

MEDIEVAL JAPAN

WORLD HISTORY

APPLYING COMMON CORE

ACTIVITIES TO MEET ANCHOR STANDARDS



CHARLIE BOONE



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Introduction

Goals

The main goal of this book is to help students develop skills outlined in the Common Core Standards by clarifying what the standards are asking for and by giving teachers specific activities they can use to address the standards.

Organization

The book is mostly organized by the categories into which Common Core places its standards. The first three chapters are “Key Ideas and Details,” “Craft and Structure,” and “Integration of Knowledge and Ideas.” Because “Range of Reading and Level of Text Complexity” is addressed every time students read, it does not have its own chapter. Also, because it is common for many writing categories to overlap on a paper, the fourth chapter covers all the writing standards and is divided into the three main paper types: argumentative, informative, and narrative.

Activities open with an introductory page that includes every standard covered by the activities, directions, estimated lesson length, and additional teaching ideas. At the back of the book are selected answers for the reading activities.

Tracking Common Core Standards

On page 3, there is a chart that can help you track which Common Core Standards you have addressed and with which activities.

Narrative Writing

Narrative writing is not required for social studies teachers, which is why there is no WHST.6-8.3. However, this form of writing was included in this book because numerous social studies teachers also teach language arts, for the many educators who find creative writing a valuable way to explore history, and because other required writing standards can be covered with narrative writing.

Common Core Standards

If a teacher covers the six reading activities and three papers outlined in this book, he or she will have addressed every 6–8 History/Social Studies Common Core Standard at least once. Although it is not expected that teachers cover every standard in each unit of study, this gives teachers a great way to see examples of every standard and have numerous assignments to choose from.

Common Core Standards

READING

Key Ideas and Details

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

» *Summarize primary or secondary sources.*

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

» *Summarize the steps of a process or historical event.*

Craft and Structure

RH.6-8.4

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

» *Use context to decipher the meanings of difficult words.*

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

» *Determine how the author has ordered the information.*

RH.6-8.6

Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

Integration of Knowledge and Ideas

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

» *Interpret a reading with a visual.*

RH.6-8.8

Distinguish among fact, opinion, and reasoned judgment in a text.

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

Range of Reading and Level of Text Complexity

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

SPEAKING AND LISTENING

Comprehension and Collaboration

SL.6.1–SL.8.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 6–8 topics, texts, and issues, building on others' ideas and expressing their own clearly.

WRITING

Text Types and Purposes

WHST.6-8.1

Write arguments focused on discipline-specific content.

» *Argumentative writing.*

WHST.6-8.2

Write informative/explanatory texts, including the narration of historical events, scientific procedures/experiments, or technical processes.

» *Informative writing.*

W.6.3–W.8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

» *Creative writing. (This is not required for social studies teachers.)*

Production and Distribution of Writing

WHST.6-8.4

Produce clear and coherent writing in which the development, organization,

and style are appropriate to task, purpose, and audience.

» *Write for a specific audience.*

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

» *Use writing process.*

WHST.6-8.6

Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.

» *Publish writing for an audience.*

Research to Build and Present Knowledge

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

» *Research to answer a question.*

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

» *Use multiple credible sources when researching and summarize findings in own words.*

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

» *Support essays with information or quotes from texts.*

Range of Writing

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

Tracking Common Core Standards

CCSS.ELA-LITERACY	Assignment	Assignment	Assignment	Assignment
<u>RH.6-8.1</u>				
<u>RH.6-8.2</u>				
<u>RH.6-8.3</u>				
<u>RH.6-8.4</u>				
<u>RH.6-8.5</u>				
<u>RH.6-8.6</u>				
<u>RH.6-8.7</u>				
<u>RH.6-8.8</u>				
<u>RH.6-8.9</u>				
<u>RH.6-8.10</u>				
<u>SL.6.1–SL.8.1*</u>				
<u>WHST.6-8.1</u>				
<u>WHST.6-8.2</u>				
<u>W.6.3–W.8.3*</u>				
<u>WHST.6-8.4</u>				
<u>WHST.6-8.5</u>				
<u>WHST.6-8.6</u>				
<u>WHST.6-8.7</u>				
<u>WHST.6-8.8</u>				
<u>WHST.6-8.9</u>				
<u>WHST.6-8.10</u>				

*Not required for social studies teachers.

Key Ideas and Details

ACTIVITY 1

Essays in Idleness

RH.6-8.1

RH.6-8.2

ACTIVITY 2

Martial Arts

RH.6-8.2

RH.6-8.3

ACTIVITY 1

CHAPTER
Key Ideas and Details

DURATION
1 class period

Essays in Idleness

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

SL.7.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 7 topics, texts, and issues, building on others' ideas and expressing their own clearly.

DIRECTIONS

- The class reads the first two sections of *Essays in Idleness* together, completing the applicable rows in the *Essays in Idleness* Inference Chart.
- Students read the next four sections of *Essays in Idleness* independently, underlining lines or phrases they may want to write about. With a partner, they decide which line they will write about, and then complete the applicable rows together.
- Students read the rest of *Essays in Idleness* independently, underlining lines or phrases they may want to write about. On their own they decide which line they will write about, and then complete the applicable rows independently. In groups of three or four, students discuss what each section was about and share their inferences.
- The class discusses common characteristics between all of the sections.
- Students use the characteristics they discussed as a class to complete "Ruminations." Students share their favorite rumination with a neighbor, then the class.

EXTENSIONS

- Another noteworthy Medieval Japanese book is *An Account of My Hut (Hōjōki)*, written by Kamo no Chōmei in 1212. Students could be given excerpts from this book to read and from which to make inferences.
- In the 1990s, *Saturday Night Live* began a segment titled "Deep Thoughts by Jack Handey." These are reminiscent of Kenko's writing, but in a humorous way. After students have finished writing their own ruminations, appropriate "Deep Thoughts" could be read to the class.

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|-------------|-------------------|-----------------|
| ▪ Avail | ▪ Diffuse | ▪ Frank (open) |
| ▪ Buddhist | ▪ Earnestly | ▪ Inkstone |
| ▪ Confucian | ▪ Estranged | ▪ Merit (value) |
| ▪ Delirium | ▪ Fancy (believe) | ▪ Pagoda |

ESSAYS IN IDLENESS ^{1/3}

Yoshida Kenko (circa 1283–1350) is credited as the author of *Tsurezuregusa*, whose title is most commonly translated into English as *Essays in Idleness*. (An alternate translation that may be closer to the Japanese meaning is *Notes from Leisure Hours*.) After spending time working as an official for the imperial court, Kenko became a Zen Buddhist monk. He applied Zen philosophy to the 243 brief essays he wrote for *Tsurezuregusa*. These essays share his thoughts on a wide range of subjects, such as life, death, etiquette, and beauty. He wrote the book in the fourteenth century. By the fifteenth century it was already quite popular. Today in Japan it is considered a classic and is required reading for most Japanese high school students.

Section 11: A Charming Dwelling with One Defect

I was crossing Kurusu Moor to pay a visit in a mountain village, and while treading a narrow mossy path far away I came across the hut of one who was dwelling in solitude. There was nothing to break the stillness except the water dripping from a pipe buried in the fallen leaves. But on the Buddhist shrine were chrysanthemums and scattered autumn leaves, a sign that somebody must indeed be living there.

I sympathized with such a simple life as this; but, as I looked round, I rather regretted an overgrown orange tree I saw in the garden there with branches bending down, rigorously surrounded and fenced in; and I wished there had been no tree there at all

Section 12: On Three Kinds of Acquaintances

How pleasant it would be, if I could amuse myself by a quiet chat and a frank discussion, either on cheerful matters or on the uncertainty of life, with a friend whose heart was in complete accord with my own. But such a man there cannot be; and if I found myself seated opposite to one, whom (I did not know well enough) to offer the slightest contradiction to, should I not feel as if I were alone?

If I might converse with one who, though each would be willing to hear what the other had to say with due respect and appreciation, was a man with whom I might have some little difference of opinion, such as, “Indeed I do not think so,” or a warm altercation, such as, “It certainly is as I say,” then I fancy my leisure time might be somewhat enlivened. But the truth is such a man, who would be perhaps inclined to wrangle when he did not exactly agree with me, would avail me only for a discussion on trivial matters; for sad indeed is it when true-hearted friends are by any difference estranged.

Section 22: The Old Is Better Than the New

Whatever we have of the life of old is worthy of admiration; for there is nothing more vulgar than modern conceptions. The artist in woodwork nowadays truly fashions a beautiful object, but the workmanship of the past generations is far more perfect.

Even the discarded written words and expressions of the olden times were better, and the everyday words of the present are becoming very poor. Of old they say said, “[Take up the carriage],” and “[Raise the lamp wick]”; but now men say, “[Pick it up],” and “[Poke it up].” . . . Somebody, rather old-fashioned perhaps, says that all this is much to be regretted.

Section 69: Boiled Beans

The priest of Shosha, having acquired merit by deep study of the *Hokke* scriptures, was admittedly a man undefiled in all the six senses.

Once having entered an inn while on a journey, he heard the bubbling sound of some beans being boiled over a fire made of the burning bean-pods. The beans seemed to be saying, “As you are so closely related to us, do you not think it cruel to boil us in this horrible fashion?” And the crackling of the bean-pods was heard in reply, “Do you imagine we are doing it of our own free will? To be burned is extremely painful for us also; but we are quite powerless in the matter; please, therefore, do not blame us.”

Section 72: On Superabundance

It is in bad taste to have too much furniture in your home, too many pens at your inkstone, too many Buddhas in the holy chamber, too many rocks, plants, and trees in your garden, too many sons and grandsons in your house, to be too diffuse when you meet any one, or to use too many words in your written prayers. But there is nothing unseemly in putting many books on your wheeling bookstand, or much dust upon the dustheap.

Section 82: Against Perfection and Uniformity

Generally speaking, uniformity in anything at all is bad; it is better to leave a little imperfection, and thereby your life (being more natural) will be prolonged. There are some who say that when a palace is being built, you should never fail to leave one little piece of it uncompleted. There are some chapters wanting also in both the Buddhist and Confucian books written by the wise men of old.

Section 92: On the Waste of Time

A certain man who was learning archery faced the target with two arrows in his hand. But his instructor said, “A beginner ought never to have a second arrow; for as long as he relies upon the other, he will be careless with his first one. At each shot he ought to think that he is bound to settle it with his particular shaft at any cost.” Doubtless he would not intentionally act foolishly before his instructor with one arrow, when he has but a couple. But, though he may not himself realize that he is being careless, his teacher knows it. You should bear this advice in mind on every occasion.

Section 109: On the Difficulty of an Easy Task

A man, who had a great reputation as a tree-climber, made it a rule, whenever he sent anybody up a tall tree to cut twigs, to keep silence as long as the latter appeared to be in danger; but

when he was coming down and had got about to the level of the eaves of a house, he would call out, "Do not slip! Be careful how you come down!" Somebody asked, "Why do you say that? for he has now descended so far that he can jump." And he made answer, "It is for this reason. When he was giddy with being on a dangerous branch, I did not speak, for he was sufficiently frightened himself. But when he had reached a safer position, he was far more likely to slip."

Though this was a common low-class man, his teaching was in accordance with that of the sages. You can kick the football when it is difficult to do; but when it seems easy are you not sure to miss it?

Section 166: An Image of Snow

When we consider the tasks that men toil and labor at, it is as if, an image of snow having been made in the warm spring sunshine, one were to work hard to decorate it with gold and silver pearls and jewels, and then to build a temple with a pagoda for it to live in. But can one expect to finish the building and install it there safely?

As long as life lasts, very many are the pursuits that we aim at, though all the time we are melting away underneath, just like the snow.

Section 241: On Procrastination

The perfect circle of the full moon lasts only for a very short time; soon it begins to wane, though one who pays no attention to it may think that in a single night there is little or no change perceptible.

A serious illness continues without check till you are on the point of death. But as long as your disease is not critical and death apparently not close at hand, still thinking as usual that existence is permanent, you propose during your lifetime to carry out various schemes and then to pursue the Way in peace; but you fall ill and find yourself already drawing near to the very Gates of Death before having accomplished even one of them. Vain is it now to regret the idleness of the past years and months. Earnestly you vow that if you are cured this once, if only your life is spared, you will add day to night and be unremitting in performing this or that obligation; but you grow rapidly worse, your mind gives away, and you die in delirium. It is ever thus; so before anything else let all hasten to apply their hearts to this matter (of vital importance.)

