

San José State University
SYLLABUS – MUSE Fall 2009
SAMURAI, POETS, AND TEA MASTERS:
AN ETHNOHISTORICAL INTRODUCTION TO TRADITIONAL JAPAN
ANTH 96KQ (#48314)

Instructor Information

Instructor: Dr. Jennifer L. Anderson

Meeting Time: TTH 3-4:15

Room: Clark 133

Office: Clark 461

Office hours: MW 8:8:45, 10:30-11:45, TTH 10:00-1:15 and by arrangement

Phone: 924-5561 (office), 924-5348 (FAX)

E-mail: Jennifer.Anderson @sjsu.edu (preferred)

Course URL: <http://www.sjsu.edu/people/jennifer.anderson/courses/c4/>

The on-line library for abstracts and research is located at:

<http://www.sjsu.edu/people/jennifer.anderson/courses/c2/> The password to open documents at both sites is “pandora”.

Course Description

Loyal samurai, wicked warlords, beautiful poets, and saintly tea masters—you’ll meet them all when you immerse yourself in traditional Japanese culture. No best-seller has ever done justice to the cast of characters whose lives intermingled throughout Japanese history. This course will trace the development of Japan’s cultural institutions from the Paleolithic Age to the present. Through the extensive use of visual images, students will visit archaeological sites, ancient tombs, the Kabuki stage, temples, and tea houses. Emphasis will be placed on the integrating function of values which continue to influence Japanese behavior even today. Discussions will center on exploring developing concepts of ethnicity, nationhood, and diversity through “first-person” readings of Japanese literature in translation. There are no prerequisites for this course.

Learning Objectives and Activities for this Course

A. Goals

Social Science courses should increase the student’s understanding of human behavior and social interaction in the context of value systems, economic structures, political institutions, social groups, and natural environments. Students will establish a strong foundation for becoming a university level student and scholar. Students will become acclimated to both the intellectual and social activities of university life.

B. Student Learning

Upon completing this course, students should be able to:

- place contemporary developments in cultural, historical, environmental, and spatial contexts;
- identify the dynamics of ethnic, cultural, gender/sexual, age-based, class, regional, national, transnational, and global identities and the similarities, differences, linkages, and interactions between them; and
- evaluate social science information, draw on different points of view, and formulate applications appropriate to contemporary social issues.
- recognize the interaction of social institutions, culture, and environment with the behavior of individuals.
- understand the learning process and their responsibility and role in it. [MUSE]
- know what it means to be a member of a metropolitan university community. [MUSE]

C. Course content

I. Human Behavior Courses (GE Area D1) focus on the social dimension of society as a context for human life, the processes of social change and social continuity, the role of human agency in those social processes, the forces that engender social cohesion and fragmentation and recognition of the interaction of social institutions, culture, and environment with the behavior of individuals. Briefly describe below the content in the course that addresses these topics:

Introduction to MUSE

University-level study is different from what you experienced in high school. The Metropolitan University Scholars' Experience (MUSE) is designed to help make your transition into college a success by helping you to develop the skills and attitude needed for the intellectual engagement and challenge of in-depth university-level study. Discovery, research, critical thinking, written work, attention to the rich cultural diversity of the campus, and active discussion will be key parts of this MUSE course. Enrollment in MUSE courses is limited to a small number of students because these courses are intended to be highly interactive and allow you to easily interact with your professor and fellow students. MUSE courses explore topics and issues from an interdisciplinary focus to show how interesting and important ideas can be viewed from different perspectives.

MUSE and GE Goals:

- To understand the learning process and their responsibility and role in it.
- To know what it means to be a member of a metropolitan university community.
- Issues of diversity shall be incorporated in an appropriate manner.
- Writing: The minimum writing requirement is 1500 words in a language and style appropriate to the discipline. [GE]
- Social sciences: Content to promote all of the above GE competencies. [GE]
- University scholar: Course activities should be designed to enable students to improve critical thinking skills, information competencies, critical writing and reading skills, and group interactions. [MUSE]
- University life: Students should attend workshops and participate in group activities to help them learn about university resources and activities and to improve in areas they have identified. [MUSE]

Learning Objectives of the Anthropology Department

- Understand culture, and the relationships of human life, biology
- Awareness of past/present cultures
- Knowledge of significant findings: archaeology, cultural anthropology, physical anthropology
- Knowledge of the history of anthropological thought and its place in modern intellectual history
- Comprehension of multiculturalism as central phenomenon in modern society
- Familiarity with forms of data, literature, ability to access
- Awareness of anthropology's importance to issues of contemporary society; ability to apply knowledge to social issues
- Knowledge of qualitative & quantitative research methods in one sub-discipline
- Ability to present & communicate anthropological knowledge, results to different audiences

Samurai, Poets, and Tea Masters Course Goals

In the context of learning about Japanese culture, the student is will be encouraged to:

