

HIST 104
Introduction to East Asian History – Japan
MWF 12:05-12:55
1651 Humanities

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This course provides a survey of major cultural, social, political and economic developments in Japanese history from ancient to recent times. Throughout the semester, we will focus not only on Japan but also on the relationship between Japan and the rest of the world. We will focus not only on what happened in the past but also on how we can know or how best to interpret what happened in the past (or, for that matter, what is happening right now).

History is not just “the past.” History is a way of looking at the world: a way of asking questions, evaluating evidence, and explaining social (and other) phenomena. The key to historical thinking is *context* - the context of people or events *in* the past, as well as the context of people thinking or writing *about* the past. Most sources of historical knowledge are written texts (which is why we work so hard to develop the skill of reading closely and critically), but historians use visual, oral, and physical evidence as well. When analyzing this evidence, however, we are always aware of: 1) *when* something was written (especially in relation to the events it addresses or in relation to comparable evidence from other sources); 2) *who* wrote it (as well as who they wrote it for); and 3) *why* they wrote it. By asking these and other questions, historians can address a vast array of issues, ranging from “Why did the Japanese navy attack Pearl Harbor?” or “Who were the samurai?” to “Which aspects of our society are innate to all human beings (and therefore probably cannot be changed) and which developed over time (and therefore *can* be changed)?” or “How might we change our society?”

Almost everything in this course is designed to help you think, read, and write like a historian:

- Lectures* will highlight some of the most important ideas and influences that shaped how people interpreted their world in the past, as well as some of historians’ most recent insights into how to interpret the past today.
- Readings* will provide contextual background and possible interpretations. Many of the readings will consist of texts upon which we will practice our skills of reading and interpretation.
- Discussion sections and assignments* will focus on clarifying difficult concepts from the lectures and helping you hone your skills in critical reading and interpretation.

Examinations will evaluate your ability to understand key ideas and apply your skills as an historian to the interpretation of the Japanese past. (This means that you will need to be familiar with key people and events – and, of course, their dates -- since you will be expected both to interpret those events in light of written evidence and to interpret written texts in light of their relation to those events.)

Papers are designed to help you clarify your own thinking about how to interpret the past. They are also an opportunity for you to improve yet another crucial skill of historians: the ability to write well, presenting a clear argument that is supported effectively by logic and evidence.

Journal entries are intended to help you make this course and these ways of thinking relevant to your own life – to what you learn in other classes, to recent experiences, to your current concerns.

Grading and Evaluation

We are committed to helping every student succeed in this class. Every test will be preceded by a review session; every paper deadline will be preceded by a discussion section dedicated to improving the rough draft of your paper. If you have any further questions or would like additional help, please do not hesitate to contact us during office hours. If you are not available during office hours, feel free to make an appointment.

Ideally, grades are intended to help you judge your own progress in learning the skills and materials covered in this course. In reality, however, we all know that grades end up as measurements used for other purposes (scholarship applications, job applications, etc.). In an effort to reduce the stress associated with grades, we will make every effort to return graded materials in a timely manner, and to keep you informed of your performance in the class. Assignments will be weighted as follows:

1 st test	10%
2 nd test (cumulative)	15%
3 rd test (cumulative)	20%
Genji paper	15%
Dower paper	15%
Journal (10% for the body; 5% for the final entry)	15%
Discussion section and miscellaneous assignments	10%

Policy on Late Assignments:

In order to reduce the temptation to skip class to finish an assignment, papers and journal entries are due at the *beginning* of the class period during which they are due. In fairness to the rest of the class, late assignments (including those turned in after the beginning of class) will be marked down up to one full grade (from an A to a B, for instance) per day. (This is not as harsh as it seems, since you should already have completed a rough draft on Wednesday for a paper due Friday.)

If you are unable to complete an assignment due to unforeseen circumstances – severe illness, death in the family, etc. -- contact Professor Thal about an extension.

Policy on Work Submitted for this Course:

According to the UW policy on Academic Misconduct, “Academic honesty requires that the course work (drafts, reports, examinations, papers) a student presents to an instructor honestly and accurately indicates the student’s own academic efforts.”

