

Japan in relations with Portugal and the Netherlands under Tokugawa - A comparative perspective

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Abstract

Among Western countries conducting trade and evangelization activities, Portugal was the first to establish a relationship with Japan. However, the main axis in Japan's relations with Portugal was mainly related to missionary issues and the shogunate government's policy of suppressing Christianity. Meanwhile, the Netherlands' relations with Japan were mainly in the field of trade and exchange, so the Netherlands not only did not face the prohibition policy of the Tokugawa court, but on the contrary, Japan encouraged the acquisition of Western science and technology. Understanding Japan's relationship with Portugal and the Netherlands is not beyond the purpose of helping us identify the similarities and differences in Japan's relations with the two countries as well as through that relationship, we can draw useful lessons and experiences to serve the open foreign policy of our Party and State in the current period. This article will give a comparative perspective into Japan in relations with Portugal and the Netherlands under Tokugawa.

Keywords: Japan, Portugal, Netherlands, Tokugawa, Relations.

Introduction

Japan opened its doors to overseas trade as one of the nations that quickly realized the importance and advantages of international trade. Japan is an archipelago separated from the continent; therefore, it conducts the majority of its commercial transactions at sea. The coastline is lengthy (about 29,750km), has numerous bays, and includes more than 3,000 tiny islands in addition to the four major islands of Hokkaido, Honshu, Shikoku, and Kyushu. Thus, the Tokugawa government has promoted an aggressive and open foreign policy since its inception, extending the Zhou Indo regime in an effort to promote foreign trade and revive the battered economy brought on by the civil war. The shogunate government sent 350 Chau Seal boats (1592–1635), each with three masts and armed with weaponry, out on trade voyages to Asia in the first decades of the seventeenth century. Since the sixteenth century, Japan has had an outward-looking policy and a vision of the sea's significance in global trade. As a result, economic exchanges with foreign nations have taken place, building partnerships with both nearby and far-off nations like Portugal and the Netherlands.

Japan in relation to Portugal

Geographical findings led Portugal to start expanding its business into Asia. As the West began to penetrate and invade Asian marketplaces, the confluence of trade and religion progressively came to dominate and serve as a guiding principle. In 1543, three Portuguese: Antonio da Mota, Antonio Peixoto and Francisco Zeimeto on their way from

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Ayuthaya, the capital of the Siamese kingdom to China, were caught in a storm and washed up on Tanegashima island in southern Kyushu. They were saved by the people here. By 1545, Japan-Portugal relations were quickly established in the economic and religious spheres in Kyushu. Merchant ships began to arrive in Japan, the first of which arrived at the port of Kyushu a year later to great acclaim by the locals. They are especially interested in the goods brought by Westerners; they see an opportunity to develop trade with foreign countries to get rich and thereby gain military power.

During this time, activities of buying, selling and exchanging goods between Portugal and Japan took place quite bustling. Portugal is responsible for transshipment of goods between China and Japan. In addition, merchant ships with a tonnage of 600 to 700 tons carry goods and about 200 people come to exchange goods in Japan. Portuguese traders spent between 250,000 and 300,000 taels of silver within 7 to 8 months of settling in Japan, according to the records that are still in existence today. Considering the overall level of living of Japanese culture at the time, it wasn't a tiny outlay. From the Portuguese perspective, it also shipped goods to Japan that the Japanese adored, like Chinese silk. About 1600 picul of silk were imported into Japan in the sixteenth century. At that time, one picul of silk cost 90 ducats of silver to purchase in China, 140 ducats to sell in Japan, and 121 ducats to sell after costs. This demonstrates that Portugal received a fairly sizable profit of 49,600 ducats³. For half a century, Portuguese merchants held a monopoly on trade and commerce in the Sea of Japan and did not appear to encounter any significant obstacles from other merchants (China, Japan, India, Indonesia, etc).

Thanks to Japan's abundant silver resources, moreover, Japan's silver mines are considered the purest and favored by the world market. In the sixteenth century, as many as 50 gold and 30 silver mines were mined in Japan, and it was Chinese silk and silver in Japan that attracted Portuguese and many other European merchant ships to Japan. Ralph Fitch (UK) described: When the Portuguese went from Macao, China to Japan, they brought with them white silk, gold, agarwood, and ceramics, and when they returned, they brought nothing but silver. Large ships come here every year bringing out of Japan about 600,000 ducats and about 200,000 ducats of silver from India every year, Portuguese ships from Macao come to Japan just to bring silk in exchange for silver⁴. This partially demonstrates the flurry of exchange and trade in Japan. Yet, Japan did lose part of its valuable resources, which inevitably resulted in huge profits for the Portuguese traders.