- Obtain an overview of the processes and events which have shaped Japanese history;
- Learn to identify and analyze key cultural concepts in the context of Japanese life and to recognize the manner in which they impact the processes of change and continuity;
- Learn to analyze specific historical events in the context of universal trends in the development of complex societies and cultural themes particular to Japan;
- Learn how selected cultural concepts have changed throughout history and how they have impacted society and the environment;
- Investigate the manner in which key cultural concepts developed centuries ago have impacted modern Japanese and their neighbors;
- Investigate the manner in which key cultural concepts have contributed to perceptions of Japanese nationality as perceived both locally and globally;

Course Requirements

Required Texts

R.H.P. Mason and J.G. Caiger, *A History of Japan*, Boston, Rutland Vermont, Tokyo: Tuttle Publishing, 1997. ISBN 0-8048-2097-X

Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene, *Sources of Japanese Tradition*, Vol. 1, (2nd Edition) New York: Columbia University Press, 2002. ISBN 0-231-2139-3

Grading: Your final grade will be determined by your grades on weekly in-class quizzes (20 points total), three abstracts (250 words, 25 points total), one writing assignment (2000 words, 30 points total), an open-note final (25 points), and by class participation. Writing will be assessed for correctness, clarity, and conciseness.

Participation: Participation in two Student Success workshops and the library orientation is required. You will be required to participate in two workshops and one library orientation (Tuesday, September 15). Plan your time accordingly. It is advisable to take workshops early in the term so you can apply the skills you have learned to the required work in this class.

Quizzes: There will be a short factual quiz each class period (less than ten minutes) designed to encourage you to do assigned reading on a timely basis.

Writing Assignments: One assignment is designed to encourage the student to research a topic of personal interest in Japanese history in a scholarly manner. The other two will consist of abstracts and analysis of the class readings. Emphasis will be placed on clear and effective communication. We will also focus on the concept of presenting a hypothesis supported by information from academic sources. Students are encouraged to use both library and on-line resources for research; however, plagiarism will not be tolerated.

Final: The final will include both factual material and more analytical essay questions. Participation in the final is required. Class and reading notes may be used.

Grading on Written Material: Quizzes (20%), Abstracts (25%), Research paper (30%), Final (25%) **Participation in class discussion will also be considered in determining your final grade.**

Marking Criteria for Written Work: (Instructor reserves the right to take class participation into consideration in calculating the final grade)

A+ 98-100 A 94-97 A- 90-93

An “A” demonstrates originality, addresses the tasks effectively, shows effective organization and logical argumentation, uses clear, appropriate and accurate examples and a high level of writing competence and knowledge. Completes the task and consistently does extra work.

B+ 88-89 B 84-87 B- 80-83

A “B” may show a good level of competence, but uneven development of tasks. It may be generally well organized, uses appropriate examples, displays facility, with a few gaps, in argumentation, and demonstrates a good level of writing and knowledge. Completes the task and does some extra work.

C+ 78-79 C 74-77 C- 70-73

A “C” may show a fair level of competence, but may be uneven. It will address the task adequately, but only with parts of the task. It is adequately organized and may occasionally use examples. Argumentation may be inconsistent and writing and knowledge competence may be unclear.

D+ 68-69 D 64-67 D- 60-63 F<60

A “D” will demonstrate poor competence with inadequate organization, task and argumentation development and inappropriate examples. It will display difficulty in using adequate academic language and errors in knowledge will be in evidence. A failure will only occur if no effort is made to address the question or topic.

Participation and Miscellaneous Activities: To Be Excused if you cannot make it to class to participate in an exercise, please leave an E-mail message THAT day or earlier, giving your name, class and reason for missing the activity. You will receive full credit as long as the reason is significant and the privilege is not abused. Failure to participate might result in a significant loss of overall points. Participation in class discussions is required.

Other Class Policies

Academic Integrity

Academic integrity statement (from the Office of Student Conduct and Ethical Development):

“Your own commitment to learning, as evidenced by your enrollment at San José State University, and the University’s Academic Integrity Policy requires you to be honest in all your academic course work. Faculty members are required to report all infractions to the Office of Student Conduct and Ethical Development.” The policy on academic integrity including definitions of plagiarism and cheating and sanctions for violations can be found at:

http://www.sa.sjsu.edu/download/judicial_affairs/Academic_Integrity_Policy_S07-2.pdf