In this course, this means that:

- you may study with other students for the tests (e.g., quizzing each other on names and dates, comparing notes, etc.), but you may not use any outside assistance while taking the test; and
- you are strongly encouraged to discuss your ideas for your paper or journal entries with fellow students, but you should formally recognize fellow students (in a footnote, for instance) for any of their ideas that you incorporate into the final product. For this reason, we strongly recommend that you think through the issues on your own first, only discussing them with others after you’ve made a stab at addressing them yourself. (See below.)

Above all, in any paper, journal entry, or essay, *your argument or your insight must be your own – not borrowed from a fellow student, author, or website.*

You may (and are, indeed, expected to) refer to a variety of published works. Such sources must be acknowledged both in footnotes and in a bibliography, using the Chicago Manual of Style guidelines (see Rampolla, *A Pocket Guide to Writing in History*). You must include references not only for direct quotations (which must be cited, in quotation marks, exactly as printed), but also for paraphrasing and other use of an author’s distinctive ideas. See us with any questions.

You may also solicit input from your fellow students. The most important services your peers can provide are: 1) to summarize for you the point they glean from your paper (so you can tell whether you are getting your point across to the reader); and 2) to point out logical, grammatical, or spelling errors that you should correct. We strongly recommend that you exchange such services with your peers before turning in any written work. *IMPORTANT: Your argument or your insight into the topic must be your own – not borrowed from a fellow student, author, or website.*

When your peers provide insights into content or interpretation, they should be cited according to the Chicago Manual of Style. When they steer you toward an excellent source, a simple recognition in a footnote (e.g., I would like to thank XXX for bringing this to my attention) will suffice.

For further information on UW's policies concerning academic misconduct, consult <http://www.wisc.edu/students/conduct/uws14.htm#overview>.

Getting Help. We are eager to help you succeed in this class. Please do not hesitate to drop in during our office hours to discuss the course, history, Japan, writing strategies, or other issues. If you are not available during our office hours, call or e-mail us to set up an appointment.

Students with Special Needs. Please let us know – preferably within the first two weeks of class -- if you need any special accommodations in the curriculum, instruction, or assessments of this course to enable you to participate fully. We will try to maintain the confidentiality of the information you share with us. If you have (or think you might have) such special requirements, you are encouraged to contact the McBurney Disability Resource Center, 905 University Avenue (3-2741) with questions about campus disability related policies and services.

Reading Materials

Required texts are available for purchase *and* are available on 3-hour reserve at College Library:

Available for purchase at the University Book Store:

- W. G. Beasley, *The Japanese Experience: A Short History of Japan* (University of California Press, 2000). ISBN 0520225600
- David J. Lu, *Japan: A Documentary History* – full hardcover edition (or *both* paperback volumes) (M. E. Sharpe, 1996) ISBN 1563249065
- John Dower, *War Without Mercy* (Pantheon, 1987) ISBN 0394751728
- Mary Lynn Rampolla, *A Pocket Guide to Writing in History*, 4th edition. (Bedford/St. Martin's, 2003) ISBN 0312-403577

*The course reader (\$13.60) is available for purchase at Student Print in Memorial Union

A Note on Pronunciation and Names

Japanese is a polysyllabic language: each syllable is kept distinct, not merged with another. Because there are only five vowel sounds – *a* (ah), *i* (ee), *u* (oo), *e* (eh), and *o* (oh) – pronunciation is very simple. Every syllable ends in a vowel, except for the syllable *n* (nn or mm). Thus, “Tokugawa” consists of four syllables, “Toh-koo-gah-wah,” as does “Ieyasu,” “Ee-eh-yah-soo.” To the English ear, these can sometimes sound like diphthongs. For instance, “Meiji,” or “Meh-ee-jee,” can sound like “May-jee.” Each syllable, however, should be of the same length and emphasis as every other.

A long vowel, written with a macron (or, in word-processed documents, a circumflex: \hat{o} or \hat{u} , for instance), denotes two vowels of the same syllable slurred together. Thus, "Tōkyō" becomes "Toh-oo-kyoh-oo", *not* "Toh-kee-oh." (Remember, in Japanese, there is no vowel "y.") When two identical vowels appear consecutively, however, they are separated by a short catch, as in the English exclamation "uh-oh." In this way, "Motoori" becomes "Moh-toh/oh-ree," and "Susanoo" becomes "Soo-sah-noh/oh." In these cases, the English speaker may hear a slight emphasis on the second vowel, immediately after the catch.

