

AN 357 NOTES

JAPAN

Geog: Keys—water isolation (perceptual) 100miles Korea-Tsushima Straits
Variation= climate subtrop. In Kyushu → near sub-arctic in N. Hokkaido

Japanese (Kyushu) Current as warming/food res.—similar to England—makes for E/W variation (sea of Japan)—E Coast gen. warmer, less temp. variation—W coast more temp. var., colder (Siberian wind system)

Extremely mountainous—open areas only coastal plains—69% forested; 16% suitable for farming.

Heavily wooded (evergreens in S, coniferous/decide. In N)

Extremely complex coastline ~ 3000 islands on Inland Sea side alone—most very small, many small bays/inlets so rich marine resources

HUMAN PHYS. VARIATION= 2 Groups: 1) N. areas (Hokkaido/NE, W. Honshu, mid-Kyushu) relat. Closest to Ainu; 2) Inland Sea (I. Sea, N. to Tokyo) relat. Closest to Korean

Most likely variation due to only reflect. Of mov't areas—variation win constant gene pool.

LINGUISTIC:

	Proto-Altaic	
Proto W. Altaic		Proto E. Altaic
	Proto-Mongol	Proto N. & Peninsular Altaic
	Proto Tungus	Proto Peninsular/Pelagic
	Mid-Korean	Old Japanese Ryukuyu etc.

4 Main Islands: Hokkaiko, Honshu [Tokyo-Osaka], Shikoku, Kyushu, 3000+ smaller, Ryukyu Islands [inc. Okinawa]

Japan has less cultivable land per person than anywhere else in Asia / Other than coal, no natural resources

Population problem long time—1780 Japan= 30 million, England 7.5 million

UNPREDICTABLE NATURE= over 40 active volcanoes (since hist. times), 1500 quakes/year (1923 Tokyo-Yokohama quake/fire, 120,000 dead. Typhoons frequent

Only 20% of land habitable, rest vertical

Hokkaido= 1/5 area of Japan, but only 1/20 of pop.; seen as pioneer/exotic because climatic diff., heavily forested (Sapporo)

NE Honshu= [Tohoku]—Mountainous, rural, traditional

Central E Honshu [Kanto Plain]= plain & surr. Mountains, Indust. & resid. Center

W. Honshu [Chubu]= other than Nagoya area (H. industry) is largely rural ag, mntnous

S. Honshu [Kinki/Kansei]= heartland—Nara & Kyoto basins, former center (Osaka-Kyoto-Kobe)

S tip of Honshu [Chugoku]= Ag./fishing

Kyushu= Southernmost main island, N. side heavy indust./ag., S. side very traditional, isolated/ag.

Shikoku= N. section indust/ag., S. section small pop/rural/isolate—note pilgrimage

Ryukyu= farm/fish, sugar on Okinawa, tourism (cheap HI)

PREHISTORY

Settlement 30,000 BP, during Pleistocene connected to Korea. Flake technology.

JOMON= 10,000-2200 BP. Nomadic food-gathering hunt/animism. Incised-corded ware. Houses/burials oriented to S, secondary burials, shell pendants/rings. Shell mounds. Tied to Ainu (partially). Shift to maritime dependency by 4000 BP, fishing villages—similar to NW Coast. Sedentary. Pottery for 13,000 BP.?

YAYOI= 400 BCE-300AD . Unclear: 1) migrants from outside (Manchuria); 2) internal development of Jomon—note tied to percept of uniqueness—tie to Ainu & respect. To China. Note Japanese not linguistically close to Chinese, rather Manchurian/Korean. Rice, metal tools/weapons (bronze/iron). All Inland Sea side of Kyushu beyond Nagoya up to mid-Honshu. In Hokkaido stayed old system (Jomon) through Yayoi period. Social similar—single-family semisubterranean dwellings, stable villages, but increase in social status (burial goods, tumuli). Increased organization—headmen, taxation/economic control through elite. By late Yayoi many villages fortified, warfare common?

Horticulture= develop of rice ag., iron (100 BCE). Developed in Kinki area (Nara/Kyoto/Osaka), later Kanto Plain, didn't go to Hokkaido

Uji= clans—large group families tied through kinship to family head descended from founder, uji head was priest/chief

Be= workers, grouped by residence occupation—not hereditary trades

Chinese report on WA ruled by Pimiko (238 AD)= Many small states, often ruled by sorceresses (SW Japan), matrilineal system. “Pimiko lives in a fortified palace with 1000 female attendants & 1 male chamberlain to help communicate with subjects. Japanese live on raw vegetables; barefoot; smear bodies with pink & scarlet; serve food on bamboo & wood trays, eat with fingers; bake bones for divination; importance worship by clapping hands, meet on road low move to roadside, partial prostration; fond of strong drink

250 AD Tomb Culture= Invasion (?) Mongol/Manchuria area (Huns?)—iron armor/better qual., became aristocracy (?) uji system. Possible move from Taiwan (cannibals) through Okinawa.

KOFUN/YAMATO (300-700 AD)= Giant burial mounds (tumuli) for ruling elite (starts in Osaka-Kyoto region) w. haniwa figurines. Note Chinese bronze mirrors (used as status emblem/trade [formal]). Start to consolidate under Yamato clan (incorporate local chiefdoms).

Same confusion as to “who” as Yayoi, but probably pop. Import due to strong social changes—not just technological.

Strong class distinctions: 1) UJI clans—kin-linked, aristocratic; 2) BE lineages—workers including farmers. Groups of BE would hold allegiance to a UJI (not similar to feudal system as aligned to lineage, not to individual).

Strong competition between UJI for power, collected by Amaterasu—Jimmu UJI—current imperial line w. Emperor Akihito & Empress Michiko.