Academic dishonesty will be dealt with following San José State University Academic Integrity Policy: “The University emphasizes responsible citizenship and an awareness of ethical choices inherent in human development. Academic honesty and fairness foster ethical standards for all those who depend upon the integrity of the university, its courses, and its degrees. University degrees are compromised and the public is defrauded if faculty members or students knowingly or unwittingly allow dishonest acts to be rewarded academically”. See this website for a complete statement:

http://sa.sjsu.edu/download/judicial_affairs/Academic_Integrity_Policy_S07-2.pdf

“Academic integrity is essential to the mission of San José State University. As such, students are expected to perform their own work (except when collaboration is expressly permitted by the course instructor) without the use of any outside resources. Students are not permitted to use old tests, quizzes when preparing for exams, nor may they consult with students who have already taken the exam. When practiced, academic integrity ensures that all students are fairly graded. Violations to the Academic Integrity Policy undermine the educational process and will not be tolerated. It also demonstrates a lack of respect for oneself, fellow students and the course instructor and can ruin the university’s reputation and the value of the degrees it offers. We all share the obligation to maintain an environment which practices academic integrity. Violators of the Academic Integrity Policy will be subject to failing this course and being reported to the

Office of Student Conduct & Ethical Development for disciplinary action which could result in suspension or expulsion from San José State University.

Cheating:

At SJSU, cheating is the act of obtaining or attempting to obtain credit for academic work through the use of any dishonest, deceptive, or fraudulent means. Cheating at SJSU includes but is not limited to:

Copying in part or in whole, from another's test or other evaluation instrument; Submitting work previously graded in another course unless this has been approved by the course instructor or by departmental policy. Submitting work simultaneously presented in two courses, unless this has been approved by both course instructors or by departmental policy. Altering or interfering with grading or grading instructions; Sitting for an examination by a surrogate, or as a surrogate; any other act committed by a student in the course of his or her academic work which defrauds or misrepresents, including aiding or abetting in any of the actions defined above.

“If you would like to include in your paper any material you have submitted, or plan to submit, for another class, please note that SJSU’s Academic Integrity policy F06-1 requires approval by instructors.”

Plagiarism:

At SJSU plagiarism is the act of representing the work of another as one's own (without giving appropriate credit) regardless of how that work was obtained, and submitting it to fulfill academic requirements. Plagiarism at SJSU includes but is not limited to:

The act of incorporating the ideas, words, sentences, paragraphs, or parts thereof, or the specific substances of another's work, without giving appropriate credit, and representing the product as one's own work; and representing another's artistic/scholarly works such as musical compositions, computer programs, photographs, painting, drawing, sculptures, or similar works as one's own.” (Office of Student Conduct & Ethical Development)

If you would like to include in your paper any material you have submitted, or plan to submit, for another class, please note that SJSU’s Academic Integrity policy S07-2 requires approval by instructors.” See this website for a complete statement:

http://sa.sjsu.edu/download/judicial_affairs/Academic_Integrity_Policy_S07-2.pdf

Late Papers:

No late papers will be accepted unless a genuine emergency arrives and the student notifies the professor in advance.

Adds/Drops/Incompletes, etc.:

You are responsible for understanding the policies and procedures about add/drops, academic renewal, withdrawal, etc. The SJSU procedure for adding classes can be found at: <http://info.sjsu.edu/web-dbggen/narr/soc-fall/rec-311.html>

The procedure for dropping a class can be found at::

<http://info.sjsu.edu/web-dbgen/narr/soc-fall/rec-323.html>

The policy regarding incompletes can be found at:

<http://info.sjsu.edu/web-dbgen/narr/soc-fall/rec-30.html>

Disabilities:

If you require accommodation, please advise me. I will be happy to help. “Campus policy in compliance with the Americans with Disabilities Act:

“If you need course adaptations or accommodations because of a disability, or if you need special arrangements in case the building must be evacuated, please make an appointment with me as soon as possible, or see me during office hours. Presidential Directive 97-03 requires that students with disabilities register with DRC to establish a record of their disability.” For more information on accommodations contact the Disability Resource Center at <http://www.drc.sjsu.edu/>.

Cell phones:

Please turn off all cell phones at the beginning of the class and keep them off. If you have a family emergency that may require you to keep the cell phone on, inform me at the beginning of class. Text messaging in class will not be tolerated.

Laptops:

Students are permitted to use laptops in class for note-taking **only**. Students who abuse this policy by surfing the web or playing games during class will be asked not to use laptops in class. If you want to use a laptop, you must sit in the front row of class and sign a contract saying that you will not abuse the privilege of using a laptop.

Class Website:

“Samurai, Poets, and Tea Master” readings and assignments may be found on the “Samurai, Poets, and Tea Master” class website:

<http://www.sjsu.edu/people/jennifer.anderson/courses/c4/>

Any changes to the schedule will be printed to the “Samurai, Poets, and Tea Masters” website syllabus. Please check it regularly.

Schedule

(The schedule may be changed with fair notice. Furlough days for this class are Tuesday, September 22 and Tuesday, October 27.)