In Japanese usage, names are written with the family name first, followed by the given name. A few very prominent leaders or writers, however, are known by their given names. For instance, the sixteenth-century warlord Toyotomi Hideyoshi is usually referred to as Hideyoshi. If you are unsure about a name, either consult the index of your textbook or ask one of us.

Journal Instructions

The journal is intended to help you make this course in particular, and historical ways of thinking in general, relevant to your life – to what you learn in other classes, to recent experiences, to your current concerns.

Unlike a formal paper, journal entries are *informal*. You can treat this as a personal journal (with entries written primarily for yourself) or as a semi-public journal (such as a blog). When we evaluate the journals, we will be looking more at your ideas and observations than at your writing style or format.

Possibilities for journal entries are countless. You can:

- apply a reading or analytical strategy from this class to something in another class
- apply a reading or analytical strategy from another class to something in this class
- apply or relate something from this class to something you read, something in the news, a recent experience, a current concern of yours, etc.
- in the news, popular culture, etc., identify another example of a conceptual strategy or way of thinking addressed in this class (and explain how it is similar and how it is different)
- ask a set of questions concerning anything you want, inspired by this class (identifying what specifically inspired the questions)
- ask questions of material in this class inspired by what you learn in other classes (explaining what specifically inspired the questions)
- come up with your own kind of entry

There are, however, minimum *requirements*:

1) Write as if you are writing *either* to someone who is taking none of your classes and hasn't kept up with the news or popular culture, *or* for yourself to read in ten years, after you have forgotten everything specific about 2005 – what you learned in classes, what's going on in the world, etc.

This means that you need to:

- a) explicitly identify (and explain) the way(s) of thinking or interpretation that you are writing about or have been inspired by; and
- b) explicitly identify what you are applying or comparing it to.

In other words, don't assume that we (or you in ten years, or your general readers) know exactly what you are referring to when you say "Buddhist karma" or "Question the question." Any such terms or phrases need to be clarified. (This also gives you another way to review important concepts in the class.)

2) Include a *variety* of types of entries.

At the end of the semester, we will ask you to submit all of your entries, but to select 10 of your favorites (in addition to the final entry) for our close consideration. Among these ten entries, you must include an example of at least three of the different types of entries noted above.

3) Write at least one entry a week (for a minimum of 15 entries), preferably more.

NOTE: When tying entries to particular dates (at least once each week), you should also tie them to particular things learned in class on those dates. Therefore, try not to run behind on the entries, since it may become difficult to remember what happened in class.

4) Don't forget to acknowledge other influences.

If you are inspired by a comment made by a friend, give him or her credit. (No need for a footnote. "Today at lunch, Cindy X commented on This made me think of . . ." would work just as well.) If you are referring to a news item, write down where it came from. If you're writing about a book you read, give the title, author, and (if possible) publication information. (This is good practice for future conversations, when you want to provide support for an argument you might make.)

5) Any format is fine:

- word processed document
- weblog (hlog) on a personal website
- scrapbook
- handwritten diary

Whichever you choose, we will ask you to submit the final product in hard copy. (If you are using a weblog, then for the final submission, just print out the "top ten" entries and the final entry, supplying the web address of the blog.)

Entries must be easily legible (not too small – minimum font size 12) and clearly marked according to date. Don't forget to put your name on the front and make sure all pages are securely attached.

Lecture Schedule and Assignments

Readings and assignments for each day should be completed before that day's lecture. You are strongly encouraged to bring copies of the readings to class, especially when explicitly noted in the syllabus.

Sept. 2 (F) – Introduction

Reading:

this syllabus

American History Association, *Statement on Standards of Professional Conduct*, accessible at:

<http://www.historians.org/pubs/Free/ProfessionalStandards.cfm>

Sept. 5 (M) – NO CLASS – Labor Day

Sept. 7 (W) – The Importance of China in East Asian History

Reading:

John K. Fairbank, "A Preliminary Framework," (Reader)

Grant Hardy, "Introduction: Why History?" (Reader)

Irene Bloom, "Confucius and the Analects" (Reader)

Excerpts from Confucius, *The Analects* (Reader)

Irene Bloom, "The Way of Laozi and Zhuangzi" (Reader)

Excerpts from *Laozi* (Reader)

As you read: What are the main concepts of Confucianism? What are the main concepts of Daoism? In what ways are they similar? different? Write these comparisons and contrasts down in a clear, easily consulted form (for your own future use in studying for the exam).

