

Modern Passings

DEATH RITES, POLITICS, AND
SOCIAL CHANGE IN IMPERIAL JAPAN



Andrew Bernstein

Modern Passings Death Rites Politics And Social Change In Imperial Japan

Natacha Aveline-Dubach



Modern Passings Death Rites Politics And Social Change In Imperial Japan:

Modern Passings Andrew Bernstein, 2006-01-31 What to do with the dead In Imperial Japan as elsewhere in the modernizing world answering this perennial question meant relying on age old solutions Funerals burials and other mortuary rites had developed over the centuries with the aim of building continuity in the face of loss As Japanese coped with the economic political and social changes that radically remade their lives in the decades after the Meiji Restoration 1868 they clung to local customs and Buddhist rituals such as sutra readings and incense offerings that for generations had given meaning to death Yet death as this highly original study shows was not impervious to nationalism capitalism and the other isms that constituted and still constitute modernity As Japan changed so did its handling of the inevitable Following an overview of the early development of funerary rituals in Japan Andrew Bernstein demonstrates how diverse premodern practices from different regions and social strata were homogenized with those generated by middle class city dwellers to create the form of funerary practice dominant today He describes the controversy over cremation explaining how and why it became the accepted manner of disposing of the dead He also explores the conflict filled process of remaking burial practices which gave rise in part to the suburban soul parks now prevalent throughout Japan the largely failed attempt by nativists to replace Buddhist death rites with Shinto ones and the rise and fall of the funeral procession In the process Bernstein shows how today s traditional funeral is in fact an early twentieth century invention and traces the social and political factors that led to this development These include a government wanting to separate itself from religion even while propagating State Shinto the appearance of a new middle class and new forms of transportation As these and other developments created new contexts for old rituals Japanese faced the problem of how to fit them all together What to do with the dead is thus a question tied to a still broader one that haunts all societies experiencing rapid change What to do with the past *Modern Passings* is an impressive and far reaching exploration of Japan s efforts to solve this puzzle one that is at the heart of the modern experience

Rezension: Bernstein, Andrew (2006): Modern Passings. Death Rites, Politics, and Social Change in Imperial Japan. Honolulu: University of Hawai'i Press Tim Graf, 2008 [Death and Dying in Contemporary Japan](#)

Hikaru Suzuki, 2013-03-12 This book based on extensive original research explores the various ways in which Japanese people think about death and how they approach the process of dying and death It shows how new forms of funeral ceremonies have been developed by the funeral industry how traditional grave burial is being replaced in some cases by the scattering of ashes and forest mortuary ritual and how Japanese thinking on relationships the value of life and the afterlife are changing Throughout it assesses how these changes reflect changing social structures and social values **A Cultural History of Japanese Buddhism** William E. Deal, Brian Ruppert, 2015-03-31 A Cultural History of Japanese Buddhism offers a comprehensive nuanced and chronological account of the evolution of Buddhist religion in Japan from the sixth century to the present day Traces each period of Japanese history to reveal the complex and often controversial histories of Japanese

Buddhists and their unfolding narratives Examines relevant social political and transcultural contexts and places an emphasis on Japanese Buddhist discourses and material culture Addresses the increasing competition between Buddhist Shinto and Neo Confucian world views through to the mid nineteenth century Informed by the most recent research including the latest Japanese and Western scholarship Illustrates the richness and complexity of Japanese Buddhism as a lived religion offering readers a glimpse into the development of this complex and often misunderstood tradition *Narratives of Sorrow and Dignity* Bardwell L. Smith, 2013-07-11 Bardwell L Smith offers a fresh perspective on mizuko kuyo the Japanese ceremony performed to bring solace to those who have experienced miscarriage stillbirth or abortion Showing how old and new forms of myth symbol doctrine praxis and organization combine and overlap in contemporary mizuko kuyo Smith provides critical insight from many angles the sociology of the family the power of the medical profession the economics of temples the import of ancestral connections the need for healing in both private and communal ways and perhaps above all the place of women in modern Japanese religion At the heart of Smith s research is the issue of how human beings experience the death of a life that has been and remains precious to them While universal these losses are also personal and unique The role of society in helping people to heal from these experiences varies widely and has changed enormously in recent decades In examples of grieving for these kinds of losses one finds narratives not only of deep sorrow but of remarkable dignity *The Material Culture of Death in Medieval Japan* Karen Margaret Gerhart, 2009-07-29 This study is the first in the English language to explore the ways medieval Japanese sought to overcome their sense of powerlessness over death By attending to both religious practice and ritual objects used in funerals in the fourteenth and fifteenth centuries it seeks to provide a new understanding of the relationship between the two Karen Gerhart looks at how these special objects and rituals functioned by analyzing case studies culled from written records diaries and illustrated handscrolls and by examining surviving funerary structures and painted and sculpted images The work is divided into two parts beginning with compelling depictions of funerary and memorial rites of several members of the aristocracy and military elite The second part addresses the material culture of death and analyzes objects meant to sequester the dead from the living screens shrouds coffins carriages wooden fences This is followed by an examination of implements banners canopies censers musical instruments offering vessels used in memorial rituals The final chapter discusses the various types of and uses for portraits of the deceased focusing on the manner of their display the patrons who commissioned them and the types of rituals performed in front of them Gerhart delineates the distinction between objects created for a single funeral and meant for use in close proximity to the body such as coffins and those such as banners intended for use in multiple funerals and other Buddhist services Richly detailed and generously illustrated Gerhart introduces a new perspective on objects typically either overlooked by scholars or valued primarily for their artistic qualities By placing them in the context of ritual visual and material culture she reveals how rituals and ritual objects together helped to comfort the living and improve the deceased s situation in the afterlife as well as to

