Anti Foreignism And Western Learning In Early Modern Japan The New Theses Of 1825

Anti-foreignism and Western Learning in Early-modern Japan - Bob Tadashi Wakabayashi 1986
This study analyzes New Theses (Shinron), by Aizawa Seishisai (1781—1863), and its contribution to Japanese political thought and policy during the early-modern era. New Theses is found to be indispensable to our understanding of Japan's transformation from a feudal to a modern state. Focusing on Aizawa, Wakabayashi traces the development of xenophobia during the Tokugawa period and examines the basis of anti-Western sentiment. He shows how knowledge of Christianity inspired Aizawa to develop the potent concept of kokutai (“what is essential to a nation”). His analysis explains why the Edobakufu's policies of national isolation (sakoku) and armed expulsion of Westerners (jōi) gained widespread support in the late Tokugawa. Wakabayashi also describes how information on Western affairs and world conditions decisively altered Tokugawa Confucian conceptions of civilization and barbarism, and how this in turn enabled the Japanese to redefine their nation's relationship to China and the West. Rather than place Aizawa and his New Theses of 1825 at the beginning of a process leading up to the Meiji Restoration, Wakabayashi discusses New Theses in conjunction with the bakufu's Expulsion Edict issued in the same year. He concludes that the convergence of the two events in 1825 marks the emergence of modern nationalism in Japan, and therefore should perhaps be seen as more epoch-making than the 1868 Restoration itself. The study also presents a complete translation of New Theses.

Anti-foreignism and western learning in early-modern Japan - Bob Tadashi Wakabayashi 1991

Anti-foreignism and Western Learning in Early-modern Japan - Bob Tadashi Wakabayashi 1986

Why are the Japanese fascinated with the Jews? By showing that the modern attitude is the result of a process of accretion begun 200 years ago, this book describes the development behind Japanese ideas of Jews and how these images are reflected in their modern intellectual life.

Evanescence and Form - C. Inouye 2008-09-29
This book explores the Japanese notion of hakanasa - the evanescence of all things. Responses to this idea have been various and even contradictory: asceticism, fatalism, conformism, hedonism, materialism, and careerism. This book examines the ties between an epistemology of constant change and Japan's formal emphasis on etiquette and visuality.

Shimaji Mokurai and the Reconception of Religion and the Secular in Modern Japan - Hans Martin Krämer 2015-06-30
Religion is at the heart of such ongoing political debates in Japan as the constitutionality of official government visits to Yasukuni Shrine, yet the very categories that frame these debates, namely religion and the secular, entered the Japanese language less than 150 years ago. To think of religion as a Western imposition, as something alien to Japanese reality, however, would be simplistic. As this in-depth study shows for the first time, religion and the secular were critically reconceived in Japan by Japanese who had their own interests and traditions as well as those received in their encounters with the West. It argues convincingly that by the mid-nineteenth century developments outside of Europe and North America were already part of a global process of rethinking religion. The Buddhist priest Shimaji Mokurai (1838–1911) was the first Japanese to discuss the modern concept of religion in some depth in the early 1870s. In his person, indigenous tradition, politics, and Western influence came together to set the course the reconception of religion would take in Japan. The volume begins by tracing the history of the modern Japanese term for religion, shūkyō, and its components and exploring the significance of Shimaji’s sectarian background as a True Pure Land Buddhist. Shimaji went on to shape the early Meiji government’s religious policy and was essential in redefining the locus of Buddhism in modernity and indirectly that of Shinto, which led to its definition as nonreligious and in time to the creation of State Shinto. Finally, the work offers an extensive account of Shimaji’s intellectual dealings with the West (he was one of the first Buddhists to travel to Europe) as well as clarifying the ramifications of these encounters for Shimaji’s own thinking. Concluding chapters historicize Japanese appropriations of secularization from medieval times to the twentieth century and discuss the meaning of the reconception of religion in modern Japan. Highly original and informed, Shimaji Mokurai and the Reconception of Religion and the Secular in Modern Japan not only emphasizes the agency of Asian actors in colonial and semicolonial situations, but also hints at the function of the concept of religion in modern society: a secularist conception of religion was the only way to ensure the survival of religion as we know it today. In this respect, the Japanese reconception of religion and the secular closely parallels similar developments in the West.
The Making of Modern Japan—Marius B. Jansen 2002-10-15 A sweeping history of modern Japan begins in 1600 and retraces the three major upheavals in Japanese history that have helped shape it into a modern Asian nation.