Sept. 9 (F) – Early Communities: Yamatai in Context

Required:

"Why Study History?" and "Working with Sources" in Rampolla, 1-11

"Japan in the Wei Dynastic History," in Lu, pp. 11-14 [bring Lu to class]

Recommended:

Farris, *Sacred Texts and Buried Treasure*, pp. 9-54 - on reserve at College Library

As you read: What can you learn from the account of Japan in the Wei Dynastic History?

Sept. 12 (M) Buddhism: From India to Japan

Required:

"The Introduction of Buddhism" (Reader)

Lotus Sutra, excerpt from Chapter Three (Reader)

As you read:

What are the main concepts of Buddhism? How do they compare to Confucianism? to Daoism? Record your conclusions in easily consulted form.

Sept. 14 (W) – Politics and the Writing of History

Required:

Lu [bring Lu to class]:

“Preface to the *Kojiki*,” pp. 37-39

“Temmu’s Propagation of Buddhism,” pp. 47-49

Early Selections from the *Nihon Shoki* and the *Kojiki* (Reader)

As you read: What are the differences between the various tellings of the origins of Japan? Prepare a list of such differences, organized so you can keep track of each version. Jot down any ideas you might have as to why these different versions existed.

Sept. 16 (F) Looking Back: Empress Jingû and Relations with Korea

Required:

Beasley, 1-20; map on page 282

Selections on Empress Jingû’s invasion of Korea from the *Nihon Shoki* and the *Kojiki* (Reader)

Recommended: Farris, *Sacred Texts and Buried Treasure*, pp. 55-122, on reserve at College Library.

As you read: How does Beasley portray the relationship between the Japanese islands and the Korean peninsula? How does Beasley’s portrayal relate to the excerpts from the *Nihon Shoki* and *Kojiki*? How would *you* evaluate Beasley’s interpretation?

Sept. 19 (M) – Looking Back: Prince Shotoku and the Seventeen-Article Constitution

First set of journal entries due.

Readings:

Beasley, 20-30

Lu, 23-29

Recommended:

Michael Como, “Ethnicity, Sagehood, and the Politics of Literacy in Asuka Japan,” *Japanese Journal of Religious Studies*, vol. 30, nos. 1-2 (2003), pp. 61-84. Accessible at:

<http://www.ic.nanzan-u.ac.jp/SHUBUNKEN/publications/jjrs/pdf/646.pdf>

As you read: Was Prince Shotoku a real person? Did he write the Seventeen-Article Constitution? Read and take notes on the Constitution twice. The first time, read it as if Prince Shotoku really did write it. What do you learn from this reading? The second time, read the constitution as if it was invented by the compilers of the *Nihon Shoki*. What do you learn by reading it this way?

Sept. 21 (W) - Reading History (REVIEW)

Required:

Lu, 9-11, 15-17

“Taking History Exams,” in Rampolla, 34-38.

As you read: Read the narrative in the *Nihon Shoki* that Lu calls “The Eastern Expedition of Emperor Jimmu.” *Sketch out* (in other words, don’t spend more than a few minutes writing) a short narrative of some of the same material from the perspective of Jimmu’s opponents.

Sept. 23 (F) – **TEST**

Sept. 26 (M) Ritual and the State in the Imperial Capitals

Required:

Beasley, 30-34, 41-60

Lu, 48-50

“Kūkai and his Master” (Reader)

Kūkai, “The Meanings of Sound, Word, and Reality” (Reader)

As you read: Note that Kūkai wrote the account of his study in China in order to submit it to the emperor. Given that Kūkai would have needed recognition and sponsorship from the emperor in order to establish his own temple and school in Japan, how do you think Kūkai’s need for imperial favor shaped the way he wrote this account?