In the last years of the sixteenth century, the presence of the Spaniards, the Dutch, and the British broke the monopoly position in the trading relations of the Portuguese in the Japanese market. The penetration of these countries has upset the trading relationships that Portugal has worked so hard to establish, and at the same time, it has a significant impact on the foreign trade policy of the Japanese government.

Accompanying the Portuguese merchants were Christian missionaries. With the Japanese aristocrats, when they saw the Portuguese merchant's reverence for the missionaries, they

³ Nguyen Van Kim (2000), *Japan's closure policy in the Tokugawa period, causes and consequences*, World Publishing House, pp. 103

⁴ Nguyen Van Kim (2000), tel., pp. 104

also followed⁵. Many of the daimyo Kyushusought to entice Portuguese ships to their ports for commercial gain, some even guaranteeing complete freedom for the transmission of the faith. After Xavier, there were many other religious groups, including priests, like in 1560 there were 6 people, by 1570 there were about 20 people to Japan ⁶. As for evangelism, missionaries have been very active in activities to spread their religion. They constantly open catechism classes, visit mission areas, perform baptismal rites, instruct their faithful to pray daily, etc. As a result, the mission areas are expanded, the number of missionaries is increased. The number of followers increased dramatically ⁷. A number of Japanese research facilities have also been established to conduct research in order to soon give a fuller and more complete awareness of the specific characteristics of Japanese culture, thereby finding effective ways and the simplest way to spread Christian ideas and teachings. In addition, institutions also translate books, recompile European teachings to suit the culture, characteristics and perception of Japanese people, and translate books into Japanese to facilitate teaching.

Thus, in the early years of the seventeenth century, in order to stabilize the country and develop the economy, the Japanese feudal government advocated peace in relations with foreign countries. Regarding this issue, the Tokugawa shogunate held that: *All religious, philosophical and moral systems must aim to promote and must be coordinated with the many goals of the regime, which is to establish a political apparatus hierarchical governance and society in control* ⁸. However, about the first 10 years of the Tokugawa dynasty, trade and exchange took place smoothly.

In the early period, the Japanese government realized that between God and merchants there was a close relationship with each other, the missionaries were the bridge for trading activities between Japan and Portuguese merchants. Portugal should Ieyasu make certain concessions to the development of Christianity. But after a while, he increasingly saw the danger that this religion brought and did not stop taking measures to ban religion stronger and more drastic. The first was the enactment of the Teranke Seido or Danka Seido law, which stipulates that all Japanese must go to a certain local temple every year to register their household registration ⁹.

In 1614, the Edo government issued a Decree declaring total persecution and suppression of the Catholic Church in Japan. Ieyasu expressed his attitude to missionary work in a letter to the viceroy of Mexico in 1612 that: *The doctrine taught in his country is completely different from ours... Therefore, it would be best to stop spreading your teachings in our*

⁵George Samson (1994), *History of Japan, volume 2 (1334 - 1615)*, Hanoi Social Science Publishing House, p.423

⁶George Samson (1994), old man, child 432

⁷. Year 1571 , yes There are about 5,600 Christians in the territory of Sumitada , of which about 1,500 live in Nagasaki. In 1577 , the total number of people living in the Omura domain had increased to 60,000 people. In 1579 , Nagasaki had a population of about 2,000 people. Amakusa was founded by Almeida in 1569 with only 40 Christians , and in 1571 , from 1579 to a total of 10,000 VND . _ _ Only 12,000 people converted. In 1580, the total number of Catholics in Kyushu was about 130,000. See also: Joseph Jennes, CICM (1973), *A history of the Catholic Church in Japan*, translation team: Phil. Nguyen Huu Anh Vuong, Jos. Truong Van Thom, Tokyo, p.61

⁸. Murakami Shigeoshi (2005), *Japanese Religion*, Hanoi Religious Publishing House, p . 223

⁹ Nguyen Van Kim (2000), tel., p.95

country. On the other hand, he could increase the number of merchant ships, and thus enhance mutual interests and relations ¹⁰.

