

**CHAPTER 28** Section 2 (pages 720–723)

# Japan Modernizes

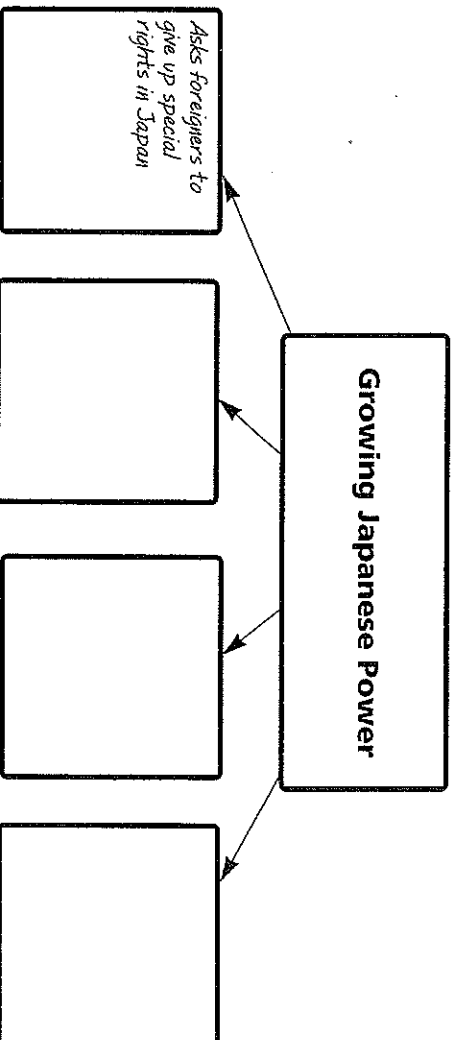
## BEFORE YOU READ

In the last section, you read about foreign influence in China.

In this section, you will learn about the steps taken by Japan to modernize.

## AS YOU READ

Use the chart below to take notes on how Japan's power increased at home and abroad.



### TERMS AND NAMES

**Treaty of Kanagawa** Treaty between the United States and Japan opening trade between the two nations

**Meiji era** Period of rule by Emperor Mutsuhito from 1867 to 1912

**Russo–Japanese War** War between Russia and Japan fought in 1904  
**annexation** Adding of territory

## Japan Ends Its Isolation (pages 720–722)

### How did isolation end in Japan?

From the early 1600s to the mid-1800s, Japan traded with China and the Dutch and had diplomatic contact with Korea. But beyond that, Japan was largely isolated. British, French, Russian, and American officials tried to convince the Japanese to open up. But the Japanese repeatedly refused.

That situation changed in 1853 when American steamships with cannons entered Japanese waters. The next year, Japan and the United States signed the **Treaty of Kanagawa**. It agreed to open Japan

to trade with America. Soon afterwards, Japan made similar deals with European nations.

Many Japanese were upset with the *shogun*, the military dictator, who had agreed to these new treaties. The Emperor Mutsuhito got their support and managed to overthrow the shogun. For the first time in centuries, the emperor ruled Japan directly. He reigned for 45 years, from 1867 to 1912. This period is called the **Meiji era**. The name *Meiji* means “enlightened rule.”

The emperor wanted to modernize Japan. He sent government officials to Europe and the United States. From what they saw, they shaped a new Japan. They modeled the government after

the strong central government of Germany. They patterned the army after Germany's and the navy after Britain's. They adapted the American system of schooling for all children.

The emperor also supported changes to Japan's economy. The country mined coal and built railroads and factories. In just a few years, Japan's economy was as modern as any in the world.

**1. What steps did Meiji take to modernize Japan?**

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**Japanese Imperialism Grows**

(pages 722-723)

***How did Japan increase its influence in Asia?***

By 1890, Japan had the strongest military in Asia. It asked foreigners to give up their special rights in Japan. The European nations agreed. Japan felt equal to the Western nations.

Japan became more imperialistic as its power grew. When China broke an agreement not to send armies into Korea, Japan went to war. It drove

China out of Korea and gained Taiwan and some other islands as new colonies. In 1904, Japan and Russia fought the **Russo-Japanese War** over China's Manchurian territory. Japan surprised the world by defeating a larger power that was supposed to be stronger.

The next year, Japan attacked Korea. In 1905, Japan made Korea a protectorate. Japanese officials took more and more power away from the Korean government. The Korean king was unable to get help for his government from other countries. By 1910, Japan achieved **annexation** of Korea.