Sept. 28 (W) – Beyond the Imperial Lands

Required:

Chapter One of Yiengpruksawan, *Hiraizumi* (Reader)

Excerpt on Emishi (Yemishi) from the *Nihon Shoki* (Reader)

As you read:

How does Yiengpruksawan’s narrative relate to what you have already learned? Create a timeline that includes both.

Sept. 30 (F) – The Politics of Aristocratic Culture

Required:

Beasley, 34-40, 69-73

Lu, 71 (excerpt from the diary of Lady Murasaki, author of the *Tale of Genji*)

Bai Juyi, “Song of Everlasting Sorrow” (Reader)

Chapter One of *The Tale of Genji* (Reader)

As you read:

Start thinking about your answer to the paper question.

Paper Assignment:**Did the author of the *Tale of Genji* plagiarize?**

3-5 page paper, size 12 font, double-spaced

The argument of your paper is most important. (Short, simple and to-the-point is most effective. Don't muddy the waters with flowery prose.)

Focus on:

- 1) an introductory paragraph including:
 - Why is this question important?
 - Is this the most important issue/question – or is another reworded issue or question better? (If so, use the better question, but explicitly tell us why you are not using the assigned question, and provide a convincing argument that this is better);
- 2) your yes-or-no answer to the question;
- 3) three reasons for that answer, supported by evidence;
- 4) perhaps a rebuttal to an expected criticism or two; and
- 5) your conclusion restating your answer and the major reasons for it, suggesting what lessons your argument teaches us for thinking about history and/or writing.

Required readings for this paper (feel free to find and cite more materials if you become really interested in the controversy):

- all readings listed for September 30
- AHA *Statement on Standards of Professional Conduct*, accessible at:
 - <http://www.historians.org/pubs/Free/ProfessionalStandards.cfm>
- Excerpt from Chapter One (“Oft Thought, Ere Expressed”) from Thomas Mallon, *Stolen Words* (Reader)
- “Plagiarism: What it is and How to Avoid it,” in Rampolla, 70-76. (The rest of Rampolla is filled with insights -- for instance, into thinking historically -- that may be of help to you as well.)
- You might also want to review previous readings in this course for inspiration and evidence.

Oct. 3 (M) – What Historians Do: Writing a Paper

Assignment: Bring the outline of your paper to class (your reworded question, its answer, 3 reasons, rebuttal, and concluding point)

Required:

Rampolla, 27-34, **53-69**, 77-84. Refer to 85-114 as needed.

Oct. 5 (W) – Rough Draft of Paper Due

Oct. 7 (F) – Beginnings of Military Rule

Paper Due.

Required:

Beasley, 61-69, 78-87

Lu, 92-95, 107-09 [bring Lu to class]

As you read: List some specific differences between the structure of government under the *ritsuryō* system and the structure of government between the ninth and twelfth centuries. How did each of these changes come about?

Oct. 10 (M) – New Explanations for an Emerging World

Required:

Beasley, 98-104

Lu, 121-142

Excerpts from Nichiren, *The Eye-Opener* and *The True Object of Worship* (Reader)

As you read: What were the main beliefs of each of the new schools of Buddhism? How did they differ from the Buddhisms of the Nara and Heian periods? Who was attracted to these new beliefs? Why?

Oct. 12 (W) – Mongols, Marco Polo, and Ideas of “Japan”

Required:

Beasley, 87-89

Documents pertaining to the Mongol Invasion (Reader)

Chapters II and III of *The Book of Ser Marco Polo* (Reader)Excerpt from Kitabatake Chikafusa’s *A Chronicle of the Direct Succession of Gods and Sovereigns* (Reader)

As you read: For each reading – why is the author interested in the Mongol Invasions? Why does he think they were important? How did this shape the language in which he wrote about them? (Remember to analyze Beasley in this way as well as the material in the course reader.)

Oct. 14 (F) – Shoguns, Kings and Emperors

Required:

Beasley, 89-97, (104-115 recommended)

Lu, 153-156

“Chronicle of Great Peace (Taiheiki): The Loyalist Heroes” (Reader)

“Kitabatake Chikafusa: *Chronicle of the Direct Descent of Gods and Sovereigns*” (Reader)

As you read: For each reading – what is the author’s attitude toward Emperor Go-Daigo and/or the cause of the Southern Court? How can you tell? What aspects of the texts provide the clues in each case? Compile this information into a list or table in your notes.