Along with the expulsion of missionaries, the government Edo also ordered the destruction of Catholic worship, religious facilities in many other places were similarly destroyed. It can be said that, by the end of 1614, almost all of Japan's Christian churches were closed or completely destroyed.

In addition to expelling missionaries and destroying churches, the decree also enforced persecution of Japanese Catholics. Persecution is carried out in many different forms such as forced labor, exile, joining Buddhist sects, torture or death. The victims of the persecutions are Japanese citizens. In fact, they believe in Christianity and vow to become pious people. In May 1614, among the prominent Catholics, 47 from Kyoto and 24 from Osaka were exiled to Tsugaru and subjected to hard labor. However, this was just the beginning of one of the longest and most intense persecutions in Japanese Catholic history.

In 1616, Tokugawa Ieyasu died, Tokugawa Hidetada (1579 - 1632) took over. He proved to be a stronger and more determined Christian persecutor than his father. In October 1616, Hidetada issued a new anti-Catholic edict, banning Catholic books and imposing the death penalty, for both women and children, for those who gave missionaries asylum or Haven. In order to completely control foreigners in Japan, he ordered all foreign trade to be limited to two ports Nagasaki and Hirado ¹¹. The news spread quickly, missionaries, believers trying to flee or committing to martyrdom, all caused a situation of chaos and danger. In 1618, the number of martyrs was 68; In 1619, there were about 90 victims.

The period from 1627 to 1634 was the most catastrophic period in Japanese history involving the suppression of Christianity. This is reflected not only in the number of victims but also in the brutality of the tortures used. In 1627, some Christians were Kyushu boiled in the boiling waters of Unzen, killing at least 30 people ¹². In 1628, Hidetada continued to issue decrees to suppress Catholics, banning the entry of books about Christianity ¹³. By 1633 and 1637, the shogunate government completely banned all foreign religions from visiting the Japanese islands. The persecution of Christians in 1637 and 1638 was beyond the endurance of the followers. They are a class of longtime Christian peasants who have begun to organize their own violent resistance in the winter of 1637 in Shimabara and on the nearby island of Amakusa ¹⁴. And the direct result of the Kito rebellion was The Exclusion Edict of 1639: *In*

¹⁰ Joseph Jennes, CICM (1973), *A history of the Catholic Church in Japan*, translation team: Phil. Nguyen Huu Anh Vuong, Jos. Truong Van Thom, Tokyo, p.176

¹¹ Joseph Jennes, CICM (1973), *tddd.*, p. 200

¹² <http://factsanddetails.com> (last visited Jan. 10, 2022)

¹³ George Samson (1995), *History of Japan, volume 3 (1615 - 1867)*, Hanoi Social Science Publishing House, p.49

¹⁴ Led by Western monks, these Christian parishes began to arm themselves and militarily to fight against the government. They rebelled in desperation against the economic oppression of religion. About 37,000 people, based in a ruined old castle, resisted for nearly three months. They marched against the civilian and military representatives of the Japanese government, fighting bloody battles along the snout of Shimabara near Nagasaki Bay. Once again assassinating the loyal governor of Shimabara, the Kito army entrenched itself in his fortified fortress and successfully resisted the heavy artillery and ships of the Japanese forces. The Japanese government was concerned that Christian groups could be used by Western Christian governments to conquer Japanese territory, and then force them to pay taxes to the point of poverty. Meanwhile,

*the future, as long as the sun shines on the earth, let no one pretend to sail to Japan, even with a boat. as ambassador, and this publication can never be revoked, (contrary to order) will be beheaded*¹⁵. With all intentions and intentions, Japan issued an order to close its doors to the outside world in 1639.

Japan's relations with the Netherlands

Despite the differences in their respective situations, Japan and the Netherlands both had a significant beginning in the development of their relations. There were only 24 survivors when the Dutch ship, commanded by Jacob Quaeckerneek and the British navigator William Adams, washed ashore in 1600 on the coast of Bungo (now Oita Province), east of Kyushu¹⁶. William Adams' meeting with Tokugawa Ieyasu pleased the government Edo. From this good beginning has opened a new period in the history of relations between the two countries Japan and the Netherlands.