The Japanese were harsh rulers. They shut down Korean newspapers. They allowed only Japanese history and language to be taught. They took land from Korean farmers and gave it to Japanese settlers. They built factories run by Japanese only. Koreans were not allowed to start new businesses. Koreans resented these actions. They began a nationalist movement and protested against Japanese rule.

**2. How did Japan expand its empire to Korea?**

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## FUKUZAWA YUKICHI

### Good-bye Asia

Fukuzawa\* Yukichi (1835–1901) was one of the most important Japanese Westernizers during Japan's late-nineteenth-century rush to catch up with the West. The son of a lower samurai (military) family, Fukuzawa's pursuit of Western knowledge took him to a Dutch school in Osaka, where he studied everything from the Dutch language to chemistry, physics, and anatomy, and to Yedo where he studied English. Due to his privileged background and Western schooling, he was naturally included in the first Japanese mission to the United States in 1860 as well as in the first diplomatic mission to Europe in 1862. After Fukuzawa returned to Japan, he spent many years teaching and writing the books that would make him famous. The best known of these was *Seiyo Jijo* (*Things Western*), which in 1866 introduced Japanese readers to the daily life and typical institutions of Western society. According to Fukuzawa, the main obstacle that prevented Japanese society from catching up with the West was a long heritage of Chinese Confucianism, which stifled educational independence.

In the years after the Meiji Restoration of 1868, in which feudalism was abolished and power was restored to the emperor, Fukuzawa became the most popular spokesman for the Westernizing policies of the new government. In this essay, "Good-bye Asia," written in 1885, Fukuzawa describes the spread of Western civilization in Japan. Does he believe that it is both inevitable and desirable? Why? What do you make of Fukuzawa's attitude toward Chinese and Korean civilizations?

#### *Thinking Historically*

Does this selection from Fukuzawa display any of the contradictions, ambivalence, or love-hate feelings that von Laue describes as common among Westernized non-Western intellectuals? Were such conflicts inevitable? How might someone like Fukuzawa avoid this conflict, ambivalence, or uncertainty?

Transportation has become so convenient these days that once the wind of Western civilization blows to the East, every blade of grass and every tree in the East follow what the Western wind brings. Ancient Westerners and present-day Westerners are from the same stock and are not much different from one another. The ancient ones moved slowly, but their contemporary counterparts move vivaciously at a fast pace. This is possible because present-day Westerners take advantage of the means of transportation available to them. For those of us who live in the Orient, unless we want to prevent the coming of Western civilization with a firm resolve, it is best that we cast our lot with them. If one observes carefully what is going on in today's world, one knows the futility of trying to prevent the onslaught of Western civilization. Why not float with them in the same ocean of civilization, sail the same waves, and enjoy the fruits and endeavors of civilization?

The movement of a civilization is like the spread of measles. Measles in Tokyo start in Nagasaki and come eastward with the spring thaw. We may hate the spread of this communicable disease, but is there any effective way of preventing it? I can prove that it is not possible. In a communicable disease, people receive only damages. In a civilization, damages may accompany benefits, but benefits always far outweigh them, and their force cannot be stopped. This being the case, there is no point in trying to prevent their spread. A wise man encourages the spread and allows our people to get used to its ways.

The opening to the modern civilization of the West began in the reign of Kaei (1848–58). Our people began to discover its utility and gradually and yet actively moved toward its acceptance. However, there was an old-fashioned and bloated government that stood in the way of progress. It was a problem impossible to solve. If the government were allowed to continue, the new civilization could not enter. The modern civilization and Japan's old conventions were mutually ex-

#### **Questions: Fully answer the following questions with specific information.**

1. How does Fukuzawa view the force of the West? According to him, what must Japan do?
2. What is he trying to say by making the analogy with "measles"?
3. According to Fukuzawa, why must the Tokugawa government go? How does he view it?
4. Fukuzawa spends a lot of time comparing Japan to China and Korea. Fully identify the comparisons he makes: How does he see Japan as different? How is "ethnocentrism" represented in his thoughts? How is Japan better?

civilization and enlightenment (*dummei kaika*) has a force akin to that of measles, China and Korea violate the natural law of it. They forcibly try to avoid it by shutting off air from their rooms. Without air, they suffocate to death. It is said that neighbors must extend helping hands to one another because their relations are inseparable. Today's China and Korea have not done a thing for Japan. From the perspectives of civilized Westerners, they may see what is happening in China and Korea and judge Japan accordingly, because of the three countries' geographical proximity. The governments of China and Korea still retain their autocratic manners and do not abide by the rule of law. Westerners may consider Japan likewise a lawless society. Nations of China and Korea are deep in their hocus focus of nonscientific behavior. Western scholars may think that Japan still remains a country dedicated to the *yin* and *yang* and five elements. Chinese are mean-spirited and shameless, and the chivalry of the Japanese people is lost to the Westerners. Koreans punish their convicts in an atrocious manner, and that is imputed to the Japanese as heartless people. There are many more examples I can cite. It is not different from the case of a righteous man living in a neighborhood of a town known for foolishness, lawlessness, atrocity, and heartlessness. His action is so rare that it is always buried under the ugliness of his neighbors' activities. When these incidents are multiplied, that can affect our normal conduct of diplomatic affairs. How unfortunate it is for Japan.