Oct. 17 (M) – War, Warlords, and Gods

Second set of journal entries due.

Required:

Beasley, 116-127

Lu, 175-196

As you read: Among the house laws in Lu, 175-185, take special note of an article that seems strange to you. Pay close attention to the wording and context of that article. Compare it to related articles in the same code and in other codes. Based on this close reading, why do you think the article was included in the code? What does this suggest to you about the situation in the domain(s) at that time? In the other reading material, are there suggestions that this situation changed under Nobunaga and Hideyoshi? Write down your evidence and conclusions for future consultation.

Oct. 19 (W) Hideyoshi in East Asian Context

Required:

Beasley, 141-144

“The Korean War” (Reader)

As you read: Read Hideyoshi’s letter to the King of Korea very closely. How many different ideas does he use to justify his intentions toward the continent? Can you identify precedents for these justifications?

Oct. 21 (F) – Japan, Jesuits and the World Economy

Required:

Beasley, 134-151

Lu, 198-201

Flynn and Giraldez, “Born with a Silver Spoon” (Reader)

As you read: We often think of globalization as a recent phenomenon. Do you think that Japan became part of a world or global community in the sixteenth century? What evidence can you deploy to support your position? What evidence might someone else use to argue against your position? Don’t forget to note the source of each piece of evidence.

Oct. 24 (M) – Tokugawa Settlements

Required:

Beasley, 128-133, 152-170

Lu, 203-208, 221-225

As you read: Group the thirteen articles of the Laws Governing Military Households (1615) under six or fewer headings. What do these headings suggest about what was most important to Tokugawa Ieyasu? How do you see this document relating to the house codes you read for October 17th? Why might this be important?

Oct. 26 (W) – Reading History (REVIEW)

Oct. 28 (F) – **Test**

Oct. 31 (M) – The Floating World and the Way of the Samurai

Required:

Beasley, 171, 178-187

Excerpt from Yamaga Sokô, *The Way of the Samurai* (Reader)

“Death and a Samurai,” in Lu, 261-263

As you read: Is Yamaga Sokô’s “way of the samurai” the same as Yamamoto Tsunetomo’s? How does each relate to Confucianism, Daoism, and/or Buddhism? Yamaga’s work was written in (or around) 1665 while Yamamoto’s was finished in 1716. How might the different dates of the works affected their contents?

Nov. 2 (W) – New Thinking of the Eighteenth and Nineteenth Centuries

Required:

Beasley, 172-178,

Lu, 264-269, 275-281

As you read: The excerpt entitled “Japan’s Creation by Amaterasu” is taken from the introduction to Motoori Norinaga’s study of the *Kojiki*, which he completed in 1798. Referring to the early excerpts of the *Kojiki* in Lu and in the course reader (see September 14), how do you see Motoori’s work relating to the *Kojiki*? How might it be important that he chose to focus on the *Kojiki* instead of the *Nihon Shoki*? (For instance, how might his essay be different if he had taken the *Nihon Shoki* as his main source?)

Nov. 4 (F) – The “Opening” of Japan and the Meiji Restoration

Required:

Beasley, 188-209

Lu, 281-295, 307-308, 311-314

Perry, treaties, nation-state, change of temporality, idea of progress

Recommended website:

<http://www.blackshipsandsamurai.com/>

As you read: Read closely the three drafts and final version of what became the Charter Oath. What are the differences between the drafts? How do those differences reflect the differing priorities of the writers? Based on your analysis, what do you think were the main concerns of the people who phrased the final version? Given what you know about the men who created the early Meiji government, how do you explain their priorities?

Nov. 7 (M) – The European Enlightenment: People’s Rights and the Nation

Required:

Beasley, 210-229

Lu, 327-344 (especially 339-34)

The Constitution of the Empire of Japan, available at:

<http://www.ndl.go.jp/constitution/e/etc/c02.html>

As you read: How do you see the Imperial Rescript on Education related to the Meiji Constitution? To what extent do the two documents promote similar values or behavior? To what extent do they promote different values or behavior? What do you make of the timing of the Rescript? (The Constitution was promulgated on February 11, 1889; the first election of the Diet occurred in July 1890; the emperor issued the Rescript on Education on October 30; the first Diet session began on November 25th.)

