## Chapter 1 : Edo Period - SamuraiWiki

*Late Medieval and Edo Periods: Warrior Society, Education, and Popular Culture 6. Didactic Readings of The Tale of Genji: Politics and Women's Education, by Haruki Ii.*

The similarities as well as the differences in historical patterns of medieval Japan and medieval Europe are of interest to historians. Feudal political organization, bonds between warriors, and the prominence of religion are characteristic of the medieval periods in both societies. In Japan, Buddhism reached all levels of society during the medieval period; the influence of Buddhism is evident in works of Japanese literature written at this time, Essays in Idleness, An Account of My Hut, and the plays of the Noh drama. Medieval Japan is often well covered in textbooks because of its similarities to "medieval Europe," with warriors, castles, and feudal structures. In medieval Japan, the rise of the samurai occurs as political power devolves from court nobles to warrior families; military leaders rule the land while the emperor and his court remain in place but hold no power. The supreme military leader is called the "Shogun," and his government is called the "bakufu," or "tent government. Buddhism, which had up until now been primarily the religion of scholars and monks, becomes the religion of ordinary people and popular, salvationist sects of Buddhism spread throughout the country. By the s, a class of territorial military lords, or daimyo, emerges; the daimyo establish and maintain their domains called "han" , build castles, and establish towns around their castles where their samurai retainers reside and serve in their armies. Samurai values of service to a lord and personal loyalty become central to Japanese cultural tradition over the centuries. Zen Buddhism spreads among the samurai, emphasizing personal enlightenment through discipline and meditation. Gardens of raked sand representing water and rocks representing mountains are used as places of meditation within temples. The ceremony of serving tea becomes a formalized Zen ritual. The tea room or tea house, built for this purpose, has tatami or rush mats for flooring, shoji, or sliding paper and wood screens for room dividers, and a tokonoma, or ceremonial alcove, to place scrolls of calligraphy and flower arrangements. All of these features become central to Japanese architecture and room furnishing. The warfare in this period is so intense and the society so torn apart that the major goal of the daimyo who reunify Japan in is the establishment of order. The Tokugawa period, , is thus distinguished from the medieval period by the cessation of warfare and the evolution of a pre-modern society marked by commercial development and urbanization, as discussed in Topic 8: China, Japan and Korea: Literature in medieval Japan reflects the Buddhist notion of the impermanence of life and the need to renounce worldly attachments to gain release from the sufferings of human existence is reflected in the literature of the period: Mongol Invasions The Mongol forces attempt to invade Japan twice, in and They are forced to turn back during both attempts by typhoons at sea. These typhoons are called kamikaze, or "divine winds," by the Japanese and are understood as winds sent by Shinto gods, or kami. The Mongols never occupy Japan.

## Chapter 2 : Edo period - Wikipedia

*Late Medieval and Edo Periods: Warrior Society, Education, and Popular Culture 6. Didactic Readings of The Tale of Genji: Politics and Women's Education, by Haruki Ii 7. Genji Pictures from Momoyama Painting to Edo Ukiyo-e: Cultural Authority and New Horizons, by Keiko Nakamachi 8.*

Portraying the Ideal Warrior. Grade 7 Common Core and Content Standards: Students explain the central issues and problems from the past, placing people and events in a matrix of time and place. 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. Integrate visual information with other information in print and digital texts. Hierarchy of a Warrior Government; Artwork: Battles at Ichi-no-tani and Yashima; large Post-it Notes 2 different colors ; pencils and paper Vocabulary: What words would you use to describe a samurai warrior? Where did you get your ideas about samurai? Compare those ideas with the definition of bushido. Show the Hierarchy of a Warrior Government and discuss the relationship between the shogun, daimyo, and samurai. Distribute two large Post-it Notes to each student preferably two different colors. Which code compares most closely with the modern definition of bushido? Organize the Post-it Notes into the three categories: Ask students to describe what they see. On the second set of Post-it Notes, respond: Which code you think most closely matches the screen painting? Add the Post-it Notes to your existing organization. The stories were passed down orally by storytellers until it was written down around the time of the Muromachi period, but that this painting is from the Edo period. What other war tales do you know of that are still popular today? Why do you think war tales like this one are popular subjects for art? How has your knowledge and understanding of the samurai during the medieval period changed? Find a contemporary example where war and fighting are idealized? Who is the author or publisher of this example? Then, write a short letter home from the perspective of one of the people in your example. Share or create a gallery walk.

*Late Medieval and Edo Periods: Warrior Society, Education, and Popular Culture 6. Didactic Readings of The Tale of Genji: Politics and Women's Education Haruki Ii 7. Genji Pictures from Momoyama Painting to Edo Ukiyo-e: Cultural Authority and New Horizons Keiko Nakamachi 8.*

The channels of development in Renaissance education The Muslim influence Western civilization was profoundly influenced by the rapid rise and expansion of Islam from the 7th until the 15th century. By ce, years after the death of Muhammad , Islam had expanded from western Asia throughout all of northern Africa, across the Strait of Gibraltar into Spain , and into France, reaching Tours, halfway from the Pyrenees to Paris. Muslim Spain rapidly became one of the most advanced civilizations of the period, where much of the learning of the pastâ€"Oriental, Greek, and Romanâ€"was preserved and further developed. Inevitably, scholarship in the adjacent Frankishâ€"and subsequent French â€"kingdom was influenced, leading to a revitalization of western Christian scholarship, which had long been dormant as a result of the barbarian migrations. The doctrines of Aristotle , which had been assiduously cultivated by the Muslims, were especially influential for their emphasis on the role of reason in human affairs and on the importance of the study of humankind in the present, as distinct from the earlier Christian preoccupation with the cultivation of faith as essential for the future life. Thus, Muslim learning helped to usher in the new phase in education known as humanism , which first took definite form in the 12th century. Toward the end of the Middle Ages , there was a renewed interest in those studies that stressed the importance of man, his faculties, affairs, worldly aspirations , and well-being. The primacy of theology and otherworldliness was over. Society had been profoundly transformed, commerce had expanded, and life in the cities had evolved. Economic and political power, previously in the hands of the ecclesiastical hierarchy and the feudal lords , was beginning to be taken over by the city burghers. Use of the vernacular languages was becoming widespread. The new society needed another kind of education and different educational structures; the burghers required new instruments with which to express themselves and found the old medieval universities inadequate. The educational institutions of humanism had their origin in the schools set up in the free cities in the late 13th and the 14th centuriesâ€"schools designed to answer to the needs of the new urban population that was beginning to have greater economic importance in society. The pedagogical thought of the humanists took these transformations of society into account and worked out new theories that often went back to the Classical Greek and Latin traditions; it was not, however, a servile imitation of the pedagogical thought and institutions of the Classical world. The Renaissance of the Classical world and the educational movements it gave rise to were variously expressed in different parts of Europe and at various times from the 14th to the 17th century; there was a connecting thread, but there were also many differences. What the citizens of the Florentine republic needed was different from what was required by princes in the Renaissance courts of Italy or in other parts of Europe. Common to both, however, was the rejection of the medieval tradition that did not belong in the new society they were creating. Yet the search for a new methodology and a new relation with the ancient world was bitterly opposed by the traditionalists, who did not want renewal that would bring about a profound transformation of society; and, in fact, the educational revolution did not completely abolish existing traditions. The humanists, for example, were not concerned with extending education to the masses but turned their attention to the sons of princes and rich burghers. Rather than suggesting new themes, they wanted to discover the method by which the ancient texts should be studied. For them, knowledge of the Classical languages meant the possibility of penetrating the thought of the past; grammar and rhetoric were being transformed into philological studies not for the sake of pedantic research but in order to acquire a new historical and critical consciousness. They reconstructed the past in order better to understand themselves and their own time.