What must we do today? We do not have time to wait for the enlightenment of our neighbors so that we can work together toward the development of Asia. It is better for us to leave the ranks of Asian nations and cast our lot with civilized nations of the West. As for the way of dealing with China and Korea, no special treatment is necessary just because they happen to be our neighbors. We simply follow the manner of the Westerners in knowing how to treat them. Any person who cherishes a bad friend cannot escape his bad notoriety. We simply erase from our minds our bad friends in Asia.

It we were to discard our old conventions, that government also might be abolished. We could have prevented the entry of this civilization, but it would have meant loss of our national independence. The struggles taking place in the world civilization were such that they would not allow an Eastern island nation to stumble in isolation. At that point, dedicated men (*shimin*) recognized the principle of "the country is more important than the government," relied on the dignity of the Imperial Household, and toppled the old government to establish a new one. With this, public and the private sectors alike, everyone in our country accepted the modern Western civilization. Not only were we able to cast aside Japan's old conventions, but we also succeeded in creating a new axle toward progress in Asia. Our basic assumptions could be summarized in two words: "Good-bye Asia (*Datsu-a*)."

Japan is located in the eastern extremities of Asia, but the spirit of her people have already moved away from the old conventions of Asia to the Western civilization. Unfortunately for Japan, there are two neighboring countries. One is called China and another Korea. These two peoples, like the Japanese people, have been nurtured by Asiatic political thoughts and mores. It may be that we are different races of people, or it may be due to the differences in our heredity or education; significant differences mark the three peoples. The Chinese and Koreans are more like each other and together they do not show as much similarity to the Japanese. These two peoples do not know how to progress either personally or as a nation. In this day and age with transportation becoming so convenient, they cannot be blind to the manifestations of Western civilization. But they say that what is seen or heard cannot influence the disposition of their minds. Their love affairs with ancient ways and old customs remain as strong as they were centuries ago. In this new and vibrant theater of civilization when we speak of education, they only refer back to Confucianism. As for school education, they can only cite [Chinese philosopher Mencius's] precepts of humanity, righteousness, decorum, and knowledge. While professing their abhorrence to ostentation, in reality they show their ignorance of truth and principles. As for their morality, one only has to observe their unspeakable acts of cruelty and shamelessness. Yet they remain arrogant and show no sign of self-examination.

In my view, these two countries cannot survive as independent nations with the onslaught of Western civilization to the East. Their concerned citizens might yet find a way to engage in a massive reform, on the scale of our Meiji Restoration, and they could change their governments and bring about a renewal of spirit among their peoples. If that could happen they would indeed be fortunate. However, it is more likely that would never happen, and within a few short years they will be wiped out from the world with their lands divided among the civilized nations. Why is this so? Simply at a time when the spread of

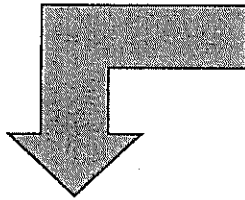
### Card # 1

#### **Government Development**

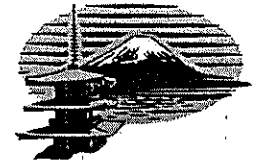
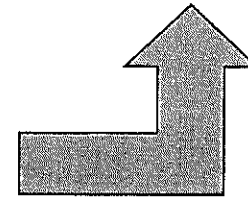
1. What kind of government did Japan have from 1600-1868? Who was the ruler?
2. What kind of government was formed under the Meiji Restoration?

#### **Economic Changes**

3. Japan's geography created problems for industrialization because it lacked \_\_\_\_\_  
\_\_\_\_\_.
4. According to the graph on Japanese exports & imports, what was the value of exports & imports in millions of yen between 1878 & 1882? \_\_\_\_\_  
and between 1908 & 1912? \_\_\_\_\_



**Meiji Restoration  
1868-1912  
Modern Changes**



### Card # 2

#### **Social Changes**

1. Describe the changes in Japanese dress during the Meiji Period.
2. Why were many of the younger generation opposed to religion?