You may fancy that you will have ample leisure to turn to the Way after having first accomplished what you aim at, but there is no end to your desires. In this life of illusions what can one do? All desires are sinful; and if they come into your heart you should realize that they are unruly feelings, which will lead you astray, and give way to not a single one of them.

If you at once cast them all aside and free from action and all other impediments follow the Way, then both for your body and mind you shall attain lasting peace.

ESSAYS IN IDLENESS INFERENCE CHART ^{1/2}

	What is it about?	Quote a part you would like to write about.	What does it make you think of? Do you agree/disagree with it? What do you not understand? What is the moral?
Section 11			
Section 12			
Section 22			
Section 69			
Section 72			

Section 82			
Section 92			
Section 109			
Section 166			
Section 241			

RUMINATIONS ^{1/2}

Choose three of the below subjects (or make up your own) to share your thoughts on, as Kenko did. Each of your ruminations should be a paragraph long. If you write more than one full paragraph for an entry, you only need to complete two ruminations.

Other topics Kenko wrote about

- "On True Love"
- "Regret for the Quickly Passing Year"
- "On Music"
- "The Charm of Nature"
- "On Emptiness"
- "On Gossip"
- "Against the Tendency to Water"
- "A Ghost Story"

Other topics you can choose

- Basketball
- Lunch
- Learning
- Waiting for the bus
- Older siblings
- Halloween
- Cousins
- Cliques

1. Ruminations #1:

RUMINATIONS 2/2

2. Rumination #2:

3. Rumination #3:

ACTIVITY 2

CHAPTER
Key Ideas and Details

DURATION
1 class period

Martial Arts

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

SL.7.1

Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 7 topics, texts, and issues, building on others' ideas and expressing their own clearly.

DIRECTIONS

- Students respond in their journals to the following prompt: "List everything you already know about martial arts. This can include types, descriptions, movies you have seen it in, and so on." Students share what they wrote with a neighbor, then the class. The teacher may need to clarify that tae kwon do, a very popular martial art, originated in Korea (and not in Japan).
- Each student gets one of the four martial arts readings. Students read their assigned section independently, completing "Your Martial Arts Questions" as they go.
- Students find a peer who was assigned a different martial art and they complete the applicable row in the "Martial Arts Chart" together. When they are done, students continue to complete the chart by working with students who were assigned the remaining martial arts. Students share what they wrote with the class.
- Students independently complete an exit ticket, answering the following questions: "What is the connection between Japan and martial arts? Which martial art would you most like to learn? Why?"

EXTENSIONS

- At the end of class, show students videos of these types of martial arts and have them guess which martial arts each depicts.
- Have the class explore current issues about Okinawa, where karate started. Topics that could be delved into are whether or not Okinawa should be independent and if the United States should have so many military bases there.
- Teach the class about the history and rules of sumo wrestling.
- Most classes will have at least one person who practices a martial art. Allow them to perform a few moves for the class.

AIKIDO



One translation for aikido is the “way of harmonizing energy.” Aikido was derived from an ancient fighting style called “jujutsu” (or “jujitsu”), which was practiced in Medieval Japan to prepare samurai for a situation where they did not have weapons. The founder of aikido, Morihei Ueshiba, was born in Japan in 1883. As a youth he witnessed his dad being beaten up by local thugs. This upset him so much that he vowed to never let it happen to him and began to train in various martial arts. He became quite good at them. Spirituality was very important to him, leading him to combine religious philosophy and martial arts to create a new martial art, which he named “aikido.”

A primary goal of aikido is solving issues with as little conflict as possible. As Ueshiba put it, “To control aggression without inflicting injury is the Art of Peace.” Most martial arts focus on self-defense, but aikido stands out in the lengths it goes to not harm attackers. For example, a preferred first move is to dodge the attack. If contact cannot be avoided, aikido practitioners try to use their opponent’s momentum and strength against them. Throws, blocks, pins, or applying pressure to certain nerve areas can be used too. Strikes should only be used if all defensive moves have been exhausted. Aikido also emphasizes courtesy and a strong mental state.

Aikido has no offensive moves, so creating aikido competitions was difficult. However, one of Ueshiba’s students developed a style of aikido meant for competition. In aikido competitions, attackers earn points for “stabbing” their opponents with knives made of rubber or wood. Defenders score points for avoiding the strikes and disarming the attacker. The attacker and defender then switch roles.

One famous aikido practitioner is action hero Steven Seagal. Before appearing in movies, he learned aikido to such a degree that he taught it in Japan and opened up schools in America. In many of his movies, like the 1992 blockbuster “Under Siege,” Seagal used aikido (as well as other martial arts).

JUDO



Kano Jigoro developed judo (which translates to “gentle way”) in Japan in 1882. It is based on the much older martial art jujitsu, which samurai in medieval Japan practiced to prepare for fighting without weapons. Kano was a small and sickly child and studied jujitsu as a way to protect himself. He eventually created judo by removing most of jujitsu’s violent moves from the practice, like kicks and punches.

The goal in a judo competition is to throw, pin, or get your opponent to submit. Most moves focus on using an opponent’s center of gravity, strength, and momentum against them. Grappling is also a big part of matches when both participants are standing. Besides learning moves and sparring, students of judo practice being calm, confident, and courteous. The mental aspects of judo are prioritized over athletic ability in judo.

Kano wanted judo to become a sport and not just a fighting style. He was quite successful with this. Kano was selected to be the first Asian member of the International Olympic Committee in 1909. In 1964 judo became an Olympic sport. Judo is so popular around the world, that there is a Brazilian version (Brazilian jiu-jitsu) and a Russian version (sambo). In 2015 World Judo Day estimated that judo was the second most popular sport in the world (after soccer).

Judo moves are often used in Mixed Martial Arts (MMA) matches. In the first official MMA competition in 1993, the eventual champion, Royce Gracie, beat opponents much bigger than himself by using Brazilian jiu-jitsu submission holds.

KARATE



Karate, which means “empty hand” in Japanese, emerged around the seventeenth century in the Ryukyu Kingdom, a semi-independent group of islands. It is thought that its origins were in China, but the details on how it traveled to the kingdom are unclear. Karate may have been spurred on by periods during the Ryukyu Kingdom’s history when weapons were banned. Japan took over the kingdom in 1879 and the area is now referred to as Okinawa (named after the biggest of the Ryukyu islands). In 1917 Gichen Funakoshi put on a karate presentation in mainland Japan. The crowd was very impressed, and the founder of judo, Jigoro Kano, invited Funakoshi to return and teach people karate. Having the support of the greatly respected Kano aided in karate’s acceptance by many people in Japan.

The primary karate moves are kicking, striking, and blocking. A key feature of these moves is trying to focus all of one’s energy into the moment of impact. This is how karate students are able to break thick boards in half with a single chop. Karate also emphasizes that showing respect and being strategic can be more important than one’s physical skills. Karate competitions are popular, but participants must make sure that all strikes land inches short of their opponent. In the 1970s martial arts films became popular all around the world, with the actors often using karate moves. In 1984 *The Karate Kid* was released in the United States and was one of the highest grossing movies of the year.

KENDO



Kendo can be translated as “way of the sword.” It is an offshoot of kenjutsu, the swordsmanship practiced in ancient Japan by samurai. Sword fighting descriptions can be found from as far back as around 400 CE. With the increase of fighting in the fourteenth century, sword fighting became even more important. Kenjutsu schools were established, and many kendo teachings today are based on those practices from hundreds of years ago.

After Japan was united in the seventeenth century, peace became more common and actual sword fighting became less necessary. Learning swordsmanship became more about skill and learning various *kata*, which are a series of specific steps. Many samurai, who no longer had battles to fight in, worked as teachers at the many kendo training schools that opened during this era. In the eighteenth century, bamboo swords replaced metal ones, and wearing armor became common. Kendo fighting can be quite loud, particularly compared to the other martial arts from Japan. Participants often scream or stamp their feet as they go to make a strike.

While the United States occupied Japan after World War II, kendo was banned for a short period of time. It was brought back after American troops left in 1952. In 1970 the International Kendo Federation was established. Kendo continues to be popular in Japan, with an estimated 7 million practitioners. It is considered such an integral aspect of Japanese culture that training has sometimes been a school requirement. Matches between college kendo teams are broadcast on television. The military and police also train by practicing this martial art.

YOUR MARTIAL ARTS QUESTIONS

1. Which martial arts did you read about? What is one translation of its name? How does its name fit its practice?
2. What is your martial art's connection to Japan?
3. How do the images help you understand more about the martial art?
4. Break down the history of the martial art you read about into three to five key events.
5. What are three to five key elements of its practice?

MARTIAL ARTS CHART

You do not need to fill out the row for the martial art you were assigned.

	Connection to Japan	Basics	Similarities to the martial art you were assigned	Differences from the martial art you were assigned
Aikido				
Judo				
Karate				
Kendo				

Craft and Structure

ACTIVITY 3

Letters from the United States: “Let Us In!”

RH.6-8.4

RH.6-8.6

ACTIVITY 4

Toyotomi Hideyoshi—From the Bottom to the Top

RH.6-8.5

ACTIVITY 3

CHAPTER
Craft and Structure

DURATION
2 class periods

Letters from the United States: “Let Us In!”

COMMON CORE STANDARDS

RH.6-8.1

Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.4

Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

RH.6-8.6

Identify aspects of a text that reveal an author’s point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

DIRECTIONS

- The class reads the “Introduction” section together, highlighting reasons Japan did not want to trade with most foreign countries.
- The class reads the first six paragraphs of the “Letter from President Fillmore” together, underlining reasons for trade, highlighting threats/demands, and summarizing each paragraph in the margins next to it. Students read the rest independently, annotating similarly. Students share their annotations and summaries with a neighbor, then the class. The class completes the questions together.
- The class reads the first six paragraphs of “Letter #1 from Commodore Perry” together, underlining reasons for trade, highlighting threats/demands, and summarizing each paragraph in the margins next to it. Students read the rest independently, annotating and summarizing similarly. Students share their annotations and summaries with a neighbor, and then answer the questions together. Students share their answers with the class.
- Students read “Letter #2 from Commodore Perry” independently, underlining reasons for trade and highlighting threats/demands. When finished reading, students answer questions independently. Students share their annotations, summaries, and answers to the questions with a neighbor, then the class.
- The class brainstorms reasons why Japan would not want to trade with America and what threats Japan could make to America.
- Students independently complete “Letter from the Emperor.”
- The teacher may want to follow this activity with the argumentative paper from this book.

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|--------------------------|--------------------|-------------------------|
| ▪ Abstain | ▪ Emigrants | ▪ Pacific overtures |
| ▪ Commercial intercourse | ▪ Hereunto | ▪ Propositions of amity |
| ▪ Commodore | ▪ Imperial majesty | ▪ Provisions |
| ▪ Credence | ▪ Impracticable | ▪ Succour |

LETTERS FROM THE UNITED STATES

Introduction

After being open to trade, in the seventeenth century the Japanese government decided to stop trading with most foreign countries. There were various reasons for this decision. For one, the leaders did not like that along with the European merchants, Christian missionaries arrived to try to convert the Japanese people away from their traditional religion. It is also thought that the Japanese government was concerned about the influence of governments with larger economies and stronger armies. They feared that open trade with these more powerful nations would result in their excessive cultural influence over the Japanese people. Not all international trade was closed. Chinese and Dutch merchants were still allowed to trade with Japan, although their interactions were restricted to one port, Nagasaki.

In the middle of the nineteenth century the United States began to urge Japan to change their closed-door policy. The following are three letters that leaders from the United States wrote to Japan about why Japan should allow trade between the two countries. The dates on each letter correspond with when the letters were written, but are not necessarily when the emperor received them. Obviously, there was no Internet in the nineteenth century, but there was also no mail service between Japan and the United States then. President Fillmore wrote the first letter at the end of 1852 and sent Commodore Perry, along with four American warships, to deliver it. Perry also had written his own letter (postmarked July 7, 1853). They arrived in Edo Bay on July 8, 1853, but were not allowed to land, because their ships were foreign.

Japanese officials came to talk to Perry, who said he intended to go to shore and deliver the letter to the proper authorities. After a few days of political wrangling, the Japanese government agreed to a meeting on July 14, and Perry delivered the president's letter. In 1854 Perry returned with even more boats, as he had promised in his second letter, and on March 31, 1854, the Japanese agreed to the Treaty of Kanagawa, accepting most of President's Fillmore's demands.