guide and cement societal norms of class and gender Not only does her book make a significant contribution in the impressive amount of new information that it introduces it also makes an important theoretical contribution as well in its interweaving of the interests and approaches of the art historian and the historian of religion By directly engaging and challenging methodologies relevant to ritual studies material culture and art history it changes once and for all our way of thinking about the visual and religious culture of premodern Japan Handbook of Contemporary Japanese Religions

,2012-09-03 Representing work by some of the leading scholars in the field the chapters of this handbook survey the transformation and innovation of religious traditions and practices in contemporary Japan Readers will find lively scholarly studies about changes in the traditional institutions of Buddhism and Shinto vivid examples of social activism as well as the so called new religions examination of the relationship between religion and the state and analysis of the religiosity of individuals encompassed by spirituality pilgrimage and tourism and the marketing of religions This groundbreaking collection of scholarly papers helps to map out the fascinating complexity and dynamism of religion in contemporary Japanese society and culture *Aging and Loss* Jason Danely,2015-01-02 By 2030 over 30% of the Japanese population will be 65 or older foreshadowing the demographic changes occurring elsewhere in Asia and around the world What can we learn from a study of the aging population of Japan and how can these findings inform a path forward for the elderly their families and for policy makers Based on nearly a decade of research *Aging and Loss* examines how the landscape of aging is felt understood and embodied by older adults themselves In detailed portraits anthropologist Jason Danely delves into the everyday lives of older Japanese adults as they construct narratives through acts of reminiscence social engagement and ritual practice and reveals the pervasive cultural aesthetic of loss and of being a burden Through first hand accounts of rituals in homes cemeteries and religious centers Danely argues that what he calls the self in suspense can lead to the emergence of creative participation in an economy of care In everyday rituals for the spirits older adults exercise agency and reinterpret concerns of social abandonment within a meaningful cultural narrative and by reimagining themselves and their place in the family through these rituals older adults in Japan challenge popular attitudes about eldercare Danely s discussion of health and long term care policy and community welfare organizations reveal a complex picture of Japan s aging society Parkscapes Thomas R. H. Havens,2010-11-30 Japan today protects one seventh of its land surface in parks which are visited by well over a billion people each year *Parkscapes* analyzes the origins development and distinctive features of these public spaces Green zones were created by the government beginning in the late nineteenth century for state purposes but eventually evolved into sites of negotiation between bureaucrats and ordinary citizens who use them for demonstrations riots and shelters as well as recreation Thomas Havens shows how revolutionary officials in the 1870s seized private properties and converted them into public parks for educating and managing citizens in the new emperor sanctioned state Rebuilding Tokyo and Yokohama after the earthquake and fires of 1923 spurred the spread of urban parklands both in