Compared to Portugal, Dutch traders came to Japan relatively late, it took 57 years for Portugal to arrive in Japan before the Dutch ship arrived in the country of cherry blossoms. The Japanese-Dutch relations began at the time of the preparations for the Battle of Sekigahara¹⁷, an important battle fought by Tokugawa Ieyasu.

In 1602, the Dutch East India Company (VOC¹⁸) was founded with initial capital up to 6.5 million guilder, of which the capital Amsterdamis 3,675 million. The establishment of the VOC company showed that the Netherlands had ambitions towards the East where Europeans often dreamed of, where there was a lot of gold and spices. With great financial and military potential, the VOC plays a dominant role and dominates coastal trade in East Asia, as well as other trading areas in Asia. They have set up several hundred trading posts and trading ports in coastal commercial centers in many East Asian countries, including Japan¹⁹.

The Dutch were in a good position to build economic contacts and establish themselves in Japan because of the initial fondness. Quaeckernaek and Melchior of Santvoort Patani, two Dutch traders in Malacca, conducted official business in 1605. Tokugawa Ieyasu gave Quaeckernaek permission to invite the Dutch to start economic connections with Japan.

In 1609, the first ship of the Dutch East India Company arrived at Hirado. The Dutch were granted free trade rights in Japan, and a trading post was established in Hirado. From here until 1641, Hirado played an important role in the history of international relations in the

the Jesuits were preparing for real resistance, forming a pro-Christian detachment of 30,000 Japanese, waving insignias bearing the names of Jesus, Mary, and Saint Ignatius to the side. before.

¹⁵ <http://sachhiem.net> (last visited Jan. 10, 2022)

¹⁶ <http://japan.nlembassy.org> (last visited Jan. 1, 2022)

¹⁷ **Sekigahara** : is the great battle in October 21, 1600 , pave the way for Tokugawa Ieyasu reach for the throne Shogun . Although it took Ieyasu three years to consolidate his power first Toyotomi clan and the daimyo , the battle of Sekigahara is still considered the official date of the beginning Tokugawa shogunate , last shogunate in Japan .

¹⁸ Dutch East India Company VOC: Founded in 1602 and approved by the Dutch Parliament on 20 March 1602. This establishment is considered a union of small Dutch companies that are trading and competing with rivals in Vienna but in reality this is a company, an organization disguised by the colonialists to carry out the invasion.

¹⁹Pham Hong Tung (2008), *Political culture and history from the perspective of political culture*, Hanoi National Political Publishing House, p.189

Far East, not only because it was the commercial and strategic base of the Dutch East India Company but, on the other hand, it was also the most important Dutch station in this northernmost interest zone ²⁰.

With the trading post of the Dutch East India Company, maritime trade between the Netherlands and Japan was brisk. A total of 190 Dutch commercial ships arrived in Japan during the period of 31 years (1609–1641), or from the time the Dutch trading port in Hirado was created until Japan began its policy of sealing the country. The number of Dutch merchant ships to Japan increased from 55 Portuguese ships in 16 years (1624–1640) to 117 Dutch ships, or an average of 7.3 ships per year²¹. Although, in fact the Dutch only worked for 31 years but worked for Hirado grew in a short time and became one of the most important trading centers in East Asia. From 1612, commerce flourished and became really big business. Here, the Dutch conducted vibrant trading activities, Dutch sailors were allowed to marry locals.

The Japanese government has implemented restrictive measures and changed its foreign policy after a period of welcoming merchant ships from the West and boosting Japan's trade with other nations. The Dutch were compelled by the Edo government to relocate their trading base from Hirado to Deshima in 1641 (Nagasaki). From this point on, trade between Japan and the Netherlands entered a new era. Via Nagasaki, Western culture nearly entirely infiltrated Japan through trade.

In parallel with trade and commerce, Japan also absorbed scientific and technical achievements from the Dutch, Japanese scholars began to learn Dutch to understand Western science. Aware of this, along with trading activities, a vibrant academic movement was formed - the Dutch Study Movement - Rangaku ²².

