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Social Studies: History for Middle School Students

Japan's Path and World Events

(first revised edition)

(* Items marked with an asterisk are scheduled for future translation.)

Chapter 5 Japan in the Modern Era and the International Community

1. THE IMPACT OF THE WESTERN NATIONS AND JAPAN

1. Popular revolutions demanding freedom and equality

The dominion of kings

From the sixteenth to the seventeenth century, in the major European countries the king conducted government as he pleased by assembling government officials and creating an army while ignoring the parliament. Also, the king worked with merchants and carried out a policy emphasizing exports.

In France, the power of the king reached its peak during the reign of Louis XIV in the latter half of the seventeenth century, and France frequently went to war with neighboring countries. The repeated wars strained the country's finances, and the farmers were forced to endure heavy taxation.

Criticism of the monarchy, which did not permit free economic activity, increased around this time among people involved in trade and industry who had amassed great power by nurturing new industries and actively carrying out trade with other countries. At the start of the eighteenth century, thinking based on human reason spread, calling for old systems and ways of thinking to be overturned and a society built with respect for fundamental human rights, liberty, and equality. This led to greater dissatisfaction among the people toward the autocratic rule of the monarchy.

GUIDE TEXT: I wonder what the rock is supposed to show.

PHOTO: Palace of Versailles. A magnificent palace, built by Louis XIV. Construction took over 20 years.

PHOTO: A satirical cartoon of the French Revolution. The clergy, nobility, and

the commoners are shown before (left) and after the revolution (right).

PHOTO: Rousseau (1712–78)

The philosopher who sustained the revolution

Rousseau maintained that in order to bring about human liberty and equality, people needed to make a contract with each other to build the nation and conduct government for the benefit of the whole of society. Rousseau's thinking had a profound impact on the French Revolution and the Freedom and People's Rights Movement in Japan.

Popular revolutions

In Britain, revolutions broke out twice in the seventeenth century. The kings who had ruled despotically were ousted, a constitutional monarchy was established, and government was carried out centered on the Parliament.

In the United States, which was then a British colony, there was fierce opposition among people in the colonies to new taxes that were imposed despite the fact that the United States had no representation in the British Parliament, and the **Declaration of Independence** was announced in 1776. The United States won the War of Independence against Britain; it enacted the Constitution of the United States of America, thus becoming a republic, built on the sovereignty of the people and separation of the three branches of government.¹

Influenced by such movements, dissatisfaction erupted in France over a government centered on the king and the nobility. Farmers and common people from the cities joined with landowners and merchants, and the **French Revolution** broke out in 1789. The people who joined the revolution maintained that authority should not reside with the king and a section of the nobility, advocating instead respect for human rights and the idea of popular sovereignty. This was announced in the form of the **Declaration of the Rights of Man and of the Citizen**. Through this revolution, the monarchy was abolished, and a republic was born in France.

Such revolutions, which were brought about mainly by citizens and sought to change society based on the class system and create a free and equal society,

¹ The power of the state was separated into three branches: the parliament (legislative), the government (executive), and the Supreme Court (judicial). This system ensures mutual checks and prevents concentration of power.

are called **popular revolutions**. The thinking of popular revolutions, that started with the revolutions in Britain and was passed to the American War of Independence and the French Revolution, also led to the Freedom and People's Rights Movement in Japan in the latter half of the nineteenth century.

GUIDE TEXT: I wonder how the influence of the revolutions spread.

FIGURE: The spread of revolutions and the dissemination of Western thought.

BOX: Three frameworks of modern government.

Monarchy

Absolute monarchy

Authority to rule resides with the monarch or emperor, who can govern as he or she pleases.

Constitutional monarchy

Authority to rule resides with the monarch or emperor, but the authority of the monarch or emperor is restricted by law, and government is carried out by the people.

Republic

Authority to rule resides with the people, who carry out government based on law.

Democratic government

BOX: Declaration of the Rights of Man and of the Citizen (paraphrased excerpts)

1. Men are born and remain free and equal in rights.
3. All sovereignty resides essentially in the nation.
4. Liberty consists in the freedom to do everything which injures no one else.
11. The free communication of ideas and opinions is one of the most precious of the rights of man.

Something to try:

- Give three important key words that were advocated by the popular revolutions, and compare them amongst yourselves.
- Draw up a table of the British, French, and American revolutions, showing when and how they occurred and what effect they had on other countries.

2. The Industrial Revolution that altered lives around the world

The industrialization of Britain

The Netherlands was the most active trading country in seventeenth-century Europe, and it had a monopoly on trade with Japan. However, Britain overtook the Netherlands at the start of the eighteenth century, and after winning a war against France in the mid-eighteenth century it obtained a great wealth from around the world.

In Europe in the eighteenth century, thin, light cotton textiles obtained by the British and others in India became popular in place of woolen textiles. Britain therefore tried to increase profits by making cotton textiles faster and in greater quantities, and for this reason great improvements were made to spinning machines and looms from the middle of the eighteenth century. Also, there were remarkable increases in production capacity as steam engines began to be used to power machinery. When railways were laid that could transport iron, coal, and manufactured products, the movement of people increased greatly, leading to urbanization. In these ways, Britain underwent a massive transformation into an industrial society. The process of industrialization that caused society to undergo huge changes is known as the **Industrial Revolution**, and it spread to France, Germany, and the United States at the start of the nineteenth century.

PHOTO: People peering into foul water. The River Thames in Britain was badly polluted with industrial effluent and household wastewater. However, as there was no running water or drainage, people had no choice but to continue drinking the foul water.

PHOTO: The opening of the first railway in Britain in 1825. Many people came to witness the event.

GUIDE TEXT: I wonder what the train was using for fuel.

GUIDE TEXT: By using steam engines for power, trains could be made to run fast. Think of what changed as a result of the opening of railway lines.

TEXT BOX: The testimony of a child who worked in a British textile factory (1832).

Q: What time did you go to the factory in the morning during busy periods?

A: We went to the factory at three o'clock in the morning and work finished at ten o'clock at night.

Q: During 19 hours of work, how long were you given for breaks?

A: Breakfast was 15 minutes, lunch was 30 minutes, and the break to have a drink was 15 minutes.

Q: What happened if you were late?

A: We would be quartered.

Q: What does "quartered" mean?

A: Your wages were reduced by one-fourth.

Q: How late would you have to be to get quartered?

A: Five minutes.

The establishment of a capitalist society

Industrialization made it possible to use machines to mass-produce products that had previously been made by hand. The artisans who used to make products manually in small quantities could not keep up with the competition and lost their jobs. Also, in rural villages the land of many of the farmers was taken by big landowners for large-scale production of food destined for the cities. The artisans and farmers who thus lost their livelihoods ended up working in factories. As a result, it became increasingly common for capitalists who ran huge factories to hire laborers to carry out production, and a **capitalist** society was established.

The improved machinery could be operated even by people without any technical skills, and so women and children began to be employed as operators. They received low wages and were made to work long hours in unhygienic factories. In the cities, factories were built in rapid succession, and the population increased, with the result that the everyday environment deteriorated and infectious diseases spread. Under these conditions, the workers formed labor unions and banded together to protect their livelihoods and rights. In addition, an idea developed calling for an egalitarian, **socialist** society centered on workers.

PHOTO: Stages up until the production of cotton cloth.

The transition to mass production through the revolution in technology and power.

PHOTO: Conventional loom.

Power loom that uses a steam engine.

PHOTO: Conventional yarn spinning.

British spinning mill.

PHOTO: The mechanism of Watt's steam engine.

PHOTO: Marx (1818–83)

The man who said that capitalists were unnecessary

Marx advanced the concept of socialism during the mid-nineteenth century. He held that the cause of workers' poverty was the ownership of factories and land by the capitalists, and so it was necessary to build a society in which there are no capitalists or landowners and place the factories and land under common ownership. His ideas had great influence throughout the world.

Something to try:

- Read the child's testimony on page 138, and draw up a pie chart of the child's day.
- Discuss what answers might be given if a factory owner and a child who worked in the factory were both asked what effect industrialization had on them.

3. The advance of Western nations around the world

PHOTO: An opium den in China (the Qing state).

FIGURE: Changes in the trade between Britain and the Qing.

GUIDE TEXT: Which of the ships A and B is British and which is Qing?

PHOTO: The Opium Wars. Scene of a naval battle between British and Qing ships.

FIGURE: Changes in the quantity of cotton textiles exported.

GUIDE TEXT: There was a reversal around 1820. What happened then?

Colonial occupation by Western nations

The Western nations moving forward with industrialization were looking for places to obtain cheap raw materials as well as places to sell manufactured products, and they advanced into Asia, Africa and Latin America. Then, while putting down the resistance movements of the people there, they turned these regions into colonies. Britain was one of these colonizing countries. Using India as a foothold in Asia, it colonized Burma (Myanmar) and the Malay Peninsula, and it expanded its rule in Africa with Egypt and South Africa as footholds. The regions that became colonies had an influx of cheap manufactured products from Europe forced on them, and traditional industries such as the cotton textile industry suffered a decline. In this way the world became joined up through a pattern of Britain and other Western nations ruling over other regions.

The Opium Wars

Britain carried out a great deal of trade with the Qing from the eighteenth century onwards, but this trade was one-way in that it consisted of Britain importing tea and other items from the Qing and paying with silver. At the start of the nineteenth century, there was a shortage of silver in Britain with which to pay the Qing. Britain therefore exported cotton textiles and other industrial products to India, and then exported opium (a type of narcotic drug) made in India to the Qing, and in this way it was able instead to make a profit. The Qing state suffered from a shortage of the silver that had been used in payment and an increase in the number of opium addicts, and it prohibited the sale of opium and confiscated opium belonging to the British merchants. Britain responded by sending a battle fleet, which bombarded the Qing (**the Opium Wars**). Britain won the war and concluded the **Treaty of Nanjing**, an unequal treaty, with the Qing. Under the treaty, Hong Kong was ceded to Britain and free trade was permitted in five other ports. From then on, the Qing was in the situation of a semi-colony of Britain and other Western countries.

BOX: Order for the Repelling of Foreign Ships (1825)

In any port, if a foreign vessel is seen to enter the port it is to be driven away wholeheartedly, without any question. If it flees, there is no need to give chase. In the event of the crew landing by force, they are either to be seized, or else it is permissible to bludgeon them to death.

(From *Tokugawa kinrei kô* [Tokugawa interdicts], summarized excerpt)

BOX: Order for the Provision of Fuel and Water (1842)

When a foreign ship is shipwrecked and drifting, or comes seeking fuel or water, as it is discourteous to drive it away wholeheartedly without giving thought to the circumstances, look at the situation and give the necessary items, and advise it to return to where it came from. However, landing must not be permitted.

