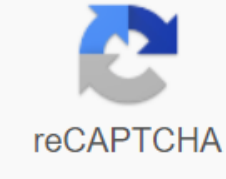I'm not robot

reCAPTCHA

Continue

I'm not robot

reCAPTCHA

Japanese feudal system name

Like England in medieval times, Japan had a feudal system. It was structured very much like an English setting with a few changes in names and positions. The most powerful positions in society were the Emperor, Shogun, Daimyo and the Samurai. Although these four positions were the strongest in Japan at that time, they generated only about 10% of the total population and about 90% of the farmers and below. The Emperor was perceived by all his people as supreme ruler, but he had little political power and was seen as a more puppet figure. Shogun was probably the most important figure in Japanese society. They saw him second in line. He was a military leader, so he was in charge of a lot of decisions they made with their armies, battles, etc. Daimyo was a very strong figure who served the shogun. His work controls a large area of the earth. He was also in charge of their samurai, which he paid for work and protection. The Samurai were Japanese warriors (much like the European knight). They served and protected their Daiy with respect. They also fought for their people and protected them, brought justice and order to the community. They followed the Bushido code of conduct, which means Warrior Mode. The Ronins were Samurai warriors who were either exiled from their loyalty or their daimyo died. Farmers were farmers and fishermen. In fact, they were considered a higher class in medieval Japan than in medieval England, because the Japanese believed that farmers produced food on which all classes depended, so they worked harder. The artisans were workers who were trained in a particular shop. These included: sword maker, dressmaker, woodblock printing, etc. Merchants were considered the lowest class in medieval Japan unlike medieval England. Their job was to exchange/sell goods and trade. Source: Reischauer, E. , & Jansen, M. B. (1995). Japanese today (pp. 52-77). Belknap Harvard. Chapter 5 Feudalism Until the twelfth century, Japan was on the cusp of an even greater departure from East Asian norms. This was the development of a feudal system that was supposed to go through phases over the next seven centuries, which had many striking parallels to the feudal experience of Western Europe between the ninth and fifteenth centuries. These similarities with Europe cannot be applied to the interactions, as there was no contact between them. The parallel is a more likely result of similarities in the social and cultural components that have come together in these two areas, namely tribal and relatively advanced political and economic systems. In the West, tribal German groups fell on the heir to the wreckage of the administration and the land system of the Roman Empire. In Japan, tribal political institutions and the land system of the Chinese Empire. In both cases, these two elements operated on each other over time in relative isolation, and from the amalgams a complex political system, based on the connections of personal loyalty in the military aristocracy and the ization of public powers and personal property rights to the mainland. As power and power of central government in Japan have diminished, various groups of local leaders in the provinces have come together to protect each other. These groups were made from officials of the old provincial administrations and local managers or owners of the property. At first, these groups consisted of relatives or neighbors, who were often at the center of some the caristic personality that inspired loyalty. Because of Japan's strong sense of hereditary authority, there was nothing more prestigious than imperial descent. Thus, many groups were led by cadet branches of the imperial family, who received the family names Taira or Minamoto and moved to the provinces to rejoic as representatives of the central authority. Organized to protect their own interests, local groups were essentially vigilante gangs of warriors. Their members formed a little local aristocracy, a bit like the knights of early feudal Europe, because they, too, were mounted, armoured warriors. Their main weapons were a bow and arrow, skillfully used by a horse, and a curved steel sword that came up with the best blade in the world. Their armor was quite different from the West's armour, because it was much lighter and more flexible and therefore probably more efficient. It consisted largely of small strips of steel, tied together with brightly coloured thongs and placed flawlessly over the body. These warrior groups slowly grow in the provinces, and in the twelfth century they got involved in the affairs of the central government in Kyoto. The succession of rivalries within the main Fujiwara family and the imperial line led both sides to call for armed support for fighting groups linked to their provincial estates. Between 1156 and 1160, they fought in two short wars, from which the leader of Taire emerged as the apparently dominant military force over the court. He settled in the capital, held high positions in the central government, nd, in Fujiwara way, married his daughter to the emperor and put the born grandson on the throne. Meanwhile, Yoritomo, heir to the defeated leader minamota, raised the standard of rebellion in the Kanto region in eastern Japan. By 1185, his forces had made Taira into persuad, and he became the undisputed military master of the land. Instead of asserting himself in Kyoto or taking over a high civilian office there, he occupied his base in Kamakura, now a seaside suburb of Tokyo in eastern Japan, and took only the title of shogun, or generalissimo of imperial army. He rewarded his followers with the legacies that were once managed or owned by the members of the losing group, and for them created a new managerial position for the steward (jito) and the integration of managers for defensive purposes across the landscapes under the leadership of the protectors (shugo). In theory, Yoritomo left the old central government, as the court aristocrats still occupied high civilian jobs and drew revenue from the estate they owned; But within this slightly hollow shell of the old imperial system, he established effective control over the entire land by spreading a thin layer of the fighting families of Kanto to him throughout his estate, who were personally loyal to him. The simple authorities of the Kamakura family government have given direction to the entire group and managed justice on the basis of local customary law and not on the old codes of the Chinese-type imperial court. Since so much of the old pre-feudal government and economy remained unchanged, the Kamakura system was only proto-feudal, but the W.1S is effective and lasted for almost a century and a half, surviving two very serious challenges during this period. One of the challenges was the early disappeareance of the main family \1ina~I1oro, the focus of personal loyalty on which the whole system depends in theory. First, Yoritom's suspicions about close relatives and then the macaroni of his widow and her family, Hojo, ironically the taira of descent itself, led to the extinction of the line by 1219. Then the Walking Shogunal regents, using figurehead shoguns of fujiwara or imperial origin, once again demonstrated Japan's tendency to allow the Supreme Authority to become entirely symbolic. They also showed a persistent Japanese preference for the group ahead of individual leadership. Power was usually shared by steam officers or collegial groups. Another major challenge to the Kamakura system was one serious invasion of Japan, which faced an unspoied antiquity and World War II. The Mongols overthoed Korea, Central Asia, much of the Middle East and Eastern Europe and then, slower and with a much greater problem, a powerful Chinese empire. Then they tried to attack Japan, in 1274 they sent against it and, in 1281, the largest overseas expeditions the world has ever seen. This turned the weather around more than the relatively small groups of Japanese knights they were trying to beat. A happy interevention in 1281 on a great typhoon called kamikaza, or divine wind, strengthened the Japanese in their belief in the divine uniqueness of their land. The Kamakura system, depending on the personal loyalty of a single warrior, has spread thinly across the country, eventually succumbing to the smaint of time. The multiple divisions of the patrimons have killed many of the descendants of the original increasingly dependent on local strong men, often descendants of the original provincial protectors. In addition, loyalty to the central symbol of authority in Kamakura was thin between generations and was replaced by loyalty to more well-known local leaders. These trends caused a sudden failure of the entire system in the fourteenth century. Emperor Go-Daigo, who was an anomaly of his years, tried to regain political control in 1333, and General Kamakura sent him to Kyoto to pursue him to defect to his cause. The once unified warrior clique immediately fell into the aparc inro J number of more localized bands of lords and vassals. Turncoat Kamakura general, Ashikaga Takauji Japan family names before personal names soon broke up with Go-Daigo, set up another member of the imperial family as emperor in Kyoto, and himself assumed the title of shogun. But there was no way they could re-embody the unity of the warrior class under one lord. Instead, Takauji and his descendants, who settled in Kyoto and adhered to the shogun title until 1573, to create a three-thousand-thousand-year feudal system. They claimed their dominance over various local warrior leaders and left it to these supposedly vassal feudal lords to try to maintain control over the warriors of their regions as their own. In practice, such a system did not appear. By 1392, Go-Daigo and his descendants had maintained a rival imperial courtship in the mountains south of Kyoto, and various local lords and vassal groups were led by each other, apparently in the name of competing bideries to the throne, but in fact because of their own conflicting interests. After the reunification of the imperial court, Ashikaga had considerable authority over decades in the central part of Japan around Kjora, and bur leaders in more remote areas paid little or no attention to their claims of control. In 1467, a protracted war broke out among the great lords active at the Shogun court in Kyoto, and the rest of Japan also broke into chaotic fights. In fact, warfare became endemic throughout Japan the following century, during which time there was almost complete traffic in power. The power of the Ashika shoguns has been completely puzzled, and most of the great lords have been destroyed by new military families. The Lords of the early Ashika period, who were largely descendants of the provincial protectors of the Kamakura system, usually demanded power over a wider area than they actually controlled. During the protracted struggles that began in 1467, these families were largely replaced by new leaders who established full control over the warriors of smaller but tightly knitted domains. These were the men of this guy who became daimyo, or feudal lords, later Japanese feudalism. In absolute terms, from their own vassals and lands, they emerged to Europeans who arrived in Japan in the sixteenth century to be tiny kings. Of all the struggles that have swept Japan since the fourteenth century, the militants had plenty of power in the provinces to get rid of the remnants of tax payments and debts from the estate that had previously left the Kyoto government and its aristocratic families, and by the late fifteen centuries those payments had ceased altogether. Therefore, although