Ideology and Christianity in Japan—Kiri Paramore 2010-09-30 Ideology and Christianity in Japan shows the major role played by Christian-related discourse in the formation of early-modern and modern Japanese political ideology. The book traces a history development of anti-Christian ideas in Japan from the banning of Christianity by the Tokugawa shogunate in the early 1600s, to the use of Christian and anti-Christian ideology in the construction of modern Japanese state institutions at the end of the 1800s. Kiri Paramore recasts the history of Christian-related discourse in Japan in a new paradigm showing its influence on modern thought and politics and demonstrates the direct links between the development of ideology in the modern Japanese state, and the construction of political thought in the early Tokugawa shogunate. Demonstrating hitherto ignored links in Japanese history between modern and early-modern, and between religious and political elements this book will appeal to students and scholars of Japanese history, religion and politics.

The Nanking Atrocity, 1937-38—Bob Tadashi Wakabayashi 2007 Events in Nanking during 1937-38 are the subject of a ferocious historiographical debate between Chinese & Japanese points of view. This volume seeks to debunk the myths promoted by scholars on both sides of the argument & present a revisionist view of the atrocity that complicates the picture.


Japan and the Security of Asia—Louis D. Hayes 2001 In Japan and the Security of Asia Louis Hayes studies modern Japan’s frustrated search for national security. The book charts Japan’s attempts to fashion its own place in the sun in the face of Great Power interventionism and national demands for regional hegemony: first through nascent internationalism and later disastrous totalitarianism that culminated in war in the Pacific. Hayes expertly tracks Japan’s shifting foreign-policy goals up to the present day, moving from the preservation of the nation-state by force to the drive for economic self-aggrandizement as a Cold War client of the United States. The book reveals to the student of modern Asian history a twenty-first century Japan that has rejected unarmed neutrality and is reasserting its security independence in post-Cold War Asia.

Sovereignty and Status in East Asian International Relations—Seo-Hyun Park 2017-05-11 This book provides a theoretical and empirical analysis of a key concept in East Asian security debates, sovereign autonomy, and how it reproduces hierarchy in the regional order. Park argues that contemporary strategic debates in East Asia are based on shared contextual knowledge - that of international hierarchy - reconstructed in the late-nineteenth century. The mechanism that reproduces this lens of hierarchy is domestic legitimacy politics in which embattled political leaders contest the meaning of sovereign autonomy. Park argues that the idea of status seeking has remained embedded in the concept of sovereign autonomy and endures through distinct and alternative security frames that continue to inform contemporary strategic debates in East Asia. This book makes a significant contribution to debates in international relations theory and security studies about autonomy and status, as well as to the now extensive literature on the nature of East Asian regional order.

Murakami Haruki—Michael Seats 2009 This book offers a new approach to dealing with Murakami’s radical narrative project by demonstrating how his first and later trilogies utilize the structure of the simulacrum, a second-order representation, to develop a complex critique of contemporary Japanese culture.

The I Ching in Tokugawa Thought and Culture—Wai-ming Ng 2000-01-01 This study uses the I Ching (Book of Changes) to investigate the role of Chinese learning in the development of thought and culture in Tokugawa Japan (1603-1868). I Ching scholarship reached its apex during the Tokugawa.

The Teology of the Modern Nation-State—Joshua A. Fogel 2005 Japan and China did not begin to emerge as unified political entities until the nineteenth century. Yet scholars and politicians persistently refer to “Japan” and “China” in discussions of earlier periods, as if the modern nation-state had long been established in these regions. Joshua Fogel here brings together essays by eight renowned East Asian scholars to demonstrate why this oversight distorts our historical analysis and understanding of both countries. The nation-states of Japan and China developed much later and, indeed, far less uniformly than usually conveyed in popular myth and political culture. Moreover, the false depiction of an earlier national identity not only alters the factual record; it serves the
contemporary engines of nationalist mythology and propaganda. This interdisciplinary volume asks deceptively simple questions: When did "Japan" and "China" become Japan and China? When and why do inhabitants begin to define their identity and interests nationally rather than locally? Identifying the role of mitigating factors from disease and travel abroad to the subtleties of political language and aesthetic sensibility, the answers provided in these diverse and insightful essays are appropriately complex. By setting aside Western notions of the nation-state, the contributors approach each region on its own terms, while the thematic organization of the book provides a unique lens through which to view the challenges common to understanding both Japan and China. This highly readable collection will be important to scholars both inside and beyond the field of East Asian studies.