Amaterasu [sun goddess]= ancestor of uji line traced back to Jimmu, called ‘Sun-line’ uji. By 200 AD developed into Shinto—Way of the Gods. 3 Sacred Symbols: 1) curved jewel; 2) sword; 3) bronze mirror. JIMMU TENNU on Yamato plain (near Osaka). Dual rule already present (had leader & ‘prime minister’), competition focuses on P.M. level. In Yamato court 1st family was SOGA—married daughters into imp. Line. DIVISION BETWEEN RITUAL & SECULAR POWER.. 1st develop. Of political system seen throughout Japanese history—use of daughter & marriage power as in-law. Probably related to former female power—can still trace power through women.

Nomadic court—as emperor died must move to avoid ritual uncleanness.

Warfare in Korea, move of Korean goods/artisans to Japan

By 450 AD some shift to Chinese goods/models (but still through Korea)

Increasing urbanization/specialization

538 AD=arrival of Buddhism, sponsored by SOGA.as counter to Shinto priests/logic. Same pattern followed by Fujiwara.

Conflict by end of Kofun between Japanese & Ainu.

Ainu still reflect. In Jomon system (w. millet culture & kofun-style houses) Neighbors—Okhotsk people—N. Hokkaido-Sakhalins to Kamchatka—distinctively non-Japanese, rect. Houses, bear skull/deer antlers in a room, diff. pottery/iron/stone tools (marine mammals). Maritime w. big-game hunt. Disappear after 1000 AD (either driven out by Ainu or absorbed in).

Discuss be as different ethnic group?

TAIHO/NARA-HEIAN PERIOD (700-1192 AD). Early fascination/respect for Chinese advances, borrow regardless of relevance. Conscious attempts to borrow from Chinese (treated subord. Sent to learn Chin. Skills)—among which bureaucratic model (called Taiho system). Note that imperial lineage/control not challenged, so don’t import logic of buearucratic system, just structure/titles. FUJIWARA clan key, use bureau. To control other clans while using informal system to centralize control.

Kyoto [called Heian-kyo (capital of peace & tranquility)] becomes capital, modeled on Chang-an. Powerful aristocracy. Son of Heaven, not Mandate of Heaven system. Fujiwaras as central power brokers, 1st visible version of ‘shogunate’ system. Marry daughters into Imp. Line, gain control & set up an unofficial system. Started in 858 AD

when regent (sessho) to child-emperor. Became institutionalized—when emperor was adult still regent (kanpaku). Allows Fujiwara to bypass Taiho system. Regency eventually called sekkan—power held by 5 major lineages, instead like a 2nd layer or overlay—diarchy system (instead of Chinese system).

Most decision-making handled outside of formal structure. Will repeat=
ANCESTRY/LINEAGE GETS IN THE WAY OF EFFICIENCY.

Why wouldn't Shinto be supplanted by Buddhism? Imp. Family/clan power is legitimized in Shinto, so even when upper class move to Budd., Shinto still strong.

Clan structure crucial—rather than lineage as allows large group w. kin ties to collect power.

SHOEN system= shoen (manor) on land tenure—originally similar to Chinese system, land given by Emperor as reward (not taxed). How could extra-legal sekkan system cause problems with this? Sekkan forced to give grants to reward his protégées—forms strong relat. Alliances.

NOTE: Alliance system is not between equals—unequal status, alliance. Is vertical alliance system—typical of all aspects of Japanese social system.

Collapse with Taira-Minamoto conflict (1000-1185 AD).

Same pattern followed by Kamakura shogunate (1192-1336) & Tokugawa shogunate (1603-1867).

Note separation of visible---non-visible power.

KAMAKURA PERIOD (1192-1338 AD)= Kamakura period was Minamoto Yoritomo (1145AD)

Urbanization; samurai as distinct/bushido code; Buddhism new forms, popularized; develop. Of middle class/artisans/merchants.

Mongol invasions 1273 (Kyushu), 1281.

Growth of power held in Samurai class, Bakufu (shogun's headquarters)/sei-taishogun system (barbarian-suppressing general) formalized.

MUROMACHI / ASHIKAGA PERIOD (1338-1573 AD)= Political turmoil, civil war 1500's. Rival imperial courts by 1380's. Development of regional Daimyo. Popularity of rule after retirement, retire early to get rid of "ritual" and rule from behind the screen.

Shift from clan to family allegiance—daimyo power.

WARRING PERIOD (1573-1582)

Portuguese 1542, followed by Dutch.

Oda Nobunaga (1570-82)

Hideyoshi Toyotomi (1582-92)

Tokugawa Ieyasu 1592-1603 becomes shogun.

TOKUGAWA SHOGUNATE / EDO PERIOD (1603-1868).

Shogunate in Edo [Tokyo], Imperial court at Kyoto.

Formalized CASTE system. No mov't throughout country w/o pass. Intentional collapse of transportation infrastructure.

1637 Closure of Japan except Nagasaki ship.

Suppress Christianity 1620's.

1853: Perry arrival in Edo bay.

MEIJI RESTORATION (1868-1945)

Destroy Shogunate system. Replace w. "senior advisors/ministers". Power shift to new unofficial power group—GENRO (elder statesmen), under Showa called JUSHIN (senior statesmen). Power still within this group. Now strong as they are core group of ruling party.

NOTE: You do not see strong rise of merchantile class directly into positions of power, rather runs into strong alliances (vertical) with power sources—note close (parasitic) ties of daimyo-samurai with merchants.

NOTE: Vertical alliance system, combined with KIN allegiance at CLAN level means lesser ties to immediate lineage kin—stress point in conflicting responsibilities.

1894 Chinese war

Annex Formosa 1895.