they preserved the best they could, the court species, positions and rituals, the Imperial Court and its aristocracy, almost sank out of sight into relative poverty. The descendants of the once almighty Fujiwara subssed mostly on debts paid by kyoto trading esnafi, and emperors were even known to discreetly sell samples of their calligraphy. With the apparent disappeareance, except for the vague theory of the ancient imperial system, Japan became a completely feudal land. Feudal Japan was in many basic ways more like Europe than China. E Warriors, who were known by the generic term samurai, or servings, have a great emphasis on military virtues of courage, honor, If-discipline, and stoic acceptance of death. Without religious barrels against suicide, they usually took their own lives in defeat, instead accepting humiliation and possible torture in captivity. Suicide with an aaaelycious and extremely painful means of cutting one's own stomach has become a kind of ritual used to demonstrate strength and preservation of honor. Vulgarly called harakiri, or abdominal sliding but more appropriately known as seppuku, this form of honorable suicide has survived on occasion in modern times, and suicide by other, less difficult means is still considered an acceptable and essentially honorable way to escape an impatient situation. Japan's feudal system, like the European one, depended on the bonds of personal loyalty. Of course, loyalty was in fact the weakest link in both systems, and the medieval histories of Japan and Europe are full of examples of mantle and treacherous betrayals. In Europe, the background to Roman law was a Lord-Vassal attitude in other words, in other words, that seemed legalistic. In Japan, the Chinese system emphasized law and more morality, i.e. the subordination of the law to the moral leadership of the ruler, since his right to rule was theoretically based on his superior wisdom and morality. Therefore, the Lord Vassal relationship was perceived as one of unlimited and absolute loyalty on the part of the vassal, not just one of the matrimonial treaties between the two. Thus, there was no room to develop the concept of political rights, as happened in the West. Loyalty to the ruler was important in China's Confuvation system, but it was usually overshadowed by loyalty Family. In fact, three of the five basic Confuctionary ethical relationships were related to filial piety and other family faithful. To a loyalty to the lord was more central to the whole system and, despite the importance of the family, took precedence over loyalty to it. Thus, in Japan, the group was established early on as more fundamental than the family itself, and this facilitated the transition in modern times into loyalty to the nation and other non-chinese groups. Nevertheless, family row and honour were very important in medieval Japanese society, as heritage provided power and prestige as well as ownership of property. Family continuity was, of course, essential. The Japanese avoided many of the problems of Western hereditary systems by insuading a man to choose among his sons the most suitable for inheriting his position and also using adoption when there was no male heir until birth. The husband of a daughter, a young relative or even a completely unrelated person could be adopted as a fully acceptable heir. Although inheritance is no longer a key stone of Japanese society, these types of adoptions are still common. Japan's feudal society differed from europe in two other ways. In Japan, there was no cult of knighting that put women on a romantic lye, albeit as fragile, inferior creatures. The Japanese warriors expected their women to be as firm as they were, and to accept self-destruction out of loyalty to the lord or to the family. Even Japanese warriors, even though the men were swords like their Western counterparts, had no contempt, which the Western feudal aristocracy often showed for learning and gentler art. They proudly prided themselves on their beautiful calligraphy or poetic skills. Perhaps the long coexistence of the culture of the imperial court with the rising warrior society of the provinces allowed a fuller transfer of art and relations to each other. The political and social organization of medieval Japan is extremely distant from medieval Japanese society, but many of the relations that developed and preserved and redirected in the later stages of Japanese feudalism at the time survived into modern times. Thus, the warrior spirit and his sense of values can easily be revived by the modern Japanese army, a strong spirit of loyalty, duty, self-discipline and selfdenial still clinging on from feudal days, the formation of modern Japanese personality. The long, slow decline of the Kyoto court has resulted in a picture of feudal times such as the Dark Age, but this is even less true for Japan than for Europe. Literature, art and learning have shown remarkable continuity and the high culture that was once largely confined to the main region has spread across the country. Of course, new themes and new styles have also appeared in literature and The stirring war stories told the story of the twelfth century's military thirst. These and the history of Buddhist monasteries and the lives of Buddhist saints were graphically taken into account in beautiful pictures of the scroll. Thirteenth century was a brilliant renaissance of sculpture. The Great Buddha at Kamakura, one of the largest bronze figures in the world, remains a symbol of this age. In the late fourteenth and fifteenth centuries, a sophisticated dramatic form developed at the Court of the Ashikaga Shoguns in Kyoto. This was The No, in which a few masked and costumed actors presented, through sonoristic chanting, measured movements, and state dance, historical stories and early myths, usually based on Buddhist concepts of