the capital and other cities According to Havens the growth of suburbs the national mobilization of World War II and the post 1945 American occupation helped speed the creation of more urban parks setting the stage for vast increases in public green spaces during Japan's golden age of affluence from the 1960s through the 1980s Since the 1990s the Japanese public has embraced a heightened ecological consciousness and become deeply involved in the design and management of both city and natural parks realms once monopolized by government bureaucrats As in other prosperous countries public private partnerships have increasingly become the norm in operating parks for public benefit yet the heavy hand of officialdom is still felt throughout Japan's open lands Based on extensive research in government documents travel records and accounts by frequent park visitors *Parkscapes* is the first book in any language to examine the history of both urban and national parks of Japan As an account of how Japan's experience of spatial modernity challenges current thinking about protection and use of the nonhuman environment globally the book will appeal widely to readers of spatial and environmental history as well as those interested in modern Japan and its many inviting green spaces *Japanese Rinzai Zen Buddhism* J2rn Borup,2008 Japanese Rinzai Zen Buddhism gives a new perspective on contemporary Japanese Zen Buddhism Ideas ritual practices temples and interactions between the clergy the laity and the institution are investigated as living representations of a unique and yet common Japanese religion *Japanese Confucianism* Kiri Paramore,2016-04-21 This book charts the history of Confucianism in Japan to offer new perspectives on the sociology of Confucianism across East Asia *Beyond the Metropolis* Louise Young,2013-04-15 In *Beyond the Metropolis* Louise Young looks at the emergence of urbanism in the interwar period a global moment when the material and ideological structures that constitute the city took their characteristic modern shape In Japan as elsewhere cities became the staging ground for wide ranging social cultural economic and political transformations The rise of social problems the formation of a consumer marketplace the proliferation of streetcars and streetcar suburbs and the cascade of investments in urban development reinvented the city as both socio spatial form and set of ideas Young tells this story through the optic of the provincial city examining four second tier cities Sapporo Kanazawa Niigata and Okayama As prefectural capitals these cities constituted centers of their respective regions All four grew at an enormous rate in the interwar decades much as the metropolitan giants did In spite of their commonalities local conditions meant that policies of national development and the vagaries of the business cycle affected individual cities in diverse ways As their differences reveal there is no single master narrative of twentieth century modernization By engaging urban culture beyond the metropolis this study shows that Japanese modernity was not made in Tokyo and exported to the provinces but rather co constituted through the circulation and exchange of people and ideas throughout the country and beyond **Leprosy in China** Angela Ki Che Leung,2009-01-01 Angela Ki Che Leung's meticulous study begins with the classical annals of the imperial era which contain the first descriptions of a feared and stigmatized disorder modern researchers now identify as leprosy She then tracks the relationship between the disease and

China's social and political spheres theories of contagion prompted community and statewide efforts at segregation religious traditions Buddhism and Daoism ascribed redemptive meaning to those suffering from the disease and evolving medical discourse Chinese doctors have contested the disease's etiology for centuries Leprosy even pops up in Chinese folklore attributing the spread of the contagion to contact with immoral women Leung next places the history of leprosy into a global context of colonialism racial politics and imperial danger A perceived global pandemic in the late nineteenth century seemed to confirm Westerners fears that Chinese immigration threatened public health Therefore battling to contain if not eliminate the disease became a central mission of the modernizing state building projects of the late Qing empire the nationalist government of the first half of the twentieth century and the People's Republic of China Stamping out the curse of leprosy was the first step toward achieving hygienic modernity and erasing the cultural and economic backwardness associated with the disease Leung's final move connects China's experience with leprosy to a larger history of public health and biomedical regimes of power exploring the cultural and political implications of China's Sino Western approach to the disease New Perspectives on Urban Deathscapes Avril Maddrell, 2023-02-14 Establishing a new set of international perspectives on experiences of death disposition and remembrance in urban environments this book brings deathscapes material embodied and emotional places associated with dying and death to life It pushes the boundaries of established empirical and conceptual understandings of death in urban spaces through anthropological geographical and ethnographic insights

Meiji Graves in Happy Valley Yoshiko Nakano ,Georgina Challen, 2024-11-15 The Hong Kong Cemetery in Happy Valley is home to over 470 graves connected to the city's Japanese population Most of these graves belong to individuals who died during the Meiji era 1868-1912 a remarkable period of modernisation and opening up of Japan that saw thousands of its inhabitants travel to other parts of the world to study work and settle Who were these people What were they doing in Hong Kong And why were unbaptised Japanese buried in what was called at one time the Protestant Cemetery Hong Kong's Meiji era Japanese community was one of two halves Company executives sat atop the social ladder and karayuki san or prostitutes occupied the lower echelons with tradespeople and professionals somewhere in between By revealing the personal journeys of these mostly forgotten Japanese the authors aim to add to transnational perspectives on Hong Kong and Japan during the late nineteenth and early twentieth centuries as well as increase recognition of this fragmented community's place in the development of this diverse city Nakano and Challen unlock the secrets of the graves and bring to life the Japanese individuals of diverse backgrounds who had lived and died in Hong Kong Thoroughly researched and sensitively written the book throws light on the many factors that had made possible Hong Kong's multi ethnic communities and widespread transnational connections Powerful and mesmerising Elizabeth Sinn The University of Hong Kong Through their meticulous and sensitive analyses of the Meiji era graves in the Hong Kong Cemetery Yoshiko Nakano and Georgina Challen bring to life the city's historic yet often forgotten Japanese community Thoughtfully written and richly illustrated *Meiji Graves in Happy*