1904-05 Russo-Japanese war

1910 Annex Korea

1914-18 WWI

1931 Invasion of Manchuria (Manchurian Incident, assassinate regional warlord)

2/26/1936: Young Officer's Movement supported by Prince Chichibu (Hirohito's y. brother) revolt (Tokyo garrisons, assassinate ministers)

1937 Invasion of China

47 RONIN

Asano Naganori retainers (1667-1701). Commissioned to entertain imperial envoys at Tokugawa Tsunayoshi court—along w. Kira Yoshinaka (Master of Ceremonies at shogun court). Didn't bring gifts for Kira. Kira dumped (hick, rural)—finally criticized him in public. Asano so offended that drew short sword—wounded Kira. Invited to commit hara-kiri, all lands confiscated, family collapsed—retainers become ronin. Chief retainer Oishi Yoshio. Wait 2 years (Dec. 1702). Attack Kira estate, Kira's head on Asano's tomb. Oishi & ronin ordered to commit hara-kiri by Tsunayoshi. Still celebrated, espec. By conservatives (yakuza)—poster kids of bushido code.

KINSHIP

IE= household, basic kin unit. Now shifted to nuclear family. IE-CENTRIC SYSTEM. Extended family corporate group—all those residing together/sharing economic/social life. Not necessarily limited to kin—frequently non-kin incorporated into kin positions (though in inferior positions). SURVIVAL OF IE IS PARAMOUNT.

More accurately was an economic organization.

Note: Distance did not break ties—close kin still under control of IE head—irregardless of where at.

Much power with IE head (KOSHU): control of members/provide material & moral needs/manage family property/ caring for ancestors/ continuing family occupation.

Reflected was wife's power—wife of IE head in charge of domestic activities.

Patrilineal system – Primogeniture. Also Patrilocal – NOTE still strong ties w. wife's family – she usually runs finances (if need assist. Will usually ask her parents) – social relats of closer with wifes kin, though husbands has precedence.

Note: How IE system is heavily locational—strong emphasis on residence; much less control if close kin moves to other location, is perceived as starting new IE.

Function of kinship comparatively weak outside the household.

“One's neighbors is of more importance than one's relatives” “You can carry on your life without cousins, but not without your neighbors.” (Nakane pg. 7).

NOTE: How similar to a 'business' hierarchy – basic reason why J Business run like a family is because family has similar structure to business.

KOSEKI= House register= filed at local district office; vital stats of All IE members – NO individual birth certificates, just KOSEKI entry. NAIEN (common-law marriage) to keep out of KOSEKI.

DOZOKU= Entire family tree (Clan)

2 means of establishing a new 'house' within DOZOKU: 1) go independent, break most ties with primary IE lineage; 2) stay tied—go branch house & keep close ties—HONKE (Main house) & Bunke (Branch house [secondary])—used to reward non-kin by setting up as BUNKE house.

NOTE= Importing 'son-in-law' into family very common as means to continue family line.

Fictive-simulated KIN= DOZOKU system quite common, so while puts strong superior-subordinate pattern, they ARE treated just like 'true' kin.

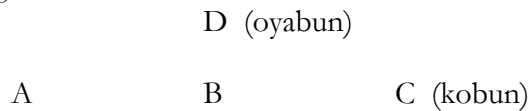
NOTE: Relative status MUCH more important than 'actual' kin links. Reflected in that kin terms frequently used for non-kin: OJISAN (uncle); OBASAN (aunt), NIISAN (older brother), NEESAN (older sister)—especially in close joking relationships.

Discuss adoption into family, DOZOKU / ritual kinship= oyabun-kobun

OYABUN-KOBUN= Based on kin terms extended outside (OYABUN-parent status, KOBUN-child status), but holds true for many relationships, not only for DOZOKU but also in corporate/work settings. Often allows exploit. By OYABUN. KOBUN as protégé—help cope with ALL life's problems—emotional/social/economic.

Very frequently OYABUN will play more important role than biological/social father.

Different from SEMPAI (just means senior)—note complex A—B--C relation, A—C do not have relat. Except than run through D.



OYABUN holder of legitimate status (legit. Group), the outstanding personality, can synthesize members & suppress antagonisms.

WOMAN's ROLES= Before Marriage:

Traditional: Go through primary school, then 1) stay with family & help mother; 2) finishing/bridal school [community college]—expensive for lower classes, learn practical skills (espec. Sewing), upper classes artistic skills (samisen-koto, cha /ikebana...); 3) apprenticeship—sent to unrelated family to learn skills (HOKO), usually work as a maid (domestic skills/etiquette).

Modern: Co-education through High school, often Junior College (semi-segregated), then: 1) bridal/finishing school (still popular); 2) special training JC (teach, nurse, etc.); 3) Get job—generally assumed today should have worked before marriage (but only until 1st kid born).

Marriage still seen as a destiny that can't/shouldn't be avoided—considered non-human if unmarried—a woman becomes an adult through marriage.

NOTE= That after grad (JC/HS) become a marriage candidate

After Marriage: wife readjust to new family setting (Dragon Mother-in-Law)—training supervised by groom's mother. Often results in either overprotective 'Jewish mother' syndrome, or use of bride as servant-slave by mother in law.

NOTE= that husband-wife relat very impersonal until kids, even if neolocal—probationary till kids. Trad wouldn't use personal names as this implied superior role—husband could use on wife. Today—personal/nicknames common.

Still do very little together (movies, dinner, etc.) very little social contact.

NEVER invite someone over to your house for a social occasion traditionally—only rarely today.

Husband often viewed as TEISHU-KANPAKU (ruler/tyrant)—can either be literal (phys.-emotional violence) or external show (in house flexible, outside acts tyrant).