(From *Tokugawa kinreikô* [Tokugawa interdicts], summarized excerpt)

MAP: The advance of the Western nations into Asia in the nineteenth century.

PHOTO: Takasugi Shinsaku 1839–67

What he saw when he traveled to Shanghai

Takasugi Shinsaku was a samurai from the Chôshû domain (Yamaguchi Prefecture). Under orders from his domain he traveled to Shanghai in 1862 and observed the situation of the part of Shanghai under the rule of foreigners. Takasugi thought that Japan needed to abandon the idea of repelling foreigners and build a strong country by accepting advanced foreign civilization. After returning to Japan he formed a militia known as the *Kiheitai* in order to be prepared for foreign invasion.

GUIDE TEXT: Something to try:

- Find out how India and the Qing state changed before and after the time of the British advances.
- Why did the Western countries colonize Asian countries despite the spread of the ideal of freedom and equality in Western countries? Write two answers.

The Opium Wars and their effect on Japan

The Edo shogunate was greatly shocked by Britain's defeat of the Qing dynasty, a major East Asian power. It revised the Order for the Repelling of Foreign Ships, deciding instead to provide water and firewood and then request that

ships leave. Also, a movement began to be seen calling for proactive efforts to study Western military arts, technologies, and scholarship in order to prepare against foreign invasion.

4. From the arrival of Perry to the opening of Japan

GUIDE TEXT: The big ships are the ships that came from America, and they were called “Black Ships” because of their appearance. The people of the time met the Black Ships in fear of their steam and cannons.

PHOTO: Perry’s fleet appears off the coast of Uruga (*Kaei rokunen rokugatsu Kurihama jin’ei no zu* [The camp at Kurihama in June, Kaei 6], Chûô Library, City of Yokohama). Of the four ships, two were steamships and the other two were sailing ships.

BOX: Comic tanka poem that spread when the Black Ships appeared.

Steam vessels awake my peaceful slumber

Only four cups of jôkisen, but no more sleep at night.

Jôkisen [steamship] is also the name of a type of tea from that time.

GUIDE TEXT: His face is completely different in the portrait and the woodblock print. I wonder why.

PHOTO: Portrait (left) and woodblock print (right) of Perry.

BOX: Regional history

Perry’s port calls: The Ryûkyûs and Hakodate

Perry made five port calls in the Ryûkyûs (Okinawa Prefecture) at and around the time he sailed to Uruga. These calls were in order to secure a place in the Ryûkyûs to stockpile the coal that was vital to steamships and to make the opening of Japan more advantageous. Perry also made a port call to Hakodate in preparation for the opening of the port, where he carried out an inspection of the port and made some purchases. He realized that Hakodate was an important base for trade as it served as a fortress.

The arrival of foreign ships and the opening of the nation

In the late eighteenth century America, which had become independent from Britain, gained control of California from Mexico. With its territory now extending to the Pacific Ocean, it had a strong desire for trade with the Qing and Japan. Also, since America sought whales as a source of lamp oil and was building up its whaling in the seas off Japan, it wanted to use Japanese ports for replenishing water and provisions.

In June 1853, Commodore Perry of America's East India Squadron sailed to Uraga (Kanagawa Prefecture), and delivered a letter from the American president requesting the opening of Japan. The shogunate was fearful of the power of the warships and had no choice but to accept the letter, but it was unable to come up with a response. The following year it concluded the **Treaty of Peace and Amity between the United States and the Empire of Japan** with Perry, who had returned to request an answer, and opened the ports of Shimoda (Shizuoka Prefecture) and Hakodate (Hokkaidô). A consulate was established in Shimoda. The shogunate had finally abandoned national seclusion and embarked on a course of opening the country.

Furthermore, America made strong demands on the shogunate to conclude a commercial treaty and commence full-scale trade. As a result, the **United States–Japan Treaty of Amity and Commerce** was concluded in 1858 (Ansei 5), and the five ports of Hakodate, Kanagawa (Yokohama), Nagasaki, Niigata, and Hyôgo (Kobe) were opened and free trade was started. However, under this treaty Japan did not have the right to autonomously determine the tariffs on imports (tariff autonomy). Also, the treaty was unequal for Japan because, among other things, under the treaty Japan was unable to try foreigners who committed offenses, and foreigners were not obliged to follow Japanese law (extraterritoriality). More or less the same treaties were concluded with the Netherlands, Russia, Britain, and France.

FIGURE: Price increases and trade after the opening of the port of Yokohama (from *Yokohama-shi shi* [History of Yokohama]; Yamazaki Ryûzô, *Kindai bukkashi kenkyû* [Research into modern prices])

MAP: Approaches by Western ships.

PHOTO: Yoshida Shôin 1830–59

The man who tried to board the Black Ships

Yoshida Shôin was a thinker from the Chôshû domain, who criticized the shogunate's policies and revered the emperor. He educated Takasugi Shinsaku, Itô Hirobumi, and other people active in the Meiji Restoration at the Shôka Sonjuku school, and he had a great influence on the thinking at the end of the shogunate. He also had a great interest in foreign countries and attempted to stow aboard one of Perry's ships and sail to America. He was imprisoned and executed in the Ansei Purge.

GUIDE TEXT: Something to try:

- Think how people in the following positions would have regarded the arrival of Perry's ships:

The shogunate; the imperial court; the feudal lords; the common people.

- Pretend you are Yoshida Shôin and write a letter to persuade the shogunate to open up the country. Take into account the position of the shogunate when you write.

Economic confusion resulting from the opening of the nation

When trade with foreign countries began, cotton yarn and cotton textiles were imported with low tariffs, dealing a blow to domestic production districts. Raw silk and tea were exported from Japan in great quantities, but they came to be in short supply domestically, and so prices rose. The price of essential everyday articles, such as rice and rapeseed oil, also rose, so that everyday life became harder for the people.

***Sonnô jôî* ("revere the emperor, expel the barbarians") movement**

Around the time of the opening of the nation, the ideas of holding the emperor in high esteem (*sonnô*) and chasing away the foreigners (*jôî*) emerged among the daimyo, samurai, and nobles who opposed the shogunate's weak diplomatic stance toward other countries. The two ideas, which were originally separate, joined together into the *sonnô jôî* ("revere the emperor, expel the barbarians") movement; this was supported by lower ranking samurai and powerful farmers. The shogunate's Chief Councilor **Ii Naosuke** responded by punishing over one hundred people and executing Yoshida Shôin and others who had criticized the shogunate (the **Ansei Purge**). In protest, warriors of the Mito domain (Ibaraki Prefecture) assassinated Naosuke outside the Sakurada Gate of Edo Castle (the

Sakuradamongai Incident) in 1860.

5. The movement to overthrow the shogunate and the wishes of the people

The failure of *sonnô jôï* and the movement to overthrow the shogunate

After the Sakuradamongai Incident, the shogunate developed a policy of uniting forces with the imperial court to regain its authority, and Tokugawa Iemochi, the fourteenth shogun, married the younger sister of Emperor Kômei.

Meanwhile in 1863, the Chôshû domain, which embraced the ideas of *sonnô jôï*, bombarded foreign ships passing through the Shimonoseki Strait. However, there was a retaliatory attack against the Chôshû domain the following year, and the Shimonoseki Battery was captured. Realizing that chasing away the foreigners would be extremely difficult, the Chôshû domain sensed the need to build a strong, united nation.

The Satsuma domain (Kagoshima Prefecture), which supported the shogunate's idea of uniting forces with the court, was initially hostile to the Chôshû domain. However, the Satsuma domain was attacked by a British fleet in reprisal for an incident in which Satsuma warriors killed and injured British subjects (the Namamugi Incident), and it sustained heavy damage (the Kagoshima Bombardment). The Satsuma domain realized the strength of the Western nations and began work to build up a modern arsenal.

The Satsuma domain later also took an anti-shogunate position, and through the mediation of **Sakamoto Ryôma** of the Tosa domain the two domains formed the **Satsuma-Chôshû Alliance** in 1866 (Keiô 2) and began to edge toward the movement to topple the shogunate. The same year the shogunate carried out a punitive expedition against the Chôshû domain but was defeated, and its authority deteriorated.

GUIDE TEXT: This is a photo of the Shimonoseki Battery of the Chôshû domain (now Yamaguchi Prefecture).

GUIDE TEXT: The people in the photo don't look Japanese.

PHOTO: The Shimonoseki Battery of the Chôshû domain after being captured. (National Museum of Natural History in Leiden, the Netherlands)

PHOTO: Sakamoto Ryôma (1835–67)

The man who brought the Satsuma and Chôshû domains together

Sakamoto Ryôma originally espoused the idea of *sonnô jôi*, but after hearing about the situation overseas from Katsu Kaishû, a retainer of the shogun, he leant toward opening up the country. He believed that it was necessary to topple the shogunate and build a strong regime for Japan to resist the Western countries, and he brought together the Satsuma and Chôshû domains, which had been on unfriendly terms with each other. As well as organizing a trading and shipping company with his colleagues, he also worked to bring about *taisei hôkan* (Return of Political Rule to the Emperor).

The end of warrior politics

Amid these developments, Tokugawa Yoshinobu, the fifteenth shogun, judged that the shogunate could not maintain its authority, so in 1867 he announced the return of political rule to the imperial court (*taisei hôkan*). This meant that the Edo shogunate ceased to exist, and it marked the end of nearly 700 years of rule by the samurai class.

Saigô Takamori and Ôkubo Toshimichi of the Satsuma domain, nobleman Iwakura Tomomi, and others were opposed to leaving Yoshinobu at the center of government, and they declared the establishment of a new government centered on the emperor (Restoration of Imperial Rule).

The former shogunate was expelled from the new government and forced to return its offices and territories to the imperial court. But it fought back in 1868 against the new government, whose forces were made up mainly of the Satsuma-Chôshû army (Boshin Civil War). There was fierce fighting in various parts of the country, but the army of the new government, which had modern armaments, emerged victorious, and the country was completely unified.

The people's wish for social reforms

It was not only the warriors that had opposed the shogunate. In and around Osaka there were outbreaks of rioting in which property was destroyed in protest over rice shortages and price hikes, and the riots spread to Edo. At the same time, there were yonaoshi (social reform) rebellions among the farmers. Ee ja nai ka (Why not, it's okay!) disturbances also broke out in 1867. People were demanding a new society in the face of political and economic turmoil.

FIGURE: The movements to “expel the barbarians” and topple the shogunate at the end of the Edo period.

PHOTO: *Taisei hôkan* (Return of Political Rule to the Emperor). Tokugawa Yoshinobu announces his resolve to return political rule to the emperor at Nijô Castle. (Detail from painting by Murata Tanryô, in the collection of the Meiji Memorial Picture Gallery).

PHOTO: Goryôkaku. This was the final battleground of the Boshin Civil War.