**Japan in World History**

James L. Huffman 2010-02-04

Japan in World History ranges from Japan's prehistoric interactions with Korea and China, to the Western challenge of the late 1500s, the partial isolation under the Tokugawa family (1600-1868), and the tumultuous interactions of more recent times, when Japan modernized ferociously, turned imperialist, lost a world war, then became the world's second largest economy--and its greatest foreign aid donor. Writing in a lively fashion, Huffman makes rich use of primary sources, illustrating events with comments by the people who lived through them: tellers of ancient myths, court women who dominated the early literary world, cynical priests who damned medieval materialism, travelers who marveled at "indecent" Western ballroom dancers in the mid-1800s, and the emperor who justified Pearl Harbor. Without ignoring standard political and military events, the book illuminates economic, social, and cultural factors; it also examines issues of gender as well as the roles of commoners, samurai, business leaders, novelists, and priests.

**Picturing Japaneseeness**

Darrell William Davis 1996

Exploring the role of 1930s Japanese cinema in the construction of a national identity and in the larger context of Japan's encounter-and struggle-with the West and modernity. Davis lends a new perspective to such celebrated films as Gate of Hell, Kagemusha, and Ran.

**Geographies of Identity in Nineteenth-Century Japan**

David L. Howell 2005-02-07

In this pioneering study, David L. Howell looks beneath the surface structures of the Japanese state to reveal the mechanism by which markers of polity, status, and civilization came together over the divide of the Meiji Restoration of 1868. Howell illustrates how a short roster of malleable, explicitly superficial customs—hairstyle, clothing, and personal names—served to distinguish the "civilized" realm of the Japanese from the "barbarian" realm of the Ainu in the Tokugawa era. Within the core polity, moreover, these same customs distinguished members of different social status groups from one another, such as samurai warriors from commoners, and commoners from outcasts.

**Pacific Pioneers**

John E. Van Sant 2019-06-30

Shipwrecked sailors, samurai seeking a material and sometimes spiritual education, and laborers seeking to better their economic situation: these early Japanese travelers to the West occupy a little-known corner of Asian American studies. Pacific Pioneers profiles the first Japanese who resided in the United States or the Kingdom of Hawaii for a substantial period of time and the Westerners who influenced their experiences. Although Japanese immigrants did not start arriving in substantial numbers in the West until after 1880, in the previous thirty years a handful of key encounters helped shape relations between Japan and the United States. John E. Van Sant explores the motivations and accomplishments of these resourceful, sometimes visionary individuals who made important inroads into a culture quite different from their own and paved the way for the Issei and Nisei. Pacific Pioneers presents detailed biographical sketches of Japanese such as Joseph Heco, Niijima Jo, and the converts to the Brotherhood of the New Life and introduces the American benefactors, such as William Griffis, David Murray, and Thomas Lake Harris, who built relationships with their foreign visitors. Van Sant also examines the uneasy relations between Japanese laborers and sugar cane plantation magnates in Hawaii during this period and the shortlived Wakamatsu colony of Japanese tea and silk producers in California. A valuable addition to the literature, Pacific Pioneers brings to life a cast of colorful, long-forgotten characters while forging a critical link between Asian and Asian American studies.

**Early Modern Japan**

Conrad Totman 1995-08

This thoughtfully organized survey of Japan's early modern period (1568-1868) is a remarkable blend of political, economic, intellectual, literary, and cultural history. The only truly comprehensive study in English of the Tokugawa period, it also introduces a new ecological perspective, covering natural disasters, resource use, demographics, and river control.