NOTE how by virtue of TOTAL division of labor due to TEISHU-KANPAKU role actually often leaves husband at mercy of wife, actually totally dependent on her (MINO-MAWARI).

Of husband “Oh, he's just a child & can't be expected to take big responsibilities.”

Questions for NEIGHBOR VIDEO (SGS): 1. Power & Network of traditional neighborhood;

2. Do Japanese handle social mobility (nomadism) well?
3. DO Japanese act effectively with strangers?

MARRIAGE

Marriage patterns= 2 conflicting (2 caste – peasant/samurai) systems: 1) Peasant= informal engagement where sexual relat permissible—boy meets girl system, go-between only used to formalize relat—NOTE how marriage very simple, & no immediate shift in residence/patterns—instead work now spread over both families—more duo-patrilocal—even after move much time with wife’s kin. Only possible due to sedentary nature—residence close by.

2) Samurai—starts with go-between, no knowledge of each other prior to ceremony much more alliance contract between families, more permanent.

NOTE: with MEIJI, spread of samurai philosophy to all sectors of society—trad. Peasant marriage one, much more arranged marriage than in past.

TODAY= Strong interest in romantic REN’AI (western-style) marriage, but problems in lack of opportunities to meet other sex (frown upon school marriage)—in work setting strong segregation, so difficult to find prospective partners—inappropriate to casually meet others.

Some get partners through work associations (ie., school teachers)

Most through family ties—usually need intermediary for contact—set up formal engagement date MI’AI.

TODAY= women married by 24-25, men by 27-28. Over 40% of marriages “arranged”

Woman’s goal in life= marriage + child rearing

NOTE= Divorce rate low (1/4 of US) because marriage & sex not directly linked (for males, extramarital affairs much more acceptable than in US).

Marriage Process= 1) ENDAN (proposals)—pictures/resumes circulated (without informing principals), then detailed investigation into family (KOSEKI, neighbors); 2) MI’AI (engagement meeting)—principals meet, considered a commitment/formal proposal, trad only (usually) 1 MI’AI, today often 2-3+; 3) Engagement—gift giving, trad was fabric & food (espec. Sake/seafood)—today bride price [YUINO] (3 month groom salary), given to bride—dependent on residence (house w. groom pays);

4) Marriage ceremony—several stages: a) find ceremonial NAKODO—not involved in actual matchmaking, rather sets level of wedding as marriage will always be known by nakodo involved (like college grad speaker). Must be married as involves husband-wife team. Often (trad) no direct religious ceremony involved no NAKODO acted as surrogate priest. B1) Traditional Wedding: dual, at both houses with public procession: Ceremony (1) at groom house → NAKODO (groom) house → NAKODO (bride) house → Ceremony (2) at bride’s house. Public procession (bride in white kimono)—at bride hse ceremony bride changes clothing to normal kimono, changes hairdo to married form—all typifying her new status as working member of household. B2) Modern Wedding—usually commercially arranged at hotel wedding halls [a package deal, handled by pros]. Stages: 1) a SHINTO

ceremony (only primary kin & NAKODO present); 2) Banquet & entertainment—very important for family, who reciprocity for cash gifts from banquetters for take-home gifts (balanced rec). Banquet 3 stages: a) Formal speakers (important people, formal speeches, espec. NAKODO); b) Informal speakers (kin/friends), food served, bride/groom change into western-style outfits (bride gown); c) Entertainment by kin/friends, bride/groom again change into informal outfits—many guests bombed, sleeping, moving around exchanging sake cups (sign of friendship)—mid-aged women come & sing very lewd & descriptive songs for education of couple (verbal pillow book); d) Parents given flower arrangement & ceremony ends.

Modern= Honeymoon trip, often foreign (HI, Guam, etc.).

IF move NEOLOCAL then NAKODO will introduce to the neighbors who will also distribute gifts—same process for grooms' employers/employees.

POST-MARRIAGE

Extramarital affairs: UWAKI (womanizer) seen as behave. Problem/disease, out of husband's control & thus not responsible for actions. Does NOT affect marriage as is just playing around, unless \$\$\$\$ that should go to family (espec. Kids) gets spent on relationships.

Values/Terms/Concepts

AMAE mothering: wish/desire to be indulged. Devot. To wife shown by being helpless & constantly needing assistance—REMEMBER—looks like TEISHU-KANPAKU (a lot of ordering around—getting dinner, etc.)—so what appears to be a master-servant relationship can actually be more complex. So wives have much manipulative ability—have control over finances (husbands get allowances), most furniture owned by bride.

Even in adulthood have need to seek affective satisfaction through emotional dependence on others with whom ego is in intimate relat.

Is vital for a wife to become a mother as this is her goal in life—not only external, but often only close bond is mother-child so is main identity role.

Current move towards “my-home-ism” is not as much family as U.S.—rather core group is mother-kids, w. dad as an economic attachment.

SHINJU (collective suicide)= Women usually responsible for this.

KYOIKU-MAMA (Education mom)= success transferred to kids.

Mechanism behind EDUCATION PRESSURE ON & AMAE needs—mother’s IKIGAI lies in kid’s career, exacerbated by educational system which has continual screening/testing system from kindergarden on.

ON: Indebtedness resulting from gift of resources that ego needs but lacks.

Tie between kids & parents= Kid needs attention/affection, can only be provided by parents. NOTE: is very selective resource, takes place over long period of time—leads to motivation to repay the debt. NOTE: How integrated—as child needs mother, mother satisfies emotional needs through kid’s dependence. Thus deviance by kid “hurts” (emotionally) the mother, & so kid interprets deviant behavior as harming those he is in ON relationship with. So parental suffering is perceived by kid as having been caused by kid, so parent desires for kid’s success/achievement serves as strong motivation for kid. Parent using technique of “QUIET SUFFERING”—very popular in Japanese soap operas.