PHOTO: The Battle of Aizu. The Aizu domain put together the *Byakkotai*, a force made up of youths, which was defeated after a fierce battle.

PHOTO: Negotiations for the surrender of Edo Castle. At the meeting, Katsu Kaishû and Saigô Takamori agreed on the surrender of Edo Castle without a battle so as to prevent an invasion by Western countries and avoid laying the nation to waste (details from a painting by Yûki Somei, in the collection of the Meiji Memorial Picture Gallery).

PHOTO: *Ee ja nai ka* (Why not, it's okay!) (*Hôjô okage mairi no zu* [Picture of harvest thanksgiving shrine visit]). People dance around and grab paper talismans believed to descend from heaven while chanting *Ee ja nai ka*.

Something to try:

- Using Figure 2 as a reference, draw up a table of the movements of the shogunate, the Chôshû and Satsuma domains, and the imperial court at the end of the period of shogunal rule.
- Arrange the people on pages 143–48 appearing at the end of the Tokugawa period in the order of importance, and discuss the reasons for your order.

2. WITH NEW VALUE SYSTEMS

Traveling back in time: The modern era, part 1 (nineteenth century)

1. The Meiji Restoration and the new Meiji government

The Meiji Restoration

The new government changed the traditional structure of politics centered on the shogunate and domains, and sought to build a centralized state in which the government, in the name of the emperor, directly administered the entire country. Modeling itself after Western countries, it actively engaged in building a modern nation with a thriving industry. These policies were taken because they were deemed necessary in order for Japan to be recognized by the Western nations as well as to defend the nation's independence.

In 1868 (Keiô 4), the new government issued the **Charter Oath**, with the emperor making a pledge to the gods, and adopted the Grand Council of State system for its political structure. In addition, Edo was renamed Tokyo, the emperor was transferred from Kyoto to Tokyo, and the era name was changed to Meiji. This series of changes that led to reforms by the new government from the end of shogunate is referred to as the **Meiji Restoration**.

The people of that time called the Meiji Restoration *Goisshin* (the restoration]. In the backdrop of the Meiji Restoration were the voices of numerous people demanding social reform and that everything be made new, as well as expectations that living conditions would improve over those of the Edo Period.

PHOTO: Two photos of Emperor Meiji. On the left is the emperor wearing traditional clothes. On the right is the emperor in military costume, having cut his topknot and grown a beard.

GUIDE TEXT: Why is the emperor photographed in military uniform?

FIGURE: The structure and leaders of the Meiji government. The new government adopted the Grand Council of State system, which was based on an ancient political system. This continued until the cabinet system appeared in 1885.

Charter Oath.

March 14, 1868 (Keiô 4)

- An assembly shall be widely convoked, and all measures shall be decided by open discussion.

- High and low shall be of one mind, and the national economy and finances shall be greatly strengthened.
- Civil and military officials together, and the common people as well, shall all achieve their aspirations, and thus the people's minds shall not be made weary.
- Evil practices of the past shall be abandoned, and actions shall be based on international usage.
- Knowledge shall be sought all over the world, and the foundations of imperial rule shall be strengthened.

Banki (all measures)—something important politically

Keirin (national economy and finances)—to administer and organize a state

Rôshu (evil practices)—bad customs of the past (signifying *jôî* [attacks on foreigners])

Tenchi no kôdô (international usage)—practices accepted around the world

Kôki (foundations of imperial rule)—basis of the state

Establishment of the prefectural system

The important positions in the new government were monopolized by people from the Satsuma, Chôshû, Tosa, and Hizen (Saga Prefecture) domains, referred to jointly as the Satchôdohi, which had played a central role in toppling the shogunate. This was known as *hambatsu* (**domain clique**) politics. In order to establish a state with centralized authority, the new government needed to abolish the *han* (domain), including the four Satchôdohi domains that remained in place after the fall of the shogunate. For this reason, in 1869 (Meiji 2) the new government ordered the *han* to return their lands and the registers of people living there (*seki*) to the emperor (*hanseki hôkan* [formal return of domain registers to Emperor Meiji]). In 1871, to preempt the resistance of the *han*, the government proceeded with the **establishment of the prefectural system**, abolishing the *han* and creating prefectures in their place. The government appointed and sent a *kenrei* (prefectural governor) to each prefecture and a *fuchiji* (urban prefectural governor) to each of the three urban prefectures, and all annual tributes were paid to the new government.

GUIDE TEXT: The number of prefectures really declined. I wonder why.

MAP: Establishment of the prefectural system. There were 302 prefectures at

first, and eventually 43. The names of the prefectures were decided in different ways and reflected the position the respective *han* took toward the Meiji Restoration.

Equality of citizens

The new government also reformed the old class system that had continued until the Edo period: former court nobles and daimyô were made into the peerage, samurai became former samurai, and peasants and townspeople became commoners. Commoners were also permitted to hold family names officially, and the freedom to choose one's occupation and place of residence and to marry among different classes was recognized. This is referred to as the **equality of citizens**.

In addition, those who had been called *eta* and *hinin* and discriminated against during the Edo period were made equal to commoners both in terms of status and freedom of occupation by the **Emancipation Edict** of 1871.

Discriminatory names were also abolished. Although the old class system had thus disappeared, this did not mean that all citizens immediately became equal.

Because the new government did not take any specific policies to improve living conditions and long-standing habits and discriminatory attitudes did not change easily, those who had been discriminated against continued to experience deeply entrenched discrimination in terms of their place of residence, employment, and marriage. Moreover, not only were these individuals denied the rights that were accorded to their status, but their living conditions also became difficult since they were forced to bear new obligations like conscription.

FIGURE: The proportion of the population belonging to each class in the beginning of the Meiji era. (From Sekiyama Naotarô, *Nihon no jinkô* [Japan's population])

PHOTO: Former samurai doing business. After equality of citizens was established, former samurai also began to engage in business. This woodblock print satirizes the arrogant attitude of the former samurai.

Something to try:

- How did the new government seek to administer the entire country? Compare

this with the Edo period.

- If you had been a leader of the new government, what do you believe should have been done first? Try to write as many examples as possible.

2. Working to “enrich the country, strengthen the military”

The policy of “enriching the country and strengthening the military”

The new government—believing it necessary to enrich the country and possess a strong military in order to build a powerful country on par with the Western nations—pursued a policy of “**enrich the country, strengthen the military**”.

Central to this policy were reforms of the education, military, and tax systems.

As part of its policy of “enriching the country”, the new government also actively invited foreign engineers, adopted advanced Western technology and machinery, and sought to nurture modern industry (“**Raise production, nurture industry**”).

The promulgation of an education system

The new government believed that in order to promote modernization it was first necessary to improve the knowledge of citizens through education. In 1872 (Meiji 5) it issued the **Education Order** and made it the citizens’ duty to ensure that all children over six years of age received an education. It then ordered elementary schools to be built across the country. The period of mandatory education period was initially four years, but later became six years. The enrollment rate was low at first, but by the end of the Meiji era, the enrollment rate for boys had reached nearly one hundred percent. On the other hand, the enrollment rate of girls did not rise as quickly due to a strong belief that girls were meant to perform housework.

The Conscription Ordinance

The new government also believed it was necessary to create a Western-style military composed of citizens instead of a samurai-centered military. In 1873 the **Conscription Ordinance** was issued and all men twenty years of age and over were required to serve in the military. Because there were numerous exemption regulations for military service, however, those who actually served in the military were often the second and third sons of commoners. Some farmers who lost workers to the military opposed the Conscription Ordinance.

GUIDE TEXT: This scene differs from the *terakoya* (private schools in the Edo period) on page 131 as well as from schools of today.

PHOTO: Scene from a classroom in the beginning of the Meiji era. (National Institute for Educational Policy Research of Japan, Tokyo). Classes were conducted using a hanging text and primarily through question and answer, and all students studied the same subjects. The order in which the Japanese alphabet was taught changed from the “*i-ro-ha*” order to that of “*a-i-u-e-o*”.

PHOTO: Former Kaichi School (Matsumoto, Nagano Prefecture).

GUIDE TEXT: Why was the girls’ enrollment rate different from that of boys?

FIGURE: Changes in the enrollment rate.

Land Tax Reform

In order to achieve its policy of “enrich the country, strengthen the military”, the new government needed to acquire stable revenues (yearly income). For this reason, the new government undertook the **Land Tax Reform** from 1873 in which it surveyed the areas of lands, determined land values (the price of land), and issued land deeds to land owners. These land deeds recognized the right of farmers to own and trade land, but they also turned these landowners into taxpayers. The level of tax was determined not from crop yields, as before, but from the value of the land. The tax rate was set at three percent of land value, and was to be paid not in rice, as before, but in cash. Although government revenues were stabilized as a result of this measure, the farmers’ burden did not become any lighter than at the end of the shogunate.

Conscription Ordinance.

Official notice on conscription (1872).

There is nothing in the world that is not taxed. These taxes are used for the nation’s expenses. Thus people must contribute to the nation with their body and soul. This is what Westerners call the blood tax.

. . . we must adopt the good points of the Western countries, supplement our traditional military system, establish a navy and army, make all men over the age of twenty throughout the country enter military service, and prepare for a

national crisis. (Partial summary from *Hôrei zensho* [Complete collection of laws and ordinances])

Regulations for exemption from military service (1873).

1. Those shorter than 155 centimeters.
2. Those too sickly and weak to be able to bear military service.
3. Those employed by government ministries or prefectures.
4. Students of the army or naval officer's school.
5. Civil servants and students of public schools.
6. Heads of household.
7. Family successors.
8. Those who have committed serious crimes.
9. Those whose brothers are serving in the military.
10. Those who have paid 270 yen (equivalent to three million yen today) in place of military service.

(Partial summary from *Hôrei zensho* [Complete collection of laws and ordinances])

PHOTO: Memorial photo of a conscription examination.

FIGURE: Ratio of exemption from military service (1876). (From Koyama Hirotake, *Kindai Nihon gunji-shi gaisetsu* [Outline of modern Japanese military history])

PHOTO: Survey for the Land Tax Reform

FIGURE: Commodity prices at that time.

FIGURE: Land deed. Try calculating the value of how much tax was being paid in today's terms.

FIGURE: Comparison of monthly salaries for hired foreigners and Japanese.

Something to try:

- Think about the reasons why schools were built, taking into account the problems that would arise if there were no schools and the content of what was

being taught in schools.

- Investigate the history of the elementary school that you graduated from and the middle school that you are currently attending.

3. Modernization of towns and villages

The modernization of industry

The new government sought to “raise production, nurture industry” as a means of enriching the country. The success of this policy is attributed to the fact that conditions for adopting new technologies were already in place due to the development of industry during the Edo period. The new government built **government-operated factories** around the country for yarn making and spinning and also made munitions factories. Many of these factories were later sold off cheaply to the private sector.

