotiate new agreements with western nations, replacing the "unequal treaties" of the past.

Rivalry over Korea. Following the example of western nations, Japan set out to gain an overseas empire. It competed with China and Russia for influence in Korea. In 1895, Japan defeated China in a war and forced the Chinese to give up their claims to Korea. Japan also gained Taiwan, known as Formosa, and won the same special privileges in China that western nations enjoyed.

In 1904–05, Japan fought Russia in the Russo-Japanese War. The Japanese victory stunned western nations. For the first time in modern history, an Asian nation had defeated a major European power. The treaty ending the war forced Russia to leave Korea and gave Japan a foothold in Manchuria.

Benefits of expansion. By expanding, Japan sought equal political standing with western powers. It also gained scarce raw materials for its industries. These included coal and iron from China. During World War I, Japan took over Germany's holdings in northern China, setting the stage for further expansion.

Growth of Extreme Nationalism

During the 1920s, Japan benefited from years of peace and prosperity. Business leaders favored strengthening Japan by peaceful means rather than by military expansion. As a result, Japan backed international efforts to ensure world peace. It signed agreements with the United States and Britain to limit the size of their navies. Japan also reduced the size of its army.

Effects of depression. In 1929, the Great Depression began in the United States and spread around the world. Japan was also hit by this worldwide economic slowdown. Japan's prosperity depended heavily on trade, but the depression forced other countries to cut back on imports. In addition, many countries raised tariffs on imports to protect their own industries. Between 1929 and 1931, the value of Japanese exports fell by 50 percent. As Japan's trade declined, factories closed and unemployment rose.

The government's failure to solve the crisis led to domestic unrest. As elsewhere, extremist groups attracted large followings. In Japan, extreme nationalists argued that Japan should not have stopped its overseas expansion. They pointed out that western powers had grabbed a large part of the world. They also bitterly criticized the exclusion of Japanese immigrants by nations such as Australia and the United States.

Military dictatorship. Backed by extreme nationalists, military leaders, who had held a respected place in Japanese society since the days of the samurai, gained more power. In 1931, a group of army officers created a crisis in Manchuria, a province of China. They then used the crisis as an excuse to seize the entire region. Most Japanese approved of the conquest of Manchuria. When the prime minister opposed the move, he was assassinated.

During the 1930s, Japan gradually became a military dictatorship. The new leaders promoted **militarism**, the glorification of the military and a readiness for war. Military officers revived samurai traditions and emphasized loyalty to the emperor, Hirohito. They encouraged people to believe that Japan had

a special mission in the world—to free Asian nations from western imperialism.

The War in the Pacific

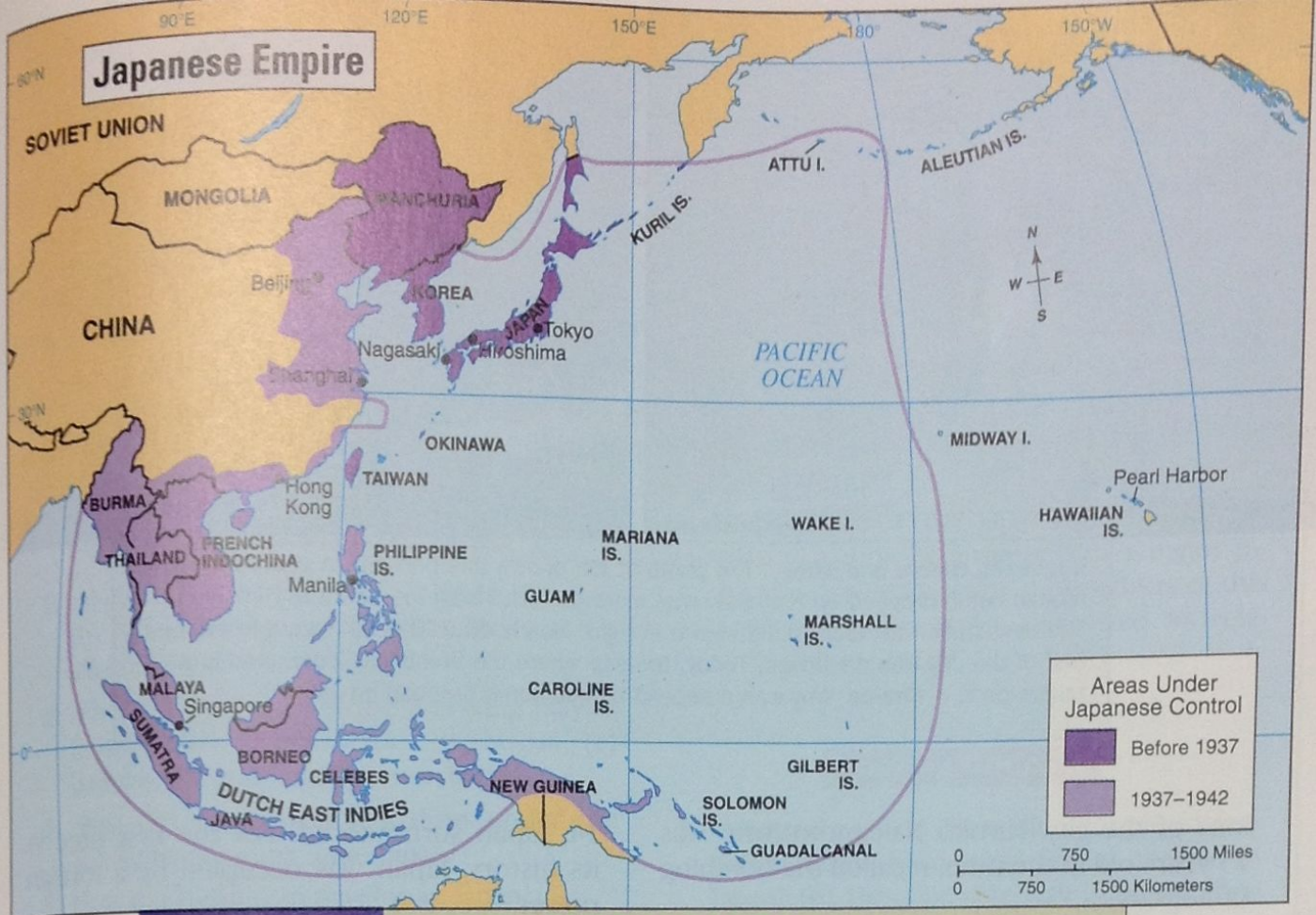
During the 1930s, the military continued to expand into China. Some Japanese felt this expansion was necessary to protect Manchuria against the Chinese, who wanted to regain control of the region. The Japanese argued that they had won Manchuria in the same way that westerners had gained their colonies. They looked on China as both a source of raw materials and a market for Japanese goods. In 1937, the Japanese launched a major drive into China, forcing Chinese armies to retreat.