## Chapter 4 : Edo culture | Japanese history | calendrierdelascience.com

*The Edo period (æ±Ÿæˆ˜™,ä»£, Edo jidai) or Tokugawa period (å¾³å•æˆ™,ä»£) is the period between and in the history of Japan, when Japanese society was under the rule of the Tokugawa shogunate and the country's regional daimyÅ•.*

Life During the Edo Period The bustling commercial district around the Nihombashi bridge in Edo was home to the Echigoya merchant house, run by the wealthy Mitsui family. Today, the Nihombashi area still feels the influence of the Mitsui â€" the head office of the Mitsui Bank and the Mitsukoshi Department Store occupy the original site of the Echigoya. Busy streets crowded with pedestrians. Shopping opportunities for all budgets, from large merchant houses that pamper their clientele to vendors hawking their wares on the street. Events for all during the day followed by a vibrant nightlife after the sun goes down. A lively theater scene, with superstars in top acts playing to packed houses. Sound like a guidebook description of New York, London, or Paris? But these images also depict a typical day in Edo, the bustling capital of the Tokugawa shogunate. Before Tokugawa Ieyasu, Edo was a remote fishing village of little significance. But once the Tokugawa bakufu moved in, Edo became the center of political and cultural life â€" so much so that the duration of Tokugawa rule is also known as the Edo period The strict political and social policies of Ieyasu and subsequent shoguns ushered in a golden age of economic and cultural prosperity. To maintain this so-called Pax Tokugawa, the bakufu instituted its sakoku closed-country policy in an attempt to keep foreign powers out of Japan. The Spanish, the English, and the Portuguese were expelled as subversive influences. Christianity was banned, and Japanese Christians were hunted down and persecuted. But sakoku was far from pure isolationism. Japan still conducted frequent but strictly regulated trade with Korea and China. And not all Europeans were driven out: Samurai Growing Soft With peace came a growing problem: The official class system sanctioned by the bakufu placed samurai at the top, followed by farmers and artisans, with merchants at the bottom. Of the many popular entertainments available to the residents of Edo, kabuki was perhaps the most spectacular. Lavish costumes, colorful sets, catchy music, and engrossing plots meant theaters packed with devoted fans. But social reality contradicted this hierarchy. With growing boredom and shrinking stipends, lower-ranking samurai often found themselves borrowing money from wealthy merchants. Although traditional ideas of status still held, the actual balance of power was beginning to shift. Puppets, Poems, Sumo, and Sushi? Puppet theater is one of the most entertaining but technically demanding performing arts. This Japanese woodblock print, one of the 36 Views of Mt. Fuji by the famous artist Hokusai, was made by carving a block of wood. Ink would then be rolled or painted on the block and paper would be pressed onto the painted surface to get a print. At first the prints were all black and white, but eventually a process for making color prints was developed. The flash and excitement of the Kabuki theater drew throngs of enthusiasts, and many performers became full-fledged celebrities. Lead actors were heartthrobs, and male actors who performed female roles â€" called onnagata â€" also enjoyed a die-hard following. Stories of star-crossed romance, betrayal, political intrigue, and love suicides kept the crowds hungry for more. The likenesses of pop icons such as favorite Kabuki actors and sumo wrestlers could be widely distributed thanks to the development of the woodblock print. This innovation allowed for mass reproductions of images and text, such as ukiyo-e paintings of the "floating world" â€" referring to the pleasure quarters of Edo â€" as well as works of popular fiction. The more serious literary arts also flourished. An old pond The water resounds. Although different types of this dish â€" sushi â€" had existed in Japan since ancient times, the modern version got its start in Edo, and since then has spread over the globe.

## Chapter 5 : Japanese Confucian Philosophy (Stanford Encyclopedia of Philosophy)

*Genre Trouble: Medieval Commentaries and Canonization of The Tale of Genji Late Medieval and Edo Periods: Warrior Society, Education, and Popular Culture Didactic Readings of The Tale of Genji: Politics and Women's Education.*

Includes bibliographical references p. Contents Preface Acknowledgments Note to the Reader 1. The Late Heian and Medieval Periods: Court Culture, Gender, and Representation 2. Figure and Facture in the Genji Scrolls: Late Medieval and Edo Periods: Warrior Society, Education, and Popular Culture 6. Didactic Readings of The Tale of Genji: The Splendor of Hybridity: The Postwar Showa and Heisei Periods: Visuality, Sexuality, and Mass Culture  The Tale of Genji in Postwar Film: Emperor, Aestheticism, and the Erotic, by Kazuhiro Tateishi  They also explore the popularization of the Genji, considering parody, pastiche, and re-creation in popular and mass media. Throughout the volume, scholars discuss the visualization of the Genji, from screen painting and woodblock prints to manga and anime. The essays examine the canonization of the work from the late Heian through the medieval, Edo, Meiji, Taisho, Showa, and Heisei periods, revealing its profound influence on a variety of genres and fields, including modern nation building. They also consider parody, pastiche, and re-creation of the text in various popular and mass media. Throughout the volume, scholars discuss achievements in visualization, from screen painting and woodblock prints to manga and anime. Taking up such recurrent themes as cultural nostalgia, eroticism, and gender, this book is the most comprehensive history of the reception of The Tale of Genji to date, both in the country of its origin and throughout the world. Nielsen Book Data Subjects.