Nov. 9 (W) – Joining the Imperial Powers

Required:

Beasley, 230-236

Lu, 351-353

Recommended: Begin reading Dower, *War Without Mercy*. Don’t forget that you will need to submit a sentence outline of the book along with your paper. (The paper topic can be found under Nov. 16.) Before you start reading, please consult the handout “Writing a Sentence Outline” at the end of this syllabus.

As you read: Fukuzawa Yukichi’s writings were very influential. In what ways might his 1885 article, “Goodbye Asia,” have influenced later attitudes toward the continent? How would you compare Fukuzawa’s attitude toward Korea with the attitudes we saw in the *Nihon Shoki* or in Hideyoshi’s letter? What different ways of thinking influenced each perspective? What similarities and differences do you see over time?

Nov. 11 (F) - Industrialism, Internationalism, and the Great Depression

Required:

Chapter Nine of Gordon, *A Modern History of Japan* (Reader)

Marx, “Communist Manifesto,” available at:

<http://www.marxists.org/archive/marx/works/1848/communist-manifesto/>

Lu, 366-371, 395-398

As you read: What are the main points of Marx’s *Communist Manifesto*? Who was attracted to it in Japan, and why? How did the founders of the Social Democratic Party see the manifesto as applying to their own society and their own history? How might newspaper readers at the time have understood the Declaration of the Social Democratic Party? (Can you identify some texts, events, or ways of thinking that would have reverberated in a particular way with the ideals or phrases of the declaration?)

Nov. 14 (M) – For “Greater East Asia”

Required:

Beasley, 236-250

Lu, 383-386, 411-417

As you read: According to his “General Outline of Measures for the Reconstruction of Japan,” what did Kita Ikki want to accomplish? What did he object to? What did he want to create? How do his ideas or proposals coincide or conflict with those expressed in the Meiji Constitution and the Communist Manifesto?

Nov. 16 (W) – Japan At War

Rough draft of paper due.

Required:

Lu, 418-449

As you read: Compare and contrast the 1943 “Joint Declaration of the Assembly of Greater East Asiatic Nations,” the 1940 “Treaty Concerning Basic Relations between Japan and China,” and the “Twenty-One Demands” of 1915 (Lu, 383-386). How do you account for the similarities and differences. (HINT: Pay special attention to the signatories and their relationship to Japan.)

Paper Assignment:

Is Dower’s argument in *War Without Mercy* still relevant?

3-5 page paper, size 12 font, double-spaced

Remember: your *argument* (along with your support of your argument through logic and specific examples) is the most important part of the paper. (See instructions under September 30, above.)

IMPORTANT: Read the question closely. If you are arguing whether something is *still* relevant, for instance, you need to show that it once *was* relevant.

Nov. 18 (F) – Dower’s *War Without Mercy*

Sentence Outline of the Book and Paper Due.

Nov. 21 (M) – Ending the War: Occupation and Decolonization

Required:

Beasley, 251-255

Lu, 450-475, 487-488, 491-492, 499-504

The Shōwa Constitution, available at:

<http://www.ndl.go.jp/constitution/c/etc/c01.html>

As you read: What are some of the most important similarities and differences between the Shōwa Constitution and the Meiji Constitution (see November 7)? Between the Shōwa Constitution and the Constitution of the United States (available at: <http://www.house.gov/Constitution/Constitution.html>)?

Nov. 23 (W) - Cold War Japan: Priorities for Growth

Required:

Beasley, 255-268

Lu, 506-531, 557-562

As you read: Summarize the main points of conflict between the JSP and the LDP in 1955. (To what extent can the "Character of the Liberal Democratic Party" be seen as a direct response to the JSP Declaration?) To what degree did the controversy over the renewal of the U.S.-Japan Security Treaty reflect the JSP-LDP divide?