Valley reminds us how the dead do indeed tell tales John M Carroll author of A Concise History of Hong Kong **The Wiley Blackwell Companion to East and Inner Asian Buddhism** Mario Poceski,2014-02-14 The Wiley Blackwell Companion to East and Inner Asian Buddhism combines outstanding contributions covering Buddhism as it developed and is practiced in this region These newly commissioned essays provide fresh scholarly perspectives on a wide range of concepts texts and practices Offers a comprehensive and balanced survey of Buddhism within East and Central Asia from the time of the Buddha through to the present day Provides fresh perspectives on a wide range of concepts texts traditions doctrines practices and institutions on topics spanning gender roles tantric rituals and the spread of Zen into Europe Brings together cutting edge research by an interdisciplinary and international contributor team including historians literature scholars and historians as well as those from religious studies Presents a panoramic view of the extraordinary richness and variety of local Buddhist expressions and practices within Chinese Korean Japanese and Tibetan cultures **Invisible Population** Natacha Aveline-Dubach,2012-05-11 This book provides new information on funerary practices in East Asia s largest cities in which spatial constraints and the secularization of lifestyles are driving innovation It reveals common trends in Japan China and Korea and addresses emerging challenges such as urban sustainability and growing social inequities Sacred High City, Sacred Low City Steven Heine,2012 In Sacred High City Sacred Low City Steven Heine argues that lived religion in Japan functions as an integral part of daily life any apparent lack of interest masks a fundamental commitment to participating regularly in diverse though diffused religious practices The book uses case studies of religious sites at two representative but contrasting Tokyo neighborhoods as a basis for reflecting on this apparently contradictory quality In what ways does Japan continue to carry on and adapt tradition and to what extent has modern secular society lost touch with the traditional elements of religion Or does Japanese religiosity reflect another possibly postmodern alternative beyond the dichotomy of sacred and secular in which religious differences as well as a seeming indifference to religion are encompassed as part of a contemporary lifestyle The Origin of Modern Shinto in Japan Yijiang Zhong,2016-10-06 Yijiang Zhong analyses the formation of Shinto as a complex and diverse religious tradition in early modern and Meiji Japan 1600 1868 Highlighting the role of the god Okuninushi and the mythology centered on the Izumo Shrine in western Japan as part of this process he shows how and why this god came to be ignored in State Shinto in the modern period In doing so Zhong moves away from the traditional understanding of Shinto history as something completely internal to the nation of Japan and instead situates the formation of Shinto within a larger geopolitical context involving intellectual and political developments in the East Asian region and the role of western colonial expansion The Origin of Modern Shinto in Japan draws extensively on primary source materials in Japan many of which were only made available to the public less than a decade ago and have not yet been studied Source materials analysed include shrine records and object materials contemporary written texts official materials from the national and provincial levels and a broad range of visual sources based on contemporary prints drawings

photographs and material culture Secularizing Buddhism Sarah Shaw, Bhikku Bodhi, Kate Crosby, Roger Jackson, 2021-08-03 A timely essay collection on the development and influence of secular expressions of Buddhism in the West and beyond How do secular values impact Buddhism in the modern world What versions of Buddhism are being transmitted to the West Is it possible to know whether an interpretation of the Buddha's words is correct In this new essay collection opposing ideas that often define Buddhist communities secular versus religious modern versus traditional Western versus Eastern are unpacked and critically examined These reflections by contemporary scholars and practitioners reveal the dynamic process of reinterpreting and reimagining Buddhism in secular contexts from the mindfulness movement to Buddhist shrine displays in museums to whether rebirth is an essential belief This collection explores a wide range of modern understandings of Buddhism whether it is considered a religion philosophy or lifestyle choice and questions if secular Buddhism is purely a Western invention offering a timely contribution to an ever evolving discussion Contributors include Bhikkhu Bodhi Kate Crosby Gil Fronsdal Kathleen Gregory Funie Hsu Roger R Jackson Charles B Jones David L McMahan Richard K Payne Ron Purser Sarah Shaw Philippe Turenne and Pamela D Winfield

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