NOTE= EuroAmer confusion—how can such a permissive childhood lead to such a strictly structured adulthood? Based on concept of obligation & responsibility to others, NOT to principles but to people. Any possible decision must be analyzed to see how it might affect feelings of others. Combination of obligation & balanced reciprocity.

INTERPERSONAL RELATIONSHIPS

IKIGAI= (worth of life, life value): Women find it in their children, men at the workplace.

OYA KOKO= Filial piety. Based on ON for parents—because of security/AMAE with mother, will do most anything to keep this intact—so will not vary in behave. Patterns. MUST repay in socially acceptable form. This concept is transferred to others during adulthood.

CHU= Loyalty. NOTE: As recipient of ON relationship—is form of partial payment.
NOTE: Unlike EuroAmer system CHU is between INDIVIDUALS—NOT a social principle/concept.

GIRI= The moral imperative to perform one's duties towards other members of one's group. "Social obligation". To observe one's obligation. Is socially normative—strongly sanctioned if ignored—why? Without GIRI the ON system would collapse.

Within group reciprocity is balanced.

GIMU= Out-group reciprocity—balanced—very rare in traditional J. culture—much more applied here, becoming more common in J.

GAIJIN= "Outside person".

WA= Teamwork, harmony. The quality of relationship (par. w/in groups), complete fellowship/teamwork. NOT static, idea of dynamic inte-harmony as positive & good—holds roughly same importance as LOVE to U.S.—a major goal of any group, & necessary prior to achieving other goals. Both a means of social improvement & goal by itself. Based on Confucian virtue of 'Harmonious Co-operation'.
'Peace & Harmony in behavior & thought.'
Harmonious integration of group members.

VALUES:

Value of Subtlety= Emphasize refining/perfecting things acquired [subtlety/simplicity/indirection]—gardens that look natural; Noh plays (all mov't choreographed/stylized); pottery/art; cha (tea); ikebana;...

In contrast to value of directness, or inventiveness rather than refining.

Indirection through apparent simplicity.

Value of Indirection= Idea that indirection better than directly perceiving what is to be appreciated, espec. True in Poetry (tanka [31 syl]/haiku [17 syl]).

Both emphasized in Zen Buddhism training, where verbal training limited—often use nonsense dialog to communicate—NO amount verbal instruction/reasoning will help attain enlightenment.

VALUE ORIENTATIONS:

NOTE that none of these unique to Japan—rather it is the importance that is unique.

1. Human nature is tabula rosa—neither inherently good/bad;
2. Humans should be both superior to & in harmonious relat. With nature;
3. Interest in TIME Orient. Is future followed by present—little past time orient.
4. Activity Orient. Is towards 'being-in-becoming' (kind of activity which has as goal the develop. Of all aspects of self as an integrated whole)—Modern shift is more & more towards similar to U.S.: 'doing' orient. (kind of activity which results in

accompt. That are measureable by standards conceived to be external to the individual). Being-in-becoming strong reflection of Zen Buddhist thought—internalized values, success-failures. Doing strong reflection of group regard, shared normative values & goals.

5. Relational Orient—‘collaterality’ (working together & cooperating with others on more-less egalitarian basis both in family-community-work). Much emphasis on individualism or lineality (though lineal is basic aspect of structure)
6. Effort vs. talent (achieved vs ascribed).

Changing Role of Women?

Not changing as much as appearance

1995 Stats:

1988= 7/506 lower house, 22/251 upper house in Diet (almost all in National Socialist Party)

1992= 14/506 lower house, 38/251 upper house (1/2 in NatSocParty)

Only 64/8745 Admin (9th grade +) in Federal Civil Service

6% of Judges, 2/8% of Prosecutors, 6% of Lawyers

Women/Marriage: 25-29 Years Old		30-35 Years Old
1975	20% women unmarried	-
1990	40% “ “	13.9% unmarried
1975	48% men unmarried	15% unmarried
1990	65% “ “	33% “

Male goals in Wife—Traditional= 1) caring, wise (good wife/wise mother)

2) healthy, durable (take care of him/his family)

New (added to, not replace)= 3) desirable (well dressed, good appearance, feminine, sexy)

J Women earn 50% of men

Golf/Country Clubs still mostly male-only

Cultural Landscape of Japan

Urban= Pattern based on Tang Dynasty Chang'an

Emperor at N/Central end facing S.

Gates at cardinal directions—symmetrical, balanced

But in J model dropped symmetry, no walls/gates (formal)—just patrolled guard stations, torii

Ogamiyasan—Diviner 1) kaso= ceremonies to honor *kami*; 2) ichinsai= ground breaking; 3) tatemae—ridge pole raising—completing roof

Kaso= align physical form to complement auspicious spiritual form

Compass in 24 sectors, N= inauspicious—balance Yin/Yang

Yo= Male= Positive, daytime, sun, top, facing sun, sunshine, S side of mountain

In= Female= Negative, N side of mountain, shadow, S side of river, earth, bottom—but also indebtedness, favor, help, support, nurturing

Tokugawa Restriction: each rank (31 in samurai alone) had specific building lot specifics—also level of decoration, # of floors, etc.