The study of Dutch was very developed and became the main means for Japanese intellectuals to absorb Western scientific and technical knowledge. A group of scholars gathered together to compile Dutch dictionaries, studying astronomy, geography, medicine, plants... Aoki Konyo (1698 - 1769) completed the book "Oranda bunji ryakuko" (Ha ha) In 1758, Bakufu built an observatory in Edo (1744), Ino Tadataka (1745-1818) spent 18 years surveying the sea to draw the map "Dai Nihon enkai jissoku chizu" (Great Japan Coastal Geodetic Survey), completed in 1802 ²³. This is a map with high accuracy that later generations must be extremely impressed with. In addition, Otsuki Gentaku, who wrote the introductory book "*Rangaku Kaitei*" and Inamura Sanpaku, published the Lan-Japanese dictionary "*Hamura Wage* " creating great convenience for Dutch researchers to learn.

Among the fields that are absorbed and studied by the Japanese, the most influential is medicine. The Japanese have been broadened their vision of medicine, they are very

²⁰Nguyen Van Kim (1994), "The Dutch in the early years in Japan", *History Research Journal*, No. 4 , p.55

²¹ Nguyen Van Kim (2000), tel., p.299

²² **Rangaku:** The term appeared around the early 70s of the 18th century, by a group of scholars who were particularly interested in an academic movement initiated by Dutch interpreters in the Netherlands, the learning movement Nagasaki. Netherlands. Despite the Dutch name, this is actually a Western learning process through the Dutch way.

²³. Vinh Sinh (1991), *Modern Japan* , Ho Chi Minh City Publishing House, p.74

interested, want to learn more about this topic. Initially, the Japanese as interpreters for the Dutch acted as a bridge between doctors and patients such as Mukai Gensho (1609 - 1677), Nishi Gempo (1753 - 1684), Narabayashi Shingobei (1648 - 1711) ...they left behind the first important works and made many contributions to Western medicine in early Japan ²⁴.

Not stopping there, through the Dutch learning movement, the Japanese have broadened their vision and awareness to the world. They are aware of the power of the West. With the acumen of the times, Dutch scholars have supported the open-door policy of the country, upholding the role of international trade. Many scholars soon recognized the threat of infiltration from the outside and they pointed out the way to go for the nation. Kudo Heisuke, who wrote the book "*Akazeo fusek-ku*", emphasized that *the Russians had learned about Japan's topography quite well* ²⁵, so Japan needed to prepare mentally. *First of all, it is necessary to strengthen fortifications and trenches, and then to establish legal commercial relations with Russia. Cooperation with Russia in mineral exploration* ... or the author Sugita Genpaku, in the book "*Yaso dokugo*" (Da Tieu monolingual) wrote: We must agree to maintain peaceful relations, implement foreign policy wounded and at the same time restore the morale of the soldiers as well as find ways to increase the strength of the army ²⁶. Tanuma Okitsuga for mining the Ezo region (Hokkaido). Honda Toshiaki (1744 - 1821), wrote the book "*Saiiki monogatari*" (Western Region Records) advocated to make the country rich and strong by expanding trade to revive Japan. According to him, *"If we only rely on our country's strength, the nation will be exhausted and cannot make great cause. If you know how to use foreign energy, no matter how big your karma is, you can't fail to achieve it."* ²⁷ He said that the government needed him to think that the expansion of traffic, the construction of large ships to serve commerce, the development of means of transport, etc. Besides, it was necessary to start building the system. coastal defense system and strengthen national defense after organizing a field inspection of the coastal system.

All of this provides a close-up view of the outcomes of Western learning. Regardless of the field, the Japanese have quickly absorbed and since then have produced their products in the most useful way. Rangaku not only awakened the Japanese to Western scientific and technical achievements, but also instilled a strong passion for what the West had to Japanese people so that they could receive and develop that knowledge in a very different way. The works of Dutch scholars are suggestive, oriented, and even outline the development direction for modern Japan. That is the only way for Japan to take the initiative and advance on an equal footing with the Western powers.

24. Mukai Gensho has the "Komoryugeka Hiyo" (The Secret of the Red Capillary Surgery - 1654), a record of the Dutch-style surgical method. Narabayashi Shingobei translated a book on surgical techniques from Dutch into Japanese as "Gekajjutsu no sho" (Science of Technical Surgery 1706).

