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**The 14<sup>th</sup> International Conference of the EAJ**

**BOOK OF ABSTRACTS**

Ljubljana, August 27–30, 2014

Department of Asian and African Studies  
Faculty of Arts  
University of Ljubljana

**14th International Conference of European Association for Japanese Studies**  
**BOOK OF ABSTRACTS**

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## **KEYNOTE SPEECH: Neo-liberalism as a Historical Stage**

KARATANI Kojin

### **Abstract**

In my book *'The Structure of World History'* (Iwanami 2010, Duke 2014), I attempted to reconsider world history from the viewpoint of 'modes of exchange' to replace the general Marxist view based upon 'modes of production'. In this talk, however, I focus on just one question: in what historical stage are we presently living and where do we go from here? In this context, I am reminded of Wallerstein's remark that the stage where the hegemonic nation exists is liberalistic, and the stage where the hegemonic nation declines and where many nations compete for the next hegemony is imperialistic. Wallerstein also remarked that there were only three hegemons in the modern world system: Holland, Britain, and the US. From this viewpoint, it is clear that the late 19th century imperialism appeared as Britain declined as a hegemon. In the same manner, we may say that the situation since 1990, when the US declined as hegemon, is imperialistic. People talk much about neo-liberalism, but it should more fittingly be called neo-imperialism. That also accounts for why the current world situation is structurally similar to that of the late 19th century in many respects. This phenomenon is quite apparent in East Asia. Therefore, I would like to analyse the situation in East Asia and discuss some prospects for the future.

## EAJS SECTION: **Interdisciplinary Panel Section**

### *Eating Practices and Japan's Agri-food System in Flux: On Local Farmers, Global Risks and Alternative Consumers' Choices*

#### **Panel abstract**

Japan's food system is changing. On the local level, powerful agricultural organizations like JA react to challenges by national policies and market reforms. Due to foreign pressure the deregulation of the food market and food imports are increasing. Japan's food self-sufficiency ratio is on its all-time low and the safety of domestic food products is at stake after the Fukushima nuclear disaster. How are changes in the production, trade and consumption of food in Japan and in the global agri-food system addressed by Japan's consumers, civil society, food producers and government agencies? While the Slow Food Movement in Japan tries to stabilize Japan's food production by promoting domestic agricultural products and traditional eating practices, Civil Radioactivity Monitoring Stations try to (re-)evaluate the safety of local and domestic food on an everyday base. At the same time, the Japanese government reacts to increasing food imports by more food safety inspections and local farmers seek for more effective ways of promoting their farm products against the backdrop of the deregulation of food imports.

This panel should localize, and build on research from the rather new field of food studies which is a highly interdisciplinary field. Essentially, food studies can be described as being divided between an economic-geographic and agricultural-scientific perspective, and a focus on food's historical, cultural and anthropological dimensions. Our panel attempts to close this gap by addressing the interrelations of economic-political and cultural-anthropological dimensions of eating practices and food production in and beyond Japan by drawing on approaches from political science, economics, cultural studies and sociology. Although plenty of research exists on food and nutrition in Japan, only few studies connect global and local food issues. But since Japan heavily relies on food imports, the focus of this panel will be on Japan and its entanglement within the global agri-food system.

#### **Panel participants**

Hanno JENTZSCH (University of Duisburg-Essen, Germany)

Tine WALRAVENS (University of Ghent, Belgium)

Stephanie ASSMAN (Akita University, Japan)

Cornelia REIHER (Free University of Berlin, Germany)

## **Village Institutions Meet Agricultural Marketization – Community Farming in Shimane**

Hanno JENTZSCH (University of Duisburg-Essen, Germany)

### **Abstract**

The paper addresses how market reforms and the professionalization of the agricultural sector in Japan continue to rely on informal village institutions. Drawing on fieldwork in Hikawa-chō, Shimane prefecture, I argue that village institutions, in interaction with global and national regulations, continue to shape markets and production in the agricultural sector. I focus on community-based farm cooperatives (*shūraku einō*, SE) as a particularly promising approach to address the interaction between informal village ties and the agricultural reform process in Japan.

Since the new agricultural subsidy policies introduced by the Koizumi and first Abe administrations, SE provide an opportunity to use informal village ties for guaranteed access to public funds. Moreover, SE are an instrument for local authorities including JA (Japan Agriculture, the organization of agricultural cooperatives) to (re)gain control over farmers, agricultural production, and the execution and interpretation of agricultural policies. While JA is said to have lost some of its electoral power, fieldwork has shown that it is still very much integrated in the execution and interpretation of agricultural policies on the local level. This seems particularly true for community farms: Most SE in Hikawa-chō were launched with the support and under the guidance of JA, providing the organization with an ‘anchor’ in the communities. Moreover, JA currently leads community farms towards incorporation and/or transformation into ‘legal persons’ (*hōjinka*). The process of *hōjinka* sheds light on another interesting aspect of SE: Once set up, community farms change the social structure of the communities they are based in. Many SE turn farmers into wage workers, and the transformation into *hōjin* even opens the door for external labour entering the village.

### **About the author**

Hanno Jentzsch is PhD fellow at the DFG Training Group ‘Risk and East Asia’, University of Duisburg-Essen. He works on institutional change in the Japanese agricultural sector.

## **Of Poison and Pesticides – Behind the Negative Image of Chinese Imported Foods in Japan**

Tine WALRAVENS (University of Ghent, Belgium)

### **Abstract**

Japan is increasingly confronted with food-related crises. Several food-safety incidents in the past decade, involving domestic as well as international firms, made Japan reform its framework ensuring food safety. The Japanese system towards Chinese imports consists of food testing upon entering, providing exclusive licenses for Chinese companies exporting to Japan, and screening Chinese produces even before shipping to Japan.

This paper tries to shed a different light on the dominantly negative image of Chinese imported foods, and the possible reasons behind this. Chinese imported foods are often considered as dubious, and because of that, Chinese imported foods are checked more often and stricter than products from other importing countries. I will explore these two assumptions by analyzing statistical data provided by the Ministry of Health Labour and Welfare (MHLW) on violations of the Food Safety Law. Do the Japanese food import authorities really encounter significantly more problems with Chinese foods than with other imports? Do Japanese food safety authorities thus apply country-specific import measures towards Chinese exporters? I will argue that Chinese products are not necessarily more problematic compared to imports of other countries and the amount of examinations is still less than those on products of countries as Vietnam or India. Furthermore, there is a recent decline in the amount of import examinations on Chinese products.

How can we then explain this continuous negative image of Chinese imported foods? In the context of rising nationalism in and bilateral tensions between both countries, it can be claimed that several stakeholders of the Japanese political elite have their own political or economic interests in maintaining the negative image of Chinese imported foods. Based on Japanese food-related governmental campaign material and risk communication, I will show how national identity is subtly fostered and pre-existing popular nationalism against China is mobilized.

### **About the author**

Tine Walravens is an academic assistant at Ghent University in Belgium, working on Chinese food in Japan and Sino-Japanese relations in general.



## **Establishing Food Literacy– Educational Activities of The Slow Food Movement in Japan**

Stephanie ASSMAN (Akita University, Japan)

### **Abstract**

The Slow Food Movement, which has been active in Japan since 1998, is an anti-globalization movement which safeguards rare agricultural products in danger of vanishing and emphasizes the significance of food and conviviality. The organization is often depicted as elitist and as safeguarding exclusive products that remain inaccessible for most consumers. However, the traveling of a now globalized concept like Slow Food is an interesting phenomenon to be examined from the viewpoint of its local appropriation in Japan. How is the Slow Food Movement integrated into food activism and local circumstances of food production and consumption in Japan? Beyond a mere critical approach of the elitist character of the Slow Food Movement, this presentation looks at Slow Food from a different angle and examines the organization in its role as a transmitter of food education in Japan. Slow Food organizes food fairs for local producers and consumers on a regular basis. The organization also releases educational publications on agriculture and food preparation for children. In doing so, Slow Food pursues goals in line with the state food education *shokuiku* campaign, which seeks to improve the nation's food self-sufficiency ratio, eating habits and encourages a sense of responsibility for individual eating habits. Taking the activities of Slow Food as an example, this presentation traces the entanglement of civil society and the state's *shokuiku* campaign in their efforts to establish food literacy among Japanese consumers.

### **About the author**

Stephanie Assmann is specially appointed professor at Hokkaido University in Sapporo and works on the Slow Food movement and the food education campaign in Japan.

## **Agency in Japan's Agri-food System – On Protests, Alternative Food Knowledge and Biodynamic Agriculture**

Cornelia REIHER (Free University of Berlin, Germany)

### **Abstract**

Japan is faced with great changes in food production and consumption. Mass media, consumer advocates, government officials and stakeholders from agriculture and the food industry often predict the collapse of Japan's food sovereignty. This paper will analyze different cases where actors try to change the existing food system within and beyond Japan and the strategies these actors apply. Drawing on three examples it will explore the question of whether it is possible or not to change existing structures and power relations in the food system. The first case study focuses on farmers in Kyūshū who belong to the Nazuna no kai, an alternative community farm that specializes in biodynamic agriculture. The second case study sheds light on the movement against the Trans-Pacific Partnership (TPP) that is predominantly run by stakeholders from agriculture and consumer advocacy groups. The third case study analyses the newly emerged Civil Radioactivity Monitoring Stations (CRMS) and their struggle to provide consumers with detailed information about contaminated food after the Fukushima Nuclear disaster. Analysis of the case studies will draw on literature by food and rural sociologists about agency in agri-food systems. The paper is based on field research conducted in Japan in 2012 and 2013 that included participant observation and qualitative interviews.

### **About the author**

Cornelia Reiher is assistant professor at FU Berlin and works on the global agri-food system and food safety in Japan.

## ***Arbiters of 'Authenticity' and Place in Japanese Culinary Cultures***

### **Panel abstract**

This panel brings together four complementary papers examining Japanese arbiters – public and private sector actors, consumers and organisational mechanisms – of the imagined authentic in food and beverage practice.

The recent success of the Japanese Government's application to UNESCO for recognition of *washoku* as an intangible cultural heritage, and recent policy initiatives to establish certification mechanisms for 'authentic' Japanese cuisine abroad, have attracted attention again to the question of who arbitrates the authentic, and the ideational forces and interests that are determinant.

Anthropological perspectives have provided us with good insights into the centrality of food and beverage practices in Japan and other societies; of the place of taboo, category, ritualisation and codification in food cultures and their deep association with identity formation. Within cultural studies, food cultures have come to prominence as a subject of study. Past Japanese studies scholarship has traced well how the specification of the acceptable in culinary practice has been linked to national and localised engineering of identity. This has ranged from explicit state efforts to change dietary practices in the Meiji era, school lunch policies, private advocacy by individuals such as Rosanjin, with both particular aesthetic and nationalist convictions, and in the contestation of international trade policy. Understandably, much scholarly attention has been given to the ideational, and particularly to political ideology, in the formation of Japanese culinary identities. Less prominent to date have been perspectives from political economy, business and economic history, or nutritional anthropology, yet each may offer insights into this central aspect of daily life and economies.

Each paper in this panel is multi-disciplinary in its own right, though each author brings their own particular disciplinary strengths to the panel: anthropology, business studies, cultural studies, and political economy. All the authors also engage directly with the recent multi-disciplinary literature on authenticity and place.

### **Panel participants**

Shoko IMAI (University of Tokyo, Japan)

Helena GRINSHPUN (Hebrew University of Jerusalem, Israel)

Adam JOHNS (Doshisha University, Japan)

Christopher POKARIER (Waseda University, Japan)

## **Umami Abroad – A Taste Concept as Authenticity!**

Shoko IMAI (University of Tokyo, Japan)

### **Abstract**

This paper looks at the way in which Japanese food culture has recently come to be understood as a global phenomenon. Not only sushi, but also traditional food ingredients and techniques are now appreciated worldwide by a wide-ranging clientele, as well as by celebrity chefs who were trained in and are currently using other cuisines as their base. They often find those ‘new’ Japanese ingredients inspiring as they create new dishes.

The signature concept of Japanese cuisine is *umami*, often defined and recognized as the fifth basic taste. With *dashi* stock, soy sauce and *miso* paste now attracting curious chefs around the world, these ingredients are being examined, adopted and adapted to create innovative dishes beyond traditional cuisine genres.

In this paper, while analyzing this current global trend, I investigate the sense of taste from various geographical perspectives. I explore the discourse in cookbooks and food reviews where the authenticity of Japanese food culture is referred to, discussed and legitimized by food specialists as well as eaters. Especially, I discuss how the concept of *umami* plays an important role in shaping the trend toward recognition of Japanese cuisine.

I argue that the authenticity of *umami*, which is often defined based on a place of origin, has become disseminated within more spatially-complex networks that are constituted by culinary politics. The concept of *umami* is interpreted and manipulated by globally famous chefs as primary players in the globalization process by communicating and sharing information on their cooking within culinary networks. Thereby they lead the culinary world with the idea of *umami* that is mediated by those individual agents, introducing innovative and hybrid tastes of global cuisines eventually to a wider audience.

### **About the author**

Shoko Imai is a graduate student in Area Studies, Department of Graduate School of Arts and Sciences at the University of Tokyo, Japan. Currently she is working on her PhD thesis on the globalization of Japanese food culture.

## **Taste, Place, and Coffee – Global Chains as Arbiters of Authenticity**

Helena GRINSHPUN (Hebrew University of Jerusalem, Israel)

### **Abstract**

Since its introduction to Japan in the Meiji era, coffee came to occupy a massive niche in everyday life and consumption. Today Japan is among the largest importers of coffee beans in the world; the Japanese coffee scene features a variety of establishments which have become an integral part of the local landscape. Among these, global coffee chains occupy a central place. The chains have managed to implement new tastes and carve a new niche in the coffee shop industry, constantly generating a new consumer demand.

The global coffee chains' input into the socio-cultural aspect of Japanese consumption can be seen in the way they generate new subjectivities, drawing upon the symbolic dimension of coffee as a cultural commodity. The notion of authenticity plays a major role in this process. By claiming the cultural authenticity of their product, the chains position themselves as arbiters of taste in coffee and the coffee experience.

This talk looks at the coffee experience constructed by global chains as a form of dialog on identity, lifestyle, and taste. In order to examine how this dialog is carried out and how authenticity is claimed, I examine the chains' spatial design, advertising, and consumer education. To illuminate the global actors' role in Japanese consumption and further explore the definitions of authenticity in culinary practice, the case of coffee chains is juxtaposed with an alternative mode of authenticity constructed by local coffee shops (*kissaten*). The analysis demonstrates how cultural representations of coffee are translated into a consumer experience, and how taste is constructed via everyday consumption practices.

### **About the author**

Dr. Helena Grinshpun is currently a Research Fellow and the Asia Unit Coordinator at the Harry S. Truman Research Institute for the Advancement of Peace, the Hebrew University of Jerusalem. In 2009 she completed her doctorate in anthropology and Japanese studies at Kyoto University. Her PhD thesis dealt with the incorporation of coffee as a global branded commodity in Japan. Since 2010 Helena has been teaching courses on Japanese contemporary society and culture at the Asian Studies Department of the Hebrew University. Her research interests are cultural representation, structuring of public space, gender and consumer behaviour.

## Authenticated in Japan—*Washoku* in an Era of Global Supply Chains

Adam JOHNS (Doshisha University, Japan)

### Abstract

The use of nations' and subnational regions' names as appellations for cuisine allows geographical indicators to become signifiers of ingredients, production methods, flavours, aesthetics, heritage, and importantly, quality. Officially, the *washoku* (Japanese cuisine) concept places strong emphasis on regional ingredients, which has given rise to specialised regional brands, such as Matsusaka-gyu (beef), Kishu-ume (plum), and kyo-yasai (Kyoto vegetables).

Yet many of the processes, ingredients, and livestock required for *washoku* culinary traditions are sourced from outside Japan. Kagawa's sanuki udon has long been reliant on the supply of wheat flour from Australia. Tuna is caught worldwide before being shipped to Tsukiji market. The increasing reliance on foreign beef imports has been made more contentious recently with the proliferation of *wagyu* (lit. Japanese beef) breed cattle reared in Australia and the US for 'export' and Japanese markets. The reactions of Japanese producers and consumers to such imports is complex. In response to imported *wagyu*, Japanese producers are falling back on an alternative, exclusive geographical indicator, kokusan-gyu (domestic beef), suggesting that *wagyu* is losing its once axiomatic bond to Japan even at home.

This offshoring of food production may impact consumers' perceptions of product quality and 'authenticity'. Decomposing the various stages of production allow us to examine whether the place, a prescribed process, the origin of ingredients or recipe, or the culinary creator that is the most important factor in determining the authentic. If unchallenged by consumers or industry stakeholders, this offshoring gives cause to question the significance of place in sustaining a cuisine's authenticity.

This paper raises contending definitions of authenticity and explores the link between place and cuisine in Japan at various stages of the supply chain, examining whether decoupling food from place has the potential to reduce perceived authenticity, and what domestic regional branding initiatives have arisen in response.

### About the author

Dr. Adam Johns is an Associate Professor at Doshisha Business School, Doshisha University, specialising in the international marketing and business policy of cultural and creative industries. His current research project examines authenticity and place branding, and supply chains of food, fashion, and design. He has a MA from Waseda University and PhD from the Australian National University.

## To Whose Taste? Public Policy to Authenticate and Promote Japanese Cuisine Abroad

Christopher POKARIER (Waseda University, Japan)

### Abstract

Japanese cuisine, and ‘authenticity’ as concept, both would seem to be like art; many struggle with its definition but are quick to judge what is not it. Definitions and boundaries only have meaning in contradistinction to an other, actual or imagined. Diversification of Japanese food cultures under foreign influence gave rise initially to conceptions of *washoku*, and then later their entanglement in domestic identity politics.

Endogenous innovation in food practices may generate domestic criticism of new ways but does not generate objections of inauthenticity per se. It is only when a space opens between a fixedness of language, in a naming of a food or cuisine, and changes in the practice of its production and consumption, that claims of authenticity or otherwise meaningfully arise. Changes in the sourcing of ingredients, site and manner of production, including the ethnicity and ethos of culinary artisans, may provide points of contention; with vested interests and identities of protagonists often at stake.

It has been growing private entrepreneurship abroad, lucratively presenting representations of ostensibly Japanese cuisine to foreign markets, that has made the authenticity of *washoku* a salient object of public policy. Yet Japan’s recently successful application to UNESCO for recognition of *washoku* as an ‘intangible cultural heritage’ actually did little to define and differentiate it concretely; instead couching its virtues in general terms of health, seasonality, a means to reaffirmation of identity and community cohesion. Many other food cultures hold such self-understandings.

This paper explores the ecology of ideational and private interest forces driving calls for more proactive public policy, since the mid-2000s, both to authenticate and promote Japanese cuisine abroad. Unresolved definitional issues reflect not only the complexity and fluidity of food cultures, but also structures of interests, institutions and narratives that pattern this policy advocacy and implementation.

### About the author

Dr. Christopher Pokarier is professor of business and governance in the School of International Liberal Studies at Waseda University, Tokyo. His research interests encompass internationalisation of cultural industries and universities, ‘nation branding’, and economic nationalism. Dr Pokarier has undergraduate and masters degrees from the University of Queensland and a PhD from Australian National University, based in the Australia-Japan Research Centre. He served from 2001 to 2003 as Secretary of the Japanese Studies Association of Australia (JSAA) and Convenor of its 2003 biennial conference.

## ***No Future? Futurity and Subjectivity in Contemporary Japan***

### **Panel abstract**

Over the last couple of decades, and particularly since the tragic events of 11 March 2011 and its aftermath, discourses of the future have loomed large in contemporary Japan. Concerns abound, whether in terms of demographic decline, perceptions of social breakdown, expanded economic inequalities, and nuclear/ecological destruction. Prominent novelist Murakami Ryu is by no mean alone in suggesting, as in his 2005 novel *From the Fatherland with love* that 'Japan has nothing to look forward to.'

This interdisciplinary panel, which brings together scholars in Japanese literature, cultural studies and cultural history/heritage, seeks to examine several manifestations of futurity in contemporary Japan through readings of contemporary manga, literature and heritage projects. The panellists are all interested in the relationship between historical time and subjectivity, or, in other words, how people make sense of their contemporary experiences within discourse of past, present and future. The papers offer no uniform vision of a future for or by Japan, but reveal that 'futurity' is a site of much contestation in the present as Japanese people continue to grapple with the triple challenges of economic, social and ecological change.

### **Panel participants**

Maja VODOPIVEC (University of Leiden, Netherlands)

Angela COUTTS (University of Sheffield, UK)

Mark PENDLETON (University of Sheffield, UK)



## **How do Past, Present and Future Interact in the Post-3.11 Condition in Japan? Examining the ‘Future Past’ of *Koppelion***

Maja VODOPIVEC (University of Leiden, Netherlands)

### **Abstract**

The triple earthquake-tsunami-nuclear catastrophe of 11 March 2011, undoubtedly represents a turning point in Japan’s modern history, comparable only to the country’s defeat in the Second World War. While the nuclear disaster is still ongoing and poses a threat with unforeseeable consequences, it has accelerated a number of revisionist trends in Japanese politics and reopened debates about what the future of Japan may look like.

This paper will examine how politics has been constituted in Japan after the 3.11 by re-reading a pre- 3.11 sci-fi comic that foreshadowed an irradiated future. *Koppelion* (2008–), a futuristic story about a 2036 nuclear catastrophe in Tokyo’s Odaiba district triggered by an earthquake, surprisingly speaks to the post-3.11 condition in multiple ways. The comic’s ‘future past’ will be a tool through which this paper/presentation will address the following questions: What is the role of traditional time/space concepts (expressed in a present-ism and a national body strictly distinguishing inner and outer spaces) in understanding and criticizing the past and imagining possible futures? And how in a given present that is often characterised in Japanese critical circles as a massive historical amnesia, are the temporal dimensions of past and future, experience and expectation, related? How do these notions of past and future shape politics after the uncontrolled events of 3.11 and in the midst of the contemporary conservative political turn in Japan?

### **About the author**

Maja Vodopivec (m.vodopivec@hum.leidenuniv.nl) was educated at Belgrade University (Japanese language and literature and Economics), and then at Tokyo University of Foreign Studies where she received MA (International Cooperation) and PhD (Global Studies) degrees. Her research interest is in Japan’s postwar intellectual thought. She was a postdoctoral fellow in Leiden University Institute for Area Studies in 2012–2013, and currently is Assistant Professor and Tutor at Leiden University College in The Hague. At LUC she teaches Global Challenges: Peace, Introduction to Peace and Conflict Studies and Introduction to Area Studies.

## **New Proletarian Futures? Futurity and Subjectivity in Contemporary Japanese Fiction**

Angela COUTTS (University of Sheffield, UK)

### **Abstract**

Recent prize-winning fiction by female authors has focused on working life and have therefore been claimed as part of the so-called new Proletarian boom associated with the sudden popularity of Kobayashi Takiji's 1929 novel *Kani Kōsen* in 2008 (Bowen-Struyk, 2009). One of the aims of the Proletarian Literature Movement of the early twentieth century was to write fiction that would provide a model for the future; this was reflected not only in experimental forms of writing but also in plots predicting radical social change.

Taking as its focus two recent winners of the Akutagawa Prize, *Potosuraimu no fune* (*The Lime-pothos Boat*, 2008) by Tsumura Kikuo (b.1978) and *Oki de matsu* (*In the Offing*, 2006) by Itoyama Akiko (b.1966), this paper will argue that while contemporary works deal, like their proletarian forebears, with issues of 'precarity' (Neilson and Rossiter, 2005; Standing, 2011) and Japan's current economic problems, they are not simply new manifestations of this earlier movement. These contemporary authors' use of literary devices such as ghosts, dreams and fantasy make them quite different from the forward-looking works of the 1920s – futurity is, perhaps, replaced by fantasy. Through this paper, I suggest that rather than being works of proletarian fiction, these novels are best read as an exploration of how women negotiate subjectivity in contemporary Japan.

### **About the author**

Angela Coutts (a.m.coutts@sheffield.ac.uk) is a lecturer in Japanese studies at the University of Sheffield. Her research interests include radical Japanese women writers of the 1920s and 1930s and the journals in which they were published, as well as contemporary fiction by Japanese women. Her publications have appeared in the following journals: *Signs*, *Contemporary Women's Writing*, *Culture Theory and Critique*, *National Identities*, *Japanese Studies*, and *Japan Forum*.

## **A Drowning Island – Hashima, History and Ecological Futures**

Mark PENDLETON (University of Sheffield, UK)

### **Abstract**

What might Japan's ecological future be?

A country swallowed by the sea?

An archipelago depopulated and abandoned?

A series of urban enclaves cloistered from irradiated surroundings?

This paper aims to explore the question of ecological futurity through a case study of the island of Hashima, also known as Gunkanjima (Battleship Island), off the coast of Nagasaki in southwestern Japan, part of the proposed UNESCO World Heritage bid for the modern industrial sites of Kyushu and Yamaguchi.

In contemporary tourist and heritage-related interactions with the island, visitors are told a story of Hashima as ecological metaphor. The island was unpopulated until the 1880s when it was transformed into the entrance to an undersea coal mine central to the emergence of modern Japan. It was exposed to nuclear fallout from Nagasaki in 1945 and left to the ruinous effects of wind and wave after its abandonment forty years ago in April 1974. The island is surrounded by a concrete seawall that provides only incomplete protection; its buildings are crumbling, their foundations and walls eroded by salt and sea.

According to former resident of Hashima, Sakamoto Doutoku, who leads both commercial tours to the island and local heritage projects, this story is a metaphor for national and global futures. Japan, and the world itself, emerged from nature, was populated and exploited for a time by humans, and will without behavioural change be returned to what others have described as a 'disanthropic' site; a 'world without us' (Garrard, 2012; Weisman, 2008). This paper ultimately asks whether Hashima should function simply as a cautionary tale, or if there is another, more complex, futural narrative that can be drawn from its haunting past and present.

### **About the author**

Mark Pendleton (m.pendleton@sheffield.ac.uk) is a social and cultural historian and is currently a lecturer in Japanese studies at the University of Sheffield. His research spans modern and contemporary Japanese history, transnational histories of gender and sexuality and the politics of memory in East Asia and the Pacific. He has published in journals including *Asian Studies Review* and *Intersections: Gender and Sexuality in Asia and the Pacific*. His 2011 article in *Japanese Studies* was awarded the EastAsiaNet Prize for Best Academic Article in 2012.

## ***Combat/ting Masculinities: Real and Imagined***

### **Panel abstract**

Throughout Japan's history, militarized masculinities valorised the deployment and employment of the body in killing and being killed. Even the late twentieth century salaryman imagined girding himself for battle against his company's competitors. A trope so ubiquitous begs to be interrogated, and we propose to do so from the perspectives of history, literary studies, and anthropology.

We first consider the formation of combat masculinities in the 'military records' of early modern times, which forbade battles but exuberantly celebrated the glorious warring past. These records often praised heroic sacrifice in the fulfilment of erotic loyalty among battle-eager men. By foreshadowing impending battles with the trope of same-sex desire, these texts broaden the meaning of combat masculinity beyond an unrealizable clash of arms and reformulate historical battles in terms of homo-martiality.

We next turn to the end of early modern times when the tropes defining ideals of militarized masculinity were firmly in place. A case study of an enraged warrior shows how, as men prepared for combat against the foreign threat, one man harked back to familiar if outmoded practices while suffering the constraints imposed by the rhetoric of morality.

The 'battle' at the core of Ōe Kenzaburō's novella *Seventeen* functions on two levels. At the textual level, the protagonist envisions himself as a heroic fighter who embraces 'the right to commit any atrocity.' On a critical level, Ōe's representation of the disturbing intersection of masculinity, domination, and violence serves as an attack on the nationalistic, imperialistic, and sexist rhetoric of the Right.

Our discussant will bring an anthropological perspective to bear on the perceived crises of masculinity experienced by men who aspire to combat. The discussion will engage not only the tropes of militarized masculinities presented in the papers, but will interrogate their methodologies and theoretical underpinnings.

### **Panel participants**

TONOMURA Hitomi (University of Michigan , USA)

Anne WALTHALL (University of California, USA)

Michele M. MASON (University of Maryland, College Park, USA)

## From War to Peace – Homo-Martiality Rescues Combat Masculinities in Crisis

TONOMURA Hitomi (University of Michigan, USA)

### Abstract

Military masculinity, nurtured in the chaotic soil of the warring past, faced an acute and unprecedented crisis when Japan entered the early modern age of peace and order. A massive transformation in political life, most conspicuously in the disposition of warriors (*bushi*), fundamentally shook up the operative meaning of the very profession that defined them. Despite the formalized *bushi* status and its visible markers, such as speech, gait, education, and attire, including the perpetually worn two swords, the *bushi* were forced to abandon the violence that had undergirded their identity in the glorious warring past. Instead, in enforced peace, veteran and new generations of *bushi* recalled and imagined their ancestors' celebrated martial moments in 'military records.' Often stretching beyond the domain of the conventional stories of military valour, these 'records' interweave life and death acts of male-male sex with descriptions of battles. I will present two sample cases: the story about Takechiyo, who penetrated the thick walls of enemy troops to bring victory to his lord and lover Hōjō in the battle of Kawagoe (1545–46), and an erotic triangle that developed in a camp as the three *bushi* awaited deployment in Hideyoshi's invasion of Chosōn, which ended in multiple acts of *seppuku*.

Japan's premodern literary tradition offers abundant examples of male-male intimacy (*nanshoku*). But the narrative strategy of embedding military action in homo-martiality was new in early modern times. I argue that a sharp crisis in combat masculinity spurred this literary innovation. By foreshadowing impending battles with the trope of same-sex desire, these texts broaden the meaning of combat masculinity beyond an unrealizable clash of arms; they reformulate historical battles in terms of realizable homo-martiality and reconfirm the *bushi*'s pride in their status and professionalism to kill and be killed.

### About the author

Hitomi Tonomura is professor of history and women's studies at the University of Michigan, where she serves as the Director of the Eisenberg Institute for Historical Studies. Her current project explores the invention and evolution of the samurai idiom in the changing language of order and violence. In addition to *Commoners and Commerce in Late Medieval Japan: the Corporate Villages of Tokuchin-ho* (1992), she has written on various topics such as the body, birth giving, coercive sex, inheritance, and marriage in order to examine the mechanisms and meanings of transformation in the gendered spaces of medieval Japan.

## A Samurai Prepares for Combat – The Defeat of Miki Kaneya's Military Aspirations

Anne WALTHALL (University of California, USA)

### Abstract

Following the first Opium War of 1839–42, spear fighting, along with other martial arts, enjoyed resurgence. One practitioner, Miki Kaneya (1830–?), was the second son in a scholar's house with samurai status. From a young age, he studied Chinese and Japanese texts while learning to handle weapons in the classic combination of military and literary arts without ever finding a stable balance between the two. One indication of the gulf between real and imagined combat masculinities at the end of the Tokugawa period appears in the conflict between his inclinations and societal expectations.

The concept of 'harmonious sibling rivalry'<sup>1</sup> defined by Robert Nye begins this study of Kaneya's difficulties in conforming to norms of militarized masculine behaviour. Within the family hierarchy, elder brother was always *o-nii-sama*; Kaneya was simply Kaneya. *O-nii-sama* both sheltered him and castigated him for his misdeeds in a demonstration that like most men, even those in the ruling class, Kaneya suffered from the effects of gendered inequality.

Kaneya's case also highlights the difficulties of conforming to the military code for conduct as it developed during the Tokugawa period. Its emphasis on humility and restraint not only constrained Kaneya's passion for combat but also set limits on his older brother's and father's right to punish his misbehaviour. For all of them, embodying the military man came at a cost.

And then there is the spear. Why did this outmoded technology enjoy such high cachet at *bakumatsu*? Although Kaneya knew how to use other weapons, including guns, for him, the spear represented the ideal weapon, so much so that he became a teacher. In this guise too he suffered defeat; potential students turned away from him, and after the Meiji Restoration, spear fighting fell from vogue, leaving him nothing but bravado.

<sup>1</sup> Robert A. Nye, 'Kinship, Male Bonds, and Masculinity in Comparative Perspective' *The American Historical Review* 105.5 (December 2000): 1656.

### About the author

Professor emerita of History at the University of California, Irvine, Anne Walthall has written several books on Japan, most recently *Japan: A Cultural, Social, and Political History* (2006) and *The Weak Body of a Useless Woman: Matsuo Taseko and the Meiji Restoration* (1998). With Patricia Ebrey she co-authored *East Asia: A Cultural, Social, and Political History* (Third Edition, 2013). With Sabine Frühstück, she co-edited *Recreating Japanese Men* (2011); with Hitomi Tonomura and Wakita Haruko, she co-edited *Women and Class in Japanese History* (1999). Her latest article is 'Shipwreck! Akita's Local Initiative, Japan's National Debt, 1869–1872' *Journal of Japanese Studies* (2013).

## **Doing Battle with the Cult of Masculinity – Ōe Kenzaburo's Critique of the 1960s Rightist Resurgence in *Seventeen***

Michele M. MASON (University of Maryland, College Park, USA)

### **Abstract**

In May 1960, indicted-war-criminal-turned-prime-minister Kishi Nobusuke rammed the controversial Japan-U.S. Security Treaty through the Diet. Over the next six months millions took the streets to protest, violent clashes with police erupted, and a young man enamoured with the rightwing fatally stabbed Japan's Socialist Party chairman. In the crucible of turbulent post-war Japan, future Nobel Prize winner Ōe Kenzaburo wrote the provocative novella *Seventeen* (1961). The work follows the dramatic transformation of a confused, young man who becomes enraptured by the rhetoric of a rightist group. Although scholars have offered insightful readings of Ōe's commentary on the re-emergence of wartime nationalist and imperial rhetoric, scant attention has been paid to the significance of tropes of masculinity in his trenchant critique. Unable to find a role model in his indifferent father, humiliated by his older sister, and publicly emasculated by a male teacher, the protagonist finds refuge under the wing of a charismatic rightist leader. His emerging sense of masculinity becomes explicitly defined by hyper-sexualized notions of manhood, domination as a mode of empowerment, and celebrations of bloodlust and violence. Comforted by his vision of the emperor as a proxy father figure, the youth attempts to overcome his sense of impotency through heroic fantasies of an 'everlasting erection,' wielding his 'sword of hostility,' and the 'orgasm of a rapist.' Standing at a historical crossroads, Ōe aimed his sharp pen at the Right through a disturbing depiction of hyper-masculinity that recalled Japan's wartime practice of sexual slavery, colonial domination, and atrocities across Asia. Today, as Japanese citizens nervously witness Kishi's grandson, Abe Shinzo, push through the state secrets law, attempt to reinstate the emperor as 'head of state,' and vow to 'estore Japan's status,' it seems appropriate to revisit Ōe's cautionary tale of the rise of the Right.

### **About the author**

Michele M. Mason is an associate professor of modern Japanese cultural studies at the University of Maryland, College Park. Her research and teaching interests include modern Japanese literature and history, colonial and postcolonial studies, gender and feminist studies, and masculinity studies. She also continues her engaged study of the history of the atomic bombings of Hiroshima and Nagasaki. Mason's books include *Dominant Narratives of Colonial Hokkaido and Imperial Japan: Envisioning the Periphery and the Nation-State* (2012) and *Reading Colonial Japan: Text, Context, and Critique* (co-edited with Helen J.S. Lee, 2012). She is co-producer of the short documentary film *Witness to Hiroshima*.

## **Modes of Narrative on the Year 1949 – Lung Ying-tai *Taiwan Strait 1949***

HAMADA Maya (Kobe University, Japan)

### **Abstract**

How should we narrate the events of wars? It should be obvious for everyone that ‘wars are miserable.’ Yet how can we ‘really’ understand the wounds of people who helplessly got caught in a whirlpool of wars and suffered from that. How can we, as the ‘other’ who are not there in the situation, share the experience which has an exorbitant scale and depth and beyond all description even for the persons concerned?

There has been a great deal of writing about the story of separation and vagrancy around the Taiwan Strait that culminated in 1949, in the area called the Three Lands of Cross-Straits (China, Taiwan and Hong Kong). Who remained in the Continent, who moved to Taiwan or Hong Kong, or who returned to Japan from Manchuria, and who shared the passion of building new nation of China; each person expressed and brought their own percussion caused by 1949 to the public as a fiction. Because all these stories are fiction, capturing the ‘essence’ of the events, the stories reveal consistency in the behaviours of characters, thereby enhancing their readability as a literature. Yet, of course, fiction cannot really reproduce reality. It should be the case that the reality of violence of war always spills out of the ‘narrative’ that one can re-construct and represent.

On the other hand, recently there have been several oral histories about the events of 1949. Interviewers try to be faithful as possible, but the stories narrated by the interviewees are long and lack context. They contain little about the ‘fresh facts that only the person herself / himself knows’ and in most of the cases, the statements are following the official dictum of the Communist Party / the Nationalist Party (the Kuomintang). They do not necessarily connect directly the two things between one who ‘was’ there at the scene and one who ‘can narrate’ the scene.

However, the non-fictional work *Taiwan Strait 1949*, by Lung Ying-tai who currently serves in an office of Minister of Culture in Taiwan, is full of interviews and has been hailed as an interesting work book. Where does this appeal come from? Starting from this non-fiction best seller as a ‘national narrative’, I will try to consider the desire for dramatizing war and its danger.



## **Sino-Japanese War and the Narrative of Trauma – Around the War Novels by Hino Ashihei, Chin Shun-shin, and Miki Taku**

HIGUCHI Daisuke (Kobe University, Japan)

### **Abstract**

Currently, confrontation around historical recognition of early 20th century has become a political dispute between Japan and neighbouring East Asian countries. As one of the reasons that make this issue got bogged down, it can be considered that the situation in which each side of the historical recognition is set down by the discourses that are rooted in collective memory concerned in their own traumas. To reconsider the issue, it is necessary that the comparative literature approach which considers what kind of trauma each of the war experimenter folds and how they have been treated (or not been able to treat) those traumas through each of her / his narrative. In this presentation, as one of these attempts, I will explore the theme through the texts analysis of novels of HINO Ashihei who has an experience of battle field / occupied territory, CHIN Shun-shin who as a person from a colony but living in Japan and experienced the war in the 'home front,' and MIKI Taku who experienced repatriation from Manchuria after he spent his age of 'the children of the Empire' there. HINO Ashihei (1907–1960) who was accused after the war as a famous embedded novelist and committed suicide, also novelized the tragedy of Chinese people who were in torment between cooperation and resistance vis-à-vis Japan and the narrative by Japanese who abandoned those Chinese people in their fate. CHIN Shun-Shin (1924–) who lived in wartime Kobe as a young man having a homeland feeling towards an enemy country, returned temporarily to Taiwan after the war, yet again came back to Japan escaping from the homeland under the martial law after February 28th Incident. MIKI Taku (1935–) described the miserable state of affairs of the time of repatriation from the point of view of a young boy who could not understand the situation as a whole. Each of the novelists has the viewpoint that crosses plural positions and it makes their narratives of trauma complex. Comparing their texts with the narratives in war movies etc. that are popular in recent Japan, and the narratives of trauma in the discourses in East Asian countries, I expect that we can get a new perspective on the problematic around 20th century East Asia.

### **About the author**

Daisuke Higuchi is an Associate Professor of Japanese Literature at Kobe University. He received his doctorate in Literature from University of Tokyo. His recent publications include *Literature in turbulent ages* (Shinnwa-sha, 2009) and *Representative transformation of Taira-no-Kiyomori* (Yoshikawa-kobunkan, 2011) His research interest include the literary narratives about wars in Modern Age, and he is currently researching to the relation between Traumatic experiences and formation of national collective memories in Modern East Asia.

## **Trans-national Risks and Common Trauma**

OKAWACHI Shin (Kobe University, Japan)

### **Abstract**

This presentation discusses the possibility of transnational trauma construction through the consideration of the relationship between risk society and trauma. Especially, this presentation puts its focus on the relationship between globalized risks and trauma recognized as risks through the experiences. Risks and risk society have been key terms in late modernity. In particular, much attention has been given to risk society in Japan after the Great Eastern Japan earthquake as well as the 3.11 Fukushima atomic energy plant explosion. U. Beck, a German sociologist at Munich University, argued that risk is a systematic way of dealing with hazards and insecurities induced and introduced by modernization itself. When people have been trying to control 'nature' by science, risks occur in the world. Moreover, according to U. Beck, risks have been globalized in the world. Therefore, risks are related to predictable danger and globalized danger.

On the other hand, at times unforeseen risks or hazards occur from outer human recognition. In this context, trauma could be classified as one form of this. Trauma is an empirical phenomenon. People never know until they experience it, however, people are able to imagine it if someone else experienced trauma. In this case, recognizing the experience of trauma may enable people to share it as a common risk.

Taking these matters into account, this presentation considers the trauma and risks of the Great Eastern Japan earthquake and the 3.11 Fukushima atomic energy plant explosion. This disaster was a risk as well as a hazard. In addition, it transcends domestic risk; it is a transnational risk. In this respect, this presentation explores the form of transnational trauma through the reaction to the disaster from a national and an Asian perspective.

### **About the author**

Doctoral Program, Sociology, Socio-Cultural Studies Courses, Division of Social Dynamics, Graduate School of Humanities, KOBE University since 2013  
Visiting Researcher, Department of Asian and North African Studies, Ca' Foscari University of Venice during 2014, major in Sociology.

## ***The Fukushima Nuclear Power Plant Accident: Risk, Damage, and Compensation***

### **Panel abstract**

The special liability regime for nuclear damage was adopted in Japan in 1961 to ‘protect persons suffering nuclear damage and also to contribute to the sound development of the nuclear industry through the establishment of a basic system of compensation for nuclear damage caused by the operation of a reactor etc.’ (Section 1 of the Act on Compensation for Nuclear Damage). It constitutes a special tort regime, following the patterns introduced by many other countries: strict liability of the operator, forced financial security to cover the risk (insurance etc.) and state intervention in times of need. The nuclear liability regime in Japan also aimed to calm opposition raised by the public against the installation of nuclear facilities and worked well in that sense.

But it shows weakness once a nuclear incident occurs. It has at least four stakeholders: the victims, the operator, the insurance company and the Government. After the Fukushima Accident, almost every actor is in a difficult situation, except for the insurance companies benefiting from the ‘earthquake exoneration clause.’ In order to reexamine the nuclear liability regime in light of the Fukushima Accident, the panel will be composed of presentations by five panelists. It will cover the legal history of nuclear compensation problems, the actual situation surrounding compensation, the impact on the environmental law and other legal treatments to the Fukushima nuclear power plant accident.

### **Panel participants**

KOYANAGI Shun'ichiro (Dokkyo University, Japan)

OSAKA Eri (Toyo University, Japan)

Andrea ORTOLANI (Hitotsubashi University, Japan)

FUKURAI Hiroshi (University of California, USA)

## **Nuclear Damage Compensation Regime in Japan – Who Bears the Ultimate Risk?**

KOYANAGI Shun'ichiro (Dokkyo University, Japan)

### **Abstract**

The special liability regime for nuclear damage was adopted in Japan in 1961, following the patterns introduced by other countries: strict liability of the operator, forced financial security to cover the risk (insurance etc.) and state intervention in times of need. But, unlike the legislations adopted by other countries at that time, the Japanese regime did not and does not limit the operator's liability in amount.

So, after the Fukushima accident, the extraordinary amount of damage led to the financial crisis of TEPCO, Tokyo Electric Power Company, operator of the Fukushima Nuclear Power Plant. TEPCO made an announcement on October 23, 2013 saying that '3.048 trillion yen (almost equal to 30 billion US dollars or 23 billion euros) will not be sufficient for the total amount of payouts.'

Professor Sakae Wagatsuma, once called 'the God of Civil Law', was the chairperson of a committee set up by the Atomic Agency, to prepare the bill for the 'Act on Compensation for Nuclear Damage' (1961) and the 'Act on Compensation Agreement for Nuclear Damage' (1961). He tried to introduce a limitation for nuclear operators' liability in amount, following the precedent legislations adopted by other countries (the United States, West Germany, the United Kingdom and Swiss). But the Ministry of Finance and the Ministry of Justice raised strong opposition against his idea, on the ground that it would be an excessive protection to the nuclear industry. Based on a survey on the legislative documents left by him, this presentation will address the establishment of the nuclear compensation regime in 1961 and clarify why Japanese nuclear compensation law did not adopt a limitation for nuclear operators' liability.

### **About the author**

Shunichiro Koyanagi, Professor of Law, Dokkyo University, Saitama, Japan As a professor of law, Shunichiro Koyanagi (Doctor of Juridical Science at the University of Tokyo), teaches the history of Japanese modern law, property law and civil law at Dokkyo University at Saitama, Japan. His research addresses the relationship between law and social change through a variety of empirical projects. His publications cover in particular disaster law, property law and tort law. He was a member of the committee preparing the draft for the 'Act on Special Measures Concerning Land Lease and Building Lease in Regions Designated after the Great Disaster' (Act no. 61, 26 June 2013).

## **Current Issues in the Legal Dispute over Nuclear Damage Compensation**

OSAKA Eri (Toyo University, Japan)

### **Abstract**

The Fukushima Nuclear Disaster brought widespread and long-term damage. As of August 2013, 81,300 residents (28,800 households) were still restricted their access to their home in varying degree. Among them, 24,800 residents (9,200 households) have their houses in the areas where the annual integral dose of radiation is expected to be 20mSv or more within five years and the current integral dose of radiation per year is 50mSv or more.

Expecting the massive compensation claims by the victims, the Dispute Reconciliation Committee for Nuclear Damage Compensation was hastily established based on the Act on Compensation for Nuclear Damage in order to oversee the out of court settlement of any disputes arising over nuclear damage compensation and to prepare general instructions on compensation to be followed by the TEPCO. Thus, the Committee has published the 'Interim Guidelines for Determination of the Scope of Nuclear Damage Due to TEPCO's Fukushima Dai-ichi and Dai-ni Nuclear Power Plants' and their supplements. Moreover, the Dispute Settlement Centre for Nuclear Damage Compensation was established under the Committee for assisting victims.

So far, substantial number of victims directly demanded their compensation from the TEPCO, while a certain number of victims filed their claims at the Dispute Settlement Centre. However, as of September 2013, over 10,000 evacuees have not demanded their compensation from the TEPCO. Moreover, some victims wrote off the ADR procedure under the Dispute Settlement Centre and chose to file lawsuits against the TEPCO (and, in many cases, the government). Why are these happening now? In my presentation, I will discuss the current issues in the legal dispute over the nuclear damage compensation.

### **About the author**

Eri Osaka is a professor of Law at Toyo University Faculty of Law in Tokyo, Japan. She received both her LL.B. and LL.M. degrees from Waseda University in Tokyo, Japan, the former in 1995 and the latter in 1997. She also received her LL.M. degree from the University of Pennsylvania in 2000. Her research is focused on environmental law and torts. Her recent publications include 'Corporate Liability, Government Liability, and the Fukushima Nuclear Disaster' 21 PAC. RIM L. & POL'Y J. 433 (2012).

## **Theory and Practice of Environmental Damage in Japan – A Comparative Assessment**

Andrea ORTOLANI (Hitotsubashi University, Japan)

### **Abstract**

Environmental law is an emerging branch in legal studies, rapidly gaining importance and popularity. Its two main objectives are devising policies to prevent harm to the environment and providing just compensation in the event of environmental accidents.

The non-professional understanding of environmental damage is quite intuitive across different countries and cultures, but legal systems adopt various regimes of liability and structure its legal framework in different ways. Hence, there are differences, sometimes profound, between the ways in which environmental damage can be compensated in different countries.

This presentation will focus on the notion of environmental damage in Japan and on its practical significance in comparative perspective. In the first part I will analyse the evolution of the Japanese scholarly conception of environmental damage, its peculiarities, and the similarities and differences between Japan and other major legal models. The analysis will follow a comparative approach, focusing on the circulation and on the patterns of reception of legal formants (chiefly, scholarly doctrines and legislative models).

In the second part I will present the impact of the Japanese legal framework on the compensation in case of big pollution accidents, with particular attention to the compensation of the damages caused by the Fukushima-1 disaster. This part will focus on the institutional hurdles that individuals seeking to achieve full compensation are facing.

This presentation will contribute to a better understanding of the peculiarities and the significance of Japanese environmental law, and of its practical impact on Japanese society.

### **About the author**

Andrea Ortolani, Adjunct professor of law, Hitotsubashi University, Tokyo, Japan Andrea Ortolani teaches comparative private law and EU law at Hitotsubashi University (Tokyo). He earned a Ph.D. from the University of Trento (Italy) and a LL.M. from the University of Tokyo. In the past he researched on the reception of foreign legal models in Japan through the translation of Western law, and on the Japanese so-called ‘mixed jury’ from the point of view of comparative law. He is currently researching on environmental damage in Japan and on Japanese contract law.

## **Fukushima's People Panel vs. Imperial Hegemony – Japan's Lay Adjudication in Civil Litigation, Prosecution Review Commissions, and America's Alien Tort Claims Act for Fukushima Radiation Compensation and Restitution**

FUKURAI Hiroshi (University of California, USA)

### **Abstract**

This paper explores transnational strategies to engage in facilitating rightful compensation for Fukushima radiation victims. These strategies include: (1) *Saiban-in's* civil case applications; (2) *Kensatsu Shinsakai's* review of corporate crimes and governmental misfeasance; (3) America's Alien Tort Claims Act and the use of U.S. federal courts for civil compensation in Japan.

### **About the author**

Hiroshi Fukurai, Professor of Sociology and Legal Studies, UC Santa Cruz, California, USA Hiroshi Fukurai is Professor of Sociology and Legal Studies at UC Santa Cruz. Having published more than 100 articles, including law reviews, op-ed pieces, book chapters, and four books, his research explores the potential utility of citizen participation in justice systems. He served in the Law and Society Association (LSA) Trustee Board and helped co-organized East Asian Law and Society Conferences in Hong Kong in 2010, Seoul, South Korea in 2011, and Shanghai, China in 2013. He also served as a guest editor of three special issues of law/criminology journals in the publication of conference papers.

## ***Negotiating Disaster: 'Fukushima' and the Arts***

### **Panel abstract**

After the Japanese calamity of 11 March 2011, artists of all fields quickly reacted to the dramatic events through their work. Three years later, number of art works engaging in the discourse on '3.11' has swelled to a considerable size. Consisting of two parts and analyzing cultural representations of the triple disaster in Japanese literature, theatre, popular culture, music and the arts, our panel will tackle a range of questions such as: How can art in the wider sense address the calamity in a meaningful way and provide solace to the people living in the affected areas? What role do the arts play as media of mourning and trauma processing? Considering that disaster art in general and early works in particular are often characterized by a distinctly documentary approach, we question whether there are privileged forms of representation of 3.11 across the genres. The panel examines the changing positionality of post-3.11 Tohoku and the fear-driven conflation of time and space in near-but-far urban centres such as Tokyo; explores political subversion and nostalgia surrounding the Fukushima disaster; exposes the ambiguous effects of highly gendered representations of fear of nuclear threat; analyses musical and poetic responses to disaster and explores the political potentialities of theatrical performances. Scrutinizing various media narratives and taking account national as well as local perspectives, the panel aims to shed light on cultural texts of power, politics, and space.

### Panel participants

#### (Part 1)

IWAKI Kyoko (University of London, UK)

Pablo FIGUEROA (Waseda University, Japan)

Kristina IWATA-WEICKGENANNT (Nagoya University, Japan)

#### (Part 2)

Barbara GEILHORN (Waseda University, Japan)

Scott W. AALGAARD (University of Chicago, USA)

Jeffrey ANGLES (Western Michigan University, USA)



### **The Aesthetic Force of Here-and-There in Cyberspace after 3.11**

IWAKI Kyoko (University of London, UK)

#### **Abstract**

The concept of 'here and now' has been one of the basic principles of theatre. Theatre, in most settings, has been a collective creative process between the actor and the spectator, based on the shared experience of *being* in the same place (physicality) and *living* in the same time (contemporality). This paper argues, however, that after the 11 March 2011 catastrophe in Japan, the given properties of both 'here' and 'now' in theatre and in the wider world were irreversibly transformed. This is not to say that, as is often said, the solid spatiotemporal axes were *disrupted* to variant positions. Rather, especially in near-yet-far-from-epicenter places like Tokyo, they were *conflated* — at least ostensibly — into a monolithic standpoint. Firstly, in this paper, I will provide an anthropologically informed explanation to this fear-driven conflation of the two loci: people attaching unduly importance to live in harmonious integration (*wa*) by being *here* in Tokyo and *there* in Tohoku, simultaneously. Secondly, I will explicate how artists reacted to this only theoretically feasible spatiotemporal conflation, from the geographically-liberated ground: the cyberspace. A brief analysis on one of the most widely known performances that emerged from the digital sphere, Takeuchi Kota's *Pointing at Fukushima Live Cam*, will be provided. During the performance, Takeuchi dressed in Hazmat suite pointed at the centre of the live-to-air power plant webcam, significantly reminiscent of Vito Acconci's *Centers* (1971), as if to criticize the 'narcissistic' viewers behind the screen for their spurious unity with the victims.

This paper provides a fresh and socio-anthropologically informed look at how, after the Disaster; the sense of here-and-now has shifted among people in Tokyo; and how, in turn, that change affected the artworks emerging from the cyberspace.

#### **About the author**

Kyoko Iwaki is a theatre journalist contributing to The Asahi Shimbun. Since 2012, she is a PhD researcher based at Goldsmith, University of London. Her thesis focuses on the aesthetic language of the post-Nuclear catastrophe theatre in Japan. Since 2012, she works as a lecturer at Theatre and Performance Department. Her recent media and festival appearance include, Radio SRF (Switzerland), Festival La Bâtie (Geneve) and LIFT Festival (London). Kyoko was appointed Associate Creative Partner of Kanagawa Arts Theatre in 2010. Recent publications include Tokyo Theatre Today: Conversations with Eight Emerging Theatre Artists (Hublet Publishing), Ushio Amagatsu: Des rivages d'enfance au bûto de Sankai juku (Actes Sud), and a Interview with Oriza Hirata (In: A History of Japanese Theatre, Cambridge University Press, forthcoming 2014).

## **Everything's Changed, Nothing's Different – Subversion and Nostalgia in Artistic Photography of the Fukushima Disaster**

Pablo FIGUEROA (Waseda University, Japan)

### **Abstract**

The Fukushima triple disasters caused widespread anxiety among people throughout Japan. Despite official claims of improvements in nuclear safety, citizens feel that the attitudes of the government and the nuclear industry fail to address public concerns about radiation as well as the psychological hardships faced by 3.11 victims. This paper will interrogate photographic discourses of political subversion and nostalgia surrounding the Fukushima disaster. Moreover, it will argue that beyond superficial measures, national policies do not pay enough attention to social perceptions of betrayal and memory. In doing so, it will attempt to shed light into cultural texts of power, politics, and space. The research will draw upon ethnographic fieldwork, scholarly analysis of the Fukushima disaster, and cultural criticism.

### **About the author**

Pablo Figueroa is an Assistant Professor in the Center for International Education at Waseda University. In this position, he teaches semester courses on globalization and social change in Japan, perspectives of leadership, natural and man-made disasters, and narratives in the construction of cultural identity. A social anthropologist specialized in Japanese studies, his research interests include Burakumin and Zainichi Korean minorities, public perceptions of nuclear energy, citizen participation, and the communication of risk during catastrophic accidents. Pablo is currently doing fieldwork on nuclear risk governance and photographic discourses of the 2011 Fukushima triple disasters.

## Japanese Theater after 3.11 – Theatrical Positions from the Disaster Stricken Area

Kristina IWATA-WEICKGENANNT (Nagoya University, Japan)

### Abstract

Japanese theatre people responded to March 11 in various ways. Shortly after the traumatic events actors and playwrights organized charity performances in Japan and overseas, and theatre companies toured evacuation centres and temporary housings. Besides encouraging the people living in the affected areas using the means of theatre, local troupes started reconstructing theatres or other local facilities. Right after 3.11, there were few performances that did not take the disaster into account at all. Directors changed part of the running production, and a few months later, the first plays responding to the disaster were put on stage. In autumn 2011 Festival/Tokyo, which is an important annual festival of contemporary Japanese and international theatre, has been the first concerted attempt to create and show theatre that addressed the catastrophe and its aftermath.

My paper will investigate the reaction of theatre people to the calamity and explore how they engage in the current debate about 'Fukushima'. My analysis will focus on selected plays by Tohoku directors like Hatasawa Seigo or Ōnobu Pelikan, whose work gained national attention in the aftermath of the disaster. What role does theatre play as a medium of mourning and trauma processing in post-disaster Tohoku? Are there privileged forms of representation? What is the difference between Tohoku and Tokyo productions when dealing with the delicate topic?

### About the author

Kristina Iwata-Weickgenannt is an Associate Professor of Japanese modern literature at Nagoya University. She received her Ph.D. in Modern Japanese Literature from Trier University (Germany) for a thesis on performative constructions of gender and ethnicity in the work of *zainichi* Korean writer Yu Miri. Her thesis was given Trier University's Best Dissertation Award and received the EAJIS Book Prize in 2008. Before coming to Nagoya, Kristina worked as research associate at the Japanese Studies Department of Trier University and spent six years at the German Institute for Japanese Tokyo as Senior Research Fellow. Her research interests include *zainichi* Korean minority literature, precarity culture, and cultural representations of Japan's 3.11 disaster.

## **How to Tackle Disaster? – Theatrical Responses to 3.11 in Okada Toshiki's *Jimen to Yuka* (Ground and Floor) and *Genzaichi* (Current Location)**

Barbara GEILHORN (Waseda University, Japan)

### **Abstract**

Japanese theatre people responded to March 11 in various ways. Shortly after the traumatic events actors and playwrights organized charity performances in Japan and overseas, and theatre companies toured evacuation centres and temporary housings. Besides encouraging the people living in the affected areas using the means of theatre, local troupes started reconstructing theatres or other local facilities. Right after 3.11, there were few performances that did not take the disaster into account at all. Directors changed part of the running production, and a few months later, the first plays responding to the disaster were put on stage. In autumn 2011 Festival/Tokyo, which is an important annual festival of contemporary Japanese and international theatre, has been the first concerted attempt to create and show theatre that addressed the catastrophe and its aftermath. This paper will investigate the reaction of theatre people to the calamity and explore how they engage in the current debate about 'Fukushima'. My analysis will focus on *Jimen to yuka*

(Ground and Floor) and *Genzaichi* (Current Location, 2012), two recent plays by Okada Toshiki (\*1973), who is one of the most interesting playwrights and directors of the younger generation in Japan and is gaining a growing audience abroad.

### **About the author**

Barbara Geilhorn is a JSPS-postdoctoral research fellow based at Waseda University, Tokyo. Her research interests include classical and contemporary Japanese theater, gender studies, and cultural sociology. From 2009-2014 she worked as lecturer at the Institute of East Asian Studies of Freie Universität Berlin. She received her Ph.D. in Japanese Studies with a thesis on professional Noh and Kyogen actresses from the Meiji period to the present. Barbara participated in international projects on Noh theater and held doctoral scholarships from the German Institute of Japanese Studies Tokyo (DIJ) and the German Research Foundation (DFG). Recent publications include *Women in Noh* (In: A History of Japanese Theatre, Cambridge University Press, forthcoming 2014), and *Enacting Culture – Historical and Contemporary Contexts of Japanese Theatre* (co-edited, iudicium 2012).