**Japanese Education**

Roberta E. Pike 2007-01-01

Presents a large representative sample of the literature on Japanese education with an emphasis on its psychosocial aspects. Many discussions compare the Japanese educational system with that of the United States and other countries. The citations cover most of the 1990s including a few earlier and later references. Includes extensive discussions about Japanese educational reform movements and their consequences. Also cites published and unpublished dissertations and theses. Updates the last comprehensive English language bibliography on Japanese education published by Ulrich Teichler in 1974. The citations were taken from many online databases. Suitable for students, teachers, scholars and the general public.
**Modern Japan** - James L. Huffman 2013-10-31 First Published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

**Martial Arts and the Body Politic in Meiji Japan** - Denis Gainty 2013-08-22 In 1895, the newly formed Greater Japan Martial Virtue Association (Dainippon Butokukai) held its first annual Martial Virtue Festival (butokusai) in the ancient capital of Kyoto. The Festival marked the arrival of a new iteration of modern Japan, as the Butokukai’s efforts to define and popularise Japanese martial arts became an important medium through which the bodies of millions of Japanese citizens would experience, draw on, and even shape the Japanese nation and state. This book shows how the notion and practice of Japanese martial arts in the late Meiji period brought Japanese bodies, Japanese nationalisms, and the Japanese state into sustained contact and dynamic engagement with one another. Using a range of disciplinary approaches, Denis Gainty shows how the metaphor of a national body and the cultural and historical meanings of martial arts were celebrated and appropriated by modern Japanese at all levels of society, allowing them to participate powerfully in shaping the modern Japanese nation and state. While recent works have cast modern Japanese and their bodies as subject to state domination and elite control, this book argues that having a body - being a body, and through that body experiencing and shaping social, political, and even cosmic realities - is an important and underexamined aspect of the late Meiji period. Martial Arts and the Body Politic in Meiji Japan is an important contribution to debates in Japanese and Asian social sciences, theories of the body and its role in modern historiography, and related questions of power and agency by suggesting a new and dramatic role for human bodies in the shaping of modern states and societies. As such, it will be valuable to students and scholars of Japanese studies, Japanese history, modern nations and nationalisms, and sport and leisure studies, as well as those interested in the body more broadly.

**Bandung, Global History, and International Law** - Luis Eslava 2017-11-30 In 1955, a conference was held in Bandung, Indonesia that was attended by representatives from twenty-nine nations. Against the backdrop of crumbling European empires, Asian and African leaders forged new alliances and established anti-imperial principles for a new world order. The conference came to capture popular imaginations across the Global South and, as counterpoint to the dominant world order, it became both an act of collective imagination and a practical political project for decolonization that inspired a range of social movements, diplomatic efforts, institutional experiments and heterodox visions of the history and future of the world. In this book, leading international scholars explore what the spirit of Bandung has meant to people across the world over the past decades and what it means today. It analyzes Bandung's complicated and pivotal impact on global history, international law and, most of all, justice struggles after the end of formal colonialism.

**Strange Parallels: Volume 2, Mainland Mirrors: Europe, Japan, China, South Asia, and the Islands** - Victor Lieberman 2009-10-30 Blending fine-grained case studies with overarching theory, this book seeks both to integrate Southeast Asia into world history and to rethink much of Eurasia's premodern past. It argues that Southeast Asia, Europe, Japan, China, and South Asia all embodied idiosyncratic versions of a Eurasian-wide pattern whereby local isolates cohered to form ever larger, more stable, more complex political and cultural systems. With accelerating force, climatic, commercial, and military stimuli joined to produce patterns of linear-cum-cyclic construction that became remarkably synchronized even between regions that had no contact with one another. Yet this study also distinguishes between two zones of integration, one where indigenous groups remained in control and a second where agency gravitated to external conquest elites. Here, then, is a fundamentally original view of Eurasia during a 1,000-year period that speaks to both historians of individual regions and those interested in global trends.

**Technology and the Culture of Progress in Meiji Japan** - David G. Wittner 2007-11-09 In this book David Wittner situates Japan’s Meiji Era experience of technology transfer and industrial modernization within the realm of culture, politics, and symbolism, examining how nineteenth century beliefs in civilization and enlightenment influenced the process of technological choice. Through case studies of the iron and silk industries, Wittner argues that the Meiji government’s guiding principle was not simply economic development or providing a technical model for private industry as is commonly claimed. Choice of technique was based on the ability of a technological artifact to import Western ‘civilization’ to Japan: Meiji officials’ technological choices were firmly situated within perceptions of authority, modernity, and their varying political agendas. Technological artifacts could also be used as instruments of political legitimization. By late the Meiji Era, the former icons of Western civilization had been transformed into the symbols of Japanese industrial and military might. A fresh and engaging re-examination of Japanese industrialization within the larger framework of the Meiji Era, this book will appeal to scholars and students of science, technology, and society as well as Japanese history and culture.