In the field of transportation and communications, in 1869 (Meiji 2) transmission facilities were completed between Tokyo and Yokohama, and it became possible to send telegraphs. In 1871, Maejima Hisoka and others created a postal system, and a postal delivery service with a flat rate for the whole country gradually came into use. In 1872 a railway line opened between Shinbashi and Yokohama, a distance of roughly 29 kilometers that a steam locomotive covered in about an hour. A railway linking Kobe, Osaka, and Kyoto was opened a few years later. The railways linked various regions to one another, transporting people and goods in great numbers. Cities and rural villages changed greatly as a result of the opening of railways and building of train stations.

PHOTO: The battle between new and old things. (*Kaika injun kôhai kagami* [Progress and Insistence on the Old: A Reflection of the Popular and the Old-Fashioned], in the collection of the Kanbara Bunko, Kagawa University Library)

GUIDE TEXT: Which are the new things? Look at other pages for hints.

“Civilization and enlightenment”

As a result of the Meiji Restoration, “**civilization and enlightenment**” was advanced through the introduction of Western culture. People began wearing Western clothes and shoes and carrying umbrellas, eating Western food like

beef casserole, and cutting off their topknots. Nights became brighter with the use of electric lamps. Buildings made of bricks were erected, mainly in Tokyo, and their images were featured in woodblock prints, newspapers, and magazines. The calendar was changed from the lunar calendar to the solar calendar, and it was stipulated that the day would be divided into 24 hours, with seven days making one week. This new lifestyle pattern gradually spread across the whole country through schools, factories, and other institutions.

People such as **Fukuzawa Yukichi** and Nakae Chômin introduced to Japan the ideas of freedom and rights that were very popular in the West, greatly influencing the way people thought. Fukuzawa Yukichi's *Gakumon no susume* (An Encouragement of Learning) was widely read by young people.

Compared to the cities, though, rural villages did not embrace "civilization and enlightenment" straight away; for example, the lunar calendar, which was linked to farm work, continued to be used. However, little by little people's way of life changed.

TEXT BOX: *Gakumon no susume* (An Encouragement of Learning)

It is said that heaven does not create one man above or below another man. This means that when men are born from heaven they all are equal. There is no innate distinction between high and low. It means that , . . . as long as they do not infringe upon the rights of others, may pass their days in happiness. . . . In the *jitsugokyô* we read that if a man does not learn he will be ignorant, and that a man who is ignorant is stupid. Therefore the distinction between wise and stupid comes down to a matter of education.

**Jitsugokyô*: A collection of maxims used in Edo-period *terakoya* schools.

(From *Gakumon no susume* [An Encouragement of Learning] by Fukuzawa Yukichi, abridged excerpt) (Translation by David A. Dilworth and Umeyo Hirano)

PHOTO: Tomioka Silk Mill, the first government-operated factory (Okaya Silk Museum, Nagano Prefecture). The factory was constructed in Tomioka, Gunma Prefecture, in 1872 as a model silk factory, fitted with modern equipment, for the production of raw silk, which was a very important export commodity.

TEXT BOX: Regional history: Morioka Station (Iwate Prefecture), built outside city limits

Morioka Station was first slated for construction in the center of the city. However, a number of rumors emerged, such as that this would lead to an influx of wanderers, it would bring the plague, and coal smoke would wipe out crops. Eventually, the station was moved out of the city beyond the Kitagami River. This pattern was seen in regions around the whole country.

MAP: The area around present-day Morioka Station.

PHOTO: The start of telegraphy. (Ôtsu, Shiga Prefecture)

TEXT BOX: The state of civilization and enlightenment

People round here seem to be always talking about civilization and enlightenment, but there appear to be few who understand what “civilization and enlightenment” means.

Imitating Western people, doing something new that is different to other people – they do all kinds of things and contend that this is civilization and enlightenment.

(From *Bunmei kaika shohen* [Civilization and Enlightenment, Vol. 1] by Katô Yûichi, abridged excerpt)

Something to try:

- Give examples of things that changed as a result of civilization and enlightenment, and divide them up into changes in surface appearance and changes in ideas or thinking.
- Draw up a table to show the differences between the solar and lunar calendars, and between the 24-hour system and the time system used in the Edo period.

Historical stage 7: Kobe and Yokohama, gateways to Western culture*

4. In search of new foreign relations

The new government's diplomacy

The treaties that the Edo shogunate concluded with the Western countries at the end of the Edo period were unequal treaties disadvantageous for Japan. The new government—which hoped to stand on an equal footing with the Western countries—dispatched a mission of over fifty people to the West in 1871 (Meiji

4), aiming in part to prepare for treaty revisions in the future. This mission (Iwakura Mission) was led by Iwakura Tomomi and included such figures as Kido Takayoshi, Ôkubo Toshimichi, and Itô Hirobumi.

Treaty revision, however, was not accepted on the grounds that Japan's legal system was not sufficiently organized, among other reasons. On the other hand, those who had participated in the mission had observed in detail the workings of politics, industry, and culture in the Western countries and realized it was necessary to first enhance national strength. After returning to Japan, these people therefore actively pursued a policy of building modern industry and encouraging trade.

PHOTO: Iwakura Mission (Kume Museum of Art, Tokyo). Roughly half of the top government figures participated in this large-scale mission.

PHOTO: Five female students who studied abroad. Five female students traveled to the United States together with the Iwakura Mission. Among them was the young Tsuda Umeko. After returning to Japan, she founded an institution that eventually became Tsuda College.

GUIDE TEXT: Why did they travel to many foreign countries so soon after the Meiji period started?

MAP: The route taken by the Iwakura Mission.

BOX: Records of Kume Kunitake, Iwakura Mission member.

1. In the United States and Europe

. . . the ideology of freedom and independence is spreading among Western nations. . . the people should devote themselves to reclaiming lands and starting businesses. . . superior crafts and products will be born, and wealth will spring forth greatly.

. . . if the people's right of autonomy is strengthened then the government's leadership is weakened; if freedom is increased, order is compromised. There are both advantages and disadvantages.

(Excerpt from the *Beiô kairan jikki* [A True Account of the Ambassador Extraordinary and Plenipotentiary's Journey of Observation through the United States of America and Europe])

BOX: Records of Kume Kunitake, Iwakura Mission member

2. At sea on the return journey to Asia

. . . the poverty and wealth of nations is not determined by the richness of its land or by its population. It is determined by how industriously the people of the nation work.

. . . the flesh of the poor will be eaten by the strong. The weak countries of the tropics will be eaten, and their wealth in commodities will be taken away to Europe.

(Excerpt from the *Beiô kairan jikki* [A True Account of the Ambassador Extraordinary and Plenipotentiary's Journey of Observation through the United States of America and Europe])

BOX: International. The difficulty of treaty revision.

The mission faced numerous difficulties in revising treaties. The mission, having learned that it did not have the authorization to revise treaties without a commission, returned to Japan from the United States in haste to get this commission. It also learned that the revision of treaties could not be achieved successfully by merely negotiating revisions with individual countries.

Seikanron

The new government sought to implement a style of foreign policy which it had learned from the Western nations against Asia. The new government first sought to establish diplomatic relations with Korea, but Korea believed this would harm pre-existing relations which it had held with Japan from the Edo period² and refused to accept Japan's demands. In response, Saigô Takamori, Itagaki Taisuke, and others advocated *Seikanron*, which called for the use of military force to compel Korea to accept Japan's demands and also resolve frustrations of the warrior class. Iwakura and Ôkubo returned to Japan in 1873, however, and restrained the *Seikanron* proponents, arguing that taking care of domestic issues came first. Saigô and Itagaki therefore left the government the same year.

² Korea sought to continue its traditional foreign relations with Japan through Tsushima domain and was also repelled by a national document from Japan which represented the relationship between the two countries as not equal.

National borders and territories

The new government then worked toward determining national borders and establishing foreign relations, which had been kept ambiguous until then. After signing the **Sino-Japanese Amity Treaty** in 1871 on equal terms with the Qing, Japan clashed with Qing China over the ownership of the Ryûkyû Kingdom. In 1874, Japan sent soldiers to occupy Taiwan on the pretext that a shipwrecked Ryûkyû islander had been killed in Taiwan. Japan later forced the Qing to pay a large sum of money.

An incident occurred the following year in which Japanese military vessels were bombarded by Korea because they had taken soundings off the islands of Kanghwa without permission (the Kanghwa incident). The new government used this as a pretext to force an unequal treaty, the **Japan-Korea Amity Treaty**, onto Korea and to force open their ports.

The new government also signed the Treaty of St. Petersburg in 1875 with Russia which made Sakhalin Russian territory and the Kuril Islands Japanese territory. In the following year, Japan announced that the Ogasawara Islands were part of Japanese territory, and the international community recognized this measure.

PHOTO: The Taiwan expedition by force (from the University of Tokyo's collection of Meiji-era publications).

GUIDE TEXT:

- The Japanese soldiers and Taiwanese people are depicted quite differently.
- There were discriminatory feelings in Japan toward Taiwan at the time and these feelings are reflected in the illustration. The people do not really look like this.

MAP: The delimitation of national borders at the beginning of the Meiji period.

Something to try:

- How did the opinions of Saigô and Itagaki, who advocated *Seikanron*, and Iwakura and Ôkubo, who had returned from overseas, differ on the following points?

- Using force against Korea
- Taking care of problems at home

- What do you think of the debate on these two points?

5. Changes in Okinawa and Hokkaidô

From Ryûkyû to Okinawa Prefecture

Ryûkyû during the Edo period was ruled by the shogunate and the Satsuma domain, while at the same time its king was appointed by the Qing dynasty, and it was recognized as an independent kingdom by Western countries.

However, the new government established the Ryûkyû domain in 1872 (Meiji 5) in order to include Ryûkyû in Japan's territory. Ryûkyû tried to remain a kingdom while maintaining ties with the Qing court, but using troops and police the new government abolished the Ryûkyû domain and established **Okinawa Prefecture** in 1879.

Mindful of the rulers of the former Ryûkyû kingdom, the new government did not carry out land tax reforms in Okinawa Prefecture, instead levying an annual tribute in produce, such as rice and sugar. The farmers suffered under a tax system that was no different to that of the time of the Ryûkyû kingdom. From this, a movement began demanding that the government and prefectural authorities reform the tax system and grant participation in national politics. Eventually, in 1903 a new land policy recognizing the right of farmers to own land was completed, and land tax reform was carried out.

While the institutions of the Ryûkyû kingdom were maintained, education was advanced with the aim of turning people into Japanese citizens; the use of the Ryûkyû language (Ryûkyû dialect) was banned, customs were revised, and people's names were changed. However, there were also movements from both Okinawa and the Japanese mainland to preserve Okinawa's unique culture.