## ***Peripheral Frontiers* – Nagabuchi Tsuyoshi and Audible Visions of a ‘New Japan’**

Scott W. AALGAARD (University of Chicago, USA)

### **Abstract**

The catastrophes of March 11, 2011 have exposed deep fault lines running through the Japanese social, particularly in Fukushima. The critical voices speaking – and sometimes *singing* – along these fault lines have revealed competing and contradictory conceptualizations of the relationship of peripheral regions such as Fukushima with the broader entity called ‘Japan’. But we risk misinterpreting the complexities of these voices, and thus the ambiguous political potentialities of 3.11 itself, by privileging the crises as their sole enabling condition, and failing to recognize them as part of a broader critical/desiring praxis (one that I, following Bruno Latour, shall call *reassembly*) that encompasses, yet *transcends*, 3.11. This paper shall deploy music as a means to begin understanding some of the ambiguous desires concerning the reassembly of ‘Japan’ and ‘Fukushima’ in the post-3.11 moment. Specifically, it will examine the manner in which Nagabuchi Tsuyoshi, Japan’s most enduring folk-rock icon, has conceived of the positionality of Tōhoku (including Fukushima) in the wake of 3.11, and the type of ‘national’ reassembly that the crises have led the artist, long obsessed by the relation between ‘Japan’ and his own peripheral home of Kagoshima, to champion. Nagabuchi’s 2011 hit ‘*Hitotsu* [One]’ directly addressed the marginalized status of Tōhoku as revealed by the events of 3.11, but the terms of his critique – like those voiced by so many other actors in Fukushima and beyond – can only be understood in light of a wider critical praxis. Nagabuchi’s critique provides an important lens by which we might situate the social fault lines revealed by 3.11 in a broader historical perspective, and allows us to conceive of the ambiguous critical voices revealed by 3.11 as clamoring for reassembly. Nagabuchi’s artistry, in short, presents what I shall call *audible visions* for a reassembled Fukushima – visions that carry both revolutionary promise, and fascistic danger.

### **About the author**

Scott W. Aalgaard is a PhD Candidate at the University of Chicago, where he studies in the Department of East Asian Languages & Civilizations. His dissertation, tentatively titled *Marginal Borderlands: Tracing Critical Voices on ‘Japan’s Peripheral Frontiers*, engages with music, literature, and social critique in order to investigate ambiguous conceptualizations of ‘community’ that are held by individual social actors amid conditions of precarity. His translation of Arakawa Akira’s ‘Confronting Home-Grown Contradictions: Reflections on Okinawa’s ‘Forty Years Since Reversion’ appeared in *The Asia-Pacific Journal: Japan Focus* in June, 2013. Further translations of works by Nakano Shigeharu and Igarashi Akio are forthcoming.

## These Things Here and Now – Poetic Responses to the Fukushima Disaster

Jeffrey ANGLES (Western Michigan University, USA)

### Abstract

The March 11, 2011 disasters that shook northeastern Japan also released shock waves through the Japanese poetic world. In the days after 3/11, poets writing from the disaster zone found a prominent place in the news and the discourse unfolding across the nation. For instance, the Fukushima native Wagō Ryōichi turned to Twitter to distribute poems about his experiences during the earthquake, tsunami, and nuclear meltdown, and his Twitter feed quickly gathered tens of thousands of followers.

This presentation examines some of the critical responses from the poetic world to the Fukushima disasters. In particular, this presentation focuses on Wagō's work *Shi no tsubute (Pebbles of Poetry)*, which became the most famous piece of literature to emerge from 3/11, and on a select, handful of poems by other poets written for readings, vigils, commemorative events, and anthologies in 2011. In particular, I will focus on some of the poems by Arai Takako, Takahashi Mutsuo, and others that I have translated and included in the forthcoming anthology *These Things Here and Now: Poetic Responses to the March 11, 2011 Disasters*.

A frequent theme that emerges from these poems was that the Fukushima meltdown represented not only a crisis for the nation – it also brought about an artistic crisis in the arenas of language and poetic representation. How could poets write about such a crucial issue? What modes of expression could best handle the enormity and high death toll of the disasters? What was the role of poetry in the post-3/11 world? I will argue that Fukushima provoked the poetic world to begin asking a series of incisive questions about the meaning of language, art, and truth – questions that continue to shape Japanese poetic production even now, three years later.

### About the author

Jeffrey ANGLES (1971–) is an associate professor of Japanese and translation at Western Michigan University. He is the author of *Writing the Love of Boys: Origins of Bishōnen Culture in Japanese Modernist Literature* (University of Minnesota Press, 2011) and award-winning translator of *Killing Kanoko: Selected Poems of Itō Hiromi* (Action Books, 2009), *Forest of Eyes: Selected Poems of Tada Chimako* (University of California Press, 2010), *Twelve Views from the Distance* (University of Minnesota Press, 2012), and *Hikikomori: Adolescence without End* (University of Minnesota Press, 2013), plus numerous other works of prose and poetry.

### ***(Re)Sources of Healing – An Alternative Look at Medical and Veterinary Discourses in Heian and Kamakura Japan***

#### **Panel abstract**

The present panel argues that premodern veterinary and medical documents and material culture constitute a rich yet often overlooked resource for the understanding of Japanese history. In exploring a selection of Heian and Kamakura period practices, each paper in the panel supplements traditional text-based research by dealing with sources that are inherently mixed – for example by being composed of visual *and* textual elements – and are studied in conjunction with a broader multi-media culture, including oral traditions, and performative as well as material elements.

The first paper reconstructs premodern childbirth customs by paying attention to its material dimension, such as tools and substances utilized by religious and medical practitioners, as well as its intangible atmosphere, evoked in textual and visual documents. This double focus on the material and immaterial aspects of healing is maintained also in the second paper. Here, the author examines the roles of objects as meaningful historical sources by investigating talismans employed for healing purposes. The third and final paper broadens the field of enquiry to veterinary encyclopaedias and illustrated scrolls. Keeping a close focus on the interplay between laws and lexicon, the author ascertains the impact that these sources can have in the study of Japanese history.

Bridging the participant's research focus on ritual studies, Japanese religions, linguistics, and material studies, the aim of the proposed panel is twofold. On the one hand, it presents new research on an important, emerging field of Japanese studies – medical and veterinary history. On the other hand, it engages with the core issue of this subsection through each paper's analysis of key examples, as well as a final theoretical discussion specifically addressing the practical usage of alternative sources.

#### **Panel participants**

Anna ANDREEVA (University of Heidelberg, Germany)

Benedetta LOMI (University of Virginia, USA)

Antonio MANIERI ('L'Orientale' University of Naples, Italy)

## **Childbirth and Women's Health in Heian and Kamakura Japan**

Anna ANDREEVA (University of Heidelberg, Germany)

### **Abstract**

In premodern societies, childbirth was a risky, unpredictable affair that spelt serious danger for both an infant and woman in labour, and caused much anxiety to the relatives, physicians, midwives, and many religious specialists involved in this event. Focusing on the visual and literary sources, court records, diaries, ritual documents, and Japan's early medical collection, *Ishinpō*, this talk will reconstruct a part of the cultural history of childbirth as it unfolded in aristocratic households of Heian and Kamakura Japan. In particular, the paper will focus on the material settings, tools and substances utilized by religious and medical practitioners during childbirth in elite households, as well as the intangible atmosphere, in which noble women gave birth – such as sights, smells, colours and sounds during the labour. In doing so, the paper will locate the meaning of women's experiences of their own bodies and address the tensions between the different frameworks (medical, religious, or political) that were critical for conceptualising and culturally determining the notions of womanhood in pre-modern Japan.

As part of a larger ongoing research project, this talk will also introduce a series of medical and ritual prescriptions for women, regarding menstruation, infertility, conception, pregnancy, easy or complicated birth, and safe child rearing, which included administering written talismans as well as medicines. Some of these prescriptions continued to circulate until the early modern period and reflected a diverse array of ideas regarding women's bodies.

### **About the author**

Anna Andreeva (Ph.D., Cantab., 2006) is a research fellow and lecturer at Cluster of Excellence 'Asia and Europe in a Global Context' at University of Heidelberg, where she teaches courses on cultural and religious history of pre-modern Japan. During 2012–2013, she was a visiting researcher at International Research Centre for Japanese Studies (Nichibunken) in Kyoto, before coming back to Heidelberg where she currently directs a project on the economies of the sacred. Her book, 'Assembling Shinto: Buddhist Approaches to Kami Worship in Medieval Japan' has recently been accepted for publication by Harvard Asia Center. She currently works on the history of childbirth and women's health in pre-modern Japan.



## **Talismans and the Materiality of Healing in Early Medieval Japan**

Benedetta LOMI (University of Virginia, USA)

### **Abstract**

The use of talismans and talismanic writing to protect from, and cure, a variety of afflictions is found across Buddhist scriptures and ritual instructions, as well as in medical collections. Drawing key examples from these sources, the paper argues that the therapeutic power of talismans is connected to their material and performative dimension, not necessarily to the symbolic associations they conjure. This material and performative potency is equally connected to the fact that the talismans are physically employed as part of specific therapies (produced, ingested, burned, worn, manipulated); as well as to their ability to create – literally give shape to – the reality of a cure by means of their utilization. In this sense, talismans can be seen to work as Austin's performative utterances, that is, not by symbolic associations – i.e. they stand for the medicine – but by actively structuring the body as healed. By focusing on issues of materiality in connection to healing therapeutics, I am not referring to the analysis of inherent properties of an object – i.e. with its 'active principle.' Following the scholarship of Daniel Miller, I intend to discuss materiality as concerned with the agency of objects, and their ability of changing subjects, in this case, by healing them.

By stressing the affectivity of objects, I wish to move away from a strict division between medical strategies, involving the appropriate use of tools (needles, moxa cups) and substances (ointments, herbs and pills), and ritual/religious healing as being concerned with the manipulation of immaterial – at times spiritual – entities. Ultimately, this will provide the opportunity to ascertain the interlocking between different media, sources and techniques.

### **About the author**

Benedetta Lomi's research focuses on Japanese religions, their material and visual culture, with particular emphasis on the performative, healing, and transformative dimensions of Buddhist rituals, scriptures and objects. Dr Lomi holds a PhD in the Study of religions from SOAS, University of London (2011), with a thesis on the rituals and images of the bodhisattva Batô Kannon in Japan.

An associate member of the SOAS Centre for the Study of Japanese Religions, Dr Lomi has recently worked as Associate lecturer in Japanese Religions at Oxford Brookes University (2012–2014), and as Senior Teaching Fellow for the Study of Religions Department at SOAS. Between 2011 and 2012 Dr Lomi held the Shinjo-ito Postdoctoral Fellowship in Japanese Buddhism at UC Berkeley. Before receiving her PhD, she also served as Visiting Instructor for the History Department at Goldsmiths College.

In August 2014, Dr Lomi will join the Department of East Asian Languages, Literatures and Cultures at the University of Virginia as Assistant Professor in East Asian Humanities.

## **Veterinary Medicine in Heian and Kamakura Japan – From Wamyōruijushō's Public Knowledge to Bai Sōshi's Secret Tradition**

Antonio MANIERI ('L'Orientale' University of Naples, Italy)

### **Abstract**

In ancient Japan, veterinary medicine was basically a set of healing methods for two species of animals: horses and bovines. The oldest extant systematic treatises date back to the Muromachi period, but a reconstruction of the history of veterinary practices requires an examination of some alternative sources from earlier periods, such as encyclopaedias and illustrated scrolls. The former could give an insight into the Japanese terminology and fundamental information on reference books introduced from China and circulating in Heian Japan. The latter could explain how the specialized knowledge was first systematized by Japanese experts in the Kamakura period.

An analysis of the 'Cows and Horses' Section of the encyclopaedic dictionary *Wamyōruijushō* (*Categorized Notes on Japanese Names*, 933 ca.) will show how Japan accepted and adopted Chinese main sources and developed its own lexicon of veterinary practices in 8<sup>th</sup>–10<sup>th</sup> century, also occurring in administrative and practical documents. I will argue that veterinary medicine until the middle Heian period was a domain of State bureaucracy and was aimed at the welfare of animals protected by *ritsuryō*. A survey of the *Bai sōshi* (Scroll on horse healers, 1267) will confirm that Chinese knowledge and references on healing methods were also maintained in the Kamakura period, but now bore a strong relation to a religious, in particular Buddhist, background. In addition, the transmission of the specialized knowledge moves from a public dimension to a secret tradition conveyed from generation to generation in the families of horse veterinaries.

Finally, I will show how encyclopaedias and illustrated scrolls, whose oldest extant examples are the two sources proposed in this talk, play a pivotal role in the history of veterinary knowledge in Japan, even in the Edo period, when a great number of treatises were compiled.

## **Medical Care, Family and Law**

### **Panel abstract**

Japan is facing an unprecedented demographic shift towards a society composed by a vast majority of mature or even aging individuals. This panel intends to focus on two competing and deeply interrelated consequences of this phenomenon. The ideas of family (and reproduction itself) are changing, and the legal framework, albeit late, is following this change, trying to regulate already existing situations in a new and more appropriate fashion.

Another consequence of the demographical change is that the healthcare system, primarily conceived for a younger population, is confronted with new challenges. The pressure for providing a complete universal healthcare system is crashing against the State policy of keeping health-related expenditures low. This results in tighter working conditions for the medical personnel, which apparently led to a decrease in the quality of services and in a consequent increase in medical malpractice related litigation.

The panel will therefore focus on the major changes in the regulation of family law and reproductive regulations and policies from one side and on the legal situation of the medical profession from the other.

The first paper will investigate the relations between the work environment of physicians and the quality of healthcare in Japan, taking into account legal issues arising from labour law and medical malpractice. The second paper will cover some significant developments in Japanese family law aimed at bridging the gap between a conservative legal framework and an evolving society. The third paper will deal with the sensitive issue of eugenics and reproductive policies. The fourth paper will address the understudied and very complex realm of medical malpractice litigation in Japan.

### **Panel participants**

WADA Yoshitaka (Waseda University, Japan)

ITO Hiroko (Nagoya University, Japan)

Isabelle KONUMA (French Institute for Oriental Studies, France)

Robert B. LEFLAR (University of Arkansas, USA)

## **Work Environment of Physicians and Quality of Healthcare in Japan**

WADA Yoshitaka (Waseda University, Japan)

### **Abstract**

Compared with other countries work conditions of Japanese physicians and other healthcare professionals are extremely poor. Factors include high number of beds, patients' long stay, people's frequent visits to hospitals due to the universal healthcare insurance scheme, and long lasted government policy to limit physicians' number to keep the healthcare expenditure low. Until recently, it has been taken for granted that newly-graduated young physicians should work unpaid for some years as they are considered having a training opportunity. They, as well as those experienced ones in the 50's, have to be on overnight shifts at hospitals several times a week. This violates labour law, but is commonly accepted because otherwise Japanese healthcare system will collapse.

This causes potential risks for safety and quality of healthcare. Physicians also tend to move to big urban hospitals with comparatively better conditions and choose less risky and 'easier' areas (like dermatology and ophthalmology), avoiding obstetrics, paediatrics and surgery. This accelerates the shortage of physicians in hard areas and worsens their work conditions. As the result, patients cannot get prompt treatment in rural region and are exposed to busy physicians' possible risky treatment.

Recently, the tide has begun changing. Increase of medical malpractice lawsuits, criminal charges on physicians' negligence and severe media bashing on medical malpractice make physicians protest on their poor working conditions. After some lawsuits regarding physicians' work conditions, young physicians began to receive some payments. A physician's death was legally admitted as due to overwork. People also began to understand physicians' hard working conditions cause them detriments. Government also recognizes physicians' shortage and tries to improve. However, the effects are still limited.

In this paper, I will analyze this situation with examining Japanese cultural traditions on labour and public service, healthcare institutionalization and people's consciousness.

### **About the author**

Dr. Yoshitaka Wada is a Professor of Law at Waseda University Law School and the director of Centre for Dispute and Negotiation Research at Waseda University. He teaches Negotiation, Dispute Resolution, Medical Law, and Japanese Legal Culture.

His research interests include Law and Society Theory (especially based on social constructionism), ADR, Medical Malpractice, and Legal Profession from interdisciplinary perspectives. He has published many books including, among others, Medical Conflict Management, Deconstruction of Law and Society Studies, Skills for Legal Counseling, and Negotiation and Dispute Resolution. He is also serving for Japan Healthcare Mediator Association as a vice president.

## **The Recent Reform of Family Law of Japan in Comparative Perspective**

ITO Hiroko (Nagoya University, Japan)

### **Abstract**

The study is designed to overview the present situation and future reform of Japanese family law, through a comparison with Korean reforms. Japan is known to have rapidly established its civil law legal system after the country was opened in 1868. The pace of legal reform in Japan, however, is often very slow and statutes which discriminate against 'illegitimate children' have been an issue for decades. The Supreme Court on September 4th 2013 finally changed this situation by holding that the difference of shares in succession between legitimate children and illegitimate children (the Civil Code Art 900, No.4) is unconstitutional. In Eastern Asia, the status of the head of the clan was traditionally taken over by the eldest son. When the head of the clan was sonless, the family ensured the existence of a son through adoption, and often extramarital relations were tolerated for men.

The original Japanese Civil Code of 1898 was greatly reformed after WW2, based on the fundamental principles of the new Constitution, Art 14 of which prohibited discriminations in political, economic or social relations because of race, creed, sex, social status or family origin, but the discrimination in a share of succession was reserved in the Civil Code, as it was considered necessary to 'protect' the status of a wife and legitimate child.

As opposed to the Japanese situation, the family law of Korea had been radically reformed especially since the 1990s by orders of the Constitutional Court. Because of the local custom and the also stronger influences of Confucianism, Korean succession law was much more complicated and male dominated, but a Supreme Court decision drew the instant realization of equality in family law. The similarities and differences of the family laws of Japan and Korea will be discussed, and the characteristics of Japanese family law will be shown.

## **Eugenics and Law – Reproduction Policies in Japan**

Isabelle KONUMA (French Institute for Oriental Studies, France)

### **Abstract**

In 1996, the 1948 Eugenic Protection Law was replaced by a new one, the so-called Law for the Protection of the Maternal Body. Therefore the word 'eugenics' disappeared from the name of the law, so did the idea of 'preventing births of bad descent.' In 2001, the government was accused of having forced – genetically or not – handicapped people to sterilization surgery, which was even practiced in the 1980s.

It was only in the 1990s that debates on the meaning of the 1948 law were born, about the word 'eugenics' and about what the victims of that forced surgery may become. After the impeachment of the Swedish government for similar facts in 1997, the Japanese victims also gathered to institute a lawsuit against the government. It was in 2001 that the responsibility of the state was confirmed.

The radical change in the 1990s seems to mark a turning point in the reproduction policies in Japan. The decade was that of the realization of the fecundity decline and the need for some new unleashed reproduction policy. The decade was also that of reforms for sexual equality, and it led to questioning about the so-called modern family pattern, which means increasing celibacy, divorce and late marriage.

Therefore the 1996 reform has to be seen from international and internal points of view and according to the historical context as well. What are the consequences of abolishing 1996 eugenic measures? Even though the reform is not often considered in regard to natalist policies, this approach seems necessary to study today political impact of reproduction.

This work may try to situate the 1948 law according to its western origins and it may focus on the issues which prevailed in the reversal of the 1990s.

## **Medical Error in Japan – A Subsurface Tangle of Law and Politics**

Robert B. LEFLAR (University of Arkansas, USA)

### **Abstract**

How Japanese legal and social institutions handle medical errors is little known outside Japan. Highly publicized blunders at some of Japan's most famous hospitals led to a national uproar, and criminal prosecutions of physicians and nurses, in the early years of the 21st century. Media attention to the problems of medical error has tailed off, but the problems remain. The author's interviews with Japanese patients and families, physicians, judges, lawyers for plaintiffs and defendants, prosecutors, journalists, and health policy officials form the background for an analysis of the politics of a little-noticed upcoming reform of Japan's dysfunctional system of peer review of medical errors – a reform engaging the national political parties in surprising ways.

## ***Language and the Law in Japan***

### **Panel abstract**

Laws are coded in language. Legal concepts are accessible only through language. Legal processes such as trials are conducted through language. It is indisputable that the law is a linguistic institution.

The history of the linguistic approach to the law is rather new, while the study of legal interpretation has a long history. The emergence of linguistic studies has brought lay people's perceptions regarding the law to the fore. It has become clear that there is a wide gap between lay people and legal experts in terms of understanding legal language. Consequently, it is worthwhile to analyse the nature of this difference and how to bridge the gap between lawyers and lay people.

In this session, we focus on language-related issues in the Japanese legal sphere. Before the introduction of the lay judge system in 2009, the study of lay perceptions or understanding rather neglected due to an implicit and prevailing view that law should be created by competent legal experts with their fellow experts in mind.

Our first paper, 'Paraphrases of Legal Terminology based on Lay Perceptions,' discusses the incomprehensible nature of legal terms from a linguistics approach, and offers simple paraphrases of some civil law terms, using corpus analysis of those legal terms. The second paper, 'Prospects for a 'Genuine Profession' of Legal Translators,' prompted by a recent empirical study of translation studies in Japan, aims to identify requisites for building a 'genuine profession' of legal translators in the Japanese-English language pair, drawing on a survey of aspiring legal translators. The last paper, 'Laws and Regulations against False Rumours in Times of Disaster,' delves deeper into lay perceptions of government prohibitions based on empirical surveys.

Our session outlines key gaps in terms of legal terminology, legal translation training and lay perceptions of legal texts. Our objective is to show the relevance and possible applications of our findings in bridging the divide between lay and legal experts.

### **Panel participants**

Mami HIRAIKE OKAWARA (Takasaki City University of Economics, Japan)

Carol LAWSON (Nagoya University Graduate School of Law, Japan)

Daisuke MORI (Kumamoto University, Japan)



## Paraphrases of Legal Terminology Based on Lay Perceptions

Mami HIRAIKE OKAWARA (Takasaki City University of Economics, Japan)

### Abstract

Legal terminology is often incomprehensible to lay people. Lay people consult legal dictionaries on legal technical terms only to find that the explanations in the dictionaries are no help at all. This is probably because legal dictionaries are made by legal experts for legal experts and law students.

This presentation offers more comprehensible paraphrases of some Japanese civil law terms, using corpus analysis of those terms. The relevant study selected 235 civil law terms from introductory law books for university students. The study then undertook research on actual lay usage of the 235 words, using the Modern Japanese Corpus (*Gendai Nihongo* Corpus) provided by the National Institute for Japanese Language and Linguistics. For statistical reasons 98 words were then selected from these 235 candidates.

The 98 words were divided into two groups through analysis of the actual usage of those words in the corpus: 'misunderstood' terms and 'difficult' terms. 'Misunderstood' terms indicate where a single word has both a legal meaning and an ordinary meaning, so that lay people commonly misunderstand the word when it is used in its legal meaning. 'Difficult' terms are words that are simply too incomprehensible and unfamiliar for lay people to understand. This study takes the view that the 'misunderstood' terms require more careful explanation than terms that are simply difficult.

In the result, this research project offers plain language explanations of the 98 words, based on their dictionary definitions, formation, etymology and legal reasoning. The study anticipates that explanations based on actual lay usage of legal terminology will be helpful to achieve better paraphrases of incomprehensible legal terminology.

### About the author

Mami Hiraike Okawara is a Professor and Dean of the University Library at Takasaki City University of Economics; Public Member of the Gunma Prefecture Local Labor Relations Commission; Mediator at the Maebashi Family Court. Holds a PhD (Forensic Linguistics) from the University of Sydney, an MA (English and Japanese Linguistics) from the University of Wisconsin-Madison and a BA (English) from Sophia University. Recent publications include single-author books such as 市民から見た裁判員裁判 (*The Japanese Lay Judge System: the Lay Person's View*), 2008, 裁判おもしろことば学 (*Peculiar Courtroom Language Studies*), 2009 and みんなが知らない'裁判ギョーカイ'ウラ話 (*The World of the Courtroom: An Inside Story*), 2010 and 法廷の中のアーミッシュ (*Amish in the Courtroom*), 2014, as well as a joint translation of *Failing Law Schools* (Tamanaha, 2013).

## **Prospects for a ‘Genuine Profession’ of Legal Translators – Paving the Way for the Global Sharing of Japanese Legal Ideas**

Carol LAWSON (Nagoya University Graduate School of Law, Japan)

### **Abstract**

The sophistication and creativity of the Japanese legal system remain largely unknown. Despite recent efforts to translate the core corpus of Japanese legal materials into English, too few translations have been produced, of too narrow a range of materials, by translators who know too little about law. So ‘maps’ of the Japanese legal landscape are unreliable or incomplete. This hampers the global sharing of Japanese legal ideas.

Dan Fenno Henderson identified several reasons for the lack of high-quality translations of Japanese legal materials in 1980. The most important issue was the lack of qualified legal translators. Henderson noted that legal translation is ‘necessarily a comparative-law exercise’. This means that legal translators need both legal and linguistic skills, a rare skill set.

A recent empirical study on translation studies in Japan shows the dearth of training and resources. This paper addresses how to best fill this gap in this sector by 1) assessing academic, government and industry approaches in light of best practice at the EU Directorate-General of Translation, and 2) analysing the results of a survey of aspiring legal translators in this language pair. This analysis is then used to identify requisites for building the ‘genuine profession’ of legal translators for Japan Maki called for in 1967.

### **About the author**

Carol Lawson is an Adjunct Associate Professor Nagoya University Graduate School of Law; Fellow, Japan Legal Information Institute; Chair, JATLAW, Japan Association of Translators; Member, NAATI Japanese Examiner Panel; Member, University of Queensland MAJIT (Masters in Japanese Translating and Interpreting) teaching team. Translations include a thousand case extracts available on the ‘Transparency of Japanese Law’ case website. Holds an LLM (Asian & Comparative Law) (UNSW); a Masters in Advanced Japanese with Distinction (University of Sheffield); and a BA (Asian Studies) / LLB (ANU). Co-author with Tetsuro Kurata 英文就業規則の読み方・書き方 (*Drafting Bilingual Work Rules for Japan’s Diversifying Workforce: a Plain Legal English Approach*, Nihon Horei; Sept 2014).

## **Laws and Regulations against False Rumours in Times of Disaster – Attitude Surveys**

Daisuke MORI (Kumamoto University, Japan)

### **Abstract**

This study uses survey data to identify the population segments that support the government prohibition of rumour mongering, especially in times of disaster, and the factors behind this support.

A strong earthquake struck north eastern Japan on March 11, 2011. This Eastern Japan Great Earthquake triggered devastating tsunami and numerous aftershocks. This tsunami in turn caused a series of nuclear accidents.

Although many were groundless, a range of rumours spread after the disasters. It was common for people to spread these rumours without confirming whether they were true or not.

‘In view of the situation after the Great East Japan Earthquake, where unreliable information concerning the earthquake is being circulated, along with false rumours that aim to deliberately stir up anxiety among citizens, including through posts on message boards’, the Ministry of Internal Affairs and Communications issued a ‘Request to Telecommunications Carrier Affiliates for Appropriate Measures against Internet-based False Rumours concerning the Great East Japan Earthquake.’ This measure was only a ‘request’ and did not have legally binding power. Some criticized it as the first step toward restricting the freedom of speech, while others thought it did not go far enough.

Given this situation, this study conducted surveys on public perceptions of laws and regulations against the spreading of false rumours. The study finds widespread agreement with the prohibition of rumour mongering in times of disaster, even if the measures used are legally-binding and impose penalties. There is also a clear tendency for older people and women to be more likely to agree with prohibitive measures. The study analyses the factors affecting the decision to support prohibitive measures, and the causes for this trend among older people and women.

### **About the author**

Daisuke Mori is an Associate Professor at Kumamoto University Faculty of Law. Holds an LL.M. from the George Mason University School of Law, and both an LL.M. and an LL.B from the University of Tokyo. Has published books and articles on international law from a law and economics perspective, such as ゲーム理論で読み解く国際法 (*Game Theory and International Law: The Role of Customary International Law*, Keiso Shobo; 2010), and 国家責任法の経済学的分析(1)–(5) (‘An Economic Analysis of State Responsibility under International Law: Parts (1) to (5)’) in 国家学会雑誌 (*Journal of the Association of Political and Social Sciences*) Vol.125 (2012).

## **EAJS SECTION 1: Urban, Regional and Environmental Studies**

### **Host Communities: An Inquiry into Human Insecurities – A Case Study of Nuclear Power Sites in Japan**

Tarek KATRAMIZ (Keio University, Japan)

#### **Abstract**

This paper analyzes human security issues confronting local communities who host nuclear power plants today, by targeting one selected community. For the last two years, I have been focusing on the local communities who live in similar setting to the Fukushima Daiichi NPP site (Target research site: Omaezaki town in Shizuoka Prefecture, Hamaoka NPP) to see how local people perceived risk when they witnessed minor accidents before the Fukushima accident.

Research found that communities living in very close proximity to NPPs are associated with somewhat higher levels of support for nuclear power. An explanation is that acceptance of, or refusal to, nuclear power by those living close to an existing nuclear facility is usually caused by the perceived economic benefits it brings to the community, in particular where a community is otherwise economically marginalized.

However, Japan has been one of the biggest advocates of the human security approach on an international level. This approach was a development issue with very little consideration for domestic policy. This inconsistency has been revealed as a result of the 3.11 Tohoku disaster. While focusing on Fukushima disaster, the paper will present the forms of human insecurities (vulnerabilities) existing before and after the disaster, particularly those involving environmental, economic, personal and community security.

Key words: Public Policy, Human Security, Risk, Nuclear Energy, Japan, Fukushima, Local community

#### **About the author**

Tarek Katramiz obtained a B.A. in Japanese studies from Damascus University in 2006. He spent two years working as a local staff at Japan International Cooperation Agency (JICA) in Damascus. He received the MEXT scholarship (2008–2012) while he completed two years of research in Japanese studies at Tokyo university of Foreign Studies and later obtained his M.A. in Media and Governance from Keio University. He is currently a PhD candidate in Keio University under the supervision of Professor Umegaki Michio. His PhD thesis focuses on capturing the complexity of risk understandings among residents of nuclear power plants in Japan.

## **Community Energy Projects: A Paradigm Shift in Japan's Energy Policy?**

Thomas FELDHOFF (Goethe University Frankfurt, Germany)

### **Abstract**

In the aftermath of the 3/11 Fukushima nuclear crisis, the long-term viability of the energy sector in Japan has been called into question. Anti-nuclear protests of a hitherto unimagined scale indicate a new public awareness of nuclear issues, which threatens the vested interests of the still powerful nuclear industry lobby. Many initiatives are now under way to facilitate a transition from the centralized energy supply system monopolized by major electric power companies towards a more decentralized energy system, developing potential areas and sources of renewable energy for a non-nuclear future by taking advantage of a community's assets. Within this context, the purpose of this paper is to analyze the government's traditional ways of managing the siting of nuclear power facilities, the implications of nuclear power projects for the emergence of specific regional development pathways, and recent initiatives to create a new way of managing energy – one that would also accommodate a new regional development policy regime where communities are being encouraged to actively shape local plans. Community ownership of renewable energy projects is introduced as an example of asset – based community development approaches in Japan, promising to contribute to the country's long-term energy transition. Community ownership of assets is, in fact, not a 'new' concept in the field of regional development but it could gain some new momentum to encourage new avenues for rural rejuvenation to more closely suit the needs of communities – and the needs of a Post-Fukushima energy policy.

### **About the author**

Dr. Thomas Feldhoff is Adjunct Professor in the Department of Human Geography and Academic Coordinator of the Interdisciplinary Centre for East Asian Studies at Goethe University Frankfurt. His academic background is in Human Geography and language-based East Asian Area Studies with a focus on Japan. In 2004, he completed his post-doctoral thesis (*Habilitation*) on 'Japan's Construction Lobby Activities and their Implications for Regional Development'. He received the 2006 JaDe Award of the Association for the Promotion of Japanese-German Cultural Relations and a 2008 Book Prize of the European Association for Japanese Studies (EAS) for his publication *Bau-Lobbyismus in Japan*. His current research focus is on the political economy of energy, energy security, the influences of policy frameworks and institutional structures, public involvement, community empowerment and conflict management in the siting process for energy facilities.

## **Governing the ‘Smart Communities’ in Japan – Assessing the Impact of Public-private Collaboration on Technologies’ Implementation**

Nicolas LEPRÊTRE (Lyons Institute of East Asian Studies, France)

### **Abstract**

To face economic, energetic and environmental issues, the Japanese government had implemented for the past decades several policies for realizing a zero carbon society. In 2010, the Ministry of Economy, Trade and Industry, conducted a large scale demonstration of next-generation project energy and social systems called Smart Communities. The main target is to bolster Japanese companies to settle ‘green services’ such as electric cars, smart meter and building energy management system; to coordinate those services and incent local companies and stores as well as inhabitants to use it. Beside national government-led initiatives, Japanese firms are also starting their own Smart Communities’ experimentations, questioning the coordination of the actors in both private and public-led initiatives.

Through the example of smart communities’ experimentation, the aim of this presentation is to highlight the new forms of coordination of public and private actors on energy-related technologies since the 3.11 disaster and its impact on urban spaces. After an introduction of the economic and political context that led to the experimentation of smart communities, this presentation will focus on two aspects, by studying the cases of three cities, Kitakyushu, Yokohama and Toyota. First, I will highlight the governance of smart communities, stressing on the rising role of mobility and ICT firms in local energy experimentations. Second, through an analysis of implemented technologies, I will discuss the strategies of the emerging actors toward new social systems that take into account energy management in daily life and their impact on the urban space at the local scale.

*Key words:* smart grids, energy policy, public-private coordination, urban transformation

*Theme:* 3.11 and its consequences; Public and private interactions

### **About the author**

Nicolas Leprêtre is a Ph.D. Candidate in Political Science at the Ecole Normale Supérieure of Lyon, France, graduate from the Institute of Political Studies of Lyon (Sciences Po Lyon). His thesis, under the supervision of Professor Yveline Lecler, focuses on the local governance of ‘smart communities’ in Japan, through a comparative analysis of Yokohama, Toyota, Kyoto Keihanna and Kitakyushu. He received in 2014 the Japan Foundation ‘Japanese Studies’ Fellowship for a six month fieldwork.’

## **The Changing Face of Intercity Transport in Japan**

Christopher HOOD (Cardiff University, Great Britain)

### **Abstract**

2014 will see the 50th anniversary of the opening of the Tōkaidō Shinkansen, the world's first high-speed intercity railway. Since then the *shinkansen* ('bullet train') network has continued to expand, with new sections due to open in 2015 that will link Hokuriku and southern Hokkaidō to the network. But it is not just the *shinkansen* network that has been expanding as there has been an increase in the number of airports around the country too.

While arguably the biggest change to the railway operations came in 1987 with the break-up of Japan National Railways (JNR) which created companies that can focus more on the regions they serve. Recent improvements in rolling stock can be seen as one result of this. In aviation, some of the most significant changes have been much more recent with the bankruptcy of Japan Airlines (JAL) in 2010 and the introduction of Low Cost Carriers (LCC) that started operations in 2012.

With the population of Japan in decline, one has to wonder to what degree further expansion of the *shinkansen* network is necessary or viable and what future there can be for both legacy airlines and LCCs. This paper will argue that while there are likely to be changes in usage and services, for the railway and airline companies themselves the outlook is likely to be positive. However, the impact on many municipalities and regions around Japan could be more uncertain and this paper will argue that it is probable that the continued developments in the intercity transportation market are likely to accelerate population decline in rural areas.

### **About the author**

Christopher Hood is a Reader in Japanese Studies at Cardiff University. He is the author of *Japan: The Basics* (2014), *Dealing with Disaster in Japan: Responses to the Flight JL123 Crash* (2011), 'The Shinkansen's Local Impact' (*Social Science Japan Journal*, 2010) and *Shinkansen: From Bullet Train to Symbol of Modern Japan* (2006). He was a part of the Shrinking Regions Research Group, which published *Japan's Shrinking Regions in the 21<sup>st</sup> Century* (2011). He is currently working on projects that tie together work he has done on a variety of aspects relating to transportation and population change in Japan. Homepage: [www.hood-online.co.uk](http://www.hood-online.co.uk)

### 3.11 in the Sanriku – 'Urbanism under the Seawalls' in Question

Remi SCOCCIMARRO (University of Toulouse le Mirail, France)

#### Abstract

The 3.11 tsunami was the second deadliest disaster in industrialized Japan after the 1923 Kantō earthquake. The number of dead, almost 19 000, is high for a developed country like Japan. Above this, the tsunami hit, and destroyed, the Sanriku, the once considered as the better protected coast in Japan. Sanriku is a 'tsunami country', due to its position (where seaborne earthquake occur) and its topography, the well-know rias type coast lines (*riasu shiki kaigan*), which amplify the power and the height of the flooding. Thus people who live here are more than the other aware of the risk and (were supposed to) know how to react when an earthquake occurs. More of this, the coast of Sanriku, especially in Iwate, have (had) state of the art engineering structures to protect coastal towns and villages.

Personal fieldworks in July 2011 on all the coastline, from Sōma (Fukushima) to Rokkasho (Aomori) show that all the hard structure (seawall, tetrapod, breakwater...) were destroyed and/or submerged by the waves on the 3.11. Except only one, in Fudai, where the 15 m seawall, the highest of Japan, stand and stop the flood. Comparing the flooded areas in 2011 with the one of the tsunami of 1896 (when no concrete made seawalls were built), it's almost the same! Hearings with survivors let us learn how some people didn't escape to the heights as the earthquake happens, believing that seawalls will save them.

Basing on data collected during field works in July-august 2011 and July 2013 in the Sanriku, we'll try to explain how the protection choices made in the 60's, privileging 'hard protection,' have not just turned off the 'soft and traditional protection,' but have also created new vulnerabilities by allowing town expansion and urban sprawl 'under the protection of seawalls.' This doesn't prevent most local communities to ask for 15 meters high wall, in the Sanriku, but also on the Nankai coasts, as in Kōchi and Tokushima, where large engineering works are now planned, with almost no local opposition and the blessing of the *zenekon* (public work sector).

#### About the author

Rémi Scoccimarro, Associate professor, University of Toulouse 2, Japanese Language and Civilization Dpt.

I graduate for the Ph. D in 2007 (Geography and Urban Studies), directed by Pr. Philippe Pelletier (Lyon 2 University) and become associate-professor at Toulouse 2 Univ. in 2008. My researches in the field of Geography are dealing with urban renewal of the waterfront of Japanese big cities and its links with the repopulation of central areas. From 3.11, I focus on the devastated coastal areas of Tohoku and the non-physiological consequences of the radioactive pollution originated by Fukushima #1 disaster.



## The Space of the Meiji Shrine and Practice of Dwelling – To the 1923 Earthquake and Beyond

IMAIZUMI Yoshiko (Meiji Shrine Research Institute, Japan)

### Abstract

This paper explores how people's ways of living were elaborated through the development of Meiji shrine, and in doing so I further examine the ways in which the shrine space made itself distinctive. The space of Meiji shrine includes several approaches to the inner and outer precincts, which link the shrine to people's residential spaces. The creation of new precincts and road space necessarily involves the transformation either of the pre-existing space or of its use.

The present shrine land covers parts of three Tokyo metropolitan wards, namely Shibuya, Minato and Shinjuku. However, when the shrine was constructed, most of its area fell outside the ward boundaries of the time. The boundaries of the shrine were continually redefined through the interplay between changing notions of the city and its suburbs.

The evolution of city planning and the consequences of the 1923 Great Kanto Earthquake are examined as two important factors which transformed both people's modes of residing and the spatial identity of the shrine. The first city planning law in Japan was ratified in 1919, one year before the completion of the shrine's inner precinct, and Meiji shrine was constructed in line with it. Furthermore, when the earthquake hit Tokyo on 1st September 1923, the outer precinct and several approaches to the inner precinct were still under construction. This presentation asks how the space on normal days at the shrine was made manifest within the more general developments in city planning, with particular reference to the consequences of the Great Earthquake. I then trace the process through which the shrine's approaches and the surrounding residential areas were designated in 1926 as Japan's first conservation zone, known as *afūchi chiku*. It was the process of negotiation between city planners and residents that defined the boundaries of Meiji shrine space.

### About the author

Imaizumi Yoshiko is a Senior Research Fellow at the Meiji Shrine Research Institute in Tokyo. After graduating from Tokyo University, specializing in Comparative Literature and Culture, she worked as a magazine editor; she then took a program of Shinto studies at Kokugakuin University. She received her PhD from SOAS, University of London, in 2007, and recently published *Sacred Space in the Modern City: The Fractured Pasts of Meiji Shrine, 1912–1958*, from Brill. Her publications in Japanese include: *Meiji Jingū: Sengo fukkō no kiseki*, Tokyo: Kajima shuppankai, 2008; *Meiji Jingū: 'Dentō' o tsukutta dai purojekuto*, Tokyo: Shinchōsha, 2013.

## **Trans-Boundary Pollution Issues Affecting China and Japan**

Brian HARRISSON (Chuo University, Japan)

### **Abstract**

In the nineteen sixties, during the period of great economic growth, Japan suffered from terrible air pollution problems. Finally the problem was tackled and air quality improved dramatically.

In recent years, though, air quality has been deteriorating (especially in western Japan) with respect to acid rain, yellow dust and particulate matter. One major cause of this has been an inflow of air pollutants from East Asia, and China in particular.

The main fuel often used in China's thermal power plants is coal, much of it poor quality, with high sulphur levels that produce SO<sub>x</sub>, which leads to acid rain. The number of cars on China's roads has exploded, with the accompanying problems of exhaust fumes causing smog and considerable emissions of particulates. Desertification and deforestation due to poor agricultural management has led to increasing amounts of sand being blown eastwards, especially during spring.

In recent years China has appeared to take the problems of environmental pollution more seriously, and it has been mentioned as a key issue for the nation's leadership. Nevertheless the scale of the problem is considerable and China's continued (and continuing) high levels of economic growth suggest that in the short term the problems are likely to escalate.

This paper will discuss the background to this, examine current policies by China and Japan, and attempt to discern the possible future trends, particularly from the point of view of Japan.

### **About the author**

Brian Harrison holds degrees from Imperial College, London University, and Leeds University. He has lectured at Waseda University, Meiji University and the University of Tokyo. He is currently professor at Chuo University in Tokyo, where most of his lectures are related to environmental studies. He was the 1995 recipient of the annual prize of the Japan Society of Translators.

***Keynote Speech: Rebuilding Housing and Communities after the Great East Japan Earthquake***

HIRAYAMA Yosuke (Kobe University)

**Abstract**

The 2011 Great East Japan Earthquake led to an unprecedented crisis. It was a compound disaster of earthquakes, tsunami and a nuclear accident, causing extensive damage to the Tohoku coastal region: approximately 20,000 people were dead or missing; more than 260,000 buildings collapsed or were washed away; and the area of more than 500 km<sup>2</sup> was flooded. Meanwhile, it is important to look at the damage not only in itself but also in terms of challenges to the sustainability of the disaster afflicted areas. Many areas that were hit by the earthquake were already enduring longstanding economic stagnation and a decreasing and aging population. The disaster is now encouraging a further decline in the affected areas. This presentation highlights the importance of housing and community restoration in recovering and enhancing the sustainability of the disaster areas.

**About the author**

Yosuke Hirayama is Professor of Housing and Urban Studies at the Graduate School of Human Development and Environment, Kobe University, Japan, working extensively in the areas of housing and urban change, home-ownership and social inequalities, as well as comparative housing policy. His work has appeared in numerous international and Japanese academic journals and he is a co-editor of *Housing and Social Transition in Japan* (Routledge). He has received academic prizes from the City Planning Institute of Japan, Architectural Institute of Japan and Tokyo Institute of Municipal Research. He is also a founding member of the Asia-Pacific Network for Housing Research.

## **Slowing Down and Getting Small – Trends and Currents of the Slow City Discourse in Japan**

Evelyn SCHULZ (Ludwig Maximilians University Munich, Germany)

### **Abstract**

Urban modernity is characterized by the dialectic of acceleration and deceleration. Being an inherent element of modernization, this dialectic lays the foundations of both the 'real city' as built environment as well as cultural constructions of the 'city' as they resurface in various, often opposing or widely disparate urban discourses. In contrast to hegemonic discourses, which characterize the modern city by the constant presence of speed, opposing movements have evolved which withdraw from modernity's obsession with expansion, production, and growth. Both threads of discourse produce and reproduce spatial and temporal dichotomies like modernity/tradition, centre/periphery, urban/rural, East/West, etc. Under the pressure of globalization the conflicts inherent in this dialectic have increased in the past two decades. In Japan, in particular Tokyo is the city where such discourses are shaped, reproduced or reinterpreted by various actors. Over the past few years the discourses on slowness, smallness and the slow city have evolved towards a powerful paradigm for rethinking modern and contemporary, in particular urban life and its consequences in many parts of the world, including Japan. Here the discourse is particularly triggered by the ongoing socio-economic crisis, shrinkage, and demographic transitions. I will examine the discourse on slowness as revealed in books written for a general readership, on the one hand, and writings by urban planners and architects, on the other, also, with regard to the question of which particular types of urban spaces come into focus. Special consideration will be given to the situation after the triple disaster of March 2011, which seems to suggest a heightened interest in alternatives to conventional fast-paced ways of urban living.

### **About the author**

Dr. Evelyn Schulz is Professor of Japanese Studies at Ludwig Maximilians University, Munich, Germany. She has published on the novelist Nagai Kafu, Tokyo/Edo discourses, images of the urban in Japanese literature and culture, and the revitalization of Tokyo's *roji* ('alleyway') areas and waterways from a cultural studies perspective. Her most recent book is *Urban Spaces in Japan: Cultural and Social Perspectives* (2012), which she co-edited. Currently, she is doing research on the slow city movement in Japan.

## **Decline and Growth in Japanese Suburbia – The Emergence of Diversity**

Ralph LÜTZELER (Bonn University, Germany)

### **Abstract**

Until the early 1990s, the suburban parts of Japan's major metropolitan areas were characterised by a high degree of uniformity: uniform population trends (high growth), uniform social and demographic structure (middle class; nuclear families based on the male breadwinner model), uniform function (residential use), and – almost – uniform physical form (detached housing areas interspersed with public housing blocks). Recently, however, it has been argued that a significant decline in the number of in-migrants due to both nationwide demographic stagnation and sharply fallen land prices in the core city areas as well as a shift in national politics favouring competition between municipalities instead of fiscal equalisation have provoked the emergence of highly diverging paths of development in Japanese suburbia, leading to a complex patchwork structure of declining and (still) growing areas.

By using data from the 2010 Population Census and the 2008 Housing and Land Survey, this paper will statistically analyse the current spatial pattern of demographic and socio-economic diversity by municipality in the suburban zone of the Tōkyō Metropolitan Area (TMA) to verify the above hypothesis. In a first part, it will be asked where the hot spots and cold spots of suburbia are located, how they can be characterised and which causes have led to their emergence. In a second part, a closer look will be taken at the geography of problems associated with public housing.

### **About the author**

Ralph Lützel studied Geography and Japanese Studies at the University of Bonn. He was senior research fellow at the German Institute for Japanese Studies (DIJ), Tokyo (1993–98, 2007–10), and at the Department of Japanese Studies, University of Bonn (1998–2007). He is currently an adjunct researcher at the Department of Japanese and Korean Studies, University of Bonn. His main research interests include demography, human geography and urban society of Japan.

## **Devising Welfare Strategies – Residential Proximity and Generational Interdependencies in Japan**

Oana DRUTA (University of Amsterdam, The Netherlands) & Richard RONALD (University of Amsterdam, The Netherlands)

### **Abstract**

Homeownership and an active family were at the core of Japanese welfare arrangements in the post-war period. However, demographic change and the breakdown of the post-war housing system following the 1980s bubble have challenged traditional arrangements. Delayed household formation/ residential independence, and the shifts in family norms with regard to intergenerational responsibilities are at the forefront of this transition. The situation demands a better understanding of the strategies that families employ to meet welfare goals and the role housing plays in supporting these strategies. Using data from qualitative interviews that trace the relational housing histories of ten family networks, this paper will analyze the ways in which residential proximity to kin shapes generational interdependencies and access to informal welfare provisions. The paper will contribute to an understanding of the role of housing in welfare arrangements, moving away from interpretations that stress particularly the role housing as asset.

### **About the author**

Oana Druta is originally from Bucharest, Romania, but pursued her undergraduate studies in Anthropology with the help of a MEXT scholarship at the University of Tsukuba, Japan. She subsequently completed a Masters of Urban and Regional Planning at the University of Michigan, USA, as a Raoul Wallenberg Award recipient. Oana then worked as a planner and project manager before beginning a PhD in 2012 at the Centre for Urban Studies at the University of Amsterdam in the Netherlands. Her research in Japan focuses on the role of family owned housing property in intergenerational exchanges of shelter, care and assistance, within wider welfare regime structures.

## **How the Discourse on Socio-spatial Inequality Shapes the Rural Urban Power Balance in Japan**

Elis VOLKER (University of Cologne, Germany)

### **Abstract**

In this paper the method of Critical Discourse Analysis (CDA) is applied to show the impact of language use on the production of space in Japan. It proves how the public discourse on increasing socio-spatial inequalities gained momentum after 2003 and contributed to the changeover of power first in the Upper House elections 2007 and then in the Lower House elections 2009.

Due to the neoliberal regional policy reforms by the Koizumi government and the Heisei mergers rural municipalities had been deprived of the necessary resources to retain their local identity and to keep up their former level of public infrastructure provision amidst the effects of demographic change. After the Democratic Party of Japan (DPJ) discovered that increasing socio-spatial inequalities could be effectively used as a catchphrase to make inroads into the traditional strongholds of the ruling party in the countryside, the public discourse influenced the political discourse, leading to a new balance of power between rural and urban areas in Japan.

By presenting the results of a detailed analysis of a newspaper corpus consisting of 346 articles in the Asahi Shinbun from the database Kikuzo II visual for libraries covering the time span from 1990 to 2013, it is shown that the public discourse on increasing socio-spatial disparities is both multi-dimensional and multi-faceted. The paper argues that the approach to consider discourse as a crucial factor for regional development deserves more attention in future geographical research on Japan.

### **About the author**

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1990–1998 M.A. program (Japanese Studies, Economics, Geography), University of Bonn, Japanese language studies, Keiō University, Tōkyō

1998–2004 Doctoral program, University of Bonn, research fellowship, Shizuoka University

2001–2006 Lecturer, Department for Japanese Studies, University of Bonn, and Department for Modern Japan, University of Dusseldorf

2006–2011 Senior research fellow, German Institute for Japanese Studies, Tōkyō

2011–2012 Lecturer, Department for Japanese Studies, University of Tübingen

Since October 2013 lecturer at the Division for Japanese Studies, University of Cologne

Research interests: Japan's political economy, Regional implications of demographic change, Economic History of Modern Japan

## **Rural Ageing in the Japanese Alps – Strategies towards the Revitalization of De-populated Communities in Japan**

Isabelle PROCHASKA-MEYER (University of Vienna, Austria) & Pia KIENINGER (University of Vienna, Austria)

### **Abstract**

The paper focuses on countermeasures for depopulation and communal services for the older population in three municipalities in Nagano and Yamanashi prefecture. The three villages are similar in area (around 60 km<sup>2</sup>) and population size (around 1.000), and the proportion of people older than 65 years is above national average, but yet below 50%. All three villages are in mountainous areas and face problems of depopulation and ageing – common phenomena in rural areas not only in Japan, but also in other industrialized countries. In the presentation we will show some results from a one-year research project including four months of fieldwork in the respective communities.

We will discuss administrative strategies in coping the ageing of the rural population as seen in the three study sites, also in relation to concepts of vulnerability and resilience. While the main focus lies in the older population, the strategies also deal with countermeasures for depopulation, for example the promotion of newcomers or recruitment of young people into the region. The communal services for the elderly focus on the question: What do communities do to enhance the activities of the older population? Areas of interest are public transportation and housing services, health trainings and services organized by the regional support center, cultural and recreational services offered by the local board of education and welfare center etc.

The strategies for ‘warming up’ the village – through external impulses and internal services – are of high interest for many industrialized countries, troubled by similar problems in the rural region.

### **About the authors**

Isabelle Prochaska-Meyer obtained her PhD at the University of Vienna, Department of East Asian Studies. Her research interests are Okinawa (especially religion), *satoyama* and rural Japan. Together with Pia Kieninger, she is involved in the research project ‘Aged communities and active ageing – a case study from the Japanese Alps,’ which focuses on three mountainous villages in Nagano and Yamanashi.

Pia Kieninger researched on the preservation of *satoyama*, concentrating in particular on tenant farmers of rice paddies (tanada-ownership-system), which was also her dissertation topic at the Institute of Sustainable Economic Development of the University of Natural Resources and Life Sciences, Vienna.



## Islands for Life – Artistic Responses to Remote Social Polarization and Social Decline in ‘Post-growth’ Japan

Adrian FAVELL (Sciences Po Paris, France)

### Abstract

Contemporary Japan, nearly 25 years into its long, slow post-Bubble decline, is emerging as the world's leading laboratory of the ‘post-growth’ society: in at once its economic, demographic, political and cultural dimensions. While any growth and dynamism is located in Tokyo and a short list of other cities, its peripheral regions are suffering extraordinary shrinkage through ageing populations and disappearing industrial production. Among the most dramatic versions of this story can be found in the symbolic heartland of Japan's inland sea, where numerous industrially despoiled volcanic islands, house extremely old and isolated populations in *genkai shuuraku* type settlements with little or no hope of sustainability by conventional political or social intervention. It is here that a number of ambitious, ostensibly utopian, artistic projects are engaging in interventions based on a creative economy logic to revitalise, sustain or at least soothe places which seem doomed to die out. Focusing on the long term work of the artist Yukinori Yanagi in Seto – both his residency and copper factory conversion (*Seirenscho*, 2008) on Inujima and his new ‘Art Base’ on the former orange producing island of Momoshima – my presentation will reflect upon how such art projects are way of imagining the future of post-growth societies, with comparative relevance far beyond Japan: offering welfare and community to isolated ageing residents; practical engagement for the ‘lost generation’ young artists who join these projects; and proposing radical ideas for low energy lifestyles, which recycle abandoned public and private building, and reconnect locals with outsiders. These projects provide a quiet space for both backward looking memory of the boom years and reflection about alternative futures: a ‘small good thing’ emerging from the avant garde, in a country still ruled by mainstream politics and business oblivious to the disaster it is leading the country towards.

### About the author

Adrian Favell is Professor of Sociology at Sciences Po, Paris, and the author of *Before and After Superflat: A Short History of Japanese Contemporary Art 1990–2011* (Blue Kingfisher/DAP 2012). Website: <http://www.adrianfavell.com>

## ***Relocated Architecture and Shifting Urban Landscapes***

### **Panel abstract**

The Japanese timber architecture is known for the tradition of restoration methods which include repair through dismantling. This procedure also allows *ichiku*, i.e. moving a building from one place to reassemble it in another location. The small tea house is a good example of architecture moved to a different site during the pre-modern era, but in the modern and contemporary eras *ichiku* method started to be used for larger scale buildings. In this process, however, the original functions, settings, structures and ornament have sometimes been altered significantly. These changes are important factors when we try to understand the role of the moved architecture in the new context. In 20th century Tokyo, the transport of the building within the city, or to the countryside or to the suburbs implies settings different from the initial ones and, therefore, a change of the meaning of that architecture and of its environment.

Three cases are here addressed focusing on the urbanization of the centre of Tokyo and its suburbs through the analysis of the *ichiku* phenomenon. The first example deals with the tea houses moving from rural areas to the centre of Tokyo by the modern wealthy class. Secondly, the Nippon Kangyō Bank building moving from the capital centre to a natural park, then to a provincial city, and ultimately, to its suburb is investigated. Finally, the conservation and re-use of Japanese traditional houses (*minka*) illustrate renewed directions in the public administrations' urban policies.

Those multifarious examples show an expansion of the *ichiku* practice in our society. Even if during the rapid economic growth period it was a sort of escape route to save ancient architectures, it can now be considered as a key for urban development.

### **Panel participants**

Yoshihiro YOKOTE (Tokyo Denki University, Japan),  
Silvana DE MAIO (University of Naples, Italy) &  
UGO Mizuko (Gakushuin Women's College, Japan)

## **The *ichiku* of Tea Rooms**

Silvana DE MAIO (University of Naples, Italy)

### **Abstract**

In my presentation I would like to focus as a case study on the *ichiku* of 'tea rooms' (*chashitsu*) paying attention to the difference between moving *chashitsu* into cities so as to become part of people's everyday life and moving *chashitsu* to private gardens or open air museums to be kept as part of the common memory of past times.

A famous businessman, Takahashi Yoshio (1861–1937), retired from the business world when he was 50 and enjoyed his interest in *sadō* in which context he is known as Takahashi Sōan. He was active in moving the *kyakuden* of Nikkōin to Gokokuji, Bunkyo-ku, Tokyo and I will analyze this example as a case of *ichiku* in an urban setting. On the other hand, I

will also present the case of *Joan*, National Treasure, *chashitsu* of the XVII century of Oda Nobunaga's (1534–1582) younger brother, Oda Urakusai (1547–1622), a pupil of Sen no Rikyū (1522–1591). *Joan* was moved to the Urakuen, the garden of Meitetsu Inuyama Hotel (Inuyama Park, Aichi Prefecture) in 1972. Furthermore, we find the *ichiku* of *chashitsu* to Meijimura, also the same Aichi Prefecture, where *Kagyūan* of Kōda Roan (1867–1947) has been moved from Sumidaku, Tokyo, and *Ekirakuan* of the scholar of Chinese classics Fukui Kōsai, relocated from Kyoto.

### **About the author**

MA and PhD from Tōkyō Kōgyō Daigaku. Research Fellow at Asian, African and Mediterranean Studies Department of 'L'Orientale' University of Naples (UNO) since 2002. She teaches Japanese language and culture to students on BA and MA Courses.

She has been General Secretary of the Italian Association for the Japanese Language Teaching (AIDLG) from 2010 to 2014 and she is Council member of the Associazione Italiana Studi per il Giappone (AISTUGIA) from 2013.

## **The *ichiku* of the Nippon Kangyō Bank Building**

Yoshihiro YOKOTE (Tokyo Denki University, Japan)

### **Abstract**

The Nippon Kangyō Bank building is a quite unique *ichiku* example which shows urban and suburban development in the 20th century. The bank, designed by the Japanese architect Tsumaki Yorinaka (1859–1916), was a two-storied timber building crowned with a large Japanese traditional style roof, originally built in the centre of Tokyo where the Europeanization was going on. In fact, the bank was located just next to the Rokumeikan, the building symbolic of ‘civilization and enlightenment’ in the Meiji era, but later was moved to be re-built successively in three different sites in Chiba prefecture. At the beginning, the bank was transformed into an amusement pavilion within a private railway company's amusement park, then included again in an urban context as part of the Chiba City Hall, and finally converted into the Chiba Toyopet (a big car dealer company) building in a suburb, where it still stands. In this process, the building's supporting structure was changed from timber to reinforced concrete, and the ornamental details were removed. But the magnificent appearance of the former Meiji building (especially the large Japanese style roof) contributes to the company's commercial appeal to the public in the suburban situation. This Bank building case, through the continuously changing new locations, from the centre of the capital to a natural park in the suburbs, to a provincial city and, finally, to its suburb, also reflects the sprawling of 20th century Tokyo.