## Chapter 6 : Table of contents for Envisioning the Tale of Genji

*Education - Education in the Tokugawa era: In a shogunate was established by a warrior, Tokugawa Ieyasu, in the city of Edo (present Tokyo). The period thence to the year â€"the Tokugawa, or Edo, eraâ€"constitutes the later feudal period in Japan.*

The Dynamic Culture of the Middle Ages The European High Middle Ages, which lasted from about to , evoke for many people romantic images of knights in shining armor, magnificent castles, and glorious cathedrals. And to many people, the word medieval Latin medium aevum; "middle age" wrongly suggests a cultural intermission between the classical period of the Greek and Roman civilizations and the Renaissance. Many of the basic social and political patterns and institutions later associated with European history were formed during this era. Economic Expansion and the Emergence of Towns Territorial expansion, innovations in agriculture, and the development of cities and trade brought rapid economic change to medieval Europe. Changes in the availability and consumption of material goods and in population distribution radically altered European social relations and political organization. These changes created new, more independent classes. These classes competed against and balanced each other so that no one group gained absolute power. Migration and expansion of frontiers stretched the boundaries of European countries in the Mediterranean, eastern Europe, and Iberia. Much of this migration and expansion was led by warrior groups. One such warrior group was the Viking-descended Normans in France, who went to Sicily. Another was the Teutonic Knights, who moved German peasants eastward into Slavic territories. The clearing of land and new techniques in agriculture led to higher food production, a rise in population, and greater economic freedom. Agricultural tools, such as the heavy plow, along with new methods for harnessing animal power, such as the horse collar, enabled farmers to work the rich, dense soil of northern Europe using less labor. The three-field system replaced two-field crop rotation, allowing farmers to cultivate two-thirds, instead of half, of their land at once, while leaving one-third to rest and build nutrients. In the 12th century, energy-producing devices such as the windmill and tidal mill for grinding grain also increased productivity. Consequently, Europeans began eating better; they lived longer and grew in number. Surplus food and population meant that more people could devote their energies to new crafts and trade instead of to subsistence agriculture. This increase in productivity from the 11th through the 14th centuries led to urbanization, or the growth of market towns and cities. Townspeople bought foodstuffs and raw supplies from rural areas, and sold crafts made by local artisans as well as items imported from other regions. Towns and townspeople became independent of the landholding aristocracy and were able to regulate their own businesses through charters granted by kings. Coins became a convenient medium of exchange, and a money-based economy, complete with banking, investing, and lending activities, emerged. European merchants and investors formed competing trade networks. In the 12th and 13th centuries, a group of northern German towns formed the Hanseatic League. The league monopolized the trade routes that transported raw goods, such as timber, furs, and metals, along the Baltic Sea, North Sea, and major rivers. Although the majority of Europeans still lived in rural areas, towns increasingly dominated the landscape. Social Diversity The economic changes brought about by increased trade and the emergence of cities created new tensions in medieval society. These tensions permeated the boundaries of class, gender, ethnicity, and religion. The interaction between rural and urban classes led to the establishment of new political organizations and laws designed to balance the needs of competing classes. According to the traditional view, three orders worked together in the rural community: These traditional communities were organized in a hierarchy and bound together like a family, with the noble acting as a father figure over his household and the village inhabitants. Townspeople, who earned their living through crafts or commerce, broke from these rural obligations and familial ties, so they created new social networks through associations called guilds. Craft guilds organized by tanners, butchers, and weavers set wage and price controls and established rules for apprenticeship and membership. To some religious writers, the urban freedoms of the

newly chartered towns seemed to undermine the traditional hierarchical order of society. The choices made by women in the patriarchal society of High Medieval Europe illustrate the new and increased variety of social classes. Nevertheless, women were active and influential throughout society. Townswomen operated brewing and weaving businesses and even briefly formed their own guilds. Peasant women engaged in intensive manual labor, producing food and sustaining their households. Some women left such circumstances to become household servants in the manor or in towns, where their rights were minimal. Religious women chose to exchange the material life of marriage and family for a spiritual and intellectual life in a cloister. While women could not become priests, they did influence society as visionaries, spiritual advisors, and writers. One such influential woman was Abbess Hildegard of Bingen, Germany to who frequently spoke out on the religious, political, and social issues of her day. In both the hierarchical and communal order of the Middle Ages, everyone had a place and knew it. In response to the perceived threat of non-Christian peoples, such as Jews, Muslims, Gypsies, and religious heretics, discriminatory laws placed those groups on the margins of society. However, despite the discrimination and fear that oftentimes restricted their businesses and social contacts, Jewish communities maintained a strong internal network through family, synogogue, and contacts with Jews across and outside Europe. In fact, Jews played an integral role in medieval society by influencing medieval scholarship. Building on the economic strength of towns and trade, the individual rulers of Europe developed competent bureaucracies to govern their domains, as is evident in the increased use of written legal documents. The power of these new rulers was limited, however, by pressure from competing social groups and political organizations, such as the aristocracy, townspeople, and the church. In the 11th through 13th centuries, the growing communities in Europe developed stable political identities, usually under a central ruler. The Slavic peoples of eastern Europe were influenced by both western Europe and the Byzantine Empire. They formed a strong Slavic Christian culture that survived even the Mongol conquest of the 13th century. Medieval rulers did not have absolute power; rather their competence lay in developing strategic relationships with the aristocracy, the towns, and the church. His grandson Henry II, who reigned from to , contributed to the development of common law that united the kingdom. But King John, who reigned from to , was forced by his barons to sign the Magna Carta in , a precursor to constitutional monarchy in England. Often conflicts between these competing sources of authority gave rise to new political theories and laws. In the 11th-century Investiture Controversy, for example, popes and secular rulers debated the right to invest, or appoint, bishops. As European religious leaders developed more systematic authority over their churches, reformers sought to free local churches from the control of lay aristocrats and kings. Subsequent popes, such as the dynamic Innocent III, pope from to , used the same bureaucratic mechanisms that secular rulers used to develop legal theories freeing the church from secular influence. Although ultimately unsuccessful, the arguments made on both sides of the debate helped define the boundaries of political authority for both church autonomy and secular government. Religion and Scholarship Creative tensions in medieval society and politics led to new ideas, such as those exchanged in the debates over faith and reason in the new universities. They also led to the rise of new religious orders and forms of spirituality. New ideas emerged in popular religion during the struggle between orthodox Christianity and numerous heresies. The influence of Jewish and Muslim scholarship, the rise of an educated class of career scholars, and the growth of an urban reading public also contributed to this cultural and intellectual ferment in Europe. During the 12th and 13th centuries, universities arose in the major European cities. Although none of these scholars denied Christian truth as it was revealed in the Bible, some, such as Anselm of Canterbury, placed faith before reason. Others, such as Peter Abelard, put reason first. The great 13th-century Dominican philosopher Thomas Aquinas produced a brilliant synthesis of faith and reason, while a group of philosophers called nominalists questioned whether human language could accurately describe reality. These inquiries into the nature of knowledge contributed to scientific inquiry, evident in the experimental theories of English scientist and philosopher Roger Bacon ? Meanwhile, many people sought a more spiritual, holistic experience of the world than what was offered through the intellect or through ordinary church rituals. Visionaries and reformers