LETTER FROM PRESIDENT FILLMORE ^{1/2}



Millard Fillmore

From Millard Fillmore, President of the United States of America, to his Imperial Majesty, the Emperor of Japan. November 13, 1852

GREAT and Good Friend: I send you this public letter by Commodore Matthew C. Perry, an officer of the highest rank in the navy of the United States, and commander of the squadron now visiting your imperial majesty's dominions.

I have directed Commodore Perry to assure your imperial majesty that I entertain the kindest feelings towards your majesty's person and government, and that I have no other object in sending him to Japan but to propose to your imperial majesty that the United States and Japan should live in friendship and have commercial intercourse with each other.

The Constitution and laws of the United States forbid all interference with the religious or political concerns of other nations. I have particularly charged Commodore Perry to abstain from every act which could possibly disturb the tranquility of your imperial majesty's dominions.

The United States of America reach from ocean to ocean, and our Territory of Oregon and State of California lie directly opposite to the dominions of your imperial majesty. Our steamships can go from California to Japan in eighteen days.

Our great State of California produces about sixty millions of dollars in gold every year, besides silver, quicksilver, precious stones, and many other valuable articles. Japan is also a rich and fertile country, and produces many very valuable articles. Your imperial majesty's subjects are skilled in many of the arts. I am desirous that our two countries should trade with each other, for the benefit both of Japan and the United States.

We know that the ancient laws of your imperial majesty's government do not allow of foreign trade, except with the Chinese and the Dutch; but as the state of the world changes and new governments are formed, it seems to be wise, from time to time, to make new laws. There was a time when the ancient laws of your imperial majesty's government were first made.

About the same time America, which is sometimes called the New World, was first discovered and settled by the Europeans. For a long time there were but a few people, and they

were poor. They have now become quite numerous; their commerce is very extensive; and they think that if your imperial majesty were so far to change the ancient laws as to allow a free trade between the two countries it would be extremely beneficial to both.

If your imperial majesty is not satisfied that it would be safe altogether to abrogate the ancient laws which forbid foreign trade, they might be suspended for five to ten years, so as to try the experiment. If it does not prove as beneficial as was hoped, the ancient laws can be restored. The United States often limit treaties with foreign states to a few years, and then renew them or not, as they please.

I have directed Commodore Perry to mention another thing to your imperial majesty. Many of our ships pass every year from California to China; and great numbers of our people pursue the whale fishery near the shores of Japan. It sometimes happens, in stormy weather, that one of our ships is wrecked on your imperial majesty's shores. In all such cases we ask, and expect, that our unfortunate people should be treated with kindness, and that their property should be protected, till we can send a vessel and bring them away. We are very much in earnest in this.

Commodore Perry is also directed by me to represent to your imperial dynasty that we understand there is a great abundance of coal and provisions in the Empire of Japan. Our steamships, in crossing the great ocean, burn a great deal of coal, and it is not convenient to bring it all the way from America. We wish that our steamships, and other vessels should be allowed to stop in Japan and supply themselves with coal, provisions, and water. They will pay for them in money, or anything else your imperial majesty's subjects may prefer; and we request your imperial majesty to appoint a convenient port, in the southern part of the empire, where our vessels may stop for this purpose. We are very desirous of this.

These are the only objects for which I have sent Commodore Perry, with a powerful squadron to pay a visit to your imperial majesty's renowned city of Edo: friendship, commerce, a supply of coal and provisions, and protection for our shipwrecked people.

We have directed Commodore Perry to beg your imperial majesty's acceptance of a few presents. They are of no great value in themselves; but some of them may serve as specimens of the articles manufactured in the United States, and they are intended as tokens of our sincere and respectful friendship.

May the Almighty have your imperial majesty in His great and holy keeping!

In witness whereof, I have caused the great seal of the United States to be hereunto affixed, and have subscribed, on the thirteenth day of the month of November, in that year one thousand eight hundred and fifty-two.

[seal attached]

Your good friend,

Millard Fillmore

By the President:

Edward Everett, Secretary of State

Source: Fillmore, Millard. Millard Fillmore to Emperor Komei, 13 November 1852. In *Narrative of the Expedition of an American Squadron to China and Japan, performed in the years 1852, 1853, and 1854, under the Command of Commodore M. C. Perry United States Navy, by Order of the Government of the United States*. Vol. 1. Compiled by Francis L. Hawks. Washington DC: Beverley Tucker, 1856.

LETTER FROM PRESIDENT FILLMORE QUESTIONS ^{1/2}

1. What does “abrogate” mean in the following excerpt? “If your imperial majesty is not satisfied that it would be safe altogether to **abrogate** the ancient laws which forbid foreign trade . . .”
2. Cite a word that is capitalized that usually is not. Why might it be capitalized?
3. Quote three examples of language that shows respect.
4. Quote an example of a line or phrase that could be considered a threat/demand. Explain.

5. Summarize two reasons that are given for why opening up trade will be good for Japan.
6. Summarize two reasons that are given for why opening up trade will be good for the United States.
7. Why might the Japanese want to try the five-to ten-year experiment President Fillmore proposes? Why might they not?
8. If the United States is more powerful, then why are they even sending a letter (versus just telling Japan they will have to trade with them)?

LETTER #1 FROM COMMODORE PERRY ^{1/2}



Commodore Perry

From Commodore Matthew C. Perry to His Imperial Majesty, the Emperor of Japan. July 7, 1853

*United States Steam Frigate Susquehanna
Off the Coast of Japan*

To His Imperial Majesty, the Emperor of Japan,

THE undersigned, commander-in-chief of all the naval forces of the United States of America stationed in the East India, China, and Japan seas, has been sent by his government of this country, on a friendly mission with ample powers to negotiate with the government of Japan, touching certain matters which have been fully set forth in the letter of the President of the United States, copies of which, together with copies of the letter of credence of the undersigned, in the English, Dutch, and Chinese languages, are herewith transmitted.

The original of the President's letter and of the letter of credence, prepared in a manner suited to the exalted station of your imperial majesty, will be presented by the undersigned in person, when it may please your majesty to appoint a day for his reception.

The undersigned has been commanded to state that the President entertains the most friendly feelings towards Japan, but has been surprised and grieved to learn that when any of the people of the United States go, of their own accord, or are thrown by the perils of the sea, within the dominations of your imperial majesty, they are treated as if they were your worst enemies.

The undersigned refers to the cases of the American ships Morrison, Lagoda, and Lawrence.

With the Americans, as indeed with all Christian people, it is considered a sacred duty to receive with kindness, and to succour and protect all, of whatever nation, who may be cast

upon their shores, and such has been the course of the Americans with respect to all Japanese subjects who have fallen under their protection.

The government of the United States desires to obtain from that of Japan some positive assurance that persons who may hereafter be shipwrecked on the coast of Japan, or driven by stress of weather into her ports, shall be treated with humanity.

The undersigned is commanded to explain to the Japanese that the United States are connected with no government in Europe, and that their laws do not interfere with the religion of their own citizens, much less that of other nations.

That they inhabit a great country which lies directly between Japan and Europe, and which was discovered by the nations of Europe about the same time that Japan herself was first visited by Europeans; that the portion of the American continent lying nearest to Europe was first settled by emigrants from that part of the world; that its population has rapidly spread through the country, until it has reached the shores of the Pacific Ocean; that we have now large cities, from which, with the aid of steam vessels, we can reach Japan in eighteen or twenty days; that our commerce with all this region of the globe is rapidly increasing, and the Japan seas will soon be covered with our vessels.

Therefore, as the United States and Japan are becoming every day nearer and nearer to each other, the President desires to live in peace and friendship with your imperial majesty, but no friendship can long exist, unless Japan ceases to act towards Americans as if they were her enemies.

However wise this policy may originally have been, it is unwise and impracticable now that the intercourse between the two countries is so much more easy and rapid than it formerly was.

The undersigned holds out all these arguments in the hope that the Japanese government will see the necessity of averting collision between the two nations, by responding favourably to the propositions of amity, which are now made in all sincerity.

Many of the large ships-of-war destined to visit Japan have not yet arrived in these seas, though they are hourly expected; and the undersigned, as an evidence of his friendly intentions, has brought but four of the smaller ones, designing, should it become necessary, to return to Edo in the ensuing spring with a much larger force.

But it is expected that the government of your imperial majesty will render such return unnecessary, by acceding at once to the very reasonable and pacific overtures contained in the President's letter, and which will be further explained by the undersigned on the first fitting occasion.

With the most profound respect for your imperial majesty, and entertaining a sincere hope that you may long live to enjoy health and happiness, the undersigned subscribes himself,

M.C. Perry,

Commander-in-chief of the United States Naval Forces in the East India, China, and Japan seas

Source: Perry, Matthew C. Matthew C. Perry to Emperor Komei, 7 July 1853. In *Narrative of the Expedition of an American Squadron to China and Japan, performed in the years 1852, 1853, and 1854, under the Command of Commodore M. C. Perry United States Navy, by Order of the Government of the United States*. Vol. 1. Compiled by Francis L. Hawks. Washington DC: Beverley Tucker, 1856.

LETTER #1 FROM COMMODORE PERRY QUESTIONS ^{1/2}

1. What does “acceding” mean in the following sentence? “But it is expected that the government of your imperial majesty will render such return unnecessary, by **acceding** at once to the very reasonable and pacific overtures contained in the President’s letter.”
2. Why might Perry be using the term “undersigned” to refer to himself?
3. What is Perry upset about when he writes, “With the Americans, as indeed with all Christian people, it is considered a sacred duty to receive with kindness, and to succour and protect all, of whatever nation, who may be cast upon their shores, and such has been the course of the Americans with respect to all Japanese subjects who have fallen under their protection”?
4. What is Commodore Perry trying to assure the Japanese of when he writes, “The undersigned is commanded to explain to the Japanese that the United States are connected with no government in Europe, and that their laws do not interfere with the religion of their own citizens, much less that of other nations”?

5. Quote two examples of language that shows respect.
6. Quote two examples of lines or phrases that could be considered a threat/demand.
7. Summarize two reasons Perry gives for why Japan should open up trade with the United States.

LETTER #2 FROM COMMODORE PERRY

From Commodore Matthew C. Perry [Sent in Connection with the Delivery of a White Flag]
July 14, 1853

For years several countries have applied for trade, but you have opposed them on account of a national law. You have thus acted against divine principles and your sin cannot be greater than it is. What we say thus does not necessarily mean, as has already been communicated by the Dutch boat, that we expect mutual trade by all means. If you are still to disagree we would then take up arms and inquire into the sin against the divine principles, and you would also make sure of your law and fight in defence. When one considers such an occasion, however, one will realize the victory will naturally be ours and you shall by no means overcome us. If in such a situation you seek for reconciliation, you should put up the white flag that we have recently presented to you, and we would accordingly stop firing and conclude peace with you, turning our battleships aside.

Commodore Perry

Source: Perry, Matthew C. Matthew C. Perry to Emperor Komei, 14 July 1853. In *Meiji Japan through Contemporary Sources*. Vol. 2. Tokyo: Centre for East Asian Cultural Studies, the Toyo Bunko, 1970.

1. About how much time has passed since President Fillmore wrote his letter?
2. How is the tone of this letter different? Cite an example from the second and third letters to support this.
3. Quote two examples of lines or phrases that could be considered a threat/demand.
4. Summarize a reason for why opening up trade will be good for Japan.
5. Write an argument for why it is okay that America is going to force Japan to trade with them.
6. Write an argument for why it is not okay that America is going to force Japan to trade with them.

NAME _____ DATE _____

LETTER FROM THE EMPEROR

Although Japan's government decided to trade with the United States, for this exercise we are going to pretend Japan decided to maintain its closed-door policy. Write President Fillmore a reply as if you are the Japanese emperor. Use respectful language, but give reasons for why Japan does not want to trade with the United States. Also, make sure to add a few subtle threats for what will happen if the United States does not leave your country alone.

ACTIVITY 4

CHAPTER
Craft and Structure

DURATION
1 class period

Toyotomi Hideyoshi— From the Bottom to the Top

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3

Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.5

Describe how a text presents information (e.g., sequentially, comparatively, causally).