At a technical level, the existing Chiba Toyopet building is now a precious source for us to know the details of the original Nippon Kangyō Bank, for which neither architectural plans nor drawings remain, except only a few historical pictures. The measurement of the actual building outline allowed to create through computer graphics the image of the original building, which clearly shows us also its original urban context.

### **About the author**

Dr. Yoshihiro Yokote graduated at the University of Tokyo (Japan), studied history of modern Italian architecture at the Politecnico di Milano (Italy), receiving his Ph. D. in Engineering (history of Architecture) from the University of Tokyo. Assistant professor at the University of Tokyo from 2002 to 2011, was Research Fellow at the Yale University in 2010–11, researching on the Japanism rage among the American architects. He is Associate professor (History of architecture) at the Tokyo Denki University since 2011.

## ***Ichiku* as a Tool to Improve Quality of Life**

UGO Mizuko (Gakushuin Women's College, Japan)

### **Abstract**

In recent years, a shift in the *ichiku* practices can be observed. On the one hand, this method started to be used not only for maintenance of works of architecture but also with the aim of preserving them within a specific context, which differs from that of open air museums. On the other hand, the conservation and re-use of Japanese traditional houses (*minka*) has established itself in the urban planning and cultural policy at national and local levels. In this context, it is possible to find examples of *ichiku* from the city to the countryside and vice versa. The residence Seishidō was offered by the bank clerks of the Daiichi Bank to Shibusawa Eiichi (1840–1931), one of the most vital entrepreneurs of Meiji Japan, for his seventy-seventh birthday. This one-story brick house was moved from Tokyo to Fukaya city (Saitama prefecture), Shibusawa's birth-place, and illustrates the attempt to add positive value to a small provincial city. On the other hand, the re-location of the former Matsuzawake house from the Arakawa river's neighbourhood into Akabane Shizenkansatsu koen, a Kita ward owned park, is part of the planned reconstruction of the countryside within the city. This municipality's cultural policy intended to give to its inhabitants a meeting place, where they could experiencing history and tradition. Moreover, the Shimizutei shoin, an example of traditional Japanese style residential architecture, formerly the detached house of the vice-director of a prestigious construction firm, was kept dismantled for a long time until a new appropriate location was found as a constitutive part of a newly planned Japanese garden.

The architectures moved are not simply changing their location, but are contributing to create a community that cherishes that environment. The *ichiku* planning, therefore, has a large socio-economic impact on the environment the moved architectures contribute to creating and on the quality of life of their residents.

### **About the author**

Dr. Mizuko Ugo graduated at the Politecnico di Milano (Italy), received her Ph. D. in Engineering (history of Architecture) from the University of Tokyo. After a field experience in restoration sites, she worked as an associate expert at the UNESCO (Cairo Office and Paris Hqs). She then continued her research in the restoration of ancient buildings in Japan as a researcher of the Japan Society for the Promotion of Science (JSPS) at the National Research Institute for Cultural Properties (NRICP), Tokyo, to start teaching History of conservation and international cultural cooperation at the Gakushuin Women's College, Tokyo, in 2009.

## ***Old and New 'People of the Rivers' – The Changing Faces of Lower-class Districts in Contemporary Japan***

### **Panel abstract**

Our panel proposes to explore the particular role played by the rivers and the rivers areas districts in Japan cities and its dual character: repulsive for the wealthier, attractive for the poorer.

With the growth of poverty during the 1990's, rivers banks are more populated with those who can afford to live in other places. Vulnerable to the flood risk, the most frequent one in Japan, can these people be considered as a kind of new *kawaramono*?

Historically, this appellation, meaning 'people of the rivers', refers to urban or rural district where pariah used to live during Heian era. Being called *eta* and *hinin* during the Tokugawa regime, the appellation *buraku* and *burakumin* is used since the beginning of the 20th century. Despite public welfare policies and urban renewal of these districts, it is still a place of social and spatial discrimination. But as burakumin tend to leave the buraku, causing high vacancy rates in public housing, they are replaced by new comers. The ones who move to the old buraku because they are cheap place to live, despite the risk of being considered as burakumin and being discriminated.

The first paper focus on nowadays Osaka's buraku. After the urban renovation and social support initiated by the 1969 Assimilation Law and the creation of *dōwa-chiku* (assimilation districts), most of slum have disappeared in the buraku. But since the 2000's, there is this paradoxical situation we'll try to explain: socially, economically, worsted than before, the *dōwa-chiku* attract people and thus have a positive demographic growth.

The second paper deals with a core aspect of the buraku: the rivers and the vulnerability to floods. It will focus on the evolution of flood management to protect Nagoya, a place where this risk is persistent. We'll try to show how this reveal that former vulnerable river areas are still risky and, as the informal settlements are growing along the rivers, its proximity is a continuing social marker leading to stigmatization to these areas.

Keywords: Housing issues and/or homelessness / Socioeconomic hot spots and cold spots / Social and economic exclusion

### **Panel participants**

MIYAZAKI Kaiko (University of Toulouse le Mirail, France),

Marie THOMAS (University of Toulouse le Mirail, France) &

Martin STURDIK (University of Zurich, Switzerland / Palacky University Olomouc, Czech Republic)

## **Buraku without burakumin?**

MIYAZAKI Kaiko (University of Toulouse le Mirail, France)

### **Abstract**

The word *kawaramono* means ‘people of the rivers’ and has been used since Heian era to name local communities specialized in professional activities considered as impure: butchery, slaughtering, leather, dye, etc. Most of the time localized in places near rivers banks, due to their occupation (needs of water) but also due to the fact that rivers, as dangerous places, especially in Japan, were a very specific place of relegation. People of the rivers then became more and more discriminated and placed apart of the Japanese society, especially during the Edo era as they were out of the rigid social order. After Meiji they became full rights citizens, but were still discriminated and continued to live in the same special hamlets (*tokushu buraku*), apart of the towns, near regularly flooded rivers banks, and then called burakumin (people of the buraku).

Today, most of the buraku districts have benefited of the special measures of the 1969 Assimilation Law. It has been renewed with public housing, benefiting of public welfare and education facilities, in order to make them reach the Japanese social standards.

With economic growth, this enabled the end of slums in the buraku, as well as economic and social improvement for the inhabitants. Even if the discrimination is still actual, especially in the Kansai area. But since the 1990’s these areas are facing new mutations, and the social condition in the buraku is now worse than it was in the 1980’s. First, these districts hold the classic specificities of declining areas (*kasochi*), as aging and migration of the young and educated ones. But they also have a growing number of inhabitants, the buraku’s attracting now the poorer inhabitants of the cities.

Using data published by Osaka prefecture and city, by the Liberation League of the Buraku, and basing on field studies in the buraku of Osaka, Wakayama and Nara, we’ll try to explain the new faces of the buraku and how it is turning from ancient discriminated districts toward more classical places of social relegation.

### **About the author**

Kaiko Miyazaki, Assistant-professor at Japanese Language and Civilization Dpt. of Toulouse 2 University (France). After graduating the Ph. D in 2012 (post-genocide literature and Jewish identity) at Paris 7 University, I focused back on Japan and started fieldworks and researches on the present and actual condition of burakumin and buraku districts.

## **Reducing the Flood Risk for Who? From the Persistence of Vulnerability to the Persistence of Socially Stigmatized Territories**

Marie THOMAS (University of Toulouse le Mirail, France)

### **Abstract**

Before the industrialization, flood management in Japan was based on spatial differentiation between urban centres (to be secured) and rural areas, where paddy field could take some benefits of the floods. Structural protection measures were mostly aimed to divert floods and levees were higher on the city side than on the rural side of the river.

This way of protecting cities from floods changed drastically during the 20th century with industrialization and rapid urban growth of the second half of the century. The River Law set up the main flood protection actor (MLITT) and introduced a river basin management. The 30 past years saw also a second shift in the risk management paradigm, which doesn't totally alter the first top-down type of management but rather introduces new actors and new question to concentrate on (evacuation, crisis management, etc.).

Nevertheless, those shifts in the flood management keep a top-down logic and doesn't divert that much from the spatial conception of the flood risk of these last centuries. Thus, the former way of perceiving the territories, which were in the past regularly flooded rural villages and are now highly densely inhabited wards of Nagoya, is still the same for those who are living on the 'right side' of the levees: those who are flooded in a sense seem to deserve it. The top-down management has still difficulties to work through the trials of bottom-up management asked by communities flooded in 2000. Thus, even if flood risk management for Nagoya area is changing, the gap is still large between the population living in risky area and the risk managers. More of this, it still suffers of the old way to manage the vulnerability to flood risk, and former vulnerable places are still the more risky places, as former secured one are still the safer ones. With a direct impact on the social profile of the districts localized along the rivers as we'll try to explain in our paper.

### **About the author**

Marie Thomas is a doctorate student in the environmental geography laboratory of Toulouse 2 university (France), in the MEXT exchange program at the hydraulic civil engineering laboratory of Nagoya University (Japan) since April 2011 and until March 2015.

Doctorate thesis themes: vulnerability, resilience and adaptation concepts and their adequacy to Japanese disaster prevention management; river flood risk in urban area (Shōnai-river river-basin in the Nōbi plain) and their links to long-term urban development and management; risk perception and management evolution since the 2000 Tokai flood and its implication at community and individual level for riparian inhabitants.



## **What Does it Mean to Move Out? Identity of People who Moved out of Dowa Districts**

Martin STURDIK (University of Zurich, Switzerland / Palacky University Olomouc, Czech Republic)

### **Abstract**

The issue of former outcasts, so-called burakumin, has been widely researched by both Japanese and Western scholars. The body of research available ranges from historical accounts, describing the life and status of these outcasts to their current social and economic situation in so called Dowa districts, former slums, where these outcasts used to and to some extent still live today.

The question of who are burakumin, and if nowadays there is an identity called burakumin at all, has not been clearly answered. There have been several studies on the identity of people living in Dowa districts. I carried out a qualitative research which should add to the existing body of knowledge by providing accounts of life stories of people who moved out of the Dowa district. Do they lose their identity by moving out? But more importantly, did they have this burakumin identity in the first place? Do they want to escape this identity? To this date, there has been very little research on this topic. One might speculate that the reason behind this lack of research is that it is still a great taboo in Japan. First of all the terms burakumin and dowa are close to being politically incorrect. It also seems likely that the people who move out of this area will not want to be associated with the area, even if approached by a researcher. They may not be willing to share their stories, revealing thus their background, out of fear of being, if not overtly discriminated against, at least viewed in a different way. Nonetheless, the variety of participants whom I interviewed spoke openly on their life stories and how they felt about their identity. Without any aspirations to make generalizations, I will try to see how their stories fit into tentative ex-dowa identity categories that I will define and also how they link with the theory of assimilation and integration.

### **About the author**

Martin Sturdik is a graduate of Yokohama National University and his major was international economics. He is a young professional with broad experience ranging from teaching at the university and running an NGO in the Czech Republic to working for corporations in Japan, Thailand and the Czech Republic. In 2013 he decided to return to academia and entered a doctoral program at the University of Zurich. He is also a part-time lecturer at Palacky University, Olomouc in the Czech Republic. He is interested in socio-economic issues concerning Japan, especially historical minorities of Japanese origin.

## EAJS SECTION 2: Language and Linguistics

### *Keynote Speech*

KIDA Akiyoshi (Kyoto University, Japan)

### **About the author**

Kida Akiyoshi is professor at Kyoto University, Graduate School of Letters. He has published widely on topics in Japanese linguistics such as the development of the inflectional system or historical phonology, among others. Most recent among his edited volumes, which otherwise also include numerous editions of primary sources, is *Kokugoshi o manabu hito no tame ni* (2013).

## Differential Object Marking in Old Japanese – A Corpus Based Study

Stephen HORN (University of Oxford, UK), Bjarke FRELLESVIG (University of Oxford, UK) & YANAGIDA Yuko (University of Tsukuba, Japan)

### Abstract

The NJ accusative particle *o* is the direct descendant of the Old Japanese (OJ; 8th century AD) accusative case particle *wo* and superficially OJ *wo* and NJ *o* overlap in usage to a large extent, but there are also some apparent differences. Most conspicuously, compared with NJ, overt accusative marking of direct objects was less frequent in OJ and many direct objects were not case marked in OJ. See (1)–(2) for contrasting examples from the 8th century poetry anthology *Man'yōshū*.

- (1) Akami-yama                      kusane  $\emptyset$       kari-soke  
Akami-mountain                  grass          cut-remove  
'At Mount Akami I cut and removed grasses' (*Man'yōshū* 14.3479)
- (2) kwomatu ga      sita no      kaya **wo**      kara-sane  
small.pine GEN    under GEN   grass ACC   cut-RESP.OPT  
'Please cut the grass under the small pine' (*Man'yōshū* 1.11)

Several quite different proposals have been made about marking of objects in OJ (including Kuroda 2008, Yanagida and Whitman 2009, Wrona and Frellesvig 2010, Kinsui 2011, Miyagawa 2012), but there is still no consensus about the exact circumstances determining when direct objects are bare or accusative case marked in OJ.

For this paper we use the material in the Oxford Corpus of Old Japanese (OCOJ). The OCOJ is an annotated searchable corpus of OJ texts, which is marked up for morphology and for syntactic constituency. Using the comprehensive material in the OCOJ we examine in detail the distribution of bare and accusative case marked objects in the OJ texts and show that OJ had 'differential object marking' (DOM) associated with the specific/non-specific distinction, as suggested by Yanagida and Whitman (2009). We argue that the OJ DOM pattern is broadly comparable to that observed in Turkish, as described by Enç (1991). Thus, in OJ, accusative marked objects are specific, but bare objects are either specific or non-specific.

### About the authors

Stephen Wright Horn: Received MA from the University of Osaka, Graduate School of Language and Culture, specializing in Japanese sociolinguistics. Wrote MA thesis on the language life in a Buraku community. Received PhD from Ohio State University, Dept. of East Asian Languages and Linguistics,

specializing in Japanese linguistics. Wrote dissertation on the Subject Raising to Object construction in Japanese. Working at the University of Oxford for the past 5 years, doing research on verb semantics and argument realization in Old Japanese, and helping to create an electronic corpus of Old Japanese.

## **Embedded Imperative Clauses in Old Japanese**

Kerri L. RUSSELL (University of Oxford, UK) & Peter SELLS (University of York, UK)

### **Abstract**

This paper investigates embedded imperative clauses in Old Japanese (OJ), the language of 8th century Japan, using the Oxford Corpus of Old Japanese (OCOJ), a syntactically annotated corpus. It is unusual to find embedded imperatives, which typically indicate a directive speech act, and often have a morphosyntactic form which is not embeddable.

In OJ the imperative is a distinct morphosyntactic predicate form. In addition to canonical usages, it occurs in two types of embedded constructions, both followed by the subordinating complementizer *to*. The first type, Type A, is a quotative construction, and does use the imperative in a typical command structure. More interestingly, the second type, Type B, is a non-command structure and does not have a directive meaning. To the best of our knowledge, the Type B construction has not been described in previous studies.

Type B embedded ‘imperatives’ share an interpretation of some future action with true imperatives, but are otherwise closer to infinitives in other languages. In addition, in canonical imperatives in OJ, case marking is never found on the logical subject, even though such subjects may be overt. There are 6 examples of Type B embedded constructions which have overt subjects, and of these, 4 are case marked with the accusative.

### **About the authors**

Kerri Russell received her PhD from the University of Hawai‘i at Mānoa in 2006 and is currently a post-doctoral researcher at the University of Oxford. Her research interests include the origin and development of the Japanese and Ryukyuan languages. She is currently working on the ‘Verb semantics and argument realization in pre-modern Japanese’.

Peter Sells is Professor of Linguistics at the University of York. He received his BA from the University of Liverpool (1980) and his PhD in Linguistics from the University of Massachusetts, Amherst (1984). He taught for many years at Stanford University and then at the School of Oriental and African Studies, University of London, before moving to York in 2011. He has worked mainly on languages of East Asia over the last 25 years, with particular regard to grammatical analysis in Japanese and Korean, and the implications that we can draw from these languages in the development of linguistic theory.

## On the Quest for Meaning – Writing Experiments in the Poetry by Hitomaro

Robert F. WITTKAMP (Kansai University, Japan)

### Abstract

In his newest book (*Man'yōshū o dō yomu ka*, 2013), Kōnoshi Takamitsu argues that *the* key step to enable a unique Japanese writing system was the achievement of the *kundoku*-reading of Chinese characters (pp. 7–8). Only on the basis (*teichaku, kiban*) of *kundoku*, so he explains, was it possible to write the Japanese language. Referring to the latest research on *mokkan*, which indicates that writing Old Japanese exclusively with *ongana* in the so-called *ichiji ichion*-style might actually be the oldest Japanese writing system, Kōnoshi undermines his own argument. In my contribution, however, I will approach another problem: Was it really the case that *kundoku* existed as an already fixed basis which enabled writing Old Japanese? I will open the discussion with a brief look at Hitomaro's poems: numbers 501 to 503 (these poems contain a verbal phrase with *omopu* written in three different characters, which was already discussed in detail by Itō Haku but under other aspects) and then examine poem number 210 by concentrating on the use of Chinese characters expressing memory. This examination will show that the semantization of characters (*kundoku*) was not yet fixed at all but a still ongoing process which eventually led to a higher complexity (German *Ausdifferenzierung*, or diversification) in perception, language, and expression with the 'invention' of new expressions such as the metaphorical phrase *omopi-sugu* for 'to forget'.

### About the author

Robert F. Wittkamp: born 1959, studied Japanology, classical Chinese literature and ethnology at the University of Cologne from 1986 to 1993. One year later he moved to Tōkyō in order to finish his doctoral thesis while teaching at Keiō University. In 2003 he was invited by Kansai University (Ōsaka) to teach cultural (Kulturwissenschaften) and literary studies. His habilitation thesis *Altjapanische Erinnerungsdichtung: Landschaft, Schrift und kulturelles Gedächtnis im Man'yōshū* was accepted by the University of Cologne in 2012 and has recently been published in 2 volumes by Ergon Verlag. Today he and his family are living in Ōyamazaki.

## **Less is More, More or Less – A Closer Look on Implicit Writing in the *Man'yōshū***

Gordian SCHREIBER (University of Bochum, Germany)

### **Abstract**

The way of writing in Japan before the 9th century differed dramatically from any other period of the language. Besides a phonographic method of spelling, which gives us direct hints about the structure of the language itself, semantographic writing was also widely in use. This presentation deals with the systematic problems of implicit writing that occur with the then non-standardized semantographic script. Which suffixes and enclitics were mainly left implicit in writing? Is it even possible to properly read a partly implicit text or are there perhaps any clues that make it (more) explicit? Then, how explicit is implicit writing really?

One of the main difficulties is the semantographic notation of inflectional morphemes. Can we say that a certain character denotes only the stem of a word or do we have to add or even subtract elements depending on the context? What does this context look like? And if there are different ways of how to read a character depending on this context, how can we even talk about different readings when the character in question is in isolation?

This presentation aims for a deeper understanding of all these questions. It tries to find answers, but also shows the analytical limits. Furthermore it deals with the limits of reading the poems – not only for today, but for 8th century Japan as well.

### **About the author**

Gordian Schreiber studied Japanese language and literature together with general linguistics at the University of Bochum, Germany. As a graduate student he specifically focused on Japanese linguistics and wrote his Master's thesis about the writing style of the *Kojiki* (712). He is working as a research associate at the department of Japanese language and literature within the faculty of East Asian studies at the University of Bochum and is in preparation for his PhD. He is interested in a wide variety of topics regarding East Asian languages and especially historical linguistics.

## **Lexical Riches of Miyako-Ryukyuan in Nikolay Nevskiy's *Materials for the Study of the Language of the Miyakos***

Aleksandra JAROSZ (Adam Mickiewicz University, Poland)

### **Abstract**

This paper will focus on the Miyakoan lexicon recorded by Nikolay Nevskiy in his pioneering research on the language in the early 20th century, whose results he compiled in the form of unpublished lexicographic field-notes known as *Матерьялы для изучения говора островов Мияко* ('Materials for the study of the language of the Miyakos'). With the manuscript now electronically transcribed as well as alphabetical and regional indexes prepared, a way to an analysis of the materials opens up. On this occasion, the analysis will be conducted from the following two angles: regional and thematic.

Regional analysis will describe how the internal diversity of Miyako-Ryukyuan has been represented in the *Materials*. Generally speaking, the variety which appears in largest quantities is Central Miyako, with no less than 3,962 entry words. The runner-up is the Irabu variety (1710 entry words), followed by the Ikema (600) and Tarama-Minna (399) varieties. Apart from these, *Materials* also include 263 entry words labeled 'general' and 177 entry words with no specific region attributed to them.

Thematic analysis will include categories of the lexicon noted down in the *Materials*, as well as some of their most representative examples. Most remarkable categories include kinship terms, architecture, administration, lifestyle (including customs and rites), plants and animals, toponyms, theonyms etc. Nevskiy would also apply register labels differentiating between plain and poetry language.

Nevskiy's *Materials* remain one of the oldest and definitely the most accurate and thorough pre-World War II record of the Miyako language. The promotion of their contents would be crucial to the further development of Miyakoan and perhaps also Ryukyuan language studies. This author hopes that this brief introduction to the subject will thus enhance the awareness related to the Miyakoan linguistic matters within the Japonic language family framework.

### **About the author**

Aleksandra Jarosz earned her Master's degree in Japanese studies in 2011 and is currently a third year PhD student at the Chair of Oriental Studies of the Adam Mickiewicz University (Poznan, Poland). Her research, conducted under the supervision of professor Alfred F. Majewicz, centers around Nikolay Nevskiy's Miyakoan manuscript dictionary with the purpose to retrieve, arrange and analyze its contents, the key part being a linguistic description of Miyakoan ethnolects of the 1920s. A tentative version of the retrieved dictionary was published in 2013 as *Nikolay Nevskiy's Miyakoan Dictionary*. She also published a few papers related to the topic.



## Aspectual Differentiation via Distinctive Pitch Accent in Yaeyaman

Tyler LAU (Harvard University, USA)

### Abstract

In past descriptions of Yaeyaman (a branch of Southern Ryukyuan) Tense/Aspect/Mood (TAM) systems, pitch marking in morphemes has generally been neglected (Hirayama 1967, Arakaki 2001, Izuyama 2002). However, we have recently discovered that in at least two Yaeyaman languages, aspect is distinguished between otherwise homophonous forms based on the pitch accent nucleus. In one language, Miyaran, the pitch accent nucleus distinguishes bare and stative forms for *i*-stem verbs, whereas in Shiraho, it distinguishes stative and resultative forms for all verbs. The paradigms are as follows (acute accent = pitch accent nucleus):

#### (1) Miyaran Non-Past Tense

Class	Bare	Stative	Resultative	Gloss
<b>C-stem</b>	kak-u	kak-í-ru	kak-ee-ru	‘write’
<b><i>i</i>-stem</b>	uki-ru	uk-í-ru	uk-ee-ru	‘get up’

#### (2) Shiraho Non-Past Tense

Class	Bare	Stative	Resultative	Gloss
<b>C-stem</b>	tur-u	tur-é-ro	tur-e-ru	‘write’
<b><i>i</i>-stem</b>	agi-ru	ag-á-ru	ag-a-ru	‘get up’

We show that for Miyaran, these accentual facts follow naturally if the stative morpheme *-í* is historically derived from fusion between the medial morpheme *-i* and the animate existential *úr-*, which has an initial pitch accent nucleus. The resultative, on the other hand, is a result of the fusion of the medial *-i* with the inanimate existential *ar-*, as *\*ja > e*: occurred in Miyaran and as this combination is a common source for both resultative and stative meanings in Japonic (Vovin 2009).

The Shiraho forms (as shown in (2)), however, appear problematic for this analysis. As *\*ja > e* occurred in Shiraho, we propose that the stative morpheme *-é* is cognate with Hateruma (its closest relative) *-ja*, a morpheme described as a ‘perfect’ by Aso 2010. Thus, the Shiraho/Hateruma stative and resultative morphemes both seem to derive from *-i + ar-*, implying that the Shiraho/Hateruma stative is unrelated to the Miyaran stative.

Our proposal, if correct, has direct implications for the subgrouping of the Yaeyaman branch of Southern Ryukyuan, as it suggests that a stative morpheme cannot be reconstructed for Proto-Yaeyaman. More generally, our novel evidence for the interaction of pitch accent and morphology in the TAM system of two Yaeyaman languages suggests that pitch accent might play a similarly important role in the morphology of other Yaeyaman languages as well.

**About the author**

Tyler Lau is a PhD candidate in the Department of Linguistics at Harvard University. He is involved with descriptive fieldwork on Ryukyuan languages and is currently focusing on description of Yaeyaman varieties. His research interests include theory of language change, contact linguistics, and comparative and historical Japonic-Ryukyuan linguistics, particularly historical morphology.

## **Japanese Traces in Ainu through Time**

José Andrés ALONSO DE LA FUENTE (University of the Basque Country, Spain)

### **Abstract**

It is generally assumed that the lack of extensive documentation for the early stages of Ainu prevents us from picturing what the language looked like immediately before more intense contact with Japanese took place (curiously enough, this very same fact makes it also impossible to figure whether a given phenomenon goes from Japanese to Ainu, or, perhaps more interestingly, the other way around). This statement may be true, but only to a certain extent. The main goal of this presentation is to discuss a few potential remnants of language contact whose original starting point most likely is Japanese. Such traces manifest themselves in Ainu phonetics, morphosyntax and lexicon. They can be recovered by traditional methods in historical linguistics (e.g., internal reconstruction) and philology (e.g., attentive scrutiny – Nietzsche’s ‘reading slowly’ – of Ainu oral literature).

### **About the author**

José Andrés Alonso de la Fuente studied Slavic Philology at the University Complutense of Madrid. He earned his PhD in linguistics from the University of the Basque Country in 2012. His PhD thesis was entitled: ‘The Ainu Languages: Traditional Reconstruction, Eurasian Areal Linguistics, and Diachronic (Holistic) Typology’. His research interests include historical and comparative linguistics, typology and syntax.

## **Japanese Adjectives in *-(V)si-***

Tomasz MAJTCZAK (Jagiellonian University, Poland)

### **Abstract**

The aim of the paper is to present the derivational patterns of the Japanese adjective-forming suffix *-(V)si-*. An extensive list of such formations from all periods of the Japanese language will be analysed in order to determine both the types of lexemes serving as the derivational base and the recurring morphological structures as well. Semantic regularities, if any, will also be briefly discussed. Moreover, a tentative diachronic description of its productivity will be attempted.

### **About the author**

Tomasz Majtczak: born 1975, MA in Japanese philology (1999), MA in Turkic philology (2002), PhD in linguistics (2004). Since 2004 employed at the Department of Japanology and Sinology, Jagiellonian University in Kraków (Poland), currently as associate professor (*adiunkt*). 2009-2011 acting chair of the Sektion Sprache und Literatur Japans, University of Bochum (Germany). Field of research: Old and Classical Japanese language, historical grammar of Japanese, Old Turkic, historical linguistics, etymology.

## Chemistry Language Development in Mid-19th Century Japan

Yona SIDERER (Ben-Gurion University, Israel)

### Abstract

In the field of the history of chemistry, it is well known that the development of new chemical terminology has had world-wide importance for the progress in education and research in chemistry, chemical engineering, and the development of new chemical industries. Similarly, Japan had to develop its own chemical terminology while adapting modern chemistry.

This research tries to find out the original thought for chemistry language, concentrating on the *Seimikaiso* 舎密開宗 written by Udagawa Yōan (1798–1846) in 1837–1846. The book comprises 21 volumes, based on Udagawa's study and translation of 24 chemistry books from the West.

The origin of modern chemistry language in Japan and *Seimikaiso* studies hardly reached non-Japanese readers. This study looks at Udagawa Yōan chemistry writing, his choice of terms for the chemical elements, chemical processes and tools, and their acceptance for nationwide use. Other relevant chemistry texts and dictionaries written before and after Udagawa Yōan's *Seimikaiso* are also studied. We ask whether others used previous old notation, did they know and accept Udagawa's terminology and the status of his chemical nomenclature presence today. The issue of forming a common chemistry terminology was crucial for the development of modern chemistry teaching and modern chemistry industry. Accepting a united language of its own, Japan could better develop its academic scientific research, and its successful chemical industry. It is important that knowledge of this aspect of Japanese modernization will be known and shared with scholars in and out of Japan, and will be included in the worldwide presentation of chemistry history.

### About the author

Yona Siderer was born in kibbutz Mishmar HaSharon and lives in Yavne, Israel. She majored in chemistry and physics at the Hebrew University of Jerusalem (1972), earned her PhD in chemistry from the Weizmann Institute of Science, Rehovot (1979) and holds MBA degree from Tel Aviv University (1996). She has worked as a researcher in several universities in Japan, USA, Italy, Israel and England. Yona Siderer is also a poetess, a translator and an artist. Her poetry books include, in Hebrew: *A Chalice Full of Nectar* (1993); in English: *Love and Landscape* (2005), *From Here and Other Countries* (2013).

## **Non-standard Orthography, Word-formation and Morphophonological Processes Used by Japanese and Korean Young People in Text-based CMC**

Halina ZAWISZOVÁ (Charles University, Czech Republic) & Vladislava MAZANÁ (Charles University, Czech Republic)

### **Abstract**

The text-based computer-mediated communication (CMC) of young people combines the features of colloquial speech, youth language, written language, and electronic communication. This study analyses some of the characteristics of informal text-based CMC by focusing on the non-standard orthography, word-formation and morphophonological processes typically employed by Japanese and Korean young people on social networking sites, blogs, and Internet forums.

As young people share a wide range of communicative needs, the CMC of young Japanese and Koreans have a number of common features. On the one hand, due to the morphosyntactic similarity between Japanese and Korean, such word-formation processes as non-standard compounding, abbreviation and clipping of words regardless of their origin, creation of alphabetisms that can stand for whole clauses, multiple reduplication, and affixation by morphemes borrowed from English are commonly found in both languages.

On the other hand, owing to the differences in phonology and writing systems, different means are often employed in order to serve comparable functions. For instance, while Japanese young people frequently use gemination and glottal stops in order to make the meaning of certain words more intense, young Koreans tend to use consonant intensification, aspiration or syllable-final consonant insertion instead. Moreover, the two writing systems offer their users distinct possibilities for creativity. While young Japanese can use two syllabaries (*kana*), Chinese characters, Latin script and a variety of both standard and non-standard combinations thereof, *han'gŭl* forms a largely morphophonemic system, which, however, also allows young Koreans to represent their language in CMC almost phonetically.

The research is based on two corpora consisting of Japanese and Korean CMC texts, respectively. Phenomena observed in one of the corpora were subsequently sought in the other one and the established similarities and differences were analysed and explained. A combination of methods pertaining to contrastive linguistics and corpus linguistics was applied.

### **About the authors**

Halina Zawiszová is a PhD candidate in Japanese linguistics at Charles University in Prague and a lecturer in Japanese philology at Palacký University in Olomouc. Her current research interests include interactional sociolinguistics, language and emotion, youth language, colloquial speech, and computer-mediated communication.

Vladislava Mazaná is a PhD candidate and lecturer at the Department of Korean Studies at Charles University in Prague. As a researcher in the field of Korean linguistics, specialising in regional and social dialects in particular, she analyses various aspects of Korean text-based computer-mediated communication and regional varieties (Jeju dialect).

## **Thesaurus of Classical Japanese Poetic Vocabulary for the *Nijūichidaishū* (ca. 905–1439)**

YAMAMOTO Hilofumi (Tokyo Institute of Technology, Japan) & Bor HODOŠČEK (Meiji University, Japan)

### **Abstract**

The written record of Classical Japanese poetry employs several distinct character styles with incompatible orthographic representations, which hinder the analysis of this classical poetry in digital form. Solving this problem necessitates the manual collection of character word forms and their unification into semantic category groups, which will allow researchers to examine classical poetry using conventional text analysis tools. Accordingly, this study addresses:

1. the development of a thesaurus for the *Nijūichidaishū* (ca. 905–1439) which consists of approximately 34,000 classical Japanese poems; and
2. the development of a visualization system for vocabulary networks to be used as a visual dictionary that reveals salient relations between words.

The development of the thesaurus is conducted within the existing framework of the *Bunrui goihyō* (BG), developed by the National Institute for Japanese Language and Linguistics. As the BG was originally developed for use within contemporary Japanese language, we add any missing words and categories to the existing thesaurus structure. As much as is possible, changes to the existing category structure are kept to a minimum, which is an important consideration in enabling diachronic comparisons within future studies. More concretely, this thesaurus allows researchers to:

1. analyze words belonging to the same semantic category, even those having different orthographic representations, and
2. calculate the number of words in each semantic category.

Finally, as an application of the thesaurus, we have developed a visualization system which provides a bird's eye view of the semantic networks within classical vocabulary.

### **About the authors**

Yamamoto Hilofumi is an associate professor at the Tōkyō Institute of Technology. He earned his PhD in Linguistics at Australian National University and is currently working on the mathematical modelling of vocabulary, linguistic change, and language complexity.

Bor Hodošček is a JSPS Postdoctoral Foreign Fellow at Meiji University. He earned a PhD in Engineering from the Tōkyō Institute of Technology and is currently working on the quantitative modeling of register in Japanese as well as exploring its role in writing assistance systems. His interests include quantitative linguistics, natural language processing, and educational technology.

## 洒落本コーパスの設計と構築 [Design and Compilation of the Sharebon Corpus]

OGISO Toshinobu (National Institute for Japanese Language and Linguistics, Japan) & OKABE Yoshiyuki (Chiba University, Japan)

### Abstract

As part of the *Corpus of Historical Japanese*, we are constructing a corpus of *Sharebon*, a type of gay-quarter novelette common in the Edo period. Conversational sections of *Sharebon* reflect the colloquial language of the time and they constitute important documents for researching Japanese language in the 18th and 19th centuries.

In this presentation, we comment on the construction of this *Sharebon* corpus and introduce a study example of early modern Japanese from this corpus. Electronic *Sharebon* texts were constructed and annotated with XML tags, which provide information about the following: document structure, names of people who produced the utterances, and stage directions. In addition, we created links from the text to electronic images of the original documents. Furthermore, we used a morphological analysis system to annotate morphological information, such as part-of-speech, lexeme, and pronunciation. We developed a new electronic dictionary for colloquial early modern Japanese based on the UniDic. Using this dictionary, *Sharebon* texts are now analysed with a high degree of accuracy. The automatic analysis results were then revised manually, ensuring that the corpus is morphologically annotated with practical precision.

This richly annotated corpus, containing morphological information, has enabled new research that was not previously possible. For example, when searching for words written in one *kana* character, such as the case particles *ni* and *e*, a simple string search was ineffective. However, using morphological information, we can extract all use examples from this corpus without overs and shorts. Furthermore, we can analyse the use of the case particles *ni* and *e* from various points of view because this corpus provides rich information, such as person of utterance and text attributes.

We are now preparing to create a user environment for this corpus including a full text retrieval system, which is easy to use for researchers who are unfamiliar with computers.

### About the authors

Ogiso Toshinobu is an associate professor at the National Institute for Japanese Language and Linguistics. He received his Master of Arts from the University of Tōkyō and his Doctor of Engineering from the Nara Institute of Science and Technology. He participated in the construction of the Balanced Corpus of Contemporary Written Japanese, and he is now leading the construction of the Corpus of Historical Japanese. His current research interests include corpus linguistics and natural language processing of pre-modern Japanese.

Okabe Yoshiyuki is an associate professor of linguistics at Chiba University. He received his Master of Arts from the University of Tōkyō. His recent publications include *Perspective of the Early Modern Japanese Language* (joint work, Kasama shoin, 2011) and *Nihongo bunpō no rekishi to henka* (joint work, Kurosio Publishers, 2011). His current research interests include the grammatical and functional analysis of Japanese modal forms in the Edo era.



## **A Corpus-based Study of Colloquial Japanese – Retrospect and Prospect**

MARUYAMA Takehiko (National Institute for Japanese Language and Linguistics, Japan / University of Oxford, UK)

### **Abstract**

Since 2004, the National Institute for Japanese Language and Linguistics (NINJAL) has compiled and released a series of large-scale corpora of spoken and written Japanese: Corpus of Spontaneous Japanese (CSJ) in 2004; Taiyō Corpus in 2005; Balanced Corpus of Contemporary Written Japanese (BCCWJ) in 2011; and Corpus of Historical Japanese (CHJ) in 2013. These corpora have advanced research in various fields of Japanese corpus linguistics rapidly. In the 1950s, NINJAL had already begun compiling large-scale corpora of spoken and written Japanese. For example, they recorded 70 hours of daily colloquial speech in the early 1950s and published some technical reports (NINJAL 1955 [*Danwago no jittai*], 1960/1963 [*Hanashi kotoba no bunkei*]). These descriptive studies precede the pioneer corpora of Brown Corpus published in 1964, or even the Survey of English Usage project started in 1959. In this presentation we will discuss the history of corpus compilation projects for 50 years in Japan, especially speech corpora. We will introduce some Japanese colloquial corpora compiled in the 1950s and 2000s, and examine intonations, grammatical expressions, disfluencies – filled pauses and self-repairs – and so on. For example, we will show some intonational patterns at the end of utterances that can be observed in the 1950s but cannot in the 2000s. This comparative study shows a possibility of diachronic research of spontaneous speech over a span of 50 years. We will also discuss the prospect of corpus-based studies on colloquial Japanese, and what kind of corpora should be developed for the next stage of research.

### **About the author**

Maruyama Takehiko is an associate professor of the Department of Corpus Studies, National Institute for Japanese Language and Linguistics, and also an academic visitor of the University of Oxford. His research interests include Japanese corpus linguistics, especially disfluent phenomena in spontaneous speech. He designed a syntactic unit of spoken Japanese called Clause-Unit, and annotated it to the Corpus of Spontaneous Japanese (CSJ) released in 2004. He was in charge of the corpus design and sampling in compiling the Balanced Corpus of Contemporary Written Japanese (BCCWJ) released in 2011, including 100 million words of various Japanese texts.

## The Episodic/Generic Distinction in Japanese, Ryukuan and Korean Dialects

KUDO Mayumi (Osaka University, Japan) & JUNG Sang Cheol (Hankuk University of Foreign Studies, Korea)

### Abstract

The episodic/generic distinction of Japanese, Ryukyuan and Korean has not been identified yet among linguists and the issues concerning its morphological function and markers have not been fully discussed either. Addressing this research gap, this study attempts to investigate morphological means of distinguishing generic (habitual) meaning from episodic meaning in Japanese (Tōhoku), Ryukyuan (Yoron) and Korean (Jeju) dialects. The main findings are as follows.

a. In Tōhoku dialect (Japanese), episodic meaning is expressed by the forms such as *sinsetsu-dera*.

- (1) Taro sinsetsu-da. 'Taro is kind.'
- (2) Taro sinsetsu-dera. 'Taro is being kind.'

	'exist (inanimate)'	'kind'	'red'
<b>generic (habitual)</b>	aru	sinsetsu-da	ake
<b>episodic</b>	at-tera	sinsetsu-dera	akaku-tera

b. In Yoron dialect (Ryukyuan), episodic meaning which is interwoven with direct evidential meaning is expressed by the forms such as *huyui*.

- (3) unnanya ju:nu huyun. 'There are fish in the sea.'
- (4) humananya ju:nu huyui. 'I see a fish here (now).'

	'exist(animate)'	'exist(inanimate)'	'red'
<b>generic (habitual)</b>	hujun	ajun	a:san
<b>episodic+direct evidential</b>	hujui	ayui	a:sai

c. In Jeju dialect (Korean), there are two distinct forms attached to adjectives: the form *handa* expresses generic meaning while the other form *hayemcheo* expresses episodic meaning.

- (5) sagwanun bulkeonghanda. 'The apple is red.'
- (6) neo, elguli bulkeonghayemcheo. 'Your face is being red.'

**About the authors**

Kudo Mayumi is professor of Graduate School of Letters, Ōsaka University, Japan. Her books include *Mood, Tense and Aspect in Japanese* (2014), *Language Contact in the Japanese Community of Brazil* (2009), *The Varieties of Japanese* (2008), *The Grammar of Adjectives in Japanese Dialects* (2007) and *Aspect-Tense Systems and Text: Temporal Expression in Modern Japanese* (1995).

Jung Sangcheol: professor of Japanese linguistics at the Department of Japanese, Hankuk University of Foreign Studies. After receiving his PhD in Japanese language & literature from the University of Ōsaka ('The Functional Study of Epistemic Modality in Japanese'), he has served as a professor of Japanese linguistics at the Hankuk University of Foreign Studies. He has more than 25 years experience in Japanese linguistics and is the author of one book, over 50 peer-reviewed publications, and conference papers. Research interests: TAM system in Japanese, Ryukyuan and Korean.

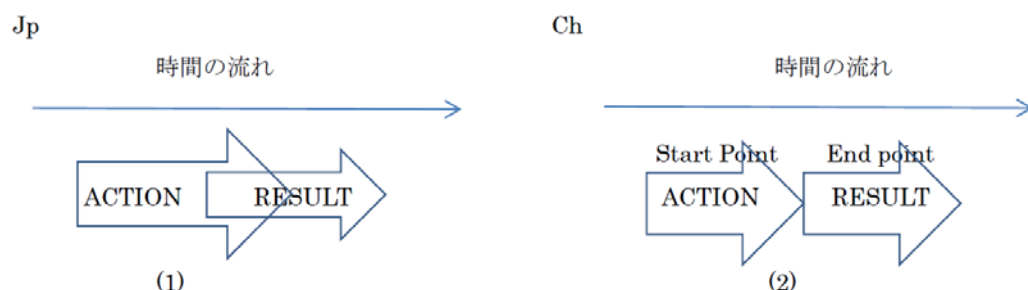
## Overlapped Direction Constraint in Japanese Motion Compound Verbs

YUAN XiaoBen (Tohoku University, Japan)

### Abstract

This work proposes a syntactic analysis for compound verbs (henceforth CV) of descend motion ending in *-otiru* ‘to fall’ in Japanese by comparing them with isomorphous synonym Chinese resultative compound verbs (henceforth RCV) in *-luo*.

First, I will compare the isomorphous synonym verbal compounds in Japanese and Chinese to illustrate the state of ACTION and RESULT is different from each other. The difference in the two languages could be represented in the image schema below (see 1 & 2)



Secondly, I will argue that there are some counterexamples in Japanese like *sitatari-otiru* etc. which violate the head-final principle in *-te iru* test. To answer the question of why such counterexamples exist in Japanese, I propose the ‘overlapped direction constraint’ (henceforth ODC) which can be observed in Japanese motion verbs. ODC here means: Verbal compounding of motion in Japanese require that the first verb (V1) and the second verb (V2) share the same direction or path, whether in semantics or pragmatics.

Furthermore I will discuss that the constraint could be attributed to the distinction between Japanese and Chinese as well. To support this point of view, I will later illustrate ODC could be the criterion to identify the transitivity alternation of motion verbs only in Japanese but not in Chinese.

ex.: (1) *mai-agaru* — *mai-ageru*

(2) ?? *hōri-ageru* — *hōri-agaru*

(?? here means an odd example because it does not follow the ODC principle)

In conclusion I suggest the phenomenon of ODC shows strict constraints in Japanese CV when it applies to lexicalization, but not to the Chinese RVC. Also Japanese lexicalization can be both achieved in semantics or pragmatics while lexicalization in Chinese is more often observed in a pragmatic perspective.

### About the author

Yuan XiaoBen is a PhD. student at the Arts and Letters Department of Tōhoku University with a specialization in Japanese linguistics. His research interests include typology, lexicalization, motion verbs, compound verbs and LCS (Lexical Conceptual Structure). He has been working on the comparison of motion

compound verbs in Japanese and Mandarin Chinese. More specifically, in his Master's thesis, he focused on the comparison of a particular type of compound verbs called isomorphous synonym compound verbs to testify that strict constraints can be observed in Japanese compound verbs when it applies to lexicalization, but not in Mandarin Chinese.

## **To What Extent is Japanese a BECOME Language?**

Yoshiko ONO-PREMPER (University of Zurich, Switzerland)

### **Abstract**

The typology of DO- and BECOME-languages as proposed by Ikegami (1981 [*Suru to naru no gengogaku*]) views Japanese as a typical BECOME language as against the Western languages, which are characterized as DO languages. One of the aims of this paper is to argue that the Continental Indo-European languages show quite many BECOME tendencies, as well as that Japanese does have much more DO properties than assumed. The most prominent means for BECOME expressions in the European languages are impersonal constructions, particularly impersonalizing passive, and reflexive verbs, though it is not easy to identify them as DO or BECOME expressions, nor their basic orientation due to their formal markedness. Nevertheless, their frequent usage is a striking evidence for the BECOME tendencies. Furthermore, the view of the Indo-European as DO languages seems partly to originate from CAUSE verbs interpreted as DO inadequately.

In Japanese, crucial parameter for the choice of an expression type is the egocentricity principle (the so-called animacy hierarchy) including orientation selection and the cognitively founded connection between animacy, activity, agentivity, control and intentionality. If an individual person is identified as an intentional agent, at least having a potential control, a DO expression is likely to be chosen. By contrast, BECOME expressions, typically represented by anticausative verbs, are preferred if the identity of the agent is not known or should be suppressed, or if an effect is caused by natural force, except for drastic on-going description of a catastrophic phenomenon.

### **About the author**

Yoshiko Ono-Premper: Studied Russian, General and Comparative Linguistics and Phonetics in Tōkyō (BA), Vienna and Cologne (MA and Dr.phil.). Research Fellowship of the Cologne Project (DFG) on Language Universals and Typology, then Lecturership at the Universities Cologne (Linguistics), Tübingen, Konstanz, Zürich and ETH Zürich (Japanese Language and Culture) among others.

## 現前の＜見え＞と非現前の＜見え＞の重なり－日本語話者好みの＜事態把握＞－ [Superimposing the Image in One's Mind's Eye on the Image of the Scene Before One's Eyes – A Favourite Type of Construal by Japanese Speakers]

IKEGAMI Yoshihiko (The University of Tokyo, Japan)

### Abstract

‘Construal’ is a crucial notion in cognitive linguistics. Before uttering a sentence, the speaker of language is known to ‘construe’ the situation to be encoded by (i) distinguishing those relevant features of the situation worth encoding from those to be safely ignored, (ii) choosing appropriate perspectives from which those relevant features are to be encoded and (iii) finding out ‘symbolic’ (i.e. meaningful) forms in grammar and lexicon which closely match the cognitive image s/he has made of the situation.

There are both universalistic and relativistic aspects to the notion of construal. The latter aspect of construal serves to produce different ‘fashions of speaking’ (Whorf 1956) across languages (e.g. ‘subject-object-merger’ type of construal vs. the ‘subject-object-opposition’ type of construal; see Ikegami 2009, etc.).

In my presentation, I propose to discuss a ‘compound’ type of construal — a stance apparently favoured by Japanese speakers and closely integrated both into the grammar and the lexicon of their language. The speaker construes a situation, ending up with a mental image which s/he then encodes in language. Let me call this mental image *mie* (a Japanese word which means ‘(the speaker’s) perception (of the situation)’). *Mie* does not necessarily comprise only those features of the situation actually perceived by the speaker. By taking different perspectives and/or conducting mental operations like inference and imagination, the speaker may very well superimpose another mental image on the mental image of the situation in which s/he is actually involved and the result will be a double image, combining one actually perceived and another not actually perceived.

The point will be discussed with reference to the speaker’s construal leading up to the use of *-noda* sentence (where the inferential process parallels the form of logical inference called ‘abduction’ by Peirce), the ambiguity of *te iru*, together with the notion of *menomaesei* (‘being before-one’s-eye’) (Matsumoto 2009), among others.

### About the author

Ikegami Yoshihiko: BA and MA in English (University of Tōkyō), M.Phil. and PhD in linguistics (Yale University). Currently, professor emeritus (University of Tōkyō), and honorary president of the Japanese Association for Cognitive Linguistics. Guest professor at Munich University, Indiana University, Free University of Berlin, Beijing Center for Japanese Studies, Masaryk University Brno, etc. Research fellow of the Fulbright Foundation (University of California, Berkeley), the Humboldt Foundation (Hamburg University, Munich University), British Council (University College London), etc. Major fields of study: cognitive semantics, poetics, semiotics of culture.

## 話し言葉の生態と分析 [Analysis of Colloquial Japanese to be More Expressive]

HIROTA Noriko (Sophia University, Japan)

### Abstract

Knowledge of colloquial/informal Japanese will enable us to be more expressive in both Japanese as a second language as well as the first. Colloquial Japanese is a tool to express one's intention, awareness and emotion. There has always been a division between written and spoken Japanese and written form has been considered as formal and official and a model for standard spoken language. Consequently, little attention is paid to colloquial/informal Japanese and to its oral presentation training in language curriculum. Written standard Japanese has been given priority in the history of Japanese language since Meiji era.

Colloquial/informal Japanese, by nature, conveys emotion and modality of the speaker by the phonetic use of language as well as its syntactic and semantic use. In its phonetic aspect, for example, onomatopoeia reflects the emotive attitude of a speaker. The syntactic aspect can be observed in sentence and word contractions, use of particles and *wago*. In addition, speech styles of the speaker based on sociolinguistic knowledge, such as, 'in' and 'out' (*uchi / soto*) group relationships, as well as, seniority (*jōge kankei*) in reference to the listener. Sociological consciousness becomes a crucial factor in colloquial discourse and it presents difficulties and hesitation on the part of the speaker especially if people are newly acquainted.

The analysis of colloquial/informal Japanese suggests that native speakers can be more expressive in oral language, and the learners can be more communicative. It is my assumption that the popularity of *manga* and *anime* is an indication of readers' interests in what is spoken by the characters in informal language. Finally understanding colloquial discourse may give us a clue to understand *Iwanakutemo waku*. Spoken language is a live performance which can produce an intended result.

### About the author

Hirota Noriko: Studied at University of Washington Graduate School (MA) and the Center for Linguistics, Oxford University. Research areas cover communication theories based on theory and practice of translation, and Japanese language analysis in reference to forms and meanings in the context of Japanese language acquisition. Publications include *Hon'yakuron: kotoba wa kokkyō o koeru* (2007) and *Nihongo o oshieru: kotoba wa sekai o hirogeru* (2010). Current research topic, colloquial Japanese, is derived from the teaching experience at Sophia University, Tōkyō.



## 新しいデス文 [On New Patterns of the *Desu* Sentence]

SHINYA Teruko (J. F. Oberlin University, Japan)

### Abstract

The primary purpose of this study is to discuss the nature of the Japanese auxiliary *desu*. *Desu* has two principal functions. One is to form a copulative predicate by following nouns (*Tarō-wa gakusei-desu* ‘Taro is a student’), and the other is to make an adjective predicate formal in a sentence final position (*Tarō-wa kashikoi-desu* ‘Taro is smart’). However, it seems that new usages of *desu* are spreading among young people rapidly. For example, as can be seen in the now commonly used sentence structures *Arigatō-desu* (thank.you-*desu*), and *Momiji-ni kandō-desu* (autumn.color.of.leaves-dative be.impressed-*desu*). When *desu* is attached to *arigatō*, which is neither a noun nor an adjective, *desu* works as mid-level honorific marker between informal *arigatō* and formal *arigatō gozaimasu*. When *desu* is used in place of the verb ending *shimashita*, it underlines the meaning of the noun *kandō* more strongly than the original expression *kandō-shimashita*. In established grammar, *desu* is called a copula like the English auxiliary *to be*, but given the usages of *desu*, as discussed in this paper, this designation seems inadequate and needs to be amended/expanded to include the new usages.

### About the author

Shinya Teruko: Professor at J. F. Oberlin University. MA, Studies of Japanese Language, Tōkyō University of Foreign Languages. Research interest: grammar of modern Japanese. Publications: *Studies on Noun Orientation of Japanese Language* (Hituzi Syobo, 2014).

## Constraints That Forbid Regressive Assimilation in Japanese to Appear – With Comparison to Slovene

Nina GOLOB (University of Ljubljana, Slovenia)

### Abstract

Japanese performs progressive rather than regressive phonological processes resulting in both diachronic and synchronic sound changes. [+voice] feature, for example, was spread onto the following consonant in Heian Japanese when, after vowel elision, *yomite* became *yonde* (Shirane 2005). Similar phonetic assimilation is found in compounds like *san + hon = sanbon* (Kubozono 2005). The progressive spread is opposed to most European languages, and Golob (2013) reports a pronunciation mistake in *desu ga* among Slovene students of Japanese, who use the regressive spread of [+voice] feature commonly observed in Slovene. This paper discusses the relationship between underlying and surface form of that particular case, and examines phonological constraints that rule out regressive assimilation in Japanese within the framework of Optimality Theory. Comparing the results to Slovene phonological constraints it discusses yet another piece of evidence which reconfirms a widely influential role of moraic unit in Japanese.

### About the author

Nina Golob is an assistant at the Department of Asian and African Studies, Faculty of Arts at University of Ljubljana for six years. She holds a Master's degree in Japanese linguistics from Tōkyō University of Foreign Studies and is soon to gain a PhD title from the same university. Her primary interest is Japanese prosody in a very broad sense, including its application within the prosodic phonology theory, historical forces that shape Japanese prosodic constituents, comparative research of Japanese and Slovene prosody for pedagogical purposes, and its paralinguistic and extralinguistic characteristics. Her web-page can be accessed through <http://ninagolob.wix.com/ninagolob>.

## Conservative and Innovative Features in the Phonology of Hateruma Dialect

Giuseppe PAPPALARDO (Ca' Foscari University of Venice, Italy)

### Abstract

Hateruma dialect belongs to Yaeyama Ryukyuan (recognized as a language by UNESCO) and is spoken on Hateruma island as well as in Shiraho village of Ishigaki island. The aim of this paper is to describe and analyse the phonetic and phonological characteristics of Hateruma dialect, in order to point out all the uncommon features, most of which are unique within Ryukyuan languages, and their implications in the history of Japonic languages. It is well known that Hateruma dialect exhibits several innovative forms in its phonological system. It is, for example, the only dialect of Yaeyama dialect group in which there is a seven-vowel system with the central high vowel *i* and the merged reflex of the diphthong *\*ai*, which has been described as a central, semi-open or pharyngalized vowel. A peculiar phonetic phenomenon of Hateruma dialect is the strong aspiration of voiceless obstruents in word initial position, which induces devoicing of following vowels and even part of subsequent nasal or liquid consonants. Furthermore, Hateruma dialect is the only Japonic language with the noun-final mora nasal /N/ not attested elsewhere. In the past, some scholars thought that this consonant was the trace of a final nasal in Proto-Japanese, but it is now generally regarded as an innovative feature resulting from an insertion process. Beside the innovative forms listed above, Hateruma dialect preserves phonological distinctions which reflect better than any other Ryukyuan dialect the distinction of *kō/otsu* series of Old Japanese and the corresponding reconstructed forms of Proto-Japanese. Through a comparative analysis between cognates of Hateruma dialect and Old Japanese I intend to show how innovative phonological changes may have contributed to preserving the distinction between syllables that merged elsewhere.

### About the author

Giuseppe Pappalardo holds a PhD in Asian Studies from the University of Naples 'L'Orientale', Italy. Currently, he is an adjunct professor in Japanese language at Ca' Foscari University of Venice. His main research interests include Japanese dialectology, history of Japanese language and historical phonology. He has been JSPS research fellow at Tōkyō University of Foreign Studies, where he has conducted research on the historical relationship between *jōdai tokushu kanazukai* and contemporary Ryukyuan dialects.

## The Sound Symbolism of Gender Indicators in Modern Japanese Given Names

OTAKA Hiromi (Kwansei Gakuin University, Japan)

### Abstract

This research deals with the sound symbolism of the name-ending syllables functioning as gender indicators in modern Japanese given names from both synchronic and diachronic points of view.

In any language, one of the functions of given names is to differentiate males from females as well as to identify with the individual. Given names in Japanese are no exception to this rule, although some of them are used unisexually. There have been several ways to linguistically indicate the gender of a person through his/her name in Japanese. For example, girls' names seldom begin with a voiced consonant and are generally 2 or 3 morae at most in length as opposed to boys' names. Among these indicators, the most powerful had long been the difference in morphemes/words based on the meanings of Chinese characters as has been the case in China. This was true especially for men, while native Japanese morphemes/words were preferred for women. However, a new way of gender indication has emerged in recent years, i.e. the sounds of name-ending syllables like *-e*, *-na*, *-ka* (for women), *-ō*, *-shi*, *-ta* (for men), the qualities of consonants involved in them (e.g. /t/ and /k/ for men, while /m/ and /n/ for women), and the syllable types (e.g. heavy syllables for men). These seem to have replaced the traditional way of naming based on morphemes due to the recent surge of a new way of naming dubbed *kirakira nēmu* ('shiny names') in which the sounds of names are more valued than the meanings. As a result, it has become extremely difficult to read correctly people's names written in Chinese characters only.

This new way of naming reminds us of the gender system developed grammatically in many European languages, but in effect Japanese is grammatically genderless. Thus, it is meaningful to compare Japanese with European languages in terms of gender indication in names. More than 200 Japanese people have participated in this study as informants.

### About the author

Otaka Hiromi: PhD, a professor of linguistics at Kwansei Gakuin University, Nishinomiya, Japan since 1992. He had been teaching at Nagasaki University before moving to KGU. His major interest is in phonetics and phonology of various languages, especially Japanese and English.

## **Transitions in Japanese Given Names since the Meiji Period**

Ivona BAREŠOVÁ (Palacký University in Olomouc, Czech Republic)

### **Abstract**

Given names constitute an integral part of personal identity. In Japan, the modern system of naming dates back to the Meiji period, when a number of laws concerning this issue, including the Family Registration Law (Kosekihō), were adopted. Japanese given names are not selected from a limited depository, but are, in fact, created using a large number of Chinese characters permitted for use in names, thus giving great space for self-expression. Although the selection of a particular name largely depends on personal preferences, education and other individual factors, personal names are also influenced by the period in which they are given. Since the second half of the 19th century Japanese personal names have undergone significant changes in their graphic and phonetic forms, morphological structure, and also in their meanings.

This paper explores these various changes, focusing mainly on the relationship between the meanings of given names and the social attitudes, values and needs of that particular period, including the hopes and aspirations of the parents for their child, and also the influence of important contemporary events and personalities. Data analyzed includes a survey conducted by the author in 2012 examining motivation for the selection of a particular name, annual lists of the most popular names, and names excerpted from various name lists accessible via Internet. Discussed phenomena are accompanied by examples from the corpus.

### **About the author**

Ivona Barešová received her PhD in 2006 from Palacký University in Olomouc. Her dissertation dealt with politeness in American and Japanese rejection letters. Since 2001 she has worked as an assistant professor and head of the Japanese section at the Department of Asian Studies at Palacký University. Her current research focuses on politeness, and she has also done research and published on subjects including Japanese youth language, Japanese names and issues of Czech transcription of Japanese.

## **Linguistic Worldview – Comparative Analysis of the Russian, Japanese, and English Language Patterns**

Uliana STRIZHAK (Moscow City Teachers' Training University, Russia)

### **Abstract**

Study of the phenomenon of the linguistic worldview has always been a significant part in linguistics as well as in sphere of language learning. By comparison of different linguistic worldview models the conflicts in languages and cultures could be discovered, thus opening new perspectives in the underlying meaning of the most common mistakes made by students, so it will contribute into effectiveness of the language learning process.