Tuesday, August 25

Introduction, Cultural Themes and Historical Depth, Geography

- *Key Cultural Point: mono aware* (the sorrow of existence)

Paleolithic Japan

- *Text:* Mason and Caiger, pp. 19–24.
- *On-line Library:* “Japanese Paleolithic Period” by Charles T. Keally
“Dirty Digger Unearthed” *Mainichi Shinbun*, November 6, 2000
“Japanese Creation Myth” from Genji Shibukawa, *Tales from the Kojiki*
- *Key Cultural Point: wa* (harmony, unity)
- *Discussion:* How does the environment shape culture?
- *Learning Focus:* What does it mean to be a MUSE scholar? Your role and responsibility. (MUSE 1) Time Management (MUSE 2)

Thursday, August 27

- *Quiz clues: (Quiz 1)* Be able to discuss features of Japanese geology that influence culture.
Know what resources were exploited during the Paleolithic.

Jōmon Japan, The Ainu

- *On-line Library:* “Jōmon Culture” by Charles T. Keally
“Japanese Roots Surprising Shallow” by Martin Fackler
“Jōmon Genes” by John Travis
“Ainu” by Akihito Nemoto
- *Key Cultural Points: ki* (spirit): *uchi* and *soto* (in and out)
- *Discussion:* Does recent scientific information on the genetic make-up of Japan’s population support the idea of a cultural homogeneous model for the origin of Japanese culture? Do you think the Ainu will be able to rediscover their traditional culture? How does this compare to other instances of attempted “ethnogenesis” worldwide?
- *Learning focus:* Teachers and Professors (MUSE 3)

Tuesday, September 1

- *Quiz Clues: (Quiz 2)* Be familiar with current theories on the origin of the Ainu and be able to cite two examples of how they were marginalized in Japanese

history. Know what cultural developments marked the beginning and end of the *Jōmon*.

Yayoi Japan

- *Text*: Mason and Caiger, pp. 25–27.
 - “History of the Kingdom of Wei” from Tsunoda, et al., Vol. 1, pp 6–8.
 - “The Sun Goddess and Susa-no-o” from Tsunoda, et al., Vol. 1, pp. 24–25.
- *On-line Library*: “Yayoi Japan” by Charles T. Keally
- *Key Cultural Point*: **harae** and **kegare** (purification and pollution),
- *Discussion*: How do ritual concepts of purity and pollution affect social relations? Are they applicable in modern Japanese society? Do other societies have similar cultural concepts?
- *Learning focus*: How to Read Scholarly Articles (MUSE 4)

Thursday, September 3

- *Quiz clues*: (**Quiz 3**) Know what major agricultural development changed Japanese life during the Yayoi and how it changed Japanese social structure. Be able to tell me about pollution in the context of early Japanese religion.

The Early Kofun Period (266 A.D. to about 470 A.D.)

- *Text*: Mason and Caiger, pp. 27-34.
 - “History of the Latter Han Dynasty from Tsunoda, et al., Vol. 1, pp. 8-9.
- *On-line Library*: “Kofun Culture” by Charles T. Keally
 - “Weapons of Wonder” by Masaro Fujimoto
 - “*Norito*, The Performed Texts of Ancient Japanese Ritual Prayers” and “The Kasuga Festival” adapted from Joseph M. Kitagawa and Donald Philippi in *Norito: A Translation of the Ancient Japanese Ritual Prayers*, Princeton, New Jersey: Princeton University Press: 1990, pp. xxiv – xxvii, 5, 23–24.
- *Key Cultural Point*: **uji** (clan)
- *Discussion*: Is environmental pollution a modern problem? Compare and contrast the manner in which traditional and modern societies relate to the environment. Also, discuss the basic units of Japanese social organization. Are they similar to other such institutions worldwide? How were they different? Are they still important? How are they manifest in modern Japanese culture?
- *Learning focus*: How to Write an Abstract (MUSE 5)

Tuesday, September 8

- *Quiz clue*: (**Quiz 4**) Know what an *uji* is and how it is related to religion and government.

The Late Kofun Period (540-563 A.D.), Asuka Period (563-710 A.D.)

- *Text*: Mason and Caiger: 37–51.
 - “Nintoku: Rule of Benevolence” from Tsunoda, et al., Vol. 1, pp. 74–75.
 - “The Seventeen Article Constitution of Prince Shōtoku” from Tsunoda, et al., Vol. 1, pp. 50–55.

“Fujiwara Kamatari and the Future Emperor Tenji” from Tsunoda, et al., Vol. 1, pp. 76.

“Reform Edicts” [excerpts from the Taika Reforms] from Tsunoda, et al., Vol. 1, pp. 77-83.