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- The class reads the first two paragraphs of “Toyotomi Hideyoshi—From the Bottom to the Top” together, highlighting parts they can connect to, are surprised by, or have a question about. Students should draw a line from each to the margin and explain their connections, describe why they were surprised, or state their questions.
- Students read the rest independently, annotating the text as they did the previous step. Students share what they highlighted with a neighbor, then the class.
- Students answer the questions with a neighbor.
- Students complete an exit ticket, answering the question: “What are the key four to six events that led to Japan becoming, and remaining, a united country?”

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|-------------|-----------------|------------|
| ▪ Allegedly | ▪ Imperialistic | ▪ Province |
| ▪ Artisan | ▪ Merchant | ▪ Seppuku |
| ▪ Daimyo | ▪ Peasant | ▪ Shogun |
| ▪ Emperor | ▪ Prefecture | ▪ Vassal |
| ▪ Fiefdoms | | |

TOYOTOMI HIDEYOSHI—FROM THE BOTTOM TO THE TOP ^{1/4}



Toyotomi Hideyoshi on his horse and wearing his unique helmet

Toyotomi Hideyoshi's epic rise to power in Japan remains astonishing. Hideyoshi was born into a peasant family in the Owari province in 1536 or 1537. He died in 1598, ruler of a completely changed—and completely unified—Japan.

When Hideyoshi was born, Japan was in the midst of the Warring States period. During this time Japan had an emperor and shogun, but neither had much control, as Japan was broken into numerous zones, each ruled by different daimyos that were often fighting each other. Hideyoshi's parents tried to send him to a temple for school, but he ran away to the Tōtōmi province, where he became a page for the province's daimyo. In 1558 he returned to Owari and became a soldier for Oda Nobunaga, who in 1560 took control of all of Owari and drove away invaders. By some accounts, Hideyoshi started as Nobunaga's sandal bearer. But however their relationship began, Hideyoshi was made a samurai and soon became Nobunaga's right-hand man. Nobunaga then began to conquer various provinces across Japan, apparently aiming to take over them all. By 1580 Nobunaga controlled thirty-one of the sixty-six provinces. In 1582, Mitsuhide, who had been Nobunaga's vassal, rose up against Nobunaga. Nobunaga was not expecting this. When Nobunaga found himself wounded and surrounded, he committed seppuku. Hideyoshi declared war on Mitsuhide, defeating him at the Battle of Yamazaki.

There were tensions over who would be the technical successor of Nobunaga, but in actuality Hideyoshi took over. Another example of him "ruling in all but name" came in

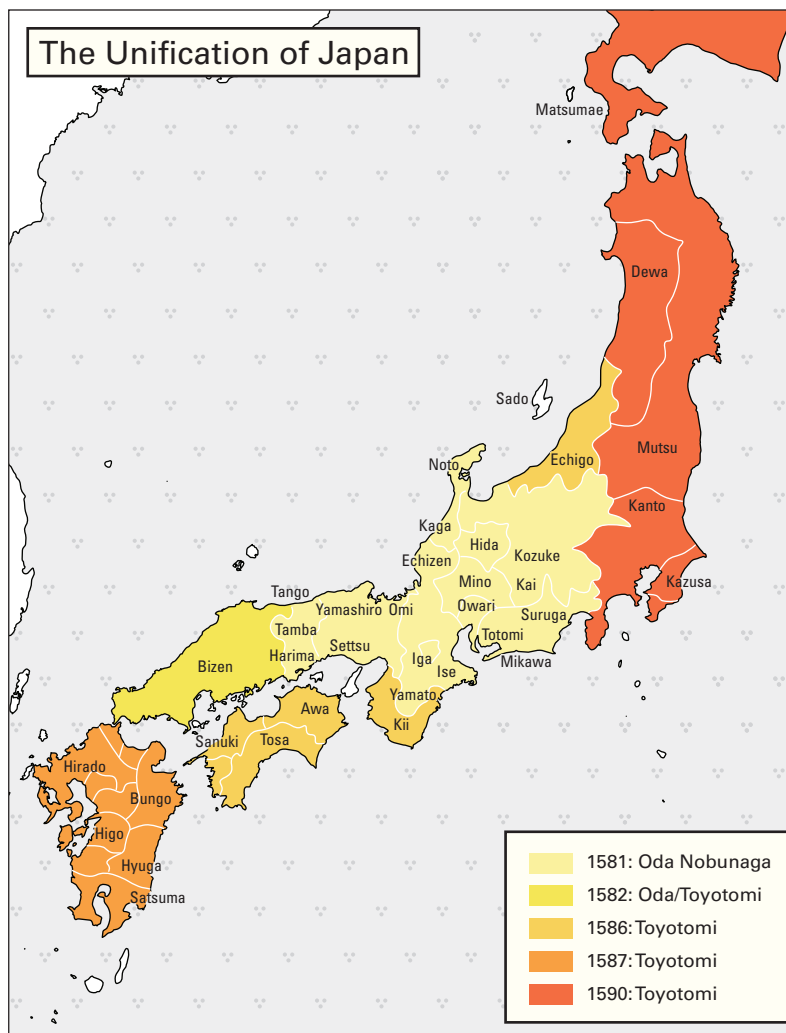
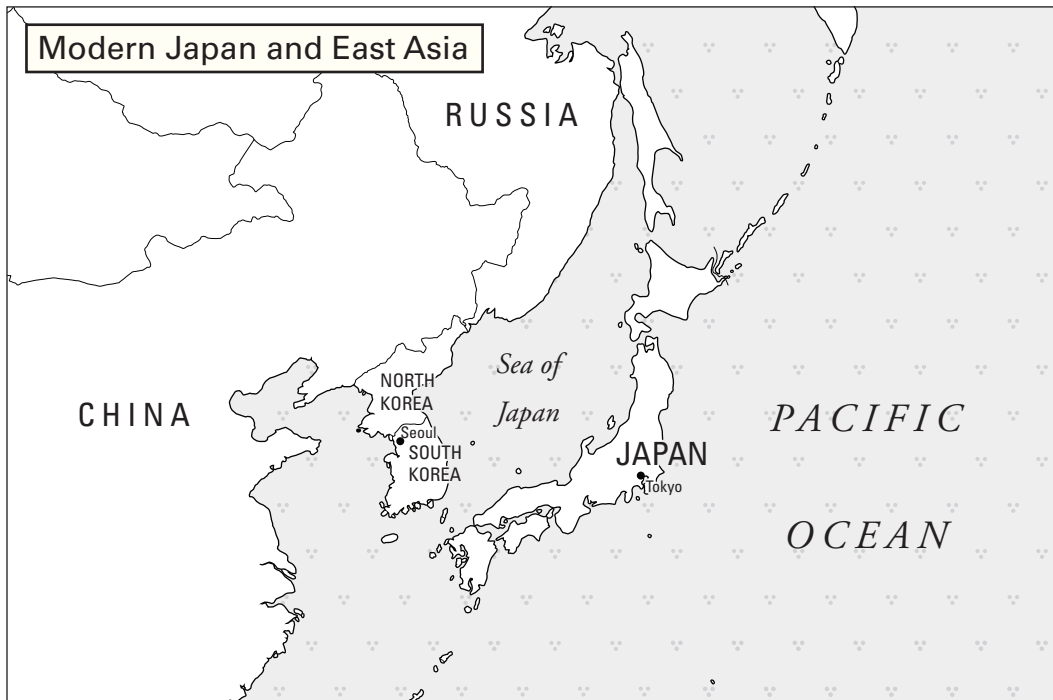
Image source: Painting of Toyotomi. By unknown artist, via Wikimedia Commons

1585, when the emperor made Hideyoshi *kampaku*; this translates to “regent” and is a lesser title than shogun. This was despite the fact that Hideyoshi had as much power as a shogun and continued to place more of Japan under his rule than any shogun had in years. Some historians theorize that Hideyoshi accepted this reduced title because he knew that because of his peasant birth he could never be declared shogun. Regardless, Hideyoshi continued to take control of the independent provinces. In 1590 he conquered the last holdouts, the northern provinces of Japan. He was now the leader of a united Japan.

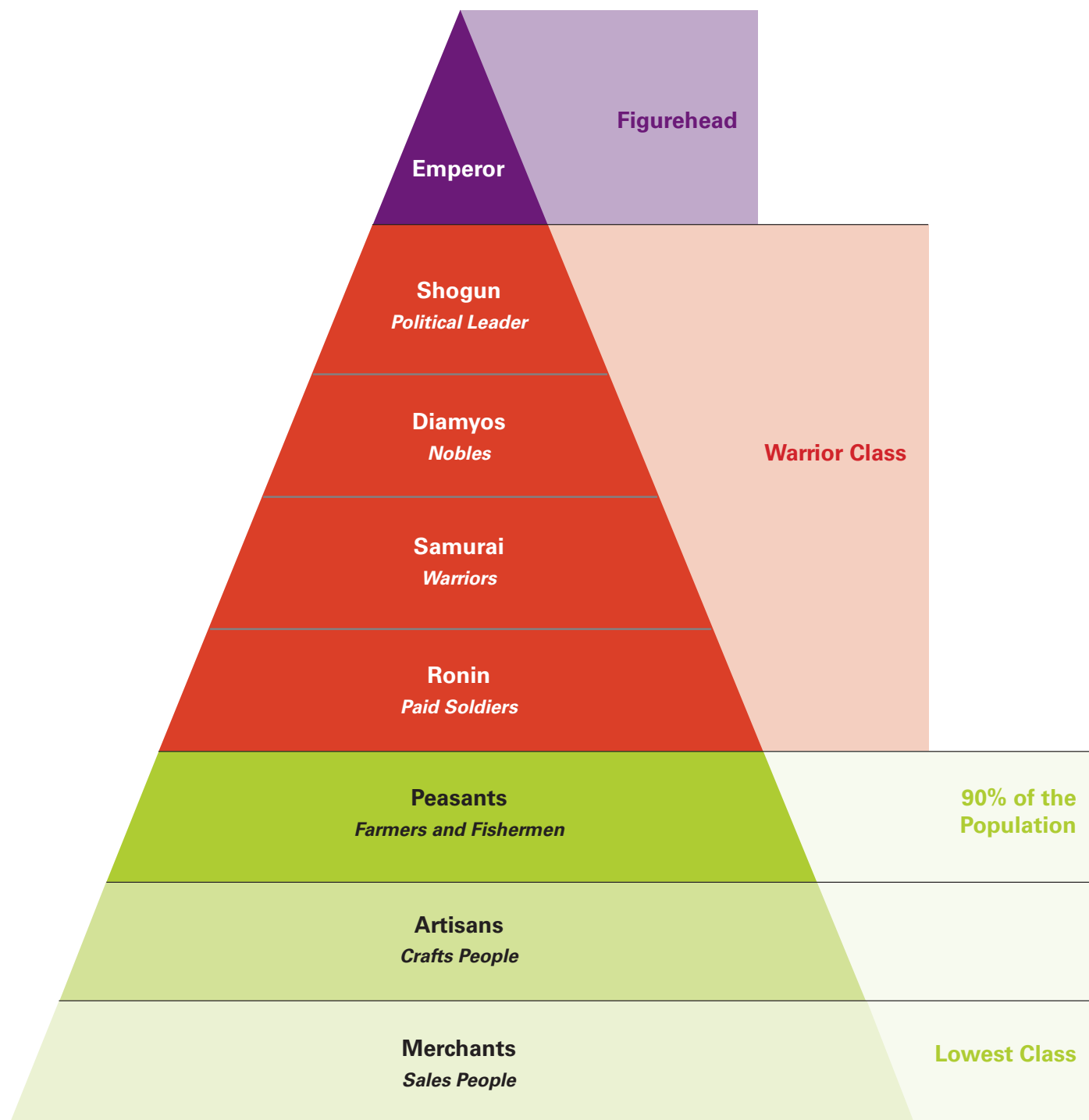
Hideyoshi made many changes during his time as the most powerful person in Japan. He passed *katana kari*, which prohibited sword use by farmers, merchants, and monks. This would make it harder for peasants to rebel. To reduce the powers of the daimyos, *shiro wari* was enforced, which destroyed castles throughout Japan. To further make it difficult for potentially rebellious daimyos to rise up, Hideyoshi began *sankin kotai*. This required the wives and children of daimyos to live in the capital, and the daimyos themselves to alternate between living in the capital and living in their fiefdoms. *Shi-nō-kō-shō*, also instituted under Hideyoshi’s direction, set class distinctions in stone. Social class differences were already part of Japan, as evidenced by the uniqueness of Hideyoshi’s rise. But under the new policy, most Japanese had to remain in the class they were born in and were even sectioned into different parts of towns. Hideyoshi also worked to increase trade by banning road checkpoints and increasing the number of coins in circulation by mining more metals.