mother-in-law life or Shinto ideas permeating nature and man with the spiritual world of gods. The use in the No. Under the rule of provincial warriors, farmers from raxpayers to farmers, but probably gained security in the process. In any case, the ordinary man began performing both in art and in literature, and he seems to have found a new self-expression through the spread and spiritual revival of Buddhism. The court aristocrats were most interested in the form of Buddhism, which emphasized magical formulas and rituals, and in the eleventh and twelfth centuries a new emphasis developed, especially among more plebeians. It was a belief in salvation and entry into paradise through simple faith, that is, through the reliance on the grace of one of the many Buddhist gods. Such concepts were almost the perfect reversal of the original Buddhist doctrine of merging personal ego into a cosmos through auteurous self-processing that led to enlightenment. Popular preachers spread the idea that in this supposedly corrupt last age buddhism, people no longer had the power to achieve enlightenment with their abilities, but to rely on the power of the other through their abilities. These concepts rose in the twelfth and thirteenth centuries to become the largest Buddhist sect in Japan. One of those who emphasized the Clean Land, or The Western Paradise, Buddha Amida, was the champion of the congregation, rather than the monastery, the organization of the church and the marriage of the clergy, a custom that at the time extended to most of the sect. Another sect, which is highlighted as a central object of faith by Lotus Sutra, is popularly known as its founder, Nichiren. His thinking was also unusually nationalist, pointing out that Buddhism has declined in India and China and that Japan is now the central land of religion. These sects in the fifteenth and sixteenth centuries religious congregations, which in some cases are intended for feudal warriors for local political power. Many warriors prefer a different kind of Buddhism. It was introduced from China in sectarian form in the early kamakura period. Zen emphasized the concepts of meditation, easyness and proximity to nature. Austere life of its monasteries appealed to spartan warriors, and they saw in the rigorous self-discipline of the practice of Zen meditation a. way to develop the self-control and firmness of character their way of life demanded. Under the auspices of feudal leaders, the women's monasteries around Kamakura and Kyoto became the great intellectual centres of medieval Japan. Zen monks used ashikaga shoguns as advisers, especially in their contacts with China. Through these people there has been a great interest in Chinese scholarship and literature and revival of chinese language writing skills. Zen monks also imported the then relatively new opevan style of monochrome landscape painting, which Japanese artists mastered, as they had previous Chinese styles. Other Zen imports were landscape gardener and tea drinking, introduced to make zen meditator awake. Around Zen grew up a whole aesthetic system that became a lasting element in Japanese culture. Small, simple, natural, even misshapen were prized over large, grandiose, artificial or uniforms. In architecture, natural wood textures and twisted trunks were appreciated more than carefully crafted and painted pieces of wood, and stone walls built into the laying of the earth were rather than the state-balanced majesty of Chinese buildings. The small gardens were designed to represent the wild soothing of nature in the microcosm, which is sharply at odds with the Western love of a large geometric pattern. The epitome of Japanese taste can be seen in kyoto's famous Ryoanji rock garden, which dates back to the 15th century, waking up through the sand and some scattered rocks of the majestic sea landscape. In painting, some bold, professional moves in black India captured more of the essence of nature than they could capture in realistic paintings that fill with color and detail. The tea ceremony was developed as an aesthetic cult, graciously performed in a simple surroundings and with a simple gadget. This medieval Zen aesthetic was well suited to the restrained life of feudal Japan, but, which is curious enough, it also has great appeal in the modern West, surfeited, as it is with annotation, machine correctness, and limitless technical skills. Zen monks' close contacts with China have led to a significant increase in trade with the mainland, which has been the product of the considerable development of Japanese technology and growth in its economy. Increasing exports goods such as folding fans, screens and highly prized Japanese swords indicate that the islands have begun to one hur but not go to China in technology. The development of Czech merchants and artisans within the country was a sign of commercial growth. As in feudal Europe, such too many were needed to offer trades and traders some protection from tax obstacles and many other restrictions on trade in a divided, feudal land. Since the ninth century, there has been relatively little contact with the continent, but overseas trade began harvesting in the thirteenth century. Some time in the 15th century, the Ashikaga Shoguni tried to monopolize him by allowing the Chinese emperor to place him in a Chinese pattern of tributary relations, including even the investiture of shoguns as the kings of Japan by the Chinese emperor to the permaning shame of Japanese nationalists. A major feature of overseas trade was the fact that Japanese traders often turned to piracy when frustrated with their commercial goals, taking with a sword what they were unable to obtain through trade. Japanese pirates started off the nearby coasts of Korea, then became a scourge off the coast of China, and by the sixteenth century they roaed all of Southeast Asia. Chapter 