- *Key Cultural Point: rei* (decorum, ceremony)
- *Discussion:* What were considered the attributes of a good ruler by Kofun era Japanese? How did ideas of good leadership develop? Is the Japanese concept of a good leader different from that of other cultures? From modern concepts of leadership? What role does tax legislation play in government? Do you think Kofun era tax legislation was more or less fair than ours?
- *Learning focus:* Getting the Most Out of Lectures (MUSE 7)

Thursday, September 10

- *Quiz clues: (Quiz 5)* Be able to tell me what measures were taken to centralize government in the late Kofun. Be able to discuss changes in Japanese culture related to contact with China. Know how rice land was taxed and owned, and be able to discuss reasons for increasing social differentiation in Japan.

The Nara Period (710-794 A.D.)

- *Text:* Mason and Caiger: 51-63.
“Nara Buddhism,” “The Sutra of the Golden Light,” and “The Protection of the Country by the Four Deva Kings” from Tsunoda, et al., Vol. 1, pp. 100-108.
- *On-line Library:* Excerpt from *The Manyōshū*: “On Parting from His Wife as He Set out from Iwai for the Capital” by Kakinomoto no Hitomaru, translated by Earl Miner from Earl Miner, *An Introduction to Japanese Court Poetry*, Stanford California: Stanford University Press, 1968, pp. 51-52.
- *Key Cultural Point: ommyōdō* (Way of Yin and Yang)
- *Discussion:* Why did the Japanese adopt Buddhism as their official religion? What is the role of religion in government?
- *Learning focus:* Grades in High School and College (MUSE 8)

Tuesday, September 15

- **Library research orientation with Toby Matoush. We will meet in the library classroom, Room 217.** Start work on thesis and preliminary bibliography. See “[Student Skills Library](#)” for Chicago-Scientific System Information Sheet and “Developing a Good Thesis” Thesis and Preliminary Bibliography due Thursday, September 24.

Thursday, September 17 and Thursday, September 24

No Class on Tuesday September 22. University Furlough Day!

- *Quiz clues:* (Thursday, September 17) **(Quiz 6)** Know the name of the search engines recommended by the librarian. (Thursday, September 24)

(Quiz 7) Know how men's and women's literature differed during Heian period. Be able to explain the difference between the Chinese and Japanese writing systems

The Heian Period (794-1185 A.D., Parts 1 and 2)

- *Text*: Mason and Caiger, 64–128.
“One Page Testament” by Hōnen, in Tsunoda, et al., Vol. 1, pp. 225–226.
- *On-line Library*: Excerpts from *The Tale of Genji*, Translated and with an Introduction by Edward G. Seidensticker. Rutland, Vermont/Tokyo: Charles E. Tuttle, 1976, pp. vii-ix, 21-22, 151-153.
Excerpts from *The Pillow Book of Sei Shōnagon* translated and edited by Ivan Morris. New York: Penguin Books, 1967, pp. 9-11, 69, 71-72, 154, 252.
Poems by Ono no Komachi from *Traditional Japanese Poetry: An Anthology*, translated and with an introduction, by Steven D. Carter. Stanford, California: Stanford University Press, pp. 83-87.
“The Death of Atsumori,” in *The Tale of the Heike*, translated by Helen Craig McCullough, Stanford, California: Stanford University Press, 1988, Chapter Nine, Part 16, pg. 315–317.
“The Drowning of the Former Emperor,” in *The Tale of the Heike*, translated by Helen Craig McCullough, Stanford, California: Stanford University Press, 1988, Chapter 11, Part 9, pg. 376–378.
- *Key Cultural Points*: *Ninjō* (one's true feelings), *hon bun* (one's true place)
- *Discussion*: (Tuesday) How do you think the position of elite women in Japan differed from that of women in other social classes? Do you think the status of modern Japanese women is better or worse than that of Heian era women? How do you think the status of women in Japan during the Heian era compared to that of women in other parts of the world during this era? (Thursday) How did the provincial *samurai* acquire power? Why do you think the central government lost control? What is the role of historical perspective in aesthetic evaluation?
- *Learning focus*: Tests in High School and College (MUSE 10) Writing a Research Paper (MUSE 11) Research Paper Notes (MUSE 12)
- **Submit your research thesis and preliminary bibliography. Outlines Due Thursday, October 15**

Tuesday, September 29 and Thursday, October 1

The Kamakura Period (1185-1333 A.D.)

- *Quiz clues*: (Tuesday) . (Quiz 8) Be able to discuss the position of elite women in Heian Japan. Be able to discuss the role of the *uji* in warfare and politics. Know what the “Regalia” are and why they are important. (Quiz 9 to be discussed) . (Thursday) (Quiz 10) Be able to discuss developments in Buddhism during the Kamakura period and their relationship to social change.
- *Text*: Mason and Caiger, 128–138.
“Introduction to the Guide to the Composition of Poetry” by Fujiwara no Teika in Tsunoda, et al., Vol. 1, pp. 203-204.