created new orders such as the Cistercians, Franciscans, and Dominicans. Saint Francis of Assisi rejected the urban materialism of his parents and local church. Later, Bonaventure, a Franciscan who lived from to , developed a mystical philosophy guiding Christians toward contemplation of the ideal realm of God. Popular religion also reflected this social and religious ferment. Most people in medieval Europe were Christian by baptism at birth and participated in church rituals throughout their lives. They did penance for sins, attended Mass, and went on pilgrimages to holy sites containing relics of saints. In the cities, lay people began seeking a more intense religious experience to counterbalance the materialism of their urban lives. Many were drawn into new religious movements, not all of which were approved by the church. This led to conflict between church-taught orthodox teachings and practices and heresy, beliefs and practices that were condemned as false by the church and considered a danger to Christendom. For instance, the Cathars rejected the body as evil and saw no need for priests. Church leaders condemned them as heretics, while secular rulers, bent on suppressing local rebellions against their authority, carried out a military crusade to destroy their strongholds in southern France. The church, whose doctrine and order were threatened by these groups, appointed preachers such as the Dominicans to teach correct doctrine and also commissioned inquisitors to detect heretics and recommend them for punishment. Literature and the Arts Growth in urban society, intellectual innovations, and the tension between spirituality and order in the church all contributed to the development of new creative styles in literature, the visual arts, architecture, and music. Literacy increased in medieval Europe, especially among the urban lay populations, who had more time to read. While most books were written in Latin, which was considered the dominant language of learning, more books were being produced in regional languages, such as English, French, and German. From this vernacular literature, new styles and genres evolved. At the courts, troubadours wrote and performed lyric poetry celebrating the love between knights and ladies. Epic tales of warrior heroism, such as Beowulf, gave way to romances celebrating courtly love and knightly chivalry, exemplified in Arthurian books such as The Quest of the Holy Grail and Sir Gawain and the Green Knight. The popular fabliaux, or animal fables, often emphasized the virtues and cleverness of working people over those traits of the higher classes. Books were handwritten manuscripts, laboriously copied by scribes using quill or reed pens to write on animal skin parchment. Stylistic changes also occurred in visual arts, such as painting, sculpture, metalwork, stained glass, and architecture, and in performing arts, such as music and drama. Supported by religious and secular patrons and influenced by Islamic and Byzantine civilizations, an artistic renaissance developed the Romanesque style in the 11th and 12th centuries. Romanesque architecture featured solid, imposing cathedrals with rounded arches and fantastic stone carvings. In the 12th and 13th centuries, the Gothic style introduced new engineering innovations and emphasized greater emotional expression. The pointed arches, vaulted ribs, and flying buttresses of Gothic cathedrals, such as Notre Dame in Paris, allowed engineers to build higher and lighter walls, while stained glass windows gave the interior a sense of heavenly illumination. On the exterior of Gothic cathedrals, tall, slender statues of beautifully calm saints portrayed an idealized humanity. During this period, music and notation, like Gothic architecture, developed in complexity. The single line melodies of monophonic Gregorian chant, instrumental dance pieces, and troubadour ballads evolved into more complex polyphonic music weaving together multiple parts. Music was an integral part of emotional expression in medieval life. Performances included the secular, from courtly lyrics and lively dances to drinking songs in taverns, and the religious, from sung portions of the Mass to mystery plays that reenacted biblical stories. Much of the art of this period is still admired today.

## Chapter 7 : The Fall of the Samurai in Late Tokugawa Japan | Guided History

*Samurai: The Code of the Warrior. Samurai: The Code of the Warrior does an excellent job of summarizing every aspect of the samurai culture. Topics range from the daily life of samurai, to their military strategies, to their resolute Bushido philosophy.*

Introduction By the midth century A. The provinces were in disorder with warrior bands fighting among themselves, regional chieftains challenging the central government, the provincial-governor system failing, private estates being carved out of the public land system, taxes due to the state diverted into the coffers of nobles, temples, and local warriors. And at the center, most emperors were child-pawns in the hands of Fujiwara regents or, if they did reach maturity, had to abdicate in order to exercise some degree of power. The capital itself was subject to depredation by armed bands. And from the mid-twelfth century the Taira warrior family, led by Taira Kiyomori forced itself into the capital and into power over the court. This effectively marked the beginning of what has been described as warrior dominance, or warrior rule, in Japan. The Taira, like the Fujiwara before them, chose to rule by manipulating the court from within the capital. When, however, the Taira were crushed by their warrior rivals, the Minamoto in , power moved to the eastern provinces and warrior domination was more clearly expressed in the formation of a garrison government, bakufu, headed by shoguns. The Kamakura regime was overthrown in , replaced briefly by a restored imperial government headed by Emperor Go-Daigo, who was, in his turn, removed by the Ashikaga warrior leaders who had brought him to power. Ashikaga Takauji established his bakufu in the Muromachi district of Kyoto in The Kamakura Period is an era in Japanese history that takes its name from the garrison town of Kamakura on Sagami Bay in central Honshu, not far from modern Tokyo. Although the imperial court in Heian continued to claim authority, Kamakura was the seat of the warrior government known as the Kamakura bakufu, which dominated the political life of Japan during the period. The Kamakura bakufu was the first in a series of warrior regimes that governed Japan until the mid-nineteenth century. Thus, the Kamakura period is generally viewed as the formative phase in the development of warrior government in Japan. Political History The Kamakura period saw a relative decline in the power and influence of the imperial court and religious institutions in Kyoto and a countervailing growth in the influence of the Kamakura bakufu and its provincial vassal warriors. Related to this were improvements in agriculture and the beginnings of commercial development, market activity, and the use of money. In the late thirteenth century the country was threatened by several attempted Mongol invasions. Although frustrated by Japanese defenders and bad weather, these invasions created strains in warrior society that contributed to the eventual destruction of the Kamakura bakufu in The Kamakura bakufu was established by Minamoto Yoritomo Yoritomo, the son of Minamoto Yoshitomo, , was exiled to Izu in eastern Japan by Taira Kiyomori after the failure of an uprising in which his father took up arms against the Taira. With the destruction of Yoshitomo and other Minamoto leaders and the exile of Yoritomo, Kiyomori consolidated his power over the imperial court. His ambition was to establish an enduring Taira family dynasty and to rule Japan in the name of the emperor through the organs of court government, just as the Fujiwara had done for centuries. While his generals were pressing the Taira in the west, Yoritomo was consolidating his warrior government in the east. In he established a warrior council, the samurai dokoro, to control his own direct vassals, the gokenin. The latter, also headed by a Kyoto noble, Miyoshi Yasunobu, handled the investigation of appeals and disputes brought by vassals. These councils, which began on the model of the chancelleries of the court and noble families, provided the administrative structure for warrior rule as victories over the Taira were achieved and political power and the loyalties of warriors flowed increasingly in the direction of Kamakura. With the Taira defeated, Yoritomo set about destroying other possible rivals to his power and extending his authority into provinces throughout Japan. Yoshitsune sought the protection of the northern Fujiwara. This provided Yoritomo with a pretext to invade northeastern Japan in and eliminate his brother and Fujiwara warrior power in one initiative. Thus, by