25. In the early eighteenth century, Russia claimed Kamchatka and sent many expeditions to the archipelago Kurile, Hokkaido explore the possibility of establishing a stronghold. From the North, Russian ships have gradually advanced down to a number of trading ports in Honshu and then in the island region Kyushu. See also: Vu Duong Ninh, Nguyen Van Kim (2008), Some topics on world history, volume 2, Hanoi National University Publishing House, pp. 151

26Proceedings of the International Scientific Conference (2012), *Comparison of the "Civilization" movement in Vietnam and Japan in the late 19th and early 20th centuries*, Vietnam National University, Ho Chi Minh City, p.117

27 Van Sinh Nguyen (2004), *Discovering a New Continent*, translator: Vuong Mong Biao, Labor Publishing House, p.76

Some comments

Between 1603 until 1639, Japan and Portuguese had a brief relationship that involved two levels of trade and missions. At this time, Portugal primarily employed missionary activity as a form of communication and an entry point into Japanese territory.

Portugal was the first Western country to come to Japan with merchant ships and was followed by missionaries to preach Christianity. When entering Japan, the country of Japan is in a state of chaos, fighting for power, position ... the lords find ways to surpass their opponents. They need military power, need the new modern guns brought by Western visitors to help them compete for the throne. The Japanese authorities were friendly and facilitated Portuguese merchants and missionaries to preach and trade.

However, after Japanese society gradually stabilized, the Edo Government made changes in its policy direction, especially towards Portugal, when they realized that the religious influence was deepening. It would threaten the throne as well as the trust of the Japanese people, so the shogunate government decided to issue a ban on religion (1639). This is due to the following factors:

The first, Christianity will influence the central government. Christianity is expanding and developing, it has a far-reaching influence in Japanese society that will weaken the shogunate government. In the sixteenth century, Japan was in a civil war, the daimyo fought for power, and the people's life was miserable and impoverished, and they needed outside help. At this time, Christianity in Japan met the requirements of all classes of Japanese society. *For poor, hungry farmers*, it is like a fresh breeze, a cool stream of water to water the souls that are dying and falling. Christianity really comes to the masses, organizes many welfare activities such as building schools, opening free medical facilities... that has attracted people and gained their trust in Christianity.

For traders, their primary concern is a highly profitable trade. The Portuguese merchant ships full of goods really fulfilled their wishes. *With those who are fighting for power position*, it brings new means of war, weapons to increase military power for this war. Whether for commercial or military gain, the lords of the regions sought to entice missionaries to their territories, supporting and sponsoring their religion. This situation, making the Tokugawa government worried, so, as soon as everything is under control, the shogunate needs to have timely intervention policies.

Secondly, Christian thought was very different from the ideology that the Tokugawa government oriented in the heart of Japanese society. When in Japan Confucianism, an idea that was introduced and existed in Japan for a long time, in the Tokugawa period it really reached its peak when it was chosen by the central government as the ideology, main ideas that govern social relationships. Confucianism emphasizes the two words "Middle - Hieu", creating a stable hierarchical order from within the family to outside of society. It was this that created the basis for a stable Japanese society.

Contrary to Confucianism, Christianity upholds freedom, equality, and does not discriminate between superiors and inferiors. The doctrines of Christianity promote

democracy and human rights, especially individual freedom... Christian conceptions have lost the hierarchical order of feudal society, the obedience, the loyalty of the subjects to their superiors. This is the seed of the uprising, against the government demanding freedom and equality.

Faced with these new ideas, the Japanese ruling elite feared that their rights, status and dominance would be threatened and overthrown by "new concepts from Europe". The Japanese government's ban on religion is not only aimed at excluding the influence of Christianity from Japanese social life and protecting national economic interests, but also shows the harsh political reaction of the feudal government.

Thirdly, Christianity threatens Japan's security. When it spread to other countries, Christianity was seen as a vehicle of colonialism. From early on, missionaries always played the role of pioneers of European colonialism in the process of expanding their influence to the whole world. That means that the Catholic Church is both a religious force and a political force. Portugal is a case in point; Relying on missionaries, this country has gradually explored, infiltrated and invaded many other countries and made them its colonies. Fearing this, the Tokugawa government advocated banning Christianity and shutting down the country.

Fourth, the opposition to the government of the laity. The shogunate feared the risk of resistance from the government from the followers. In order to expand its scope and influence, Christianity went to every corner of the region to spread the word, along with actions against other religions such as removing temples and destroying Buddha statues. This causes anger in the hearts of Buddhists, and at the same time makes the central government unable to ignore and worry. Doctrinal monopoly and overconfidence have made the preachers more and more powerful. This growth will greatly threaten the rule of the central government. Therefore, in 1639 the policy of seizing the country was enacted.