This issue has been in the focus of a number of researchers from W. Humboldt onwards, who welcomed the detection of clash of languages and cultures, saying that 'in some languages efficient features provide us with the different ways of thinking and perception'.

In the process of learning foreign languages it should be taught first to detect and describe the patterns of the native language-specific view of the world and then investigate the linkage and their reflection in the target foreign language. Anticipating the development of rules explaining the features of a world view, the nuances of a language picture of the world, we thereby promote meaningful learning. In different linguistic surveys we find evidences that the essence of the errors made is often not about the ignorance of the foreign language rules but rather a different vision of the world.

The perception of the Japanese (target language) worldview structure could help us to identify and correctly interpret the discrepancy in the representation of certain grammatical constructions, e.g. transitivity, passive voice, etc. in Russian (native) and other languages, as well as to prevent possible errors in the learning process of these languages.

### **About the author**

Uliana Strizhak is the head of the Japanese Language Department of Moscow City Teachers Training University (Russia). For nine years she has been associate professor in Japanese language studies. In 2005 she has received PhD degree in Japanese language teaching. Organizing Committee and Editorial Board Member of the International Conference in Japanese Language and Culture Studies (Kiev, Ukraine), member of the Association of the Japanese Language Teachers (Russia and CIS). She is the author of 'The foundations of the Japanese writing system' textbook and has been classified as an academic advisor in Japanese language teaching.

## Language Awareness in Contemporary Japan – Encoding and Decoding Emotions and Thoughts of Japanese Youth

Patrycja DUC (Jagiellonian University, Poland)

### Abstract

The purpose of this presentation is to briefly describe the problem of language and communication awareness in contemporary Japan. The current investigation has been performed on the ground of individual observation and with reference to comparative analysis of *kyanpasugo* (campus language) dictionaries, questionnaires conducted among three hundreds of Japanese youth and interviews.

The author intends to focus on describing current level of communication skills and competencies of young Japanese as well as their approach to first and foreign language learning (including their attitude towards slang and dialects as well as conscious use of native language: awareness of individual linguistic errors, interest in words' origin, etc.). The results will be accompanied by self-evaluation of speaking skills of the Japanese and their opinions on competencies and language fluency of first and foreign language teachers.

The etymology and historical outline of Japanese slang will be also introduced. The author intends to underline main tendencies observed in semantic and pragmatic modifications from Meiji era till nowadays, describe current condition of youth language and finally, indicate the hypothetical directions of its further development. The crucial role of language contact in these processes will be also underlined.

Although the foreign language communication skills in Japan are believed to be improving, young people are claimed to feel awkward towards direct confrontations. With reference to the current language situation in Japan two aspects (educational and socio-psychological) of main factors influencing problems with direct communication will be presented and juxtaposed with common thinking about youth language and culture.

The main purpose of current research is to introduce significant pieces of evidence supporting the concept that Japanese youth tend to consciously use their language (*wakamono kotoba*, *gyarugo*) in order to encode or decode their thoughts and emotions, manifest their affiliation to the group or avoid direct confrontations.

### About the author

Patrycja Duc: PhD candidate at the Faculty of Philology, Jagiellonian University. In 2011 she completed the scholarship program entitled 'The Japanese-Language Program for Specialists in Cultural and Academic Fields' in Ōsaka. Currently she is engaged in investigating the actual language situation and the role of context in Japanese language and culture, receiving a grant to conduct short fieldwork in Japan in 2013. In 2014 she carried out research among students, teachers and English native speakers of Sendai Shirayuri Gakuen into first and foreign language teaching in a Japanese private school.

## Generation of Japanese Words Encoding Speaker's Cognition – Process of Subjectification Observed in *Yahari*

UJIE Yoko (Notre Dame Seishin University, Japan)

### Abstract

Subjectification is a topic of central interest in current linguistics. There are a number of subjective expressions characteristic to Japanese, for which no equivalent words/phrases are found in other languages. Those words consist of structures enfolding speaker's mental process (SEMP; Ujiie 1986) and include descriptive/ modal adverbs such as *yahari*, etc. Though a few researchers have reported synchronic studies of *yahari* (Maynard 1991), diachronic study is essential for understanding the epistemic basis of such subjective expressions.

This paper discusses the process of generation of Japanese subjective expressions by taking an example of *yahari*. Our investigation based on dictionaries and literary works has revealed its functional and semantic change to a subjective expression as follows:

Mid 15c	meaning 'being still'	objectified expression (not used after 18c)
Late 16c	meaning 'same as before'	objectified expression
17c	meaning 'same as others'	objectified expression
Early 18c	expressing speaker's will to retrace to an established fact/notion, 'after all'	subjective expression
19c	referring to speaker's own expectation, 'as expected'	subjective expression

The change started from a function to describe objectified state to a function to refer to common notion and even to speaker's own memory. Majority of modern use of *yahari* belongs to this subjective expression. For example, two thirds of *yahari* appearing in a modern novel (*Kitchen* by Yoshimoto) falls into this category.

Not limited to this example, Japanese subjective expressions have mostly been developed from objectified words towards expression of speaker's own epistemic content. Such result of diachronic study would give a useful insight in analyzing contemporary usages of subjective expressions.

### About the author



Ujiie Yoko: Finished doctoral program, Waseda University, 1971. Worked for Waseda University and University of Sheffield, UK until 1978, and as Associate Professor at Yamagata University, as Professor at Meisei, Yamaguchi, and Notre-Dame-Seishin University. Currently Visiting Professor at NDSU and Visiting Scholar at Beijing Centre for Japanese Studies since 2013. Has worked on epistemological study of Japanese focusing on subjective expressions (e.g. SEMP). Published *Gengo bunkagaku no shiten* (Ohfu, 1996) and *A speaker's cognition encoded in Japanese: Speech, mind and society* (Sangensha, 2010) and translated works by M. Bunge and H.G. Furth. She is Secretary-general, Taishō Gengo Kōdōgaku Kenkyūkai (Japan). She is a regular speaker at EAJS since 1979.

## **The State of *Boke*- and *Tsukkomi*-interaction in the Kansai Region – On the Importance of Age, Status and Power**

Goran VAAGE (Kobe College, Japan)

### **Abstract**

The Kansai dialect is the most important regional dialect in Japan, apart from the standard Tōkyō dialect. Kansai style conversation, including pragmatic elements such as *boke* and *tsukkomi*, is also the preferred norm for Japanese comedy, and entertainers from all over the country incorporate these elements when they perform. In Japanese comedy, *boke* is the silly phrase, whereas the straight man's reply, often uttered in an impolite and condescending way, is known as the *tsukkomi*.

Previous research has shown that *boke* and *tsukkomi* interaction is indispensable for everyday communication in Kansai natives' in-group conversations (Kibe 2013), and the survey for this paper also confirms this. This paper will also investigate to what extent *boke* and *tsukkomi* interaction is actually used in everyday conversations in the Kansai region, and to uncover the sociolinguistic rules behind the role assignment, i.e. answering the question: who plays the *boke* and *tsukkomi* part, respectively, and why.

245 people living in the Kansai area participated in a questionnaire survey and 30 people took part in follow up interviews. The results suggested that Kansai natives have a preference for either the *boke* or the *tsukkomi* role, but are able to play either part if needed, and that this ability was believed to be an important social skill. What is more, no correlation was found between the *boke* and *tsukkomi* roles and sociolinguistic variables such as age, status and power. On the contrary, Kansai natives seem to have no problem playing the *tsukkomi* part when talking to their seniors. This is surprising considering the impolite, condescending language that comes with this role. Humour, thus, serves as a trigger for breaking traditional social rules.

### **About the author**

Goran Vaage graduated from University of Bergen, Faculty of Humanities in 2005 specializing in Japanese linguistics. He earned his Master's degree from Ōsaka University of Foreign Studies in 2007, and his Doctoral degree from Ōsaka University, Graduate School of Language and Culture in 2010. His thesis topic was 'Sociolinguistic Perspectives on Words for First Person in Japanese'. From November 2010 to September 2012 he served as a JSPS postdoctoral research fellow at Ōsaka University, Center for Japanese Language and Culture. Since April 2013 he holds a position as fulltime lecturer at Kōbe College, School of Letters.

## EAJS SECTION 3a: Modern Literature

### **Keynote Speech:** Translating Colonial Legacies in Contemporary Japan

Brett DE BARY (Cornell University, USA)

#### **Abstract**

Recently many scholars are suggesting that there has been a failure of decolonization in Asia. Memories of Japanese imperialism remain unresolved to this day, impeding efforts at reconciliation. Within what is supposedly a post-Cold War system, that is, questions of post-coloniality remain unaddressed. My paper will consider how translation theory has been used in the work of scholar/poet Lee Chong Hwa and literary critic Ukai Satoshi to reflect on Japanese responses to legacies of colonialism that persist in post-Cold War era. Texts to be taken up are Lee's *Tsubuyaki no seiji shisō* (Politics of the Stammer, Seidosha, 1998), which foregrounds the problem of undecidability in Japanese translations of anti-colonial Korean poetry to address the issue of the 'comfort women,' and her more recently edited volume *Zanshō no oto* (Resonant Scars, Iwanami, 2008), which considers performance and installation art works thematizing Okinawan and *zainichi* issues. In *Ōtō suru chikara* (The Power of Answering, Seidosha, 2003), Derridean scholar Ukai enters into dialogue with Lee, showing how her reflections on language challenge the expectation that any victim of colonialism should offer transparent testimony, and urging us to take account instead of the shame, secrecy, and interruption that characterize the testifying body's experience of wound and temporal duration.

#### **About the author**

Brett de Bary teaches and does research in the areas of modern Japanese fiction, film, and media studies; translation theory; postcolonial theory; and gender and philosophy at Cornell University. She is senior editor of *Traces: A Multilingual Series of Cultural Theory and Translation*, and has been Director of Cornell's Society for the Humanities (2003–2008; 2013–2014) and its Visual Studies Program (2000–2003). Her recent publications include 'Morisaki's Chikuhō Landscapes: Gender, Spatial Practice, Planetarity' (2014); 'World Literature in the Shadow of Translation: Reconsidering Tawada Yōko' (2012); and 'Practicing and Theorizing Translation' (2010). She is editor of *Traces 5: Universities in Translation – The Mental Labor of Globalization* (2010) and co-editor with Sakai Naoki and Iyotani Toshio of *Deconstructing Nationality* (2005).

## ***The Benefits and Limitations of Using 'Western' Gender Theory for the Analysis of Modern Japanese Women's Literature***

### **Panel abstract**

'Western' gender theory and modern Japanese women's literature share an impulse to critique. Broadly speaking, both seek to investigate and interrogate the socio-economic and cultural structures that have come to characterise modern state societies since the beginning of the twentieth century. Gender theory identifies the mechanisms of social oppression, and aims to locate a means for its successful subversion or eradication. Writers such as Mori Reiko and Kanai Mieko, through their use of subversive narratives, themes and symbolism, inscribe modern society as irrational, contrarian and oppressive.

This panel will seek to demonstrate how the dialogue between these two sources of critique can work to enrich our understanding both of the theory and the literary text. However, the foregrounding of 'westernised' debates on gender in academia in Europe and the U.S. has also served to misappropriate and misunderstand the ways that such fiction contributes to and critiques discussions of gender and sexuality. Therefore this panel will also discuss how placing modern Japanese women's literature within a global patriarchal framework might serve to dislocate text from context, obscuring the discourse on gender in Japan, the writers' own positioning in that discourse, and the contribution that the text makes to concepts of gender and sexuality in its time and locality.

### **Panel participants**

Paige BOLDUC (Nagoya University, Japan / Purdue University, USA)

Linda FLORES (University of Oxford, UK)

Hannah TAMURA (University of Leeds, UK)

## **Examining 'Trans-national Feminism' as a Theoretical Framework – Contemporary Trends in Japanese Feminist Literary Criticism**

Paige BOLDUC (Nagoya University, Japan / Purdue University, USA)

### **Abstract**

In her 2010 article 'Feminist Studies/Activities in Japan: Present and Future,' Kazuko Takemura describes the ways in which feminist discourses and gender studies have become widely institutionalized in Japan over the past three decades. As university departments of women's and gender studies have sprouted up around Japan, scholarship examining the development of feminism and the role of gender in Japanese society has become unprecedentedly accessible. Yet this growth of translation and scholarship also raises important questions about the relationship of Japanese literature to dominant feminist literary criticism originating in 'western' countries.

Some literary critics eschew the application of western feminist theory to Japanese works. Joan E. Ericson asserts that she resists western theoretical discourses in order 'to avoid the presumption that western theories are the sole measure for any scholarly assessment of gendered literary categorization in Japan.' Other scholars,, however, unequivocally apply western theory to their analyses of Japanese texts. Nina Cornyetz defends the practice of utilizing such theory, asserting that the hesitation 'to have any recourse to contemporary [western] theory' in scholarship about Japanese literature 'reflects what must be identified as a basically Orientalist insistence that Japan is not subject to similar terms and conventions of modernity that inform the west.'

This presentation will examine current trends in feminist criticism of modern Japanese women's literature and debates regarding the applicability of western feminist theory to texts written by Japanese women. It will also consider the possibilities and limitations of 'global' or 'transnational' feminism and the place of modern Japanese women's literature and feminist criticism within such a framework, attempting to answer Takemura's call for cooperation of feminist researchers both within and outside Japan who have the common goal of 'construct[ing] feminist networks for re-examination of colonialism, neo-imperialism, and globalization without falling into oversimplified universalization or extreme cultural relativism.'

### **About the author**

Paige Bolduc is a research student in the Graduate Department of Languages and Cultures at Nagoya University. As a 2013–2014 Fulbright research grant recipient, she is currently studying the Japanese language and pursuing a research project on the topic of contemporary trends in Japanese feminist literary criticism. After returning from Japan in the fall of 2014, she will begin a graduate program in Literature at Purdue University in West Lafayette, Indiana.

## **Trans-national Japanese Subjects in Modern Japanese Fiction**

Linda FLORES (University of Oxford, UK)

### **Abstract**

This paper will explore the relevance of recent theories of 'transnational subjectivity' to Japanese literature, with particular attention to the displaced female, maternal subject. It examines the critical space of the *domus* as the intersection between the global and the local (Japan) in narratives that feature Japanese wives as so-called 'transnational subjects'. As Sawa Kurotani suggests in her ethnographic study of Japanese wives accompanying their husbands on corporate assignments abroad, for these women, the home and norms of the family and domesticity become absolutely central. What happens when the transnational female subject is displaced from her local social and political environment and must act outside of the boundaries of her own culture and within the boundaries of a foreign one? What happens when their roles as mothers – which are so central to their transnational identities – are called into question?

Mori Reiko's 'Mokkingu ba-do no iru machi' (The Town of the Mockingbird, 1980), features a community of similarly displaced Japanese wives - military wives who have relocated to an airbase in a small town in the mid-western United States. Jun, the wife of an officer, struggles to create a happy American family home whilst longing for the familiarity of her native Japan and its traditions. Frustrated by her maternal 'failures' and by her inability to access this alien language and culture, Jun kills her own son in an incomprehensible act of violence.

As few studies of transnational feminism have examined Japanese transnational female subjects in literature, this study fills a lacuna in existing scholarship. It interrogates the applicability of these theories to Japanese literature and explores questions specific to the Japanese cultural experience of wives and mothers abroad as portrayed in modern fiction.

### **About the author**

Linda Flores is an Associate Professor in Modern Japanese Literature at the University of Oxford and a Fellow of Pembroke College, Oxford. She specializes in women's literature, gender theory, and proletarian writing. She is currently organising an international conference titled 'Trauma and Narrative in Japan', which explores trauma in a wider sense, both individual and collective.

## **Searching for New Terms for the 'Eternal Lover' In Kanai Mieko's Early Works – The Application of 'Western' Gender Theory to Japanese Text**

Hannah TAMURA (University of Leeds, UK)

### **Abstract**

This presentation seeks to illustrate how certain 'western' theory has become ubiquitous, and how this has resulted in readings that are contradictory and fail to excavate the full meaning of the text. Instead of condemning theory however, this paper advocates deepening textual analysis, prioritising social and cultural contexts over theory, and adopting a comparative approach between all discourses to fully illuminate meaning.

The critical reading of the motif of the 'eternal lover' in Kanai's early works provides us with a case in point. In 'Ai no seikatsu' (The Life of Love, 1968), the protagonist 'Ai' (a pun on '1', but meaning 'love' in Japanese) searches for her missing husband 'F', and in 'Yume no jikan' (The Time of Dreams, 1970) another 'Ai' journeys through surreal landscapes and receives contact from her 'eternal lover'. The consensus of opinion has been to read these male characters as motifs for 'lack' or 'absence'. While Kitada Sachie argues that they represent a 'physiological vacuum and lack' in Kanai's life that drives her desire to write, Shibusawa Tatsuhiko asserts that structuring the narrative around an 'absent lover' constitutes Kanai's literary strategy. And yet the concept of 'lack' evokes Lacanian psychoanalysis in which 'the self' attempts to objectify 'the Other' through a 'phallic' egoism that eradicates the positive differences of female patterns of desire. But, as critics also unanimously contend, Kanai's early work is subversive of such discursive convention.

Intervening in this debate, I argue that 'the eternal lover' is a 'material' but enigmatic 'presence', and a means through which the protagonist formulates an intersubjective, nonegocentric selfhood, grounded in 'love'. Moreover, a search for him parallels the search for new identities by Kanai's generation of pioneering baby-boomers. Finally, a comparison with Irigarayan notions of 'otherness' illuminates the ethical aim of Kanai's works and their relevance to gender theory.

### **About the author**

Hannah Tamura is a final-year PhD Candidate at the School of East Asian Studies at The University of Leeds, specialising in Contemporary Japanese Literature. Her thesis is an examination of the early short-fiction and non-fiction of Kanai Mieko, which she situates within the social and political context of the late 1960s and early 1970s. More specifically, her research seeks to illuminate Kanai's early work's avant-garde genealogy, its philosophical affinity with postmodernism, and its challenge to and furtherance of gender discourses.

## **Self and the City – A Modern Woman’s Journey. Miyamoto Yuriko in the Soviet Union and Europe, 1927–1930**

Jill DOBSON (University of Sheffield, UK)

### **Abstract**

The subject of my research is the Japanese communist writer and activist Miyamoto Yuriko (1899–1951), specifically, her writings based on her stay in the Soviet Union and Europe in the period 1927–1930. My fundamental question is how the experience of travel affects female identity and how it serves as a mode of self-creation or re-creation. I take Maeda Ai's contention that the city is the primary site of modernity, alongside Rita Felski's argument that modernity is a fundamentally gendered phenomenon. The processes of modernisation changed what it was to be a woman, creating opportunities for women to be publicly visible and active. At the same time, women had an ambivalent place within modernity in the late 19th and early 20th centuries, as both representative of modernity and as the repository of male anxieties about modernity, as embodied by new female public and sexual freedoms. I use three overarching concepts – modernity, the city, and the ‘modern woman’ – as a frame through which to examine Yuriko's experience as a female subject and active agent in several foreign cities – Moscow, Berlin, Paris and London – that represented oppositional forms of modernity. As a privileged, middle-class ‘modern’ Japanese woman who made the shift to unquestioning identification with the Stalinist mode of communism, how did Yuriko as a privileged, middle-class ‘modern’ Japanese woman, experience foreign cities that represented oppositional forms of modernity; how did this experience change her sense of self; and how did she represent this process of self-transition across different genres of writing, both private and public, produced at different times? I draw on her diaries, two key essays written during her time in the Soviet Union, and her autobiographical novel *Dōhyō (Roadsign)*, written 20 years after the events it describes.

### **About the author**

Jill Dobson studied History and Japanese at the University of Melbourne, Australia, and International Relations at the Australian National University. She worked in the civil service and in publishing for over a decade before returning to academe in 2010 to pursue doctoral studies. Her topic – Miyamoto Yuriko in the Soviet Union and Europe – brings together her various interests: self-writing by women; Japanese and Russian history; modernities; the city; travel; and the self-definitional possibilities of cross-cultural encounter.



## Female Voices Uttered by a Male Author. Is Feminism a Valid Filter to Read Dazai Osamu's Female Narrations?

Isabelle LAVELLE (Paris Diderot University, France)

### Abstract

Dazai Osamu is famous for his texts with a female narrator. Contemporary and modern critiques often praise not only his virtuosity in the use of feminine language, or *josei kotoba*, but also his supposedly unique understanding of women's psyche.

Japanese society at the time had strictly defined gender roles. Women should be good wives, good mothers and good patriots. What does it mean to write about women in such a context? Does it necessarily imply to clearly embrace or reject the dominant gender model? Dazai did not only write about women, he wrote *as* them. What does it imply for a man to borrow a woman's voice? Is writing *for* them, that is to say, in their place, a way of forcing them to silence, as an analysis inspired by Gilbert and Gubar would suggest?

Dazai's position towards feminism is hard to determine but his vision of women can be regarded, over-all, as traditionalist. He nevertheless achieves climaxes of his art through female narrators and expresses through them his most intimate dilemmas. Furthermore, his heroines have been perceived as inspirational role models by numerous female readers. How relevant is the notion of feminism when analyzing these apparent contradictions?

This paper shall propose answers to these questions by contrasting three Dazaian heroines: Kazuko from *The Setting Sun*, the wife in *Villon's Wife* and Kazuko in *Chiyojo*. We shall draw our theoretical apparatus from gender studies but also the notion of *écriture féminine* as developed in France, mainly by Hélène Cixous.

### About the author

Isabelle Lavelle was born and raised in Kyoto by French parents. She obtained an M.A. in Modern French Literature from Paris Sorbonne University and an M.A. in Japanese Studies from Paris Diderot University in 2010. She spent one year at Royal Holloway College, University of London, as an Erasmus exchange student. Currently, she is a PhD candidate at Paris Diderot University and a MEXT scholarship student at the Graduate School of International Culture and Communication of Waseda University. Her PhD thesis focuses on the construction of the author figure in Dazai Osamu's works.

## **Performing Lesbianism and Female Solidarity – Early Twentieth Century Women's Writing in Japan**

SAITÔ Rika (Western Michigan University, USA)

### **Abstract**

In early-twentieth-century Japan, one of the endeavors for the burgeoning women's literary movement was to produce a non-negligible niche for lesbian and female collective desires within modern Japanese discourse. Such women were mostly the active participants in the feminist literary movement initiated by the journal *Seito* (Bluestockings). Lesbianism was a fascinating topic for writers and readers of the journal. In particular, Hiratsuka Raicho (1886–1971), the founder of *Seito*, recalled her own experience of this kind in her personal essay. She had a strong emotional and possibly physical involvement with her fellow *Seito* member Otake Kokichi (1893–1966). Raicho described their affair as an on-going incident written by a person concerned and includes her reflections about the affair as well as her future vision. Her article stimulated yellow journalism to further fabricate gossip for the group of women. Moreover, her essay urged some other *Seito* women, such as Ikuta Hanayo (1888–1970), Kanzaki Tsune (1890–1975), and Sugawara Hatsu (1891–?), to express themselves through their sexual confessions or same-sex love fantasies.

This paper thus examines these literary performances in terms of lesbianism in early-twentieth-century women's writing. In addition, I explore the concept and phenomenon of lesbianism in this period in connection with the broader desires for women's solidarity. In a social context, lesbianism was marginalized and considered to be a disease according to the sexological insights of the times. However, through textual analysis, I would like to see how lesbianism functions as representing not only one's sexual identity but also as a path to female collective desire, which was supposed to lead to future feminism.

### **About the author**

Rika Saito is Associate Professor of Japanese at Western Michigan University. She received a PhD in Japanese literary and cultural studies from the University of Pennsylvania. Her research is focused on gender and feminist literary criticism in modern Japanese texts, language and gender, and language policy. Her current research is concerned with early twentieth century feminist and writer Okake Kōkichi. Her recent publications include a book chapter on the overseas letters of Yamada Kakichi to Yamada Waka (2013), and the journal article 'Writing in Female Drag: Gendered Literature and a Woman's Voice' (2010).

### ***Identity and Otherness in 'Zainichi' Literature***

#### **Panel abstract**

The emergence of the literature talking about immigration is specific to the 20th century in Japan. The most significant example of this is the 'Zainichi' literature, written by Korean people living there. Since the second half of the 1960s, many of them are winners of several prestigious literary prizes. This success contributes to their recognition in Japan. Some critics claim that their works do not belong to the authentic Japanese Literature. Nevertheless, these Korean authors reveal not only their situation as ethnic minorities but also the colonial history of Japan. As for its political characteristic, 'Zainichi' literature complies with the definition of 'minor literature (Deleuze and Guattari)' because it is exogenous to Japanese Literature. The authors of our choice also describe the familial history and a diaspora. We will study the otherness and the quest for their identity in 'Zainichi' writers who live between two cultures. Three contributors will tackle this problem from three different angles: the return to the ancestral country in travel books, a possibility of identity construction by writing books, a search for identity in the family dynamics, and finally the role of fiction in collective identity formation in the novels of their choice.

#### **Panel participants**

SHIMOSAKAI Mayumi (CEJ-INALCO, France)

YOSHIDA Aki (CEJ-INALCO, France)

TAKEMOTO Toshio (Lille University / CEJ-INALCO, France)

## **Broken Family – Family Portrait in Yang Sok-il's *Blood and Bones* (1998) and Yi Yang-ji's *Na-bi Ta-ryeong* (1989)**

SHIMOSAKAI Mayumi (CEJ-INALCO, France)

### **Abstract**

We can note that the theme of family is recurrent in 'Zainichi' literature. There is nothing surprising, perhaps, in this fact, because describing the family determines immediately the novel's identity and signals the difference. For an author whose parents are immigrants, the family is a marker of their identity: being the Other in the nation. This revelation is full of meaning; it reveals the character's (and the author's) double culture and also the colonial history, which leaves him torn between his resident country and his ancestral country. In such a context, there is turbulence in the relationships in the family. The extremely violent father in Yang Sok-il's *Blood and bones* abandon his family; there is an impassable gulf between the father, a first-generation immigrant and his son who is born in the adopted country. The main theme of Yi Yangji's *Na-bi Ta-ryeong* is the death of a family member and the divorce of the protagonist's parents, which symbolize the malaise of this immigrant family. The familial wound turns the protagonist of *Na-bi Ta-ryeong* towards her parents' culture. The family description in these novels doesn't relate back to the double culture author's quest for identity simply, but creates a place in which all sorts of conflicts about identity emerge. We will deal with these problems and try to clarify various complex aspects of these novels' families.

### **About the author**

Shimosakai Mayumi holds a PhD in Comparative Literature. She taught Japanese for about ten years in French universities. Her current research focuses upon 'zainichi' and 'Beur' writings.

## Writing between Two Countries

YOSHIDA Aki (CEJ-INALCO, France)

### Abstract

Can the writing of *zainichi* Korean authors – Koreans or of Korean origin but living and writing in Japan – be read in the broader and more global context of displacement and diaspora, as in the broader sense proposed by Robin Cohen. The notion of diaspora, applied to the field of *zainichi* Korean studies by Sonia Ryang, enables us to consider the Korean community in Japan as a cultural and political entity with its proper influences, which differs from the prevalent view of the Korean-Japanese as solely an ethnic minority.

The experience of *zainichi* Korean writers of being between two cultures, constantly struggling to (re)define their identity, has often been considered a fundamental feature of their writing. However, little has been mentioned, for example, of the role their oeuvre may play in forming, or on the contrary, unravelling a collective identity.

In this communication, I propose a cross-reading of four novels by four different writers from different periods. Through the criteria proposed by studies of the 'literature of the diaspora', I will firstly examine the role of fiction in the transmission and recreation of collective memory, and also the struggle of these authors against the idea of ethnic originality that is often forced upon them in spite of their individuality. Secondly, I will focus on the textuality of the novels, which often feature plurilinguistic and/or polyphonic writing that can be regarded as characteristic of the writers' experience of living in between two cultures. The plurality is not always explicit as the presence of Korean words or phrases in the Japanese text, but it also works on a deeper level in the construction of the narrative, and in so doing questions the idea of a uniform standard of the Japanese language. Through the analysis of these texts, I hope to outline in more detail the diversity of *zainichi* Korean literature.

Provisional corpus

Kim Dal-su, *Yanotsu tôte* [The Yanotsu Pass] (1950)

Kim Sok-bom, *Mangetsu* [The Full Moon] (2001)

Yi Yang-ji, *Koku* [Time] (1984)

Yû Miri, *Hachigatsu no hate* [The End of August] (2004)

### About the author

Yoshida Aki is PhD student at INALCO in France. She is preparing a thesis on the literary works of *zainichi* Korean writers. Her main research topics are literature of diaspora, narrative and memory transmission, literariness and ethnicity.

## **Return to the 'Homeland'. Two Women Writers of Korean Origin in Japan**

TAKEMOTO Toshio (Lille University / CEJ-INALCO, France)

### **Abstract**

We study two women of Korean origin who write travel books in Japanese: *Kenari mo Hana, Sakura mo hana* (And Forsytia, and Sakura, they are flowers) by Sagisawa Megumu (1993), *Pyon.yan no Natsuyasumi* (The summer vacation in Pyongyang) by Yu Miri (2011). Travel literature is ranked alongside in the modern and contemporary Japanese literature. Novelists recount their experiences as foreigners in Western countries. For instance: the discomfort of a yellow man among whites, the happiness to discover a dreamland, Europe as the source of creation. They are all Japanese wandering in the West. Not so with the two authors of our choice: Sagisawa (1968–2004) tells about her linguistic stay in Seoul in 1993, Yu (1968–) talks about her relatively official visit in North Korea from 2008 to 2010. It is less of a departure into the unknown country than a return to the 'homeland' which leads these women to question their personal, familial, social, and national identity. Their narration reveals not only their intimacy with the Korean peninsula but also the distance from it. What does this ambivalence mean? Literary imagology allows us to examine the positions of these observers, the patterns of their approaches and their behaviors in another world. Let's begin by considering their ambiguity: Sagisawa suggests that the sympathy with other Koreans is only possible during her travel while Yu shows both the pride of being marginal in Japan and the embarrassment of a Korean woman who cannot live on the land of her ancestors. That is our first hypothesis. Then, we compare their books with the stereotypes of Korea which are widespread in Japan. Besides the application of literary imagology, we are looking for another theoretical tool to analyze the representation of otherness.

### **About the author**

Takemoto Toshio holds a PhD in Comparative Literature and is associated professor at Lille 3 University in France. He is also a member of CEJ at INALCO. His research focuses on Japanese literature from the 1950's to nowadays (Mishima Yukio, Endo Shūsaku, Murakami Haruki, Yū Miri, etc.).

## Mediating between the Novel and Traditional Poetry – Sketch Prose (*Shaseibun*) and the Representation of Feelings in Turn-of-the-Century Japan

Daniel POCH (Columbia University, USA)

### Abstract

The second half of the Meiji period (1868–1912) witnessed profound shifts in the formats of literary genres and in literary representation. One significant result was the rise of the novel (*shōsetsu*) as an important new genre. Discourses such as Tsubouchi Shōyō's influential treatise *Shōsetsu shinzui* (*The Essence of the Novel*, 1885–86) emphasized that the novel's focus should be on domestic life and especially on private feelings such as love. This radically differed from the aesthetic format of the prestigious traditional poetic genres – such as Chinese and Japanese-style poetry (*kanshi* and *waka*) – where emotions (*jō*) were often not directly expressed but juxtaposed with tropes related to nature or landscape (*kei*). My presentation argues that literary transition in late Meiji didn't consist in a clear-cut shift from one of these regimes of representing feelings (classical poetry) to the other (the novel) but was in fact more complex and hybrid. I focus on the genre of *shaseibun* ('sketch prose'), which emerged around the turn-of-the-century and which – as I argue – hybridly mediated or negotiated between both representational regimes. Through a comparative reading of Masaoka Shiki's essay 'Jojobun' ('On Descriptive Prose,' 1900) as well as Natsume Sōseki's essay 'Shaseibun' ('On Sketch Prose,' 1907) and his 'sketch' experiment *Kusamakura* (*The Grass Pillow*, 1906), I show how *shaseibun* writing often self-consciously vacillated between a regime of indirect or detached poetic representation of feelings – for instance through the mediation of landscape evocation – and a more undiluted focus on emotions and desires, which gestured to the representational world of the novel.

### About the author

Daniel Poch received his MA from the University of Heidelberg in 2006 with a major in Japanese Studies and minors in Classical Chinese Studies and German Literature. He will obtain his PhD in Modern Japanese Literature from Columbia University in June 2014. His thesis 'Questioning Literature: Human Feeling and its Ethical Negotiation in Japan's Long Nineteenth Century' examines negotiations over *ninjō* ('human feeling') and its ethically disruptive potential in connection to the emergence of modern Japanese literature in the 19th century. His work covers late Edo-period writings, political fiction, Tsubouchi Shōyō's works, Mori Ōgai and Natsume Sōseki.

## **How Avant-garde Were the Historical Avant-gardes in Japan?**

Thomas HACKNER (Nara Women's University, Japan)

### **Abstract**

The reception of the so called historical avant-gardes (Futurism, Expressionism, Dadaism, Constructivism, Surrealism, etc.) set in very early in Japan and from about 1920 numerous Japanese artists and writers adopted elements of the European avantgardes in their works, claimed to be avant-gardists themselves, took part in activities of European avant-garde movements, or even founded their own avant-garde movement. Yet, it is arguable, whether this 'adaptedavant-garde'still can be considered as 'avantgarde' or not. While early research and theoretical approaches like Peter Bürger's seminal 'Theory of the Avant-garde' focused exclusively on the avant-garde movements in Central Europe, recently the avant-gardes more of ten are understood as an international, even global phenomenon – either governed by the dialectics of centre and periphery or being a 'rhizome' (Fähnders / Berg) without a centre. On the other hand, Japanese research on the reception of the historical avant-gardes in Japan – deliberately or not – of ten drops the term 'avant-garde' altogether in favor of other terms like 'modanizumu', 'shinkô', or 'zen'ei'. In my presentation I would like to discuss what the historical avant-gardes in Japan have in common with those in Europe, what sets them apart, and whether and how it might make sense to talk about avant-garde in the Japanese context.

### **About the author**

Thomas Hackner studied Japanology, Philosophy and Modern German Literature at the Ludwig-Maximilians-University in Munich, where he also received his PhD. In 2009 he finished his post-doc thesis (Habilitation) at the University of Trier (Germany). He has worked at the universities of Munich, Trier and Heidelberg and is currently teaching at Nara Women's University (Japan). Principal research interests lie in the field of the literary history of modern Japan, especially the adaptation of the historical avant-gardes and the construction of landscape.



## **‘Green Suns’ and ‘Tactile Worlds’. Takamura Kōtarō's Concept of Art**

Katarzyna SONNENBERG (Jagiellonian University, Poland)

### **Abstract**

Even if someone paints a ‘green sun,’ I will not say it is wrong. This is because there may be a time when the sun looks like that to me too (A Brief History of Imbecility. Poetry and Prose of Takamura Kōtarō. Transl. Hiroaki Satō. University of Hawaii Press 1992: 182). The concrete image of ‘green sun’ represents Takamura Kōtarō’s (1883–1956) famous argument in favour of artistic expression which is rooted in the artist’s own state of mind or vision and not limited to a local tradition. The image was given by Kōtarō as in response to what he observed in the area of Japanese painting. However, his concept of art, strongly influenced by his stay in Paris and fascination with Auguste Rodin, is not confined to painting or sculpture only but may be extended to his poetry.

The aim of this paper is to present Takamura Kōtarō’s concept of art as expressed in his essays and embodied in his poems included in two volumes: *Dōtei* 道程 (Journey, 1914) and *Chieko shō* 智恵子抄 (Selected Poems on Chieko, 1941). I will first analyse the influence of Kōtarō’s experience as a sculptor for whom ‘the whole world is tactile’ on his poetic diction and imagery. Secondly, I will focus on Kōtarō’s symbolic use of concrete images and synesthetic expressions resembling Émile Verhaeren’s *ars poetica*. Finally, I will concentrate on the significance of ‘life’ (*inochi* 生/生命) which Kōtarō places in the centre of all artistic expression.

### **About the author**

Katarzyna Sonnenberg is an assistant professor at the Department of Japanology and Sinology, Jagiellonian University, Krakow. She pursued her studies in Japanese language and literature in Krakow (Jagiellonian University), Kanazawa (Kanazawa University) and Tokyo (Ochanomizu University). She published a number of articles and a monograph (*Opowiadanie siebie. Autobiografizm Higuchi Ichiyō*, Krakow: Wydawnictwo Uniwersytetu Jagiellońskiego 2014), focusing on the narrative strategies of self-expression in Higuchi Ichiyō’s diaries and short-stories. She is now researching the impact of European literature on the artistic imagination of the writers in Taishō and early Shōwa Japan.

## Akutagawa's and Tanizaki's Debate on the 'Novel without a Plot' as a Mirror of Modernity

Rebecca MAK (University of Heidelberg, Germany)

### Abstract

The 1927 debate over the 'Plot of the Novel' (shōsetsu no suji) between Tanizaki Jun'ichirō 谷崎潤一郎 (1886–1965) and Akutagawa Ryūnosuke 芥川龍之介 (1892–1927) was a central event for the Japanese literary world. The *ronsō* defined the standards for what was to be understood as 'pure literature' for the following decades and questioned the prevalent comprehension of literary style and structure as well as existing genres. I examine this *ronsō* from two different angles. Firstly, I elaborate how the authors negotiated notions of 'literaricity' and thus shaped the *bundan*'s opinion on 'trivial' (*tsūzoku*) and 'pure' (*jun*) literature, thereby affecting processes of reception and distribution. In order to trace such effects, I look at the introduction of the Akutagawa- and Naoki prize for literature in 1935 and how the jury explained their choice for the winning author. Furthermore, I discuss Seiji Lippit's thesis that Akutagawa's opinion on the 'Plotless Novel' reflects the core of the modernist discourse and aimed at debating the formation of a Japanese subjectivity and Japanese culture in opposition to the Western 'Other'. My examination of the canonical debate and its literary reception accordingly aims at revealing how the discussion of 'Western' models of literature, genres and style were questioned and negotiated within early modern Japanese literature itself.

### About the author

Rebekka Mak is Assistant Professor at Heidelberg University, Germany. She wrote her PhD thesis, which will be published in June, on Mishima Yukio's essay *Bunka bōeiron* (In Defense of our Culture) and the discourse on identity in postwar Japan. Her current post-doc research project (Habilitationsschrift) is entitled: 'Japan's Literary Stage (*bundan*): a systematic approach to interrelationships and interactions among producers and consumers of modern Japanese literature.' Located in the field of sociology of literature, the project tries to describe *bundan* and its different actors and actants by using Bruno Latour's Actor-Network Theory.

## ***Shasei* as an Ecocritical Perspective in Contemporary *Haiku***

Herbert JONSSON (Dalarna University, Sweden)

### **Abstract**

Shasei as an ecocritical perspective in contemporary haiku The concept *shasei* ('sketching from life') has been central in the formation of modern Japanese haiku. Although much criticised by academics, especially when applied to the reading of classical haiku, it is undeniably an important concept in modern and contemporary haiku poetics. One may find arguments around shasei in the writings of the traditionalist Takahama Kyoshi as well as in the essays of the avantgarde haiku poet Kaneko Tōta. The concept is, however, defined in different ways by different authors and the reason for adhering to it as an ideal may thus vary.

In this paper, the *shasei* concept will be analyzed in the light of how it has been discussed by some of the most influential modern and contemporary haiku poets. Critical and theoretical writings, from the early texts on the subject by Masaoka Shiki to contemporary essays by Mayuzumi Madoka will be investigated. By contrasting different ways of understanding shasei an argument will be attempted to reach a meaningful definition of the concept, by which it may be used as a tool for gaining a deeper understanding of contemporary haiku. It will also be shown how shasei, although originating in a different context, is closely related to the ecocritical way of questioning the anthropocentric perspective the notion of getting into contact with and be affected by the physical world, as expressed by Scott Slovic among others.

A few examples of contemporary haiku will also be analysed to illustrate how the concept has relevance for reading a variety of styles. The gentle emotionalism of Mayuzumi Madoka as well as the drastic similes of Kaneko Tōta will be shown to be fully understandable only when studied in the light of this concept.

### **About the author**

Herbert Jonsson works as a senior lecturer in Japanese at Dalarna University in the city of Falun in central Sweden. He received his PhD in Japanology from Stockholm University in 2006. His main field of research has been Japanese *haikai* poetry and theories of verse linking in the 17th and 18th centuries, but he has also studied Japanese painting and music in the past. He is presently working on a project on the poetics of modern and contemporary Japanese haiku.

## Taishō Discourses of *Shi* and the Truth Regimes of 'Aesthetics'

Pierantonio ZANOTTI (Università Ca' Foscari Venezia, Italy)

### Abstract

The category of aesthetics includes two historically relevant meanings. The first, which is the most common and derived primarily from the use established by A. Baumgarten in the 18<sup>th</sup> century, is 'the study of beauty especially in art and literature' (*Merriam-Webster*). The second, which is historically connected to the first but is much less common today, can be found in Baumgarten and Kant's *Critique of Pure Reason*: the science of sensible knowledge. These two meanings correspond to the Japanese words *bigaku* and *kanseiron*, respectively.

In my presentation, I explore the Taishō discourse of *shi* to find connections between these two meanings of the word 'aesthetics'. In other words, I will investigate how the discursive domains concerned with art/beauty and with the senses constructed two important resources as the young genre of modern poetry had to decisively articulate, not only its field of production and consumption (the so-called *shidan*), but also its regimes of truth. In fact, *shi* was constructed as a literary device intended to incorporate:

1. the latest developments in the field of modern aesthetics (through the appropriation of the tropes of art criticism – e.g., postimpressionism— or the intersemiotic adaptation of avant-garde techniques – e.g., cubism – a process ensured by the contiguity of the *shidan* to the *gadan*)
2. the imperative to tell the truth of the self as the locus where a wide phenomenology of sensations (*kankaku*), impressions (*inshō*), and perceptions (*chikaku*) exists, a phenomenology often portrayed through its modern, 'abnormal' manifestations (e.g., hallucination, neurosis, sexual perversion)

I focus on works from the 1910s by three authors – Hagiwara Sakutarō (1886–1942), Yamamura Bochō (1884–1924), and Kanbara Tai (1898–1997) – and the contemporaneous discourse on these works.

### About the author

Pierantonio Zanotti, PhD (Venice, 2009), is assistant professor of Japanese literature at Ca' Foscari University of Venice. He is member of the editorial board of the *International Yearbook of Futurism Studies* and of the European Network of Avant-Garde and Modernism Studies. His research interests focus on Japanese literature of the early twentieth century and on the reception of European avant-garde movements. His recent publications comprise 'The Semantics of the Avant-garde in Yamamura Bochō's Prismism' (2011), and 'What is Miraiha? Academic Discourses on Japanese Futurism' (2012).

現実忍び込む非現実という方法 — 内田百閒、安部公房、笹野頼子のパフォーマンス性 [*The Unreal Lurking in the Real – Performance in Uchida Hyakken, Abe Kôbô and Shôno Yoriko*]

**Panel abstract**

This panel will examine the theme of the unreal in contemporary Japanese fiction. Freed from its normal state of concealment, the unreal has the potential to undermine and destabilise the real. The anti-realistic worlds described are not constructed as absurd, fictional worlds but rather are extensions and reflections of the real that embody the contradictions, anguish and terror lurking in the human unconscious. Our panel will examine various ‘performances’ of the unreal in contemporary Japanese literature. In particular we will be concerned with the question of how the unreal, in its attempt to realise its own, unique approach to literature, slips past or dissolves the ‘human’ that has hitherto constituted the primary subject of modern Japanese literature.

The first paper is a case study of a collection of short stories focused on cats by Uchida Hyakken (1899–1971), former disciple of Natsume Sôseki. Though his works are often seen as fantasy, his writing is a recombination of his grounding in German literature and the tales of horror and the supernatural that were so prominent in the latter half of the Edo period. From these beginnings, and through his use of witty and engaging narration, Uchida lifts the cover from the world of the real. Uchida’s ‘cat’ depicts the terror and anguish of the world of the human unconscious. The cat appears in a variety of guises: sometimes prowling into the narrative without our realising it, sometimes a source of comfort and friendship to ‘*watashi*’, and sometimes haughty and demanding to stand as ‘*watashi*’s’ equal. In each case the cat twists and deforms *watashi*’s reality just as he is about to act.

The next paper examines the unreality, surrealism and illogicality of Abe Kôbô’s (1924–1993) writing machine. In Abe’s fiction ‘reality’ is not a firm point of departure but is rather always already suspect and unreliable. His protagonists suddenly drop out of the *nichijô*, falling into a strangely cruel and uncertain world. Rather than depicting reality’s opposite, Abe’s texts draw out the unreality concealed within the real. His texts are a performance in which characters slip between the cracks of the real and burrow beneath the skin of the *nichijô* to reveal the arbitrariness and contradictions inherent in the ‘reality’ of the *nichijô*.

Shôno Yoriko (1956–) picks up this performance where Abe leaves off. The Ise shrine is home to the patron deity of the Imperial family, Amaterasu Ōkami and a touchstone for a long tradition of Japanese spirituality and spiritual identity – an identity that reached its peak with the establishment of Meiji state Shintô. Born and raised in Ise city, the site of that same shrine, Shôno descends into the depths of the land that gave rise to the grand mythical narratives of the *Kojiki* and *Nihonshoki*, using her meticulous attention to the quotidian to expose the distortions that lie within.

In *Timeslip Kombinat* memories of her time growing up as a young child in the era of high economic growth overlap and are interchanged with those of the present, creating a collage-like narrative of replacement. Her world is one in which time and space are freely manipulated, a world in which she warps through and slips in time. In Shôno’s world borders are ambiguous at best, with the real and the unreal bleeding into one another. The more the ‘*watashi*’ of her novel tries to reach out to the real world, the more unnatural it seems. Viewed through that lens of ‘unnaturalness’ the world undergoes a subtle, yet decisive shift.

Our panel will examine the unreal concealed within the real, reading the texts of these three authors as performances that seek to tear away the covering of the old and, in so doing, expose a new and hitherto unseen surface of 'reality'.

本パネルは、普段は隠されていながら、ふとしたはずみでその覆いを外すと、今ある現実とは異なる相が溢れ出し、現実を脅かし非現実世界へと導いていく現代文学作品を論じる。描出された非現実世界は、荒唐無稽な架空世界として構築されているわけではなく、人間の抱く無意識にひそむ恐怖感や苦悶や矛盾を映し出し現実世界へと接続していく。そのパフォーマンスを通して私たちは、これまで近代文学が主体として捉えてきた〈人間〉に揺らぎをかけ、スリップさせ、溶解させて、それまで見えなかった相が現れる現代文学の方法を見出すことができる。

まず、夏目漱石門下の内田百閒（1889～1971）における猫を主体とした短編集をケーススタディとする。彼の文学は幻想文学にも位置づけられているが、彼の持つドイツ文学の素養に、江戸期後半の怪談や妖怪の世界を取り入れリミックスさせ、軽妙な語り口で現実世界の覆いを外していく。百閒の描く「猫」は、人間の無意世界にある恐怖感や苦悶を表出していく存在である。時に気配を消して忍び込み、時に「私」の友人に憑依し、時に尊大な態度で「私」に対等な態度で語りかける。そうした働きかけの中で「私」の現実はデフォルメされていくのである。

次に非現実性、シュールリアリズムまたは非論理性にたどり着く書記機械的な作家である安部公房（1924～1993）は、今ここにある現実がすでに確かなものではないところから出発する。彼の描く日常は、ある日突然消えたり、過酷な世界に陥ったりして、足場が失われている世界が多く描かれている。安部作品が描く非現実性は、現実と真っ向から対峙していくものというよりは、いつの間にか現実界に非現実世界が潜り込み、次第次第に「私」を侵し脅かしていくものとして表出されている。そこで繰り広げられる非現実性は、日常の皮膚の下に潜り込み、日常の構造を支えている恣意性や矛盾を白日の下に晒すパフォーマンスによって繰り広げられている。

そのパフォーマンスは、笙野頼子へと継承される。皇室の氏神である天照大神を祀った伊勢神宮は、明治国家の神道として頂点に立ち、神宮として古代から近代まで日本の歴史上、長年にわたって日本人の精神性に深くかかわってきた。その神宮のある伊勢市に生まれ育った笙野頼子（1956～）は、『古事記』や『日本書紀』など日本の神話世界が取り巻く土地が生み出した深層に潜り込み、そこにある歪みを微細な眼差しで暴いていく作家として活躍している。

『タイムスリップ・コンビナート』では、日本の高度経済成長期の育った幼いころの記憶と現在を重ね合わせ、コラージュ的に描き、再配置していく方法がとられている。彼女が描く世界は、時空間が自在に変容し、ワープし、タイムスリップしていくのである。その境界はあいまいであり、現世界と非現実世界は時に溶解する。そこに身を置く「私」は、外界に触れれば触れるほど違和感が生じ、その違和感を通してみていく世界は、それ以前の世界とは微妙にずれている。

以上のように私たちのパネルは、現実世界の中に非現実世界が忍び込み、古い覆いを外し、これまで見えなかった新たな面をさらけ出すパフォーマンスを3人の作家によって論じていくものである。

Panel participants

Diego CUCINELLI (Tuscia University, Italy)

Mark GIBEAU (The Australian National University, Australia)

YAMASAKI Makiko (Sapporo University, Japan)

## 内田百間に見られる猫文学—怪談、妖怪、多文化の融合としての猫— [Supernatural Feline Shadows in Uchida Hyakken's Literature]

Diego CUCINELLI (Tuscia University, Italy)

### Abstract

Investigations into the mind, with all its fears and anxieties, have produced a striking range of literary works. A frequent feature of these works is the depiction of grotesque creatures, whose existence embodies and reflects personal and social phobias.

The best results of the literary experiments conducted in Europe and America since the time of Poe under the name of 'literature of the fantastic' have arrived in Japan after the Meiji Restoration, where they intertwine with the wide range of possibilities offered by superstitions on *yôkai* – the supernatural creatures of Japan – and *kaidan* (ghost stories), a genre that gained wide popularity especially in the second half of the Edo Period.

It is in this context that we find the work of Uchida Hyakken (1889–1971), an author formed under the auspices of Natsume Sôseki and particularly active in the first half of the 20<sup>th</sup> century: his prose melts elements of the dreamlike world experienced by Sôseki in *Ten nights of dreams*, with those mastered through his studies of German literature and Japanese folklore.

Uchida's special predilection for cats – an ulterior common aspect with his mentor – leads him to depict the animal in a huge number of works and nowadays is considered one of the pillars of *neko bungaku* ('literature of cats'), as confirmed by his presence in the major anthologies and critical studies devoted to the feline. In those works – mostly short stories – Hyakken from time to time provides detailed descriptions of the animal, often connecting it to supernatural phenomena and enhancing its intrinsic aura of mystery with elements drawn from multiple cultural contexts.

In this paper, through the case study of the 'cat' in several works by Hyakken, I intend to explore the author's narrative strategies and choices, paying particular attention to the modalities dealing with supernatural elements.

人間の心、またそこに潜む恐怖感や苦悶を探ること、それは文学の上でこれまで多様な成果を導いてきた。その方法の一つとして、グロテスクな生き物だらけの世界を描写し、そこに個人的、また社会的な恐怖感を反映してきた作品群がある。

エドガー・アラン・ポーをはじめ、「幻想文学」の傘下でヨーロッパとアメリカにおいて行われた文章的な実験は次第に明治維新の日本に定着し、そこに江戸時代後半に人気を集めた怪談と妖怪に関する迷信と混じりあい、新たな可能性の世界が開いた。

そういった状況下において、夏目漱石の許で成長し、20世紀の後半に活発的に活躍した内田百間の作品に注目したい。内田文学は夢のような世界の中で漂う「夢十夜」の漱石と、長年学んだドイツ文学と日本の民俗学や文化の諸要素を融合させ、独特の作品を生み出した。特に、漱石師匠との共通点である内田の猫への特別な愛好によって、猫が主体となる短編小説は非常に多く見られ、内田は日本の「猫文学」の代表者ともいえる。彼の描く猫は超自然的な現象に繋がっており、幻想的な次元のなかで動き回る。その描写の構成の基底にあるのは融合された多文化的な様相である。

今回の発表で「猫」を主体とした短編集をケーススタディーにしながら、内田百間の幻想文学の特徴、またその描写性を分析して行きたいと思う。



**About the author**

In April 2013 Diego Cucinelli was awarded a PhD in Japanese Literature from Sapienza University. Previously he was a visiting student at Kyoto University (2002–2003), and a visiting researcher and MA student at Waseda University (2005–2007/2007–2009) supported by a MEXT scholarship. He is currently an adjunct professor of Japanese Language and Literature at Tuscia University. His research interests include the supernatural in Japanese fiction, demonology and second degree literature.

## 安部公房の書く「機械」－安部公房の小説における非現実のパフォーマンス－ [Abe's Writing Machine – Unreal Performances in Abe Kôbô's Fiction]

Mark GIBEAU (The Australian National University, Australia)

### Abstract

The unreal, the surreal and a cold logic taken to its illogical extremes are the most distinctive characteristics of Abe's writing and what, to a large extent, sets him apart from his contemporaries in postwar Japan. Not surprisingly, this element of his work is widely discussed in scholarship on Abe, with the links – and oppositions – between his artistic approach and his political activism forming a key nexus in such scholarship.

This paper proposes to look at the unreal in Abe's writings from a somewhat different perspective. Drawing on Deleuze & Guattari's writings on Kafka, a writer to whom Abe is often likened, this paper will read the unreal as an integral element in Abe's 'writing machine'. I will argue that the unreal, surreal, and illogical hyperlogic in Abe's writing are not so much metaphors or allegories to be interpreted or reterritorialised, but rather performances – the predecessors, perhaps, of his experimental theatre. I argue that these elements enable his texts to burrow under the skin of the *nichijô* (daily life) and to reveal the framework of the arbitrary and contradictory laws by which it is supported. Drawing primarily on Abe's 1967 novel *Moetsukita chizu* (trans. *The Ruined Map*, 1970) I will discuss how the unreal and illogical provide the protagonist, if not with freedom, then with the possibility of flight.

### About the author

Mark Gibeau is a lecturer in Japanese language and literature at the Japan Centre, College of Asia and the Pacific at The Australian National University. He owes his initial interest in Japanese literature to the compelling Abe Kôbô short story, 'Mahô no chôku', which he read one long winter's night while on exchange at Hokkaidô University as an undergraduate. In addition to Abe Kôbô, his research interests include the fantastic and magical realism, Murakami Haruki, and literary translation (both the activity and the study of).

## タイムスリップする「私」－21世紀の私小説作家・笹野頼子の方法－ [The Time Slipping ‘*watashi*’ – Shôno Yoriko’s Approach to the 21<sup>st</sup> Century I-Novel]

YAMASAKI Makiko (Sapporo University, Japan)

### Abstract

This paper explores the methods and techniques employed by Shôno Yoriko in her pursuit of a 21<sup>st</sup> century, avant-pop realization of modern Japan’s traditional ‘I-novel.’

Shôno Yoriko was born in Ise, the same city that is home to the Ise shrine – dedicated to Amaterasu, the patron deity of the Japanese imperial family. Despite growing up in the land from which the mythological worlds of the grand narratives of the *Kojiki* and *Nihonshoki*, Shôno Yoriko has continued to write ‘hyper subjective’ I novels. Her ‘*watashi*’ slides between the warped space-times of dream and reality in her attempt to dismantle myth.

Her 1994 novel *Timeslip kombinat* opens with a dream in which the protagonist falls in love with a tuna. One day she receives a phone call from a stranger instructing her to go to Umishibaura Station. Arriving at the station she discovers that one end of the platform drops straight into the sea while the other end is a passageway into a Toshiba factory. Her only choice, in other words, is to jump into the ocean or to go to an electronics factory.

A 20<sup>th</sup> century driven by electrical power. ‘*Watashi*’, situated at the end of that century and positioned in a postwar Japan transformed by industrialization and a period of high speed economic growth (the Shôwa period), warps into a borderless near future in which she seeks the love of a metallic and mechanical tuna. Time and space are thrown into chaos. Her memories of the past are replaced and re-remembered by the present, changing reality itself. Though ‘*watashi*’ meticulously records in detail each moment of this phenomenon, no matter how quotidian, we are left to ponder what, precisely, will become of this hyper-subjective ‘*watashi*’.

### 「タイムスリップする〈私〉 — 21世紀の私小説作家・笹野頼子の方法」

ポストモダン作家の旗手・笹野頼子は、皇室の氏神である天照大神を祀った伊勢神宮のある伊勢市に生まれ育った。『古事記』や『日本書紀』など日本の神話世界が取り巻く土地が生み出した〈大きな物語〉、それに拮抗する「私」＝「極私的」物語を描き続けている。「私」は夢と現実、そして歪んだ時空間を行き来し、神話を解体していく。マグロと恋愛をする夢を見たことから始まる『タイムスリップ・コンビナート』（1994）は、ある日、不明者から電話がかかり「海芝浦」という駅に行けと言われる。その駅は、ホームの一方は海に面し、もう一方は東芝工場の通用口になっている。つまり、海中に飛び込むか、電機会社の工場に入るかの二つの選択肢しかない。

電力が幅を利かせた 20 世紀。その世紀末に身をおく「私」は、戦後ニッポンの工業化転換による高度成長期の〈昭和〉や、メタリック&メカニカルなマグロとの恋愛を志向するボーダーレスな近未来へとワープしていく。時空間は歪み入り乱れる。その中でかつての記憶は現在の時間の中で置き換えられ、再記憶化され、それにしたがって現実が変容していく。「私」は微細な眼差しでその現象を見続けるが、果たして語り終えたとき、極私的な「私」が立脚している場所はどこなのだろう。

日本近代文学の伝統ともいえる「私小説」の 21 世紀ヴァージョンを実践している笹野頼子のアヴァンポップな方法を探っていく。

**About the author**

Makiko Yamasaki is a scholar of modern and contemporary Japanese literature at Sapporo University. Her research interests include women writers in modern Japanese literature and Murakami Haruki. Her research on Tamura Toshiko focuses on her struggle with the shift from a pseudo-classical literary Japanese to a vernacular Japanese as a result of the *genbun icchi* movement. Her recent publications include the book *Murakami to josei, Hokkaido* in which she examines the roles that Murakami's female characters are forced to play alongside an examination of the significance of Hokkaido, as an internal colony, in Murakami's *Hitsuji o meguru bôken* in particular.

## ***Literary Theories in Japan: Between Western Models and Local Traditions***

### **Roundtable abstract**

In their call for papers, the conveners of the Modern and Contemporary Literature section at this year's EAJIS have encouraged submissions dealing with the benefits and limitations of Western models and theories for the analysis of modern Japanese literature. In response to this suggestion, our roundtable will focus on several disciplines originating in the West, such as narratology, theory of fiction, and theory of poetic language, and look at the benefits and limitations they have shown when transplanted, along with their intellectual framework, on Japanese soil. We will, in other words, attempt to shed light on the ways the works of great theorists such as Jakobson or Genette, for example, were received in Japan, and to what extent they were able to influence – for better or for worse – the work of Japanese literati.

When used to analyse Japanese literature, Western literary theories often come up against a wall; this wall appears to be especially hard to overcome due to the features of the Japanese language itself. Thus, we may say that what the work of Japanese theorists drawing on Western theories shows is, more than the limitations of their models, the specificity of their object of study, i.e., the Japanese literature. Moreover, the distortions and deviations apparent in the ways each of them adopted and adapted these theories are, in fact, as many possibilities of putting Western theoretical practices into perspective, and, by doing so, of enriching them and expanding their focus.

