

Candidate 2 evidence – Historical Sources

460 Sources 1A and B reveal a fair amount about differing interpretations regarding the internal forces for change in late Tokugawa society. Source 1A mentions that during late Tokugawa years merchants had increasing economic power despite being at the bottom of the caste structure. This was a force for change as it meant the Tokugawa's main method of control, the caste structure, was blurring. The caste structure was a way of regulating society and ~~the~~ the fact it was starting to blur ~~was~~ changed Tokugawa society significantly. Source 1A also says "money economy was gradually supplanting a rice economy" which changed Tokugawa society hugely and ~~was~~ became a force for change. Japan had been a living with a rice based economy for decades with the peasants who farmed this rice making up

80% of the population as the economy started to change and develop it was clear a change in authority was needed. Historian Richard Stony argues this point, believing that economic change was a force for change as it weakened the Bakufu: "the slow but irresistible pressure of internal economic change... was eroding the foundations of the Bakufu". Source C also describes the growth of trade centres and cities in late Tokugawa times. This was a force for change as it meant the nation was modernising and beginning to industrialise, needing a change of government and authority. This growth of towns and cities led to the Bakufu and shogun ~~became~~ increasing their spending, and finding themselves in debt. This was a force for change as it economically weakened

those at the top of the caste structure who began borrowing from those at the bottom, again blurring the caste systems.

Source B describes a different view of internal forces for change. It mentions that "numerous schools of thought began to emerge". These often challenged Bakufu rule and brought in opposing views to the Tokugawa. These schools of thought included the Wito School and Yoshida shoin & the men of Shishi, who both wanted to see the emperor with more power. Source B ~~also~~ emphasizes this further, saying that some schools "began to emphasize respect for the imperial family". The ~~Wito~~ Wito School believed that the ~~emperor~~ shogun had usurped the emperor's power, and wanted to see him with more control. Nationalist

movements became united under the slogan "Sonno Jōi", meaning "revere the Emperor, expel the Barbarians" showing that they wanted to bring the Emperor back to power. Source B also mentions that some nationalist movements followed the Shinto religion. These groups believed in Shinto revivalism, thinking the Emperor was a living God and should be in power. These beliefs created great opposition to the Tokugawa, forcing change to be made. However, there were other forces for change not mentioned in the sources. The decentralised nature of the Tokugawa ~~the~~ government meant they only owned 25% of Japan's land and relied on Daimyo lords to control the rest. As Daimyo increased their power this became difficult for

The Tokugawa, and weakened them. Another force for change was the Tenpo reforms, a ~~of~~ number of reforms the Tokugawa made to try and deal with economic problems. These reforms failed, leading to mass discontent and unanswered questions of how the government would deal with economic problems. Historian Jansen believes this was key in bringing down the Tokugawa as the failure of these reforms led to a chain of events which eventually brought about the end of the Tokugawa reign.

47. Source C quite fully explains the developing relationship between Japan and the outside world in the 1850s. The source mentions that Japan concluded the unequal treaties "based on their fear of foreign threat",

Suggesting that the nation was scared of foreigners. This was shown when Commodore Perry arrived in Japan for the second time in 1854, bringing with him ~~the~~ large ships and masses of men, forcing Japan to give in to ~~him~~ him and sign the Treaty of Kanagawa. ^(INTEND) The source also says that Japan signed treaties with Great Britain, France, Holland, and other countries as well as America. This was a significant step as Japan had for 200 years been isolated from foreigners under their isolation policy Sakoku. The source also mentions that ~~the~~ foreign troops landed in Japanese ports, showing no sign of leaving. This again was very different to Japan's existence under isolation - from 1616 Western merchants had been prohibited from entering

Japanese ports. However, there are various points not mentioned in the source which describe Japan's changing relations with the outside world. One is the argument that, even under the policy of sakoku, Japan was never actually an isolated country; they still traded with the Dutch, China, Korea, the AMU people and people of the Ryukyuan islands. Historian Kornilov believes that, because of the trade conducted with these areas, "Japan was never really completely closed". The source also does not mention some consequences the unequal treaties had for Japan. The treaties granted foreigners with extraterritoriality rights, meaning they only had to abide by the law of their own country, even whilst in Japan. This was humiliating and cindemning for Japan. Furthermore, under

The treaties foreigners only had to pay low tariffs on goods, again undermining the Japanese. The treaties also meant that Japanese people were traveling to the west, and learning about these countries which brought new ideas into Japan.

* Historian Janet Hunter believes that this seriously weakened the Tokugawa, and that the government's "impotence to resist foreign demands became apparent to all". This shows that the pressures put on Japan by foreigners were vast, forcing Japan to give in.