World War II begins. While Japan was conquering China, aggressive actions by Germany and Italy plunged Europe into World War II. In 1940, Japan joined an alliance, known as the Axis, with Germany and Italy. The opponents of the Axis, which included Britain, France, and the Soviet Union, were known as the Allies. As German armies overran France, Japanese forces seized the French colony of Indochina.

The United States responded to this latest Japanese expansion by cutting off oil and other supplies that were vital to Japan's military-industrial complex. Japanese diplomats then negotiated with the United States to avoid war. At the same time, the Japanese military was preparing for war. It planned a surprise attack to destroy the American fleet in the Pacific.

War against the United States. On December 7, 1941, Japanese planes bombed Pearl Harbor, Hawaii, the chief American naval base in the Pacific. The surprise attack destroyed or badly damaged eight battleships and killed more than 2,500 Americans.

The Japanese followed up this attack by conquering Hong Kong and much of Southeast Asia, including the Dutch East Indies, Burma, and the Philippines. The conquests gave Japan vital sources of raw materials, including rubber, oil, and tin. By 1942, Japan ruled a vast empire stretching from Southeast Asia across the western Pacific.



MAP STUDY

During World War II, Japanese forces conquered a vast empire in the Pacific. At its height in 1942, Japan's new colonial empire extended from Manchuria and Burma to islands off the coast of Alaska.

- 1. Region** Name the three world regions in which Japan conquered lands that became part of its empire.
- 2. Movement** (a) What conquered islands marked Japan's farthest advance into the southern Pacific? (b) What areas in mainland Southeast Asia did Japan conquer?
- 3. Analyzing Information** The fighting in the Pacific between Japan and the Allies was called an "island-hopping" campaign. Why do you think this term was used to describe the conflict?

After the attack on Pearl Harbor, the United States joined the Allies. Allied forces rallied to slow the Japanese advance. By mid-1942, they had begun to turn the tide. In bitterly fought battles, the Americans forced the Japanese to retreat from one Pacific island after another.

From island bases in the Pacific, the United States began bombing Japan's cities. At the same time, American submarines destroyed Japanese ships carrying supplies to Japan

from Southeast Asia and China. By early 1945, the Japanese economy had collapsed.

Defeat. After the defeat of Germany and Italy in Europe, the Allies called on Japan to surrender. Japan's military leaders refused. The United States then decided to use a deadly new weapon against Japan—the atomic bomb. On August 6, 1945, an American bomber dropped an atomic bomb on Hiroshima. The single bomb killed more than 80,000 people and leveled 4 square miles (10 sq



Nagasaki, Before and After The photo at left shows this port city in peacetime. The atomic bomb dropped on Nagasaki was more powerful than the bomb at Hiroshima. The devastation at Nagasaki is shown at right. Nearly 40,000 people were killed, and half of the city was destroyed. Today, the site where the bomb was detonated is a peace park. **Choice** Why was a second atomic bomb dropped on Japan?

km) of the city. Hiroko Nakamoto, who was 15 years old at the time, recalled the bombing of her city:

“ In one quick second, my world was destroyed. . . .

Suddenly, from nowhere, came a blinding flash. It was as if someone had taken a flashbulb picture a few inches from my eyes. There was no pain then. Only a stinging sensation, as if I had been slapped hard in the face. I tried to open my eyes. But I could not. . . .

I saw dead bodies all about me. The buildings were in ruins, and from the ruins I could hear people crying for help. But I could not help them. Some people were trying, as I was, to walk, to get away, to find their homes. I passed a streetcar that was stalled. It was filled with dead people. ”

In spite of the bombing of Hiroshima, the Japanese military government refused to surrender. Three days later, American planes dropped a bomb on Nagasaki, which killed more than 40,000 people. Finally, on August

14, Japan surrendered. For the first time in its history, Japan was occupied by a foreign power.

SECTION 4 REVIEW

- 1. Locate:** (a) Manchuria, (b) Hiroshima, (c) Nagasaki.
- 2. Identify:** (a) Treaty of Kanagawa, (b) Meiji, (c) Pearl Harbor.
- 3. Define:** (a) zaibatsu, (b) militarism.
- (a) Why did Japan decide to modernize?
(b) What steps did it take to achieve this goal?
- Why did Japan want an overseas empire?
- What events led Japan into war with the United States?
- 7. Understanding Causes and Effects**
Describe economic factors that led to Japanese expansion and extreme nationalism.
- 8. Writing Across Cultures** President Harry Truman said he decided to drop the atomic bomb on Japan in order to end the war and “shorten the agony of young Americans.” Write a speech in which you either defend or criticize the bombing of Hiroshima and Nagasaki.