PHOTO: Payment in kind that was maintained even after Okinawa's transfer to Japan. (*Yaeyama kuramoto eshi gakô* [Sketch by painter from the Kuramoto administration, Yaeyama], in the collection of Ishigaki City Yaeyama Museum)

TEXT BOX:

The people who demanded the continuation of the Ryûkyû kingdom

There were people who sought the cooperation of the Qing court for the continuation of the Ryûkyû kingdom. However, when Qing agreed with a Japanese proposal to grant the Miyako and Yaeyama islands to Qing, they protested strongly, and some took their own lives in protest.

The people who demanded the same rights as Japanese people

There were people like Jahana Noboru who demanded that the government implement the same systems as on the mainland (taxes, right to participate in politics, etc.). There were also those who pushed forward a movement to become Japanese people by changing the Okinawan language and lifestyle in order to achieve equality with the people on the mainland.

The people who appealed for Okinawa's identity

There were people like Iha Fuyû, who made appeals around Okinawa for Okinawan culture to be respected as part of Japanese culture, as well as those like Yanagi Muneyoshi who criticized the abandonment of Okinawa's language as the abandonment of its unique culture.

GUIDE TEXT: How did the people of Ryûkyû feel about it becoming Okinawa Prefecture?

FIGURE: The languages of Okinawa and the mainland. The language used from the Yaeyama to the Amami Islands is called the Ryûkyû language (Ryûkyû dialect). The Japanese language can be broadly divided into the Ryûkyû language and the mainland language. There is a regular correspondence between the different pronunciation of the two languages.

GUIDE TEXT: Look at the table above and think what sort of correspondence there is.

The settlement of Hokkaidô

The name of the region that had previously been called Ezochi was changed to Hokkaidô after the Meiji Restoration. The new government embarked on full-scale administration and colonization, with the additional purpose of protecting the north of the country. It established an office called the Hokkaidô Colonization Office and advanced such measures as clearing land for agriculture, building railways and roads, and urban development. It allowed impoverished members of the former warrior class to migrate to Hokkaidô as *tondenhei* (colonist militia), who colonized and defended the land. In 1890 the entitlement to migrate was expanded to ordinary citizens. There were also

voluntary migrants from various regions of the country. At the same time, colonization was advanced by mobilizing a large number of prisoners, including political detainees, to make up for a shortage of labor.

The Ainu people whose lifestyle was forcibly changed

As the colonization progressed, the Ainu lost their hunting and fishing grounds. The new government took measures to assimilate the Ainu, such as banning their ancient customs, making them take Japanese-style names, and giving Japanese language education. It also enacted the Hokkaidô Former Natives Protection Law in 1899 in the name of protecting the Ainu. The new government promoted agriculture, distributing seeds and farming implements to the Ainu, but some were given land that could not be cultivated and others lost their land because they were unaccustomed to agriculture. Also, as the new government did not want the Ainu to live in the same communities with settlers from Honshû, it expropriated the land of the Ainu by law and carried out forced migrations. Thus it gradually became harder for the Ainu to maintain their pattern of life based on fishing and hunting and their distinct ethnic culture, which had been passed down from their forefathers.

MAP: Areas where the *tondenhei* originally came from (1890).

MAP: The colonization of Hokkaidô. In the parentheses, write the number of the expression in Ainu language from which the place name originated.

FIGURE: The proportional makeup by place of origin of the four militia villages of Sapporo (Kotoni, Yamahana, Shinkotoni, and Shinoro). The *tondenhei* were recruited from designated prefectures every year, so the places of origin of the militia differed depending on the period.

PHOTO: An Ainu school (Tsuishikari, Ebetsu City). It was attended by the children of the Ainu forced to resettle from Sakhalin.

Something to try:

- Draw up a table comparing Okinawa and Hokkaidô in the Edo period, and the ways they changed.
- What did the Ryûkyû and Ainu people think about these changes, and

what did they do about them? Find out from museums and other places.

Historical stage 8: The settlement and development of Hokkaidô*

3. STEPS TOWARD ESTABLISHING THE NATIONAL DIET

1. People's dissatisfaction and resistance

The dissatisfaction of the warrior class

After the Meiji Restoration, former samurai successively lost the special privileges they had previously enjoyed, such as the wearing of swords, which was prohibited, and the entitlement to a hereditary stipend (a benefit paid to warriors), which was abolished. As a result, many of them struggled to make a living. Also, power in the government was held by a small group of people from among the domains that joined the movement to topple the shogunate. Members of the warrior class who were dissatisfied with this staged armed rebellions. The biggest of these was the **Satsuma Rebellion** in 1877 (Meiji 10), in which 40,000 warriors rose up with Saigô Takamori as their leader. However, an army mainly of farmers, which had been put together through conscription and was armed with modern equipment, put the rebellion down. Armed rebellions by members of the warrior class subsequently disappeared.

GUIDE TEXT: Why did Saigô come to fight against the government army?

PHOTO: The Satsuma Rebellion (Tabaruzaka Historical Museum, Ueki Town, Kumamoto Prefecture). A battle between the government army (left) and Saigô's army (right) in the Tabaruzaka area around Kumamoto Castle. Saigô lost this fierce battle, which paved the way for defeat in the war.

PHOTO: Saigô Takamori (1827–1877). From leader in the government to the Satsuma Rebellion.

Saigô Takamori, who was born to a low-ranking samurai family of the Satsuma domain, was a leading figure in the Meiji Restoration. He was a commander during the Boshin Civil War, and successfully brought about the bloodless surrender of Edo Castle. He joined the new government, but was in conflict within the government over his insistence on going to war with Korea,

and he returned to Kagoshima. Pushed by dissatisfied former samurai, he led the Satsuma Rebellion but was defeated and committed suicide.

The dissatisfaction of the farmers

The heavy tax burden on the farmers hardly changed as a result of the Land Tax Reform of 1873–1881, and the farmers were dissatisfied with the government in which they had placed such hopes. Riots against the Land Tax Reform broke out around the country. The government first tried to quell the rioting by using the army, but this did not work, and the rioting grew into a large opposition movement. The government was afraid that this movement might eventually join together with the warriors' rebellions, and so in 1877 it reduced the land tax from 3% to 2.5%. The phrase, "A good stab with a bamboo spear gets 2.5%" refers to this successful result of the farmers' opposition movement. The farmers also started movements opposing the Education Order and forced conscription because, among other reasons, they deprived farmers of workers.

The trend of influential farmers

In rural villages there were powerful farmers, known as *gônô*, who owned land and raised silkworms or brewed sake. They also made local farmers into tenant farmers or employed them as workers. For this reason, the *gônô* carried a lot of weight in the region, and they also coordinated the views of the farmers. Some of the *gônô* who expanded their land holdings and gained power called for regional autonomy. When urban prefectural and prefectural assemblies were created, the *gônô* took part in them and were critical of the weight of the land tax and the Conscription Ordinance. Also, they pressed for the return of tariff autonomy in order to resist the influx of foreign-made articles and to protect regional industries, such as sericulture. Some of the *gônô* felt the need for opening a national assembly, later taking part in the Freedom and People's Rights Movement.

MAP: The rebellions of the warrior class and peasant riots. The rebellions of the warrior class took place mainly in western Japan among the *han* that had been central in the Meiji Restoration, such as the Satsuma, Chôshû, and Hizen domains. The peasant riots, on the other hand, spread across the country.

PHOTO: *Ise bôdô* (Riot in Ise) (Meiji Shimbun Zasshi Bunko, Faculty of Law,

University of Tokyo). A riot that broke out in Mie Prefecture spread to Nara, Aichi, and other prefectures, leading to over 50,000 people being punished.

FIGURE: The number of peasant riots before and after the Meiji Restoration (from *Hyakushô ikki sôgô nenpyô* [Overall year chart of peasant riots], by Aoki Kôji).

GUIDE TEXT: What happened to the number of riots before and after the Meiji Restoration?

TEXT BOX: The movement for emancipation from discrimination
The people known as *eta* and *hinin*, who had been discriminated against during the Edo period, were delighted when the Emancipation Edict was issued in 1871, welcoming it as the fulfillment of the wish they had harbored for so many years. However, they were not able to simply rejoice at the Emancipation Edict. There were a great many people opposed to the Emancipation Edict, and riots broke out across western Japan that included attacks against people who had been the object of discrimination. Also, there were cases in which people were denied the rights that had been recognized in accordance with their social rank, and they were subjected to economic pressure, such as the loss of their jobs. However, the people who had been discriminated against did not flinch, instead demanding equality as citizens and carrying out movements for emancipation across the country.

Something to try:

Arrange the four policies below carried out by the Meiji government in terms of how the warrior class and the farmers felt about them.

1. Equality of citizens
2. Land Tax Reform
3. Education Order
4. Conscription Ordinance

2. Demanding freedom and civil rights

GUIDE TEXT: It looks like a speech meeting, but what are they all quarreling about?

PHOTO: A speech meeting of the Freedom and People's Rights Movement. In 1880 an ordinance on public assembly was enacted, and permission had to be obtained from the police station before a speech meeting could be held.

GUIDE TEXT: Fill in what the people are saying in the speech balloons.

The Freedom and People's Rights Movement

Itagaki Taisuke and his followers, who left the government in a split over *Seikanron* (the debate over whether Japan should send a punitive expedition to Korea), believed that the government could not be opposed through force, and so they criticized the government's tyrannical rule with words. In 1874 (Meiji 7), they submitted the Tosa Memorial to the government, demanding the early opening of a national assembly made up of members chosen by the people, so that the ideas of the people could be reflected in the government. This was the start of the **Freedom and People's Rights Movement**, which followed in the wake of the people's revolution. Itagaki and his followers created an organization called the Risshisha (Self-Help Society) in Kôchi, and gave their weight to the movement.

The Freedom and People's Rights Movement started as a movement mainly among the former samurai class, but after the Satsuma Rebellion it was joined by wealthy farmers demanding cuts in land taxes, along with tradesmen and industrialists, and the movement spread across the whole country. In 1880 countrywide representatives of the Risshisha, wealthy farmers, and others gathered to form the **League for Establishing a National Assembly**, and a petition with 87,000 signatures calling for the establishment of a national assembly was presented to the government. Also, the local wealthy farmers held meetings to study politics and law. The government clamped down heavily on the movement, but many speech meetings were held, while demands for the establishment of a national assembly and criticism of the government appeared in newspapers and magazines. Ueki Emori and Nakae Chômin presented thinking on human rights from France, which had a tremendous influence.

In 1881, the government-run factories and mines that had been built to facilitate the opening up of Hokkaidô were to be sold off cheaply by the government to a major merchant who had deep government connections. When

this was revealed, the people who had been pushing the Freedom and People's Rights Movement attacked the government, which pledged to establish a national assembly in 1890. People were thus very hopeful, and created study associations and attempted to draw up various draft constitutions.

