

Storry, Richard. "The Armed Mandarins." *The Way of the Samurai*. London, England: Orbis Books, 1978. ISBN: 9780856134043. pp. 63-77.

Society after Ieyasu has almost a Utopian peace, but comes from a scheming and ruthlessness only possible of the civil war era. How could such a fire have given birth to such a phoenix?

- How is it that "Sekigahara was merely a prelude to Osaka... the former stood to the latter almost in the relation of a preliminary skirmish."
- How is the caste structure reflected in Samurai lifestyle?
- What conditions of Japanese culture make such intense discipline possible?
- How did the edicts of Hideyoshi and Ieyasu reflect Confucianism?

Sadler, A. L. "The Legacy of Ieyasu." In *The Maker of Modern Japan: The Life of Shogun Tokugawa*. Rutland, VT: C. E. Tuttle, 1978. ISBN: 9780804812979. pp. 387-398.

Reading Ieyasu's direct commands tells us not only about them, but about the world that surrounded him. Ieyasu spoke from supreme authority, sometime to support his own power and sometimes to help and teach his people, and the distinction between the two is rarely sharp.

- How has the belief in divinity mixed with the recognition of foreign academic superiority affect Japanese culture?
- How does the temporary fief system secure loyalty? How do similar principles emerge in MIT, corporate culture, and American culture?
- How can a commander of 70 battles claim that the right place for a sword is in its scabbard?
- How are Ieyasu's virtues and vices different from Western culture's?
- How can a status-blind court exist when rights differ so much by caste?
- Explain the statement "the law may upset reason, but reason may never upset the law."
- Is Ieyasu's government a religious one?
- How are people of poor character to be treated?
- What role do the Tozama play?

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