

ORIENTAL STUDIES TRIPOS Part II

Japanese Studies

Friday 30 May 2008 13.30 – 16.30

J.16 TOPICS IN JAPANESE HISTORY

Answer **THREE** questions.

Be specific in your responses with reference to dates, people, authors, and source materials.

*All questions carry **equal** value.*

*Write your number **not** your name on the cover sheet of **each** Section booklet.*

STATIONERY REQUIREMENTS

20 Page Answer Book x 1

Rough Work Pad

**You may not start to read the questions
printed on the subsequent pages of this
question paper until instructed that you may
do so by the Invigilator.**

- 1 What are the three most pressing issues that formed post-war Japan's foreign and domestic policies from 1945-1975?
- 2 How did Japan conceive of World War Two during the so-called 'postwar era' from 1945 to the present? What remaining legal and political structures have assisted in the shaping of how Japan developed after its surrender?
- 3 Discuss the role played by the Korean and Vietnam wars in Japan. Was there a shift in the way in which Japanese and the Japanese government saw themselves during these decades?
- 4 Is it meaningful to talk of an 'Asian model' of democracy? Illustrate your answer with reference to at least two countries.
- 5 How and to what extent did the Japan-South Korea negotiations of 1961-65 *normalize* relations between Japan and the Republic of Korea?
- 6 'Post-war economic success in both Japan and the Republic of Korea is proof of the efficacy of the "plan-rational developmental state".' Discuss.
- 7 To what extent can representations of history and national identity distort, clarify and/or illuminate our understanding of the domestic politics and international relations of Japan and the two Koreas in the post-1945 period? Illustrate your answer with examples from each of the three countries in question.
- 8 Analyse ONE of the following reform proposals from the 教育改革国民会議著「教育改革国民会議報国—教育を変える17の提案」2004年12月22日、 by explaining what a morally good member of society is in the view of the reformers.

◎学校は道徳を教えることをためらわない

学校は、子どもの社会的自立を促す場であり、社会性の育成を重視し、自由と規律のバランスの回復を図ることが重要である。また、善悪をわきまえる感覚が、常に知育に優先して存在することを忘れてはならない。人間は先人から学びつつ、自らの多様な体験からも学ぶことが必要である。少子化、核家族時代における自我形成、社会性の育成のために、体験活動を通じた教育が必要である。

(1) 小学校に「道徳」、中学校に「人間科」、高校に「人生科」などの教科を設け、専門の教師や人生経験豊かな社会人が教えられるようにする。そこでは、死とは何か、生とは何かを含め、人間として生きていく上での基本の型を教え、自らの人生を切り拓く高い精神と志を持たせる。

(2) 人間性をより豊かにするために、読み、書き、話すなど言葉の教育を大切にする。特に幼児期においては、言葉の教育を重視する。

(3) 学校教育においては、伝統や文化を尊重するとともに、古典、哲学、

歴史などの学習を重視する。また、音楽、美術、演劇などの芸術・文化活動、体育活動を教育の大きな柱に位置付ける。

(4) 子どもの自然体験、職場体験、芸術・文化体験などの体験学習を充実する。また、「通学合宿」などの異年齢交流や地域の社会教育活動への参加を促進する。

- 9 One of aims of the education reform initiated by Nakasone in the 1980s was '*kokusaika*'. However, his policy was criticized for promoting nationalism. Based on empirical examples from the literature, discuss how these two notions are linked or are in opposition.
- 10 Moral education in postwar Japanese schools: discuss which morals are taught and explain some of the ways in which moral education is implemented and occurs.

END OF PAPER