FIGURE:

I want to make the people who hate rights and happiness drink "freedom tea."

Oppekepe

Oppekepeppô

Peppoppô.

PHOTO: *Oppekepe* song. Kawakami Otojirô sang this song to spread the idea of freedom and people's rights, and it became very popular.

BOX: *Enka* ballads

Enka ballads are now songs about love between men and women. Originally, however, *enka* meant an assertion such as a speech, which was put to a tune and sung. It started when Kawakami Otojirô sang the *Oppekepe* song after the Freedom and People's Rights Movement. It was sung not only in theaters but also in the streets.

MAP: The spread of the Freedom and People's Rights Movement

BOX: Regional History: The Itsukaichi Constitution

From 1880 to 1881, a number of drafts for the constitution were drawn up by people active in the Freedom and People's Rights Movement around the country. The draft Itsukaichi Constitution, which had a total of 204 articles, was drawn up by the wealthy farmers resident in Itsukaichi (Tokyo). Of these articles, 36 were provisions relating the people's rights, and a particular feature of this draft constitution is that it was written from the point of view of respect for human rights.

The Itsukaichi Constitution (summarized extracts)

- All Japanese citizens shall be equal before the law, without regard to distinctions between the peerage, former samurai, or commoners.
- Insofar as they obey the law, all Japanese citizens shall be freely able to speak their ideas and opinions, to publish, to discourse, and to make speeches,

without prior censorship.

GUIDE TEXT: So the Freedom and People's Rights Movement spread across the whole country. I wonder how it was in my area.

PHOTO: Ueki Emori 1857–92. A central figure in the Freedom and People's Rights Movement.

Ueki Emori was born in Kôchi, and was a central figure in the Freedom and People's Rights Movement. He was active in the Risshisha and the Liberal Party together with Itagaki Taisuke, demanding popular elections and drawing up a draft constitution—the draft Constitution of Japan—which put forward regular elections and contained democratic ideas including the right to resistance. He was also famous as a skilled orator.

GUIDE TEXT: The constitution is made up of the rules showing the fundamental ideas of the country.

The formation of political parties and the peasant movement

People who took part in the Freedom and People's Rights Movement and had similar ideas about politics gathered together and formed political parties in order to be active in the assembly. In 1881, Itagaki Taisuke formed the **Liberal Party** based on French thinking on human rights, and the following year Ôkuma Shigenobu formed the **Constitutional Reform Party**, which aimed at a British-style parliamentary government. Both parties moved for the establishment of a national assembly.

Meanwhile, the peasants who were struggling to make a living formed organizations such as the Konmintô (“Indigents’ Party”), and some people attacked extortionate creditors and police stations, demanding a reprieve on debt repayments. In the Chichibu district, this developed into a major incident in which these peasants took control of the whole district (the **Chichibu Incident**³).

GUIDE TEXT: Something to try: What sort of preparations were necessary to

³ In 1884, peasants who faced increasing debts and were struggling to make a living as a result of lowered prices for raw silk staged an armed uprising to make their demands, but the uprising was crushed by the army.

carry out democratic government? Take out two keywords from the main text. Make a written argument to give to the government as if you were a member of the Liberal Party.

3. The fruit of and challenges faced by the Constitution of the Empire of Japan **The Constitution of the Empire of Japan**

Having pledged to open a national assembly, the government set about drawing up a constitution. **Itô Hirobumi** went to Europe to study, where he mainly investigated the constitution of Germany (Prussia), in which the government was centered on the monarchy. After returning to Japan, he started to draw up a draft constitution. In 1885 (Meiji 18), Itô and others abolished the system of the Grand Council of State and created the **cabinet system** with the aim of making the government stronger and more efficient, and Itô became the first prime minister. The **Constitution of the Empire of Japan** was then promulgated in 1889, the only constitution in Asia at the time.

The Constitution of the Empire of Japan stipulated that sovereign power should reside with the emperor, and that the emperor should have sole authority to lead the army, to exercise diplomacy, to declare war, or to make peace. The Imperial Diet, the cabinet, and the courts were all regarded as subservient to the emperor, while the people were regarded as the emperor's subjects. Freedom of speech, publication, gathering, association and religious belief were recognized, but with strict limitations. The constitution was different in content to the draft constitutions that people had drawn up with such hopes, but the establishment of a constitution and a Diet opened the way for the citizens to participate in government.

The **Imperial Rescript on Education**, which was based on loyalty to the emperor and devotion to one's parents, was promulgated the year following the promulgation of the constitution. It had a major influence on the unification of the morals and values of the people.

The Constitution of the Empire of Japan (extract)

Article 1: The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal.

Article 3: The Emperor is sacred and inviolable.

Article 28: Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious

belief.

Article 29: Japanese subjects shall, within the limits of law, enjoy the liberty of speech, writing, publication, public meetings and associations.

PHOTO: The promulgation of the constitution. The Constitution of the Empire of Japan was promulgated on February 11, 1889, in the form of being passed from Emperor Meiji to Prime Minister Kuroda Kiyotaka.

GUIDE TEXT: So the constitution was eventually promulgated. How was it different from the constitution that the people had drawn up?

BOX: The diary of Erwin Bälz, a foreign employee in Japan
February 9 (Tokyo)

There is indescribable excitement across the whole city of Tokyo because of the preparations for the promulgation of the constitution on February 11. Everywhere there are plans for celebratory arches, illuminations, and processions. However, the ridiculous thing is that no one knows what is in the constitution.

The Imperial Diet

The two-house system of the House of Peers and the House of Representatives was adopted for the **Imperial Diet**. The House of Peers consisted of the imperial family, the peerage, and members appointed by the emperor, while the House of Representatives consisted of members elected by the people. Eligible voters were males aged 25 or over who had paid 15 yen or more in direct national taxes (land tax and income tax). For this reason, eligible voters were limited to wealthy farmers and well-off urbanites, accounting for no more than about 1% of the population. Even so, the opposition people's parties, which originated in the Freedom and People's Rights Movement, won a large number of seats in the first House of Representatives election, held in 1890, and pitted itself against the government. Thus began constitutional government, which was a major step toward Japan's becoming a modern nation.

PHOTO: An election during the Meiji period, left (The Archives of Japanese Cartoon History, Chiba Prefecture), and a present-day election, right.

GUIDE TEXT: Give some examples of how the election differed from present-day elections. Also, what are the police doing?

GUIDE TEXT: I wonder if there are any women in the polling station or on the House floor.

PHOTO: The Imperial Diet: This is the floor of the House of Representatives. There were 300 members at this time.

BOX: Regional history: The petition from Okinawa

In Okinawa Prefecture, a poll tax (an annual tax based on criteria of age and sex) had been imposed on the people of the island of Miyakojima since the seventeenth century, and this was a heavy burden for the peasants. For this reason, in 1893 a petition was made to the government and the Diet on behalf of the peasants for the abolition of the poll tax. A dance performed to pray for the success of the petition, called *Harimizu no kuichâ*, is still popular today.

GUIDE TEXT: Something to try: From a gender perspective consider points in which respect for human rights was advanced by the Constitution of the Empire of Japan, and points in which it was not.

Think about and discuss the reasons why eligibility to vote was limited to only about 1% of the population.

Women and politics

While the rights of men came to be recognized by the constitution, women found their rights restricted. There were women taking part in the Freedom and People's Rights Movement, and they stressed gender equality. However, with a law put in place banning women from political activity, it became difficult for them to be active in the movement. Also, women were denied the right to vote.

4. The formation of "Japanese citizens"

Language and health

After the Meiji Restoration, the government sought to centralize power, and the different customs and dialects of regions around the country began to be standardized. A standard Japanese language was created, and Japanese

grammar laid down. As the standard language was taught in schools and students learned to become “Japanese citizens,” it became possible for people from anywhere in the country to converse with each other. At the same time, though, the fact that the standard language was being taught meant that less emphasis was placed on local dialects.

Also, the idea of public hygiene spread among people. Epidemics of such infectious diseases as cholera, which could not be prevented during the Edo period, were brought under control through high public hygienic standards. Improvements were promoted by instilling in people the idea that those who did not practice hygiene were not fit to be citizens of a modern country.

GUIDE TEXT: How did the people of the time think they could better themselves?

PHOTO: The ideal image of a Japanese boy at the time, as seen through a 1908 game of *sugoroku* (a type of snakes and ladders). (*Jitsugyô shônin shusse sugoroku* [*Sugoroku* game of youth’s self-betterment in business])

PHOTO: Masaoka Shiki (1867–1902)

The man who changed the Japanese language

Masaoka Shiki, who was born in Matsuyama (Ehime Prefecture), was one of the leading poets and haiku writers of the Meiji era. While working in a newspaper company, he made innovations to the poetic forms of haiku and *tanka*. He maintained that scenes of life should be depicted by “sketching from nature,” and created a new style of writing that led to the Japanese language of today. The sketching style Shiki advocated was continued in the novels of his close friend, Natsume Sôseki, and others.

Modern manners

Punctuality and doing things by the clock were held to be manners appropriate to modern citizens and were taught at schools and factories. It was very hard for people used to the lifestyle and customs of the Edo period to understand such modern values, but producing citizens who adopted these manners became a goal for the government, and people were also eager to embrace these manners. Thus modern lifestyle customs gradually took hold.

MAP: Differences in time and words. Until standard time and standard language were prescribed, there were quite large regional differences.

Modern society and its troubles

As Western thought and culture were actively introduced following the Meiji Restoration, people were expected to have individual points of view and to have different ways of living. At the same time, though, the idea that a man should be at the center of the family, which is a carryover from the Edo period, was stipulated in such laws as the Civil Code. Among men, a trend developed of aiming to better oneself through one's own efforts. **Natsume Sôseki** and **Mori Ôgai**, who were well known as literary giants of the time, portrayed people troubled by living in modern society. Also, **Higuchi Ichiyô** portrayed poor, urban women in the midst of a male-centric society, and Ishikawa Takuboku expressed the conditions of the times and the harshness of everyday life.

Western culture and traditional culture

As Western culture was brought into Japan, traditional culture became increasingly neglected. However, traditional painting, sculpture, and other genres were reexamined by such foreigners as the American Ernest Fenollosa, who was deeply interested in Japanese art. Okakura Tenshin, who learned from Fenollosa, conveyed the merits of Japanese art overseas and worked with Yokoyama Taikan and others to modernize Japanese painting. Meanwhile, Kuroda Seiki studied Western painting, developing a new form of pictorial expression. In the latter half of the Meiji era, criticism emerged of the state of Japan's modern culture, which was preoccupied with imitating Western culture.