- “Selections from One Hundred Sayings” by Ippen in Tsunoda, et al., Vol. 1, pp. 229-230.
- “Drink Tea and Prolong Life” by Eisai in Tsunoda, et al., Vol. 1, pp. 393–395.
- “Rectification for the Peace of the Nation” by Nichiren in Tsunoda, et al., Vol. 1, pp. 295-299.
- *On-line Library*: Poems by Fujiwara Teika, selected from *Traditional Japanese Poetry: An Anthology*, translated and with an introduction, by Steven D. Carter. Stanford, California: Stanford University Press, pp. 194-203.)
 “A Universal Recommendation for Zazen” by Dōgen in Yūhō Yokoi, *Zen Master Dōgen: An Introduction with Selected Writings*, New York: Weatherhill, 1976, pp. 45–47.
 - *Key Cultural Points: ichizoku rōtō* (one family and its retainers)
 - *Discussion*: Was using the clan as a power base a good idea? What were the strengths of relying on this kind of social structure? What were its’ weaknesses? Do similar structures exist today? Do they have the same strengths and weaknesses?
 - *Learning focus*: Using Primary Sources (MUSE 13)

Tuesday, October 6 and Thursday, October 8

- *Quiz clue*: (Tuesday) (**Quiz 11**) Tell me how the relationship between the military and the imperial family changed during the Kamakura period. (Thursday) (**Quiz 12**) Know how the Ashikaga attained power.

The Muromachi Period (1333-1568 A.D.)

- *Text*: Mason and Caiger, 139–170.
 “Reflections on the Enmity between Emperor Go–Daigo and the Shogun, Ashikaga Takauji” by Musō Kokushi in Tsunoda, et al., Vol. 1, pp. 330–332.
- *On-line Library*: “The Kemmu Shimoku” in George Sansom, *A History of Japan, 1334–1615*, New York: Columbia University Press, 1958, p. 57.
 “The House Laws of the Asakura Family” in George Sansom, *A History of Japan, 1334–1615*, New York: Columbia University Press, 1958, pp. 251–253.
 Selected poems by Musō Soseki, selected from *Traditional Japanese Poetry: An Anthology*, translated and with an introduction, by Steven D. Carter. Stanford, California: Stanford University Press, pp. 269-270.
 Selected Poems by Ikkyū Sōjun, selected from *Traditional Japanese Poetry: An Anthology*, translated and with an introduction, by Steven D. Carter. Stanford, California: Stanford University Press, pp. 328-329 and from *Crow with No Mouth, Ikkyū, Fifteenth Century Zen Master*, versions by Stephen Berg. Port Townsend, Washington: Copper Canyon Press, 1989. pp. 61, 64, and p. 67.

“Audience with the Shōgun Yoshiteru, 1565” by Luis Frois in *They Came to Japan*, compiled and annotated by; Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 109–110.

Act II of “Atsumori” by Seami in Arthur Waley, *The Nō Plays of Japan: An Anthology*, New York: Dover Press, 1998, pp. 40–44.

“The Myth of the Samurai,” by Harold Bolitho in *Japan’s Impact on the World*, edited by Alan Rix and Ross Mouer (Japan Studies Association of Australia, 1984).

- *Key Cultural Points*: **denka** (family tradition), **mu** (nothingness), **gaman** (patience, endurance)
- *Discussion*: (Thursday) What is the relationship between religious philosophy and militarism? Why did the *samurai* identify with the Zen sect? (Tuesday) How has the image of the *samurai* changed throughout history? Who has benefited from manipulating the image of the Japanese warrior? How does the image of the Japanese warrior relate to the military imagery of other cultures? Do you think *bushidō* is an important factor in modern Japanese culture?
- *Learning focus*: Identifying a Scholarly Source (MUSE 14)

Tuesday, October 13

- **Special class- Tea Ceremony Lecture – Required**
- *Quiz Clue*: (**Quiz 13**) Know why the samurai studied tea.

Thursday, October 15

- **Outlines Due**
- **Special Session with Peer Mentors on outline development**
- **Revised Outlines Due Tuesday, October 20.**

Tuesday, October 20 and Thursday, October 22

- **Revised Outlines Due**
- **First draft of paper due Tuesday, November 10.** Must be submitted first to Turnitin.com! Hard copy due in class.
- *Quiz clue*: (Tuesday) (**Quiz 14**) Know why the samurai were attracted to Zen. (Thursday) (**Quiz 15**) Know which western country established relations with Japan during the Azuchi-Momoyama and what technological innovation inspired the samurai to cultivate the relationship.

The Azuchi–Momoyama Period (1568-1600)

- *Text*: Mason and Caiger, 173–189.
- *On-line Library*: “On the Government” from João Rodriques, *This Isle of Japon* translated by Michael Cooper, pp. 72–81. Tokyo: Kodansha, 1973. “How Guests are Especially Entertained with *Cha* in the *Suki* House” João Rodriques, *This Isle of Japon*, translated by Michael Cooper, pp. 287–291. Tokyo: Kodansha, 1973.