Yoritomo had acquired unchallenged military control over the country. This shogunal title provided the capstone and final legitimation for his bakufu. Shugo were appointed province by province. They were powerful vassals designated by Yoritomo to supervise military affairs within their provinces. Their basic duties were threefold. Serving as the liaison between the bakufu and provincial society, they organized the military service of the provincial vassals, maintained local order, and arrested rebels. Not surprisingly, they often sought to enhance their personal power at the expense of the absentee proprietor of the holding. Their duties included military service in war and guard duty in Kamakura and Kyoto in peacetime. Orders from the bakufu were conveyed to gokenin through the shugo. The gokenin provided the local base of the pyramid of political power and vassal loyalties upon which the authority of Yoritomo and the bakufu depended. Much of this latter was from holdings in estates confiscated from the defeated Taira and awarded as spoils to Yoritomo. Taken together, these provided the bakufu with firm control over the heartland of eastern Japan and a network of landed interests throughout the country. Yoritomo had dreams of establishing a Minamoto warrior dynasty. Those dreams were frustrated within a few years of his death. He was succeeded by his young and ineffectual sons Yoriie and Sanetomo , both of whom were appointed shogun but were assassinated in office. With their untimely deaths the Minamoto shogunal line ended. After the death of Yoritomo, Masako helped her father and brother, Yoshitoki, assume greater power within the bakufu. Tokimasa had a hand in the assassination of Yoriie. They chose to rule, however, not as shoguns, but as regents shikken to shoguns. With the Minamoto line extinct, they brought Fujiwara boys or imperial princes from Kyoto to serve as puppet shoguns. At the same time, while Yoritomo claimed to be an agent of the court, his establishment of a separate regime in Kamakura was regarded by Kyoto as a usurpation of power. Members of the imperial family and court nobles did not easily relinquish hopes of recovering their former authority. Go-Toba anticipated division within the bakufu and the loss of support of gokenin for the bakufu. Some western warriors and monk-soldiers from the powerful monasteries rallied to the court but there was only a feeble challenge to the bakufu. It became a supervisory authority for western Japan. The increasing flood of litigation was handled in bakufu courts, which acquired a reputation for providing fair and speedy justice. Many of these were codified in the Goseibai shikimoku, compiled in This provided a precedent for succeeding warrior legal codes and gave coherence to the warrior order in medieval society. During the thirteenth century the Mongols were extending their conquests on the continent. Having conquered Song China and the Korean kingdoms, Kubilai, the Mongol khan, looked for an opportunity to bring Japan into submission. Some Mongols landed on the beaches of northern Kyushu, and Japanese warriors had trouble holding the invaders at bay. Fortunately for the Japanese, a storm intervened, wrecking the Mongol armada. A second invasion was dispatched in Mongol fleets that had attacked the islands of Tsushima and Oki entered Hakata Bay in the sixth month. They were again dispersed by storms. Shrines and temples claimed credit for calling them up through their prayers for the protection of the country. The intervention of nature at this critical juncture contributed to a belief, expressed then and later in times of crisis, that Japan was a divinely protected land, shinkoku. Although the invasions failed and the Mongols took no territory, the impact on bakufu politics of the Mongol incursions was considerable. Tokimune and his bakufu advisers, and especially Kyushu warriors, were obliged to bear the costs of a permanent defense system. Kyushu gokenin were forbidden to come to Kamakura or Kyoto to make appeals for spoils. An appeals board was set up in Kyushu. This chinzei tandai, as it was known, incorporated military command in Kyushu with judicial functions. The burdens of defense and lack of war spoils, combined with samurai indebtedness and fragmentation of main and branch families, created severe strains in warrior society. In they were overthrown by an alliance of Go-Daigo, members of the court, Buddhist clergy, and such powerful eastern warrior houses as the Ashikaga and Nitta. More extensive use of double cropping and other small improvements in agricultural technology may also have contributed to the creation of an agricultural surplus. Certainly, local markets held on a regular basis were becoming more common. While rents were still largely paid in rice or other produce, copper cash was being imported from China by the end of the thirteenth century and was in use along the Pacific coast of Honshu and around Kamakura and Kyoto. Money-lending

was practiced, and many warriors became so indebted that the bakufu felt obliged to issue a debt moratorium edict, a tokusei, for Kanto gokenin in  While rural life in some areas was becoming more prosperous and diversified, it was also marked by sporadic violence and unrest. Kamakura Period Culture The cultural life of the Kamakura period blended courtly, warrior, and popular elements. Buddhist monks and monasteries, especially Zen monasteries, were active contributors to the culture and, from the Kamakura period, there was popular participation in religion and culture. The age witnessed a popular upsurge of Buddhist devotion, and such popular musical and dancing entertainments as dengaku, sarugaku, and taue uta flourished in the countryside. Although the imperial court was being eclipsed politically during the thirteenth century, courtiers maintained their literary and cultural leadership. Courtiers also recited, compiled, and read military tales, gunkimono. Of these the finest was the Tale of the Heike Heike monogatari , which expressed the pathos of the rise and destruction of the Taira family at the hands of the Minamoto. History and belles lettres were also courtly avocations. In addition to its leadership in literary and scholarly activities, the court continued to set styles in art, music, architecture, dress, and manners. Warrior culture was a blend of martial and literary elements, bu and bun. Yoritomo and his successors all exhorted their warriors to maintain martial skills and live frugal, outdoor lives. At the same time, Yoritomo and his successors who headed the bakufu were all, to some degree, forced to deal with the court and thus remained subject to its influence. The third Minamoto shogun, Sanetomo, was criticized within the bakufu for his excessive devotion to the composition of waka and the styles of the imperial court, but there were many warriors who enjoyed such literary pursuits and a few who took brides from the court in Kyoto. The use of lower ranking courtiers as bakufu officials, and the bringing of Fujiwara infants and imperial princes to Kamakura as shoguns, also brought infusions of court culture to Kamakura. Religious Life Warriors and courtiers patronized Buddhism. Through the newly imported Zen school, especially the Rinzai gozan monasteries in Kyoto and Kamakura, they were put in direct contact with the learning and cultural styles of China in poetry, painting, and architecture. Zen, however, was not the only new development in Buddhism in the Kamakura period. The most powerful popular current was undoubtedly the Pure Land movement, based on faith in the compassion of the Buddha Amida. Shinran, in particular, rejected the monastic ideal and offered a path to salvation for the lowliest of men and women. The Kamakura period also witnessed a revival of devotion to the Lotus Sutra. This was carried furthest by Nichiren who argued that the teaching of the Lotus Sutra offered all that the country needed for spiritual salvation and protection, and that other teachings should be suppressed. The vitality and success of the newer schools of Buddhism did not go unnoticed by monks of the older schools.