But it seems a unified Japan was not enough territory for Hideyoshi. His imperialistic desires soon got the better of him, and Hideyoshi made plans to take over Korea, China, and India. But the first domino never fell. In 1592 Hideyoshi invaded Korea. His troops initially did well, with his ground troops taking over Korea’s capital, Seoul. But the naval battles went better for Korea, and when China sent troops in 1593, Hideyoshi pulled out his men within a few months. Japan, led by Hideyoshi, invaded again in 1597, but China and Korea were ready this time. Japanese troops were not able to capture Seoul and the Korean Navy bested the Japanese. Hideyoshi began to see this campaign as an error, allegedly saying, “Don’t let my soldiers become spirits in a foreign land.” He grew very ill, and after he died in 1598, Japanese troops were withdrawn from Korea.

Hideyoshi had been worried about who would succeed him. He only had one son, Hideyori, and he was only five years old when Hideyoshi died. Hideyoshi had set up a five-person council to serve as regents and to rule until his son got old enough. One of the elders on the council, Tokugawa Ieyasu, believed that he should be in charge instead of Hideyori. The other elders disagreed and war broke out. In 1600, at the Battle of Sekigahara, Tokugawa Ieyasu defeated them. In 1603 the emperor declared Tokugawa Ieyasu shogun. His heirs would rule until 1868. The Tokugawa period is known for peace, flourishing arts, and thriving commerce. It appears that Tokugawa Ieyasu had accomplished what Nobunaga and Hideyoshi probably desired, a dynasty that ruled a unified peaceful Japan for centuries. But all three played a significant role in this coming to be. The following Japanese saying summarizes this period of history well: “Nobunaga pounds the national rice cake, Hideyoshi kneads it, and in the end Ieyasu sits down and eats it.”



Social Classes of Japan



Source: Japan Under the Shoguns. "Compare the Lives of the Nobles and the Shi-no-ko-sho in Feudal Japan: The Key Beliefs and Values of Feudal Japan."
<http://japan-under-the-shoguns.yolasite.com>.

1. Was the reading organized causally, chronologically, or comparatively? Explain.
2. What fact from the reading is shown in one of the images?
3. What can you learn from one of the images that you did not learn from the reading?
4. What is a question you have about one of the images? Give a possible answer.

5. Why might the exact year of Hideyoshi's birth not be known?
6. Why were the battles of Yamazaki and Sekigahara important?
7. What did Hideyoshi do to try to increase trade?
8. How would prohibiting sword use, destroying castles, and making the daimyo live for periods of time in the capital help keep Japan unified? Explain for each.

9. Why is it ironic that Hideyoshi passed laws to make moving between social classes more difficult?
10. How did attacking Korea show “imperialistic desires”?
11. What American historical figure has something in common with Hideyoshi? Explain.
12. Explain how the following saying, mentioned in the reading, summarized this period in Japan:
“Nobunaga pounds the national rice cake, Hideyoshi kneads it, and in the end Ieyasu sits down and eats it.”

Integration of Knowledge and Ideas

ACTIVITY 5

Ukiyo-e

RH.6-8.7

RH.6-8.8

ACTIVITY 6

Bushido

RH.6-8.9

ACTIVITY 5

CHAPTER
Integration of Knowledge and Ideas

DURATION
1 class period

Ukiyo-e

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.7

Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.9

Distinguish among fact, opinion, and reasoned judgment in a text.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6–8 text complexity band independently and proficiently.

DIRECTIONS

- The teacher shows examples of non-representational art (from artists such as Gorky, Kandinsky, and Pollack), art from the Renaissance period (e.g., Caravaggio, Raphael, Botticelli), and Impressionist pieces (e.g., Degas, Monet, Renoir). Students discuss with a neighbor the following questions: What common characteristics does each group share? How are the groups different? Which is your favorite piece and why? Students share what they discussed with the class.
- Students look at the images in the “Ukiyo-e” reading and discuss with a neighbor the following questions: What common characteristics do these works share? How are they similar/different from the other groups? Which of these four groups is your favorite type of art? Students share what they discussed with the class.
- Students read “Ukiyo-e” independently, highlighting facts they find surprising and underlining lines or phrases they have questions about. Students should draw a line from each to the margins and explain why they were surprised or what their question was. Students share what they underlined and highlighted with a neighbor, then the class.
- Students answer “Ukiyo-e Questions” independently.
- The teacher can use “Art Inspired by Ukiyo-e” as they see fit. Options include handing out black and white copies, handing out a color-copy that he or she creates, or just using it as a guide for pictures he or she will find then project for the class.

EXTENSIONS

- Have the class research other Japanese art forms like Kabuki, Noh, and the tea ceremony. Students can share what they learned with the class.
- Teach students the basics of haiku and have students write their own. Mix student haiku with famous Japanese haiku and see if the class can figure out which are which.

UKIYO-E ^{1/2}

Ukiyo-e is a style of woodblock print developed in Japan in the seventeenth century. There are various translations for the word, but a common modern English equivalent is “pictures of the floating world.” These images rose to great popularity in Japan and played a significant role in one of the most important art movements in history.

The earliest known woodblock prints in Japan are from the eighth century. For a long period of time these were mostly used to reprint texts, Buddhist scriptures in particular. Movable type was created in China in the eleventh century CE, but it was not widely adopted in Japan because of the sheer number of characters required to represent the Japanese language. (Even though the Chinese invented the first movable type, it did not catch on there for the same reason.) As a result woodblock printing was still used in Japan after Europe had moved on

to metal movable type. Woodblock prints could also be used for art, and in 1765 an important technological change enabled multiple colors to be made on a single print. Before this, only a few colors at most could be used for a print, or colors were painted on afterwards.

This innovation occurred during a time in Japan’s history that was particularly receptive to art. This period from 1603 to 1867 is often referred to as the Tokugawa period, and it was a time of relative peace. This period is also sometimes called the Edo Period, because the city of Edo (later Tokyo) emerged as a major commercial center. During this time society was heavily stratified, with merchants being considered one of the lowest classes in Japan. But many merchants were growing quite rich and they, along with other non-elites, began to buy items, such as art, that had previously only been obtainable for nobles. To appeal to popular tastes, prints depicted kabuki stars, vistas, and scenes of everyday life. Various ukiyo-e artists would become quite famous, including Hokusai, Hiroshige, Utamaro, Sharaku, and Kuniyoshi.

Although many ukiyo-e artists became well known, the process for making their prints was much more than a sum of its parts. It required four people: artist, carver, printer, and publisher. The artist designed the print. The carver engraved the designs on the wood blocks. The printer applied the specific pigments of inks and made the image, which they then repeated, sometimes into the thousands for a single image. The publisher paid the other three people



and was in charge of selling images, but they often also played a role in the creative process, as it was often the publisher who decided what the subject would be.

In the 1850s Japan, after years of near isolation, opened up its markets to Europe and America. Japanese items like fans, porcelain, screens, and ukiyo-e prints flooded into European capitals. An interest in Japanese art and culture began, earning the name *Japonisme* in Paris. Many Parisian artists particularly adored ukiyo-e prints, including many stalwarts in the artistic schools of Impressionism and Postimpressionism. For example, Vincent Van Gogh made two direct copies of Hiroshige prints, and began using the intense colors that were common in ukiyo-e prints. Claude Monet was allegedly introduced to Japanese designs by a wrapping paper he came across. He eventually bought over two hundred Japanese prints and created a Japanese-inspired water garden, which he famously painted pictures of. Edgar Degas was also quite taken by the ukiyo-e woodprints he came across. The influence on his art was less obvious, but still considerable. Degas integrated the Japanese use of asymmetry and unique perspectives, such as aerial viewpoint, into many of his pieces. Mary Cassatt, an American artist who moved to Paris, was so impressed by the ukiyo-e images that she wrote to her friend Berthe Morisot (who would also become a famous artist) about a coming exhibit, “Seriously, you must not miss it. You who want to make colour prints, you couldn’t imagine anything more beautiful. . . . You *must* see the Japanese—come as soon as you can.” Mary Cassatt was particularly influenced by the commonplace subject matter that ukiyo-e images often depicted. Drawing the everyday life of women became a theme she later explored. Cassatt also experimented with the flat two-dimensional style of the ukiyo-e prints.

Impressionism and Postimpressionism were groundbreaking art movements that are still quite popular. Many art historians credit these groups with altering the view of what art was supposed to be. Instead of identifying a good artist only as one who could render a realistic ancient Greek or biblical scene, respected artists also could use art to express how they saw the world or how they felt. There are many elements within Impressionism and Postimpressionism that had nothing to do with ukiyo-e prints, such as quick brush strokes, painting while outside, and using light colors. But ukiyo-e prints played a significant role in influencing important Impressionists and Postimpressionists on color, perspectives, and subject matter. Art was never the same after Impressionism. And both styles of both Impressionism and Postimpressionism would look far different today were it not for Japan’s ukiyo-e.

UKIYO-E WOODBLOCK PRINTS 1/3

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ACTIVITY 5 Integration of Knowledge and Ideas

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Plum Park in Kameido. By Utagawa Hiroshige, 1857, Rijksmuseum, Amsterdam, RP-P-1956-743



Top. *The Great Wave*. By Katsushika Hokusai, circa 1830–32, the Metropolitan Museum of Art, New York, JP2569

Bottom left. *Hairdresser (Kamiyui)*. By Kitagawa Utamaro, circa 1797–98, Art Gallery of South Australia, North Terrace Adelaide, 838G66

Bottom right. *Kabuki Actor Ōtani III as Yakko Edobei in the Play The Colored Reins of a Loving Wife*. By Tōshūsai Sharaku, 1794, the Metropolitan Museum of Art, New York, JP2822



ART INFLUENCED BY UKIYO-E ^{1/3}

ACTIVITY 5 Integration of Knowledge and Ideas

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Flowering plum tree (after Hiroshige). By Vincent van Gogh, 1887, the Van Gogh Museum, Amsterdam



Top left. *Portrait of Père Tanguy*. By Vincent van Gogh, circa 1877–88, Rodin Museum, Paris

Bottom right. *Bridge over a Pond of Water Lilies*. By Claude Monet, 1899, the Metropolitan Museum of Art, New York, 29.100.113

Right. *Le Japonnais, Madame Monet en costume japonais*. By Claude Monet, 1876, Museum of Fine Arts, Boston, 56.147



Top. *The Boating Party*. By Mary Cassatt, circa 1893–94, National Gallery of Art, Washington, DC, 1963.10.94

Bottom. *Ballet Rehearsal on Stage*. By Edgar Degas, 1874, Musée d'Orsay, Paris

UKIYO-E QUESTIONS ^{1/3}

1. Come up with a guess for why these woodblock prints were called “pictures of the floating world.”
2. Why did Japan not immediately switch over to movable type?
3. Why did Japanese goods begin to enter Europe in the middle of the nineteenth century?
4. Is the following quote a fact or an opinion? Explain. “Movable type was created in China in the eleventh century CE.”

5. Is the following quote a fact or an opinion? Explain. "Impressionism and Postimpressionism were groundbreaking art movements that are still quite popular."
6. Is the following quote a fact or an opinion? Explain. "Vincent Van Gogh made two direct copies of Hiroshige prints."
7. Is the following quote a fact or an opinion? Explain. "And the styles of both Impressionism and Postimpressionism would look far different today were it not for Japan's ukiyo-e."
8. What do the ukiyo-e images have in common?

9. What aspects of ukiyo-e did Van Gogh, Degas, and Cassatt include in their work?

10. What was Japonisme?

ACTIVITY 6

CHAPTER
Integration of Knowledge and Ideas

DURATION
1 class period

Bushido

COMMON CORE STANDARDS

RH.6-8.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.10

By the end of grade 8, read and comprehend history/social studies texts in the grades 6-8 text complexity band independently and proficiently.

RH.6-8.9

Analyze the relationship between a primary and secondary source on the same topic.