Nov. 25 (F) - NO CLASS – Thanksgiving

Nov. 28 (M) Contemporary Issues

Required:

Chapter Seventeen of McClain, *Japan: A Modern History* (Reader)

Check out a few on-line newspapers, blogs, and websites for items of interest in Japan today. You might try:

<http://www.lib.duke.edu/ias/eac/jpnns.htm> or

<http://www.indiana.edu/~japan:guides/currentevents.html>

for English-language newspapers in Japan

<http://theoldrevolution.net/>

a blog by a graduate student with lots of Japan coverage

<http://www.japanmediareview.com/japan/blog/>

a blog about media issues in Japan

Recommended website:

<http://mdn.mainichi-msn.co.jp/photospecials/graph/photojournal/1.html>

(for recent photographs from Mainichi News)

As you read: Focus on an on-line article that you find interesting. How do you see the phenomenon addressed by the article in relation to earlier historical developments? Do you agree with the author of the article? Can you identify the perspective and/or concerns of the article's author and who he or she might be writing against?

Nov. 30 (W) Reading History (REVIEW)

Dec. 2 (F) – Test

Dec. 5 (M) – "Invention of Tradition"

Required:

Hobsbawm, "Introduction: Inventing Traditions" (Reader)

Gordon, "The Invention of Japanese-Style Labor Management" (Reader)

As you read: What are some "invented traditions" that you can identify here in Madison? in the United States? Why might it be important or helpful to identify them as "invented"?

Dec. 7 (W) – “The Japanese”

Required:

Michele A. Miller, “A Hoax in Japan,” available at:

<http://www.athenapub.com/japhoax.htm>

Gavan McCormack, “Community and Identity in Northeast Asia: 1930s and Today,” available at:

<http://japanfocus.org/article.asp?id=200>

As you read: Do you find McCormack’s historical references and parallels useful? problematic? Why or why not?

Dec. 9 (F) – “Japanese Culture”

Required:

“The Cup of Humanity,” from Okakura Kakuzo, *The Book of Tea* (Reader)

As you read: Okakura wrote *The Book of Tea* in English, for an American audience, in 1906. How do you explain Okakura’s text in the context of 1906? What are the key phrases, references, ideas, etc., that help you place this text in context?

Dec. 12 (M) – Bushido

Required:

Excerpts from Yamamoto Tsunetomo, *Hagakure* (Reader)

“Fundamentals of our National Polity” (Reader)

As you read: What was *bushido*? *Which* bushido? *Whose* bushido?

Compare and contrast the *bushido* of Yamamoto’s text (comparing it also with the translation in Lu, 262-263) with the *bushido* cited by the Ministry of Education’s 1937 “Fundamentals of our National Polity.”

Dec. 14 (W) – Thinking About Japan, Thinking About . . .

Journal due, including final entry. Don’t forget to highlight ten entries (in addition to the final entry) for our closest consideration.

Final Entry:

3-5 pages. double-spaced:

What have you learned in this class?

What do you most want to remember as you move on?

Writing a Sentence Outline
 or . . . How to Read for Argument
 or . . . How to Skim a Book Effectively

The goal of a sentence outline is to reconstruct the main argument of the book – the argument that shaped the entire structure of the book. Why did the author divide the book into chapters the way he or she did? By answering that question, your sentence outline should tell you what the author considered to be some of the most important points of his or her work.

How to Write a Sentence Outline:

After reading and taking notes on one chapter of the book, *before moving on to the next chapter*:

STOP!

Write down the chapter number and title, and next to them a one-sentence (maximum two-sentence) summary of the main point of the chapter. Usually this summary will clarify why the author gave that particular title to the chapter.

Do this for every chapter. When you're done, if you string all the sentences together and edit them a bit, you should have a good summary of the main argument of the book.

For instance, the beginning of a sentence outline of Kären Wigen's *The Making of a Japanese Periphery, 1750-1920* might look something like this:

Chapter 2 – Ina in the Tokugawa Space-Economy: The Making of a Trade Corridor

Social, political, geographical, and economic constraints on transport capacity dictated that only light-weight, high-value, finished goods could become profitable exports from the Ina Valley north to the interior and Edo.

Chapter 3 – The Landscape of Protoindustrial Production as Contested Terrain

Political pluralism provided mercantile opportunities because of the mismatch between political and commercial space.

****Note on Skimming:**

When you must skim a book instead of reading it closely, make sure you stop at the end of every chapter to summarize it. You are likely to find the first and last few pages of each chapter most helpful in identifying the key argument(s).