“The Noble and Populous City of Miyako” by João Rodrigues in *They Came to Japan*, compiled and annotated by Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 276-279.

“Patient and Resigned” by Alessandro Valignano in *They Came to Japan* compiled and annotated by Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 43–45.

“Portrait of Nobunaga” and “The Death of Nobunaga” by Luis Frois in *They Came to Japan*, compiled and annotated by Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 93,103.

“Audience with Hideyoshi at Nagoya 1593” by St. Pedro Bautista Blaquez, O.F.M in *They Came to Japan*, compiled and annotated by Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 111–113.

“Audience with Hideyoshi at Ōsaka” by Bernardino de Avila Girôn in *They Came to Japan* compiled and annotated by Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 113–114.

- *Key Cultural Points: chū* (faithfulness, loyalty), *heino bunri* (separation of military and agricultural classes), *rentai sekinin* (joint responsibility)
- *Discussion:* (Tuesday) Why did the feudal warlords permit the Jesuits to stay in Japan? (Thursday) Why did the warlords practice tea ritual? How did this relate to the changing relationship between social classes in the Momoyama period?
- *Learning focus:* Punctuation (MUSE 16)

Tuesday, October 27 – No Class, Class Furlough Day!

Thursday, October 29 and Tuesday, November 3

- *Quiz clues:* (Thursday) (**Quiz 16**) Discuss changes in class structure in the Momoyama and their economic roots. Know why the feudal lords cultivated relationships with the merchant class. (Tuesday) (**Quiz 17**) Be able to give me some examples of the contrasts the Jesuits saw between European and Japanese culture. (Answer in on-line reading.)

The Early Edo Period (1600-1854 A.D.)

- *Text:* Mason and Caiger, 191–219.
- *On-line Library:* “Audience with Ieyasu” by Will Adams in *They Came to Japan*, compiled and annotated by Michael Cooper, Berkeley, California: University of California Press, 1965, pp. 115.
Selected poems by Matsuo Bashō, selected from *Traditional Japanese Poetry: An Anthology*, translated and with an introduction, by Steven D. Carter. Stanford, California: Stanford University Press, p 358.
Selected sections from Yamamoto Tsunetomo, *Hagakure, The Book of the Samurai*, Translated by William Scott Wilson. Tokyo: Kodansha, 1979.
- *Key Cultural Points: ie* and *iemoto* (house and school of the arts), *on* and *giri* (benevolence and obligation), and *iki* (style, elegance).
- *Discussion:* Why did Tokugawa Ieyasu succeed in establishing long-term control of Japan when Oda Nobunaga and Toyotomi Hideyoshi failed? What does this say about systems of government? Do we have systems of *on* and *giri* in our

culture? How does this differ from the way social obligation is perceived in Japanese culture?

- *Learning focus*: Bibliographic Form (MUSE 17).

Thursday, November 5

- *Quiz clues*: (**Quiz 18**) Know who has the responsibility for making offering to a family's ancestors and why it is important. Be able to tell me how the condition of the *samurai* changed in the Edo period.

The Late Edo Period (1600-1868 A.D.)

- *Text*: Mason and Caiger, 220-253.
- *On-line Library*: Excerpts from "A Secret Plan of Government" by Honda Toshiaki in Donald Keene, *The Japanese Discovery of Europe, 1720-1830*, Stanford, California: Stanford University Press, 1969, pp. 175-204.
"The True Tradition of the Sun Goddess" by Motoori Norinaga in Tsunoda, et al., Vol. 2, New York: Columbia University Press, 1958. pp. 15-18.
- *Key Cultural Point*: *Sonnō Jōi* ("Revere the Emperor, Expel the Barbarians")
- *Discussion*: What were the consequences of "National Seclusion" for Japan? What are the strengths and weaknesses of isolationist policy? How did the political elite manipulate Japanese myth to foster their policies?

Tuesday, November 10

- **First Draft Paper Due (No late submissions accepted)**
- **Final Paper due Tuesday, November 24**
- *Film*: *Twilight Samurai*

Thursday, November 12

- *Quiz clue*: (**Quiz 19**) Be able to tell me how the condition of the *samurai* changed in the Edo period.

The Meiji Period

- *Text*: Mason and Caiger, pp. 257-304.
- *On-line Library*: "The Charter Oath by the Emperor Meiji" in Tsunoda, et al., Vol. 2, pp. 136-137.
"Observations on Returning from the West (1873)" by Kido Kōin in Tsunoda, et al., Vol. 2, pp. 142-145.
"The Imperial Rescript on Education" in Tsunoda, et al., Vol. 2, pp. 139-140.
"Imperial Precepts to Soldiers and Sailors, 1882" in Tsunoda, et al., Vol. 2, pp. 198-200.
Selection from *Ukigumo* (Drifting Clouds) by Futabatai Shimai (Japan's first modern novel, 1887-1889)
Excerpt from "The Sound of the Koto (1893)" by Higuchi Ichiyō
- *Key Cultural Points*: **chūsetsu** (absolute loyalty to the Emperor) and **kō** (filial piety)
- *Discussion*: Why did the Tokugawa shogunate fall? What global events affected the decision making processes of the Meiji government? How did the Japan's

response to contact with the west differ from China's? What were the underlying causes for their differing responses?