DIRECTIONS

- Students respond to the following prompt in their journals: “What qualities are important to be a good soldier? List as many as you can think of.” Students share what they wrote with a neighbor, then the class. As students share, the teacher lists the responses on the board. The class decides on the eight most essential qualities.
- The class reads the “UShistory.org” section together, summarizing each paragraph in the margins next to it.
- Students read the “Way of the Samurai” section with a partner, summarizing each paragraph in the margins next to it. Students share what they wrote with the class.
- The class reads the “The Soul of Japan” section independently, summarizing each paragraph in the margins next to it. Students share what they wrote with a neighbor, then the class.
- Students independently answer “Bushido Questions.”

EXTENSIONS

- The class could read more excerpts from Nitobe Inazo’s *The Soul of Japan*. Besides going into more depth about the qualities discussed in the reading, there are other interesting chapters including “The Influence of Bushido,” “The Training and Position of Woman,” and “The Institutions of Suicide and Redress.”
- Have the class delve deeper into how the samurai’s role changed over time.
- Give students copies of the original Scout Law from 1908 and ask students to find sections that appear to have been inspired by Bushido.

IMPORTANT/DIFFICULT VOCABULARY

There are many ways to review vocabulary. Below are some words from which you may choose to create a review activity.

- | | | |
|----------------|---------------|-------------|
| ▪ Abacus | ▪ Fidelity | ▪ Rectitude |
| ▪ Abhorred | ▪ Fortitude | ▪ Secondary |
| ▪ Aristocratic | ▪ Homage | ▪ Ushered |
| ▪ Benevolence | ▪ Magnanimity | ▪ Veracity |
| ▪ Epigram | ▪ Paramount | ▪ Wont |
| ▪ Fealty | | |

BUSHIDO 1/4**USHistory.org**

The following is from a summary about feudal Japan published on the history website UShistory.org.

Being a warrior in feudal Japan was more than just a job. It was a way of life. The collapse of aristocratic rule ushered in a new age of chaos—appropriately called the Warring States period (c. 1400-1600)—in which military might dictated who governed and who followed.

The samurai warriors, also known as *bushi*, took as their creed what later became known as the “Way of the Warrior” (*Bushidō*), a rigid value system of discipline and honor that required them to live and die in the service of their lords. If commanded, true bushi were expected to give their lives without hesitation. Any form of disgrace—cowardice, dishonor, defeat—reflected poorly on the lord and was reason enough for a bushi to commit suicide by *seppuku*, or ritual disembowelment. In return for this devotion, the lord provided protection, financial security, and social status—in short, a reason to live.

The bushi swore unwavering loyalty to their immediate masters in the chain of command. But this wasn’t always easy. Frequently, switched loyalties and shifting alliances forced the bushi to decide between obeying the *daimyō* (baron) or following their more immediate lord.

Source: Independence Hall Association. “Feudal Japan: The Age of the Warrior.” UShistory.org. <http://www.ushistory.org/civ/10c.asp>.

Image source: *Samurai*. By Ueno Hikoma, circa 1865–75, Museum of Fine Arts, Houston

Way of the Samurai

Yamaga Sokō (1622–1685) was a Japanese philosopher who lived after Japan made the transition from the Warring States period to the much more peaceful Tokugawa period. He was concerned about what would happen to samurai during this time of peace. The following are excerpts from his book *The Way of the Samurai*.

For generation after generation, men have taken their livelihood from tilling the soil, or devised and manufactured tools, or produced profit from mutual trade, so that peoples' needs were satisfied. Thus the occupations of farmer, artisan, and merchant necessarily grew up as complementary to one another. But the samurai eats food without growing it, uses utensils without manufacturing them, and profits without buying or selling. What is the justification for this? When I reflect today on my pursuit in life, [I realize that] I was born into a family whose ancestors for generations have been warriors and whose pursuit is service at court. The samurai is one who does not cultivate, does not manufacture, and does not engage in trade, but it cannot be that he has no function at all as a samurai. He who satisfies his needs without performing any function at all would more properly be called an idler. Therefore one must devote all one's mind to the detailed examination of one's calling. . . .

The business of the samurai is to reflect on his own station in life, to give loyal service to his master if he has one, to strengthen his fidelity in associations with friends, and, with due consideration of his own position, to devote himself to duty above all. However, in his own life, he will unavoidably become involved in obligations between father and child, older and younger brother, and husband and wife. Although these are also the fundamental moral obligations of every one in the land, the farmers, artisans, and merchants have no leisure from their occupations, and so they cannot constantly act in accordance with them and fully exemplify the Way. Because the samurai has dispensed with the business of the farmer, artisan, and merchant and confined himself to practicing this Way, if there is someone in the three classes of the common people who violates these moral principles, the samurai should punish him summarily and thus uphold the proper moral principles in the land. It would not do for the samurai to know martial and civil virtues without manifesting them. Since this is the case, outwardly he stands in physical readiness for any call to service, and inwardly he strives to fulfill the Way of the lord and subject, friend and friend, parent and child, older and younger brother, and husband and wife. Within his heart he keeps to the ways of peace, but without, he keeps his weapons ready for use. The three classes of the common people make him their teacher and respect him. By following his teachings, they are able to understand what is fundamental and what is secondary.

Source: Yamaga Sokō. *The Way of the Samurai*. Vol. 2 of *Sources of Japanese Tradition*. Edited by Wm. Theodore de Bary, Carol Gluck, and Arthur L. Tiedemann. 2nd ed. New York: Columbia University Press, 2005.

The Soul of Japan

Bushido was considered an unwritten code of ethics for the samurai to follow that developed in the Kamakura Period (1192–1333). In 1905 Nitobe Inazō, a Japanese professor who had moved to America and married an American, published *Bushido: The Soul of Japan* to explain to non-Japanese the idea of Bushido. It became a best seller in the United States. President Theodore Roosevelt was among its many readers and publicly praised it, and it influenced the founders of the Boy Scouts. Below are excerpts from the book.

Rectitude or Justice

Rectitude or Justice, is the strongest virtue of *Bushido*. A well-known samurai defines it this way: “Rectitude is one’s power to decide upon a course of conduct in accordance with reason, without wavering; to die when to die is right, to strike when to strike is right.” Another speaks of it in the following terms: “Rectitude is the bone that gives firmness and stature. Without bones the head cannot rest on top of the spine, nor hands move nor feet stand. So without Rectitude neither talent nor learning can make the human frame into a samurai.”

Courage, the Spirit of Daring and Bearing

Courage is worthy of being counted among virtues only if it’s exercised in the cause of Righteousness and Rectitude. In his “Analects,” Confucius says: “Perceiving what is right,” he says, “and doing it not reveals a lack of courage.” Put this epigram into a positive statement, and it runs, “Courage is doing what is right.”

Benevolence, the Feeling of Distress

Love, magnanimity, affection for others, sympathy and pity, which were ever recognized to be supreme virtues, the highest of all attributes of the human soul. . . . Both Confucius and Mencius repeat the highest requirement of a ruler of men to consist in benevolence.

Politeness

Courtesy and good manners have been noticed by every foreign tourist as distinctive Japanese traits. But Politeness should be the expression of a benevolent regard for the feelings of others; it’s a poor virtue if it’s motivated only by a fear of offending good taste. In its highest form Politeness approaches love.

Veracity or Truthfulness

It is true that thrift was enjoined by Bushido, but not for economical reasons so much as for the exercise of abstinence. Luxury was thought the greatest menace to manhood, and severest simplicity was required of the warrior class . . . the counter and abacus were abhorred.

Honor

The sense of honor, a vivid consciousness of personal dignity and worth, could not fail to characterize the samurai, born and bred to value the duties and privileges of his profession. . . . Fear of disgrace hung like Damocles' sword over the head of every samurai. . . . To take offense at slight provocation was ridiculed as "short-tempered." The popular adage said: "To bear what you think you cannot bear is really to bear."

The Duty of Loyalty

Other virtues feudal morality shares in common with other systems of ethics, with other classes of people, but this virtue—homage and fealty to a superior—is its distinctive feature. I am aware that personal fidelity is a moral adhesion existing among all sorts and conditions of men,—a gang of pickpockets owe allegiance to a Fagin; but it is only in the code of chivalrous honor that Loyalty assumes paramount importance.

Self-Control

The discipline of fortitude on the one hand . . . and the teaching of politeness on the other . . . combined to engender a stoical turn of mind, and eventually to confirm it into a national trait of apparent stoicism. I say apparent stoicism, because I do not believe that true stoicism can ever become the characteristic of a whole nation, and also because some of our national manners and customs may seem to a foreign observer hard-hearted. Yet we are really as susceptible to tender emotion as any race under the sky.

Source: Nitobe, Inazō. *Bushido: The Soul of Japan*. New York: G. P. Putnam's Sons, 1905. www.gutenberg.org/files/12096/12096-h/12096-h.htm#DUT.

BUSHIDO QUESTIONS ^{1/2}

1. Is the source from the "USHistory.org" handout a primary or secondary source? Why?
2. Is the source from the "Way of the Samurai" handout a primary or secondary source? Why?
3. Is the source from the "The Soul of Japan" handout a primary or secondary source? Why?
4. What does each reading focus on?
5. What is Bushido?

6. *Bushido: The Soul of Japan* was initially not popular in Japan. Why might this be?
7. How did the list of qualities your class came up with compare with the list in the third reading?
8. Which of the qualities mentioned in the third reading are also important for students to have? Explain.
9. Why might soldiers have a difficult time during times of peace?

Writing Standards

ARGUMENTATIVE WRITING

Trade Policies

WHST.6-8.1
WHST.6-8.5
WHST.6-8.9
WHST.6-8.10

INFORMATIVE WRITING

Historical Periods of Japan Research Paper

WHST.6-8.2
WHST.6-8.5
WHST.6-8.7
WHST.6-8.8
WHST.6-8.9
WHST.6-8.10

NARRATIVE WRITING

Japan's Age of War Video Game

W.6.3–W.8.3
WHST.6-8.4
WHST.6-8.5
WHST.6-8.6
WHST.6-8.7
WHST.6-8.8
WHST.6-8.9
WHST.6-8.10

ARGUMENTATIVE WRITING

CHAPTER
Writing Standards

DURATION
3–5 class periods

Trade Policies

COMMON CORE STANDARDS

WHST.6-8.1

Write arguments focused on *discipline-specific content*.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- The class reads the “The History of Trade Policies in Japan” together, underlining lines or phrases they connect to previous facts they’ve learned about Japan and highlighting lines or phrases they have questions about. The class discusses questions students have.
- Students read “Arguments for Why Trade between Countries Is Bad,” placing a “+” by arguments they agree with, a “-” by arguments they disagree with, a “?” by arguments they have a question about, and a “J” by arguments that apply to Japan’s experience. Arguments can have more than one symbol. Students share their notations with a neighbor, then the class.
- Students repeat the above process with “Arguments for Why Trade between Countries Is Good.”
- Students read “Facts about Trade Policies” with a neighbor, placing a “+” by facts that support trade being bad, a “-” by facts that support trade being good, and an “O” by facts that support neither or both. Students share their notations with the class. The teacher may want to give students time to research the Internet for more recent facts about trade.
- Students use the “Information on Trade Policies” to complete the “Trade Policies Outline.”
- Students use the “Trade Policies Outline” to write a final draft.

TRADE POLICIES

Overall

Between the seventeenth century and Commodore Perry's second visit in 1854, Japan had a closed-door policy when it came to trading with most foreign countries. The issue remains relevant today as people discuss what kind of trade policy the United States should have. For this paper you will examine this issue by learning about the history of Japan's trade policies, reading theories that summarize the pros and cons of trading, and looking at facts about the issue. You will summarize your findings in a one- to two-page paper.

Paragraphs

- An introduction that presents the paper's topic and previews what will be covered.
- A body paragraph that summarizes why Japan had a closed-door policy and how society changed after they changed the policy.
- A body paragraph that gives reasons for why closed-door policies are a bad idea, supported by facts, quotes, and/or anecdotes.
- A body paragraph that gives reasons for why closed-door policies are a good idea, supported by facts, quotes, and/or anecdotes.
- A conclusion that gives your opinion on whether the United States should be more or less open to trade.

