

18/20

The Meiji Modernization began in 1868, after the restoration of the Emperor and the fall of the Tokugawa shogunate, which had ruled Japan for centuries. The Meiji Modernization from 1868 to 1890, was largely propelled by the unequal treaties between Japan and the West, which took place after Commodore Perry forced the opening of Japan in 1853. Japan, once opened, took in the breath of modernization and industrialization that many Western powers had gone through previously, and grasped the need to do the same. The constitution of 1889, as well as the Imperial Charter Oath some years previous, stressed the urgent need to strengthen Japan. To a larger extent, the national goal of this era was to become powerful enough to be able to resist the West: this can be seen through the economic, social, and militaristic changes throughout the era.

If we were to look at the state of the Japan's economy in 1868, it would seem backward, agricultural-based; though thus is true, the economy was ready to change, under the pressure of the Meiji government. Early on in the era, a policy of futako - kyoshi - "enriching Japan - had been realised, and the main figures of the Restoration ~~achieved~~ pursued the need for economic change. Through the Iwakura missions, members of the government, the privy council, had taken the advice of German Chancellor Bismarck to heart: the need for self-sufficiency and self-reliance was paramount. Japan could not, it was decided, rely on foreign help! Small countries had to be self-reliant. Thus, all debts to foreigners had been paid by 1875. Likewise, the notion of free trade was scorned by Fuzuzawa and Okubo both: Japan could not be taken advantage of. They took the USA's example, and enforced protective tariffs. That was the ~~first~~ international aspect to make Japan self-sufficient, Finance Minister, put in place



may reforms: the land tax reform which demanded a yearly tax of 3% from all landowners and reforms to refresh government finance, which ended up reducing state expenditure by  $\frac{1}{7}$  of its revenue. In the pursuit of knowledge, the Japanese had adapted to the capitalist system of private enterprises - in their own way. ~~Zarbas~~, the policy of government-granted ~~to~~ <sup>monopoly</sup> enterprises helped. Other measures - developing exports, such as in silk; improving substitution - all made ~~the~~ a stable foundation for the economy.

Yet perhaps the real ~~event~~ <sup>young</sup> "revolution" adapted to happens socially in terms of Japan's power. Though Japanese adapted to western music, fashion, art, etc., this was on a superficial level, restricted mostly to the scholarly gentry elite. Education was a much larger 'revolution' in terms of Japan's restoration: the Meiji Restoration had abandoned the notion of class systems, removing the idea that a frog's son is a frog; a merchant's son is a merchant. The Meiji era found Japan using primary school systems from France, the USA; at the ~~the~~ education became the way to advance socially. "Illiteracy is blindness" was taught, as was the idea of learning - whether it be law, language, etc. The Imperial Rescript of Education only emphasises this drive: only through learning would Japan advance. One politician from the Imperial Diet wrote: "how will Japan overcome the western powers if we allow our people Sundays as holidays?" This <sup>cultural</sup> Thomas Smiths apt note that, "all Japanese people were born equals" in the Meiji era holds through 1,000 new schools appeared soon after the Iwakura mission - ~~in~~ learning, Japan would overcome the fact that the failure rate was 90% on the civil service exams was a point of pride for many bureaucrats.

An important aspect to keep in mind - perhaps one of the most - when considering power relations between countries is technology. An important aspect to keep in mind - perhaps one of the most - when considering power relations between countries is technology.



and military might. Fokko - kyochi was not economic in nature above.

military power was spread as essential, rightfully so. The

research from the start of the Meiji restoration - with the help

of the Iwakura mission, which led to a 2,000 - page, 5 - volume

chronicle, and the assistance sought by 3,000 foreign advisors,

from matters engineering to finance, for what amounted to a total

of 10,000 years of service - was critical in helping this military

conscription was introduced to the nation in 1873; all able-bodied

men were liable to enlist, regardless of class. The technological and

military progress can be best measured by its success:

take the Satsuma Rebellion of 1877, a samurai uprising of

40,000 men led by Saigo Takamori. It was widely crushed

by Japan's new national army within the space of months.

No wonder, too: the Meiji government had taken their police ~~and~~

system from Britain; their army from Germany; as well as the

naval system of the British. Military was clearly connected to

economy. the Ministry of Industry, created in the 1870s, had clear

~~economic~~ industrial goals for weapons - technology which proved in later wars.

In conclusion, the national goal of the Meiji era was to

a large extent concerned with Western domination - not only can

this ~~be~~ seen socially, economically, and through military, but

through political and ideological means: the Iwakura mission had Bismarck

emphasizing self-sufficiency leading the genre to conclude: "country

A seeks to over power country B, etc... therefore, other countries are

our enemies"; Through such observation, and then determination, Japan

fought to resist what they saw as the highly likely event of Western

domination. Consider the fact that it was not the ~~time~~ Russo-Japanese war (1904-05), but the Sino-Japanese

one (1894-95), which expressed Japanese aims, as Soko claimed: "We know the world as the world is known by the world. Maroon"

we know we are known by the world! "~~growth~~ through the national goal - to be a country powerful enough to not only resist western domination, but also to be equal to the western powers - encompassed nationalism as well as the search for national security, both of which necessitated "an extraordinary intellectual mobility" (Clyde) by the Japanese.

Shaw