- *Learning focus*: Discussion of paper drafts. Return of corrected drafts.

Tuesday, November 17

- *Quiz Clue: (Quiz 20)* Know why the samurai wanted to overthrow the shogun and give power to the emperor.

Taishō Era

- *Text*: Mason and Caiger, 304–341.
- *On-line Library*: Excerpt from “On the Meaning of Constitutional Government and the Methods by Which it Can be Perfected” by Yoshino Sakuzō in Tsunoda, et al., Vol.2, pp. 224-227.
“The Anniversary Statement of the Amur Society” in Tsunoda, et al., Vol. 2, pp. 255–259.
“The Way of Japan and the Japanese” by Ōkawa Shūmei in Tsunoda, et al., Vol. 2, pp. 288–289.
“The Need for Emigration and Expansion” by Hashimoto Kingorō in Tsunoda, et al., Vol. 2, pp. 289–291.
“Draft of Basic Plan for Establishment of Greater East Asia Co–Prosperity Sphere” in Tsunoda, et al., Vol. 2, pp. 294–298
“Japan’s Future Course” by Ōyama Ikuo in Tsunoda, et al., Vol. 2, pp. 332–337.
“The Father” by Akutagawa Ryunosuke (1916)
Selected Poems by Hagiwara Sakutarō (c.1917)
- *Key Cultural Points*: **hakkō ichiu** (eight views, one roof), **kokutai** (national essence or polity)
- *Discussion*: How did the Japanese elite’s concept of democratic government differ from ours? What aspects of Japanese culture led the Japanese to behave aggressively toward her neighbors? Can you think of examples of similar precedents and consequences in other cultures?
- *Learning focus*: Review of elements of paper

Thursday, November 19 and Tuesday, November 24

- **Final Paper Due Tuesday November 24 (No late submissions accepted)**

Shōwa Era (Part 2)

- *Text*: Mason and Caiger, 342-354
- *Online Library* : Excerpt from *Soldiers Alive* by Ishikawa Tatsuzō (1938) in Ishikawa Tatsuzo. *Soldiers Alive*. Translated by Zeljko Cipris. 2003. Honolulu: University of Hawaii Press.
John Dower. “The Pure Self” by in *War Without Mercy: Race and Power in the Pacific*. New York: Pantheon Books, 1986, pp. 203-233.
Elizabeth Bumiller, “Memories of War” in *The Secrets of Mariko, A Year in the Life of a Japanese Woman and Her Family*. 1995. New York, New York: Random House, pp. 39-51.

Excerpt from *The Setting Sun* by Osamu Dazai (1947) Translated by Donald Keene. Norfolk, Connecticut: New Directions Books. 1956, pp. 3-7.
University Press, pp. 44-82.

Jiro Inuma, "Korean Residents at Inoshino" in *As the Japanese See It: Past and Present*, compiled and edited by Michiko Y. Aoki and Margaret B. Dardess. Honolulu, Hawaii: The University of Hawaii Press, 1981, pp. 240-249.

Thursday, November 26– No Class Thanksgiving

Tuesday, December 1

- *Film: Roots of Japanese Anime!*

Thursday, December 3

Shōwa Era (Part 2)

- *Text*: Mason and Caiger, 354-360,
- *Online Library* : Excerpt from *Thousand Cranes* by Yasunari Kawabata (1949) Translated by Edward G. Seidensticker. Middlesex, England: Penguin Books, 1958, pp. 124-133.
Excerpt from *After the Banquet* (1960) by Mishima Yukio. Translated by Donald Keene. New York: G.P. Putnam's Sons, 1963, pp. 77-85
Yukio Mishima, "Manifesto: Leader of the Shield Society," in *Six Lives, Six Deaths: Portraits from Modern Japan* by Robert J. Lifton, Shūichi Katō and Michael R. Reich. New Haven and London: Yale University Press, 1979, pp. 233-235.

Tuesday, December 8

- *Review*: Key Cultural Concepts
- *Discussion*: Key Cultural Concepts
- *Learning focus*: Preparing for the Final Exam
- **Final to be Given Out**

Final – 2:45-5:00 PM December 10

OPEN BOOK, OPEN NOTE FINAL DUE IN CLASSROOM
NO EMAIL SUBMISSIONS, NO LATE SUBMISSIONS!