PHOTO: *Dokusho* (Reading) by Kuroda Seiki (Tokyo National Museum). Seiki studied painting in France and was influenced by the Impressionist school. He created Western-style paintings using bright colors that expressed outdoor light.

PHOTO: *Muga* (Selflessness) by Yokoyama Taikan. Influenced by Okakura Tenshin, Taikan incorporated the good points of Western painting to produce a new style of Japanese painting.

TEXT BOX: National flag and national anthem

The *Hinomaru* flag came to be used frequently at the end of the shogunate to distinguish Japanese and foreign vessels. Meanwhile, “Kimigayo” was written using lyrics based on a song in the *Kokinwakashû* (Collection of Japanese Poems from Ancient and Modern Times), put to a tune by a British military bandmaster (later changed) after the bandmaster asked if there was a national anthem for use in ceremonies. The *Hinomaru* and “Kimigayo” were needed for international relations with other countries.

Something to try:

- Find out what sort of literary figures and artists there were at the time and where they studied.
- Read literary works from the Meiji era and look for scenes where the actions or thoughts are different from those of today’s men and women.

4. FROM JAPAN OF ASIA TO JAPAN OF THE WORLD

1. The Sino-Japanese War over the control of Korea

Imperialism

The Western nations, in which capitalism had made tremendous progress, made aggressive advances into overseas countries from the latter half of the nineteenth century onward in search of the raw materials necessary for production and markets in which to sell their products. In the areas into which the Western nations advanced, their governments and major enterprises joined together to run factories and mines, and in order to protect the profits they strengthened their military force and carried out colonial rule. This is known as **imperialism**.

PHOTO: Satirical picture drawn by the French artist Bigot (1897). (The Archives of Japanese Cartoon History)

GUIDED TEXT: Why did Bigot, a foreigner, see Japan in this way?

The East Asian order surrounding Korea

Following the example of the Western nations, Japan considered extending its

influence into the Korean Peninsula. After the Kanghwa Incident, Japan had been seeking an opportunity to dispatch troops to Korea. This created a conflict with the Qing state, which viewed Korea as being within its sphere of influence.

At the time, the price of rice was continuing to rise in Korea as a result of heavy taxation, poor harvests, and excessive purchases by Japanese merchants who had arrived in the country after Korean ports had been opened. In these conditions, a rebellion broke out in 1894 (Meiji 27), led mainly by farmers who were followers of a religion (Tonghak) that opposed Western culture. These rebels sought to drive out Japan and the Western powers and reform Korean politics. The peasant army defeated the government army and took control over southern Korea (the **Kôgo Peasant War**).

GUIDE TEXT: What were the battlefields for the Sino-Japanese War?

MAP: Sino-Japanese War

The Sino-Japanese War

The Korean government was no longer able to contain the peasant army and sought reinforcements from the Qing. Japan countered the Qing by immediately sending military forces to Korea. Although the peasant army and the Korean government had ceased fighting, Japan occupied the Korean royal palace and intervened in the country's internal affairs, leading to further conflict with the Qing. In July of 1894, the **Sino-Japanese War** began, triggered by a military confrontation off the coast of P'ungdo. In Japan, the Imperial Diet and cabinet were transferred to Hiroshima, which became the base for dispatching troops. Though Qing China was a great power, the Japanese military, armed with superior modern weaponry, triumphed.

A peace treaty was signed following the end of the war in Shimonoseki (Yamaguchi Prefecture) in April 1895 (the **Treaty of Shimonoseki**). As a result, the Qing admitted the independence of Korea and Japan gained the Liaodong Peninsula, Taiwan, and 200 million taels in indemnities (worth 3.6 times Japan's national budget of the time). This indemnity was used to strengthen Japan's military as well as fund Japan's industrialization.

MAP: Partition of the world by the Western countries.

MAP: Encroachment in China by the great powers.

BOX: The Korean Mission to Japan

After the Japan-Korea Amity Treaty was signed, a Korean mission came to Japan. They came to inspect factories, military, and newspapers, areas where Japan had imported Western cultural aspects, and to study them for the modernization for Korea. Confucianism was deeply rooted in Korea at the time, and there was resistance against Western culture. This, combined with the chaos resulting from the Kôgo Peasant War and the Sino-Japanese War, prevented the mission from succeeding in its modernization efforts.

The Tripartite Intervention

Following the Qing's defeat in the Sino-Japanese War, the Western nations judged Qing national strength to be declining. They scrambled to advance into Qing China. When Japan acquired the Liaodong Peninsula in the Treaty of Shimonoseki, Russia, together with Germany and France, demanded Japan return the Liaodong Peninsula to the Qing (**Tripartite Intervention**). Japan agreed to this request, but the cities of Port Arthur and Dalian on the returned peninsula were later leased by Russia.⁴ Germany, France, and Britain also acquired leases of territory throughout Qing China.

Something to try:

- Describe how the Korean people might have felt about Japan's advance into Korea.
- Imagine being a reporter from each of these areas—Japan, the Western nations, Qing China, and Korea—and write newspaper headlines reporting the end of the Sino-Japanese War.

2. The Russo-Japanese War and Japan's situation

The Boxer Rebellion

As the Western nations advanced into Qing China, a movement developed in China to drive out foreign powers. The Boxers rose up in Shandong province in 1899 (Meiji 32) and in the following year surrounded and laid siege to the foreign legations in Beijing. This uprising, however, was suppressed when

⁴ To occupy foreign territory through a lease.

soldiers were dispatched from the foreign nations, mainly Japan (the **Boxer Rebellion**).

The Russo-Japanese War

Russia began constructing the Trans-Siberian Railroad following the Boxer Rebellion, advanced southward, and stationed a military in “Manchuria” (Northeastern China), among other actions. Japan and Britain shared the same interest in blocking this advance, and the two countries formed the **Anglo-Japanese Alliance** in 1902. Negotiations were undertaken with Russia, but they failed. An increasing number of people in Japan were calling for war against Russia. Although some people opposed war, the **Russo-Japanese War** broke out in 1904.

The battlefields of this war were mainly in the Korean Peninsula and “Manchuria.” The Japanese army defeated the Russian army in Port Arthur and Mukden (present day Shenyang), but as the war lengthened, the Japanese side faced a shortage of manpower and resources. In the meantime, mounting popular dissatisfaction in Russia gave rise to a revolutionary movement. It was difficult for both sides to continue the war. After the Japanese navy defeated the Baltic Fleet in the Sea of Japan, the United States came forward to intervene. Peace negotiations were held in 1905 in the US city of Portsmouth. In the resulting **Treaty of Portsmouth**, Japan’s right of superiority in Korea was admitted and Japan gained from Russia the right to the railway between Changchun and Port Arthur, the leasing rights of Port Arthur and Dalian, and southern Sakhalin.

The Russo-Japanese War is said to have resulted in a great many deaths, over 80,000 in all. Yosano Akiko wrote a poem during the war about her fear for her brother’s life. Though the public had suffered heavy taxation and other burdens during the war, Japan was not paid indemnities. As a result, the public criticized the government as being spineless and rioted. One such incident was the Hibiya Incendiary Incident.

Achieving revision of the unequal treaties

After the Iwakura Mission, the government still wanted relations on an equal footing with the West, and it continued its efforts for revision of the unequal treaties. However, the people did not accept the policies of Europeanization, such as hosting balls for Westerners. Negotiations with Britain were curtailed

following an incident in which the Russian Crown Prince was attacked during his stay in Japan (the Ôtsu Incident), and efforts for reform did not bear fruit.

Later, the government started negotiations with Britain, which was watching Russia's advance southward, and managed to abolish extraterritoriality under Mutsu Munemitsu. Victory in the Russo-Japanese War had the effect of making other countries recognize Japan, and this became a good opportunity to achieve revision of the unequal treaties. Tariff autonomy was returned entirely to Japan under Komura Jutarô in 1911, and total **revision of the unequal treaties** with the Western nations was achieved.

FIGURE: The developments leading to the revision of the unequal treaties.

GUIDE TEXT: It took a long time for the revision of the unequal treaties with Western countries. What about the treaties that Japan concluded with other Asian countries?

GUIDE TEXT: Something to try

- Give as many of the reasons why many people supported the Russo-Japanese War, and as many of the reasons for opposition among those who did not support the war, as you can.
- Talk together about the reasons for the Hibiya Incendiary Incident after the Russo-Japanese War.

3. The map of Asia redrawn

Japan's colonial control

Japan's victory in the Russo-Japanese War gave hope and confidence of independence to the people of Asia who were suffering under colonial occupation. An increasing number of Asians were coming to Japan to study or live in exile. Among these was Sun Yat-sen who started a movement to overthrow the Qing in Tokyo in 1905 (Meiji 38).

In the meantime, an increasing number of Japanese were beginning to believe that the Japanese were superior among the Asian races after Japan's military victories against the Qing and Russia. Betraying the hopes of the other Asian nations, Japan began its colonization of Korea,⁵ strengthened its army

⁵ The Korean name Hanguk was an abbreviation of Daehan Jeguk, or Great Han Empire. Korea had used this name since 1897.

and navy, and increasingly acted as an imperialist nation.

The annexation of Korea

In 1905, Japan made Korea a protectorate, dispatched Itô Hirobumi as the Resident General of Korea, and took control both of the country's internal politics and its foreign relations. As a result, fierce resistance spread throughout Korea leading to the assassination of Itô Hirobumi. In 1910, Japan annexed Korea and made it a colony (The **annexation of Korea**). A Government-General of Korea was established, Korea was renamed *Chôsen*, and the capital Hanseong (current Seoul) was also renamed Keijô. The Korean people's resistance against Japanese occupation continued.

Policies in Korea, Taiwan, and "Manchuria"

In colonized Korea, schools taught the Japanese language, Japanese history and geography, while forbidding the study of original Korean culture or history. Many farmers had their lands taken away, becoming tenant farmers or driven to emigrate to Japan or "Manchuria." In the meantime in Taiwan, which had ceded from the Qing and had become a Japanese colony, Japanese corporations dominated the island's main sugar industry.

In "Manchuria" the South Manchuria Railway Company was formed in 1906, becoming the central corporation in mainland China. The company operated coal mines and steel factories and maintained railways.

The first republic of Asia

The Qing government, unable to deal with the advance of the imperialist nations, had lost the trust of the people. As a result, a revolution to overthrow the Qing occurred in 1911, starting with a rebellion in Wuzhang (now Wuhan). Sun Yat-sen called for the Three Principles of the People—the independence of the people, the establishment of democracy, and provisions for the stability of people's livelihoods—and led a revolution to create a modern nation-state. In the following year, he defeated the Qing dynasty, which had continued for over 300 years (the **Xinhai Revolution**).