One issue we will raise at the roundtable will be the 'struggle' of Noguchi Takehiko and Fujii Sadakazu with the Western models proposed by narratology and fiction studies. Next, we would also like to propose as a subject for discussion the dilemma often felt by researchers using Western models in analysing *shi-shosetsu*, the Japanese modern novel par excellence. Last, but not least, we shall try to bring to your attention the compatibility (or lack thereof) between Western theoretical approaches and classical Japanese literature.

This roundtable has been conceived as a forum for open discussion, in which the speakers will only make short statements, and the audience will be invited to share their opinions freely. As such, it is hard to predict where the argument will take us, but we are hoping the issues raised herein will make the 'trip' interesting and lively.

### **Roundtable participants**

HIDAKA Yoshiki (Nara University of Education, Japan)

Judit ÁROKAY (University of Heidelberg, Germany)

KUBO Akihiro (Kwansei Gakuin University, Japan)

KAWADA Manabu (Kyôto University of Art & Design, Japan)

Hidaka Yoshiki: Professor in Japanese literature at Nara University of Education. His main interest is in modern Japanese literature, with special focus on the times and works of writers such as Tanizaki Junichiro, Murakami Haruki, and others. He has published various papers on this subject, including

‘Historical Account versus Novel: About *Mômoku Monogatari*’ (「歴史叙述と小説——「盲目物語」をめぐって」、千葉俊二ほか編『谷崎潤一郎境界を超えて』笠間書院、2009), and ‘The 1980’s Media and Murakami Haruki: The Magazine *Brutus* and *New York Tanko no Hige*’ (「一九八〇年代メディアと村上春樹——雑誌『BRUTUS』の「ニューヨーク炭鉱の悲劇」」『昭和文学研究』第68集、2014). He has also co-authored the volume *Keywords of Cognitive Narratology* (『認知物語論キーワード』和泉書院、2010).

Judit Árokay: Heidelberg University, Professor of Japanese Studies, specializing in pre-modern literature and culture with a special focus on poetic discourse from the Middle Ages to the late Edo period. Her special interest in literary theory is in the field of intertextuality, intermediality, performance studies and translation issues. Her recent publications include *Die Erneuerung der poetischen Sprache: Poetologische und sprachtheoretische Diskurse der späten Edo-Zeit* [The evolution of poetic language: late Tokugawa discourse on poetics and language theory] München: iudicium 2010; *Divided Languages? Diglossia, Translation and the Rise of Modernity*, ed. with Jadranka Gvozdanovic and Darja Miyajima. Heidelberg: Springer 2014; *Die Performanztheorie in der japanologischen Kulturwissenschaft: Themen und Ansätze* [Performance theory and Japanese cultural studies: topics and approaches], edited with Rebecca Mak. Heidelberg: *Bunron* (Open Access Journal) 2014.

Kubo Akihiro: Associate Professor of French Literature at the University of Kwansei-Gakuin. His fields of interest are the avant-garde movement in the early 20th century and the literary theory. He is the author of *The First World War in French Literature* (『表象の傷——第一次世界大戦からみるフランス文学史』人文書院、2011), and various articles on literary theory including ‘La narratologie a-t-elle des frontières linguistiques et culturelles ? : La théorie narrative de Sadakazu Fujii’, in Sylvie Patron (éd.), *Théorie, analyse, interprétation des récits / Theory, analysis, interpretation of narratives*, Editions Peter Lang, 2011.

Kawada Manabu: Associate Professor in the Department of Creative Writing at Kyoto University of Art and Design. His research interest is focused on the narrative structure of fictional discourse. His recent publications include ‘Who Narrates the Story?’ (「物語を語るのは誰か」、東京大学大学院総合文化研究科言語情報科学専攻編『言語態研究の現在』2014) and ‘On Narrative Time’ (「物語における〈時間〉をめぐって」、京都造形芸術大学紀要『GENESIS』第17号、2013) .

## **Murakami Haruki and Morality – A Nietzschean Perspective**

Jonathan DIL (Keiō University, Japan)

### **Abstract**

The detachment/commitment paradigm in Murakami Haruki studies attempts to impose a narrative arc on his development as a writer: the apolitical and solipsistic writer has supposedly given way to acultural and moral leader willing to speak boldly on the questions of his age. While Murakami's increasing confidence to speak on a broad range of issues from Chinese nationalism to Fukushima has reinforced this narrative, however, the moral ambiguity that characterises his fiction continues to raise questions for many. Making sense of this ethos (or lack of it) thus remains an ongoing source of contention in the secondary literature on Murakami and indeed may be the central battleground upon which his long-term reputation will stand.

Focusing particularly on Murakami's two most recent novels, *1Q84* (2009–2010) and *Shikisai o Motanai Tazaki Tsukuru to, kare no junrei no toshi* (*Colourless Tazaki Tsukuru and his Years of Pilgrimage*, 2013), this paper seeks to unravel the moral agenda of Murakami's recent fiction, arguing that like Nietzsche, Murakami's central concern in his writing has always been to stand against nihilism. Murakami's main method for exploring this theme in recent works has been to present both positive and negative examples of what can be read as the Nietzschean will to power and the rise of super men who dare to stand above the herd. He allows these characters to occupy spaces beyond conventional categories of good and evil, thus leaving some readers uncomfortable, but also provoking them with questions of how meaning and value might be grounded. While a Nietzschean reading doesn't necessarily save Murakami's fiction from all possible moral critiques, it does at least provide a framework for understanding the questions he is wrestling with.

### **About the author**

Jonathan Dil completed his studies in modern Japanese literature in New Zealand (Auckland and Canterbury). He presently teaches at Keiō University in Yokohama, and has previously taught at Chūō University. His research interests focus on modern Japanese literature and culture and he has published essays on Murakami Haruki and Miyazaki Hayao.

## Catalogue of Quotations, Information Highway, and Life with TV in Kanai Mieko's *When Treading on Soft Earth*

SAKAKI Atsuko (University of Toronto, Canada)

### Abstract

This paper closely examines Kanai Mieko's novel *Yawarakai tsuchi o funde*, (1997; partial trans. *When Treading on Soft Earth*, 1997) as an assemblage of diverse genres and registers that benefits (rather than suffering) from its intertextuality. In part springing from a book review of *Opera operashioneru* (*Operational Opera*, 1994), a novel by cinema critic/contemporary French critical thought scholar Hasumi Shigehiko, and in part designed as a sequel to Kanai's essay on French filmmaker Jean Renoir serialized in the cinema journal *Lumière*, the narrative also exploits further sources, ranging from Sandro Botticelli to Giacomo Puccini to Jean-Luc Godard to Roland Barthes (the last appearing as a cameo), letting its storylines and images proliferate. The intertextuality gone amok is not about the pedantic display of Kanai's literary and artistic erudition but rather serves a critique of the mass consumption of cultural capital in the Japan of the 1990s, especially the television-oriented lifestyle, in which information traffic accelerated within the confines of a living room in an apartment complex in urban space. Kanai deftly relates scenes from the quotidian lives of middle-class consumers, incessantly interrupted by mass-media-generated images to the effect of confusing the viewers' sense of bearing in the specific space-time that they are historically and geopolitically bound to. I will illuminate Kanai's depiction of the infatuation with alterity that is fuelled by television in this novel, while remaining mindful of the irony about her own processing of European literature, art and criticism.

### About the author

Sakaki Atsuko (BA and MA, University of Tokyo; PhD, University of British Columbia) is Professor in East Asian Studies and Comparative Literature at the University of Toronto. Recent publications include works about Kanai Mieko and Tanizaki Jun'ichirō. She is author of *Obsessions with Sino-Japanese Polarity in Japanese Literature* (2005), *Recontextualizing Text: Narrative Performance in Modern Japanese Fiction* (1999), and translator/editor of *The Woman with the Flying Head and Other Stories by Kurahashi Yumiko* (1998). Currently she works on Photographic Books as Sites of Translation.



## **Discourse of/and the Double in Abe Kazushige's *Individual Projection***

Maria ROEMER (Free University of Berlin, Germany)

### **Abstract**

This paper explores Abe Kazushige's 1997 novel 'Individual Projection', focusing on the motif of the double and the affect of its manifestation in the narrative of the work's protagonist, Onuma. Onuma's account, written in the form of a diary, describes life as a movie theatre projectionist who is haunted by desires for sex and violence in Tokyo. Struggling to contain these desires, Onuma sometimes permits himself to strategically release his aggression in silly scraps, but mostly suppresses them through learned techniques of mental and physical self-control. However, as his diary progresses, he loses command over his mental capacities and the narrative results in him alternating between different personalities and realities. If we are to follow the psychoanalytic imagery of the text, 'Individual Projection' produces a subjectivity beset by repressed desires and instinctual urges. This 'internal' struggle creates uncanny feelings of 'doubleness' and is eventually lost as Onuma's conscious control breaks down.

And yet, Abe's 90s fiction was deeply influenced in style by the postmodern critical theory of the *Niû Aka* movement and is praised accordingly for self-consciously blurring the boundaries between literature and criticism. Therefore, over-riding this psychoanalytic approach to literary interpretation, the larger meta-literary concern of Abe's fiction asks us to view reality and human consciousness as linguistic constructs. Considered this way, by referring to psychoanalytic discourses, I propose that 'Individual Projection' becomes a formal experiment in illustrating how our assumptions of authentic emotional experience evaporate in the realization that all is text.

### **About the author**

Maria Roemer is currently completing her PhD thesis on affect and emotion in the fiction of postmodernist author Abe Kazushige at Heidelberg University, after having received a doctoral fellowship of Free University Berlin's Cluster of Excellence Languages of Emotion (2010–12). In 2013/14 she was a visiting scholar at Cornell University. She co-founded the critically acclaimed film festival *Asian Hot Shots Berlin* which she directed 2007–2010.

## ***Writing Gender in Post-bubble Literature***

### **Panel abstract**

The 1980s in Japan have been described by bubbly terms such as ‘body-conscious’, ‘otaku’, ‘digital’ or ‘virtual reality.’ These terms suggest that the bubble era is represented as an insubstantial if not superficial period, characterized both by disenchantment and re-enchantment of humanity. Paradoxical as it is, this period was linked with the depolitization of culture, while at the same time it saw the end of the Cold War and the strengthening of theoretical feminism. The virtual images of insubstantiality, superficiality, and depoliticized anomie were deconstructed following the collapse of the bubble. Moreover, political disputes over historical issues such as the so-called comfort women, revealed an irreconcilable gap between national Japanese and international East Asian consciousness. More importantly, this international political gap has been connected to the increasing gap between the ‘haves’ and ‘have-nots’ in the Japanese post-bubble *kakusa shakai*. The rise of neoliberalism triggered a radical xenophobic nationalism, thus the contradictory legacy of the bubble has come into being in an ironical manner. Our panel will discuss these various antinomic issues by means of analyzing representations of body politics and gender identity in the context of demographic change and social/ emotional precarization in novels and manga by female authors of the post-bubble era.

### **Panel participants**

Daniela TAN (Zuerich University, Switzerland)

Hideto TSUBOI(International Research Center for Japanese Studies, Japan)

Emanuela COSTA (Ritsumeikan University, Japan)

## Literature beyond the Bubble

Daniela TAN (Zuerich University, Switzerland)

### Abstract

Is there such a thing as the proclaimed feminine turn of the Heisei era? In the post bubble era of fading glitter and vanishing luxury, a new generation is finding its way through the labyrinth of the present. Heisei literature reflects the instability in both the realms of economy and the family, and it also gives insight into the vague anxiety towards the future.

A common reaction to this kind of social change is sentimental attachment to past times, as seen in the Shōwa-nostalgia of the 1990es, or today's various retro trends. But the sentimental turn to conservative values also includes a gendered aspect. The relation between traditional role stereotypes and the evolution of a modern, emancipated self-consciousness is highly ambivalent. How is this reflected in the literature of the Heisei era, especially in the writing of female authors? In my paper, I will investigate the means of expression and the literary documentation of ways of coping with Japan's present situation, as it is seen through the eyes of a young generation of authors. Focussing on the female point of view, this paper discusses the possibility and reasons for a feminine turn in Heisei literature and investigates the topics and motifs of the works by authors such as Aoyama Nanae, Kawakami Mieko and Asabuki Mariko in an attempt to demonstrate various approaches to the questions of the Heisei era and attempts of framing one's place of being.

### About the author

Daniela Tan is research associate at the department of Japanology at the University of Zurich, Switzerland. She has studied in Zurich, Kyoto and Osaka and received her Master of Arts in Japanology in 2004 and her PhD in 2011 with a thesis about the work of Ōba Minako in the context of the *naikō no sedai*, which will be published in 2014. Her research focuses on modern and present day Japanese literature with a special interest in questions of gender. She has published on *genbaku bungaku* and various authors such as Aoyama Nanae, Kōno Taeko, Tawada Yōko and Nishi Kanako.

## Body Politics in Eating Trouble – The ‘Abject’ Representations of Post-bubble in Kirino Natsuo's *Out*

Hideto TSUBOI (International Research Center for Japanese Studies, Japan)

### Abstract

In the last years of the 1980s in Japan, both the peak of the bubble economy and the bubble burst occurred simultaneously. With regards to women's social position, the Equal Employment Opportunity Law, which was enforced at the same time as the bubble economy started in 1986, contributed to women's advancement in society. However, the bubble may have made young women reactionary in posturing for their life course, so that they were inclined to value their prospective partners for their financial power. In the last ‘Lost Two Decades’ after the bubble's collapse, the above mentioned contradictory situations of Japanese women caused various cracks among female subjects themselves.

In the post-bubble era, the ambivalence and oscillation between rich and poor in women's everyday life became the focus, and were symbolized through the female body where activities like health, cosmetics, fashion, eating, sex and reproduction were performed. Eating was the most typical field among them, reflecting the traces of the bubble within the post-bubble era. The bursting of the bubble could not change the character of the eating culture peculiar to bubble consumerism. The individual gap between satiation and starvation expanded more drastically after the bubble burst than in the bubble era. But nevertheless, the food landscapes in which anybody could be fed at any time by fast-food and convenience stores are constantly updated. Many literary works, as well as many *manga*, especially *shōjo manga*, have repeatedly represented the female body of subjects who are nervous about dieting and who sometimes suffer from anorexia nervosa. This paper analyzes Kirino Natsuo's novel *OUT* (1997), comparing it with novels by Ogawa Yōko and others, and also with *manga* by Okazaki Kyōko and Anno Moyoko in order to highlight the body politics of the post-bubble period.

### About the author

Tsuboi Hideto is Professor at the International Research Center for Japanese Studies (Nichibunken), Kyoto. From 2003 until 2014 he was professor at the Graduate School of Letters at Nagoya University, where he was Director of the Modern & Contemporary Research Center (2008–2010) and Director of the Japan-in-Asia Cultural Research Center (2013–2014). In his research he is concerned with body politics and sense-representations in modern Japanese culture. One of his recent publications is *Sei ga kataru: nijusseiki Nihon bungaku no sei to shintai* (Sexuality Talks: Sex/Gender and Body of the Literature in the 20 century Japan, 2012).

## **Gender and Post-bubble Precarity in Mizumura Minae's *Haha no Isan***

Emanuela COSTA (Ritsumeikan University, Japan)

### **Abstract**

Gender and Post-bubble Precarity in Mizumura Minae's *Haha no isan*

The stagnation following the bursting of the Bubble economy and the spread of neoliberalist policies have led to a *shift towards precarity, which is now a pervasive feature of contemporary Japan*. Precarity has its deepest impact on vulnerable categories, and it is thus closely linked with issues of gender, class, age. Mizumura Minae's novel *Haha no isan* (My Mother's Legacy, 2012) *is a work that explores these interconnections from a literary perspective, through the story of a middle-age, middle-class female protagonist who has to face an imminent divorce while taking care of her old, ill and demanding mother*. By analyzing Mizumura's novel within the framework of contemporary discourse on Japan as a 'gap society' (*kakusa shakai*), *the paper will show how the novel constructs (and in what way it also fails to build up) a literary space for a social critique* encompassing issues such as the gendered nature of elderly care, the erasing of middle-class lifestyle and the resulting socio-economic impact upon women, and the new configurations of family in contemporary Japan.

### **About the author**

Emanuela Costa holds a PhD in Comparative Literature from the University of Naples 'l'Orientale,' Italy. Currently, she is a JSPS postdoctoral fellow at Ritsumeikan University, Kyoto, where she is working on a project focusing on the articulations of transcultural and exophonic imagery in contemporary Japanese literature. Her main research interests include border-crossing literature and gender studies. She has taught Japanese language and literature at the University of Naples 'l'Orientale' and University of Salento, Lecce.

### ***From Postwar to Post-Fukushima: Japanese Literature of Crisis***

#### **Panel abstract**

The postwar paradigm in Japan tolerated an almost unassailable dominance over the *Zeitgeist* of several Japanese generations. The never-ending postwar had been declared dead several times only to survive in the public imagination and the analects of literature and academic discourse. Arguably it was the triple calamity of 3/11 that was finally able to dislodge the historical fixture that was the postwar in Japan's unconsciousness, and more importantly the international judgement of a nation mired in the legacy of the Asia-Pacific War. This shift in literary outlook, shortly before embracing her 70<sup>th</sup> anniversary of the end of hostilities in 2015, has the potential to provide stewardship for a country whose contemporary national heritage is still defined through 'nuclear holocaust', 'territorial disputes', 'comfort women', Japan's mistreatment of prisoners of war and the Japanese history textbook controversy. In short, Japan is in dire need of a metaphorical facelift and it is the aim of this panel to provide evidence that Japan indeed can rise to the occasion. The speakers will discuss the emergence of a sense of *saigobungaku* (災後文学) or a post-crisis literary trend, which not only marks the emergence of an avant-garde literary generation of young writers who have experienced their own trenchant version of trauma but who also express Japan's newly-acquired literary sensibility in the 21st century.

#### **Panel participants**

Roman ROSENBAUM (University of Sydney, Australia)

Yasuko CLAREMONT (University of Sydney, Australia)

SUZUKI Sadami (International Research Centre for Japanese Studies /Nichibunken, Japan)

## **Beyond Catharsis – Disaster Relief Literature**

Roman ROSENBAUM (University of Sydney, Australia)

### **Abstract**

Despite popular belief, disaster is not beyond imagination and there may be poetry after 3.11 as Wagō Ryōichi demonstrates so clearly with his pithy yet transcendent poetic imaginations. Post-3.11 literature dovetails neatly with Japan's rich lineage of post-apocalyptic representations in the arts and links the nation with a global trend of doomsday popular culture. Yet, the magnitude of the triple catastrophe was felt across the globe in a shockwave of memento mori, that led to an arguably new wave of 'fundraising literature' or collections of literary anthologies whose primary focus was the raising of monetary aid for disaster relief in Japan. This paper will look at the emergence of domestic as well as international examples of a new literary direction, wherein authors publish for the purpose of raising money via literary means as exemplified in for instance: *March was made of yarn: reflections on the Japanese earthquake, tsunami and nuclear meltdown* by Elmer Luke and David Karashima (eds., 2012), Elizabeth Andoh's *Kibō ('Brimming with Hope'): Recipes and Stories from Japan's Tohoku* (2012) as well as *2:46: Aftershocks: Stories from the Japan Earthquake* by The quakebook community (eds., 2011), which all exhibit a literary modus operandi of fund raising and disaster relief. What are the socio-cultural implications of literary aid in the global age of precarity, *kakusa shakai* and stalwart contemporary Japanese literature?

### **About the author**

Roman Rosenbaum specialises in Postwar Japanese Literature and Popular Cultural Studies. He received his PhD in Japanese Literature at the University of Sydney. In 2008 he received the Inoue Yasushi Award for best refereed journal article on Japanese literature in Australia. In 2010/11, Rosenbaum has spent one year as a Visiting Research Professor at the *International Research Centre for Japanese Studies* (Nichibunken) to complete a monograph on the social activist Oda Makoto. He is the co-editor of *Legacies of the Asia-Pacific War: The Yakeato Generation* (Routledge 2011). His latest edited book is entitled *Representation of Japanese History in Manga*.

## Images of Despair in Post-Fukushima Literature

Yasuko CLAREMONT (University of Sydney, Australia)

### Abstract

*My home place has become a town without voices, without humans – it is as distant as the end of the earth* (Hangui Keiko, Fukushima, May 2011)  
In his collection of *tanka* entitled *Shinsai kashū* (An Anthology of *tanka* on the Great East Japan Earthquake disaster, 2011) Hasegawa Kai claimed that the intrinsic power of Japanese poetry equates with the power of the calamity itself. Immediacy, urgency and heightened emotions are characteristic of *tanka*. At its best it can move, unite and in its tranquillity comfort the mind of people. It is no wonder that when the exhibitions of Japan's triple disaster were shown overseas they often were accompanied by *tanka* composed by the disaster survivors. On the other hand, now that more than three years have passed since the disaster it has become possible for literary responses to be created, as seen in Ōe Kenzaburō's *Bannen yōshikishū* (In late style, 2013). While the literary forms differ from each other, a particular trend may still be detected, depicting an increasing sense of insecurity and social unrest. This paper discusses how such sensibility is expressed through different genres and outlines a literary landscape of despair that has emerged in Japan.

### About the author

Yasuko Claremont is a senior lecturer in the Department of Japanese Studies at the University of Sydney. She has a wide range of interests in research such as Japanese fiction, poetry and drama, literary translation and postwar reconciliation. On invitation from the Law School at the University of Sydney she has published a chapter entitled 'Disaster in Japan: A Case Study' in *Asia-Pacific Disaster Management: Comparative and Socio-legal Perspectives* (2013). Her latest books include *The Novels of Ōe Kenzaburō* (2009) and as co-editor *Legacies of the Asia-Pacific War: The Yakeato Generation* (2011), both published by Routledge. Since 2011 she has taken leadership in organizing a cycle of international conferences on postwar reconciliation between Japan and its neighbouring countries. This project, commemorating the 70th anniversary since the end of the Asia Pacific War, is to be completed in 2015. The project highlights the range of civil initiatives that have been taken and future pathways.



## Miyazawa Kenji's Oeuvre in the Light of Japan's Existential Crisis

SUZUKI Sadami (International Research Centre for Japanese Studies /Nichibunken, Japan)

### Abstract

Following the accident at the Fukushima Daiichi Nuclear Power Station, Miyazawa Kenji's poem 'Ame ni mo makezu' [Be not Defeated by the Rain] was recited in New York. Roger Pulver, renowned as the translator of Miyazawa's work, used the poem to deliver a poignant message to a nation in crisis. Amidst our global environmental crisis, Miyazawa's poetry and fables carry an even more important sense of meaning that has been made available via a vast variety of publications. The reason for the contemporary relevance of Miyazawa is that while he actually practiced as an agricultural engineer himself, he regarded the enterprise of humans cultivating the land as a kind of *genzai* or 'original sin.' Where did this kind of thought originate from and how did Miyazawa reconcile the inherent contradictions? This paper will reconsider the positing of Miyazawa's oeuvre and the implications of the contemporary *seimei no kiki* (existential crisis) faced by Japan in the early twenty-first century as well as the resulting potential for a literature of precarity and disenfranchisement. To what extent can this comparison between Miyazawa's literature of crisis and the post-Fukushima literary trend illuminate Japan's literary sensibility?

### About the author

Suzuki Sadami is an Emeritus Professor at the International Research Center for Japanese Studies in Kyoto. The many scholarly books he has written and edited on Japanese culture can be divided into three subcategories: 1. Studies of specific modern literary works and authors including evaluation of classics. 2. Modernization of conceptual systems in Japan. 3. Transformation and conceptual frameworks of 'View of Life' in Japan from ancient to contemporary times. These works indicate a shift towards rewriting the literary and thought histories in Japan through a criticism of the postwar methodologies. One of his representative works published in English is *The Concept of 'Literature' in Japan* (2006).

## EAJS SECTION 3b: Pre-modern Literature

### Court Poetry as World Literature – *Kokinwakashū* and the Sicilian School of Poetry

Edoardo GERLINI (The University of Tokyo, Japan)

#### Abstract

This paper presents the results of a two years comparative research about Heian court literature and Italian medieval Literature, with a particular focus on poetry produced at the courts of Emperor Saga (786–842), Emperor Uda (867–931) and Emperor Daigo (885–930) in Japan, and at the Sicilian court of Emperor Frederick II of Hohenstaufen (1194–1250) in Italy. The reigns of these emperors coincides with important turning points for the History of Literature of the respective countries: the compilation of the first imperial ordered poetic collections (*Chokusen sanshū*) at Saga's court, the revenue and consolidation of *waka* tradition culminated with the compilation of the *Kokinshū* during Uda's and Daigo's reigns; the birth of Italian vernacular literature with the Sicilian School of poetry at Frederick II's court.

The final aim of this study was to insert Japanese classical poetry into the wider frame of (classical) world literatures, starting from some universal categorizations, like that of 'court literature' or 'vernacular language'. I tried to analyzing how and why a very particular social environment – the court – and similar cultural politics give birth to analogous literary attitudes in different countries, i.e. the formalization of poetical language, similar aesthetic tastes etc. The research also managed issues like: the active role of rulers as promoter of cultural activity (translations, *utaawase*, *shien*) and its political application; the support accorded both to a consolidated language of culture (Chinese/Latin) and to a new canon of vernacular literature (Japanese/Italian); the birth of a new figure of intellectual (*bunjin*/notary) able to write in both high language and vernacular language (Sugawara no Michizane/Pier della Vigna); the elaboration of new rhetorical structures and devices (*sonetto*, *engo*) the tie between love poems, vernacular language and courtly ideal.

#### About the Author

Edoardo Gerlini got his bachelor degree at University of Florence with a comparative thesis on Heian and Tang poetry, and his doctoral degree at University of Venice 'Ca' Foscari' with a research about Sugawara no Michizane and Ōe no Chisato. He spent two years (2011–13) at the University of Tokyo (Department of Literature) as a JSPS Fellow where he conducted a comparative research on Heian Court Literature and Italian early Literature. He actually teaches Japanese Language at the University of Venice 'Ca' Foscari'.

## **Opposites Attract and Likes Repel – *Waka* and *Kanshi* at Murakami's Court**

Gian-Piero PERSIANI (National Institute of Japanese Literature Tokyo, Japan)

### **Abstract**

The aim of the paper is to determine the relative position of *waka* and *kanshi* in the literary field of the mid-tenth century. Murakami's reign (946–967) was a time of great literary thriving. *Waka* was by now a firmly established presence at court, where it thrived alongside its prestigious cousin, *kanshi*, whose popularity remained high. Though they now shared the same stage, however, it would be wrong to assert that they were equal, let alone interacting with one another. *Kanshi* continued to be the form of choice at the more formal court events while *waka* inhabited a hard-to-define grey area between the official and the private. The talk starts with a brief overview of the state of the two arts at the time, and then moves on to explore the issue of the boundary between them. The focus of the discussion will be the records of the *Tentoku sannen hachigatsu jūrokunichi tōshi* (Competition of Chinese Poetry of the Sixteenth Day of the Eighth Month of Tentoku 3 [959]) and the *Tentoku yo'nen dairi utaawase* (Poetry Contest at the Palace of Tentoku 4 [960]), two events hosted at the imperial palace within six months of one another. Because of their close temporal proximity and Murakami's involvement in both, the two events give us a unique glimpse into how the emperor and his close affiliates viewed the two forms. While in referring to the Tentoku 4 match as a poetry competition 'for women' Murakami may have been exaggerating the polarity between the two forms, his assertion does point to the anomaly of having two radically different traditions compete for the title of court poetry. Through the analysis of the two events, the talk will suggest that the coexistence of Japanese and Chinese-language forms at Murakami's court was not as simple and harmonious as it is sometimes thought to have been.

### **About the author**

Gian-Piero Persiani specializes in Heian literature. He gained his PhD from Columbia University and has taught at Oxford University. He is currently affiliated with the National Institute of Japanese Literature in Tokyo.

## Criticism under Constraint – The *Uta Awase* and the Development of Japanese Poetics

Thomas McAULEY (University of Sheffield, UK)

### Abstract

The *uta awase* was a highly important literary and social activity in Heian and Kamakura Japan, contributing to poets' reputations, canon development and the setting of poetic standards, as well as providing an opportunity for poetic schools to promote their differing conceptions of poetry. Both composition and judgement for the *uta awase*, however, operated under a number of constraints: for example, on the content of poems, or conventions of where the victory should fall in certain rounds. Nevertheless, given that poetry competition judgements form the major part of many poets' critical writings, the relationship between poetry competition composition, judgement and the formation of poetics is an area of significant interest in Japanese literary history. This paper aims to demonstrate how, within the constraints of the *uta awase* format, the comments and judgements functioned as criticism – and define criticism in this context; before exploring how these judgements contributed to the development of Japanese poetics in later critical treatises. It will do this through an analysis of the judgements of Fujiwara no Shunzei (1114–1204) in the the *Roppyakuban uta awase* ('Poetry Contest in 600 Rounds', 1193). Shunzei's comments, as well as those by the participating poets, will be considered in terms of their critical content (use of poetic metalanguage, reference to models by prior poets, etc.); didactic content (provision of exemplars for subsequent composition); and social function (positive judgements/comments upon work by higher ranking poets/nobles). The results of this analysis are then related to the critical content in Shunzei's *Fūteishō* (1201) in order to demonstrate how the constrained practical criticism of the *uta awase* contributed to wider theories on poetic style and content in the early Kamakura period.

### About the author

Dr T. E. McAuley is a Lecturer in Japanese Studies at the School of East Asian Studies, University of Sheffield, UK, where he teaches Japanese language, as well as on Japanese Popular Culture. Developing from his doctoral research on vagueness in *Genji Monogatari*, his main research interests lie in premodern Japanese literature and linguistics. For the 2001 UK-Japan festival, he translated 2001 Japanese poems, circulating them on a mailing list and publishing them online (<http://www.temcauley.staff.shef.ac.uk>), a project which he has maintained, with a total of approximately 3500 poems now translated.

### ***On the Margins of Early Kanbun Literature***

#### **Panel abstract**

Japan produced a vast corpus of writing in Chinese, including works that were considered literary and others less so. Some of these form a canon of classics that exists in parallel with the more familiar works in the vernacular. Included are imperially sponsored anthologies from the early ninth century and privately compiled collections from later in the Heian period. The papers on this panel, however, will treat works written in classical Chinese but outside the mainstream of kanbun literature. Each attempt to demonstrate how these works relate to larger literary concerns, exploring the ways in which texts that do not present themselves as belletristic literature – ranging from scholarly commentaries to travel accounts – participate in the ongoing creation and transmission of literary knowledge. One paper shows how texts in Chinese interacted with and influenced vernacular language and literature. Another demonstrates how Japanese scholars played with Chinese models when producing their own literary creations in Chinese. The third discusses ways in which a non-literary text in Chinese relates to more familiar vernacular classics. These papers introduce works that will be unfamiliar even to some specialists. They will treat issues relating to language learning, literary interactions, and genre boundaries and thus demonstrate what can be learned from little-studied works and those that fall outside conventional literary categories.

#### **Panel participants**

KŌNO Kimiko (Waseda University, Japan)

Jennifer GUEST (University of Oxford, UK)

Robert BORGAN (University of California, Davis, USA)

## Textbooks and Commentaries as Sources of Understanding the Formation of Early Japanese Language and Literature

KŌNO Kimiko (Waseda University, Japan)

### Abstract

Writing in Japan began with the use of Chinese characters and was profoundly influenced by both Chinese language and literature. Although this much may be obvious, the process by which the distinctive qualities of Chinese characters, words, and writing were absorbed into the Japanese linguistic environment is a topic that requires further investigation. Both choice and creativity were used to resolve linguistic clashes. This paper will treat children's textbooks and commentaries on Chinese texts that were compiled in the Heian and early Kamakura periods. Using evidence from these works, it will consider how early Japanese language and literature, which mixed Chinese and native elements, was formed.

Consider, for example, the case of *Sezoku Genbun* ('Proverbs of Our Time'), compiled by Minamoto no Tamenori (introduction dated 1007), a textbook consisting of proverbs taken from Chinese and Buddhist works and the text of their original sources. In it, one finds instances of Chinese vocabulary and writing that, lifted out of their original sources, had been converted into Japanese language and were in the process of being assimilated into a Japanese context. Furthermore, investigating how the proverbs from *Sezoku Genbun* were used in early Japanese literary works reveals the fascinating process by which Japan's language and literature acquired new expressions from Chinese. Also, early commentaries on literary prose and poetry such as *The Tale of Genji* frequently offer detailed analyses of the relation between Chinese and Japanese vocabulary, which hint at the actual linguistic environment of early Japan, although these commentaries are now often overlooked. Based on textbooks and commentaries, this presentation will attempt to shed new light on how Chinese texts nourished the development of Japanese language and literature.

### About the author

Kōno Kimiko is professor of Japanese literature in Waseda University's School of Letters, Arts, and Sciences, where her research focuses on classical Chinese texts in Japan and Japanese-Chinese comparative literature. Her publications include *Nihon Ryōiki to Chūgoku no Denshō* (Benseisha, 1996), two collections of essays that she co-edited, *Ajia Yūgaku: Nihon ni okeru 'Bun' to 'Bungaku'* (Benseisha, 2013) and *Higashi Ajia no Kanseki Isan—Nara wo Chūshin toshite* (Benseisha, 2012), and numerous scholarly articles, including '*Pekin Daigaku Toshokan-zō Yo Kaseki Kō 'Guketsu Geten Shō' ni tsuite*' (*Kyūko* 58 Dec. 2010).

## Imagining a Primer – Miyoshi no Tameyasu's *Zoku Senjimon*

Jennifer GUEST (University of Oxford, UK)

### Abstract

This paper considers the role of introductory education within premodern Japanese literary culture through a discussion of a little-known Heian ‘sequel’ modelled on the *Thousand Character Classic*: the *Thousand Character Classic Continued* (*Zoku Senjimon*, 1132), created by a university scholar named Miyoshi no Tameyasu. The original *Thousand Character Classic* (Ch. *Qianzi wen*, J. *Senjimon*) was an important primer for basic character literacy and calligraphy practice, composed of one thousand different characters arranged into rhymed couplets; Tameyasu’s ‘sequel’ uses the same format to present a meticulously constructed topically-arranged collage of obscure and complex characters found in primers and university curriculum texts, shaped subtly by his own sometimes irreverent attitude and interests.

The only surviving version of this text is accompanied by a series of poems attributed to Tameyasu’s academic colleagues, praising his erudition in extravagant and unlikely terms; this social frame, together with the challenging and quirky nature of the text itself, suggests that it was a scholarly showpiece rather than a functional primer. Its skilful juxtaposition of features from common primers with more esoteric material reflects a dynamic tension between the small and close-knit community of the university, which maintained control over a certain set of advanced literary knowledge, and less specialized writers who might stop at acquiring basic literacy through primers like the *Thousand Character Classic*. In this sense, the *Thousand Character Classic Continued* dramatizes contemporary ideas about literary education and different pathways to kanbun literacy, suggesting the potential for texts and contexts of introductory education to inspire literary playfulness and creativity.

### About the author

Jennifer Guest is Associate Professor of classical Japanese at the University of Oxford and Fellow in Japanese at The Queen’s College. Her research interests include the reception of Chinese texts and knowledge in early to medieval Japan, as well as comparative perspectives on literary education, manuscript culture, and the transmission of classical languages. She completed her Ph.D. dissertation, ‘Primers, Commentaries, and Kanbun Literacy in Japanese Literary Culture, 950–1250CE’ at Columbia University in 2013 and recently published ‘*Shin gafu ryakui* to *Tō Mōgyū* – ‘Shin gafu’ no setsuwateki sokumen’ in Kōno Kimiko and Wiebke Denecke eds., *Ajia Yūgaku: Nihon ni okeru ‘Bun’ to ‘Bungaku’* (Benseisha, 2013).

## A Kanbun Travel Diary as Literature

Robert BORGES (University of California, Davis, USA)

### Abstract

During his travels in China, 1072–73, the monk Jōjin (1011–83) kept a diary, *San Tendai Godai San Ki* ('The Record of a Pilgrimage to the Tiantai and Wutai Mountains'). This paper will consider how it relates to Japanese literature. It is written in a version of classical Chinese that stylistically resembles the language found in the diaries of court noblemen. Japanese historians refer to these as *ko kiroku*, literally 'old records,' not *nikki*, or 'diaries,' the texts that literary scholars study. Records of overseas travel are apt to be excluded from both categories, even though they are earliest known examples of Japanese diaries. Furthermore, the first Japanese literary diary, *Tosa Nikki*, in structure if not in language, closely resembles the travel diaries, taking form of a daily record of events. Jōjin's diary may be a late example, but its genre, Chinese-language records of overseas travel, stimulated the growth of literary diaries, a key genre in classical Japanese literature.

Although Jōjin proclaimed that he had vowed to the Buddha to renounce the frivolity of poetic composition, a careful reading of his diary suggests that he had not completely abandoned an interest in literature. Most obviously, he carefully recorded poems he came upon in his travels. Also, when he first arrived at China's Tiantai Mountains, where his school of Buddhism had been founded, he began to write in poetic prose using language borrowed from an earlier pilgrim, the patriarch of his lineage, a practice that might be seen as a form of literary allusion. His attention to natural phenomena such as weather, flora, and fauna, suggest an aesthetic sense derived from the Japanese poetic tradition. Although Jōjin's diary may not qualify as a work of literature, it does reveal affinities to Japan's literary traditions.

### About the author

Robert Borgen is Professor Emeritus of Japanese literature and history at the University of California, Davis. His research focuses on Heian cultural history and Sino-Japanese relations. His publications include *Sugawara no Michizane and the Early Heian Court* (University of Hawaii Press, 1994) and numerous articles, most of which treat either the cult of Tenjin worship or the monk Jōjin's pilgrimage to China.



## 『伊勢物語』の絵画による享受とそれによる物語の変貌 [*Changes in the Reception of Ise Monogatari Through Its Illustrations*]

### Panel abstract

Japanese classical literature was not the subject only of transmission and reception through written letters. In the case of many works, the written textual form was followed immediately afterwards, often at almost the same time, by illustrations, so that the appreciation through text and pictures took place together. This kind of dual reception was passed down to later periods. Much later this kind of tradition can be linked to modern Japanese *manga* and *anime*. We must therefore never forget the existence of illustrations when thinking about the history of classical Japanese literature. In this panel we consider on the famous classical text of *Ise monogatari*, examining how it has been appreciation through its illustrations, and looking at how these changed over a long period of time. Because few examples have survived of the earliest illustrations of *Ise monogatari* and other classics, we will examine its pictorialization from the Muromachi period onwards. As most studies up to now have focussed on examples of scrolls (*emaki*) and hand-painted books (*ehon*), we will look at other formats of pictures, especially those which are closely linked to people's daily lives

First, we will look at *shikishi*, which were drawn on a very small piece of paper. Scenes from classical literature such as *Ise monogatari* or *Genji monogatari* often came to be illustrated on *shikishi*. Above all others, *Sōtatsu Ise monogatari shikishi zu* attracts particular attention. We will consider how *Sōtatsu Ise monogatari shikishi zu* influenced the reception of *Ise monogatari* in later times.

Secondly, we will examine the case of *ōgi-e*, pictures on Japanese-style fans that can be folded up. Apart from their practical use, they also came to be utilized from the Heian period for texts and pictures. In the early Edo period, illustrations of *Ise monogatari* were drawn in a fan-shaped shape in picture albums or on screens. We will also consider the status that the pictures of *Ise monogatari* enjoyed in daily life.

Finally, we will turn to *karuta*. Based on playing cards which were brought by Portuguese in the late Muromachi period, various types of *karuta* was made. Many *karuta* sets were produced based on classical literature, and most have pictures drawn on them. *Ise monogatari karuta* has particularly many kinds of form. We will investigate the reception of *Ise monogatari* through *karuta*.

### Panel participants

IZUMI Noriko (Hagoromo University of International Studies, Japan)

AOKI Shizuko (Osaka Prefecture University, Japan)

FUJISHIMA Aya (National Institute of Japanese Literature, Japan)

## 色紙の中の『伊勢物語』 [Shikishi – Sōtatsu Ise Monogatari Zu Shikishi and Its Successors]

IZUMI Noriko (Hagoromo University of International Studies, Japan)

### Abstract

In the Muromachi period, the picture scroll developed into a variety of forms such as colored paper, fans, and screens from rolled drapery. *Shikishi* were originally small square pieces of fancy paper approximately 20 centimeters in width and height used to write the text of a poem. However, pictures of scenes chosen from the Heian stories such as *Genji monogatari* or *Ise monogatari* soon came to be drawn on *shikishi*. In addition, *shikishi* was affixed to *gajō* (picture albums), *fusuma* (papered sliding doors), or *byōbu* (folding screens). Also, *shikishi* varied in function from ‘a thing to read’ to ‘a thing to look at’ as the role of *shikishi* changed to decorate the room.

In the early 17th century, *Sōtatsu Ise monogatari zu shikishi* is thought to have been produced in the studio of Tawaraya Sōtatsu. Sōtatsu added to the decorativeness of the work by using large quantities of gold leaf and gold paint in the paintings. Therefore they made full use of surrealistic expression based on a deep understanding of the text of *Ise monogatari*. By bold innovations in illustrating scenes that had not included before, the work opened up new ways of appreciating *Ise monogatari*. Through a comparison of the *Sōtatsu Ise monogatari zu shikishi* with pictures by the later Rimpa school, I will argue that this work had a extremely large influence on the appreciation and reception of *Ise monogatari* in the picture of later periods.

### About the author

Noriko IZUMI is a professor and a director of the Institute of Japanese Culture at Hagoromo University of International Studies. She was awarded a Ph.D. degree from Kansai University Graduate School of Letters. She specializes in Japanese Classical Literature (the Early Heian Period) and *Wa-Kan* comparative literature. Recent published articles include ‘The Song of Everlasting Regret and The Tales of Ise’ [Research Report of BaiJuyi, Tokyo, Benseisya, 2010] and ‘The Composition and the Exclamation in Passage 4, *Ise Monogatari*: Something that Supports a Fiction’ [Chuko-bungaku, Association of Chuko-bungaku, 2011]. She is currently researching the relationship between Heian-period literature and painting.

## 扇絵と物語 — 『伊勢物語』 の場合 — [*Ōgi-e and Ise Monogatari*]

AOKI Shizuko (Osaka Prefecture University, Japan)

### Abstract

Japanese fans and Chinese round fans both function in the same general way, to help people to keep cool in summer, but Japanese fans such *hi-ōgi* and *kawahori* are foldable unlike Chinese fans.

Because of their expendable properties, most ancient fans have been lost, but we can find their shapes decorated or drawn on *byōbu* and *gajō*. Various ingenious methods were found to make the letters and pictures in the fan-shapes fit into their distinctive shapes. A fan-paper album of the Lotus Sutra remains in Shitennōji Temple and it proves that the shape itself of the fan was also an object for enjoyment for Japanese people. In this paper, I would like to make clear one aspect of the fan pictures by taking one category derived from *Ise monogatari* as example.

The second fan of *Senmen-san-byōbu* of the Sōatsu School in the Tokyo National Museum takes the first section of *Ise monogatari* as its subject while the pattern is based on a variant text of *Ise Monogatari* picture scroll in Tokyo National Museum. However, there are differences as well in the way that the illustration departs greatly from the original text of *Ise Monogatari*. One is the material on which the man is writing his *waka*, paper (*kaishi*) rather than the hem of his robe, and the other is the big cherry tree that stands in front of the man. This figure was drawn by making the *Ise Monogatari* picture follow the generic scenic patterns of Heian stories. I am going to show some similar examples and consider the characteristic of fan pictures.

### About the author

Shizuko Aoki is a professor of Osaka Prefectural University. After receiving a Ph.D. degree in Osaka Women's University Graduate School of Language and Culture, she joined the teaching staff at Osaka Women's University and Osaka Prefectural University. She specializes in *waka* poetry and narrative literature of the Heian period, with a particular interest in the history of annotation and reception of the *Ise Monogatari*. Her publications include an edition of an annotated version of the work from the *Tesshinsai Bunko* Library. She has published widely in a field of pictorialization of literature and culture of publications in pre-modern Japan.

## カードの中の『伊勢物語』 [*Ise Monogatari* in Playing Cards]

FUJISHIMA Aya (National Institute of Japanese Literature, Japan)

### Abstract

There have been many substantial studies about the influence of *Ise Monogatari* on the history of Japanese classical literature. However, *E-iri Ise monogatari karuta*, playing cards illustrated by the tale, has not been treated as a subject of study until now. *Karuta* were one of the games which the common people enjoyed from the Edo period. It was also one of the wedding goods brought by the bride when a court noble, a daimyō or the well off got married. People of various social positions purchased *karuta* for different uses, with a variety of sets produced, from luxurious cards to simple cards. As the cards were used and resold, the labels deteriorated, making it difficult to trace their production time and transmission. As a result, playing cards are a rather difficult material to study and this has hindered any in-depth study.

However, in order to understand the reception of *Ise Monogatari* in the Edo period, in particular the visual appreciation with pictures, it is necessary to investigate illustrated playing cards. In situations where cards were enjoyed for their appearance or used for playing games, we must pay attention to the ‘place’ where participants have a shared understanding of the story, which was repeated on a different occasion with the involvement of other participants. Therefore, we should recognize this as one of the actual forms of appreciation of the tale, even if there was a limit in terms of the time and number of people who could look at cards together.

With these points in mind, I will investigate the reason for the illustrations chosen in several different sets of cards, discussing what this reveals about the way that *Ise monogatari* was understood at the time. Through a comparison of illustrated *karuta* transmitted in different ways, I will consider the position of *karuta* as one form of the appreciation of *Ise Monogatari*.

### About the author

Aya Fujishima is a researcher of Japanese literature study, museum identification and part-time professor of Tsuru University. After completing the requirements for the Ph.D. program at Kyushu University graduate school, she joined the teaching staff of the Institute of Statistical Mathematics and National Institute of Japanese Literature. She specializes in the reception of the Heian-period literature in Japanese culture. Her main article publications are ‘The View of *Tsutsuizutsu*’ and ‘*Ise Monogatari Karuta* Considered’. She is currently researching the iconographic Buddhist image of *Ise Monogatari*.

***Keynote Speech: Nō – The Study of Literature in Motion***

YAMANAKA Reiko (Hosei University, Japan)

**Abstract**

In my research to date, I have done both textual studies of plays and studies of performance. By thinking about how dances are performed, we are able to get a deeper understanding of a work than can be gained by just reading the text. However, because we are very accustomed to contemporary performances or the contemporary style of nō, we may not realize how differently some works were originally performed. For this reason it is essential that we pay close attention to both text and performance. I will illustrate this discussing specific examples.

**About the author**

Reiko Yamanaka is a professor at the Nogami Memorial Noh Theatre Research Institute of Hosei University. Born in 1957 in Tokyo, she graduated from the Japanese Literature department of the University of Tokyo.

## ***Classical Literature and its Reception***

### **The Abduction of Murasaki no Ue as a Pattern of Parody in Medieval Japanese Court Literature**

Raisa Katariina PORRASMAA (University of Helsinki, Finland / Hosei University, Japan)

#### **Abstract**

This presentation focuses on the reception history of *Genji monogatari*, in particular on the parodical allusions to *Genji* in *monogatari* and *nikki* literature. The importance of *Genji* as a ‘holy classic’ (*koten no seiten*), a representative work of idealized Heian courtly culture, to the late Heian-Kamakura nobility, cannot be underestimated. However, it should be emphasized that *Genji* had two faces for medieval courtly audiences. There was an apparently serious effort to promote *Genji* as representing the glorious Heian past. On the other hand, especially in private life, the same work was also a source of light amusement. Consequently, the nature of allusions to *Genji* in later courtly literature was often not plainly allusive (pastiche). Rather, various medieval texts commented (ironically) on *Genji* and its world more frequently than has usually been recognized, as scholars have mostly contented themselves with simply pointing out the intertextual connections instead of reflecting on the meaning of these allusions. I apply Western theories (Hutcheon, Rose, Bakhtin) of parody to the late Heian-Kamakura courtly literature, where parody often seems to take the form of ‘ironic inversion’. Implicit rules that stipulated the act of writing produced what can be called a ‘parody of *ga*’. In contrast to parody produced during the Edo period among the common people, the parody of medieval courtly literature was more subtle, and was consumed by a restricted circle of readers sharing the same (considerable) knowledge of the classics. As an example, I shall show how the story of young Murasaki no Ue, abducted by Hikaru Genji, was imitated in later literature: in the late Heian short story *Mushi Mezuru Himegimi* of *Tsutsumi chūnagon monogatari*, the medieval *monogatari* of *Kaze ni momiji* and *Koiji yukashiki taishō*, and the *nikki* text of *Towazugatari*.

#### **About the author**

Raisa Porrasmaa (M.A, University of Helsinki, 2010) has been working on her doctoral thesis on classical Japanese literature since the spring of 2011. The title of the thesis is ‘Parody in Heian-Kamakura Court Literature’. Porrasmaa has been doing her research at Hosei University, Tokyo, after being awarded a scholarship by Academy of Finland in 2011. She gave her first presentation in Japan in October 2012 in an international symposium organized by the Institute of National Literature (Kokubungaku kenkyū shiryōkan). Porrasmaa has written a popular nonfiction book about Japan in Finnish (2012), and her next book on the history of Japan will be published in 2014. She has also recently translated the latest novel of Haruki Murakami into Finnish (to be published in 2014).

### ***The Spring Dawn Commentary, a Commentary Edition of The Pillow Book***

Evelyne LESIGNE-AUDOLY (INALCO, France / MCJP, Japan)

#### **Abstract**

*The Spring Dawn Commentary (Makura no sōshi shunshoshō)* is a commentary edition of *The Pillow Book* (c. 1000) written by Kitamura Kigin in 1674. *The Pillow Book* is both atypical and heterogeneous. Atypical in that it is not readily comparable to other texts of the same era. Being heterogeneous, it evades attempts to characterize in one single definition all what it is composed of. The life of the author, known as 'Sei Shōnagon', remains obscure, and ancient manuscripts are extremely diverse in the text they present.

The purpose of this presentation is to observe the course by which *The Pillow Book* has changed from 'text' to 'literary work'. That is, how what was plural, inconstant and uncertain in its meaning became one, constant, meaningful and thus suitable for interpretation. My argument is that *The Spring Dawn Commentary* played a major role in this process.

The 17th century in Japan was characterized by a rapid development in book printing technology and the book trade, thus enabling the spread of knowledge. In this context, the poet Kitamura Kigin was one of the most respected commentators of ancient literature.

#### **About the author**

Evelyne Lesigne-Audoly is the author of a PhD thesis on Kitamura Kigin's edition of *The Pillow Book* by Sei Shōnagon. She currently teaches Japanese at INALCO (France) and at the Japan Foundation, Maison de la culture du Japon à Paris (Japan Cultural Institute in Paris).

## 三十六人集と百人一首の享受の違いーカルタの視点からー [Differences in the Reception of *Sanjū-rokunin-shū* and *Hyakunin Isshu*]

SAKAMOTO Miki (Kansai University, Osaka)

### Abstract

The poetry collection *Hyakunin isshu* is as famous as the *Tale of Genji* in Japan. *Hyakunin isshu* is studied in school as a basic training in *waka* as school education, and is also popular as a playing card game known as *karuta*. During the Edo period, many kind of *Hyakunin isshu* were made in Japan, indicating its popularity among the people of the time. However, *Hyakunin isshu* was not popular before the Edo period. It begun to be recognized among *renga* poets after the Muromachi period.

Up to the Muromachi period, the most famous anthology of *waka* among the noble people was *Sanjū-rokunin-shū*, an anthology of *waka* selected by Fujiwara no Kintō. Portraits of the poets were made and contributed to shrines or temple. *Sanjū-rokunin-shū* was thus recognized as a form of worshipping poets. On the other hand, *Hyakunin isshu* was recognized as a game among the common people because of *karuta*. The oldest material of *Hyakunin isshu* with portraits was made by Suminokura Soan (1571–1632), the son of Suminokura Ryōi. Soan engaged in trade business and engineering works business following a trace of Ryōi. He published Saga book after handing over his business to a child. Also, he studied under Fujiwara Seika (1561–1619) and Hon'ami Kōetsu (1558–1637). Therefore, I think that he was concerned with the enjoyment of *Hyakunin isshu*. In this paper I will compare the reception of *Sanjū-rokunin-shū* and *Hyakunin isshu* through a study of the differing uses made of the two poetry collection.

### About the author

Miki Sakamoto is a Ph.D. candidate at Kansai University. She completed the requirements for MA course and entered the Ph.D. course in Kansai University Graduate School of Letters in spring, 2014. Her master's thesis was entitled 'Characteristics of the Explanatory Note of *Kokin Wakashū* in the Medieval Period possessed in the Kansai University Library'. She is currently researching *waka* poetry in the Heian period. She is also working as a Research Assistant in the graduate school program, which has given her an opportunity to learn more about international Japanese studies.



## ***Sanjūrokkasen-e (Portraits of the Thirty-six Immortals of Poetry) Through Time: Interactions of ‘Painting’ and ‘Calligraphy’ from Heian to Edo period***

### **Panel abstract**

The *Sanjūrokkasen (Thirty-Six Immortals of Poetry)* was initially a collection of poems from thirty-six eminent authors selected by Fujiwara no Kintō, expressing the essence of the imperial court *waka*. From the late Heian period, the poems have been complemented by portraits of the poets, evolving into an artistic genre integrating *kasen-e* (portraits) and *kasen-waka* (poems). These works have been widely transmitted across centuries as a prominent symbol of the imperial court culture; the oldest extant copy is the Kamakura period *Satake bon Sanjūrokkasen emaki*.

This panel will firstly trace the transmission and transformation of *Kasen-e* from Heian to Kamakura period; secondly, it will examine *kasen-e* in a series of *hengaku* (votive wooden plaques adorning the worshipping hall of Shintō shrines) offered by the Tokugawa shogunate to several *Tōshōgū* shrines across the country in an attempt to assimilate imperial court culture. Finally, this panel will discuss on the production by emperor Go-Sai and his entourage of the votive wooden plaques offered to Shimogamo shrine worship hall in occasion of the *Aoi Matsuri* (Hollyhock Festival) revival in 1694, focusing mainly on how calligraphies of its *kasen waka* were produced.

The aim of this panel will be to outline the complex system of transmission and transformation of *Sanjūrokkasen*, a symbolic genre of Japan’s imperial court culture, on the basis of painting and calligraphy analysis of works ranging from Heian to Edo period.

### **Panel participants**

TERASHIMA Tsuneyo (National Institute of Japanese Literature, Japan)

Oleg PRIMIANI (Daito Bunka University, Japan)

KURANAKA Shinobu (Daito Bunka University, Japan)

## Transformation and Transmission of the *Sanjūrokkasen-e*

TERASHIMA Tsuneyo (National Institute of Japanese Literature, Japan)

### Abstract

The *Sanjūrokkasen-e* (*Portraits of Thirty-six Immortals of Poetry*) firstly appeared in the late Heian period, and have been, from the Kamakura period onwards, the theme of a number of illustrated scrolls, including the *Satake-bon*, the oldest extant work of this genre. *Sanjūrokkasen-e* often presents a great variety of *kasen-e* and *kasen-waka*, although a focus on works until the Edo period, including the *Hengaku kasen-e* (votive wooden illustrated plaques), reveals, among many variations, a fixed lineage in the representation of poets. What is the reason for such a particular pattern? One possible answer can be found in the relationship between the *Sanjūrokunin-sen* collection by Fujiwara no Kintō (early 11<sup>th</sup> century), considered to be the source of *Sanjūrokkasen-e*, and the Kamakura period illustrated scroll *Jidai fudō utaawase-e* (Illustrated Competition between Poets of Different Eras). In this presentation, I will make a comparison between *Sanjūrokkasen-e* and *Jidai fudō utaawase-e* focusing on the development of depiction patterns and calligraphy styles in an attempt to reconsider the process of transmission and transformation of *kasen-e* paintings.

### About the author

Tsuneyo Terashima is Professor at the National Institute of Japanese Literature, and a permanent member of the Wakabungakkai (Society for the Study of *Waka*) committee. His research focuses on *waka* production of the *Shinkokinshū* era, including works by Emperor Gotoba-in and Fujiwara no Teika. He has authored the critical edition of *Gotoba-in Gyoshū* (Meiji Shoin, 1997), a 13<sup>th</sup> century collection of Emperor Gotoba-in *waka*. His current research project aims at evaluating *kasen-e* as works of art combining the tradition of *waka* poetry with Japanese style painting and calligraphy.

## **The *Sanjūrokkasen-e* of Early Edo Toshōgū Shrines**

Oleg PRIMIANI (Daito Bunka University, Japan)

### **Abstract**

Soon after the death of Tokugawa Ieyasu in 1616, Tōshōgū shrines building started at mount Kunōzan and mount Nikkō. The following year, these two shrines were completed and the second shōgun of the Tokugawa dynasty, Hidetada, ordered the production of *hengaku kasen-e* (votive wooden illustrated plaques) to adorn their worship halls. Later, several Toshōgū shrines were built across the country, and *hengaku kasen-e* were offered to many of them, following the examples of Nikkō and Kunōzan Toshōgū.

In this presentation, I will examine the portraits of many different Toshōgū shrines *hengaku kasen-e* of the early Edo period, focusing primarily on those of Nikkō and Kunōzan. After proposing a classification of poets based on three main categories, I will focus on the peculiarity of each representation in order to identify a possible lineage among the early Edo Tōshōgū *hengaku kasen-e* production.

### **About the author**

Oleg Primiani is a PhD candidate at Daitō Bunka University on a Monbukagakushō research scholarship. He is currently researching votive wooden illustrated plaques of the *Thirty-six Immortals of Poetry* conducting fieldworks in several Shintō shrines all over Japan. He has graduated with a M.A. in Literary Translation from the University of Salento, Italy, and has taken part in the translation into Italian of Tsutsui Yasutaka's *Kazoku Hakkei* (Arcoiris, Salerno, 2013).

## **Revival of *Aoi Matsuri* and the *Hengaku Kasen-e* at the Shimogamo Shrine – *Hengaku Kasen-e* Production by Imperial Court Cultural Salons in the Middle Edo Period**

KURANAKA Shinobu (Daito Bunka University, Japan)

### **Abstract**

How were *hengaku kasen-e* produced? Calligraphies on these votive plaques were often made by excellent calligraphers from the court nobility.

It is said that the *Satake-bon*, a Kamakura period illustrated scroll containing depictions of the *Portraits of the Thirty-six Immortals of Poetry*, was kept at Shimogamo Shrine in Kyoto until the Edo period. In this presentation, I will question the authenticity of this tradition in order to identify the true state of the Shimogamo Shrine *Sanjūrokkasen-e*.

In 1694, the *Aoi matsuri* (Hollyhock Festival) at Kamo Shrine was revived after being stopped since the Onin war (1467–1477) for about two hundred years. Focusing on the processes that led, on the basis of a close cooperation between Shimogamo Shrine and the Emperor Go-Sai court, to the creation of the *hengaku kasen-e* offered to Shimogamo Shrine in occasion of the newly revived *Aoi matsuri*, I will shed new light on the production strategies of *hengaku kasen-e* in the middle Edo period.