6 Centralized feudalism In the sixteenth century, a more effective new species of tightly organized feudal domains grew with subjugation and inclusion less successful until the end of the century Japan had re-politically unified. In fact, it has reached a kind of centralised feudal system that seems almost the antithesis of the decentralized feudalism that existed in Europe. The basic pattern was an experiment that Ashkaga never got. The Supreme Ruler had a close reign over a large number of vassal masters, who controlled their vassals and samurai. The Europeans phenomenon may have contributed to the reunification process by bringing with them new military technology. After rounding Africa and to India in 1498, the Portuguese quickly pushed eastwards, and in 1542 or 1543 some reached the island near the southern part of Kyushu. The Portuguese were looking for trade, but they were accompanied by Jesuit priests who boarded missionary activities and won close to half a million converts by the beginning of the seventeenth century. There was a much larger percentage of the Japanese population this time than they are today Christian. The Japanese, however, have shown even greater interest in the weapons that the Portuguese have brought with them. Firearms spread rapidly throughout Japan, contributing to the success of more efficient feudal lords. The castle building, possibly under European influence, has also increased. While walls of the wooden construction of castles of this period largely decorative, but they were surrounded by wide yams and huge earth-lined stone walls that were quite impervious to the artillery fire of the time. These Japanese castles were more like 16th-century European fortifications than castles. Many built on the turn of the sixteenth century still stand, including the beautiful Himeji, a short distance west of Osaka. The Imperial Palace in central Tokyo is a good example of the central core of one of these excellent walls west of Osaka. The Imperial Palace in central Tokyo is a good example of the central core of one of these excellent rivers. Japan's political reunification was largely the work of three successive military leaders. The first, Ode to Nobunaga, seized Kyoto in 1568, apparently in support of the last Ashikaga shogun, then subjugared the lesser masters of central Japan and destroyed the power of the great Buddhist monasteries. When Nobunaga was assassinated in 1582, his will fell to his generals. It was Hideyoshi who was once an ordinary soldier and was of such a humble origin that it was originally missing a family name. By 1590, Hideyoshi had established his authority over the whole country, destroying all his lords rivals, or forcing them to become his vassal. Hideyoshi never took the title of shogun, but he took up senior positions in the old imperial government

and, with his patronage authority, returned him to a modest obiman. He monopolised foreign trade, which by that time had become very lucrative. The entire land was inspected and allocated by sheep on the basis of a clear knowledge of the areas concerned and agricultural yields. He confiscated the peasants' weapons, drew a sharp line between them and the samurai, who were becoming increasingly paid, a professional army that lived not on earth, but in the castle towns of their masters. Hideyoshi also boarded Korean horses in 1592, apparently as a first step in the quest to reshape the world, which really meant China to him. The Japanese were stopped by Chinese troops in north Korea and retreated after a long backing following Hideyoshi's death in 1598. This Japanese invasion was highlighted in the historical memories of the Koreans and still contributes to the bitterness between them and the Japanese. Because Hideyoshi didn't leave an adult heir, his death followed. The winner of the Great Battle of 1600 was his vase to Tokugawa Ieyasu, captured by Hideyoshi at Ed, present Tokyo. Instead of moving to Kyoto, Ieyasu retained his power base in eastern Japan and devoted his energy to consolidating his family's dominance based on a pattern already established by Hideyoshi. He was successful in this, and his heirs remained rulers of Japan until the mid-nineteenth Ieyasu took the old name of the shogun and divided the country between his domain and those of his vassals. And he saved a quarter of the agricultural land and all the big cities, ports and mines. The 245 to 295 vassal masters, or daimyo number varied over time, had domains in size from tiny areas that produced only 10,000 couku rice (the couko had about five squid and the equivalent of what a man would eat in a year) to the largest, which in theory produced 1,022,700 couko. Domains were divided into three categories. Some went to Leyasu's sons or relatives of daimya's insurance. A large number of relatively small domains were allocated to men who were Ieyasu's vases before 1600, and these were known as fudai or hereditary daimyo. His larger rabbits and some of his enemies in the battle of 1600, who they called tozama, or outer daimyo, were allowed to keep relatively large domains on the western and northern outskirts of the nation. Shogun also maintained a large body of direct samurai maintenance, as well as each of the daimyo. The Central Tokugawa administration in Ed has developed into a large bureaucracy that staff have inherited daimya and shoguns direct retainers. It showed an old tendency towards common power and collective decisions. At the summit were two councils, elders and younger elders, under whom steam officers or groups of four officers operated different branches of the shogun government and controlled the entire country. The Shoguns themselves became largely figureheads at the time, essentially serving as symbolic authority figures, such as emperors, in whose name ed's military government was theoretically ruled. Domains followed