**Japanese Studies from Pre-History to 1990** - Richard Perren 1992

**Japan at War** - Louis G. Perez 2013 This compelling reference focuses on the events, individuals, organizations, and ideas that shaped Japanese warfare from early times to the present day. * Topic finder lists * A comprehensive timeline * 10 maps of key military theaters * Essential primary source documents related to the military history of Japan
partly responsible for the relative ease with which Japan emerged from hundreds of years of self-imposed isolation and became a powerful modern nation.

Tokugawa Confucian Education
understood through Nosco's analysis of comparable sentiments that were important in earlier times.

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distinctly Japanese values. The emphasis on patriotism and nostalgia in the works of these three scholars may have relevance to the kind of nationalism emerging in Japan in the 1980s, manifested in a

singular Confucian-nativist discourse of the seventeenth century. He also describes the rupture between nativism and Confucianism at the start of the eighteenth century and the quest for ancient,

and solace in what they perceived to be disordered times. He traces the emergence and development of their philosophies, identifying elements of continuity into the eighteenth century from the

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Remembering Paradise
studies three major eighteenth-century nativist scholars in Japan: Kada no Azumamaro, Kamo no Mabuchi, and the

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To Stand with the Nations of the World
The samurai radicals who overthrew the last shogun in 1868 promised to restore ancient and pure Japanese ways. Foreign

observers were terrified that Japan would lapse into violent xenophobia. But the new Meiji government took an opposite course. It copied best practices from around the world, building a powerful and modern Japanese nation with the help of European and American advisors. While revering the Japanese past, the Meiji government boldly embraced the foreign and the new. What explains this paradox? How could Japan’s 1868 revolution be both modern and traditional, both xenophobic and cosmopolitan? To Stand with the Nations of the World explains the paradox of the Restoration through the forces of globalization. The Meiji Restoration was part of the global “long nineteenth century” during which ambitious nation states like Japan, Britain, Germany, and the United States challenged the world’s great multi-ethnic empires--Ottoman, Qing, Romanov, and Hapsburg. Japan's leaders wanted to celebrate Japanese uniqueness, but they also sought international recognition. Rather than simply mimic world powers like Britain, they sought to make Japan distinctly Japanese in the same way that Britain was distinctly British. Rather than sing “God Save the King,” they created a Japanese national anthem with lyrics from ancient poetry, but Western-style music. The Restoration also resonated with Japan's ancient past. In the 600s and 700s, Japan was threatened by the Tang dynasty, a dynasty as powerful as the Roman empire. In order to resist the Tang, Japanese leaders borrowed Tang methods, building a centralized Japanese state on Tang models, and learning continental science and technology. As in the 1800s, Japan co-opted international norms while insisting on Japanese distinctiveness. When confronting globalization in 1800s, Japan looked back to that “ancient globalization” of the 600s and 700s. The ancient past was therefore not remote or distant, but immediate and vital.

Remembering Paradise
writes Frederick Buell, “but its hold on our imagination and faith is passing fast. In its place, a startlingly different model—the notion that the world is somehow interconnected into a single system—has emerged, expressing the perception that global relationships constitute not three separate worlds but a single network.” In the wake of disillusionment with anticolonial nationalism, and in response to a wide variety of economic, political, demographic, and technological changes, Buell argues, we have come increasingly to view the world as complexly interconnected. In National Culture and the New Global System he considers how the notion of national culture has been conceived—and reconceived—in the postwar period. For much of the period, the “three world” theory provided economic, political, and cultural models for mapping a world of nation-states. More recently, new notions of interconnectedness have been developed, ones that have had profound—and sometimes startling—effects on cultural production and theory. Surveying recent cultural history and theory, Buell shows how our understanding of cultural production relates closely to transformations in models of the world order.