### **About the author**

Shinobu Kuranaka is Professor of Japanese literature at Daitō Bunka University in Tokyo, where she is head of the Japanese language program. Her research interests include Buddhist literature and culture of the Nara period, with a focus on the works of Jianzhen and his entourage at Daianji temple, and the reinterpretation of Fujiwara no Kintō's Thirty-six Immortals of Poetry among the Kyōto imperial court entourage in the 16th and 17th centuries. She is the author of a monograph on Chinese poetry of the Nara period (*Narachō kanshibun no hikakubungakuteki kenkyū*, Kanrin shobō, 2003), and is currently co-editing the critical edition of *Chafu* (Tea notes), a late Edo-period text on *chanoyu*.

### ***Literature of the Ranse (Disordered World): War Chronicles, Origin Stories of Gods, and Encyclopedias***

#### **Panel abstract**

The Muromachi era was called in its own time as *ranse* (乱世), a period during which the world was in great flux. The changing times brought with them new cultural forms. In fact much of what is known as the ‘Japanese culture’ today was born in this *ranse*. The great cultural creativity of this period can be seen in literary works, which gave new cultural shape and relevance to stories from previous eras. In this panel, we focus on the reinterpretations and transformations found in Muromachi literature to examine how literature engaged with the social, political, religious discourses of the past. In particular, we explore the war chronicle *Genpei-josui* (The Chronicle of the Rise and Fall of the Taira and Minamoto Clans), some ‘*honjimon*’ (origin stories of gods), and the encyclopedia *Ainōshō*.

#### **Panel participants**

KOSUKEGAWA Ganta (Ehime University, Japan)

OSHIMA Yukio (Gunma National College of Technology, Japan)

Vyjayanthi SELINGER (Bowdoin College, USA)

## Commentarial Aspects in Literary Works and Encyclopedias

KOSUKEGAWA Ganta (Ehime University, Japan)

### Abstract

*Ainōshō* 埥囊鈔 is an encyclopedia written in 1445 by Gyōyo, a priest of the Shingon sect. The encyclopedia was thus completed four years after the assassination of the sixth Ashikaga shogun Yoshinori in the Kakitsu Incident (1441). *Ainōshō* is written in a question-and-answer style and is concerned, for the most part, with describing the origin of words and things. As a witness to turbulent times, Gyōyo also includes his opinions on the education of political leaders, and for this reason, some scholars classify it within the genre of essay-writing. The *Ainōshō* is also, however, a commentary, as Gyōyo cites many literary works from previous eras to support his opinions. This commentarial trend can also be seen in other literary works of the Muromachi period. For example, this tendency is remarkable in the variant text of *Heike monogatari*, the *Genpei jōsuiki*. In this presentation, I will link the *Ainōshō* and *Genpei jōsuiki*, two works from different genres, as works born during times of great flux and sharing a similar tendency to provide commentary.

### About the author

Kosukegawa Ganta is Associate Professor at Ehime University. He is the author of the monograph *A Study of Gyōyo's Ainōshō* (行營編『埥囊鈔』の研究) published in January 2006 by Miyai shoten. He has also written article-length studies of medieval Japanese war tales and *shōdō bungaku* (Buddhist literature of preaching). He is currently working on another project on the pictorial representation of Chinese classical stories in medieval Japan.

## Retellings and Transformations of Narratives in *Honjimon* (*Origin Stories of Gods*)

OSHIMA Yukio (Gunma National College of Technology, Japan)

### Abstract

One of the characteristics of narrative literature in the Muromachi era that set it apart from previous narrative literature was its inclusion of a group of stories known as *honjimo* 本地物. *Honjimon* is a type of narrative that cuts through genres such as *otogizōshi* お伽草子, *sekkyō* 説経, *kojyōruri* 古浄瑠璃 and *jishaengi* 寺社縁起. *Honjimon* recount the process by which a common human being becomes a god. Commoners of the time enjoyed these stories because the narratives feature a hero or heroine who encounters many difficulties but eventually overcomes them. In many works, the chief character is a feudal lord, and the beginning of his or her suffering is signaled by an event such as a conflict between feudal lords, a family dispute, or the treason of the vassal. The disintegration of community implied in such conflicts and the eventual restoration of the order was accepted with deep sympathy by commoners who were living during troubled times, or *ranse* 乱世. The original form of such *honjimon* can be found in written paeans to the gods read aloud by mediums during religious rites. The fact that these latent archetypal stories were reproduced as literary works in these periods can be recognized as an important trend of literature of the Muromachi era.

### About the author

Oshima Yukio is Professor at Gunma National College of Technology. He specializes in the *otogizōshi* (short stories in the Muromachi era) and *jishaengi* (origin stories of temples and shrines) genres of medieval literature. He is the author of the book *Literary Culture of Commoners in Medieval Japan* (中世衆庶の文芸文化) published in January 2014 by Miyai shoten. In recent years, he has also been engaged in the annotation of *Shintōshū* (神道集, 'A Collection of Origin Stories of Shrines') compiled in the 14th century.

## **The Historical Rhetoric of the *Genpei Jōsuiki***

Vyjayanthi SELINGER (Bowdoin College, USA)

### **Abstract**

The *Genpei jōsuiki* (The Chronicle of the Rise and Fall of the Taira and Minamoto Clans) is a variant text of the *Heike monogatari* that recounts the tumultuous Genpei War of 1180–1185. As a text with a strong commentarial flavor, the *Genpei jōsuiki* both reinterprets accounts found in previous variants and justifies its own historical rhetoric as necessary to ordering the *ranse* (disordered world) that is its subject. This presentation will look at the rhetorical strategies that the *Genpei jōsuiki* uses to order the historical world even as it authorizes these interpretations as the ‘right’ way to look at the past. For example, this presentation will consider how stories of political founding are cited as precedents, the novel historical trajectories of past political inceptions underwriting the fresh historical directions of the present. It will also argue that the upheaval of war is depicted in the text by carefully considered ritual and social codes, so as to contain suggestions of tumult. In doing so, this presentation will shed light on the uses of the past in medieval Japan and the rhetoric used to depict the chaos of historical unfolding.

### **About the author**

Vyjayanthi R. Selinger (Ph.D. Cornell University, M.A. Harvard) is Assistant Professor of Asian Studies at Bowdoin College, U.S.A. She is the author of the book *Authorizing the Shogunate: Ritual and Material Symbolism in the Literary Construction of Warrior Order* (Brill Japanese Studies Library, 2013) and other article-length studies on medieval Japanese war tales. She is currently working on a second project on gender and the body in medieval literature.



## ***The Kōwaka Ballad in the Seventeenth Century: Crisis and Transformation***

### **Panel abstract**

The *kōwaka* ballad grew from the medieval *kusemai*, developing by the mid–fifteenth century into a tradition of long-form bardic performance whose complex narratives and religious and martial content rivaled the *noh* theatre for patronage among sixteenth-century warlords, but with the rise of the Edo order it was marginalized by other performance traditions. Nevertheless, we argue that reports of the *kōwaka*’s demise have been greatly exaggerated: it actually lived on by means of several changes of shape and shifts of cultural dimension. In the world of images and material culture it furnished the cultural context for art objects like screen paintings which played powerful political roles within elite social spaces, as Ido will show. In the world of the written word its libretti circulated as reading material, acquiring increasingly elaborate illustrations to become a central substratum in the late-century proliferation of illustrated books and scrolls of the old medieval tales, whose thematic permutations Kimbrough will unpack. Finally, in the world of the stage they provided material for the nascent puppet theatre, as Schwemmer will demonstrate. The *kōwaka*’s story of death and rebirth across diverse cultural media presents stimulating methodological challenges for the fields of art history, literature, and performance studies, and respondent Kobayashi will be our guide in exploring them.

### Panel participants

IDO Misato (The University of Tokyo, Japan)

Keller KIMBROUGH (University of Colorado, Boulder, USA)

Patrick SCHWEMMER (Princeton University, Japan)

## **Pictorializing *Kōwaka* in Elite Social Spaces – Folding-screen Adaptations of *The Tale of the Soga Brothers***

IDO Misato (The University of Tokyo, Japan)

### **Abstract**

The late sixteenth to early seventeenth century in the early Edo period produced many narrative paintings which based on classical literature such as the *Tale of Genji* and the *Tale of Heike*. It has been long since these narratives have been depicted on scrolls and screens. At the same time, it should be noted however that the number of folding screens which visualized the Tales of the Soga increased, especially in the early seventeenth century. In this paper, I would like to analyze the motifs of the Soga screens that were said to be taken from the Kowaka version of the *Tale of the Soga*. The motifs which were selected from the text of Kowaka were elaborately juxtaposed on the screen, representing the originality and authority of the warrior families. I will also consider the space of kaisho where warriors gathered for some rituals with a banquet and newly emerging performing arts such as Noh theatre and Kowaka were often performed, since the emergence of the gathering space of kaisho seemed to cause an increase of the production of these narrative folding screens. The Soga screens, which describe the hunting on Mt. Fuji by Minamoto no Yoritomo on the right panel and Soga brother's revenge story on the left panel, could be one of those examples which decorated the space of kaisho.

### **About the author**

Ido Misato, Assistant Professor at the Institute for Advanced Studies on Asia, University of Tokyo, researches medieval Japanese art in multimedia and international contexts, with particular attention to folding screens and the spaces within which they were appreciated. She has published on the patronage and political functions of paintings both depicting and informing field planting songs, the noh theatre, and other social rituals, and is currently investigating interactions between medieval Japanese and Korean visual traditions.

## Visual Violence – Illustrating Murder in *Kōwakamai* and *Ko-jōruri* Libretti

Keller KIMBROUGH (University of Colorado, Boulder, USA)

### Abstract

The colorfully illustrated corpus of woodblock-printed *kōwakamai* texts known today as *Mai no hon* date from the Kan'ei period (1624–1644), which was also the first great age of the *ko-jōruri* puppet theater. As a late-medieval performance genre with roots in *Heike* and *Soga monogatari* storytelling, *kōwakamai* tends to be concerned with warriors and their struggles, and for this reason many of its narratives are exceedingly violent. Some of the earliest *ko-jōruri* compositions, including the plays *Takadachi*, *Yamanaka Tokiwa*, *Kagekiyo*, and *Wada sakamori*, were relatively straightforward adaptations of *kōwakamai* (or, in the case of *Yamanaka Tokiwa* at least, adaptations of earlier storytelling traditions upon which the *kōwakamai* themselves were based). For this reason, many of the early plays seem to have celebrated and embodied a similar aesthetic of violence. In my paper, I will seek to explore the nature of this violent aesthetic in Kan'ei-period *Mai no hon* and in *ko-jōruri* picture scrolls and woodblock-printed 'true texts' (*shōhon*), paying special attention to depictions of murder in painting and illustration. My paper will focus on two works that were performed and published as both *kōwakamai* and early *ko-jōruri*: *Yamanaka Tokiwa*, which features the ghastly murder of Yoshitsune's defenseless mother, and *Kagekiyo*, which portrays a father's heartless execution of his two young sons. In discussing these works, I hope to theorize the general functions of gratuitous violence in entertainment as I consider the specific glorification of violence (particularly against society's weakest members, including helpless women and children) in the publishing and performance traditions of early seventeenth-century Japan.

### About the author

Keller Kimbrough is an associate professor of Japanese literature at the University of Colorado, Boulder. He earned his PhD at Yale University (1999), and since then he has held teaching positions at the University of Michigan, the University of Virginia, Colby College, and the University of Colorado. His research focusses on the literature of medieval and early Edo-period Japan, including *setsuwa*, *otogizōshi*, *sekkyō*, *ko-jōruri*, and *kōwakamai*.

## From Ballads to Books to Wooden Bodies – The *Kōwaka* ‘Sagamigawa’ on the Puppet Stage

Patrick SCHWEMMER (Princeton University, Japan)

### Abstract

‘Sagamigawa’ is a unique ballad which embodies the *kōwaka*’s many seventeenth-century transformations, and here I will show how it performs the genre’s role as a central substratum in the nascent puppet theatre. As Fujii Natsuko has shown, Sagamigawa may never have been a ‘real’ *kōwaka*: a retrospective medley, it quotes the *kōwaka* of the sixteenth century as they never do among themselves; no texts with musical notation survive; there are no performance records. Nevertheless, I read Sagamigawa as an icon of the genre’s seventeenth-century evolutions: latter-day demand for books with *kōwaka*-like texts was met with texts that had never been *kōwaka*—in this case, an ersatz *kōwaka* about *kōwaka*. Moreover, Sagamigawa, endowed by the century’s end with an iconography and a textual tradition, flowed on into another stream of the *kōwaka*’s afterlife even though it perhaps never had a *kōwaka* ‘life’ to begin with: an illustrated puppet-theatre libretto in the Bibliothèque nationale de France reincarnates Sagamigawa in that new tradition. The ghostly Yoshitsune is replaced by his living lover Shizuka and her mother, who are now Pure Land nuns and make long journeys to the tune of *michiyuki* road poems; the woodblock illustrations make full use of puppet-theatre conventions of space, time, and embodiment. Sagamigawa’s strata are melted down and recast to please its new urban commoner audience, men and women newly mobilized within a remapped landscape. In Sagamigawa, the *kōwaka* survives by overcoming itself, here by taking on wooden bodies and townsman garb.

### About the author

Panel organizer Patrick Schwemmer is a PhD Candidate in Comparative Literature at Princeton University, Visiting Fellow at the National Institute of Japanese Literature, and Special Fellow at Hōsei University's Nogami Memorial Noh Theatre Research Institute. He is writing a dissertation on the seventeenth-century evolutions of the *kōwaka* ballad and has published and presented on noh masks, book culture, Jesuit mission literature in Japanese, and the use of Chinese and Japanese theatrical traditions in diplomatic exchanges by the Ryūkyū kingdom.

## ***Aspects of the Illustrations in Early-modern Printed Books***

### **Panel abstract**

The early-modern period was characterised by the proliferation of print. The knowledge hitherto confined to manuscripts gradually gained greater accessibility through the mass production and wider circulation offered by printed books. Thanks to illustrations and commentaries even literary works circulated widely across different social strata and geographical regions: they were no longer enjoyed only by a restricted élite, but by a more general audience. This panel, divided into three sections, focuses on selected examples of illustrations from printed books produced during the Edo period. The overall aim is to examine the relationship between written texts and images, the function of book illustrations, and the ways in which pictures influenced Japanese culture. The first presentation analyses how pictures contributed to the differentiation of printed books from manuscripts in the seventeenth century. The second talk examines the satirical tone of eighteenth-century book illustrations found in some dangibon (sermon-style writings). The third presentation focuses on the nineteenth century and explains how the illustrations included in *Nise Murasaki Inaka Genji* influenced the later representations of Genji.

### **Panel participants**

SASAKI Takahiro (Keio University, Japan)

Alessandro BIANCHI (University of Cambridge, UK)

NIIMI Akihiro (Waseda University, Japan)

## **The Role of Illustrations in the Transformation of Kana Booklets Printed in the Early Edo Period**

SASAKI Takahiro (Keio University, Japan)

### **Abstract**

The inclusion of text within a frame is one of the significant changes in the layout of booklets written in kana printed during the early Edo period. This transformation marks the beginning of the production of printed books as such, and not as reproductions of manuscripts. Many of the *kokatsujiban* (old movable-type printed books) published in the first half of seventeenth-century were illustrated — regardless of whether they were written in kanji, katakana, or hiragana — and these illustrations were enclosed in frames. We can assume that this was one of the major factors which influenced this change in the layout of printed books. In my presentation I would like to analyse this hypothesis by focusing on the nature and role of book illustrations published in the phase of transition from old movable-type to woodblock-printed technologies.

### **About the author**

Sasaki Takahiro is a Professor at Keio University. He specializes in bibliography. He has published articles relating to the correlation between book bindings and its contents.

## Satire and Caricatures in Early *Gesaku*? Considerations on the Book Illustrations of Some *Dangibon*

Alessandro BIANCHI (University of Cambridge, UK)

### Abstract

My presentation will examine the illustrations of sermon-style books, commonly known as *dangibon*, a trend in comic literature that developed during the mid-eighteenth century. The *dangibon* tradition is said to have begun with the publication of *Imayō hetadangi* by Jōkanbō Kōa in 1752. *Heta dangi* turned out to be an incredibly successful book and two years after its publication many similar texts had been composed and printed in rapid sequence. Judging from the good reviews found in the review book *Sengoku tōshi* (1754), as well as from the high number of sermon-style books published throughout the Hōreki era (1751–1763), we can infer that this literary trend was widely appreciated amongst early-modern readers. Scholars agree that *dangibon* were often characterised by a satirical undertone, as they were mocking various strata of society, and that the pictures, which often accompanied the written text, also display a light-hearted comic verve. But what is the relation between texts and images in *dangibon*? In what ways do the illustrations relate to the events narrated in the body of the text? Were they also portraying a caricatured view of early-modern society? If so, can we deem these images to be ‘satirical’? In my presentation I shall explore the functions of illustrations in the body of *dangibon*, and aim to discuss the satirical value of certain pictures by focusing on a later work entitled *Yōjō kyōkun ishadangi* (1759).

### About the author

Alessandro Bianchi is a PhD student the University of Cambridge. His current research topic concerns the development and circulation of political satire in eighteenth-century comic prose. His research interests include the history of the book in Japan and the study of the relationship between literature and medicine in Tokugawa-period popular fiction.

## **The Reception of *Genji Monogatari* as Seen Through the Illustrations for *Nise Murasaki Inaka Genji***

NIIMI Akihiro (Waseda University, Japan)

### **Abstract**

*Nise Murasaki inaka Genji*, by Ryūtei Tanehiko (1783–1842), is a *gōkan* (bound picture books) published over a long period of time (1828–1842) and illustrated by Utagawa Kunisada (1786–1865). Although this work is considered an adaptation (*hon'an shōsetsu*) of *Genji monogatari*, until the Meiji period it was read as if it were the *Tale of Genji* itself and thus it greatly influenced the reception of the original monogatari during the later Edo period. By looking at Utagawa Kunisada's illustrations, in my presentation I would like to explain which pictures influenced the illustrations of *Nise Murasaki inaka Genji*, and understand what kinds of pictures were subsequently influenced by this work and how.

### **About the author**

Niimi Akihiko is an Associate Professor at Waseda University in Tokyo. His research interests include the reception of the *Tale of Genji*. He is the author of *Reception and Creation of the Tale of Genji*.



## ***Marketing Books in the Edo Period: Publishers' Catalogues and Their Value in Studying Early-modern Literature***

### **Panel abstract**

Publishing in Japan was successfully established on a commercial basis from the middle of the seventeenth century. The entrepreneurial and competitive nature of the industry led to the emergence of new strategies for advertising and promoting books. One of these strategies was the provision of up-to-date information about titles currently available and forthcoming from a particular publishing house through lists, *zōhan mokuroku* 蔵版目録, printed and bound into the backs of books. These publishers' lists usually included texts ('blurbs') that described and extolled the merits of specific titles in addition to basic bibliographic information.

This panel provides the first systematic examination of *zōhan mokuroku*. The first paper will introduce key types of *zōhan mokuroku*, map the range of information that they contain and examine the bibliography of the blocks from which they were printed. The second will analyse the blurbs that form a key component of their content. This analysis will assist us in understanding the ways in which publishers described books for marketing purposes. A specific case study of *zōhan mokuroku* in *meisho zue* will close the panel.

This study will prove valuable in shaping a new understanding of early-modern commercial literature. Reflections on the following issues, among others, will be prompted and explored both in the papers and in the general discussion. Did *zōhan mokuroku* play any role in the formation of genre consciousness in the Edo period? If so, does the contemporaneous understanding of literary genres thus created match with our view of early-modern literary history? What were the expectations created by the blurbs contained in these catalogues? What features were flagged as 'popular'? How do these features allow us to rethink the meaning and the value of early-modern commercial literature?

### Panel participants

Ellis TINIOS (University of Leeds, UK)

Laura MORETTI (University of Cambridge, UK)

Christian DUNKEL (Staatsbibliothek zu Berlin, Germany)

## Understanding the Content and Publishing Histories of *Zōhan Mokuroku*

Ellis TINIOS (University of Leeds, UK)

### Abstract

This paper will provide a bibliographic account of the book lists known as *zōhan mokuroku* that were produced by leading Kyoto and Osaka publishers between 1800 and 1860 for binding into the backs of the books they offered for sale. A single *zōhan mokuroku* will be found bound into numerous titles. Publishers regularly updated their lists through modification of the original printing blocks. When necessary, they commissioned entirely new sets of blocks to print thoroughly revised and expanded lists. Thus, otherwise identical copies of a book may be encountered containing different ‘states’ and ‘editions’ of the publisher’s list. Close analysis of the contents will make it possible to place the various ‘states’ and ‘editions’ of a publisher’s lists in a secure chronological sequence. The ultimate goal will be to establish the year in which each set of printing blocks was first cut, and the dates of subsequent modifications to them. A secure chronology will assist in determining the approximate date for the printing of a book in which a particular list has been bound. As a further step in this project, the bibliographic data given for the books listed in the *zōhan mokuroku* will be compared with the books themselves where they exist. Variations in the advertised and actual date of publication, number of volumes, etc. will cast light on the practicalities of publishing and marketing books in early modern Japan. I shall argue that the combined study of publishers’ catalogues and printed books allow us to rethink the publication history of major works in early-modern literature as well as discover under-researched works.

### About the author

Dr. Ellis Tinios is Honorary Lecturer in History at the University of Leeds, Visiting Researcher at the Art Research Centre, Ritsumeikan University, and faculty of the Rare Book School, University of Virginia. His recent publications include *Understanding Japanese woodblock-printed illustrated books* with Suzuki Jun (Brill, 2013), *Japanese Prints: ukiyo-e in Edo 1700–1900* (British Museum Press, 2011), ‘Japanese illustrated erotic books in the context of commercial publishing, 1660–1868’ in *Japan Review* No.26 (2013), and contributions to the exhibition catalogue *Shunga: Sex and Pleasure in Japanese Art* (British Museum Press, 2013).

## **Yes, this is a 'BLURB'! Publishers' Blurbs in Early-modern *Zōhan Mokuroku***

Laura MORETTI (University of Cambridge, UK)

### **Abstract**

Many of the titles listed in *zōhan mokuroku* are accompanied by short descriptive texts, which were meant to promote the sale of the book being described. This paper analyses these early-modern Japanese book blurbs in an attempt to offer a systematic understanding of this publicity material. It will begin by mapping the information typically found in these blurbs. We shall discover that concise descriptions of contents of the book, the identification of the language in which it is written, its textual-function, its target readership, and the latter's genre identity were just some of the many details contained in them. This descriptive endeavour will be followed by an analysis of the strategies adopted by publishers in drafting blurbs. What specific rhetorical strategies did they apply? How do the texts actually related to the books they describe? Does the content of a blurb affect our understanding of the book? What can these concise texts tell us about genre identity? How do the genres detected in book blurbs related to the genre headings in book-trade catalogues? How does this information help us reshaping our views on early-modern Japanese genres? Is there a way to assess the real marketing power of this publicity material? If so, to what extent can we use these materials as indicators of the popularity of commercial literature? These are some of the research questions addressed in this paper, which will help shed new light on our understanding of Japanese early-modern commercial literature.

### **About the author**

Dr Laura Moretti is Lecturer in Japanese Pre-modern Studies at The University of Cambridge (UK). She works on commercially published early-modern popular prose. Her publications include 'Narrativity and fictionality in Edo-period prose literature', special issue of *Japan Forum* 2009, 21–3 (guest editor); '*Kanazōshi* revisited: reconsidering the beginnings of Japanese popular literature in print', *Monumenta Nipponica* 2011, 65/2, pp. 297–356; 'The Japanese early-modern publishing market unveiled: a survey of Edo-period booksellers' catalogues', *East Asian Publishing and Society* 2013, 2:2, pp. 199–308.

## Reconstructing the Publication History of a Long-term Bestseller through the Study of *Zōhan Mokuroku*

Christian DUNKEL (Staatsbibliothek zu Berlin, Germany)

### Abstract

During the second half of the Edo-period *meisho zue*, a new type of publication that combined elements of topographies, gazetteers and illustrated guide-books in a novel manner, gained widespread popularity. The first such title was *Miyako meisho zue* (1780). It proved to be such a commercial success that it was soon followed by a sequel, *Shūi miyako meisho zue* (1787). Eventually more than seventy multi-volume *meisho zue* featuring various provinces, towns and pilgrimage routes on the Japanese islands were published. The *Miyako meisho zue* itself underwent numerous editorial revisions and remained 'in print' for nearly a century, right up to the beginning of the Meiji-period. The printing blocks changed hands several times and a second set of blocks was even carved and used simultaneously with the original blocks. This poses difficulties for researchers, bibliographers and librarians who wish to determine the year in which a particular copy of this title was printed. One way to narrow down that date is by analyzing the various advertizing lists usually bound in at the back of the final volume of most copies and by combining that data with information derived from the colophon and other parts of the book. Drawing on examples of *zōhan mokuroku* from the digital collections of the Staatsbibliothek zu Berlin, among other institutions, this paper will demonstrate how a history of the production of *Miyako meisho zue* and its sequel may be reconstructed. It will also consider the limitations and pitfalls one needs to be aware of when utilizing *zōhan mokuroku*. This will not only enhance our understanding of book production and marketing practices in early modern Japan, but it will also allow us to redefine the heterogeneous body of *zue-mono* which constituted a popular genre in Edo-period literature.

### About the author

Christian Dunkel is Special Subject Librarian for Japan in charge of the pre-modern Japanese collection of the East Asia Department at the Staatsbibliothek zu Berlin. After graduating from Humboldt-University, Berlin, he spent two years at Ritsumeikan University. In 2008 he joined the Section for East Asian Art History at Zurich University as a lecturer before taking up the position at the library in Berlin in 2011. He is currently working on a PhD thesis focussing on the production history and publication processes of *Meisho zue* in 18th- and 19th-century Japan.

## Memorization and Improvisation in the Tradition of Blind Biwa Players

Saida KHALMIRZAEVA (Hosei University, Japan)

### Abstract

Ever since its emergence, oral composition theory has become one of the most influential and most discussed theories in the study of oral poetry. While some researchers doubted the possibility of its universal application, its proponents have attempted to apply its basic concepts to oral traditions in different parts of the world. As a result, extensive analytical research has been carried out, but the material has mostly been either completely memorized, as in the case of the Rājāsthān epics, or composed orally during performance, as in the case of the Yugoslav epics.

The oral tradition of blind *biwa* players from Kyushu region in Japan is a unique source in this sense. Their repertory consists of both completely memorized and orally composed narratives. The results of research completed by Hyōdō Hiromi and Hugh de Ferranti show that even though the narratives are composed orally, their framework remains unaltered and partial text repetitions take place from performance to performance. Furthermore, in some cases the degree of text fixation is very high. The analysis of multiple performances of *Kikuchi Kuzure*, *Shuntokumaru* and *Watamashi* undertaken in this paper will demonstrate that some of the narratives, even though comparatively long, are completely memorized. The results lead us to assume that memorization of narratives is an essential part of the oral tradition of blind *biwa* players. And it might be the basic principle behind the process of acquisition of skills which make oral composition during performance possible.

While this paper does not aim at formulating any universal laws for the oral tradition, the results of the analytical research completed may contribute to an understanding of the process of acquisition of oral composition skills and shed light on the origins of formulas in the epic language.

### About the author

Saida Khalmirzaeva grew up in Tashkent, the Republic of Uzbekistan and went to Tashkent State Institute of Oriental Studies. There she started studying Japanese language and literature. Upon graduation moved to Japan to pursue further education at Hosei University (Tokyo). She holds a Master Degree in Japanese literature and currently enrolled in the Phd program at Hosei University. Her current research deals with the problem of improvisation during performance and possibilities of text variation in the oral traditions of Japan and Uzbekistan.

## Interactions between Social and Productive Field – Reading *Tōkaidochū Hizakurige* from a Sociological Perspective

Mario TALAMO (University of Naples 'the Oriental', Italy)

### Abstract

Immediately after the publication of the first installment of the *Hizakurige*, in the second year of Kyōwa (1802), Jippensha Ikku (1765–1831), as author, and Murataya Jirōbee, as publisher, achieved widespread acclaim. According to Kyokutei Bakin, the first volume generated an income of ten *ryō*, and their shared wealth prospered immediately after the fourth year of Bunka (1807), as a constantly increasing number of writers drew inspiration from Ikku's work, generating the so-called *hizakurige* boom.

Throughout its eight-year-long publication, Ikku's masterpiece developed and changed from quite an amateur production to a professional work, including contributions from popular painters and well-known men of letters. The new features were responding to reader demands, and, more importantly, to new requirements of the publishing challenge. Synergistic interactions between productive field – culture makers in general – and the social context, namely the readership, turned Ikku's work into a cultural phenomenon, due to the ability of the author and publisher to tailor their product in response to reader requests and predilections.

My paper aims to reconstruct the readers' Horizon of Expectations – created from the literary experience of anyone endeavoring to understand the meaning of a book – to examine the publication of the *Hizakurige* and to see in more detail how it changed in response to the expansion of readership population, and to new and widening demands of those readers. I intend to follow the typical Reception Theory approach: firstly, I will investigate the coeval readers' Horizon of Expectation by focusing on information and other frames of references left by the author within the text, subsequently I plan to widen my survey to the entire literary panorama of the first years of the nineteenth century in Japan. My paper will conclude with an examination of how wider social events and varying choices made by publishers effected structural changes in the evolving text over the years.

### About the author

Mario Talamo gained a Ph.D. at the University of Naples 'the Oriental'. I am currently widening my research on the commercialization of literary product and on selling strategies of the late Edo period. My research, which focuses on Jippensha Ikku's activity, investigates interactions between readers and publishers – the social and the productive field, as Pierre Bourdieu defined them – by using the typical approach of Reception Theory. I am currently working on a full translation into Italian of the *Tōkaidōchū hizakurige*, due to be issued this year.

## Interpretations of Karma in Two Early *Jōruri* Plays by Namiki Sōsuke

Jonathan Charles MILLS (INALCO, France)

### Abstract

Namiki Sōsuke is acknowledged as the principal author of *Kanadehon Chūshingura* and other well-known works of golden-age *jōruri* theatre. Here, I should like to look at two of his early works, *Seiwa Genji Jūgodan* and *Tsu no Kuni Nagara no Hitobashira* (both co-written with Yasuda Abun in 1727), focusing on two characters from these plays and their interpretation of their fate as a result of the workings of karma.

*Seiwa Genji Jūgodan* is a reimagining of Minamoto no Yoshitsune's famous flight from the capital, but, as is common in works of this period, the dramatic climaxes forming the heart of the play focus on the struggles of more lowly characters. Among these is Ubara, widow of the famous bandit Kumasaka Chōhan. She is tenacious in her determination to avenge her husband's killing, but in attempting to do so she mistakenly causes the death of the daughter of her husband's lord. She explains her pathetic fate as the result of a karmic chain of events.

*Tsu no Kuni Nagara no Hitobashira* takes as its framework the usurpation of the imperial throne by Soga no Iruka. The key figure in the fourth act is the farmer Iwaji, whose suggestion of a method to determine a human sacrifice for the construction of the bridge at Nagara will ironically cause his own death. In a similar way to Ubara, he ascribes his death to the result of his previous deeds.

Through analyses of the depictions of Ubara and Iwaji, I should like to explore how Sōsuke uses a mixture of pre-existing narratives and his own original elements to make the principle of karma a potent element of his drama.

### About the author

Jonathan Mills has a BA in Japanese with Linguistics from SOAS, University of London and a Master's Degree in Education from Tokyo Gakugei University. He is currently living and teaching in Tokyo, while enrolled in the doctoral programme at INALCO, Paris. His main research interest is the Japanese literature of the Edo period, and he is writing his doctoral thesis on the 18th-century dramatist Namiki Sōsuke, concentrating on parent-child relationships. He is a member of the Sō-no-Kai research group for early *kusazōshi*, and has made presentations and published with the IRSCL (International Research Society for Children's Literature).

## EAJS SECTION 4a: Visual Arts

### **Keynote Speech:** The Hidden History of Exchanges in People and Things – Japan and Europe, c. 1600

Timon SCREECH (SOAS, University of London, UK)

#### **Abstract**

The story of the 'Christian Century' and of Nanban art is well known. We learn of the arrival in Japan of considerable numbers of Europeans (mostly Portuguese, Spanish and south Italian), and how the goods they brought provoked both an interest in Christianity and Western thought, on the one hand, and generated a hybridised culture on the other.

Recent surveys have brought more artefacts to light and previously unknown documents have been discovered. Scholars have also discarded the notions that international contact was necessarily beneficial, that Japan was passive in its reception of the West, and that, somehow, the subsequent removal of most of the West's presence was regrettable. This paper will offer some new thoughts, and also new data, about Japan and the world, c. 1600.

#### **About the author**

Timon Screech is Professor of the History of Art and Head of the School of Arts at SOAS, University of London. He has also taught at numerous universities including Chicago, Heidelberg, Meiji and Waseda. He is an expert on the art and culture of the Edo Period, including its international dimension, and has published some dozen books in the subject. His best-known work is probably *Sex and the Floating World*, a study of erotica, and he has recently completed a field-defining overview of the Edo arts, *Obtaining Images*. His work has been translated into French, Japanese, Korean, Polish and Romanian.



## **Namban Lacquer Preserved in Spain – Revealing the Spanish Route and its Influence on the Mexican Art in the 17th and 18th century.**

KAWAMURA Yayoi (University of Oviedo, Spain):

### **Abstract**

The particularity of Namban lacquer pieces preserved in Spain is the fact that a lot of Namban lacquer pieces, not only Christian objects such as portable shrines or missal stands but also non-Christian ones such as coffers, chests or cabinets, are located in monasteries, convents or parish churches, and they are still now used as tabernacles or reliquaries. The study of historical documents provides evidence that the Christian use of these civil objects in origin began when these Namban lacquers arrived in Spain in last decades of the 16th century and in the first half of the 17th at the height of the Counter-Reformation, which promoted the worship of the Host and holy relics. Also the study confirms the ‘Spanish route’, sometimes forgotten or less valued, through which a lot of Namban lacquer pieces were carried to Spain. The importance of the Spanish commercial route (Manila-Acapulco-Mexico City-Veracruz-Seville) during the 17th century is clearly proved after the analysis of the pieces and documents. Another important aspect is the influence that the Namban lacquer left in Mexico. During the 17th century, the Mexican lacquer called *maque* developed. Some pieces preserved in Spain show similar decorative aspect to Namban lacquer, in its geometric decorative motifs of the frames and in its use of golden powder. Another Namban lacquer’s influence can be seen in the *enconchado* painting, in which the oil painting and thick mother-of-pearl are combined. Also in the frames of lot of *enconchados* paintings the geometric motifs from Naman lacquer are found.

### **About the author**

PhD in History of Art, University of Oviedo, Spain, and professor in the same university. Member of the research team ‘Japan and Spain: relationship through the art’. Specialist of Japanese export lacquer. Collaborator of the lacquer chemical analyze project of Meiji University, 2013–14. Curator of the exhibition *Namban Lacquer: Japan remained in Spain. 400 years after the Keichô Embassy*, organized by Japan Foundation and Spanish Ministry of Education, Culture and Sport, Madrid, 2013. Official research stay in Kyoto National Museum: February-April 2012. Main collaborator of NHK Educational's program about Japanese Export Lacquer in Spain (broadcast on May 10th, 2011)

## **Why do You Expect a *Namban-jin* in the Wrapping Paper of Your *Kasutera*?**

Ines MATOS (University of Coimbra, Portugal)

### **Abstract**

In my presentation I would like to address the issue of Namban Art, firstly by briefly explaining this group of objects and how they have been commissioned, produced and, since the 20th century, exhibited. The study of Namban Art reveals Japan's response to the first globalization period and to the presence of the foreign element, but it also reveals how Japan perceived its role in the east Asian dynamics of power and the forging of local history based on the events that changed those southern cities forever. Namban Art had been subject to an heavy load of inquiry in the 90ths and early 21st century mainly because of it's ability to channel issues such as the acceptance versus the rejection of foreign cultural influence in Japan, the global routes of people and objects in 16th century, and the overall connotation with projects of political or religious (pre-modern) imperialism.

Growing from there, my research has been focused on Namban Art's imagery (or iconography) and the many contexts it is enacted, reproduced and quoted, with the aim of interpreting the apparitions of the Namban Art's motives and scenes as Visual Culture. Conducting field-work in Japan I've concluded that festivals, merchandise, pictures in books and brochures, television programs and mascots had created an universe of meaning for the Namban Art's iconography that surpass the role of illustrating historical events and engages to specific circumstances and objectives of japanese society and regional management in southern Japan.

### **About the author**

Inês Matos was born in 1985, lived in Lisbon (Portugal) from 2001 to 2010 where she graduated in Art History, attended post-graduation in Cultural Heritage and did guided tours in the National Museum of Early Art. She now lives in Coimbra, since she joined the inaugural year of the PhD Programme 'Heritage of Portuguese Influence'. From 2013 up until now her goal has been promoting awareness of her subject of study in several non-profit cultural associations, schools and amid the academic circles. Between articles she does photography exhibitions about research related issues and workshops about Portugal-Japan history.

## Looking Back at Beauty

Radu LECA (SOAS, University of London, UK)

### Abstract

I analyse the cultural significance of the 1690s painting on silk 'Beauty Looking Back' (jp. Mikaeri bijin) by Hishikawa Moronobu. This hanging scroll depicts a feminine figure glancing back towards a point of interest outside the pictorial space.

My enquiry addresses two themes. The first is the significance of this image within urban middle-class Japanese visual culture of the late 17<sup>th</sup> century. My analysis focuses on the non-visual elements of space and haptics. The centrifugal gaze of the feminine figure engulfed the viewer and the surrounding space, and the presence of textiles provided an immersive stimulation of the sense of touch. I argue that the alcove in which the painting was hung and the surrounding interior space functioned as a nested frame defined by social interaction and haptic correspondences.

The second theme is the previously unresearched reception of this image. I focus on its appropriation for a 1948 commemorative stamp. The conversion to stamp format suppressed the spatial agency and haptic resonances of the original image and created a new icon. Within Japan, the re-framed image was promoted as a symbol of 'traditional Japanese beauty', thereby reasserting national visual identity. This happened under the supervision of the Allied Occupying Forces, and I show that the philatelic image matched pre-war Western stereotypes about Japan and Japanese women. Japan Post was thus providing the West with the perfect souvenir, in an example of internalized Orientalism.

This paper does two things. Firstly, it offers an alternative approach to mainstream Japanese art historiography, by applying concepts from semiotics and visual anthropology to the environment of aesthetic appreciation. Secondly, it provides a case study for reconsidering the ideological mechanisms involved in the creation of the concept of 'Japanese beauty' and the identity of Japanese visual culture.

### About the author

After Japanese languages studies in Bucharest and Osaka, Radu completed a BA in Japanese Literature in Kanazawa University before coming to SOAS for an MA and PhD in History of Art. In 2013 Radu undertook doctoral fieldwork on a JSPS scholarship as Visiting Researcher at Doshisha University. Part of the resulting material will be published in the volume *Women and Art in Early Modern Asia* (Ashgate Publishing) as 'Cartographies of Alterity: Shape-shifting Women and Peri-aquatic Spaces in Late Seventeenth Century Japan'. Radu's research interest lies in visual culture studies of spatial representations and of the concept of the Other.

## The Bazaar of Cultures vs. Galapagos Syndrome? Eighteenth Century *bijin-ga* in Transcultural Perspective

Ewa MACHOTKA (LIAS, Leiden University, The Netherlands)

### Abstract

In the realities of today's globalized world it is not easy to reconcile polarized visions of Japan's art narrated as either a fragmented component of a hybrid disarray of 'the Bazaar of Cultures' promoted by the market, or as an isolated product of the Galapagos syndrome used within identity politics. However, an informed look at Japan's cultural past can help to realize that traditional notion of culture as internal homogenization and external separateness, which transforms Difference into '*le grand récit*,' can neither be supported by historical evidence, and nor is it useful in the interpretation of the contemporary world.

Through a critical investigation of the imagery of women perpetuated via early modern printed material, this paper explores the mechanisms of cultural appropriation and exchange operating in 18th century Japan. It focuses on the canonical genre of *bijin-ga* (beautiful person picture) and its role in the construction of Edo womanhood.

The paper targets printed books such as Hishikawa Moronobu's (1618–1694) *Wakoku hyakujo* (c.1694) and Yamamoto Joshō's *Onna Genji kyōkun kagami* (1714), as well as single-sheet prints by Suzuki Harunobu (1725?–70), Isoda Koryūsai (1735–70), and Kitagawa Utamaro (c.1753–1806). Though investigation of the concept of portraiture (as artistic convention and gender ideology) it explores relationships between femininity, beauty, and sexuality. The study reveals that the danger of the conceptualization of the discourse on Japanese ideals of femininity as a binary opposition of foreign/Confucian vs. native/non-Confucian is that it obscures the polysemy of the ideals of womanhood. It also overlooks earlier debates grounded in Buddhism and diverse women's culture booming in China in the late Ming (1368–1644) and Qing (1644–1912) dynasties.

### About the author

Ewa Machotka is Assistant Professor of the Art and Visual Culture of Japan at Leiden University, the Netherlands. She was previously Curator of Japanese Art at the Museum of Far Eastern Antiquities in Stockholm, Sweden (2008–2010) and at the National Museum in Krakow, Poland (1999–2008). Her publications include the monograph *Visual genesis of Japanese national identity: Hokusai's Hyakunin isshu* (2009). Her current research focuses on the role of visibility in collective representation, visual construction of femininity, relational aesthetics, and the culturality of landscape representation in Japan.

## A Virtual Escape from the 'Closed Country' Through Painting – Shiba Kōkan's *Seiyō Mitate Mimeguri Fūkei Zu*

Donatella FAILLA (Chiossone Museum, Italy)

### Abstract

Regarded as a forebearer of modernization, SHIBA KŌKAN 司馬江漢 (?1747–1818) was a complex artist, with a discriminative, inquisitive mind, who used to define himself as 'a scholar of natural sciences' (*kyūri gakusha*). Initially trained at a Kano studio in Edo from 1759, after three years he joined Sō Shiseki (1712–1786), the famous Nagasaki school painter of *kachōga*, and subsequently entered Suzuki Harunobu's (?1725–1770) studio around 1764. His full-colour *nishikie* prints, signed *Harushige*, show his ability as a faithful follower and imitator of Harunobu. Having become a pupil of Hiraga Gennai (1728–1780), Kōkan passionately studied Western scientific culture, including astronomy, cartography and geography, and practiced linear perspective. As a *yōgakusha*, Kōkan produced his earliest works in Western style from 1780, including oil paintings and copies of European prints. In 1783 he made the first copperplate engraving (*dōbanga*) in Japan, a *meganee* 眼鏡絵 representing a *View of Mimeguri* in a typical Western format. In 1787 Kōkan issued a second *meganee* with the *View of Mimeguri*, a circumstance attesting to his special interest in this very landscape. A painting by Kōkan representing a *View of Mimeguri as a parody of a Western landscape* and bearing a *kyōka* by Ōta Nanpo 大田南畝 (1749–1823), constitutes a cryptography of Kōkan's keen interest in this precise Edo landscape, as well as a metaphorical and symbolic comparison between the cultures of Japan and the West. Long misinterpreted and previously dated to the Kansei period (1789–1801), this historically crucial painting is actually datable to 1780–1783, i.e., to the early phase of Kōkan's Western experiments.

## Modern Arts

### From Copybooks to Catalogues – Images as Mediators of Identity in the Formation of the Rinpa Genealogy

Wibke SCHRAPE (Free University of Berlin, Germany)

#### Abstract

Art and aesthetics were a major resource in the creation of Japan as a modern state in the Meiji era (1868–1912). In This process, the Kōrin-school (Rinpa 琳派) came to be understood as a distinctively Japanese aesthetic tradition. Amplifying the Kōrin boom around 1900, this art-historical narrative of Rinpa as ‘decorative’ painting school nourished the image of a ‘Beautiful Japan’ as part of its nation branding.

This paper addresses images as mediators of identity in the formation of the Rinpa genealogy. The foundation for this art-historical narrative was laid by Sakai Hōitsu’s (酒井抱一, 1761–1828) exhibition and publications commemorating the centenary of Kōrin’s death in 1815. He thereby promoted Ogata Kōrin (尾形光琳, 1658–1716) as the founder of the Ogata-lineage (Ogata-ryū 尾形 流) and himself as his legitimate successor. This self-proclaimed artistic genealogy was further consolidated by Ikeda Koson’s (池田孤邨, 1801–1866) woodblock printed copybooks with smallscale reproductions of both Kōrin’s and Hōitsu’s compositions. Hōitsu and Koson thus generated and conceptualized a visual canon of what came to be called Rinpa in early twentieth-century art- historical discourse. This paper examines the interplay of image reproductions and their textual conceptualization in an art-historical narrative that is strongly entangled with both the development of Japanese art history as an academic subject and the nation’s aim to establish a perceptible Japanese identity through aesthetics.

#### About the author

Wibke Schrape is a PhD candidate in East Asian Art History at Freie Universität Berlin. Her dissertation project on *Ikeda Koson (1801–1866) and the Order of Images* is funded by the Gerda Henkel Stiftung. After her master’s degree (Magister) in Art History, East Asian Art History and Comparative Literature at FU Berlin on *Postmodern Parody and mitate: Transcontextuality in Yokoo Tadanori’s Posters*, she worked as a lecturer and research associate at the Institute of Art History, FU Berlin. Her recent publications include 'Performanztheoretische Perspektiven auf japanische Kulturen des Bildes'. in: Judith Árokay et al. (ed.): *Bunron. Literaturwissenschaftliche Japanforschung*. 2014.

## **Transcending Boundaries – Kamisaka Sekka's Later Works**

Yu YANG (Columbia University, USA)

### **Abstract**

The Kyoto born artist Kamisaka Sekka (1866–1942) has been referred to as the modern painter who revived the great Edo Rimpa School. Utilizing similar motifs, techniques and compositions, invented by the master of the Rimpa School Ogata Korin (1658–1716), Kamisaka has produced series of aesthetically exceptional artworks and design patterns and received critical claim from his contemporaries. Moreover, Kamisaka's trip to Europe in 1901 has been considered as a great turning point in his career, as his later work has shown influences from Art Nouveau and the British Arts and Crafts Movement. This paper re-evaluates the artist Kamisaka Sekka's central position at the intersection between traditional and modern, between the West and East. First, focusing on the oeuvre after his return from Europe, the paper situates the analysis of his design characteristics within the context of modern artistic and cultural developments in Kyoto. In particular, his relationships with other modern painters in Kyoto and their viewpoints towards traditional art in the late Meiji period played an important role in Kamisaka's deliberate integration of Rimpa and Art Nouveau motifs. Second, the paper emphasizes Kamisaka's role not merely as a modern 'Rimpa' successor, but a versatile artist engaged in various fields such as the design of books, clothes, lacquer and gardens, etc. In particular, examinations of how leaves in his album 'Momoyogusa' were adapted and transformed in other genres of his work reveal Kamisaka's unique conception of design as transcending boundaries between various different media. Investigating Kamisaka Sekka's later work within the art milieu of Kyoto in the first half of the twentieth century, the paper reveals intertwined relationships between tradition and modern, art and crafts, regional, national and international art environments.

### **About the author**

Yu Yang is a fifth-year Ph.D student in Japanese art history at Columbia University, with a focus on modern Japanese architecture. She is currently supported by the Japan Foundation conducting dissertation research and is affiliated with the Kyoto Institute of Technology (Department of Architecture). Her dissertation examines the dynamic interactions between the development of modern architecture in the colonial Manchuria and Western Japan (in particular, the Hanshin-kan area) during the first half of the twentieth century.

## ***Japanese Buddhist Art in European Collections (Part I)***

### **Panel abstract**

The panel proposes to present a joint research project of the Research Center for International Japanese Studies of Hôsei University, Tokyo, and the Institute of Asian and Oriental Studies of the University of Zurich. Called 'Japanese Buddhist Art in European Collections' (JBAE ・ 在欧博物館等保管日本仏教美術資料), the project, starting in 2010 and now being in its second three-year phase, purports to repertorise all objects at present housed in European museums (of Fine Arts, historical, ethnographical) and major collections (public and private) that are of Japanese origin and connected with Japanese Buddhism. The aim is to include all such objects (sculpture, paintings, manuscripts, ritual objects, textiles, paper charms) in a database open for public consultation (<http://aterui.i.hosei.ac.jp:8080/index.html>). 43 museums from 18 East- and West-European countries actively participate at present in this program and make their holdings of Buddhist artifacts accessible in digital form for scholarly, academic, educational or private, but in any case non-commercial, purposes. The information thus made available includes all museographical data such as registration number, identification, description, size, accession, digital photographs, etc.)

The idea is to introduce this program and the database to the scholarly community of conference participants, to publicise and encourage its use for research, but also, through five fifteen-minute papers by panelists, give an overview of the place of Japanese Buddhist art in European museums, fathom the influence of such exhibits on Western (applied and Fine-)arts, on thought, philosophy and popular imagery, present the world of collecting (art-dealers, private collectors, auctions, donations, purchases, etc), and examine the role of Buddhist artifacts in Western religious studies.

### **Panel participants**

Josef KYBURZ (CNRS / Centre de recherches sur les civilisations de l'Asie orientale (CRCAO), France)

Johannes WIENINGER (Österreichisches Museum für angewandte Kunst, Austria)

Jérôme DUCOR (Musée d'ethnographie de Genève, Switzerland)



## **Presentation of the Research Project 'Japanese Buddhist Art in European Collections'**

Josef KYBURZ (CNRS / Centre de recherches sur les civilisations de l'Asie orientale (CRCAO), France)

### **Abstract**

The 'Japanese Buddhist Art in European Collections' database (JBAEC) has accumulated information about Japanese Buddhist art collected from over 100 museums or galleries in Europe. We find that some materials concerning Buddhist paintings include textual data. Needless to say that such textual documents are important clues to their understanding. They generally contain information not only on the subject's identity but also of the work's origin. Furthermore, in the case of texts in Sanskrit characters, the Rokuji myôgô (six characters) of 'Namu Amida Buddha' and the daimoku (the Title of the Lotus Sûtra), the text itself is at once the subject of the painting and the object of worship. Among the works of Buddhist art in Europe registered in JBAEC database, the Amida Triad and the image of the Buddha's Nirvana, in the Prague National Museum Collection, the Rokuji-myôgô and the Amida-sanzon raigô-zu in the collection of the Ethnographical Museum of Geneva, are remarkable examples that are documented by a text. The former places the statues of the Amida Triad and those of the Buddha's Nirvana side to side, presented in a way that seems to be a combination of Buddhist statues from the Zenkô-ji in Nagano. The latter is in printed form, depicting the Amida Triad's Descent overlaid with the 'Title of the Lotus Sûtra in six characters'. This work is presumed to have been printed in Taima-dera of Nara.

Our aim is to discover the identity and origin of such fascinating examples of Buddhist art in Europe through examination of textual data.

### **About the author**

Senior researcher Centre National de la Recherche Scientifique (CNRS), Centre de Recherches sur les Civilisations d'Asie Orientale (CRCAO). Ethnology, religious, comparative and cognitive anthropology. Folk beliefs and popular creeds of Japan and Korea. Current research on Japanese paper charms, amulets and talismans. Curated exhibition on Japanese *ofuda* at the National Museum of Asian Arts Guimet, Paris.

### **Buddhist Objects in the MAK's Heinrich von Siebold Collection**

Johannes WIENINGER (Österreichisches Museum für angewandte Kunst, Austria)

#### **Abstract**

The major part of Heinrich von Siebold's (1852–908) collection was bequeathed in 1892 to the Oriental Museum/ Museum of Trade in Vienna. This collection was transferred in 1907 to the Austrian Museum of Applied Arts (MAK). But the study of its history and content was taken up only in the 1990s. This makes it barely a couple of decades that a clear overview of Siebold's extensive bequest has been acquired. The core of the collection consists of Buddhist statues and paintings whose origin, thanks to inscriptions and other written documents, can be traced to a number of temples. Remarkable in this context is also a unique ensemble of elements constituent of funerary monuments of Zôjô-ji, the Tokugawa family temple complex in Shiba, Tokyo.

#### **About the author**

Curator of the Asia collection of Österreichisches Museum für Angewandte Kunst/Gegenwartskunst (MAK), Vienna.

## **Buddhist Japonisme**

Jérôme DUCOR (Musée d'ethnographie de Genève, Switzerland)

### **Abstract**

The nucleus of most collections of Japanese Buddhist artefacts in Europe developed during the Meiji period (1868–1912) that is during the same period covered by the so-called 'Japonism' (or Japonisme) period in the field of Art History. We can accordingly say there was at that time a 'Buddhist Japonism' trend in Europe. Its most representative figure is Emile Guimet (1836–1918). During his trip in Japan (1876), he collected material items – about 300 paintings, 600 statues and 1000 books – most of them being available because of the anti-Buddhist campaign of that time. Not only that, Guimet was also concerned by the intangible heritage of Japanese Buddhism and he encouraged its study through the various series of publications issued by the Guimet Museum founded in Lyon (1879) and then moved to Paris (1889). The many other collectors - like Cernuschi, Chamberlain, and so on – focused mostly on Japanese Buddhist Arts, while the study of Japanese Buddhism was taken over by universities, representatives of the Buddhist Denominations themselves, as well as missionaries.

The JBAE project is a major tool to delimit the vast field of material Buddhist Japonism in Europe. It then will allow to trace back the history of the travellers and collectors who discovered this religion apparently so alien to the Western mind. The Ethnography Museum of Geneva is associated to the JBAE project and presents fully its Japanese Buddhist collection on the JBAE's Internet database. In September 2015 the museum will open an exhibition devoted to Japanese Buddhism in its newly enlarged building, together with publications and an international congress.

### **About the author**

Curator of the Asia Department of the Ethnographic Museum of Geneva. Teaches at University of Lausanne and University of Geneva. Graduated in Buddhist Studies at University of Lausanne, Ph. D. in Japanese Studies at University of Geneva. Specialized in Japanese Buddhism at Ryûkoku University and ordained at Honpa-Honganji (Kyôto).

## ***Japanese Buddhist Art in European Collections (Part II)***

### **Analysis of Japanese Buddhist paintings in Europe Based on Textual Data**

ÔTSUKA Norihiro (Hôsei University, Japan)

#### **Abstract**

The 'Japanese Buddhist Art in European Collections' database (JBAEC) has accumulated information about Japanese Buddhist art collected from over 100 museums or galleries in Europe. We find that some materials concerning Buddhist paintings include textual data. Needless to say that such textual documents are important clues to the their understanding. They generally contain information not only on the subject's identity but also of the work's origin. Furthermore, in the case of texts in Sanskrit characters, the Rokuji myôgô (six characters) of 'Namu Amida Buddha' and the daimoku (the Title of the Lotus Sûtra), the text itself is at once the subject of the painting and the object of worship. Among the works of Buddhist art in Europe registered in JBAEC database, the Amida Triad and the image of the Buddha's Nirvana, in the Prague National Museum Collection, the Rokuji-myôgô and the Amida-sanzon raigô-zu in the collection of the Ethnographical Museum of Geneva, are remarkable examples that are documented by a text. The former places the statues of the Amida Triad and those of the Buddha's Nirvana side to side, presented in a way that seems to be a combination of Buddhist statues from the Zenkô-ji in Nagano. The latter is in printed form, depicting the Amida Triad's Descent overlaid with the 'Title of the Lotus Sûtra in six characters'. This work is presumed to have been printed in Taima-dera of Nara. Our aim is to discover the identity and origin of such fascinating examples of Buddhist art in Europe through examination of textual data.

#### **About the author**

Lecturer of Hôsei University. Ph.D. from the University of Tokyo in 2007. Current research topic: Cultural exchange between Japan and Song/Yuan China. Recent major article: 'The Introduction of Southern Sung Buddhism to Japan by Japanese Monks Who Visited China and Its Repercussion' (*ACTA ASIATICA* 103, 2012).

## **Formation and Development of the Image of Aizen-myôô and Examples in European Museums**

TAKAHASHI Yusuke (Kanagawa Prefecture Kanazawa Bunko Museum, Japan)

### **Abstract**

Aizen-myôô is a king of wisdom, who was worshiped by the aristocracy of the period of cloister rule, and came under the spotlight as the principal image of the rogation for exorcising enemies during the Mongol Invasion in the Kamakura Period. The source of the rogation was Yugi-kyô, a Buddhist sûtra which appears in the catalog of books brought back from Tang-dynasty China by Kûkai. However, there are no records of the original Sanskrit text or a Tibetan translation of Yugi-kyo, and no exact examples of statues of Aizen-myôô are known in India or China. In this sense we can say that Aizen-myôô is a Buddhist deity who has developed independently in Japan.

In many cases the form of Aizen-myôô has one face, three eyes and six arms, but many oral traditions evolved relating to his material possessions to fit ceremonial purposes. Some distinctive conformations can also be found, for example, one enshrined in a tower, or a kogobutsu (small shrine-like incense cask with cover). When we examine the works transmitted to Europe in the Japanese Buddhist Art in European Collections Database, we find some remarkable cases: a Buddhist painting in the Langen Foundation Collection extends back to the middle age; some examples whose year of creation is relatively recent but whose form carries on the classical style. In this presentation we will examine the development of the formation of Aizen-myôô, and the meaning of such formation in reference to the studies of annotation to Yugi-kyo made in the Japanese middle age.

### **About the author**

Researcher of Kanagawa Prefectural Museum Kanazawa bunko, and Visiting Researcher of the Hôsei University Research Center for International Japanese Studies. Ph.D. from the University of Tôkyô in 2009. Research topic: Buddhism and Buddhist art of the Japanese Middle Ages.

## **Database Projects and Their Impacts on Art Collections**

Irene M. TOMOE STEINECK (Ostasiatisches Seminar, Switzerland)

### **Abstract**

This paper will introduce the work of a database project and its impact using the example of the Spinner Collection of ofuda and paintings at the Museum of Ethnology of the University of Zurich. It will discuss the nature of this Collection and its position amongst other collections in Europe and simultaneously highlight the positive impact of a database project on art collections as well as the museum housing it, revealing the true potential of an independent data compilation project. The JBAE database focusing on Japanese Buddhist objects in European collections, has been conceptualized in 2009 and was launched as a government funded project in October 2010. In the midst of heightened popularity for database projects, it had set itself 4 tasks: International cooperation between Japanese and a foreign institute; The interdisciplinarity of the project team itself; Encyclopedic data gathering; Unlimited access to the research results.

The two universities of Zurich (Institute of Asian and Oriental Studies) and the Hosei University Tokyo (Research Center for International Japanese Studies) agreed to cooperate as international partners. The database was finally published in its current form in November 2013. Its development phase witnessed one dreaded criticism: what is the purpose of yet another database?

The initial answer to this question was the preparation of bulk data for contemporary and future research, as well as serving museums with specialist knowledge. A few noteworthy discoveries were made in addition, which were welcomed by the institutions funding the project. Yet, the true value of our project was revealed through an unexpected discovery of a collection donated to the Museum of Ethnology of the University of Zurich, dating back to the late 19th century. Further research of this 'Spinner Collection' led to a very close cooperation between the project and the museum, and the preparation of an exhibition dedicated to this collection.