Rubric

	Exceeding	Proficient	Developing	Beginning
Informative	Comprehensively informs about the reasons for Japan's history with their closed-door policy.	Sufficiently informs about the reasons for Japan's history with their closed-door policy.	Informs about some aspects of the history of Japan's closed-door policy, but either has significant mistakes or needs to go into more depth.	Has little/ no accurate information about the history of Japan's closed-door policy.
Argument	Uses logical reasoning and solid support to thoroughly present multiple reasons for increasing/ decreasing trade. Also, is highly convincing when giving opinion.	Uses logical reasoning and solid support to present multiple reasons for increasing/ decreasing trade and when giving opinion.	Presents multiple reasons for increasing/ decreasing trade, but needs to improve reasoning and/or support.	Presents few to no supported reasons for increasing/ decreasing trade.

The History of Trade Policies in Japan

In the seventeenth century Japan grew much more peaceful, causing arts and commerce to boom. But despite having a growing population with more money to spend, Japan put into place a closed-door trading policy, called *sakoku*, that prevented trade with most of the world. Under this policy ships from most foreign countries could not legally enter Japan's ports. Japanese officials did permit trade with Chinese and Dutch merchants, but even these interactions were limited to one island. Additionally, Japanese citizens were not allowed to live abroad or return home from foreign countries.

There were various reasons for this policy. Some people in Japan wanted to protect Japanese culture. When trade had previously been more open, Christian missionaries had accompanied the European traders, and many Japanese leaders did not appreciate that many citizens were converting to Christianity. Also, the shogun that began the closed-door policy feared that the spread of foreign guns could undermine his power and that Japan's economy might be dominated by the bigger western economies.

By the middle of the nineteenth century, the United States wanted very much to trade with Japan. The United States was now producing more goods than American customers could buy. Furthermore, after the Oregon Treaty of 1846 and the Mexican-American War in 1848, US borders spread all the way to the Pacific Ocean. This made it easier to engage in commercial relations with Japan. Also, because the United States was already trading with China, American steamships desired a place to stop and refuel. In 1853 the United States Navy entered the Edo Bay uninvited and demanded Japan change its policy. In 1854 the Japanese government signed the first treaty that began the opening up of its ports.

Some of the Japanese government's fears in opening their borders were soon justified. Various aspects in the trade agreements were biased toward the Western powers. For example, if an American were accused of committing a crime in Japan, the trial would be held in the United States. (This did not occur the other way around.) Also, many of the daimyo gained power through advanced weapons and money made from increased trade. Barely more than a decade later, in 1868, the daimyo overthrew the Tokugawa shogunate.

Trade led to many other changes in Japan. Armed with new military technologies, Japan became the most powerful military power in Asia (as the world would see in World War II). Also, increased trade appears to have initiated many reforms that helped Japanese society at large. Major changes that occurred include the passing of a law banning social class differences, the institution of universal education, and the creation of an elected legislative body (called the Diet). Today Japan has a functional democracy as well as the third-biggest economy in the world.

Arguments for Why Trade between Countries Is Bad

Lowens Wages and Leads to Higher Unemployment

Companies produce their products in poorer countries where people are willing to work for lower wages. This leads to the outsourcing of jobs to other countries. Also, the competition for workers from other countries leads to lower wages.

Degradation of the Environment

By trading with countries that sell their products for the lowest prices, countries that degrade the environment are often rewarded, since it is often cheaper to ignore environmental standards. Additionally, some American companies, to save money, choose to move factories to places that have fewer laws to protect the environment.

Trade Imbalance Is Dangerous for an Economy

Trade always leads to one country importing more than they are exporting. This discrepancy can become quite large and can endanger economies. A trade imbalance is essentially a country going into debt. If maintained for too long, investors will choose other stock markets with more potential to invest in.

Free Trade Does Not Benefit Poorer Countries

Poorer countries often agree, or are forced to agree, to terms that benefit the more powerful richer countries. Also, companies from poor countries are likely to struggle to compete with the better-funded companies from rich countries.

Arguments for Why Trade between Countries Is Good

Brings Down Prices

Trade allows people to buy products from places that can produce the product more economically. This allows more people to buy products that had previously been too expensive for them.

Specialization

International trade allows for different countries to specialize in a few industries. This benefits countries that buy these items since they can trade for an item that a different country has more of, creates high quality versions of, and/or produces cheaply. This benefits the country that specialized in the item, because it allows them to trade these products for different items that they either need more of or struggle to make quality versions of.

Increases Quality of Items and Innovations

When companies have more competition, they work to increase the quality of the item without increasing the price. Another way to get new customers is to adopt or invent new innovations that improve the enjoyment of products.

Economic Growth

Being allowed to trade freely helps companies by giving them more markets to sell their goods to. Companies that are doing well hire more people and pay higher wages. This causes the entire economy to grow.

Less Likely to Fight

Countries that trade with each other are less likely to fight each other because they are on better terms and they know it will disrupt their economies to develop bad relations with a trading partner.

Facts about Trade Policies

-
- World trade has increased by an average of 7 percent per year since the 1980s.
 - The US Chamber of Commerce estimated that the average American family's purchasing power has increased by \$10,000 (in 2003 dollars) each year as a result of the importing of goods from foreign countries.
 - A recent study from the University of Pennsylvania found that imports from other countries caused the median wages of 2008 workers in America to decline by 3 percent. This particularly affected unskilled workers, whose 2008 median wages decreased by 15 percent.
 - A study published on the MIT Economics website found that one quarter of the drop in employment from 1990 to 2007 was caused by importing goods from China.
 - According to the Bureau of Labor Statistics, productivity (how much can be produced) more than doubled between 1948 and 2001.
 - In 1975 airlines carried 200 million passengers. By 2004 airlines carried over 500 million.
 - In 1975 49 percent of people owned a television. In 2001 94 percent of people did.
 - An index on economic freedom found that countries that had the most trade-friendly markets grew almost twice as much as counties that were the least trade-friendly.
 - In 2014 the US trade imbalance with China was \$343 billion.
 - Senegal was producing 80,500 tons of tomato concentrate in 1990. After Senegal allowed products from the European Union, tomato concentrate from Europe took over much of the market. By 1997 Senegal was only producing 20,000 tons of tomato concentrate.
 - United States manufacturing jobs declined by 34 percent between 1998 and 2010.
 - The following is a list of the unemployment rate in the United States on January 1st of the listed years: 1950 = 6.5%, 1955 = 4.9%, 1960 = 5.2%, 1965 = 4.9%, 1970 = 3.9%, 1975 = 8.1%, 1980 = 6.3%, 1985 = 7.3%, 1990 = 5.4%, 1995 = 5.6%, 2000 = 4%, 2005 = 5.3%, 2010 = 9.8%, 2015 = 5.7%.
-

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TRADE POLICIES OUTLINE ^{1/2}

Introduction (Present topic and preview what will be covered)	
Transition/Topic Sentence	
Body Paragraph 1 (What was Japan's trade policy before the 1850s? How did Japanese society change after they opened up their trade policy?)	
Transition/Topic Sentence	
Body Paragraph 2 (Why is a trading a bad idea?)	

Transition/Topic Sentence	
Body Paragraph 3 (Why is a trading a good idea?)	
Conclusion (Should the United States be more or less open to trade? Why?)	

Historical Periods of Japan Research Paper

COMMON CORE STANDARDS

WHST.6-8.2

Write informative/explanatory texts, including the narration of historical events, scientific procedures/ experiments, or technical processes.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- Students are assigned a period from Japan.
- Students do open research on their period, recording anything interesting they find in the “General Research” row of the “Historical Periods of Japan Research Table.” Students should make sure to keep track of the sources they use as they go.
- Students meet with a partner who was assigned their same period. They share what they found and discuss what research questions they think would be interesting to look into. They do not have to reach consensus.
- Students research three specific research questions and record what they find in the other three rows of the “Historical Periods of Japan Research Page.” Students should continue to keep track of the sources they use as they go.
- Students use the “Historical Periods of Japan Research Page” to write a rough draft.
- Students independently complete the “Historical Periods of Japan Self Edit.”
- Students share with a neighbor what they learned for the “Historical Periods of Japan Self Edit” and what they plan to change about their paper.
- Students use what they learned from the “Historical Periods of Japan Self Edit” to write their final draft.

HISTORICAL PERIODS OF JAPAN RESEARCH PAPER

Overall

For this assignment you will be assigned a period from Japan's history. Your job is to write a research paper about the period. Your paper should be one to two pages long and include a Works Cited page.

Paragraphs

- An introductory paragraph that previews what the paper will cover and gives basic information about the dynasty.
- Three body paragraphs that each answers a research question of your choice.
- A concluding paragraph that summarizes what the paper is about and discusses what about the period you found the most interesting and why.

Possible Research Questions (feel free to alter or make new ones)

- What marks the beginning of this period?
What marks the ending?
- For whom is this period named?
- Who were the emperors during this period?
What are they known for? How much power did they have?
- Who is a famous person (not an emperor) from this period? What is he or she famous for?
- What is the period most known for?
- What was invented during this period?
- What art was being created during this period?
- How was society structured?
- What was the economy like?
- What kind of food was popular?
- What was a major religious belief of that time?
- What is a famous book from the period?
Why is it famous?

Periods

- Kamakura (1192 to 1333)
- Muromachi (1338 to 1573)
- Azuchi-Momoyama (1574 to 1600)
- Tokugawa/Edo (1603 to 1867)

Rubric

	Exceeding	Proficient	Developing	Beginning
Informative	Comprehensively informs about a period in Japan's history, with almost all facts being relevant to the paragraph's topic.	Sufficiently informs about a period in Japan's history, with almost all facts being relevant to the paragraph's topic.	Some of the paragraphs sufficiently inform about a period in Japan's history. <i>or</i> Sufficiently informs about a period in Japan's history, but there are a significant number of facts are not relevant to the paragraph's topic.	Does not sufficiently inform about a period in Japan's history and/or facts rarely are relevant to the paragraph's topic.
Conventions	No convention errors. <i>or</i> Uses high-level conventions with few to no errors.	Convention errors in one area. <i>or</i> A single error in a few areas.	Convention errors in two or more areas.	Too short to assess conventions. <i>or</i> Major issues with conventions.

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<div>General Research</div>	
<div>Research Question #1</div> <div></div>	

<div>Research Question #2</div> <div></div>	
<div>Research Question #3</div> <div></div>	

HISTORICAL PERIODS OF JAPAN SELF-EDIT

Conventions

Read through your paper, using the dictations your teacher shows you to correct any convention errors.

Informative

Highlight the topic sentences in each paragraph, and then underline any fact in the paragraph that does not have to do with it. For the final draft either remove these or broaden your topic sentence.

Do you have enough facts for every body paragraph? Add plus signs next to the body paragraphs to remind yourself how many you want to add. Each plus sign equals one additional fact.

Overall

What changes do you plan to make for your final draft? Be specific.

Rubric

Assess yourself on the below rubric. Explain your reasoning below it.

	Exceeding	Proficient	Developing	Beginning
Informative	Comprehensively informs about a period in Japan's history, with almost all facts being relevant to the paragraph's topic.	Sufficiently informs about a period in Japan's history, with almost all facts being relevant to the paragraph's topic.	Some of the paragraphs sufficiently inform about a period in Japan's history. <i>or</i> Sufficiently informs about a period in Japan's history, but there are a significant number of facts are not relevant to the paragraph's topic.	Does not sufficiently inform about a period in Japan's history and/or facts rarely are relevant to the paragraph's topic.
Conventions	No convention errors. <i>or</i> Uses high-level conventions with few to no errors.	Convention errors in one area. <i>or</i> A single error in a few areas.	Convention errors in two or more areas.	Too short to assess conventions. <i>or</i> Major issues with conventions.

Japan's Age of War Video Game

COMMON CORE STANDARDS

WHST.6-8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

WHST.6-8.4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

WHST.6-8.5

With some guidance and support from peers and adults, develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on how well purpose and audience have been addressed.

WHST.6-8.6

Use technology, including the Internet, to produce and publish writing and present the relationships between information and ideas clearly and efficiently.

WHST.6-8.7

Conduct short research projects to answer a question (including a self-generated question), drawing on several sources and generating additional related, focused questions that allow for multiple avenues of exploration.

WHST.6-8.8

Gather relevant information from multiple print and digital sources, using search terms effectively; assess the credibility and accuracy of each source; and quote or paraphrase the data and conclusions of others while avoiding plagiarism and following a standard format for citation.

WHST.6-8.9

Draw evidence from informational texts to support analysis, reflection, and research.

WHST.6-8.10

Write routinely over extended time frames (time for reflection and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.

