## Fall 2019 Arts of Asia Lecture Series Seeking the Divine: The Lesser-Known Religious Traditions of Asia Sponsored by The Society for Asian Art

## **Shinto and Japanese Nationalism**

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- 1. Defining terms: "Shinto" and "nationalism"
- Are they relevant for all Japan?
- Are they old or new concepts?
- How do they interact with both individual lives and government policies?
- 2. What religious and political concepts lie behind the three periods of state-centered ideology?
- First, the early Nara-Heian state (710-1185)
- Next, the Kamakura state (1185-1333)
- Finally, the Meiji > Shōwa state (Meiji 1868-1912) and (Shōwa 1926-1989)
- 1. How did the Meiji government attempt to use Shintō-based practices in service of the state?
- 2. When did nationalism first appear during this period? In what ways?
- 3. Why did the spiritual role of the emperor become the main focus of nationalism?
- 4. How was violence justified at home and abroad during the Shōwa period?
- 5. Why did the 1937 text issued by the Ministry of Education called *Kokutai no hongi* (Fundamentals of National Polity) criticize Western individualism?
- 6. After World War II, how did nationalism and Shinto reassert themselves?
- 7. What's happening today in Japan (and elsewhere in the Asia Pacific) that actually contributes to nationalistic sentiment?
- 8. Should we be worried about Japan's "new" nationalism?

## **Suggested Readings:**

Antoni, Klaus, editor. *Religion and National Identity in the Japanese Context*. Hamburg: Lit Verlag (2002).

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Kingston, Jeff. Nationalism in Asia: A History Since 1945. Chichester, UK: Wiley-Blackwell (2017).

Nelson, John. "Social Memory as Ritual Practice: Commemorating Spirits of the Military Dead at Yasukuni Shintō Shrine." *Journal of Asian Studies* vol. 62, 2 (2003): 443-467.

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