Butsudan (Buddhist Altar)= central focus of house—could have own room. Single most expensive item in house till recently—upwards of 12-15,000\$—acceptable to use plastic instead of wood—no stigma. Shuttered case with Buddha image, photos/objects of deceased, offerings on steps—may have low table with cushion. New one each generation—old one to family temple (affiliated Buddhist shrine), cremated. Most important is ihai (family scroll-deceased members)

New Year Since 1896 (?) 2 New Years, 1) Western, 2) –Shinto-/traditional Asian (Shogatsu), related to guardian deities, hito-gami (communal celebrat). Kashogatsu—Lunar—disappearing, related to fertility (agricult), uji-gami (familial)

3 God Image= 1) Left of shrine= Ebisu (god of wealth); 2)R= Daikokusama (God of 5 Cereals/grains); 3) Center= Jurajin (God of Longevity)

Mirror—sun, entice kami, link to emperor

Returnee Problem

Attitude of J towards Kikokushijo (over 3 months in school outside Japan)

Futekioby (non-adaptation disease) is DOE classification

Develop of schools to accept returnees (ukeineko)—3 schools (all tied to Christian Univ.), 60 supplementary schools (cooperate with DOE research)

Psych—Biculturalism inherently unstable

NeuroPsych (Dr. Tsunoda)[1985]= J. brain so affected by J Language that cerebral hemisphere reverse of those of others (except Polynesians)—Unique J logic-emotion can't be duplicated by Non-J

If J leave then brain strained by interference by foreign languages—especially in Young, so Any J kid who lives oversea before 8 Years Old will NEVER develop a J brain; if older will be seriously impaired

Attitude of almost all researchers was that the kids (kikokushijo) have problems.

Teachers dislike= 1) know teacher not always right; 2) teacher-centered learning not the only way; 3) foreign-lang ability may be better than teachers

React of Teachers—student need Ed and Psych help

Need to Reintegrate—purification ritual

But= Easier to get into good University, majority in top HSchools

Parents of kikoku well educated (85% of men Univ grad, 60% women some Univ ed)

Positive= truly Japanese and internationalization—look like Brit. Public Schools

End= Whoe range from 1) slow learners needing extra help, 2) cultural ambassadors

Part of the National Dialog about dealing with World Outside Japan

Paradox—Traditional Japanese= conformity, loyalty, harmony, homogeneity

Western (International)= individuality, creativity, heterogeneity

Trad—Responsible for Modern Economic Success of J

Western—Continued ability to expand/survive Globally

Social Stratification

What is class system in Japan? (3% UC, 69% MC, 28% LC)

Modern—Education based, educational elitism

- Secondary Criteria—1) family/kin ties (espec. upper class/titled old elites)
2) Company/position, where you work, position in company
3) Birthplace (city/rural)

Note—In general, lack of strong class definition/association, due to fact that affiliation/associative groups are NOT within same class/status members, but rather vertical groups, so much less assoc/affiliation with class group (horizontal). Same mechanism responsible for lack of Unions in J. Note power of neighborhood in association.

Exceptions: 1) Foreigners (gaijin)—essentially outside the system

2) Okinawans/Ainu—marginal

3) Koreans—even if 3-4 gen. still seen as foreign nationals, most can't speak Korean, are assimilated, but NOT accepted as J as 'wrong blood'—in reaction some are disruptive element, strong ethnic identity due in part to exclusion

4) Burakumin—(formerly called eta)—2% of pop, untouchables (trad), involved in distasteful activities—slaughtering, leather working (anti-budd)—are NOT physically/culturally distinct, not clear how status developed, formalized during Tokugawa. Still very strong, similar to Blacks in US South 1940's, self-fulfilling perception, gangs, lower education...

Education

1) avenue for women

2) grading pressures throughout, espec Kind/6th/8th/HS

NOTE= position of private schools, private univ/foreign univ and how relates to jobs

Kyoiku-Mama= education mom, tremendous expenses of schooling

Exams, Ronin, especially the form the exams take—info retention NOT interpretation

Jukus

Business

Pressures= 1) Nationalism (siege mentality), Nihonjin
2) Self-gratification (self vs group?)

Note: Permanent Employee conundrum—job security is really very common in US, just not in Private Sector, but as Civil Service (govt sector)

Good/Bad of promotion by seniority Good—can speak if subordinate and not affect promotion, limits some internal competition; Bad—support superior, not as vertically cut-throat as no gain, but very horizontal cut-throat Oyabun-kobun key to success

Ringi System= not unusual in technical form (same as US document clearance system) as is means of distributing document/info—what IS unusual is need for consensus. Specifically is plan/document which is circulated (developed at bottom) upward. Thus by time reaches top (as each group adds ideas/mods) will become reflection of consensus of group. Allows anonymity with close communication—accumulative decision-making process
CEO can't change consensus except to return ringisho to originals and start over again but would cause friction as contradicts 'father/uncle' role, so at top position w/o power (like emperor). No locus of responsibility, if diffuse and time-inefficient, but emphasizes group unity

Note: Non-specific job assignments—often units perform tasks outside job specs.
Somu-Bu ('general dept')—handles everything left—from ordering supplies to entertain guests.

In larger companies don't have true Oyabun-kobun paternalism because too many people—instead have managerial paternalism (enjo chugi). The true personal contact/concern is absent, instead have material effects which symbolically represent paternalism (housing, wedding-marriage-nakoko, etc.) Pre-War start. Is tied into semi-feudal system with Company CEO as lord/Daimyo and employees as vassals, managers as Samurai, enhanced through perceived ON (employer gives ON by giving job, pay, seniority, life-time employment), in return EXPECTS loyalty, dedication, sacrifice, etc. Today expected ON obligation has largely disappeared though often is still a big part of corporate ideology/corporate culture

Organization

Buddy system based on ED, year enter company

Todai grads targeted, then higher ranked school grads (all keep grad network like Punahou/Kam)

Of major companies, 1/4 Todai grads

50-75% of ALL executive level starting positions in Govt go to Todai grads

62% of ALL executive level positions in Govt are Todai Grads

Most of rest from Keio, Kyoto, Waseda

Note: Selection not only of intellectual ability (passed entrance exam) but also perceived dedication