#### **Empire Building**

3. Why was Japan forced into an empire building role? Because...  
industrialized powers need \_\_\_\_\_!  
\*Another term for this is: \_\_\_\_\_.
4. Which areas did Japan acquire as a result of the Sino-Japanese & Russo-Japanese Wars?  
  
What was the result of these victories for Japan?

# MEIJI RESTORATION

Identify the patterns of change in Japan during the Meiji Restoration using pages 422-428 in your textbook. Place each phrase or concept below in the correct column of the chart on the back of this page. You must decide if each phrase or concept is characteristic of Japan BEFORE the Emperor Meiji came to power in 1868 or after his restoration to power.  
\*\*\* Also define and identify the terms at the bottom of the back page!

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- Feudalism ended
- “Japanese spirit, Chinese knowledge”
- Urbanization occurred
- All classes were equal under the law
- Military service for all was introduced
- People grew very unhappy with the government
  - Treaty of Kanagawa signed
  - Railroads built
- Western style constitution is drawn up
  - Policy of isolation is followed
  - Parliament is known as The Diet
  - Period of modernization begins
- Shoguns are fiercely opposed by the samurai
  - Defense industries built
- “Zaibatsu” allowed to buy major industries
  - System of feudalism prevailed
  - “Expel the Barbarians!”
- Only Europeans traded with were the Dutch
  - Foreign experts hired to teach skills
  - Education system set up
- US Commodore Matthew Perry visits
- Tokugawa Shoguns rule for more than 200 years
- Developed modern communications like telegraph
  - Emperor has the greatest authority
- Unequal treaties signed with foreigners
- Trade expanded within the nation but not outside
- Landowners turn their estates over to the emperor
  - Capital moved to Tokyo
- Social classes included: samurai, peasants, merchants
- Strong centralized government
  - Heavy industrialization
- Companies cooperated—didn’t compete

Name \_\_\_\_\_

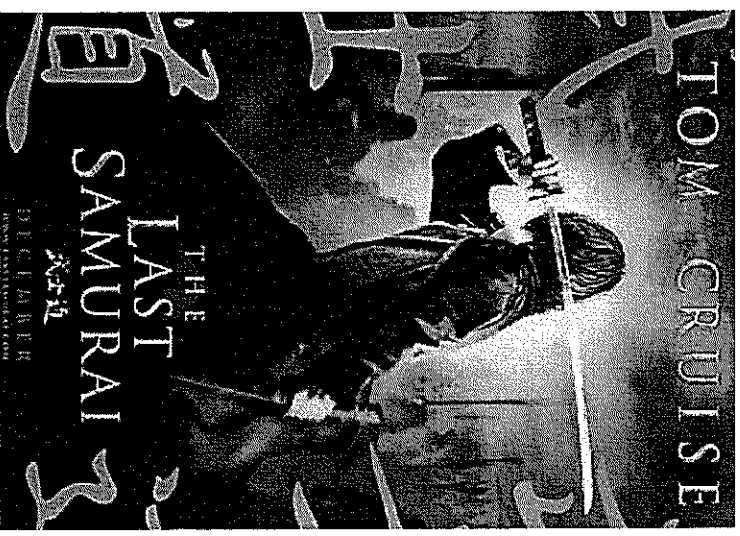
Period \_\_\_\_

## Movie Analysis Sheet

*A* **M:** How is the Meiji Restoration depicted in *The Last Samurai*?

1. What group of people are represented by Mr. Omura?

2. Describe Captain Nathan Algren.



3. Why does Mr. Omura want Nathan Algren to train the Japanese to fight the samurai?

4. What change in Japanese history is Simon Graham describing to Nathan during the carriage ride to meet the Emperor?

5. If General Hasegawa is considered a samurai warrior, then why does he want Katsumoto dead?

6. What about Nathan's flashback upsets him? (Why does he hate his former commander, Colonel Bagley?)

7. Why did Nathan demand that the Japanese soldier shoot him?

8. Why is the regiment leaving to fight Katsumoto, even though they are clearly NOT ready?
9. Why did Katsumoto tell his warriors not to kill Nathan?
10. What does samurai mean? What is ironic about this meaning?
11. What does Katsumoto believe about his rebellion?
12. How is the solution to Japan's industrial problem depicted during the discussion in Mr. Omura's office?
13. Why is Mr. Omura giving orders on the battlefield?
14. How is the final battle scene evident of a cultural conflict during the Meiji Restoration?
15. What did Japan gain from the Meiji Restoration and what did it lose.