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Encyclopedia of Asian Philosophy
Incorporating cultural and religious contexts, this unique Encyclopedia provides a vital guide to the main concepts and thinkers in Asian philosophy - starting with Abhidharma and ending with Zurvan. The main philosophical trends and thinkers in each geographical area are featured, with an emphasis on endtemporary developments and movements. The A-Z structured encyclopedia emphasizes that Asian philosophy is not merely an ancient form of thought but that it is a living philosophy, with roots in the past, and also a potent and animate presence today. This translates into the reciprocal exchange of theories between Eastern and Western thinking, for example of new schools of thought such as orientalism. Requiring no prior knowledge of philosophy, religion or Asian cultures, this book is essential reading for students, teachers and the interested individual who wishes to gain an understanding of the philosophical basis to Asian cultural systems.

To Stand with the Nations of the World
The Emergence of Meiji Japan

The Emergence of Meiji Japan-Marius B. Jansen 1995-09-29 This paperback edition of chapters from The Cambridge History of Japan, Volume 5, describes the transition to Meiji rule.

National Culture and the New Global System-Frederick Buell 1994-09 "The three worlds theory is perhaps still the basis for our dominant assumptions about geopolitical and geocultural order," writes Frederick Buell, “but its hold on our imagination and faith is passing fast. In its place, a startlingly different model—the notion that the world is somehow interconnected into a single system—has emerged, expressing the perception that global relationships constitute not three separate worlds but a single network.” In the wake of disillusionment with anticolonial nationalism, and in response to a wide variety of economic, political, demographic, and technological changes, Buell argues, we have come increasingly to view the world as complexly interconnected. In National Culture and the New Global System he considers how the notion of national culture has been conceived—and reconceived—in the postwar period. For much of the period, the “three world” theory provided economic, political, and cultural models for mapping a world of nation-states. More recently, new notions of interconnectedness have been developed, ones that have had profound—and sometimes startling—effects on cultural production and theory. Surveying recent cultural history and theory, Buell shows how our understanding of cultural production relates closely to transformations in models of the world order.

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observers were terrified that Japan would lapse into violent xenophobia. But the new Meiji government took an opposite course. It copied best practices from around the world, building a powerful and modern Japanese nation with the help of European and American advisors. While revering the Japanese past, the Meiji government boldly embraced the foreign and the new. What explains this paradox? How could Japan’s 1868 revolution be both modern and traditional, both xenophobic and cosmopolitan? To Stand with the Nations of the World explains the paradox of the Restoration through the forces of globalization. The Meiji Restoration was part of the global “long nineteenth century” during which ambitious nation states like Japan, Britain, Germany, and the United States challenged the world’s great multi-ethnic empires--Ottoman, Qing, Romanov, and Hapsburg. Japan's leaders wanted to celebrate Japanese uniqueness, but they also sought international recognition. Rather than simply mimic world powers like Britain, they sought to make Japan distinctly Japanese in the same way that Britain was distinctly British. Rather than sing “God Save the King,” they created a Japanese national anthem with lyrics from ancient poetry, but Western-style music. The Restoration also resonated with Japan's ancient past. In the 600s and 700s, Japan was threatened by the Tang dynasty, a dynasty as powerful as the Roman empire. In order to resist the Tang, Japanese leaders borrowed Tang methods, building a centralized Japanese state on Tang models, and learning continental science and technology. As in the 1800s, Japan co-opted international norms while insisting on Japanese distinctiveness. When confronting globalization in 1800s, Japan looked back to that "ancient globalization" of the 600s and 700s. The ancient past was therefore not remote or distant, but immediate and vital.

Remembering Paradise-Peter Nosco 2020-10-26 Remembering Paradise studies three major eighteenth-century nativist scholars in Japan: Kada no Azumamaro, Kamo no Mabuchi, and the

celebrated Motoori Norinaga. Peter Nosco demonstrates that these scholars, frequently depicted as the formulators of rabid xenophobia, were intellectuals engaged in a quest for meaning, wholeness,

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renewed interest in visiting one’s home place and in the history and culture of the seventeenth through mid-nineteenth centuries. The current fusion of nationalism and nostalgia can perhaps be better understood through Nosco’s analysis of comparable sentiments that were important in earlier times.

Tokuwaga Confucian Education-Marleen Kassel 1996-02-15 Presents the philosophy and values of Hirose Tanso, a scholar, educator, and poet whose well-articulated educational program was partly responsible for the relative ease with which Japan emerged from hundreds of years of self-imposed isolation and became a powerful modern nation.
New Directions in the Study of Meiji Japan - Helen Hardacre 1997 These essays on Meiji Japan, written by scholars from nine nations, reflect a determination to destabilize existing paradigms in the social sciences and humanities, in favor of a multiplicity of perspectives that privilege subjectivity and the inclusion of non-elite groups.