All based on seniority rather than work quality—based on age and length of service

NOTE- Companies survive at expense of older/senior employees—so actually less seniority-based than US system (Civil Service)

Seniority \$\$ shifts at 45 yrold

After 45 yrold drops significantly, if need to cut staff take out over 45 group rather than new hires

Same-Year Group= like IE based on school/entrance year to company—but only effective up to level of section chief (pyramid becomes too small)—how avoid conflict?—Severe evaluation at this level, those not qualified 1) sent off outside main organization (branch office, overseas...); 2) promoted to positions w/o pay or power increased (essentially dead-end); 3) Dept like R/D which operate outside the system

Note: ED year system operates OUTSIDE organization, also VERY strong informal network that cuts across organizational boundaries, allows communication/information 'leaks' but horizontally

Note= Golden Door and alternate retirement patterns

Oya-ko Kankei—parent-child relations—ko-gaisha (child company) and oya-gaisha (parent company)

1) Why so competitive?

2) How much of the “good life” get if in service sector?

Work Systems

Dual Economy (2-tier) on Top small # of Zaibatsu (super corps), but in terms of overall #'s little impact socially—DIRECTLY

Base Group= 'cottage industry' system—over 70% of all J workers employed by Comp. with less than 300 employees, over 50% of J manufacturing have less than 5 people; Small (less than 500 employees) enterprises make up over 50% of J total industrial production

In 1980's US workers 1.5x more productive (per hour) than J workers

Especially true in Agriculture/markets—in Ag 5million farmers, most (97%) farm area less than 3 acres. In wholesale-retail, dominated by Mom-Pop operations, J has 2x more retail than US (per capita basis)

J farmers produce less than 25% as US on per-person basis

Complexity and numerous middlemen—inefficient distribution makes retail prices very high
Small manufacturing have low cost in that low wages, no job guarantee—no unions, 6 day workweek

Only 30% J work force with major Corps, lifetime employees

Smaller Corps (under 30 employee) pay less than 60% big Corps

No Pension Plans (1980's) usual is 1 year salary check on retirement (not taxed), small govt SocSecurity (50\$US/Month?)—Remember J longest-living (late 80's), Forced retirement 55-58

Govt Subsidies—Rice ; food costs artificially high, J food = 32% consumer expenditure
US food= 17% consumer expenditure

Retail system seen as form of SocSecurity system—keeps large # employed, so work till can't anymore, not Retired

Religion= Use AN definition-discuss Durkheim, sacree/profan

General, Unique-Different= 1) Function of religion limited primarily to stated purposes of beliefs/acts—assurance of supernatural;

2) Trad religions strongly tied to Agrarian society, conservative nature has cramped adjustment to modern life;

3) Division of beliefs between Shinto/Budd limited competition—fixed them to certain social/life cycle activities

4) As society operates on ‘unified code of etiquette’ rather than ‘unified code of morality’ tied with religious theology looser;

5) While Protestant ethic appears present, is rather a ‘work ethic’ as end not seen as end goal but rather pattern of expected behavior—again lack of strong direct links with religion/theology/morality

6) Note: etiquette/morality/Prot Ethics all largely Confucian—not tied directly to strong religious systems

Note= Emperor’s power justified through Shinto—so Tokugawa’s emphasis on Budd logical to avoid contradictions

Budd tied to Tokugawas, with collapse of Shogunate also alienation against Budd, intense support for ‘traditional’ Japanese Shinto designed/manipulated by leaders

Note= Shinto never formalized, NO organized dogma, NO national priestly bureau, NO organized texts, thus good survival skills

Note= Did not have word for ‘religion’—modern term is SHUKYO (combination of SHU (sect) and KYO (teaching))

Note= Shinto folk-based, while Budd import from China/Korea, Confucianism also stayed independent—though many moral principles incorporated into Shinto/Budd, Taoism didn’t survive, was incorporated into Budd/folk beliefs (ie such as yin-yang) and dualistic principles

Budd 1st arrives 5-6th C. by way of Korea—as tied to complex Chinese cult system quickly won support (despite Shinto opposition) by J elites—remember was period of borrowing from China—Budd became religion of the aristocracy

By 9th C. all religions present—only later additions were variations in Confuc/Budd, intro of Christianity (1549)

Note= Assimilation process of Budd—till end of 9th C. aristocrats only, then ‘adjusted’, develop Shingon/Tendai sects, eliminate competition/conflict with Shinto by saying deities in Shinto pantheon actually manifest of Buddha so no conflict. Adjusted to needs of general population—concepts simplified, add magical formulas/salvation, Shinto deities enshrined in Budd temples, make rites similar

Unusual in that merging never completed—stayed distinct, but much overlap

Note= Division/Segregation-Shinto largely devoted to daily mortal life; Budd death, veneration of ancestors, the hereafter

During social disrupt 13th C. new Budd sects grow—Amida (very simplistic doctrines/practices); Zen (Chan—philosophical, not supernaturalistic, emphasis on mental

discipline—earlier intro but now reaches power); Nichiren (very selective/antagonistic to all other faiths)

Note Stability of Shinto—espec with rural population

1587 start of persecution of Christ by Tokugawas as see (legitimate) at threat to State—Spanish/Jesuits playing games, got caught, J converts punished

Tokugawa's make Budd state religion, make priests civil servants in charge of maintaining ie records/koseki (and storage) and also education centers

Enhancement of code of Bushido (code of honor), Zen basis from Confuc teaching, during 17th C.

Today= Apparent paradox of peaceful cohabitation of diff religions (to extent that many J regard all religions as being alike), yet have more religious sects in J than US.