the same general pattern and trends of development, with daimyo often becoming only figureheads and samurai bureaucrats governing with councils and group decisions. Domains were, in theory, completely autonomous and did not pay taxes to the central government, but were in fact held back on a tight streak. They were assigned expensive duties of castles or palaces or coastal defences, and soon a system was developed, allowing all daimyo to spend their alternating years at the Shogun in Ed and leaving their families there as permanent hostages. Daimyo was also strictly responsible for the peace and efficient management of his domains, and especially in the early years he could be ousted for being ineligible or demoted to smaller domains. In order to ensure the stability of their regime, Ieyasu and his successors have zealously eliminated all sources of a possible challenge. The activities of European Catholic missionaries and their converts were considered particularly dangerous, as they included a foreign source of authority and an object of loyalty. First Hideyoshi and then Tokugawa until 1638. Foreign trade was also a victim of anti-Christian mania. The overseas Japanese were banned from returning to Japan in 1636 for fear of being able to re-import the Christian virus, while Japanese ships were confined to coastal vessels unfit for ocean voyages. Relations with the outside world were limited to some contacts with Korea and through Okinawa with China, as well as to a small Dutch trading town and a group of Chinese traders, which were limited to tightly controlled trade in Kyushu port of Nagasaki. Thus, Japan embarked on its more than two centuries of self-settlement. From the two centuries that followed the rise of modern science in Europe, the commercial revolution in world trade and the beginning of the Industrial Revolution in the West, Japan, which at the beginning of the seventeenth century, fell much behind the technological backlog at the beginning of the seventeenth century. But soliy has contributed to internal stability. For more than two centuries, the country has enjoyed absolute peace. The political history of this time is marked only by periodic reform efforts and the occasional riot of oppressed farmers. The most exciting political event was an incident in 1703 of 47 ronin, or samurai without a master, in which the former detainees of the ousted petty daiy retaliated against an officer of Ed, who was believed to have caused the Lord's fall and then paid the price for this act by suicide through seppuku. Despite the old-fashioned feudal pattern, Japan was certainly more right and more united in many ways in the seventeenth and eighteenth centuries than in any country in Europe at that time. Peace and stability also allowed the Japanese to work and re-achieve their own rich cultural heritage. During this period, they became more culturally homogeneous and developed an extremely strong sense of national identity. At the same time, the continuation of the essentially feudal system in the nineteenth century allowed somewhat anachron~stic survival in modern times of medieval feudal relations, such as respect for military leadership, relentless loyalty and emphasis on group organization. The group's identification was particularly reinforced by the close organization and long continuity of the various feudal domains. The political pattern established in the early decades of the seventeenth century remained essentially unchanged until the mid-nineteenth decade. Although it was suitable for conditions, as it existed at the end of the sixteenth century, it became increasingly poorly adapted to the situation as it developed in Japan after that. However, there have been major economic, social and cultural changes in this rigid political structure. The most fundamental was a big growth of the economy. Peace and stability allowed a major initial leap in production in the seventeenth century. Another sub-scheme of economic development was the system of the lords' surrogacy in Ed, which forced each domain to maintain at least one large institution in the City capital and to spend much of its income on paying for this institution and the travel of the gentleman and his reservations in and out. This situation required domains to produce surplus rice or specialized local produce for the sale of cities and the nation in general in order to acquire the liquid wealth they needed to travel to and to Ed. The result was a significant regional specialisation in the production and development of a national, monetised economy of a more advanced type than existed in any other Asian country. These conditions have also led to the emergence of large cities. Edo, where half the feudal lords and a large percentage of the total warrior were united at all times, has grown into a city of about a million, while Osaka, as a major shopping mall for Western Japan, and Kyoto, the imperial capital with its fine industry, each came to population numbering in the hundreds of thousands. Economic growth in pre-industrial societies was usually accompanied by corresponding population growth. This happened during the economic swooth of the seventeenth century, when Japan's population rose to 25 or 30 million, but the population then remained relatively steady, despite the slow steady rise in technology and production. As a result, living standards for most Japanese have risen above the mere level of living. The Japanese, like early modern Europeans, have taken a step ahead of Malthus in terms of. The reasons for this are not clear, but one factor may be the combination of feudal succession patterns in which a man had only one heir and a Japanese adoption practice, making it unnecessary for that heir to be his natural child. As a result, men did not need large numbers of children for financial security and family continuity, and in fact