## Chapter 8 : to Japan | Asia for Educators | Columbia University

*Characterized by strict social orders, isolationist foreign policies, and an increase in both environmental protection and the creation and popular enjoyment of arts and culture, Japanese society during this period was controlled by the Tokugawa shogunate and the country's regional Daimyo.*

These often lush and colorful artworks are rife with romantic longing, from the images of interchangeable beauties with inscrutable expressions, to the layers of richly patterned textiles they wore, and the highly symbolic haiku poetry written about them. From the John C. Then it became associated with two particular sites in Edo, one of which was the Kabuki theater district, the other the Yoshiwara pleasure quarter. Publicizing the dark side of the pleasure district would have been bad for business. The profiteers urged the production of more paintings, which continued to feed the frenzy for the Yoshiwara. Is this courtesan in a patchwork kimono surreptitiously reading a letter from a lover? But I think the day-to-day reality of living in the Yoshiwara could not have been pleasant. Born into impoverished farming or fishing villages, they were sold to brothels by desperate parents around the ages of 7 or 8. This tradition was rationalized by Confucian ideals that allowed the children to work out of a duty to their parents, who usually brokered year contracts with the brothel owners that their girls would have to work off. If a child attendant proved she was gifted by age 11 or 12, she would be chosen for elite courtesan training, where she would learn etiquette and refined arts from masters, including how to play flute or a three-stringed instrument called a samisen, to sing, to paint, to write haiku, to write in calligraphy, to dance, to perform a tea ceremony , and how to play games like go, backgammon , and kickball. She would be well-read and literate in order to engage in stimulating conversation. The elite courtesans were supposed to know all of the lady-like skills, and their skill level was keyed to how much space they would have in a brothel and how lavish their clothing was. It was a very carefully calibrated hierarchy. As a young teenage courtesan, her job would be to entertain patrons while they waited to meet with an elite courtesan. Her debt to the brothel would only increase as she rose through the ranks, as her luxurious and ever-changing wardrobe, which required as many as four or five layers of kimonos worn at a time, and the tips and fees for her attendants were her financial burden, too. Forced to work long hours even when they were sick or having their periods, the women of Yoshiwara had to make a daily quota, or they would be fined. Male promiscuity often extended to sex with other men, which was considered normal. But the culture of sexual indulgence among men was entrenched, and brothels were lucrative businesses. One wily brothel owner, hoping to gain a monopoly on the female sex-work trade, proposed that if the shogunate gave him a tract of land near their new headquarters in Edo, the government could regulate prostitution and reap the benefit of taxing the profession. In , new laws restricted brothels to pleasure quartersâ€"including his newly established Yoshiwara, the Shimabara in Kyoto, and the Shinmachi in Osakaâ€"which bloomed into isolated neighborhoods also offering fine dining and wine, singing and dancing performances, and parlor games. In , one count estimates prostitutes lived in Yoshiwara. Apparently the Confucian-oriented, decorous culture of upper-class Koreans favored keeping private matters private. Duty-bound samurai warriors, who had traditionally been hired to protect daimyo land, were military nobility who became the bureaucrats and administrators of Edo. As the city population exploded to a million by â€"with twice as many men as womenâ€"so did the wealth of the merchant class. To serve the military elite and the rising merchant class, a new type of prostitute emerged, one that would give the trade a veneer of ritualistic respectability and high-class refinementâ€"the elite courtesan. After the Great Edo Fire of , a new, larger Yoshiwara, both walled off and surrounded by a moat, was rebuilt two miles outside of the city. To get to Yoshiwara after , a patron had to travel by foot, by boat, or if he were extremely wealthy, be carried by others on a posh palanquin. This trek could only serve to heighten his anticipation. They, too, made the journey to Yoshiwara, hiding their faces with big straw sedge hats. The new Edo middle class developed a taste for fast fashion and ribald and wild storiesâ€"and devoured woodblock prints advertising both Yoshiwara and Kabuki performances. By , densely