Note: # groups results from vertical system—where religious leader dies, rather than 1 successor, each sub-group splinters off

Changing role of Festivals (Matsuuri)

Move to tourism—cultural reassurance/validation for audience, 'rural roots' and connectedness to Nihonjin

Growth in complexity/# of Matsuuri, stereotypes of rural peasant life, very like Williamsburg 'colonial US', fantasy past

Pilgrimages—88 sites on Shikoku Road (12 days, 7-8 temples/day)—now by bus as a tour

Key concept of MU—nothingness

Haiku= 5-7-5 syllable

Tanka= 5-7-5-7-7 syllable

SHINTO

Originally combination of nature worship, animism. Key concept is KAMI--; functions as with animistic mana, also kapu on Emperor. Now term has many meanings, main is of 'Superior Status'. Also purification/exorcism rites. Concept of purification/ritual pollution, still central to Shinto. Orient was towards daily situations. Gods= some remote (Amaterasu ex.) but most popular local gods/guardian spirits. In general a disorganized collection of beliefs—VERY Local/Regional in nature with shared values/concepts.

By Meiji period essentially 2 Discrete Systems: 1) State Shinto (Nationalism Cult) supported/controlled/designed by Govt, especially Army 1920-30's; 2) Popular Shinto, the traditional fuzzy unorganized popular local belief system

Note= Damage to Popular Shinto in recent times has been out-migration—this belief system depends on stable residence, so now limited to elderly

Shinto Shrine community support described by residence—Budd temple affiliation usually depends on kinship ties

BUDDHISM

All Diff Groups hold in common= 1) Gautama Buddha as founder (belief but not necessarily worship);

- 2) belief in his teachings (though diff interpretations/sutras);
- 3) following teachings as road to salvation;
- 4) road has multiple lanes/paths of moral behavior (usually not defined);
- 5) meditation as tool of introspective understanding of teachings/path to follow;
- 6) intuition as major tool/technique;
- 7) acts of piety will lead to enlightenment/Buddhahood/salvation—‘Karma’;
- 8) reincarnation/wheel of existence

Most J can't even tell the beliefs of the sect that they 'belong' to

Theravada Fundamental Principles=

- 1) 4 Noble Truths [Primary to all existence]= Existence of Impermanence (Dukkha)
Truth of Origin of Suffering [from desire/craving] (Samudaya)
Truth of the End of Suffering [end desire=end of suffering] (Nirodha)
Middle Way (Magga)- The 8-Fold Path (leads to extinction of suffering)=
Right Views; Right Thought; Right Speech; Right Action; Right Livelihood; Right Effort;
Right Mindfulness; Right Meditation

Principal Buddhist groups today: 1) Amida (Jodo-shu, Jido Shinshu Honganji-ha, Shinshu Otani na)

- 2) Shingon
- 3) Zen (Soto-shu, Rinzai-shu)
- 4) Nichiren
- 5) Tendai

While conduct funerals/annual rites, have large priesthoods, focus on social welfare activities. Trad organized in 1 Large, famous temple, senior priest at top with expanding hierarchy at lower levels of smaller temples/priests

At present due to loss of church lands (WWII), short of cash, through tourists, teaching, child care

Very conservative politically, generally much older

Govt support prior to WWI made both Budd/Shinto dependent (intentionally—if didn't want were labeled as traitors to state)

Note: Traditionally Budd/Shinto Community Shrines/organizations provided one of few horizontal association, though this much more visible in rural areas where vertical system not as strong

In 1868 over 80% of J pop were farmers, now less than 7%, almost all from movt to cities/displaced—social disruptions in traditional patterns/networks

Christianity= Puzzling lack of success, as doesn't face strong organized relig opposition, and J trad of borrowing. Less than most Budd sects (50% Prot/Cath)

Much value conflict w J society= 1) lack of interest in ancestors;

2) demand for exclusiveness;

3) concept of innate good/evil;

4) passive role in ceremonies;

5) morality as a constant (Golden Rule);

6) nature of God;

7) physical structure/settings clash with J aesthetics;

8) generally perceived as outside as many priests/leaders are gaijin

Interesting that members often urban professionals—generally middle class

New Sects

Note= many start up before WWII but not recognized by Govt, actively harassed
Espec Buddhists, often reflect of breaking up into already autonomous group (formalize), also splintering of new sects

Will have: 1) Charismatic (shamanistic) leader—lower classes, life deprived...

2) Low regard by non-members—religs of “unschooled and superstitious masses”—
Soka Gekikai and politics

3) Simplistic interp of Universe/Conscious emphasis on difference/ NOT
revitalization / Daily life-oriented, practical formulas to success, happiness in here/now is
desirable goal

4) Strong, centralized Orgs often designed to prevent splintering—emphasis on
younger converts

5) Use of informal discussion groups (zadankai)—deal with all matters, high trust...

6) Participation, chance for internal success—exams, promotes

7) Faith healing

8) Large-scale ceremonies

Soka Gekikai—works as fills social needs, uncomplicated/simplistic, good in modern urban
world

Amshinkyō Cult

Hyper-Coherent Society

Advantages

Disadvantages

Internally

Externally

Japan-US Relats, shifts

What you need to know to survive in Japan

Great Textbook Controversy (314-315)

Much is modern—democracy, western (US/Europe) orient—not based in J culture/values, recent

Greater East Asian Co-Prosperty Sphere—what triggered? US/Europe econ sanctions on raw materials—political punishment

Japan and Militarism---Nihonjin

Internal Shifts in J Society= 1) role of women—gov't rhetoric vs reality, passive resistance

2) type/form/quality/goal of education

3) place in world order

4) transfer of econ success into workforce (lack of)

5) increasing consumerism, econ segregation (haves/have nots)

Consumerism loop—used car law as example