he usually found a large family more than property. In any case, it is known that Tokugawa farmers practiced infanticide in order to keep the number of mouths to be kept, and despite the growth of the economy, the population remained quite static despite the growth of the economy. This rise above the level of existence can help to take into account the relatively high level of literacy and economic, social and political integration of the Japanese in the nineteenth century and the power and dynamism they displayed at that time. The natural agrarian agrarian society produced a curious irony during the Tokugay period. Political leadership valued agriculture and therefore taxed it heavily, while despicing trade and therefore taxing it indirectly and easily. This situation, coupled with the integration of the economy across the country, has allowed the growth of a thriving urban trading class, especially in large cities under direct authority and protection of the shogun government. In the 17th century, large trading houses evolved from economic activities such as brewing, selling dry goods and lending money. An example is the House of Mitsui, which in modern times is said to have become one of the tallest private business companies in the world. Various domains, as well as their samurai, which were committed to fixed income from agricultural taxes, were increasingly indebted to city traders. This situation was a jeoker for the entire Tokugawa system, since in theory society was divided into four classes of warriors rulers; farmers who were primary producers of wealth; craftsmen who were secondary producers; at the bottom, traders who played a role in a society that was more parasitic than productive. This concept of a four-bedroom division of society was borrowing from early Chinese thought, but it was quite natural for the feudal system. The Shogun government and individual domains have occasionally tried to reverse the growing reach of the ruling class by lowering costs, including the salaries of their detainees, and placing permitted laws and other restrictions on traders. In desperation, they also created commercial monopolies, but all to no avail. The devotion of the ruling class to the theoretically lowest class continued to grow. The sharp line, drawn in Hideyoshi's time between peasants and warriors, led to the liberation of rural Japan from the close control of feudal rulers. Hideyoshi forced the Japanese countryside warriors into force to decide whether to follow their masters into their castle towns as samurai or stay in their lands and become classified as peasants. Many who had the most land to lose accepted the second option and became village leaders and leaders of rural society. The villages thus had strong local leadership with many relationships and ethical values of the Samurai class, and were allowed a considerable degree of autonomy in the management of their own affairs and the allocation and collection of taxes. As the national economy developed during the Tokugawa period, villagers in the more advanced central parts of Japan were increasingly shifting from agriculture to commercial produce, and wealthier farmers often found it more advantageous to leave out most of their land to tenant farmers and focus on processing food, silk and other agricultural products. In the late eighteenth century, there was a real outbreak of entrepreneurial activity of this kind in the Japanese countryside, poorer farmers have become increasingly used to supplementing their incomes by working for wages in the companies of their wealthier neighbours or nearby towns. Thus, rural and urban Japan developed far beyond the normal boundaries of feudal society. During the long Tokugawa peace, the warrior class also made great changes. It made up about 6 percent of the total population, even as it did common soldiers and workers and fetal sleaths. Although it was essentially a combat force at the beginning of the Tokugawa period, it became a more hereditary civil bureaucracy than a standing army at a time of more hereditary civil bureaucracy. The Samurai wore their traditional two words as badges of the ranks, and they still tried to preserve their martial arts, in fact they became men writing brush instead of swords. Practically a whole class of samurai has become literate, like most traders and wealthier farmers. The Chinese scholarship once again had a great appeal to Japan, and in the seventh century the Japanese first became deeply aware of Confucian doctrine, as these were standardized in China for the twelfth century. Confucian scholars flourished in Ed and in the domains of the great daimyo, and again there was great advances in skills in Chinese. For the first time, there has also been a widespread use of printing, which has actually been known to the Japanese since the eighth century. The rapid growth of intellectuals and scholars in the seventeenth century was greatly further promoted by the national intellectual cross-fertilization made possible by the system of substitution of the residence of the lords and their retainers in Ed. Leaders from all over Japan came into constant contact with each other, and a large flow of students and teachers developed between Ed and different domains. Just as Japan became a unified economic unit, it also became a unified intellectual unit in a way that no other Asian nation was. China's confutional philosophy and the historical scholarship that inspired it, however, injected some of the intellectual elements that were subversive to the feudal system. The Chinese ideal was ruled by men of superior education and morality, not men of just superior birth. In the Tokugawa system, the status was fundamentally determined by birth, and individual merits played only a subsidiary role. These two systems were clearly in a fierce conflict with each other, and by the nineteenth