Sun Yat-sen did not create a kingship, but became provisional president and declared the establishment of the Republic of China, the first republic in Asia. After this, however, Yuan Shikai, a man with a military background, assumed control. He ignored the constitution and assemblies and set up a

dictatorial government, plunging China into continued chaos.

PHOTO: The Government-General of Korea was built in front of the Korean palace. It has been removed and no longer stands today.

Poems about the annexation of Korea

A poem by the first Governor General:

If Kobayakawa, Katô, and Konishi* were still alive / How would they view tonight's moon?

* The three lords dispatched by Hideyoshi to Korea

Ishikawa Takuboku's poem:

On the map / I paint ink / Blackly over Korea / And listen to the autumn winds

GUIDE TEXT: Think about the emotions with which these poems were written.

GUIDE TEXT: What does it mean to have the Government-General building placed in front of the palace?

PHOTO: Itô Hirobumi and the Korean prince photographed in Tokyo.

GUIDE TEXT: Why was this kind of photo taken?

BOX: International: An Chung-gun as seen in a Korean textbook

An Chung-gun is considered an assassin in Japan for having killed Itô Hirobumi, but he is a national hero in Korea, respected as a man who engaged in the independence movement for the Korean people. He is described in Korean textbooks in this way: "An Chung-gun shot Itô Hirobumi, the evil mastermind behind the invasion of Korea, when Itô was in Harbin, Manchuria, to negotiate the advance into mainland China with a Russian representative. An Chung-gun's actions demonstrated our people's independent spirit and resistance to the Japanese invasion."

PHOTO: An Chung-gun has been celebrated on a stamp.

BOX: Nehru's history lesson for his daughter

We had seen how Japan's victory over Russia had delighted the Asian peoples and made them jump for joy. And yet, the direct result of this victory was that another country had simply joined the minority group of invading imperialists. The country that was to first taste this bitter result was Korea.

(Taken from *Chichi ga ko ni kataru sekai rekishi 4* [World history as presented from father to child, vol. 4], Ôyama Satoshi's translation of *Glimpses of World History*; partial summary)

PHOTO: The first prime minister of India, Nehru (right), and his daughter Indira, who later became prime minister.

MAP: The Korean people's resistance activities against Japan's annexation of Korea (1906–11).

PHOTO: Sun Yat-sen (1866–1925).

Something to try:

- Write up the reasons that Japan annexed Korea and that the Korean people resisted. Discuss the reasons.
- Create a chart showing the relations of Japan and Korea from ancient times to the Meiji period—pointing out which periods were amicable and which periods were hostile, giving reasons. Explain those reasons.

4. The silk and steel that supported modern Japan

PHOTO: Yawata Iron and Steel Works. (Kitakyûshû City, Fukuoka Prefecture)

MAP: Meiji period industry and railways.

GUIDE TEXT: There seems to be some sort of relation between railways and government-run factories.

Japan's industrialization

Japan's industrialization advanced along two tiers—**light industry**, as typified by textiles, and **heavy industry**, as typified by iron and steel.

In the spinning industry, part of the light industry sector, from the 1880s onward manufacturing capacity increased as those in the private sector constructed vast spinning mills, where raw cotton from India was spun by machinery made in the West. For a long time Japan had imported British cotton goods and Indian cotton yarn, but this situation changed as a result of the changes in the Japanese spinning industry, and by 1892 (Meiji 25) domestically-produced cotton yarn accounted for over 80% of the domestic market. Cotton also started to be exported to Qing and the Korean Peninsula after the Sino-Japanese War. There were great changes in the silk industry as well, with the increasing mechanization of raw silk production. In 1894, mechanized production exceeded the traditional manual production.

At the same time, in the heavy industry sector the government-run **Yawata Iron and Steel Works**, built using war reparations from the Qing, took a leading role. Production of steel commenced there in 1901, using iron ore and coal imported from China and coal from the Chikuhô coalfield.

The government focused its efforts onto the munitions industry, and as heavy industry grew Japan became able to produce domestically locomotives and other heavy machinery, for which it had previously relied on imports, and the transport and communications network developed even further. Railways such as the Tōkaidō Line were opened before the Sino-Japanese War, and the major railways were nationalized after the Russo-Japanese war because of the government's military objectives.

BOX: Regional history: Niigata, once the biggest population in Japan

Up until 1892, Niigata Prefecture had the largest population in Japan, larger than that of Tokyo, as a result of developments such as the opening of the port of Niigata toward the end of the shogunate and the influx of many people from the former samurai class, who were struggling to make a living and came to settle new areas. However, as railways were laid along the Pacific coast and Japan became an industrial nation, many people left the prefecture to work elsewhere as seasonal workers or migrated away altogether.

Technical innovation and the development of science

Within the textile industry, which had taken the lead in Japan's industrialization, in addition to mass production at vast factories using imported machinery, cottage industry production and manual production in factories also played an

important role. Furthermore, although they were not on a very large scale compared to the industrialization of the West, Japan's own technical innovations were in evidence. Toyota Sakichi invented his original Toyota Automatic Loom, which was both cheap and efficient, thus increasing the output of textiles almost overnight.

Meanwhile, world-level research was being carried out in the fields of medicine and physics. Kitasato Shibasaburô's discovery of the plague bacillus, Shiga Kiyoshi's discovery of the dysentery bacillus, and the research of **Noguchi Hideyo** into yellow fever are important examples.

MAP: Japan's international trade from the latter half of the nineteenth century to the first half of the twentieth century.

PHOTO: Railways and raw silk exports. Raw silk was an important export for Japan since the end of the shogunate. Before railways were laid, silk was carried along rivers and by sea to Yokohama, but the volume of exports increased after a railway line to Takasaki was opened in 1884.

PHOTO: Inside a silk reeling mill.

FIGURE: Changes in Japan's mining, industrial, and raw silk production.

PHOTO: Yokohama at that time.

GUIDE TEXT: So this was one of the reasons for laying railways. Where was the silk that was carried to Yokohama exported?

GUIDE TEXT: Something to try

- Make a table showing the things that Japan exported to Europe and to Asia during the period from the end of the shogunate until the Russo-Japanese War.
- Discuss together the reasons for the rapid progress of industrialization in Japan.

5. The light and dark sides of being a "nation of the first rank"

Joining the "nations of the first rank"

Japan's victories in the Sino-Japanese War and the Russo-Japanese War elevated

the country's international standing. Japan's exports also grew along with increased industrialization. Japan also became more self-sufficient in steel, for which the nation had previously required on imports. In these circumstances, Japanese citizens came to believe that Japan had succeeded in achieving its original goal since the opening of the country of keeping its independence amidst the pressures of the Western powers. The citizens also believed that "Japan is a nation of the first rank." Social problems, however, were developing such as the increasing gap between rich and poor.

Changes in the lives of villages

With the development of modern industry, it became common for farmers, who previously made all the things they needed on their own, to purchase everyday items, fertilizers, and other items with cash. Taxes were also paid in cash, so cash became a permanent fixture of everyday life. When people were short of cash they would borrow from the *gônô*, using land as collateral. However, many farmers lost their land because they were unable to repay their debts, and the number of tenant farmers consequently increased rapidly. As a result, the *gônô* were able to live off the tenant rent alone, and nearly half of the cultivated land across the whole country became tenanted land. The land rent was often high, and tenants sometimes demanded that the rent be reduced, leading to disputes. Also, as many factories were built with the growth of industry, tenant farmers sent their second or third sons and their daughters to work as laborers.

PHOTO: Domestic industrial exhibition (Tennôji, Osaka City). The very latest technologies were shown at the exhibition; a circus and amusement park were also set up.

PHOTO: The lives of the lower urban classes. (*Fûzoku gahô* [Manners and Customs in Pictures], 1930)

GUIDE TEXT: So the sort of things shown on page 138 also happened in Japan.

TEXT BOX: The life of women factory workers

During a busy period it was not unusual for silk factory workers to begin work as soon as they got up in the morning, and work until 12 o'clock at night. Meals were roughly ground barley mixed three to two with rice, and the sleeping

quarters were as dirty as a pigsty. . . . If one were to look at different types of workers and select those most deserving of sympathy, the first would be the silk factory workers. (From *Nihon no kasôshakai* [Japan's Lower Class Society], abridged excerpt)

FIGURE: A typical workday of a female worker.

GUIDE TEXT: Wait a minute, this doesn't say, "Enrich the country and strengthen the military."

PHOTO: A cartoon satirizing the society of the time. (*Tokyo Puck*, 1908)

The people who emigrated abroad

Some people who had no land and were unable to do sufficient work emigrated abroad. The government encouraged such activities, and people emigrated to places around the world, including the Philippines and Brazil. Many people went to the United States, including Hawaii.

PHOTO: Immigrants working at a sugar-cane plantation in Hawaii.

The birth of social problems

People's everyday lives grew harsher from the period before the Sino-Japanese War onward as a result of heavy taxes to cover the rapid increase in military expenses. In addition, many social problems emerged along with the growth of industry. Laborers worked under poor conditions, and they were made to work long hours for low wages. Laborers thus formed **labor unions** and started labor disputes demanding better treatment. Moreover, a movement advocating socialism was launched, but the government clamped down harshly on it, and Kôtoku Shûsui and other leading figures were sentenced to death (the High Treason Incident⁶). Also, Tanaka Shôzô led the country's first anti-pollution movement over copper poisoning from the Ashio Copper Mine.

⁶ In 1910, the government arrested several hundred people from around the country, including some who were unconnected, under suspicion of having plotted to kill the emperor. Twelve of them were executed.

Something to try:

- Compare the industrialization of Japan after the Sino-Japanese War with that of Britain on page 138 and itemize the similarities and differences.
- Draw up a table showing the changes that occurred in Japan's rural villages and cities as a result of industrialization.

TEXT BOX: Environment

The appearance of pollution: the Ashio Copper Mine Incident

The Ashio Copper Mine expanded rapidly from 1877, killing surrounding forests through the felling of trees and smoke, thus creating the cause of flooding. Waste discharges from the mine flooded nearby areas, causing serious damage to agriculture and fisheries. In the vanguard of the fight against pollution and environmental destruction was Tanaka Shôzô, a politician from Tochigi Prefecture who put all his efforts into resolving the problem.

PHOTO: Tanaka Shôzô (1841–1913)

From 1891 Tanaka demanded both in the Diet and elsewhere that the Ashio Copper Mine cease operation. He carried out a movement that included a direct petition to the emperor, and he made strong appeals to the public.

PHOTO: The area around the present-day Ashio Copper Mine

MAP: The area affected by copper poisoning and Tanaka Shôzô's grave. Tanaka Shôzô's remains were divided up among the villages for which he fought against copper poisoning.

Historical challenge: Thinking about the relationship between East Asia and Japan*

Personal experience report: Experiencing the light of candles and oil lamps*

Let's go out to survey our area: Modern era version 1*