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 教育改革国民大会議著「教育改革国民大会議案報告書—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たえなさい
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、善悪をきざめる感覚が、常に育育に偏らないと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。子ども化、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）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、
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.

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