populated Yoshiwara was home to more than 4, prostitutes as well as kitchen workers, maids, and other service people. The biggest brothels would have as many as 50 prostitutes. A kimono with a willow tree and Chinese characters from the 18th century. The wives of the daimyo and high-ranking samurai, following Confucian ideals, were expected to dress modestly and served their husbands, while the feudal lords looked to courtesans to find passion and love. The clients wanted to believe that their favorite courtesans were in love with them, and they were sold as such. You really want to spend time with them, but at the same time, you need to be on your guard, which makes it all the sexier. Those sorts of stories were repeated again and again in books over the course of the centuries, passed down as being firsthand accounts. The courtesans in particular wore toxic lead makeup to whiten their faces, necks, hands, and feet. Many prostitutes died by age These courtesans, who were celebrities, had the most comfortable lives of all the prostitutesâ€"they had luxurious garments and bedding and enviable education. In , Yoshiwara is recorded as having courtesans of the upper tiers, and prostitutes on the lower tiers. They whispered among themselves in a coquettish manner in well-appointed parlors as men gawked and discussed their attributes. The courtesans here could not be approached directly. Instead, a man had to ask an intermediary to set up a series of interviews with the courtesan, where he would entertain her and her attendants. On the first introduction, the courtesan would ignore the wealthy patron and refuse his offers of food and drink. On the second meeting, she might sit closer to him, but still turn down any refreshments. Finally, at the third meeting, she would be willing to engage him in conversation and partake in the food set out for her. She and the client would engage in a sake-drinking ceremony that required they each take three sips from three different cups, totally nine sips, before they had sex. After the brothel proprietors hosting these parties tallied up their expenses on food, alcohol, and sex work, they often charged a hefty sum: These included kimonos made of luxurious fabrics like silk satin, brocade, velvet, and open-weave ramie. In addition to the clothing, a well-heeled patron would give a courtesan a futon and sumptuous bed covers as a way of asserting his relationship with her was unique. This bedding would only be used when he visited. In the early Edo period, the linens would usually include kimono-shaped covers called yogi, which resembled large sleeping bags, made of silk or cotton and filled with removable wadding. The most adored courtesans achieved an image of youthful perfection, which is some ways, mirror our contemporary celebrity culture. In modern America, women are getting collagen injected into their lips to make them bigger; Edo-Period men admired a small mouth. Today, we expect celebrities to have gaunt, razor-sharp cheeks; the Japanese preferred round, soft faces. Where we pluck our eyebrows into thin lines, these women would blacken and thicken the look of their brows. Large breasts and cleavage are not eroticized in these Japanese artworksâ€"instead a tiny, bare foot or a flash of a red undergarment peeping out of her outer robe provides the erotic charge. The skin that courtesans did show was whitened with makeup to distance the women from the peasants who worked all day in the sun. Courtesans had similar mirror stands, but they were usually plain black. Initially, a woman only wore her obi tied in the front to indicate she was offering sex for sale, but at some point, courtesans became such style icons that high-ranking military wives also wore their obis tied in front as a fashion statement. The parading courtesans walked in a way to flaunt the beauty of their layers and to tantalize potential clients with a flash of a calf. While the Edo-period artists did make graphic behind-the-scenes artworks showing naked samurai and courtesans engaging in various sexual acts, many of hanging scroll painting depicted courtesans fully dressed with mere hints of their occupation. The Kabuki tradition began early in the Edo Period at brothels, where female prostitutes would put on bawdy musicals for drunk and war-weary samuraiâ€"which were also a way to pick up new clients. But these events created too much trouble for the shogunate, who found the way Kabuki brought social classes together distasteful. Another form of Kabuki featured young boys as actors, who were also offered as prostitutes. After that, all roles were played by adult menâ€"but the shogunate could not prevent them from engaging in prostitution. Boys that were apprentices to the actors would also provide sexual services at special teahouses. Boy prostitutes, like their female counterparts, were ranked, and some cost more than the most elite courtesans. The Edo middle class loved gender-bending performances and tales revolving around disguise, secret

identities, and latent agendas. Stories and mythology around courtesans often involved duplicity on the part of the courtesan or demons, monks, or deities in disguise. A geisha, identified by her swept-back hairdo and subdued clothing, accompanies the singing on samisen. Late in the century, brothels started to hire trained female entertainers. These geishas were prohibited from selling sex, so as not to compete with the oiran. Instead, geishas flourished in other traditional courtesan skills including the refined arts and intellectual conversation. Geishas were also required to wear less flashy clothing and hairstyles than the oiranâ€"a pared-down look that eventually became considered more modern and chic. Geishas grew more and more popular in the 19th century, surpassing the status of elite courtesans. Farmers and fishers still sold their daughters into a decade or more of work obligation, but the ones considered more attractive became geishas; those considered less attractive prostitutes. Like the courtesans before them, geishas were ranked. They, too, had to buy expensive wardrobes and were educated for etiquette, conversation, and high art. Geisha houses were usually owned and run by women. Above all, image reigned in Yoshiwara. The crowded narrow streets were probably muddy in the rainy season and dusty when the weather was dry. The water in the moat must have attracted mosquitoes. It was home to coteries of poets, intellectuals, wits, actors, other urban celebrities, and the occasional daimyo. It celebrated luxury and excess in a society where moderation was extolled, and luxury and excess could be punished severely. Very few images of Yoshiwara actually spoke the truth as they saw it.

## Chapter 9 : Japan: Memoirs of a Secret Empire . Samurai Woman | PBS

*The Tokugawa shogunate, which governed from Edo (modern Tokyo), presided over a prosperous and peaceful era known as the Edo period (). The Tokugawa shogunate imposed a strict class system on Japanese society and cut off almost all contact with the outside world.*

Edo society had an elaborate social structure, in which everyone knew their place and level of prestige. At the top were the Emperor and the court nobility, invincible in prestige but weak in power. The upper strata was much given to elaborate and expensive rituals, including elegant architecture, landscaped gardens, Noh drama, patronage of the arts, and the tea ceremony. It created a balance of power that remained fairly stable for the next years, influenced by Confucian principles of social order. Most samurai lost their direct possession of the land: The samurai had a choice: The individual had no legal rights in Tokugawa Japan. The family was the smallest legal entity, and the maintenance of family status and privileges was of great importance at all levels of society. Below the peasants were the craftsmen, and even below them, on the fourth level, were the merchants. Outside the four classes were the so-called eta and hinin, those whose professions broke the taboos of Buddhism. Eta were butchers, tanners and undertakers. Hinin served as town guards, street cleaners, and executioners. Other outsiders included the beggars, entertainers, and prostitutes. The word eta literally translates to "filthy" and hinin to "non-humans", a thorough reflection of the attitude held by other classes that the eta and hinin were not even people. Other persecution of the hinin included disallowing them from wearing robes longer than knee-length and the wearing of hats. A sub-class of hinin who were born into their social class had no option of mobility to a different social class whereas the other class of hinin who had lost their previous class status could be reinstated in Japanese society. Five albumen prints joined to form a panorama. Economic development[ edit ] Terakoya , private educational school The Edo period bequeathed a vital commercial sector to be in burgeoning urban centers, a relatively well-educated elite, a sophisticated government bureaucracy , productive agriculture, a closely unified nation with highly developed financial and marketing systems, and a national infrastructure of roads. Economic development during the Tokugawa period included urbanization , increased shipping of commodities, a significant expansion of domestic and, initially, foreign commerce, and a diffusion of trade and handicraft industries. The construction trades flourished, along with banking facilities and merchant associations. Increasingly, han authorities oversaw the rising agricultural production and the spread of rural handicrafts. Population[ edit ] By the midth century, Edo had a population of more than one million, and Osaka and Kyoto each had more than , inhabitants. Many other castle towns grew as well. Japan had almost zero population growth between the s and s, often attributed to lower birth rates in response to widespread famine, but some historians have presented different theories, such as a high rate of infanticide artificially controlling population. Agriculture[ edit ] Rice was the base of the economy. Rice paddies grew from 1. The merchants, while low in status, prospered, especially those with official patronage. Merchants invented credit instruments to transfer money, currency came into common use, and the strengthening credit market encouraged entrepreneurship. The rice was sold at the fudasashi market in Edo. These contracts were similar to modern futures trading. It was during the Edo period that Japan developed an advanced forest management policy. Increased demand for timber resources for construction, shipbuilding and fuel had led to widespread deforestation, which resulted in forest fires, floods and soil erosion. By the 18th century, Japan had developed detailed scientific knowledge about silviculture and plantation forestry. The samurai, forbidden to engage in farming or business but allowed to borrow money, borrowed too much. The bakufu and daimyos raised taxes on farmers, but did not tax business, so they too fell into debt. By , rising taxes incited peasant unrest and even revolt. The nation had to deal somehow with samurai impoverishment and treasury deficits. The financial troubles of the samurai undermined their loyalties to the system, and the empty treasury threaten the whole system of government. One solution was reactionaryâ€"with prohibitions on spending for luxuries. Other solutions were modernizing, with the goal of increasing agrarian productivity.