### **About the author**

Graduated from the SOAS, University of London, in 1999. Responsible for the exhibition 'Soul and Beauty of Japan' at the Art and Exhibition Hall of the Federal Republic of Germany (2003) ; contributed to 'Genghis Khan and his heirs' (2005); curated the exhibition 'Daigo-ji' (2008). Worked for the Tokyo National Museum and major temples (Todai-ji). Since 2010 coordinating role in the research project 'Japanese Buddhist Objects in European Museums'. Lecturing at the East Asia Seminar of the University of Zurich. Currently guest curator of the Ethnographic Museum of the University of Zurich.

## ***Construction of Art History***

### **Reasserting the Local – The Art Journal *Kokka* and Self-Representation in Japan in the Late Nineteenth Century**

Julia SAPIN (Western Washington University, USA)

#### **Abstract**

The process of narrating, interpreting, and presenting Japanese visual culture has been a focus in Japan for the past few decades—and then some. After the frantic adoption of European culture during the *bunmei kaika* ('civilization and enlightenment') phase at the beginning of the Meiji period (1868–1912), Japanese government arts administrators, artists, and art theorists reacted to those 'self-colonizing' practices that had resulted in the reinterpretation of Japanese arts on European terms. The so-called Meiji Reversal included a wave of re-estimation of Japanese arts that sought to resituate discourse on Japanese arts on Japanese terms, emphasizing unique art forms and artistic practices, an objective which ironically emanated from Japanese study of the philosophical underpinnings of European nation-building (Tanaka, 51–53).

This paper will argue that the visual reformulation of Japanese art history in Meiji Japan, as seen in the art journal *Kokka* (National Essence), provided visual 'evidence of both the antiquity and ingenuity of Japanese visual culture, resulting through its various art historical foci in a Japanese self-representation for domestic audiences distinct from the nation's internationally focused self-representations. Through analysis of the first one hundred issues of the journal from its inception in October 1889 to January 1898, this research explores how contributors to the journal re-ascribed meaning to Japanese art forms, reclaiming gardening as an artistic practice, revising views of Buddhist sculpture, juxtaposing histories of Chinese painting, and configuring Maruyama Ōkyo (1733–95) as *the* representative Japanese painter. The art historiography evident in the choices made to create *Kokka* exemplifies the particularities of different 'historicities' applied in Japanese domestic and international settings, suggesting the plurality of cultural definitions that existed in late nineteenth-century Japan, a paradoxical plurality that continues to the present day.

#### **About the author**

Julia Sapin is Associate Professor of Art History and Visual Culture in the Art Department at Western Washington University. She teaches courses about the Asian and Pacific regions. Her courses combine looking at visual forms with contemplation of the links between visual culture and society. Her research focuses on the visual culture of the Meiji period with a special emphasis on representation of national, regional, and gender identities.

## Legacy of Kakuzo Okakura after the Great Japan Earthquake

TACHIKI Satoko (Tamagawa University, Japan)

### Abstract

In 1898, Kakuzo Okakura and his fellow artists founded The Institute of Japanese Art to create a new Japanese art form without neglecting the traditional techniques and ideals. In 1905 he moved the Institute from Tokyo to Ibaragi Prefecture and built Rokkakudo to meditate and to become more active in introducing Japanese culture to the international world. This move resulted in the completion of his book, *The Book of Tea*, in 1906, the worldly famous classics of Japanese traditional culture. It is said that Okakura used Rokkakudo often to meditate and to be inspired to write *The Book of Tea*.

Almost a century later, the Great Japan Earthquake of March 11, 2011 hit Rokkakudo severely and it was completely swept away by the ruthless tsunami. There was no trace of Rokkakudo after the earthquake; however, it was fortunate that recently, with the great effort of the Ibaragi prefecture community and researchers of Kakuzo Okakura from all over Japan, Rokkakudo was restored to its original state. For the community of Ibaragi and the researchers of Kakuzo Okakura, it is not an exaggeration to say that Rokkakudo is a symbol of inspiration of traditional Japanese art ideals. Therefore it is a bliss that Rokkakudo was restored to its original state.

To commemorate the full restoration of Rokkakudo, in this paper I will attempt to reexamine the legacy of Okakura in present day of Japan. Although Okakura is well known by his major books written in English and his capacity as a curator and an art critic, he was active in advocating his opinions to the public and carrying out his ideas into policy making. In this presentation I will pay special attention to his ideas such as the protection of cultural assets, protection of calligraphy as an art, and protection of the hanamichi in Kabuki play. By showing the dissemination of these arts into the present, I will show how Okakura's early ideals were the stimulus for preserving Japan's traditional art ideals while creating a new art form accessible to the rest of the global world.

### About the author

Presently I am an instructor at Tamagawa University in Tokyo, Japan. I have been carrying a research on Kakuzo Okakura since my graduate school days at the University of Michigan in the United States. My dissertation title was 'Kakuzo Okakura (1862–1913) and Boston Brahmins.' submitted in 1986. Since then, I have published two books on Kakuzo Okakura in Japanese; one is a translation of *The Book of Tea* and the other is an analytical work of *The Book of Tea*, entitled 茶の本鑑賞. Also I have presented papers twice at EAJIS on Okakura and his idea on 'the Philosophy of Tea' and art in daily life in Japan. This time I am particularly happy to be able to present a paper in English to show you how Okakura's meditation room, 六角堂 or 'Rokkakudo' is restored after the Great Earthquake of 2011 and how his idea as an art administrator is inherited and survived amid great difficulties of natural disaster and economic turmoil of globalization.



## ***Japan's Art in Global Perspective***

### **Who Owns Japanese Art?**

Rosina BUCKLAND (National Museum of Scotland, UK)

#### **Abstract**

One of the factors precluding any singular definition of Japanese visual culture is the shifting identity of art. The fundamental question is, who owns culture? I am taking as my example a handscroll painting created by Furuyama Moromasa around 1700. This work originated in the context of the lively 'floating world' of early 18th-century Edo, and focusses in its depiction on the varied theatrical entertainments on offer. The geopolitical situation of the late 19th century meant that it left its source culture, and came to rest in a municipal library in Scotland. In this context it was lost for many years; it has never been publicly displayed, and can be seen only by appointment.

In the post-war period, scholars from Japan have undertaken projects to attempt a 'reclamation' of their cultural heritage, in the form of photographic and scholarly surveys, 'homecoming' exhibitions, conservation funding and, in recent years, digitization projects. At the same time, the current economic recession means that cultural institutions in Europe are under increasing pressure to cut their operating costs, leading to fewer rotations of displays, and to a focus on familiar, often stereotyped, themes that will guarantee a successful exhibition. We end up in a situation where the custodians of the work have no understanding of a rare and valuable artwork, the local people have little or no access to it, and it ends up being seen only by scholars from the source culture.

Compounding the challenge of interpreting a work created within a foreign culture three hundred years ago, this handscroll presents unfamiliar notions of sexual identity and practice. The custom of *wakashō* underlies its subject matter, but is alien to general audiences today, both in the West and Japan. My presentation will explore the challenges of producing an accurate and meaningful interpretation within this nexus of constraints.

#### **About the author**

Rosina Buckland read Japanese Studies at the University of Cambridge and after graduating worked in Japan as a translator. She received a PhD in Art History from the Institute of Fine Arts (New York University) and worked at the British Museum for several years, before taking up the position of curator of the Japanese collections at the National Museum of Scotland (Edinburgh). Her research area is pictorial art of the early modern era, with a particular interest in literati culture of the *bakumatsu* years and early Meiji era. Her doctoral thesis was published as *Painting Nature for the Nation: Taki Katei and the Challenges to Sinophile Culture in Meiji Japan* (Brill, 2013). Her other monographs are *Shunga: Erotic Art in Japan* (British Museum Press, 2010) and the exhibition catalogue *Kabuki: Japanese Theatre Prints* (National Museum of Scotland, 2013).

## **The Universality of Sex and Art – A Discussion of Recent *Shunga* Exhibitions**

Louise BOYD (University of Glasgow, UK)

### **Abstract**

Although *shunga*, sexually explicit art created in the Edo period (1603–1868), does not represent Japanese visual culture, which is a wide and varied field, it is one aspect of it which seems to be uniquely Japanese as it had no comparable equivalent in most other countries during that time. However, despite that and its taboo status in modern Japan, it could be argued that due to its subject matter and art's ability to transcend cultural barriers *shunga* can be understood and appreciated on a universal level.

On the other hand, cultural, historical and artistic differences may counteract this universality. I will discuss how *shunga* has been presented recently with particular reference to the current British Museum *shunga* exhibition, drawing on staff interviews and visitor feedback. This will be compared to *shunga* exhibitions in Hawaii (2012, 2013), Milan (2009) and Helsinki (2002) and *shunga* included in exhibitions in London (2007, 2013) and Cambridge (2013). In order to address whether *shunga* is universal, I will examine how these exhibitions interpreted and contextualised *shunga* to make it accessible for viewers in contrast to the, arguably inherent, universality of sex, emotions and art.

I would like to compare these with exhibitions in Japan, but apart from a small number of works displayed at Ritsumeikan University (2009) and Mori Art Museum (2003), *shunga* has not been exhibited in Japan. Therefore, I will question why it is acceptable to exhibit *shunga* across the world but not within Japan and ask if this is likely change in the near future.

### **About the author**

I am a final year PhD student at the University of Glasgow researching the history and reception of shunga. I assist at National Museums Scotland inputting data on their Japanese prints. Last year I worked for Ritsumeikan University to help digitize the British Museum's ehon collection. I worked with the British Museum to carry out exhibition evaluation for Shunga: Sex and Pleasure in Japanese Art. I recently presented papers at the Association of Art Historians conference and at a shunga and philosophy colloquium at the British Museum. In 2012, I curated an exhibition on Japan and South West Scotland.

## Going Global – Can Japanese Calligraphy Make it on the International Scene?

Laili DOR (INALCO, France)

### Abstract

In recent years, Japanese calligraphy has enjoyed considerable popularity abroad, as illustrated by the success of the film *Shodô girls*, which was performed during the 2010 Cannes Film Festival in France. Far from seeing this international development as a consecration, the critic Tsuchiya Kohô 土屋弘鳳, in his 2011 book *Datsu shodôkai* 脱書道界, branded Japanese calligraphers who performed their art abroad as second-rate artists unable to make it on the national scene. Can Japanese calligraphy really be appreciated outside the Sino-Japanese linguistic sphere? And is the international scene really an outlet for second-rate artists?

Using Inaga Shigemi's article 'Is art history globalizable?' as our sub-text, we will first reflect on the theoretical questions raised by globalization in the particular case of calligraphy. We will then proceed to give a brief historical outline of the way this art was received outside Japan, before focusing on the career of Kakinuma Kôji (born in 1970), as particularly representative of young Japanese calligraphers trying to promote their art abroad.

### About the author

While currently a lecturer in English literature, Laili Dor is completing a PhD on early 20th century Japanese calligraphy at the INALCO (Paris). She is the author of several articles on modern and contemporary Japanese calligraphy, in particular the controversy 'Calligraphy is not a fine art' (Koyama Shotaro / Okakura Tenshin, 1882).

### ***Transcultural Manga: Representation, Imagination, and Mediation***

#### **Panel abstract**

Contemporary discussions of Japan's visual culture can hardly bypass manga, due to its sheer abundance, but also the yielding material it provides for approaching the changing notions of the 'national,' the 'local,' and the 'global,' among others. While the early phase of critical attention to manga was dominated by a focus on cultural as national particularities and their translatability, during the last decade, research has been increasingly dedicated to manga's transcultural flows as well. This panel addresses the latter, with a twofold aim: to complicate the understanding of 'Japan's culture' by means of manga, especially with respect to gender-specific genres and subcultural appropriations, and to demonstrate that the investigation of manga's transcultural flows calls for a sort of media studies which interrelates humanities-based methodology with social-science tools instead of subjecting manga texts (or isolated character images) to simplistic readings as allegedly 'transparent' representations, unaffected by visual conventions, reader literacy, or media-related discourses. Highlighting the multidisciplinary research topic of manga, and bringing together expertise in literary studies, cultural studies, and media aesthetics, this panel pursues how culture as 'imagined geographies' is represented in manga, how representations lose relevance when manga texts become participatory sites of imagination and transmedial platforms, and what becomes of the modern mutuality of 'form and content' when style travels.

#### **Panel participants**

Rebecca SUTER (The University of Sydney, Australia)

MIYAKE Toshio (Venice University, Italy)

Jaqueline BERNDT (Kyoto Seika University, Japan)

## From Exotic Demon to Queer Savior – The Manga Transformations of Amakusa Shirô

Rebecca SUTER (The University of Sydney, Australia)

### Abstract

The exoticisation of Europe has been a staple of manga in postwar Japan. A fascinating aspect of these graphic narratives is the way in which they parallel and subvert a central aspect of Orientalism, namely the exoticization of the 'East' as more spiritual, traditional, and backward than the modern 'West.' This is particularly evident in their exoticisation of Christianity, which replicates and subverts the Orientalist image of Asia as a land of spirituality, or superstition, in contrast with scientifically oriented Euro-american cultures. An intriguing example is the rise to pop icon status of Amakusa Shirô, the leader of the last Christian rebellion of 1637-8, and his reconfiguration as a gender-ambiguous 'beautiful boy' figure, which is either demonised or hailed as a spiritual saviour.

This paper examines four versions of the same manga featuring Shirô, entitled *Makai tenshō* (Demon resurrection). Two versions (1987, 1995) connect clearly to the genre of male *seinen* manga, and two to the genre of *shôjo manga* (1997, 2003). In both generic realms Shirô is presented as a cultural and gender hybrid, and the graphic and narrative conventions of the comics affect significantly the representation of these traits and their overall assessment. While in the *seinen* versions Shirô is a demonic figure and an absolute Other, the *shôjo* versions offer a more ambiguous vision, which I shall describe as 'queer salvationist.' This is particularly evident in the visual style of the comics, both on the level of body images (realistic and sexualized in *seinen*, fantastical and gender-ambiguous in *shôjo manga*) and of page composition (classic grid in *seinen*, multilayered and fragmented in *shôjo manga*). By examining the impact of visual? Genre conventions on the representation of the foreign and the hybrid in these examples, I aim to complicate our understanding of representations of transculturalism, in and beyond the graphic narratives of manga.

### About the author

Rebecca Suter is senior lecturer in Japanese Studies at the University of Sydney. She teaches and researches in modern Japanese literature and Asian cultural studies. Her first book, *The Japanization of Modernity*, focused on contemporary Japanese writer Murakami Haruki's role as a cultural mediator between Japan and the United States. She is currently working on issues of cross-cultural representation between Asia and the West, concentrating on the phenomenon of the 'Japanization' of Western culture and the way it challenges current views of colonialism, postcolonialism and globalization. Before coming to Sydney, she has taught Japanese modern literature at Harvard University and at Brown University. She also works as a translator of manga, and has translated works by Shinohara Chie, Anno Moyoko, Miuchi Suzue, Asano Inio, Kitoh Mohiro, Katayama Kyoichi, Matsumoto Taiyô, and Unita Yumi, among others.

## **Towards *Mangaesque Convergence* – Nation Anthropomorphism, Cross-gendered Parody, and Sexualized History in *Axis Powers Hetalia***

MIYAKE Toshio (Venice University, Italy)

### **Abstract**

Since the 1970s, manga has progressively become not only a cornerstone of contemporary Japanese visual cultures, but also a central feature of global mediascapes. This paper suggests that a major role in its recent development is played by the increasing integration and differentiation of the *mangaesque* (Berndt 2012) – as manga-like aesthetics and socio-cultural practices – into the wider digital network of *convergence culture* (Jenkins 2006). *Mangaesque convergence* and its transcultural implications will be addressed by examining the transmedial platform and global fandom appropriation triggered by *Axis Powers Hetalia* (2006–). Initially launched as an amateur webmanga, this series of short comics-strips (4-koma gag manga) and anime episodes pictures intimate relations between cute boys who personify more than 50 nations so far, against the background of World War I and II. Thanks to the manga and anime online popularity, *Hetalia* had inspired the creation of thousands of fannish digital/printed manga adaptations (*dōjinshi*) as well as international cosplay performances, even before the original versions attained commercial success. These parodies rely particularly on the inventive conflation of male-oriented *otaku* fantasies about weaponry, nations and concepts, all anthropomorphized as cute little girls, with female-oriented BL/*yaoi* imagination of male-male sexualized intimacy, coupling powerful ‘white’ nation characters with more passive Japanese partners. The parodic fragmentation and mobilization of polymorphous pleasure displayed by the wider *Hetalia* world are informed by the bottom-up driven modes among Japanese youth subcultures, which have been related to *data-based consumption* (Azuma 2001), *character based images* (Itō 2005), and *cynical romanticism* (Kitada 2005). Precisely these modes and their global de/territorialization contribute to reshaping top-down driven *mangaesque* imagined geographies of nationalized, racialized, and gendered identity/alterity. In this regard, *mangaesque convergence* offers a strategic ground to further investigate the interplay between the social construction of vision and the visual construction of the social, within global visual cultures and cognitive capitalism.

### **About the author**

Toshio Miyake, adjunct lecturer of Japanese contemporary society and cultural studies at Ca’ Foscari University of Venice. His main research interest lies in critical Occidentalism studies as in regards to issues of hegemony, nation, whiteness, gender, and youth. He has published a monograph on representations of the 'West' and 'Italy' in Japan (*Occidentalismi*, Cafoscarina 2010) and essays on trans/national identity, Japanese popular cultures (literature, manga, anime, youth subcultures), cultural industry in relation to globalization.

## Manga Style – How ‘Form’ Travels

Jaqueline BERNDT (Kyoto Seika University, Japan)

### Abstract

Whether precisely defined as graphic narratives or generically seen as a kind of visual media from Japan, ‘manga’ is mainly described by scholars as a site of highly codified images, posthuman characters, fantasy fiction, and fannish activities which often deviate from modern ways of commitment to civil society. With a predominant focus on visual style, manga has been both critically dismissed for the lack of aesthetic as well as social, or cultural realism, and hailed for the embrace of virtual and community-related realities (*Axis Powers Hetalia*, or Boys’ Love narratives featuring among the most popular materials in that regard). Notwithstanding the actual diversity of manga in Japan and the existence of markedly realist texts therein, ‘manga’ as such is, in effect, being imagined as a contemporary visual sub-culture which travels beyond realist representation. Clearly, this first kind of traveling goes hand in hand with traveling across geopolitically denoted cultural borders, appertaining to both the dissemination of translations and the appropriation of manga’s alleged visual language (Neil Cohn).

The latter, i.e. Original Non-Japanese Manga (Cathy Sell), or Global Manga (Casey Brienza), has been reproached by critics for its apparent inability to tell local stories. But representative books such as Svetlana Chmakova’s *Dramacon* (2005–07), FSc’s *clairvoyance* (2011), and Akru’s *The Bai Hua Café* (2010) prove otherwise with their plot set in contemporary North America and Singapore, or pre-war Taiwan respectively. Texts like these seem to undermine widespread anti-representationalist assumptions about manga as mere style. Engaging in context-conscious textual analysis, this paper pursues the relation between cultural particularities and transcultural flows through revisiting the modern aesthetic paradigm of the necessary interplay of ‘form and contents’ (Thierry Groensteen).

### About the author

Ph.D (Aesthetics/Art Theory). Full Professor in Comics/Manga Theory, Graduate School of Manga Studies, International Manga Research Center (imrc), Kyoto Seika University, Japan. Board member of the Japan Society for Studies in Cartoons and Comics. Research interests and fields of teaching: comics/manga studies (including intercultural exchange and transcultural media, globalization and projected ‘Japaneseness’/Neo-Japonism), ‘Art’ as discourse and institution in modern Japan, visual culture and media studies. *Reading Manga: Local and Global Perceptions of Japanese Comics* (Leipzig UP 2006), *Manga’s Cultural Crossroads* (Routledge 2013), *Global Manga Studies/Kokusai Manga Kenkyu*, vols 1-4 (imrc 2010–14).

## ***Moe* and the Development of the Visual Expression of the *Otaku* Culture**

HASHIMOTO Miyuki (University of Vienna, Austria)

### **Abstract**

At the latest from the middle of the 1990's, the *Otaku* culture has become one of the most important and widespread Japanese contemporary culture on the global scale. This culture includes inter alia: anime, manga, dōjinshi, online fan fictions, computer games.

In this paper I focus on the visual aspect of the *Otaku* culture and examine the development of the drawing style of the *Otaku* culture relating to *Moe*. For many *Otaku* (fans), *Moe* is synonymous with *Kawaii* [cute] and particular eroticism of fictional characters. About the middle of the 1990's, fans who have the preference for *Kawaii* was still a minor group in the *Otaku* culture, but this has changed and around 2000, they became mainstream fans, the core audience of the *Otaku* culture.

How was this tendency established? What kind of fans does have this preference? I first investigate theories of identity and fetishism and illustrate the historical development of visual expression of the *Otaku* culture and do interviews with *Otaku* in Vienna as an example of international reception of the *Otaku* culture. In doing so, I analyze the *Moe* tendency and its recipient. This is an intercultural analysis to understand the *Otaku* culture and its international reception.

### **About the author**

Miyuki Hashimoto is a researcher for Cultural Studies, Gender Studies, Social Science and Japanese Studies. I earned a master degree at the department of Human Sciences at the Waseda University in 1995, and a doctor degree at the institute for Philosophy at the University of Vienna in 2001. Since then, the core area of my research has been the *Otaku* culture, which has become popular on a global scale and is also a significant field within scholarly. Since 2004, I have been a lecturer in the Department of Japanese Studies at the University of Vienna, covering topics ranging from Gender, Sexuality, Media and Cultural Studies to Cultural Psychology in contemporary Japan and the History of Japanese Literature. In 2008, I was also awarded the Research Fellowship from the IFK Wien (International Research Centre for Cultural Studies, Vienna). I am currently working on a book project 'Gender, Sexuality and Identity in the *Otaku* Culture' for the German publisher Transcript.



## **Manga Scanlation and the Comics Polysystem**

Matteo FABBRETTI (Cardiff University, UK)

### **Abstract**

Manga scanlation (the scanning and translation of Japanese comics carried out by teams of amateur fans who freely share their work online) is a complex, multifaceted phenomenon the study of which is still at an early stage. Scanlations are often negatively perceived as ‘pirated bootlegs.’ by industry commentators; legal and moral condemnation however has neither stopped scanlation nor has favoured an understanding of the role it plays in the diffusion of Japanese culture abroad. A more sophisticated approach is needed, beginning with an understanding of the function of scanlation. The aim of this presentation is to examine scanlation from a Translation Studies perspective; the Polysystem framework will be employed in order to establish a starting point from which to begin the theorization of the place of scanlation within the global cultural (poly) system. Different aspects of the phenomenon will be discussed, including the relevance of scanlation marginality in the process of repertoire renewal and literary innovation, the role scanlated literature plays in the canonisation of manga culture abroad and the future of scanlation as it expands to include Korean and Chinese comics.

### **About the author**

Matteo Fabbretti is currently undergoing a PhD in Translation Studies focusing on the influence of amateur translation practices on the globalisation of Japanese visual culture. Matteo studied Japanese and Spanish at Cardiff University and subsequently obtained an MA in Translation Studies at Cardiff. His research interests revolve around translation and visual language.

## **Photographic Traditions from Japan and Abroad – A Case Study of Five Japanese School Albums from 1942 to 2010**

Aurore MONTROYA (University of the West of England, UK)

### **Abstract**

School photographs, and even more school albums, have attracted little academic attention outside the field of education (Margolis 1999, Grosvenor 1999 and 2001, Burke and Ribeiro de Castro 2007). However they also offer an interesting perspective in terms of national identity.

The school album is a culturally constructed assemblage of photographs and short texts that represents the educational system, as well as its members, both pupils and teachers. We can then wonder how the educational institution represents visually national identity. What consistency does it show through time?

As Rousmaniere (2001) points out, all school photographs have a great resemblance to others of the same kind. They carry the label 'school'. I argue in this paper that it is not only due to the permanence of symbols, i.e. the classroom, the teacher, the uniform, or the continuity of the 'grammar of schooling' (Eggermont 2001), but also to a photographic tradition that persisted across time. Whereas the everyday life of the child follows historical shifts, the Japanese institutional representation remained mostly unchanged.

The second axis of this paper will focus on spatiality. School photographs are a world-wide phenomenon. Although a global history of the school album still has to be written, influences and similarities are visible. This paper will also refer to other countries' school albums in order to better understand how the school album expresses national identity discourses. A comparative approach will enable me to ask what the displayed characteristics of Japaneseness are. Synchronic and diachronic approaches allow us to consider the place of the school photographs and albums in terms of rupture and continuity, of regional and global representations. Their significance goes well beyond the school's walls.

### **About the author**

Aurore Montoya is a Ph.D. student at the University of the West of England. She teaches photography and art at the Institut Marc Perrot in Lyon (France). Her research is located at the junction of the fields of photography, childhood and Japanese studies. Her current research focuses on the construction and representation of childhood through institutional photography. Her thesis is titled 'Framing the Japanese Child: State Discourse, Identity and Photography since the Post-War Period'. She is an organizer of the Mutual Images Workshops.

## **Peace Education and Visual Arts – *Futur Antérieur* of Okinawan Memories**

Jasmina GAVRANKAPETANOVIC-REDZIC (Academy of Fine Arts Sarajevo, Bosnia-Herzegovina)

### **Abstract**

Sakima Art Museum (SAM) is a privately run museum in the Okinawa Prefecture established in 1994. On one hand, it is founded with a purpose of preserving the memory of the Battle of Okinawa, and on the other, it provides with institutionalized platform for debating issues caused by the 69 years long US military occupation of Okinawa. Annually, SAM is visited by approximately 30 000 high schools students coming principally from other mainland Japanese prefectures.

Although Okinawa's reversion to Japan took place in 1972, Okinawa still functions in a permanent state of exception: as a Japanese territory and yet in many aspects outside of the rule of Japanese law. In this context of permanent occupation, peace education plays an important role especially in the sustained anti-base struggle, the intergenerational transmission and the post-memory of the battle.

The present paper proposal aims at offering insights into local identity issues, such as the tradition and ethnic differentiation, related to the anti-base struggle vis-à-vis Japan and the USA, in the particular context of visual arts presentation (exhibitions) and production (creation). As a starting point, the issues concerning the reasons for establishing the museum, its geographical positioning (bordering Marine Corps Air Station Futenma), its architectural structure (centered around the work 沖縄戦の図 by Maruki Iri and Toshi), and multidimensional functions beside the ones traditionally assigned to museums will be considered. In addition, the concept of cultural activism as political and social 'remedy tool' in Okinawa will be analyzed.

### **About the author**

Jasmina Gavrankapetanović-Redžić (1980) holds a BA of the Academy of Fine Arts in Sarajevo, an MA from Okinawa Prefectural University of Arts (2006), and an MA from the University of Turin (2008). Her interests include: the influence of politics of memory and identity on the arts, gender issues of *Okinawa kichi mondai*, canonization and hierarchy of memory in Bosnia and Belgium, memory of sexual violence perpetrated during post-Yugoslav wars, and the representation of trauma in visual arts. Since 2007 Jasmina works as Associate Lecturer at the Art Education Department, Academy of Fine Arts, University of Sarajevo.

## **From Art to Politics – ‘Tradition’, ‘Authenticity’ and ‘Heritage’ in a Sister Road Agreement**

Blai GUARNÉ (Autonomous University of Barcelona, Spain) & María Teresa RODRÍGUEZ-NAVARRO (Autonomous University of Barcelona, Spain)

### **Abstract**

More than a decade ago, it took place the sister road agreement between El Camino de Santiago (The Way of Saint James) in the region of Galicia (Spain), and the Kumano Kōdō (The Way of Kumano) in Wakayama Prefecture (Japan), two ancient pilgrimage roads that were acknowledged as UNESCO World Heritage Sites in 1993 and 2004, respectively. This sister road agreement established a bond between two spiritual routes, both originated in the early 10th century, through a political project in which the notions of ‘tradition,’ ‘authenticity,’ and ‘heritage’ played a significant role. Initially, the project was promoted by the Japanese sculptor based in Spain, Kan Masuda (1950), whose life and artistic career has been developed between Japan and Spain in what he defines as a personal endeavor to create ‘bridges’ that contribute to connect people and cultures through art. Such a metaphor is a ubiquitous image in the work of an artist characterized by the reflection upon his own transcultural experience, and the hybridization of Japanese and Spanish esthetic traditions. Drawing on a sociocultural perspective, the paper will explore the process of creation and development of a project that has gone through several stages (from its initial artistic definition in 1998 to its political reformulation in 2008, and its current promotion during the Spain-Japan Dual Year 2013–2014), raising questions such as: What was the role played by the ideas of ‘tradition,’ ‘authenticity,’ and ‘heritage’ in the design and development of the project? How were these notions conceptualized, appropriated and reformulated both in Masuda’s artistic project and in its political realization? And finally, what interests, commitments, and engagements between cultural politics and socioeconomic promotion happened in a project that links two UNESCO World Heritage pilgrimage routes?

### **About the authors**

Blai Guarné has a PhD in Cultural Anthropology from the Universitat de Barcelona (2007), and he is currently a Postdoctoral Fellow at the Universitat Autònoma de Barcelona, where he serves as Secretary of the East Asian Studies and Research Center (CERAO). Previously, he was a Visiting Fellow at the National Museum of Ethnology in Japan (Minpaku), Postdoctoral Scholar in the Department of Anthropology at Stanford University, and Visiting Researcher in the Department of Cultural Anthropology at the University of Tokyo. Author of several specialized publications, his work focuses on cultural production and the politics of representation in contemporary Japan.

Maria Teresa Rodríguez-Navarro has a PhD in Linguistics and Translation Theory from the Universidad de Granada (2008), and she is currently an Assistant Professor of Japanese Language at the Universitat Autònoma de Barcelona. Previously, she was a Researcher Fellow at the International Research Center for Japanese Studies (Nichibunken) in Kyoto, founded by the Japan Foundation. Author of several specialized publications, her work focuses on *translation of artistic projects* between Spain and Japan, specifically on the role of the translator as intercultural mediator in artwork and literature, and the issue of translation and cultural heritage.

## EAJS SECTION 4b: Performing Arts

### **Keynote Speech:** The Politics of Performance – Dramaturgies of *shinsaku* Nô

Stanca SCHOLZ-CIONCA (University of Trier, Germany)

#### **Abstract**

A major strategy of so-called 'new Nô' (*shinsaku*) is to re-insert the genre in contemporary socio-cultural contexts. Whereas the standard repertoire of Muromachi plays tends to dilute and efface topicality in favor of an atemporal aestheticism, *shinsaku-nô* are often predicated on actual, even virulent topics: they may focus on political issues, display the symbolism of power or, on the contrary, its criticism. In this paper, 'new Nô' composed and produced at diverse historical moments will be examined according to their dramaturgic paths, considering as examples three groups of plays: the so-called *taikô-nô* commissioned by Toyotomi Hideyoshi; new plays written during Japan's nationalistic phase pertaining to the Russo-Japanese war; and finally recent Nô dramas reconsidering the ideology of WW II, staged towards the end of the 20th century. The focus will lie on dramatic structure and rhetorics connected to specific ideologic-political contexts and on particular performance situations (Nô as site-specific and 'addressed' theatre). Whether a royal panegyric, a program of deification, a patriotic paean or a *chinkon* ritual, the multiple dramaturgies point to Nô's role as a flexible medium apt to shape collective imagination and public discourse.

#### **About the author**

Stanca Scholz-Cionca, professor of Japanese Studies at the University of Trier until 2013, also taught in Munich, Berlin and Oslo. Fields of research: Japanese literature, comparative literature and theatre, (especially *nô*, *kyôgen* and contemporary avantgarde). Publications: *Aspekte des mittelalterlichen Synkretismus im Bild des Tenman Tenjin im Nô*. Stuttgart 1991; – *Entstehung und Morphologie des klassischen Kyôgen im 17. Jahrhundert: Vom mittelalterlichen Theater der Außenseiter zum Kammerspiel des Shogunats*. Munich 1997; – Ed., with S. Leiter: *Japanese Theatre and the International Stage*. Leiden, Brill 2001; – Ed., with R. Borgen: *Performing Culture in East Asia: China, Korea, Japan*. In: AS vol. 3, Bern 2004; – Ed., with H.P. Bayerdörfer: *Befremdendes Lachen. Komik auf der heutigen Bühne im japanisch-deutschen Vergleich*. Munich 2005; – Ed., with C. Balme: *Nô Theatre Transversal*. Munich 2008; – Ed., with A. Regelsberger: *Japanese Theatre Transcultural. German and Italian Intertwinings*. Munich 2011.

## ***Master-disciple Relationships, and the Transmission and Dissemination of Edo and Meiji Noh***

### **Panel abstract**

Master-disciple relationships are at the heart of noh transmission, and played a crucial role in the dissemination of the art in the early Edo period, and again during the Meiji revival of noh. As the panel papers will show, formalized processes that are both complicated and highly refined, such as *kishômon* (written pledges) and *denjumenjô* (licensing), have played important roles in marking relationships and the gradations of student achievement, while assuring a financial benefit to the master-teachers. Thus, there is reciprocity in the power relationships at play, as disciples are both students and (collectively) patrons of their masters-teachers.

- (1) The first paper explores the significance of an early example of *kishômon* (student pledging) submitted to Shimotsuma Shôshin (1551–1616), an amateur noh performer of the Komparu school, also a priest of Hongan Temple, by his disciples in the early Edo period;
- (2) The second paper probes the records of the first Umewaka Minoru (1828–1909), to explore master-disciple relationships of a prominent Meiji performer, through the lens of *denjumenjôhikae*, the record of licenses issued;
- (3) Finally, the third paper exemplifies the historical value of the latter record, using the Umewaka *denjumenjôhikae* and other records to tell the story of the emergence of the Yokohama-yôshinkai, and the foundation, in a rapidly urbanized port city in 1890, of a noh stage, subsequently destroyed by fire in the 1923 Great Kanto Earthquake.

### **Panel participants**

FUKAZAWA Nozomi (Hosei University, Japan)

KETA Keiko (Independent Scholar, Japan)

MIURA Hiroko (Musashino University, Japan)

## Exploring the Place of *Kishōmon* in Early Transmission of Noh

FUKAZAWA Nozomi (Hosei University, Japan)

### Abstract

During the Edo period, disciples of noh masters made written pledges, or *kishōmon*, at critical junctures, such as upon admission to training and on the occasion of the transmission of important plays and musical works. Early recorded examples of this practice may be seen in *kishōmonchō* (the record of *kishōmon*), submitted by disciples of Shimotsuma Shōshin (1551–1616), a priest of Hongan Temple and also an amateur noh performer with professional ability, of the early Edo period. The practice of *kishōmon* holds important implications for master-disciple relationships in noh, which persisted through the modern era, in the practice of licensure.

### About the author

Fukasawa Nozomi is a Ph.D student at the graduate school of Humanities, Hosei University, specializing in Japanese literature. Her research focuses on noh and kyogen, especially looking into transmission of noh performance, stage direction and technique through analysis of *katazuke* (movement pattern) resources.

## **Umewaka Family Master-disciple Transmissions, Through the Lens of *Denjumenjōhikae***

KETA Keiko (Independent Scholar, Japan)

### **Abstract**

The *denjumenjōhikae* is a set of records of the licenses granted to disciples, which has been passed down generationally within the Umewaka Rokurō family of the Kanze School. The first Umewaka Minoru (1828–1909) began keeping a written account of such licenses in 1884 (Meiji 17). The records not only cover the basic information of when, to whom, and how licenses were issued, but also offer a variety of clues as to the social status of the recipient, and his relationship to the master. The licenses are a testament to the inherent reciprocity of master-disciple power relationships.

### **About the author**

Keiko Keta is an independent scholar. She studied in the doctoral program of the Ochanomizu University School of Humanities and Sciences, specializing in Japanese literature of the Edo period. Her publications include (all in Japanese, co-edited or authored): *Biographical Dictionary of Kokusho*, and *Chronology of Kabuki in the Modern Period*.



## **The Emergence of the Yokohama-yoshinkai, and the Founding of Their Noh Stage**

MIURA Hiroko (Musashino University, Japan)

### **Abstract**

In the Meiji period, the first Mogi Sôbê (1827–1894) was one of the most successful businessmen in Yokohama. He became a disciple of the first Umewaka Minoru in 1881 (Meiji14). The following year, his adopted son, Yasuhira, and a few others also followed his lead. Eventually, those disciples established an organization called Yokohama-yôshinkai, and continued their practice. In 1890, they established a noh stage at the Iseyamakô Great Shrine. This paper traces the development of Yokohama-yôshinkai under the Umewaka family and how it came to establish a noh stage.

### **About the author**

Hiroko Miura, graduated from the master's program in musicology, Tokyo University of the Arts. She is the director of the Noh Research Archive, Musashino University, where she also serves as a specially appointed professor. Her research concerns noh and kyogen, especially their music and modern history.

### ***Whose Tradition is Noh? The Role of Amateur Performers***

#### **Panel abstract**

With an uninterrupted history of nearly seven hundred years, noh has never died out despite many existential threats. One reason for noh's survival may be that it has amateur performers. Amateur troupes began to perform noh on a broad scale during the wars of the sixteenth century and the beginning of the Edo period, their members came from all walks of life: warriors, courtiers, Shinto and Buddhist clergy, even farmers. This panel approaches the issue of noh amateurism from historical, sociological, literary, and art-historical angles.

#### Panel participants

MIYAMOTO Keizō (Hosei University, Japan)

NAKATSUKA Yukiko (Hosei University, Japan)

Eike GROSSMANN (University of Hamburg, Germany)

## **Warriors Dancing Noh – The Line Between Professional and Amateur**

MIYAMOTO Keizō (Hosei University, Japan)

### **Abstract**

Noh performance in Edo-period shogunal and daimyō circles was fairly well dominated by 'amateur' performers. For the shogun's private amusement, 'amateur' players known as o-heya yakusha 'performers of the chamber' were called upon. O-heya yakusha differed little from professional actors. Essentially they were warriors tasked with dancing the noh, and it was this task that guaranteed them access to shogunal and daimyō circles. In this presentation I will consider these 'performers of the chamber' within the context of noh's multiple types of 'actor', both amateur and professional, and the competing systems within which such statuses were qualified.

### **About the author**

Born in Osaka in 1971. Graduated from the Faculty of Humanities and Social Sciences, Iwate University, in Japanese literature in 1994. Completed Ph.D. course requirements in the Department of the Science of the Arts, School of Letters, Osaka University, in 1999. Ph.D. in literature (theatre studies) from Osaka University, 2000. Mainly taking philological approaches, He specializes in the history of Noh and the study of Noh masks. He has been appointed to a full professor at Noh Theatre Research Institute, Hosei University since 2009.

## **The Akita Jōnosuke Katatsuke – A Blocking Notebook Written by an Amateur**

NAKATSUKA Yukiko (Hosei University, Japan)

### **Abstract**

The performance traditions of noh were transmitted not only by word of mouth but also by means of blocking notebooks known as katatsuke, which recorded the movements to be made on stage. Many katatsuke notebooks were written by amateurs. The early-seventeenth-century Akita Jōnosuke katatsuke is a classic example of an amateur blocking notebook. In his blocking notebook, one can identify the traces of his strenuous efforts to set down in writing the movements he knew in easily-understandable form. I will demonstrate the uniqueness of Jōnosuke's blocking notebook and consider the role which amateurs played in the transmission of noh.

### **About the author**

Received her B.A. degree from Kyoto Women's University, and M.A. degree from Hosei University. She completed Ph.D. course requirements in the Graduate School of Humanities, Hosei University, in 2002. Since 2009, she has been a part-time academic staff member at the Noh Theatre Research Institute of Hosei University, as well as a lecturer at Hosei University and Ferris University. She specializes in medieval Japanese literature with a particular focus on Noh and Kyōgen. Her research interest is Noh direction and Noh Katatsuke, notations for performance.

## **Creating Images of Nō Theatre – The Professional-Amateur Dichotomy between the Eighteenth and Twentieth Century**

Eike GROSSMANN (University of Hamburg, Germany)

### **Abstract**

Today a clear distinction is often drawn between the so-called professional schools and folk performing arts traditions of nō theatre. One example of the latter category, Kurokawa nō (Yamagata Prefecture), will be the topic of my presentation. While raising the question what professional and amateur nō might mean, I will outline different contexts – historical, geographical, political, and social – where their relation is discussed. The analysis of the perception of Kurokawa nō between the eighteenth and twentieth centuries, shows that a professional-amateur dichotomy was constantly used by different groups to create and recreate images of nō theatre.

### **About the author**

Eike Grossmann, Ph.D. (2008) in Japanese Studies, University of Trier, is Assistant Professor at Hamburg University. She specializes on literature and performance traditions, in particular nō theatre and folk performing arts.

## ***The Dramaturgy of the Traditional Japanese Performing Arts***

### **Panel abstract**

The concept of 'dramaturgy' can include many things, but certainly one aspect of theatrical production lying within its theoretical scope is the relationship of text to performance. While Western drama has since antiquity included a literary dimension, the traditional Japanese performing arts have always been much more centered on performance. But does this mean texts, whatever form they took, were unimportant? Does the emphasis on performance also mean that structures which we usually associate with texts, such as narrative or dramatic dialogue, are similarly only of secondary importance? Or can it be argued that the performance tradition *is* the text and that the written script serves only as a handy reminder of that tradition? Our panel will consider this aspect of dramaturgy in relation to genres as diverse as *kagura*, *nō*, *kabuki*, and *bunraku*, both in regards to their histories and their contemporary practice.

### **Panel participants**

William LEE (University of Manitoba, Canada)

Irit AVERBUCH (Tel-Aviv University, Israel)

Katherine SALTZMAN-LI (University of Santa Barbara, USA)

Andreas REGELSDERGER (University of Trier, Germany)

## **Lessing, Zeami, and the Dramaturgy of Japan's Traditional Performing Arts**

William LEE (University of Manitoba, Canada)

### **Abstract**

This paper will focus on the concept of 'dramaturgy' and its relevance and applicability to non-Western theatres or performance genres. While the function of the dramaturge, as originally envisioned by Lessing, was meant to provide a bridge between text and performance, Lessing's own example as well as much subsequent theatre history has demonstrated a consistent privileging of text over performance. In this sense, I will argue, the traditional Japanese theatre can be seen as having followed an alternative dramaturgy to that of the West. With ample reference to the works of Zeami as well as examples from a variety of Japan's traditional performing arts, I hope to demonstrate that the dramaturgy behind such arts is one which is fundamentally grounded in performance rather than textual traditions.

### **About the author**

William Lee teaches courses on Japanese culture at the University of Manitoba. He has published articles and chapters on various aspects of Japan's traditional performing arts, including *kagura*, *kabuki*, and *noh*. While living in Japan he also performed with a local *kagura* troupe, and more recently has begun studying and performing *kyōgen*.

## **The Performative Imperative of Kagura Texts**

Irit AVERBUCH (Tel-Aviv University, Israel)

### **Abstract**

The paper will concentrate on the central role the text holds in the tradition of *kagura* performance. Despite its contemporary classification as a 'folk performing art,' kagura in all its variety is a living ritual tradition. Kagura 'texts' stem from the ancient *katari* and *uta* traditions that were originally transmitted through vocalized performance: they were spoken, chanted, sung or otherwise read aloud. Kagura 'texts' – either in their narrative variety (variously called *shamon*, *saimon*, *shōgyō* or *serifu*) or in their sung form (*kami uta*) – constitute an integral and indispensable part of any kagura performance.

### **About the author**

Irit Averbuch is an Associate Professor in the Department of East Asian Studies at Tel-Aviv University. She received her Ph.D. degree in 1990 from Harvard University. Her field of research is Japanese folk religious culture and performing arts. She is the author of *The Gods Come Dancing: A Study of Japanese Ritual Dance* (Cornell East Asian Series, 1995) as well as articles on various aspects of the folk performing arts.



## Theorizing a Kabuki Dramaturgy

Katherine SALTZMAN-LI (University of Santa Barbara, USA)

### Abstract

From the 18th century, the clearest candidate for dramaturge in Edo-period kabuki is the *sakusha* (playwright) collective. The wide-ranging tasks performed by *sakusha*, as a group and individually, suggest that the Western idea of dramaturge as knowledge fountainhead is diffused among several men. Play preparation was further shared by non-*sakusha* members of a troupe, especially the actors, and held in codified and preserved forms of play material and production methods. Through an examination of methods of planning, writing, and mounting kabuki plays, I address the notion of an organic dramaturgy, in which performance is supported in its creation by integrated authorities.

### About the author

Katherine Saltzman-Li is Associate Professor of Japanese, and of Comparative Literature, University of California, Santa Barbara. Her interests include Japanese theatre, comparative theatre, Japanese literature, and Japanese folklore. She is the author of *Creating Kabuki Plays: Context for Kezairoku*, 'Valuable Notes on Playwriting' (Leiden: E.J. Brill, 2010), articles on kabuki, and kabuki play translations.

## **Playwright, Text and Dramaturgy in Bunraku**

Andreas REGELSBERGER (University of Trier, Germany)

### **Abstract**

For a long time, most of the glory on the stage of puppet theatre was claimed by the narrator (*tayû*). The first recognizable independent playwright, Chikamatsu Monzaemon, appeared with his name on the broadsheets used for publicizing (*banzuke*) in the late 17th century. Postmortem he was glorified as ‘God of writers’ (*sakusha no ujigami*) and has influenced the writing of Bunraku (an Kabuki) pieces ever since. But what do we know about the process of writing pieces for the puppet theater before Chikamatsu? What dramaturgical elements play an important role in his plays? How did they change over time? I will tackle these and other questions in the light of some theoretical writings and treatises on puppet theatre from the Edo-period.

### **About the author**

Andreas Regelsberger is Professor of Japanese theatre and premodern literature at the University of Trier, Germany. He specializes in early modern theatre, namely puppet theatre and contemporary drama. His current project focuses on dramaturgy and audience in Japanese theatre.

## **Longing for Home in the Noh Yuya**

Elizabeth OYLER (University of Illinois at Urbana-Champaign, USA)

### **Abstract**

The one-act genzai play Yuya is noted the contrast between the setting (the capital in spring) and the shite's internal state of anxiety: longing to see her dying mother in the provinces, she is forbidden by her patron, Taira no Munemori, to leave his side at cherry-blossom time. This presentation focuses on the shite's desire to return home structured in the play through three michiyuki (travel scenes). What does it mean for the shite to feel trapped in the capital in spring? How do the lyrical, emotive michiyuki help reframe the very idea of 'home' for medieval audiences?

### **About the author**

Elizabeth Oyler is Associate Professor of Japanese at the University of Illinois. She is co-editor of *Like Clouds or Mists: Studies and Translations of Nō Plays of the Genpei War*. Her research focuses on medieval war tales and the Noh drama.

## **The Serpent Dancer – Multiple Identities and Competing Rituals in Noh Play Dōjōji**

Dunja JELESJEVIC (University of Illinois at Urbana-Champaign, USA)

### **Abstract**

Noh play Dōjōji opens on the eve of dedication ceremony for the new bell at Dōjōji temple, with a mysterious shirabyōshi dancer charming her way into the temple premises to perform a ritual dance before the bell. The dance culminates in shirabyōshi's horrific transformation into a serpent demon, revealing a dark secret behind the previous missing bell, and forcing the temple monks to perform a dramatic exorcism. By exploring the overlapping ritual performances and multiple layers of identity of the play's protagonist, this paper aims to analyze and interpret key religious/ritual assumptions at the basis of the play.

### **About the author**

Dunja Jelesijevic is a doctoral candidate in the department of East Asian Languages and Cultures at the University of Illinois at Urbana-Champaign. She specializes in Japanese medieval religion and performance arts.

## ***Hotoke no Hara* in Ishikawa Prefecture – Legends, Statues, and Supernatural Events**

Roberta STRIPPOLI (Binghamton University SUNY, USA)

### **Abstract**

*Hotoke no hara* (Hotoke's Field or Buddha's Field) is a Noh play that provides a sequel to the story of the shirabyōshi performers Giō and Hotoke narrated in Heike monogatari. It is set in a field in Kaga no kuni, nowadays Ishikawa Prefecture, and has inspired a number of legends that started circulating in that area since the Tokugawa period. This paper intends to explore the relationship between the Noh play and the legends, with special attention to local artifacts and heritage sites related to the story of Hotoke and currently kept alive by the local community.

### **About the author**

Roberta Strippoli is Assistant Professor at Binghamton University SUNY. She specializes on Japanese medieval and early modern narrative and theater. Her current project focuses on heritage sites related to the Tale of the Heike.

## **Japan's Modern Prosimetric Narrative, Naniwa-bushi (Rōkyoku) – Textuality and Orality**

Alison TOKITA (Kyoto City University of Arts, Japan)

### **Abstract**

This paper will analyze the oral narrative aspects of contemporary *naniwa-bushi*, focusing on textual dimensions. Although more fixed than the musical dimension, I argue that texts are intrinsically unstable in this genre. I will analyze *naniwa-bushi* as prosimetrum (alternation of spoken and sung delivery), and will educe its basic narrative structure. I will further examine variation between different performances of the 'same' piece by different performers, arguing that this narrative genre is not fundamentally text-based, but is performed and then textualized. The role of 'tradition' in text creation will be juxtaposed to the role of text authorship in the genre.

### **About the author**

Alison Tokita is Director of the Japanese Traditional Music Research Centre at the Kyoto City University of Arts and Adjunct Associate Professor at Monash University. She has published widely on Japanese narrative music. Her forthcoming book, *The Japanese Singer of Tales: Ten Centuries of Performed Narratives* will be published by Ashgate in 2014.

## **The Creation of Meaning in Bakumatsu Kabuki – Paradigm Collapse and the Construction of the Criminal**

Alan CUMMINGS (SOAS, University of London, United Kingdom)

### **Abstract**

In this paper I examine what the collapse of the sekai and shukō paradigms meant for kabuki dramaturgy in the bakumatsu period, as traditional structures of meaning proved inadequate in the face of rapid social change.

I focus on the Edo dramatist Kawatake Mokuami (1816–1893), who responded to the fracture of identity by turning to the figure of the criminal. In his creation of a new dramaturgical paradigm, Mokuami's criminal heroes were distinguished by their ability to resist socially-dictated life-courses and by the liberating potential of self-asserted, mobile identities that in many ways prefigured the construction of the modern, Meiji individual.

### **About the author**

Dr. Alan Cummings is Senior Teaching Fellow at SOAS, University of London. His research interests include kabuki dramaturgy and post-war performance. Recent publications include *Haiku: Love* (British Museum Press, 2013), and 'Benten the Thief' in Jones & Watanabe (eds.), *An Edo Anthology: Literature from Japan's Mega-City, 1750–1850* (University of Hawai'i Press, 2013).

## **Dramaturgies for Contemporary Kabuki – Towards an Understanding of the Kokera Otoshi Celebrations at the Ginza Kabuki-za in 2013–14**

Helen PARKER (The University of Edinburgh, United Kingdom)

### **Abstract**

This paper applies studies in dramaturgy to enhance understanding of both the performances staged at the Kabuki-za from April 2013 to mark its reopening, and the opening ceremony as a cultural event. It first examines some of the inaugural performances on the new stage inside the theatre as a celebration of kabuki for actors and audiences drawing on existing dramaturgical traditions. It then goes on to use sociologically based interpretations of dramaturgy to discuss the opening ceremony from a broader perspective, as the focus for a series of kabuki-themed celebratory activities of civic, media, national and even global impact.

### **About the author**

Helen S E Parker has been Lecturer in Japanese at the University of Edinburgh since 1990. Her research interests lie in traditional performing arts, particularly the recent history of kabuki. Her current research concerns the Kabuki-za as performance venue and as space associated with a shared past and future.



### ***Theatre Productions during the Taishō Period***

#### **Panel abstract**

The panel aims at illuminating the diverse theatrical production in Japan during the political Taishō period, a period that fostered innovative and experimental productions not only in the established theatres, but also saw the emergence of new production processes in the numerous and in (western) research rather neglected popular theatre taishūengeki.

The panel will present examples of representative individuals like Tarokaja of the Imperial Theatre, new theatre company like the Shinkokugeki and production company like Shōchiku.

#### **Panel participants**

HOSHINO Takashi (Tsubouchi Memorial Theatre Museum, Waseda University, Japan)

Annegret BERGMANN (Free University of Berlin, Germany)

Klara HRVATIN (University of Ljubljana, Slovenia)

Sara JANSEN (University of Brussels / University of Antwerp, Belgium)

Carolin FLEISCHER (LMU Munich, Germany)

### **The Imperial Theatre and Masuda Tarokaja (1875–1953)**

HOSHINO Takashi (Tsubouchi Memorial Theatre Museum, Waseda University, Japan)

#### **Abstract**

The Imperial Theatre (Teigeki) was the first western style theatre in Japan which was equipped with a proscenium arch and a horseshoe-shaped auditorium. The main programs, however, were kabuki plays and some other popular performances like western melodramas, farces, musical comedies, revues, spectacular dances and so on. Most of these plays were performed as *joyū-geki* (actresses' play) and Masuda Tarokajya was one of the main creators of these *joyū-geki*. Teigeki was also the first theatre in Tokyo to react to its development into a megalopolis and provide the modern entertainment for the masses that had moved in from rural areas.

#### **About the author**

Takashi Hoshino received his MA in Drama and Theatre Arts at Meiji University. He was a research associate and curator at the Tsubouchi Memorial Theatre Museum, Waseda University, where he is now a visiting researcher. His recent publications include; 'Musical Comedy of the Teigeki Theatre' (The Institute for Theatre Research: bulletin: the 21st century CEO programme, Waseda University, January 2007, pp.59–74,); 'Reconsideration of Typhoon' (Comparative Theatre Review vol.8, pp.55–74, March 2010).

## **Tradition versus Innovation? – The Establishment of Shōchiku Co.Ltd. in the Tokyo Theatre World**

Annegret BERGMANN (Free University of Berlin, Germany)

### **Abstract**

Modernization attempts of the production systems had been tried out since the beginning of the Meiji period, but it was not until the appearance of Matsutake gōmeigaisha in 1902, later Shōchiku Co. Ltd., that this pre-modern theatre production system was fundamentally changed. The paper presents the crucial steps of the establishment of the company in Tokyo as well as the motives and strategies its founders pursued to get hold of the management of the main theatres in Tokyo against the background of constantly new trends in theatre.

### **About the author**

Annegret Bergmann M.A. is a research associate and lecturer of East Asian Art History at the Institute of Art History, Free University Berlin. Among her latest publications: 'Art Tower Mito – A Culture Facility Concept off the Beaten Track in Japan' in: Eckersall, P. et.al. (eds.): Enacting Culture – Japanese Theater in Historical and Modern Context. München 2012.

## **Sōgetsu Art Movement and the Japanese Avant-garde – A ‘Lonely Island’ in Takemitsu's Oeuvre**

Klara HRVATIN (University of Ljubljana, Slovenia)

### **Abstract**

Named after the Sōgetsu Art Center or SAC, the Sōgetsu art movement (1958–1971) has proven to be a revolutionary moment in the Japanese avant-garde art. Tōru Takemitsu's works related to SAC stand out from all his other works from the period. This is especially true of his theater piece *Blue Aurora for Toshi Ichihyanagi* (1964).

Considering the characteristics of *Blue Aurora for Toshi Ichihyanagi*, the author will examine how could the work be reflected in the identity of the Sōgetsu art movement? Why is it an exception to Takemitsu's *oeuvre*?

### **About the author**

After graduating from Musicology and Japanology at the University of Ljubljana, she completed her master and doctor studies at Osaka University (Musicology and Theater Studies). Her focus is mainly on the topics considering composer Tōru Takemitsu and Sōgetsu Art Center.

## **Organizing the Accidental by Means of the Imagination – Terayama Shūji on Dramaturgy and History**

Sara JANSEN (University of Brussels / University of Antwerp, Belgium)

### **Abstract**

It is a well-established practice for Japanese playwrights and directors to publish their ideas on the art of the theatre in the form of *engekiron* (演劇論). Terayama Shūji's dramatic theory is, however, punctuated with the term *dramaturgy* (ドラマツルギー), which was, to my knowledge, rarely explicitly used in Japan until recently. His understanding of the term is equally contemporary, and appears much broader than the German and French definitions applied at the time. Terayama speaks of *dramaturgy* not only in relation to the dramatic text, but mainly to talk about the dramatic structure of performances that do not involve a script in the conventional sense, such as the *Knock* pieces, for instance. His *dramaturgy* introduces expanded notions of theatrical time and space and radically reconfigures the roles of the performer and the spectator. The term is used to indicate a critical artistic practice/praxis that also operates in areas beyond the theatre per se and extends to political practice and social *dramaturgy*. In addition, in a conversation with Michel Foucault, Terayama all but conflates *dramaturgy* and history. In this presentation, I will attempt to tease out how exactly Terayama Shūji imagines *dramaturgy*. I want to particularly zoom in on the above-mentioned dialogue with Foucault and on Terayama's views on the relationship between *dramaturgy* and history. In this context, I am also interested in examining his references to Berthold Brecht and Walter Benjamin, for instance.

### **About the author**

Sara Jansen is a researcher and dramaturg. She obtained degrees in Japanese Studies (KU Leuven, Belgium) and Performance Studies (New York University), and was a visiting scholar at Waseda University (Tokyo). She is currently completing a joint PhD at the universities of Brussels (VUB) and Antwerp (UA) in Belgium.

## **Experimenting, Documenting, Provoking – Terayama Shūji's Transgressive Making of a Global Dramaturgy**

Carolin FLEISCHER (LMU Munich, Germany)

### **Abstract**

Terayama Shūji (1935–83) created poetry, essays and films amongst others, but is primarily perceived as a theatre maker on a global scale. He encouraged that perception by his own transgressive making of a global dramaturgy – a dramaturgy that stages a consciousness of the world and that further addresses the issues of rising connectivity, cultural contact and transcultural mixture.

In suggesting contentual and formal criteria of global dramaturgy and against the overall background of socio-cultural developments in post-war Japan and against then internationally circulating theatrical paradigms, I will examine the wide range of global matters displayed in selected plays of Terayama.

### **About the author**

Carolin Fleischer is a PhD candidate at the Japan Center of Munich University (LMU). She was conducting research in Japan on a grant of the German Institute for Japanese Studies (DIJ) and currently is a doctoral fellow of the DFG Research Training Group 'Globalization and Literature'.

***Art, Performativity and Urban Space: 1960s to the Post-Tsunami Present***

**Music and the Performance of Urban Space in Rural Japan.**

Michael MOLASKY (Waseda University, Japan)

**Abstract**

I will examine two musical venues in the town of Otsuchi, Iwate Prefecture. The first is a tiny jazz café that opened in 1964 and literally vanished in the tsunami of March 2011. The second, a makeshift café built by a rock musician on the land of his former home, emerged in direct response to the tsunami. I argue that these two musical locales are linked not only by their connection to March 11, but as rural sites in which music serves to mediate the performance of urban culture itself.

**About the author**

Michael Molasky is Professor in the School of International Liberal Arts, Waseda University. He has written six books in Japanese and regularly publishes essays in Japan's newspapers and magazines. He has written widely about modern Japanese culture, and his latest book examines the izakaya as cultural space.