In short, Japan's relationship with Portugal is still largely religious. From the time the Portuguese entered Japan to the time they left the country, it was only for religious purposes. It caused concern to the government Edo and was eventually eliminated, culminating in the order to separate the country in 1639. At this point, the relationship between Japan and Portugal was considered to have ended. The bakufu government directs its attention to the Netherlands - a country with a commercial advantage.

Japan's relationship with the Netherlands went through two periods from 1603 to 1639 and from 1639 to 1853. This relationship mainly took place in the field of trade and cultural exchange, learning about science Technology.

At the beginning, when the Netherlands came to Japan, they were also warmly received. At the same time, the Tokugawa government allowed the Netherlands to conduct trade with Japan. When Japan implemented the Nationwide policy (1639), almost isolated from the outside world, leaving only a single gateway for trade and exchange, the Netherlands was the only European country allowed to stay in Japan.. The question here is why only the Dutch were allowed to stay, allowed to trade with Japan for more than two centuries? This can be explained in part by the Dutch's significant contribution to suppressing the Shimabara uprising, but on the other hand, more importantly, they proved to the Edo government that they had nothing to do with the Church. Romans, that the religion they

were following - Protestantism, a religion with moderate tendencies, that valued efficiency and practical thinking, that they had only one purpose, to further expand the trade relations. Actually, at the moment, the Netherlands is a young emerging capitalist country and they only have the ambition to make capital gains as quickly as possible. To them, economic goals were more important than religious goals and that was why they proved to be easy to cooperate with the Edo government, actively assisting the shogunate against its own opponents and succeeded in gaining a trade monopoly with Japan by its flexible and shrewd ways.

However, the authorities' concerns were not diminished and lacked indifference towards the Dutch. Afraid and wary of the superior military and commercial powers of the Netherlands, in 1641 the Edo government ordered the Dutch to move their trading post from Hirado to Deshima. Also in this place, for more than 200 years, the process of meeting, learning and exchanging between a typical representative of Western civilization and a typical culture of the East has taken place.

In addition to trading and commerce, relying on contact with the Dutch, Japanese scholars began to learn Dutch to understand Western science. Those who played a role in the spread of Dutch influence were none other than the inhabitants of Japan, who went from being skeptical to actively learning and absorbing the achievements of Dutch culture, becoming weak. This external factor becomes an important endogenous factor. The knowledge that Japanese scholars have learned has awakened the Japanese to Western scientific and technical achievements.

It instills a strong passion for what the West has to the Japanese so that they receive and develop that knowledge in a very respectable and convincing way. The works of Dutch scholars are suggestive, oriented, and even outline the development direction for modern Japan. That is the only way for Japan to take the initiative and advance on an equal footing with the Western powers.

What we need to realize is that the relationship between Japan and the Netherlands is not just a one-way relationship, but there is a reciprocal effect. For Japan, with the policy of spreading the country that the shogunate issued, this country was isolated from the outside world. But with the Netherlands in their trading post in Deshima brought outside light into Japan and transmitted information from Japan to the outside world. It didn't take long for them to adapt to modern life, and they succeeded. They have perfect mastery of the means used and with the clearest awareness of the ends to which they aim. That success, which may be unique in the history of mankind, is due to both external reasons, which lie in the special position of this country, and internal causes in the virtues and spirit of the nation and their intrinsic as well as the continuity of a history that has developed harmoniously, without disruption throughout the twentieth century.

Japan's relationship with the Netherlands showed a different perspective on modern Japan. They are really trendy, dynamic, eager people to learn and then absorb and develop the intellectual capital of the West and humanity in order to make the country prosperous, sovereignty is strengthened and position is enhanced. For each subject, the Japanese know how to exploit and cooperate to achieve the highest efficiency, benefiting both sides.

It can be said that Japan in the Tokugawa period witnessed the East-West collision as well as Japan's transformation in the face of new situations, with clever, flexible, and proactive regulation and handling. It is this that has created different levels and colors in the relationship with subjects in modern Japanese history, and at the same time, made Japan, although implementing a closed-door policy, created a solid strength within the country, a basic stepping stone, and a foundation for Japan to be strong in the future.

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