Others shoguns debased the coinage to pay debts, which caused inflation. By , the commercialization of the economy grew rapidly, bringing more and more remote villages into the national economy. Rich farmers appeared who switched from rice to high-profit commercial crops and engaged in local money-lending, trade, and small-scale manufacturing. Some wealthy merchants sought higher social status by using money to marry into the samurai class. The financial crisis provoked a reactionary solution near the end of the "Tempo era" promulgated by the chief counselor Mizuno Tadakuni. He raised taxes, denounced luxuries and tried to impede the growth of business; he failed and it appeared to many that the continued existence of the entire Tokugawa system was in jeopardy. The main areas that were studied included geography, medicine, natural sciences, astronomy, art, languages, physical sciences such as the study of electrical phenomena, and mechanical sciences as exemplified by the development of Japanese clockwatches, or wadokei , inspired by Western techniques. The flourishing of Neo-Confucianism was the major intellectual development of the Tokugawa period. Confucian studies had long been kept active in Japan by Buddhist clerics, but during the Tokugawa period, Confucianism emerged from Buddhist religious control. This system of thought increased attention to a secular view of man and society. The ethical humanism , rationalism , and historical perspective of neo-Confucian doctrine appealed to the official class. Advanced studies and growing applications of neo-Confucianism contributed to the transition of the social and political order from feudal norms to class- and large-group-oriented practices. The rule of the people or Confucian man was gradually replaced by the rule of law. New laws were developed, and new administrative devices were instituted. A new theory of government and a new vision of society emerged as a means of justifying more comprehensive governance by the bakufu. Each person had a distinct place in society and was expected to work to fulfill his or her mission in life. The people were to be ruled with benevolence by those whose assigned duty it was to rule. Government was all-powerful but responsible and humane. Although the class system was influenced by neo-Confucianism, it was not identical to it. Whereas soldiers and clergy were at the bottom of the hierarchy in the Chinese model, in Japan, some members of these classes constituted the ruling elite. Members of the samurai class adhered to bushi traditions with a renewed interest in Japanese history and in cultivation of the ways of Confucian scholar-administrators. It encouraged aspiration to bushido qualitiesâ€"diligence, honesty, honor, loyalty, and frugalityâ€"while blending Shinto , neo-Confucian, and Buddhist beliefs. Study of mathematics, astronomy, cartography, engineering, and medicine were also encouraged. Emphasis was placed on quality of workmanship, especially in the arts. For the first time, urban populations had the means and leisure time to support a new mass culture. Their search for enjoyment became known as ukiyo the floating world , an ideal world of fashion, popular entertainment, and the discovery of aesthetic qualities in objects and actions of everyday life. This increasing interest in pursuing recreational activities helped to develop an array of new industries, many of which could be found in an area known as Yoshiwara. This place of pleasure and luxury became a destination for the elite and wealthy merchants who wished to flaunt their fortune. For many of those who inhabited and worked in this region maintaining the illusion of grandeur was the only way of supporting their business. Combining factors such as rent, value of their employment contract, cost of clothing, make-up, gift giving, and other expenses ensured that many would spend their entire lives working to pay off their debts. These females were expected to perform dances, sing, play an instrument, gossip or provide companionship so that their guests would come again. As a result, the region developed its own culture which, in turn, determined what would be popular in the rest of the country. The quality of her attire ensured that she stood out from the rest of her competition. It was her only means of establishing a reputation and helped to market her talents. However, Yoshiwara also possessed a seedier side. This designation lasted for about years. Professional female entertainers geisha , music, popular stories, Kabuki and bunraku puppet theater , poetry, a rich literature, and art, exemplified by beautiful woodblock prints known as ukiyo-e , were all part of this flowering of culture. Matsumura Keibun is one of the most significant painters of this period. His works commonly included realistic depictions of birds, flowers and animals. Harunobu produced the first full-colour nishiki-e prints in , a form that has become synonymous to most with ukiyo-e. The genre reached a peak in

technique towards the end of the century with the works of such artists as Kiyonaga and Utamaro. As the Edo period came to an end a great diversity of genres proliferated: The genre declined throughout the rest of the century in the face of modernization that saw ukiyo-e as both old-fashioned and laborious to produce compared to Western technologies. Ukiyo-e was a primary part of the wave of Japonism that swept Western art in the late 19th century. Buddhism and Shinto were both still important in Tokugawa Japan. Buddhism , together with neo-Confucianism , provided standards of social behavior. Although Buddhism was not as politically powerful as it had been in the past, Buddhism continued to be espoused by the upper classes. Proscriptions against Christianity benefited Buddhism in when the bakufu ordered everyone to register at a temple. The rigid separation of Tokugawa society into han, villages, wards, and households helped reaffirm local Shinto attachments. Shinto provided spiritual support to the political order and was an important tie between the individual and the community. Shinto also helped preserve a sense of national identity. Scaled pocket plan of Edo Shinto eventually assumed an intellectual form as shaped by neo-Confucian rationalism and materialism. The kokugaku movement emerged from the interactions of these two belief systems. Kokugaku contributed to the emperor-centered nationalism of modern Japan and the revival of Shinto as a national creed in the 18th and 19th centuries. Japan was the land of the kami and, as such, had a special destiny. Music and theater were influenced by the social gap between the noble and commoner classes, and different arts became more defined as this gap widened. Several different types of kabuki theater emerged. Some, such as shibaraku , were only available at a certain time of year, while some companies only performed for nobles. Fashion trends, satirization of local news stories, and advertisements were often part of kabuki theater, as well.