Salvation through Dissent - George L. Kallander 2013-01-31 A popular teaching that combined elements of Confucianism, Daoism, Buddhism, folk beliefs, and Catholicism, Tonghak (Eastern Learning) is best known for its involvement in a rebellion that touched off the Sino-Japanese War (1894-1895) and accelerated Japanese involvement in Korea. Through a careful reading of sources—including religious works and biographies many of which are translated and annotated here into English for the first time—Salvation through Dissent traces Tonghak’s rise amidst the debates over orthodoxy and heterodoxy in Choson Korea (1392-1910) and its impact on religious and political identity from 1860 to 1906. It argues that the teachings of founder Ch’oe Cheu (1824-1864) attracted a large following among rural Koreans by offering them spiritual and material promises to relieve conditions such as poverty and disease and provided consolation in a tense geo-political climate. Following Ch’oe Cheu’s martyrdom, his successors reshaped Tonghak doctrine and practice not only to ensure the survival of the religious community, but also address shifting socio-political needs. Their call for religious and social reforms led to an uprising in 1894 and subsequent military intervention by China and Japan. The work locates the origins of Korea’s twentieth-century religious nationalist movement in the aftermath of the 1894 rebellion, the resurgence of Japanese power after the Russo-Japanese War (1904–1905), and the re-creation of Tonghak as Ch’ŏngogyo (the Religion of the Heavenly Way) in 1905. As a study of religion and politics, Salvation through Dissent adds a new layer of understanding to Korea’s changing interactions with the world and the world’s involvement with Korea. In addition to students and scholars of Korea’s early modern period, it will appeal to those interested in global politics, Chinese and Japanese studies, world religion, international relations, and peasant history. The extensive, annotated translations will be of particular use in courses on Korea, East Asia, and global religion.

The Construction of Racial Identities in China and Japan - Frank Dikötter 1997-01-01 Far from being a negligible aspect of contemporary identity, racialised senses of belonging have often been the very foundation of national, identity in East Asia in the twentieth century. As this volume shows, the construction of symbolic boundaries between racial categories has undergone many transformations in China and Japan, but the attempt to rationalise and rank real and imagined differences between population groups remains wide-spread. In an era of economic globalisation and political depolarisation, racial discrimination has increased in East Asia, affecting the human rights of marginalised groups and collective perceptions of the world order. The historical background and contemporary implications of these potentially explosive issues are addressed.

Japanese Moral Education Past and Present - Yoshimitsu Khan 1997 This book investigates the history and development of Japanese moral education, and analyzes and compares current moral education with the concepts of the Imperial Rescript on Education (1890) and the shushin moral education of prewar Japan. The Rescript contains Confucian and Shinto precepts and was to become the codification of the moral standards of the Japanese way of life in pre-surrender Japan. Despite the attempts of the Japanese education system to embrace democratic principles, postwar dotoku moral education has been essentially the same as that of the prewar system. The author concludes that Confucian ethics is still the engine of Japanese social cohesion and dynamics, and predicts that it will continue to be so for generations to come. Japan needs to find a way to converge the long-held Confucian ideology with more democratic ideals and fairness to all people through moral education.

Education in Japan - Edward R. Beauchamp 2017-12-12 This book, first published in 1989, includes essays on a number of the most important topics in Japanese education as well as the highly selected, and annotated, bibliographies. It is the editors' belief that understanding educational matters requires insight into the historical context, and have therefore placed contemporary Japanese educational matters in historical perspective.

The Philosophy of Qi - Eikiken Kaibara 2007 Kaibara Ekken (1630-1714) was a prominent Japanese Neo-Confucian scholar whose philosophical treatise, The Record of Great Doubts, is one of the central discourses in East Asia on the importance of qi, or the vital force that courses through all life. Available for the first time in English, this book emphasizes the role of the monism of qi in achieving a life of engagement. Ekken believes that moral self-cultivation must take place within the dynamic forces of nature and amid the rigorous demands of society and that the vitalism of qi provides the philosophical grounding for this vibrant interaction.
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