century there were growing demands from ambitious but low-40s samurai to give greater responsibility to men with talent. Confuvation philosophy and historical studies also drew attention to the fact that the Chinese were ruled by emperors, not feudal lords, and that Japan once had this system. As a view, greater attention was paid to regarding the shogun's attitude towards him. Even among ordinary people, a movement called national learning began, which began in the eighteenth century with the study of early Japanese poetry, The Narratives of Genji and Kojika, a part of history from the eighth century, and increasingly emphasised the concept that the true glory of Japan is its unbroken imperial line of divine lineage. Such ideas were, of course, potentially non-imic tokugavian rule. Isoolation is usually associated with cultural stagnation, but long peace, s~ability and economic growth of the Tokugawa period led to a real cultural explosion. There was a wide variety of Confutian and other philosophical schools of all kinds, and men in contact with Dutch merchants in Nagasaki in the eighteenth century developed an interest in Western science, especially medicine, metallurgy and shooting. Because this knowledge was laboratory mines from books and encyclopedias in Dutch, it was called Dutch learning. Thus, the isolated Japanese remained intellectually very alive. The early Tokugawa period witnessed an architectural burst of luxuriously landscaped buildings, which is best seen today in the mauzoles of the early Tokugawa shoguns in Nikko. Many painting schools, derived from Chinese styles or indigenous design concepts, flourished in the court of shoguna and daimya, as well as a school of painting, which experimented with the use of Western oil colours and perspective stemmed from Dutch learning in the eighteenth century. Making porcelain has also become the first major art in Japan, and artistic skills have been judged on varnish, tectation and brocades. Perhaps the most interesting cultural development in the Tokugawa period, however, was the rise of urban commercial culture quite separate from the culture of the ruling samurai. The centre was at an amusement: the fourth cities where merchants, who were essentially hardworking, sober moneymen and family men, went to relax in the company of professional entertainers called geisha. They were here without family and business obligations and oppressive regulations of feudal rulers. In this demi-monde mileu, rich art, theatre and literature grew up quite apart from the arches grown by samurai. This new trading culture matured in Osaka and Kyoto in the late seventeenth century and then became the centre mainly in Ed. The art of this commercial culture was known as ukiyo-e, or paintings of the fleeting world. The fleeting world was a Buddhist concept of origin, but it came to mean authenticity. The ukiyo-e style was reminiscent of the emphasis on colour and design in yamato-e painting some seven centuries earlier, but the subject of marter was quite different in a largely stylish way popular actors and famous scenes of urban life. From this he developed multi-coloured woodblock prints, also called ukiyo-e, which met the very increased demand of a successful urban society for works of art. These, too, boasted beautiful polites and actors, but over time they also added familiar nature scenes, such as Mount Fuji, and interesting spots in cities and japanese highways. In a sense, these woodblock prints were the first true mass art in the world and the forerunner of picu postcards. The theatre of this commercial culture was initially largely limited to puppets, but over time kabuki dramas with human actors won in popularity. Kabuki was, though very stylized in its own way, much more vibrant and reahst~c than the medieval No and developed elaborate and extremely realistic stage settings and even a rotating stage for a fast sh~fts scene. The literary work of the samurai was largely scientific and philosophical, but poetry was also popular with them, as well as in other groups, especially the domistic, epigramatomic seventeen-folded haiku. Most of the other new literary trends came entirely from a trading company. The entertainment manuals have evolved into entertaining descriptions of social types and these into spicy or spicy novels. Thus, although isolated from most foreign stimuli, Japan was large enough and d~verse to have a very vibrant society with a rich creative culture. United in large numbers in large cities and crowded countryside and tied to a complex, oppressive feudal system of power, the Japanese have developed great skills in social and political organizing and group cooperation. While the overall political pattern remained rigidly unchanged, there were high dynamic tensions beneath the surface between Confucian and feudal values and between economic growth and the frozen class sociery. Japan, far from becoming stagnant sociery in its loneliness, remained capable of major change, as it was supposed to demonstrate brilliantly in the second half of the nineteenth century. = end of feudalism = Source: Reischauer, E. , & Jansen, M. B. (1995). Japanese today (pp. 52-77). Belknap Harvard. The use of published material and the unatured material is a violation of the California Administrative Code, Title V. Plagiarism is defined as usurped words, ideas, images or diagrams of another person and they offer them as their own. Copying a direct quote without offering quotes or crediting the source is considered plagiarism. The paragraphing of an idea or the use of orignal ideas without properly introducing or documented para-paragraphing of borrowed ideas is also plaging. The offender can plead guilty to a misdemeanor punishable by a fine of no more than $5,000 ($5,000) or a county jail sentence not exceeding one Or with such punishment and imprisonment. Stop.