DIRECTIONS

- Students use the Internet to complete “Japan’s Age of War Research Page,” making sure to keep track of sources. Students share what they learned with a neighbor, then the class.
- Students use the “Japan’s Age of War Research Page” to complete “Japan’s Age of War Brainstorm,” bouncing ideas of their neighbors as they work.
- Students use the “Japan’s Age of War Research Page” and “Video Game Brainstorm” to write their video game manual.
- In groups of four, students share the key aspects of their video game. Students complete the “Video Game Peer Share.”
- The class determines which video game would be the most fun to play.

JAPAN'S AGE OF WAR VIDEO GAME

Overall

For this assignment you will write the manual for a video game based on the Age of War (1467–1538), a time of intense fighting in Japan. This era is also known as the Sengoku period. Although you will be partly assessed on how good of a game you create, do not get bogged down in the technical details of how the game will be played since you will also be evaluated on the quality of the writing and how many accurate facts you are able to integrate. A Works Cited page is required.

Requirements

- Begin with the objective, setting, and story.
- Include the four following characters: samurai, ashigaru (foot soldiers), ninja, and *sōhei* (warrior monks).
- Choose two or more of the below options and write at least one paragraph about each.

Options

- Characters (more in-depth information about them)
- Regular moves
- Special moves (for each character)
- Tips
- Cheats
- Your choice

Rubric

	Exceeding	Proficient	Developing	Beginning
Writing	Describes an extremely interesting video game by writing highly engaging summaries and creating a game that would be really fun to play.	Describes an interesting video game by writing engaging summaries and creating a game that would be fun to play.	The described video game may be fun to play, but many of the descriptions are either too short, written with ordinary word choice, and/or lack sensory details.	The description of the video game has major issues with length, word choice, and/or details.
Information	Integrates many accurate facts about warriors, life in Japan, and/or the geography of medieval Japan.	Includes a sufficient number of accurate facts about warriors, life in Japan, and/or the geography of medieval Japan.	Includes many accurate facts about warriors, life in Japan, and/or the geography of medieval Japan, but either needs more or many were inaccurate.	Contains few accurate facts about warriors, life in Japan, and/or the geography of medieval Japan.

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<p>Age of War (Sengoku period): e.g., facts, main leaders, causes of fighting, population centers, feudalism, food.</p>	
<p>Geography: e.g., different terrain types, different climate types, population centers, water sources.</p>	
<p>Samurai: e.g., facts, names, dress, weapons, fighting style, daily life, beliefs, belongings.</p>	

Ninja: e.g., facts, names, dress, weapons, fighting style, daily life, beliefs, belongings.	
Ashigaru: e.g., facts, names, dress, weapons, fighting style, daily life, beliefs, belongings.	
Sōhei: e.g., facts, names, dress, weapons, fighting style, daily life, beliefs, belongings.	
Other	

VIDEO GAME BRAINSTORM

The following questions do not have to be answered in order.

1. What types of video games do you like to play? Can you integrate any aspects of those into this assignment?
2. What did you find particularly interesting about the Age of War?
3. What will be the title of your video game?
4. Where in Japan will this take place? What will the terrain be like there? Will the climate play a role? If so, how?
5. List the options you plan to write about. Add bullets under each to give more details.

VIDEO GAME PEER SHARE

1. List the name of each group member's video game and what the premise is.
2. List three to five facts about the Age of War other students mention that you did not include in your video game.
3. In your group, whose video game do you think would be the most fun to play? Why?
4. In your group, whose writing included the most accurate facts about Japan?

Selected Answers

ACTIVITY 2

Your Martial Arts Questions

Answers will vary, but the following are possibilities for students who received the “Aikido” reading.

1. Aikido translates to “way of harmonizing energy.” It fits aikido because the founder wanted spirituality to be a significant part of the martial art. Spirituality is often associated with an energy that helps bring people peace.
2. The founder of aikido was born in Japan and developed it there.
3. Answers will vary.
4. (1) Ueshiba was upset seeing his dad being beaten up, (2) Ueshiba learned many martial arts, (3) Ueshiba added spirituality to the martial arts he was using, and (4) he named the new practice aikido.
5. Always be polite, try to settle the conflict peacefully, avoid hurting your attacker, use your opponent’s momentum against him or her, and other similar responses.

Answers will vary, but the following are possibilities for students who received the “Judo” reading.

1. Judo means “gentle way.” It fits judo because judo does not consist much of kicking or punching.
2. Judo began in Japan.
3. Answers will vary.
4. (1) Samurai practiced jujitsu, (2) Kano took out many of the violent moves from jujitsu to make judo, (3) Judo became a sport in Japan, and (4) Judo became an Olympic sport.
5. Using your opponent’s force against him or her, getting your opponent to the ground, making your opponent submit, being respectful, and other similar responses.

Answers will vary, but the following are possibilities for students who received the “Karate” reading.

1. Karate means “empty hand.” This makes sense since karate does not have any weapons; you are not holding anything in your hand.
2. Karate was not invented in Japan, but in an area that Japan took over in 1879.
3. Answers will vary.
4. (1) It probably started in China, (2) there was a period when the people of Ryukyu Kingdom could not use weapons so they may have developed karate to defend themselves, (3) it became established in the Ryukyu Kingdom in the seventeenth century, (4) it was presented in Japan (outside of Okinawa) in 1917, and (5) it became popular in Japan.
5. Being polite is important, it uses kicks and hand strikes, one works to focus all energy on the moment one strikes, and other similar responses.

Answers will vary, but the following are possibilities for students who received the “Kendo” reading.

1. Kendo means “way of the sword.” This makes sense since kendo is a martial art dedicated to swordsmanship.
2. Kendo comes from the ancient Japanese practice of kenjutsu.
3. Answers will vary.
4. (1) The Japanese have used swords since at least 400 CE, (2) an increase of fighting led to schools teaching swordsmanship, (3) during the seventeenth century less real sword fighting was needed, and (4) kendo was created to be safe way to continue fighting with swords.
5. It is sword fighting, today people use bamboo swords and have much protective gear, people yell or stomp their feet when they participate, and other similar responses.

ACTIVITY 3

Letter from President Fillmore Questions

1. "Abrogate" means "repeal" in that context.
2. Answers will vary, but the following is a possible answer: He capitalizes "Friend." This might be to emphasize how much the United States wants this to be a cordial interaction.
3. "Imperial majesty," "propose to you," "tokens of our sincere and respectful friendship," and other similar quotes.
4. Answers will vary, but the following is a possible answer: "In all such cases we ask, and expect, that our unfortunate people should be treated with kindness." This can be construed as a demand or even a threat because he is expecting they do this. It is implied that Japan needs to do what the United States is asking or the United States may do something to retaliate against Japan.
5. For the United States and Japan to have good relations, so Japan can get many American goods, the United States will not try to convert the Japanese, and other similar responses.
6. The United States will have somewhere to get coal, so the United States can get access to Japanese goods, California and Oregon are close to Japan, and other similar responses.
7. Answers will vary, but the following is a possible answer: The Japanese might want to try a five- to ten-year trading experiment since they can always stop if it does not go well. Japan might not want to do this because it will be hard to reverse open trade once it starts.
8. Answers will vary, but the following is a possible answer: The United States would prefer for trade to be opened without having to threaten Japan with violence.

Letter #1 from Commodore Perry Questions

1. "Acceding" means "agreeing" in that context.
2. Answers will vary, but the following is a possible answer: Perry might be using the term "under-signed" to remind the Japanese that the United States president has sent him to represent the president.
3. Perry is mad that Americans who landed on Japan's shores accidentally were not treated well.
4. Perry is trying to assure the Japanese that the Americans are not going to try to convert the Japanese to Christianity.
5. "Friendly mission," "your majesty," "wise this policy," and other similar quotes.
6. "It is expected," "many of the large ships-of-war destined to visit Japan have not yet arrived," "but no friendship can long exist," and other similar quotes.
7. Japan should want friendly relations with America, America is closer now since their borders expanded to the Pacific Ocean, the close-door policy is outdated and needs to be changed, and other similar responses.

Letter #2 from Commodore Perry Questions

1. About eight months has passed since President Fillmore wrote his letter.
2. The tone has gotten angrier. Perry wrote in his first letter, "The original of the President's letter and of the letter of credence, prepared in a manner suited to the exalted station of your imperial majesty, will be presented by the undersigned in person, when it may please your majesty to appoint a day for his reception." Perry, in this letter, said, "You have thus acted against divine principles."
3. "We expect mutual trade," "victory will naturally be ours," "we would then take up arms," and other similar quotes.
4. If Japan does not open up trade, the United States will attack Japan.
5. Answers will vary.
6. Answers will vary.

ACTIVITY 4

Toyotomi Hideyoshi Questions

1. Chronologically—the reading starts with Hideyoshi being born and ends after he died.
2. How Nobunaga and Hideyoshi took over all of Japan, Seoul is the capital of Korea, how Japan used to be made up of provinces, and other similar responses.
3. Answers will vary, but the following is a possible answer: When looking at the map of Japan and its neighbors it makes more sense that China would aid Korea. If Japan took over Korea, a hostile country would be right on China's borders.
4. Answers will vary.
5. It was from a long time ago, Hideyoshi was born a peasant, and other similar responses.
6. In the Battle of Yamazaki Hideyoshi defeated Mitsuhide, whose revolt led to Nobunaga's death. The victory made Hideyoshi effectively in charge of all the provinces Nobunaga had conquered. The Battle of Sekigahara was important because Tokugawa Ieyasu's victory made him the successor to Hideyoshi, instead of Hideyoshi's son.
7. Hideyoshi tried to increase trade by getting rid of many road blocks, which would make traveling faster, and by mining more metals for money, which would create more currency.
8. Banning the use of swords for non-nobles would make it harder for people to rise up against Hideyoshi. Getting rid of castles took away safe, easily defendable places where daimyo could stand against Hideyoshi's men. Making the daimyo live in the capital more often would make him more connected to Hideyoshi and have less time to plan a rebellion.
9. It is ironic because Hideyoshi started off as a peasant and rose up to be the ruler of Japan.
10. Imperialism is the act of expanding one's country. By trying to take over Korea, Hideyoshi was showing "imperialistic desires."
11. Answers will vary.
12. Answers will vary, but the following is a possible answer: Nobunaga started the process of uniting Japan, Hideyoshi worked to unite Japan, and Ieyasu took over right at the end, but was able to enjoy the fruits of the earlier rulers' labor.

ACTIVITY 5

Ukiyo-e Questions

1. Answers will vary, but the following is a possible answer: Perhaps the “floating world” represented what people desired.
2. Japan has so many symbols that movable type did not make printing books any more efficient.
3. Japan started to trade with more foreign countries after a period of isolation.
4. Fact: That statement either is true or is not; there is no subjectivity to it.
5. Opinion: That statement can be argued. Some people may not think they were groundbreaking or continue to be popular.
6. Fact: It is an exact number would be hard to dispute.
7. Opinion: Many people would not agree with either statement.
8. Answers will vary.
9. Van Gogh used the strong colors. Degas experimented with different perspectives. Cassatt chose everyday scenes as her subjects.
10. Japonisme was a French word used to describe the influence Japanese culture had on Paris in the nineteenth century.

ACTIVITY 6

Bushido Questions

1. The “USHistory.org” section is a secondary source since it is a summary of “Bushido” and written recently.
2. The excerpts from *Way of the Samurai* are a primary source because someone wrote it during the time of the samurai.
3. The excerpts from *Bushido: The Soul of Japan* could be considered a primary source since they are direct quotes written by someone who grew up in Japan’s culture and would have experienced the culture firsthand. On the other hand, he is referring to a code for samurai that would have been becoming outdated by the nineteenth century.
4. The “USHistory.org” section focuses on why Bushido developed and what it was. *The Way of the Samurai* focuses on how samurai should act during times of peace. *Bushido: The Soul of Japan* summarizes eight qualities of Bushido.
5. A code of morals that samurai followed.
6. Answers will vary, but the following is a possible answer: Maybe people in Japan were not interested to read about their own culture.
7. Answers will vary.
8. Answers will vary.
9. Answers will vary, but the following is a possible answer: I think it might be hard for a soldier during peaceful times because they were used to being brave and courageous in the face of danger and suddenly they do not have anything to worry about. Also, the skills that make someone a good soldier do not necessarily transfer to peacetime skills.

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