## **Dramaturgy of Protest – The Perception of Conflict**

William MAROTTI (University of California, Los Angeles, USA)

### **Abstract**

I will discuss a conjunctural moment between two spectacular events: the conviction of the artist, Akasegawa Genpei, for money imitation, and the First Haneda Incident of October 8, 1967. The encounter in fact connected several strands of performed politics, all sharing a focus on the politics of perception and authority. Prompted by his encounter with a participant in the decision to use force against the riot police, Akasegawa delivered a thesis with wide-ranging implications. Akasegawa's prescience of the moment's stakes marks an intersection between performing art, spectacular protest, and radical publishing with consequences for our understanding of a global 1968.

### **About the author**

William Marotti is associate professor in the Department of History at UCLA, teaching modern Japanese history with an emphasis on everyday life and cultural-historical issues. Marotti's *Money, Trains and Guillotines: Art and Revolution in 1960s Japan* addresses politics in Japan in the early 1960s through a focus upon avant-garde artistic production and performance. [www.history.ucla.edu/marotti](http://www.history.ucla.edu/marotti)



## **Ecologies of Movement, or The Movement of Art, From the 60's to Miyashita Park to Post-3.11 Urban Life in Japan**

Thomas LOOSER (New York University, USA)

### **Abstract**

In Japan as elsewhere in modern life, art has claimed a special degree of autonomy in social life; this autonomy has also helped art to yet claim a position of political critique, and even a role of social engagement for political critique. This paper takes up three potentially different moments in postwar Japanese history: the landscape movement of the 1960's, the small but surprisingly well known resistance to the semi-privatization of Miyashita Park in Tokyo, and public art that has emerged after 3.11. Emphasis is on art as a mode of production in social life today.

### **About the author**

Tom Looser (PhD in Anthropology, U. of Chicago) is Associate Professor of East Asian Studies at NYU. His areas of research include Cultural Anthropology and Japanese studies; critical theory; art, architecture and urban form; and new media studies and animation.

## **Dramaturgies of Gender in Japanese Performance – The Kabuki Onnagata vs. KATHY**

Katherine MEZUR (Independent Scholar, USA)

### **Abstract**

The kabuki onnagata is a wonderfully invented female-like gender role that has thrived and exceeded itself from the late 17th century through the 21<sup>st</sup> century. The 21<sup>st</sup> century KATHY is a performance art ensemble of women performers whose gender acts are taken from the popular kawaii shôjo (cute girl) cultures of Japan. KATHY have also invented a set of gender acts: 50s styled pastel dresses, white stocking legs and arms, blonde wigs, and black tights, worn over their faces. Wildly different, onnagata and KATHY share an eccentric corporeal stylization, which up-ends contemporary gender norms. I argue that both use a subversive 'dramaturgy of gender,' which is based in their physical/material manipulation of popular and classical iconography of female-likeness.

### **About the author**

Freelance scholar/dramaturg and choreographer. Research Fellow (2010–11) International Research Center, Freie Universität Berlin. YBCA, SF Dance consultant. PhD Asian Theatre/Dance University of Hawai'i, Manoa; MA Dance Mills College; BA Film Hampshire College. Academic positions (Dance, Theatre, Asian Studies): Georgetown University, Cal Arts, McGill University, Mills College, University of Washington, Seattle. Research: Dance, theatre, new media in the Asia Pacific and Asian diaspora; politics of gender, race, ability, age in transnational dance theatres; corporeality and technology theory/practice: dramaturgy.

## **Dramaturgies of Protest in Contemporary Japanese Theatre**

Lisa MUNDT (Goethe University Frankfurt, Germany)

### **Abstract**

Japanese theatre has always been connected to protest against socio-political and aesthetic norms. Most recently, the so-called triple catastrophe on March 11, 2011 has changed the way theatre companies deal with the tensions that have long existed between the individual and society. It may even trigger off the emergence of a new artistic protest culture.

To frame the current rebellious attitude theoretically, I want to explore theatrical protest in terms of aesthetics, content, and the production conditions.

### **About the author**

Lisa Mundt majored in Japanese Studies and Theatre, Film & Media Studies at Goethe University, Frankfurt where she is currently a lecturer and doctoral candidate at the department of Japanese Studies. PhD student at the German Institute of Japanese Studies (DIJ) in Tôkyô (2010). Her research focus is artistic discourses on social and political issues in contemporary Japanese theatre.

## **Transformation in the Production Process and Dramaturgy in Contemporary Japanese Theater after the 1990s – A Case Study of Masataka Matsuda and Marebito no Kai**

Masahiko YOKOBORI (Tokyo University of the Arts, Japan)

### **Abstract**

In this paper I will investigate the dramaturgy in contemporary Japanese theater after the 1990s by analyzing its transformation in the production processes. The thesis of this paper is that since the early 1990s the production process and dramaturgy of Japanese theater have been changing. I will contrast the relationship between dramaturgy and production process using a Marebito no Kai (Marebito Theater Company) case-study which includes personal interviews with the participating artists. To analyze the company's dramaturgical process, I will use as my example theatrical project 'Record of a Journey to Antigone and its Performance' (2012).

### **About the author**

Masahiko Yokobori, PhD is a postdoctoral researcher in Dramaturgy with the Tokyo University of the Arts. He studied Dramaturgy at the University of Music & Theater Leipzig (Germany) and works as a dramaturge and a production coordinator. His research investigates the dramaturgy of collective directorships in Japan and Germany.

### ***Dramaturgies in the Round: An Interdisciplinary Viewpoints***

#### **Dramaturgy of 'Coming out' in Performance S/N (1994) by Dumb Type**

TAKEDA Keiko (Ochanomizu University, Rikkyo University, Japan)

#### **Abstract**

The performance S/N (1994) premiered in 1994 at the Adelaide Festival in Australia and was created after Teiji Furuhashi (1960–1995) informed his close friends about his HIV-positive status in October 1992. I will present how S/N functioned as a media to present performers' 'coming out' through a performance piece in the context of creation in Japan.

This paper is based on an analysis of the recorded performance footage, interviews with the production's members, and media discourse as a context for the creation of S/N. This paper will explore first the social context in which S/N was created, then discuss the issue of 'coming out' and its risk and finally, analyze how the performance piece S/N functioned as a dramaturgy of 'coming out'.

#### **About the author**

Keiko TAKEDA has a PhD from Ochanomizu University and is a lecturer at Rikkyo University and Waseda University. Her research is about the author's function of performance art, the S/N production, art activism.

## **Performing Animals, Animals Performing Gender in Traditional Japanese Theatre**

Cody POULTON (University of Victoria, Canada)

### **Abstract**

This paper will use the methodology of animal studies to examine the role that foxes play in the puppet and kabuki theatres. I will focus on the performance of fox Tadanobu in *Yoshitsune Senbon-zakura* (1747), written for the puppet theatre but also adapted for kabuki. How is the fox represented in kabuki, and how do the special effects of stage machinery enact its magical transformations? In examining the motif of metamorphosis, this paper will examine how different worldviews create unique dramaturgies.

### **About the author**

M. Cody Poulton is Professor of Japanese literature and theatre in the Department of Pacific and Asian Studies at the University of Victoria, Canada, where he has taught since 1988. Active as a translator of Japanese fiction and drama, he is author of *Spirits of Another Sort: The Plays of Izumi Kyōka* (2001) and *A Beggar's Art: Scripting Modernity in Japan, 1900–1930* (2010). He is also co-editor (with Zdenka Svarcova) of *Dreams and Shadows: Tanizaki and Japanese Poetics in Prague* (2007); (with Katsuhiko Endo and Richard King) of *Sino-Japanese Transculturation: from the late nineteenth century to the end of the Pacific War* (Lexington Books, 2011); and (with Mitsuya Mori and J. Thomas Rimer) of *The Columbia Anthology of Modern Japanese Drama* (2014).

## **Dramaturgies of Mourning and the Long View of Nuclear Space in Okada Toshiki's 'Ground and Floor' (*Jimen to Yuka*, 2013)**

Peter ECKERSALL (The City University of New York, USA)

### **Abstract**

Can theatre represent the Fukushima disaster or the durational experience of nuclear catastrophe? This paper discusses Okada Toshiki's *Jimen to Yuka* (Ground and Floor, 2013) to show how this plays depict the 'swarm of ghosts' in the irradiated landscape around Fukushima. Peggy Phelan's notion of mourning is used as a dramaturgical frame to reflect on theatre's capacity to represent the wider dimensions of human suffering post-Fukushima.

### **About the author**

Peter Eckersall is Professor of Asian Theatre at the Graduate Centre, CUNY. Recent publications include *Theatre and Performance in the Asia-Pacific: Regional Modernities in the Global Era* (co-authored with Denise Varney, Barbara Hatley and Chris Hudson, Palgrave 2013) and *Performativity and Event in 1960s Japan: City, Body, Memory* (Palgrave 2013).

## EAJS SECTION 5a: Anthropology and Sociology

### **Keynote Speech:** Cultural Construal of ‘Interdependent Happiness’ in Japan – Cultural Psychological Theories and Empirical Evidence

Yukiko UCHIDA (Kyoto University, Japan)

#### **Abstract**

In order to compare ideas about happiness in a global context, it is important to focus on the characteristics of collectively shared concepts of happiness within a culture, namely, the cultural construction of happiness. This presentation is divided into two parts. In the first part, I will review cultural psychological perspectives to illustrate the considerable variation that exists in how people construe, understand, and try to attain happiness. Previous cultural psychological research has identified substantial cultural differences in the meanings of happiness and predictors of happiness. In European-American cultural contexts, for example, happiness is construed as including the experience of a highly desirable and positive emotional state defined in terms of states of high arousal, such as excitement and a sense of personal achievement. Moreover, individual happiness is best predicted by personal goal attainment and the presence of high self-esteem or self-efficacy. In contrast, in Japanese cultural contexts, happiness is construed as including both the experience of positive and negative emotional states. It is defined in terms of experiencing states of low arousal, such as calmness, interpersonal connectedness and harmony. Furthermore, individual happiness is best predicted by relationship harmony and the presence of emotional support from others. This Japanese type of happiness is known as ‘Interdependent Happiness.’

In the second part, I discuss the issue of cultural change. While people maintain traditional cultural norms, some societies and organizations are under pressure from globalization, and this might affect happiness. I will present the results of my study of how cultural change affects happiness, focusing in particular on current Japanese contexts, where individuals have experienced an increasing shift toward individualism.

#### **About the author**

Yukiko Uchida is Associate Professor of Cultural Psychology at the Kokoro Research Center at Kyoto University. She was a commission member of happiness research, Government of Japan (2010–2013). In her research she has been concerned with happiness, emotion, relationships, and culture. Her publications contribute to the analysis of the meaning of happiness in Western and Eastern cultural context. She received her Ph.D. in Social Psychology from Kyoto University in 2003.



## ***Civil Society and Communal Life***

### **Finding Happiness in Political Activism**

Patricia STEINHOFF (University of Hawaii, USA)

#### **Abstract**

This paper examines how participants in Japan's invisible civil society find happiness through advocacy of unpopular political causes. For the past half century, veterans of Japan's New Left protest cycle of the late 1960s and early 1970s and some younger participants have come together in small social movements that are largely invisible to mainstream Japanese society. Building on many years of fieldwork with these small groups, I use an actor-network theory approach to discover how they create and maintain a fluid, invisible civil society network through which they find happiness and personal life satisfaction.

I follow the traces of the materials they produce and exchange to map the routes they travel between intermittent gatherings, and locate the key connector sites they maintain. The participants possess a combination of cultural capital and human capital skills, which they exercise through producing and exchanging materials, creating temporary gatherings, and maintaining connector sites that expand their reach. Print materials, talk at gatherings, and the Internet provide the vehicles through which they transmit information and advocate for causes, producing a transient but vibrant alternative public sphere. These activities generate dense social networks linking individuals and groups concerned with a wide range of issues. The participants advocate unpopular causes and engage in protest activities, yet they find happiness through contributing their special knowledge and skills, coming together for common cause, building and using social networks, learning and having fun with friends, and giving and receiving social support.

#### **About the author**

Patricia Steinhoff is Professor of Sociology at the University of Hawaii. She holds a BA in Japanese Language and Literature from the University of Michigan (1963) and a PhD in sociology from Harvard University (1969) and has taught at the University of Hawaii since 1968. She is the author or editor of eighteen books, including three in Japanese, and over ninety articles and book chapters. She has conducted a series of studies of Japanese Studies in the United States and Canada for the Japan Foundation, and has done extensive research on how Japanese social movements interact with the state.

## **Passionate Fandom and Happiness. Some Reflections on Football Supporters' Culture in Japan**

Martin LIESER (University of Vienna, Austria)

### **Abstract**

This paper tries to shed light on the relationship between passionate football fandom and subjective happiness. Football fandom in Japan is a relatively young phenomenon, emerging with the start of the J-League in 1993. Since then, organised fan-groups have formed virtually all over the country. The groups' members spend a considerable amount of their leisure time and money on supporting their club, through e.g. travelling to away games and organising elaborate choreographies. The research question is what constitutes happiness for the football supporters and thus what their motivations in becoming and being a supporter are. To answer these questions, the paper draws on ethnographic fieldwork of a hard-core supporters' group of J-League club Kashiwa Reysol.

Apart from the more obvious influences on happiness connected to winning and losing, I identify three distinct characteristics of organised football fandom, which lead to subjective happiness. 1) The support of a local club provides the fans with a means of solid identification and belonging in a globalised society otherwise marked by fluidity. 2) The supporters' groups provide a site for friendship and comradeship going far beyond football. Members are able to openly discuss personal matters and younger fans seek the advice of elders. In fact, football supporters' groups are a rare site of true cross-generational (the group from the case study e.g. ranging from 9 to over 50 years of age) and inter-class interactions. 3) The highly ritualised performance on match days allows football fans to operate beyond or at least at the fringes of what would normally be considered socially acceptable. This kind of deviant behaviour and the supporters' group as a site of the reproduction of a collective identity link to the overall framing of football fans as a subculture. Despite this overall positive view on the relationship between football fandom and happiness, some critical remarks need to be addressed towards gender issues (group members being predominantly, if not exclusively male) and the *othering* and degrading of opponents.

### **About the author**

Martin Lieser studied Japanese Studies and Sociology at the Universities of Bonn and Tsukuba. After finishing his MA he pursued doctoral research at the University of Bonn, once again with a lengthy research stay at the University of Tsukuba. Currently, he is finishing his doctoral thesis at the University of Vienna. His main research interest is in the Sociology of Sport, specifically in fandom studies. His dissertation deals with the subculture of football supporters in Japan, a relatively young social phenomenon, which emerged with the start of the J-League in the early 1990s.

## Considering the Happiness of the Community in Terms of Rural Sustainability

Tolga ÖZSEN (Canakkale Onsekiz Mart University, Turkey)

### Abstract

As generally known, Japanese rural society has dealt with socioeconomic issues since the 1970s, making the future of rural society unpredictable. Particularly since the early 1990s, policies and macro projects have attempted to stabilize daily life and develop rural community in an economically viable way through using various models of urban socioeconomic resource use such as *Toshi-Nouson Koryu* and green tourism.

Today, there is no longer inequality between urban and rural societies in terms of infrastructure or quantitative life standards. However, people in rural areas are still anxious about the future of family (*ie*), household, and community daily life. Therefore, a discussion of what ‘happiness’ means for the rural community from the viewpoint of daily life sustainability is as necessary as measuring infrastructure or life standards. A tendency for projects to focus only on the material side of equality (*mono&kane*), but not on the qualitative life side (*hito&kurashi*), is a major reason why people and the community still have anxieties about their future.

This paper will first summarize the historical background of urban-based rural development and present the issues that Japanese rural society is facing today. It will then focus on the daily life of rural society and discuss happiness not from the viewpoint of *mono&kane*, but rather from the viewpoint of *hito&kurashi* through analyzing the elderly population, rural women, and the out-migrant population (*tashutsushi*). These populations have strong and realistic potential, and are socially functional and productive in terms of sustaining the daily life and development of their hometowns according to the data collected in field study.

The paper will thus discuss and analyze the happiness of the Japanese rural community not only from an outside (urban-based) perspective, but also from the inside.

### About the author

He received his PhD in the (Rural) Sociology field from Kumamoto University in Japan. He has principally focused on rural society issues in contemporary Japan including immigration, aging, family/household, gender issues, and the relationship between internationalization/ multicultural coexistence and rural development. He has also developed an interest in the Japanese image of Japanese learners and learning through his work in the Japanese language department. His recent work has been published in the Journal of Sociological Research, JASSS, and in anthologies on Japanese society. He is currently Assistant Professor at the Department of Japanese Language Education at Canakkale Onsekiz Mart University (COMU), Turkey.

## ***Social and Political Institutions as Facilitators and Constraints to the Pursuit of Happiness: The Family in Modern and Contemporary Japan***

### **Panel abstract**

Happiness research shows that an intact family life can contribute positively to subjective well-being. However, family ties can also constrain individuals striving for happiness, for example, if gender-based role divisions within the family hinder men and women from leading individual life styles.

Given that social and policy change influence the conditions of family life as well as the meaning of happiness over time, this panel focuses on two key questions: How has the family as a social institution influenced the pursuit of individual happiness within the Japanese society and what roles have political institutions played in this context? Covering the period 1912–2014, we examine historical aspects as well as the present state of affairs using an interdisciplinary approach incorporating qualitative and quantitative analyses.

The first part of our panel focuses on historical discourses and political institutions. The first paper will analyze debates on family, marriage, and happiness during the Taishō and early Shōwa eras, while the second paper will address major political parties' changing visions pertaining to family and happiness.

The second part will examine political activities as an example of the pursuit of happiness against the backdrop of family life. The third paper discusses how gender and familial background of neighborhood association members correlate with facilitators of subjective happiness. The final presentation examines avenues to pursue happiness despite unfavorable conditions by referring to the perceived contradiction of motherhood and female political activism.

### **Panel participants**

Torsten WEBER (German Institute for Japanese Studies Tokyo, Japan)

Chris WINKLER (German Institute for Japanese Studies Tokyo, Japan)

Tim TIEFENBACH (German Institute for Japanese Studies Tokyo, Japan)

Phoebe HOLDGRUEN (German Institute for Japanese Studies Tokyo, Japan)

## **Does Family and Marriage Make You Happy? Individual Happiness and Social Institutions in Women's Magazines in Early 20th Century Japan**

Torsten WEBER (German Institute for Japanese Studies Tokyo, Japan)

### **Abstract**

Studies into contemporary Japanese society indicate that marriage and family are factors that increase personal happiness. At the same time, traditional social institutions are seen as elements that restrict the freedom of choice and therefore may pose a limit to one's options of realizing a happy life. This paper chooses a historical perspective that focuses on debates about different forms of family life and of marriage as potential means of pursuing happiness – or as obstacles towards achieving this end. Presenting case studies from Taishō and early Shōwa women's magazines, my paper analyzes how writers, such as social activist and politician Abe Isoo (1865–1949) or women's activist Yamakawa Kikue (1890–1980) as well as readers discussed practical and theoretical aspects of these two traditional social institutions – marriage and family – in relation to the pursuit of individual happiness. It also examines how discussions about the relation between happiness, family, and marriage could easily be linked to support more far-reaching political and social demands, such as legal reforms, freedom of expression, pacifism, and the right of political participation.

### **About the author**

Torsten Weber (PhD Heidelberg) is a Senior Research Fellow at the German Institute for Japanese Studies (DIJ) in Tokyo. He has previously worked and published on Japanese and Chinese Asia discourse, history politics, and reconciliation in modern and contemporary East Asia. He is the co-editor of *National and Regional Belonging in Twentieth-Century East Asia* (special issue of *Comparativ*, 2013). His current research focuses on socio-political discourse on happiness in Imperial Japan.

## **Political Parties and the Promise of a Happy Family**

Chris WINKLER (German Institute for Japanese Studies Tokyo, Japan)

### **Abstract**

This presentation will examine how political institutions have dealt with the family and happiness. Numerous studies have shown a strong correlation between the existence of good family ties and an individual's subjective well-being. At the same time, the demographic and social reality in Japan as well as other industrial nations is one of a rapidly aging society, smaller households and greater variation in lifestyle preferences. Moreover, the old left-right confrontation between the Liberal Democratic Party (LDP) and the Socialist Party of Japan (SPJ), which had existed under the 1955 regime, has come to an end. Against this backdrop, this presentation will examine what picture of happy families political parties have painted in their election manifestos throughout the decades. To track potential and likely changes the talk will present results from the qualitative and quantitative content analysis of elections manifestos published by major political parties (focusing on the manifestos of the Liberal Democratic Party, the Democratic Party, and the Socialist Party) since the 1970s. Specifically, the results of a time series analysis examining parties' pledges as they pertain to the family and related policies such as education, welfare, equality, women's rights will be presented.

### **About the author**

Chris Winkler is senior research fellow in the social science section at the German Institute for Japanese Studies (DIJ) in Tokyo. His research interests include the promise of happiness in party manifestos and the history of political thought. Recent publications include *The Quest for Japan's New Constitution* (Routledge, 2013) and *Right Rising? Ideology and the 2012 House of Representatives Election* in Pekkanen et al. 2013. *Japan Decides 2012*.

## **Activities in Neighbourhood Associations in Japan – A Perspective from the Family**

Tim TIEFENBACH (German Institute for Japanese Studies Tokyo, Japan)

### **Abstract**

Although happiness economics is a burgeoning field of research, activities in neighbourhood associations have not been subject to systematic empirical research yet. While activities in groups and associations of all kinds are usually correlated with higher levels of subjective well-being, the rather coercive character of neighbourhood associations, especially in Japan, suggests otherwise. The aim of this paper is to get a better understanding of the relationship between happiness and activities in neighbourhood associations while at the same time putting an emphasis on family relations (parental and marital status) and their moderating effects. The current study applies multi regression analysis to data recently gained from an online monitor survey (n=1600) conducted in September 2013 throughout Japan. Apart from controlling for family relations, the current study also uses different measures to gauge the voluntariness of the activity as well as the commitment to the association. Preliminary results suggest that participation in neighbourhood associations leads to higher or lower levels of happiness depending on whether it is conducted voluntarily or not. In general, activities in neighbourhood associations are correlated with higher levels of happiness in the case of women. However, the correlation is stronger for single women without children than for mothers. For men, on the other side, activities in neighbourhood associations are only correlated positively with happiness when having children.

### **About the author**

Tim Tiefenbach is a Senior Research Fellow at the German Institute for Japanese Studies (DIJ). He holds a doctorate degree in economics from the University of Bayreuth. In his current research project he uses large-scale survey data to analyze happiness in Japan from the view point of economics. He has published first results of his empirical analysis of happiness in Japan in the Journal of Happiness Studies (*Happiness in Japan in Times of Upheaval: Empirical Evidence from the National Survey on Lifestyle Preferences*, DOI: 10.1007/s10902-014-9512-9).

## **The Motherhood Dilemma – Political Activism and Happiness under Unfavourable Conditions**

Phoebe HOLDGRUEN (German Institute for Japanese Studies Tokyo, Japan)

### **Abstract**

Studies on political participation and gender in Japan show that while the understanding of motherhood and appropriate behaviour of mothers within and outside the family has a strong negative impact on female political activism, women's self-conception as mothers makes them highly aware of political problems in order to protect their children. Thus, family ties lock mothers in a dilemma, and, regarding political participation as a means to increase well-being by striving for a better life, constrain them from pursuing happiness.

This paper addresses the question of how Japanese mothers pursue political activities despite unfavourable conditions and to what extent subjective feelings of well-being and happiness can be identified during this process by examining a case study of female members of *No! Hoshanō Tokyo Rengō Kodomo Mamorukai*, a Tokyo network of organizations to protect children against radioactive contamination after the nuclear accident of Fukushima. Preliminary results of qualitative fieldwork and additional quantitative data will be presented that explain what strategies are applied to solve the problem of contradictory role expectations and what options open up for satisfying psychological needs such as relatedness, competence and autonomy that can facilitate subjective feelings of well-being and happiness.

### **About the author**

Phoebe Holdgrün is a Senior Research Fellow in the Social Science Section at the German Institute for Japanese Studies (DIJ) in Tokyo. She holds a PhD in Japanese Studies from Düsseldorf University (2011). Her current research project focuses on the effects of political participation on subjective feelings of well-being and happiness. Two of her recent publications are *Gender equality. Implementierungsstrategien in japanischen Präfektoren* (Iudicium 2013) and 'Government Change, Policy Change? Gender Equality Policies in Japan since 2009', in: *Asiatische Studien/Études Asiatiques*. LXVII,2, 2013. pp. 487–510.



## ***Happiness and/in Education***

### **Happiness through Education for All – The Case of Children with Disabilities**

Anne-Lise MITHOUT (Paris-Dauphine University, France)

#### **Abstract**

During the 2000's, the Japanese government implemented reforms concerning people with disabilities in various fields: social welfare, work, education...One of the key measures was the reform of education for disabled children, aimed at promoting their integration into the mainstream system rather than their enrollment in special schools, so as to break up the existing special education system, blamed for isolating disabled people from the rest of society from early childhood on. This reform was launched in 2006 in the framework of the general reform of education. Eight years later, can we assess whether and how it has contributed to offering a 'happier life' to disabled young people?

This paper presents the results of a qualitative research conducted in Tokyo, Kyoto and Hiroshima prefecture in 2013–2014. It reveals very different social situations according to the type of disability involved: children with developmental disorders and autism having been the main focus of the reform, their participation to social life is much more developed than that of children with visual impairment, who are still considered as having very specific needs and abilities and destined for special careers (in massage and acupuncture).

However, social integration is not the only indicator of happiness for disabled children: the quality of education and care and the relationships with teachers and other students are essential keys to the development of autonomy, self-esteem and future happiness. In this respect, developing integration in satisfying conditions seems to remain a difficult issue for mainstream schools, especially for mainstream teachers who are facing a wide range of other problems at the same time. By exploring the links between school integration and happiness, we show that, in the case of people with disabilities, although 'happiness for all' is a political watchword, its implementation faces, in practices, severe hurdles and disarray.

#### **About the author**

Anne-Lise Mithout is a PhD candidate in sociology in Paris-Dauphine University. Her research deals with disability, especially in the field of education for visually impaired children. In 2013–2014, she stayed as a research fellow in Hiroshima University to conduct fieldwork in Japanese schools.

## **Being Oneself in a Protective Cocoon – Buraku Wellbeing in Japan**

Christopher BONDY (International Christian University, Japan)

### **Abstract**

Wellbeing comes from myriad sources and components. This paper considers the interpersonal and structural dimensions of well-being among buraku youth in Japan. For many burakumin, interpersonal interactions with others (burakumin or not) are, at their core, an experiment of relationships. How one presents (or chooses not to present) oneself with others is, by definition, an interpersonal project that defines wellbeing. Interpersonal levels of wellbeing can be found at different dimensions of a socio-physical space. While the youth in my research described the security and comfort they found within their district, the district alone did not create this sense of wellbeing. Many of the youth noted the sense of true comfort, of 'being themselves' and establishing trust in interpersonal relations while participating in children's club (*kodomo kai*), a joint social movement and school organized event.

While interpersonal interactions may be private ones, the socio-physical spaces where the youth find comfort are, by definition, structural. Being burakumin in contemporary Japan is a result of governmental decisions, past and present, as to whom, and what area, are labeled as different. At the initial stages of my research, national level policies on burakumin were changing, invoking a sense of unease among many of my informants regarding what the future would hold for them. Structural changes shaped their sense of wellbeing.

This paper argues that interpersonal and structural aspects of well-being are inextricably connected based on the manner in which burakumin are labeled and how people respond to those labels, creating both comfort and discomfort among the burakumin.

### **About the author**

Christopher Bondy has a Ph.D. in sociology and an M.A. in Japanese Studies from the University of Hawaii at Manoa. He is currently an associate professor of sociology and the coordinator of Japan Studies at International Christian University. He has conducted longitudinal research on burakumin youth since 2001. Selected works include 'Centering and Marginalizing: The 'Soft Middle' and Japanese Minority Education.' *Asia Pacific Journal of Education*. (2014) Vol. 34, No. 1. Pp. 93–106 and 'Understanding *Buraku* Inequality: Improvements and Challenges.' *Contemporary Japan*. (2010) Vol. 22. Pp. 99–113.

## **Japanese School System Actors – Roles in Gender Equality?**

Aline HENNINGER (INALCO University, France)

### **Abstract**

Until today, gender has always been involved as an important factor in analysis for majority of the Japanese studies. Since the 1970s, women's studies have begun to flourish among the realm of sociology faculties in Japan and notably, the relationship between education and gender has been extensively examined. From the gender perspective, we often illustrate correlational role implications between sex differences and social inequalities that occur in the education system. Despite that such segregation is considered discriminating environment for both males and female students; Japanese education system continues to dodge these gender discrimination issues and maintains its conservative gender hierarchy.

This presentation aims to demonstrate how different roles within the compulsory education system are struggling to control these sensitive topics. If we were to consider school as a hierarchical organizational structure, the MEXT (Ministry of Education, Culture, Sports, Science, and Technology) would be on the top of the pyramid, followed by the local board of education, the school directors and principals, the various teachers, the PTA (Parent-Teacher Association), the pupils, and lastly other external actors. The most apparent issue here is that even if the National Education System openly encourages, supports and promotes gender equality, there are only few effective measures from the official guidelines. Teachers are unable to deal with sensitive issues, for example, sex education. School authority and board of education strongly opposed to any contents not fitting within strict interpretation of the Ministry guidelines.

Based on an ethnographic research conducted in some schools in 2013, sex education and women's questions research groups that were organized by teachers and school administrators show how double standards have conflicting influence between the Ministry, educators and schools administrators. Subsequently it created a delicate situation that proves measures towards gender equality are difficult to implement at the schools.

### **About the author**

I have graduated with Master of International Relations from University of Sorbonne and Master in Japanese Language from INALCO. I am a 2<sup>nd</sup> year PhD candidate at the French National University for Oriental Languages and Civilizations (Center for Japanese Studies, CEJ, INALCO of Paris). Currently, I am working as a research fellow at the Gender Studies Research Center of Waseda University (2013–2014). My PhD research is about gender socialization and I have conducted fieldwork in several primary schools in Japan until 2014. Adopting anthropological research methods, my major interests are Japanese Women's Studies and Gender Studies.

## ***Emotions and Happiness in Familial Relations***

### **More than Just Nakayoshi – Marital Intimacy as a Key to Personal Happiness**

Dalit BLOCH (Tel Aviv University / Ben Gurion University, Israel)

#### **Abstract**

Despite wide-ranging scholarship on social and familial transformations in Japan and their accumulative effect on individual's wellbeing, conjugal relations *per se* have received only meagre academic attention, and their correlation with personal happiness has remained largely unexplored. Until recently, 'Japanese style' marriage was typically portrayed as characterized by role differentiation and emotional distance between the spouses, and even contemporary studies associate marriage with lack of personal freedom, which partly explains Japan's delayed marriage. Moreover, many studies refer to marital intimacy only briefly or sporadically, as a means of analyzing other aspects of marriage such as structure, gender roles or demographic transformations.

This paper focuses on the long-overlooked domain of intimacy and emotional exchange in couple relationship, and argues that in contemporary urban Japan, particularly among couples in their forties or less, husband-wife relationships have come to embrace new meanings. It is based on three years fieldwork and follow-up interviews with Japanese men and women in their late twenties up to their late thirties, who live in a large city in contemporary Japan. My exploration goes beyond the demographic or the legal aspects of marriage, and delves into the realm of personal perceptions: how intimacy is understood, managed and exchanged between the spouses, and how it boosts (or reduces) sense of conjugal and personal wellbeing. I show how couple-relations, despite their being subjective and private, mirror the cultural, social and economic context, within which they take place, and how evolving emphasis on recreation and pleasure has bolstered the notion of couplehood as a site of wellbeing and gratification.

#### **About the author**

Dalit Bloch is a Lecturer at the department of East Asia Studies of Tel-Aviv University, and at the department of Sociology and Anthropology of Ben-Gurion University, where she also earned her Ph.D.. Her research interests includes: Contemporary Japanese society, History of, as well as current transformations in, the Japanese family, Intimacy and emotions as cultural constructs, Inter-cultural relationships, acculturation and Cultural translation. She is the author of 'A Room of Their Own: Time, Space, and the Self-Perceptions of Married Couples in Japan', (*US Japan Women Journal*).

## **Intimate Relationships – Friendships, Marriage and Gender in Japan**

Laura DALES (The University of Western Australia, Australia)

### **Abstract**

Shifts in demography and social landscape in Japan indicate that while marriage continues to feature in the life course of most Japanese women and men, singlehood is an increasingly common, and increasingly long-term experience for Japanese adults. Accordingly, the relationships that individuals form outside marriage warrant further scholarly attention as significant sites of intimacy and meaning-making, and as sources of satisfaction and well-being.

Scholarly work on friendship in the west suggests gendered differences in expectations, perceptions and processes in forming relationships (eg McRobbie 1977; Allan 1996; Redman et al 2002). In the Japanese context, hierarchy-based relationships (*senpai / kôhai*) and work-centred social interactions have been identified as significant sites of homosociality for men, and housewife and hobby groups for women (Dasgupta 2004: 270; Rosenberger 2001). For those who are not married, and particularly for those who do not raise children, intimate relationships may acquire meaning as substitutes – both positively and negatively construed – for the marital relationship. Accordingly they may represent a detour, a roadblock or an alternative route to belonging, social connectedness and agency in a familist society.

In this paper I will draw on data from recent fieldwork to explore gendered differences in experiences and expectations of friendships. Further, I examine the connections between friendship and marriage as perceived by Japanese women and men. In doing so, I aim to sketch the effect of shifts in marriage trends on the discursive, affective and practical functions of friendship for both women and men, within and beyond marriage.

### **About the author**

Laura Dales is Assistant Professor in the Discipline of Asian Studies at the University of Western Australia. Her research interests include women's groups, sexuality, singlehood and marriage in Japan. She is the author of the monograph *Feminist Movements in Contemporary Japan* (Routledge, 2009), and is currently working on an Australia Research Council DECRA project examining intimacy beyond the family in contemporary Japan.

## **Masculinities in the Japanese Family: Recently Retired Men Searching for *Ibasho* (Place) and Happiness in the Family through Grandchild-rearing?**

Hiroko UMEGAKI COSTANTINI (University of Cambridge, UK)

### **Abstract**

A wave of post-war baby boom salarymen (*dankai sedai*) recently retired, who are a symbol of Japanese post-war economic success, still relatively young, in good health, and fairly wealthy. The prior generation of Japanese retired men mainly devoted themselves to work, not family except as a breadwinner and in retirement they continued their limited domestic involvement and hence were isolated in the family. In contrast, the recent retirees may search for *ibasho* (place) and happiness in family. Also, women's workforce participation is increasing and, in particular, these retired men's daughters need help with childcare. This raises the issue of whether it would be a solution to these men's need for fulfilment to be involved in childcare? I answer this by investigating what grandfathering means to recent retirees. Based on my fieldwork conducted in 2013 I argue that involvement with grandchildren is not the primary motivation for grandfathering. Rather grandchild-rearing allows them to provide financial and physical support to their married daughters leading to the grandfather nurturing his emotional bonds with his married daughters. Further, negotiating their role as grandfathers through continuing to provide economic resources to their married daughters enables these men to maintain their sense of masculinity and emotional stability, and thus their happiness. In the current transitional social context in which grandfathers' roles are in flux, men undergoing a transformation in their family roles from father to grandfather seek continuity in being a financial provider as the main basis on which they negotiate their roles within the family.

### **About the author**

Hiroko Umegaki Costantini is a Japanese Studies PhD student at University of Cambridge. Hiroko previously earned an M.A. in Japanese Studies at Harvard University and an MSc in Social Anthropology at University of Oxford, which she completed after working as broadcaster for television companies in Japan. Hiroko's research interest is masculinities in contemporary Japanese family: how family is related in daily practices, focusing on sons-in-law (*giri no musuko*) from the perspectives of fathering, grandfathering and elderly care. Her publications include 'The Japanese Media Representation of Chinese Residents in Japan: *Asahi Shimbun* in 1988, 1993, 1998, 2003 and 2009' (2012), SOAS.

## ***Gendered Views and Experiences of Well-being in Contemporary Japan***

### **Promiscuity of Japanese Youth Subcultures – A Case Study of Tribes in Youth Subcultures in the Shibuya Center Street**

Yusuke ARAI (Hitotsubashi University, Japan)

#### **Abstract**

This presentation will reveal the socialization process in Japanese youth subcultures through an analysis of members' sexual promiscuity and its significance. The writer spent five years as a member of a youth street gang circle that occupies Center Street, Shibuya, and became leader of Japan's most renowned gang. After leaving the gang he spent ten years as a researcher conducting the fieldwork that led to the following findings. Young gang members believe that early experience of sexual promiscuity, and the pursuit of work involving sexually promiscuity, will facilitate their future elevation in society.

Members of Japanese youth subcultures gangs that promote vice or sexual promiscuity generally used to undergo a ritualistic 'graduation' from the gang before settling down into a morally conventional life. This was, however, premised on their access to a stable life path, involving secure employment and marriage, which contemporary Japan can no longer offer. This is why members now continue in, and build their working life around, vice and sexually promiscuous behavior even after graduating the gang. While affirming their identity, this behavior ensures their economic and social status and helps them to avoid risk.

This system may also be premised on a reciprocal relationship, and reciprocal camouflaging of risk, between contemporary society and those maintaining their sexual promiscuity.

This investigation has led to the new insight that this sexually promiscuous vice behavior, which society had formally tolerated exclusively among the young, is now in demand even among adults in the mainstream marketplace. Gang members thus have the prospect of building lucrative careers, and it is with this expectation that they undergo their socialization without abandoning their vice behavior.

#### **About the author**

Doctoral Candidate. Hitotsubashi University Graduate School of Social Sciences. Japan Society for the Promotion of Science (Research Fellow). Arai, Yusuke (2009), *Gyaru to Gyaru-o no Bunka Jinrui-gaku [The Culutural Anthoropology of Gyaru and Gyaru-o]*, Tokyo: Shinchosha. araidesu@gmail.com.

## The Promise of Happiness: The 'Happy Housewife' as a Middle-Class Fantasy in Postbubble Japan

Ofra GOLDSTEIN-GIDONI (Tel Aviv University, Israel)

### Abstract

In her best-seller *The Howl of the Loser Dogs* (*Makeinu no tōboe*), Sakai Junko (2003) laments about the social criticism faced by the 'losers.' A woman could be beautiful, smart, fashionable, rich, and have a respectable career, nevertheless if she is single she is considered 'not happy as a woman' (*onna toshite shiawase dewa nai*).

In my interviews with Japanese housewives (see Goldstein-Gidoni 2012) – who are considered the 'winners' according to Sakai and others, they often related to 'happiness' (*shiawase*) as measured by a proper fulfillment of the taken-for-granted (*atarimae*) social expectations ('becoming a good bride and wife [means] happiness' (*ii oyome ni natte, ii okasan ni naru no wa shiawase*)).

Indeed, marriage has been widely held as a 'primary happiness indicator' not only in the Japanese case. As suggested by Ahmed (2007), 'happiness is expected to reside in certain places, those that approximate the taken-for-granted features of normality.' But happiness or the idea of happiness also operates as a futurity, as something that is hoped for, creating a political and personal horizon that give us an image of the good life, creating '*The promise of Happiness*' (Ahmed 2010).

This promise of happiness is in fact closely linked with the forth dimension of happiness, as articulated by Mathews and Izquierdo (2009), which is how national institutions and global forces shape how well-being is conceived, perceived and experienced among individuals in different societies. The paper suggests a close examination of the complex relationship between individual agency and the social and cultural perceptions of and education for 'happiness.' This education involves a variety social agents and agencies including the market and the media.

Japanese *sengyō shufu* (professional housewives) are usually treated as a homogenous social category, this study looks beyond the obvious divisions as those between men and women or between single and married. Generational as well as social class distinctions will be scrutinized.

### About the author

Prof. Ofra Goldstein-Gidoni teaches at Tel Aviv University in the Departments of Sociology and Anthropology and East Asian Studies. She graduated from the University of London (SOAS). Her current research focuses on gender, women and 'new fathers' in Japan. Her latest book *Housewives of Japan: An Ethnography for Real Lives and Consumerized Domesticity* was published in 2012 by Palgrave Macmillan. She is also the author of *Packaged Japaneseness: Weddings, Business and Brides*. She published numerous articles in leading journals including *Social Sciences Japan Journal*, *Journal of Material Culture*, *Journal of Consumer Culture*, *Ethnos* and *Ethnology*.



## **Finding Happiness in Work? Women in Japanese Corporations**

Maya TODESCHINI (University of Geneva, Switzerland)

### **Abstract**

With Prime Minister Abe's 'womenomics', and recent pledge to increase the percentage of women managers from the current 10% to 30% by 2020 (the '20-30 policy'), women's work has become the focus of national attention. Many companies are now hiring or promoting qualified women to managerial posts, a phenomenon known as the 'bubble of women's promotions'. But what are the real effects of the Abe policy? Has women's work situation really improved, or are these policies more or less window dressing? My own research, which draws on extended interviews and testimonies from professional women in various sectors, suggests a contradictory picture. Though there are a few cases of spectacular success, images of 'career women' tend to be negative, and social and cultural barriers to women's advancement remain strong. Moreover, the neoliberalism associated with Abe's policies has made many women economically more vulnerable than in the past.

Yet this period also provides opportunities for change, and 'womenomics' is not just an empty catchword. It focuses attention and debate on women, and how work environments should be changed to allow better working conditions. It also gives considerable influence to women themselves, who emerge as full-fledged actors, and not only as passive recipients of corporate policies or government guidelines. In this context, it should be emphasized that many women have 'not waited for Abe', but achieved great advances in the last years, not necessarily in the large corporations, but in smaller companies, as self-employed professionals, entrepreneurs, business and opinion leaders. These developments are not adequately captured by official statistics, but reveal new perspectives on 'happiness at work'. They also suggest a much-needed focus on gender: how do women desire and achieve happiness? And how do they negotiate notions of feminine identity and subjectivity, not as sources of handicap, but also of women's empowerment?

### **About the author**

Maya Todeschini is Senior Lecturer in Japanese Studies, Department of East Asian Studies at the University of Geneva, Switzerland. She holds a Ph.D. in social anthropology from Harvard University. She was a research fellow at the Ecole des Hautes Etudes en Sciences Sociales in Paris, and lecturer at Lyon Business school. Her research focuses on women, gender, corporate culture, and Hiroshima survivors. Among her publications, 'Webs of Engagement: Managerial responsibility in a Japanese company', *Journal of Business Ethics* (2012), 'The bomb's womb: Women and the A-bomb', in *Remaking a World* (University of California Press, 2001).

### ***Re-imagining Masculinities in Contemporary Japan: How Marginalized Men Seek Happiness and Well-being***

#### **Panel abstract**

In recent years, anthropologists and sociologists from Japan, Europe and elsewhere have made significant contributions to studies of men and masculinities in Japan, in particular, in highlighting how men negotiate their experiences and identities vis-à-vis the mainstream ideals of the *salaryman*. Following this tradition, this panel explores ways in which marginalized men seek happiness and well-being while negotiating gendered expectations in contemporary Japan through sharing findings from four ethnographic studies. The first two papers focus on ‘mobile’ youth who seek life worth living by moving abroad; the first speaker provides a comparative analysis of ways in which young male and female migrants in Canada and Australia make sense of their choices, whereas the second presenter examines the extent to which ‘lifestyle migration’ of young men to Southeast Asia liberates them from corporate *salaryman* masculinity. The two other papers focus on ‘immobilized’ men and negotiations of their identities vis-à-vis normative expectations of masculinity; the third paper discusses *hikikomori* (isolated) youth and how gendered expectations affect their experiences and identities, and the final paper on how male sexual minorities negotiate their positionalities vis-à-vis the normative heterosexual *salaryman*. Through examining these cases of ‘mobile’ and ‘immobile’ marginalized males, this panel as a whole aims at a nuanced understanding of masculinities in contemporary Japan.

#### **Panel participants**

KATO Etsuko (International Christian University, Japan)

ONO Mayumi (Chiba University, Japan)

SHINGAE Akitomo (Nagoya City University, Japan)

## **Domestic(-icated) Men, Globally Mobile Women – Corporate Nationalism and Gendered Happiness of Young Japanese Overseas Migrants**

KATO Etsuko (International Christian University, Japan)

### **Abstract**

Abstract: Domesticity, or staying home, is supposed to be an ideal feminine feature in many societies. If domesticity means commitment to homeland, however, it is amicable to nationalism, and to masculinity. In Japan, since around 1990s, more women than men have left homeland seeking personal happiness and immigrated to host countries, while men have been more pressured to stay in or return to homeland to work there. More recently, 'Global Human Resources (*gurōbaru jinzai*)' discourse promoted by both corporate and governmental sectors since late 2000s is intensifying the familiar norms that real men must be fulltime workers for (major) Japanese corporations, and benefit Japanese economy through 'working globally' paradoxically enough. In such a norm, what happens to young men who do not get a fulltime job at (major) corporations, or who do not feel fitted with this worker model? And if such men fly overseas to seek a more fulfilling life, will they feel happier than ever? Comparing the interview data of Japanese male and female migrants between their 20s and 40s in Canada (collected since 2001) and Australia (since 2011), this paper analyzes how the mainstream discourse on work affects self-views and the feeling of happiness of young Japanese men and women differently. Having internalized the discourse that amalgamates domesticity, mainstream-ness and masculinity more or less, the male migrants often present complex views on their being overseas, sometimes self-critical about their being 'less' than their counterparts who are enduring (*ganbatte-iru*) in Japan. Meanwhile, the female migrants in general are more self-affirmative about being away from homeland, because of their relative marginality in Japanese labor market. In conclusion, the paper proposes a new meaning of domesticity and its relationship with gender and happiness in the age of global mobility.

### **About the author**

Etsuko Kato (Ph.D. in linguistic-semiotic anthropology from the University of Toronto) is a Senior Associate Professor of Anthropology at International Christian University, Tokyo. Her academic interests include cultural nationalism and gender, young Japanese migrants overseas, and representations of Japanese (women) in English-written ethnography. Her major publications include *The Tea Ceremony and Women's Empowerment in Modern Japan: Bodies Re-presenting the Past* (RoutledgeCurzon 2004), '*Ocha*' *wa naze onna no mono ni nattaka* [Why was the tea ceremony feminized] (Kinokuniya-shoten 2004); *Jibun-sagashi no imin tachi: Kanada bankūbā, samayou nippon no wakamono* [Self-searching Migrants: Wondering Japanese Youth in Vancouver, Canada] (Sairyū-sha 2009).

## **Descending from Japan – Lifestyle Mobilities of Japanese Male Youth to Southeast Asia**

ONO Mayumi (Chiba University, Japan)

### **Abstract**

The paper examines the emerging transnational mobilities of Japanese male youth as lifestyle migrants in Southeast Asia, mainly targeting those in their 20s and 30s moving to Thailand for a change of life. The concept of lifestyle migration has been applied to recent anthropological and sociological studies on Japanese transnational mobilities, especially those which focus on the trajectories of Japanese young adults who seek lifestyle changes by migrating abroad. These studies argue that the negative aspects of their lives prior to migration, such as work-life imbalance and the shortage of full-time employment, particularly since the collapse of the bubble economy in the 1990s, motivate young Japanese people to search for a better way of life abroad. Japanese lifestyle migrants are thus considered to be socio-cultural ‘refugees’ who escape the stresses of Japanese society to start alternative lives elsewhere. Among these lifestyle migrants, young Japanese people moving to English speaking countries such as U.S., Canada, and Singapore have often been discussed within the context of ‘feminization of migration’, because self-motivated Japanese youth migrants tended to be female. However, emerging cases of lifestyle mobilities of Japanese youth to Southeast Asia include men as well as women, and are often given a negative representation as ‘*sotokomori*’ (social withdrawal abroad) or those who ‘*oriru*’ (descend) from Japanese society. Based on the ethnographic data collected in 2003 and in 2006 in Thailand, this paper explores how and to what extent mobilities liberate Japanese men from the male-centered corporate culture or *salaryman* masculinity. Furthermore, it also analyzes the role media has had in the social labelling of lifestyle mobilities of Japanese male youth to Southeast Asia in 2000s and in facilitating the mobilities.

### **About the author**

Mayumi Ono is a Senior Assistant Professor at International Center, Okayama University, Japan. She is specialized in cultural anthropology and received her Ph.D. from the University of Tokyo (2013). Her research interests include transnationalism, international retirement migration in Asia, lifestyle migration, medical tourism and transnational mobility of patients seeking care. Her recent publications are ‘Fleeing from Constraints: Japanese Retirement Migration to Malaysia’ in *PAN-JAPAN: The International Journal the Japanese Diaspora*, the Fall/Winter 2013 and ‘Building a Temporary Second Home: Japanese Long-stay Retirees in Penang’ (co-authored with Mika Toyota) in Hutchinson and Saravanamuttu (eds.) *Catching the Wind: Penang in a Rising Asia* (ISEAS 2012).

## Lives and Careers of Male Sexual Minorities and Male Gender in Contemporary Japan

SHINGAE Akitomo (Nagoya City University, Japan)

### Abstract

This ethnographic study analyzes how male sexual minorities negotiate their life and career trajectories and attempt to create their lives and seek well-being in the heteronormative Japanese society, based on data collected between 2010 and 2013. The position of male sexual minorities in Japan is complicated; whilst being typically situated in the 'male' position from the perspective of gender, they are marginalized from a heterosexual-centered society because of their sexuality. I rely here on male gender studies, rather than under gay or queer studies, and reveal that male sexual minorities in Japan have been faced with various conflicts in their lives and career paths since they deviate from the normative life and career trajectories of the *ichininmae* (fully-fledged) Japanese heterosexual men. Whilst some members of male sexual minorities strive toward these idealized life courses and pursue a 'normal' life as 'men', others identify more strongly with their sexuality and engage in 'gay industries', such as gay bars and sex services. On the one hand, so-called 'new rich LGBTs' have accumulated wealth as single full-time employees working with heterosexual colleagues; their freedom from expectations to financially support wives and children allows for this accumulation of wealth. Meanwhile, other sexual minorities are engaged in irregular or part-time work, or are absorbed into poor 'gay industries' in a phenomenon called 'gay-ized irregular employment'. Such diversity of labor condition among male sexual minorities points to a widening gap among male sexual minorities, in particular, between those in regular (full-time) and those in irregular employment. This paper also examines the background of the HIV/AIDS epidemic among members of this minority group in light of the relationship between their sexual behaviors and life/career trajectories.

### About the author

Akitomo Shingae is currently an Assistant Professor of Gender Equality Promotion Center at Nagoya City University. He is a medical anthropologist with a Ph.D. from the University of Tsukuba (2006). His research interests lie in MSM (Men who have Sex with Men) and HIV/AIDS in Japan, and his major publications include *Nippon no 'gei' to eizu: comyuniti, kokka, aidentiti* ['Gay' and AIDS in Japan: Community, the Nation, and Identity] (Seikyusha 2013).

## ***Re-imagining Masculinities in Contemporary Japan***

### ***Hikikomori (Youth Social Withdrawal) and Ideals of Masculinities in Japan***

Sachiko HORIGUCHI (Temple University, Japan)

#### **Abstract**

In Japan, the 'problem' of 'immature' youth who isolate themselves from society and do not work or socialize with others emerged as a social issue in the late 1990s. Labelled hikikomori (referring to either the person or the condition), this has been popularly understood to be a uniquely Japanese phenomenon, though recently global attention to the issue has risen within popular and medical discourses, leading to 'discoveries' of the *hikikomori* phenomenon beyond Japan. And although it is impossible to statistically confirm the gender of those categorized as hikikomori, hikikomori has been widely represented as a Japanese 'male' issue. Since 2000s, various modes of support for *hikikomori* and their families have been provided by psychiatrists, psychologists, social workers, job counsellors and other 'lay supporters' in public as well as private sectors in Japan, to help *hikikomori* youth 'resocialize' themselves. This paper will draw on long-term ethnographic fieldwork at *hikikomori* support organizations around the Greater Tokyo area (conducted since 2003), analyses of media representations and government policies since the late 1990s, as well as interviews with hikikomori *tōjisha* (those who call themselves *hikikomori*), families of *hikikomori* youth, and those who provide support for *hikikomori* and their families in Tokyo and Nagoya areas (primarily conducted between 2010 and 2013) to examine the following questions: Why has *hikikomori* been popularly understood to be a 'male' issue in Japan? How have Japanese conceptions of gender and masculinities affected the experiences and identities of *hikikomori* youths and families of *hikikomori*? To what extent has support for *hikikomori* youths been gendered and why? By making sense of gendered representations of *hikikomori* and how gendered understandings have affected practices surrounding the issue, this paper sheds light on the 'internal cultural debates' about male well-being and masculinities in contemporary Japan.

#### **About the author**

Sachiko Horiguchi is currently an Assistant Professor of Anthropology at Temple University, Japan Campus in Tokyo. She is a social/ medical anthropologist with a D.Phil. in Social Anthropology from the University of Oxford (2006). Her research interests lie in youth mental health issues and globalization of education in Japan, and her major publications include 'Mental health and therapy in Japan: Conceptions, practices, and challenges' in Jeff Kingston (ed) *Critical Issues in Contemporary Japan* (Routledge 2013) and 'Hikikomori: How private isolation caught the public eye' in Roger Goodman *et al.* (eds) *A Sociology of Japanese Youth* (Routledge 2012).

## Young Japanese Men's International Mobility and their Quest for *Ikigai*

Ayako SUZUKI (University of London, UK)

### Abstract

Middle-class, salaried male workers known as '*salaryman*' have been conceptualised as the Japanese masculine norm and today represent a core of the nation-state and households in post-war Japan. Whilst this omnipresent corporate, hegemonic masculinity has been invariably and essentially constructed based on job stability and a sense of responsibility as breadwinners, today the ubiquitous role of *salaryman* has been challenged by youths.

Japanese men in their twenties have been profoundly affected by drastic social changes in employment structures. Amid the prolonged economic contractual environment, faithful service to their companies is no longer as promising to men as marriage is to women. Whilst the mobility of Japanese men has widely been recognised as a problematic act, and in a time of the diversification of life choices, Japanese young males today embrace working-holiday opportunities in order to begin a new life, even if temporarily, in search of *ikigai* – or self fulfillment. The practice of going overseas is a process through which they can negotiate and redefine personal well-being, as well as a sense of belonging and *ikigai*.

This paper examines the interplay between the role that Japanese men play in Japanese society and their international mobility, by exploring the lives of the Japanese men who travelled to Ireland in order to seek greater meaning in life beyond material affluence and lifestyle stability. To what extent are the international mobility of Japanese men and the role of masculine, middle-class *salaryman* interrelated? I aim to investigate two major tendencies relating to young men and international travel and illuminate the distinctive difference underlined by age, as well as the individuals' life choices that transcend familial and gender constraints in the face of diverse social opportunities.

### About the author

After having completed a master's degree in social anthropology at Queen's University of Belfast, I, as a PhD candidate at School of Oriental and African Studies, am currently studying the identities of Japanese migrants living in Dublin, Ireland. Drawing on the empirical data that I collected during fieldwork in 2010/11, my PhD thesis examines various practices associated with the construction of a Japanese national and ethnic identity and the international mobility of Japanese youths. Multiple implications of Japaneseness are entangled within this transnational environment, leading to the question of 'what it means to be a Japanese' in an ever-globalising world.

## **In Search for Self-fulfillment Through Physical Appearance – The Case of Young Japanese Salarymen**

Kristina BARANCOVAITĖ-SKINDARAVIČIENĖ (Vytautas Magnus University, Lithuania)

### **Abstract**

In terms of appearance, the commonly held image of Japanese *salarymen* (male white-collar employees) both in Japan and abroad implies to uniformity (black/ grey suit, white shirt, short black hair, no beard etc.). While recently a number of researchers have examined *salaryman* figure as a gendered construct (Dasgupta 2013, Taga 2011, Hidaka 2010, and others), the aspect of physical appearance as means of masculine identity construction among salarymen remains underexplored. Taking into consideration that contemporary young Japanese *salarymen* were raised in a 'beauty boom' era of 1990s (Miller 2006), when different kinds of popular media started actively encouraging men to be conscious of their body as an object of public display (Iida 2005), it is important to examine the role that body-consciousness and physical appearance play to the construction of masculine identity for young men, who enter a restrictive Japanese business environment.

Taking the approach of social exchange theory (Blau 1986) and Shilling's (2005) concept of body as a life-long project, the paper aims to answer the question, how young Japanese *salarymen* construct their individual self-fulfillment and self-esteem as men by seeking for social acceptance at work and in interpersonal relations through physical appearance. The paper uses empirical research data from semi-structured interviews with Japanese *salarymen* aged 24–35 and specialists of body care in the fields of body training, beauty work and body therapy, conducted in Tokyo area in 2013. Based on research results, a tendency is observed that young Japanese *salarymen* re-interpret traditional attributes of Japanese masculinity, such as physical strength, endurance, self-sacrifice, being able to support one's family etc., by expressing these characteristics in new ways through bodily appearance, thus compromising between contradictory requirements about men's social roles and appearance in contemporary Japanese society, as well as creating new models for hegemonic masculinity.

### **About the author**

Kristina Barancovaitė-Skindaravičienė is a PhD candidate of Sociology and lecturer of Japanese language and culture courses at Vytautas Magnus University in Kaunas, Lithuania. She is MA in Communication Studies (Vytautas Magnus University) and MA in International Relations (Waseda University, Japan). Main research interests: Japanese gender and sexuality studies and visual communication (media, inter-personal relations). Major publications: 'Beautification as Means for Masculinity Construction in Contemporary Japan: the Case of *Esute* Salons' (2014, Torún), 'Gender Image Construction in Japanese Pornographic *Anime*' (2013, Kaunas), 'Gender images in contemporary Japan' (2009, Kaunas), 'Construction of gender images in the advertisements of Japanese style magazines' (2006, Kaunas).



## ***Happiness and Sexualities***

### **Is There Happiness in the Japanese Closet?**

Erick LAURENT (Gifu Keizai University, Japan)

#### **Abstract**

Most Western gay activists seem to take for granted that gay liberation must inevitably go through the process of having parades and increasing social visibility, and that coming out is the universal key to freedom and happiness.

Without ignoring the benefits of such a movement but after several years conducting fieldwork in Japanese gay communities, I'd like to tackle the ethnocentrism of this process, which tends to underestimate the importance of socio-cultural local particularities in coping with discrimination. I consider that there are at least four factors that play a role in the non-acceptance of Western modes of activism for LGBTQ communities.

First, marriage in Japan is often considered an unavoidable unit of society. One has to start a family to be considered a full member of society, and many gays are willing to commit to married life, while having sexual encounters on the side. Next, the feeling of being oppressed by society is not as strong as it seems to be in most Western countries. Gays rarely consider that their rights are denied. Coming out could be detrimental to family and friends. Also, social visibility does not mean recognition. On the contrary, the play and esoteric aspects of being hidden seem to be most appealing to young gays. Lastly, Japanese activist groups, bearing a Western agenda, have so far failed to help sexual minorities. Most gays do not trust these groups to provide them with a better life.

One cannot but feel concerned by the strong Western influence regarding gay activism in Japan. Although Japanese gays try to create an everyday life while respecting social rules, Western gay activists tend to impose their presence as undeniable, trying to change society. LGBT people's happiness cannot be measured by the degree of their visibility or if they have come out. Is a third way emerging?

#### **About the author**

PhD in Cultural Anthropology, EHESS (Paris) (1995). PhD in sciences (zoological sciences), Kyôto University (1993). Most important publications: *Lexique des mushi et leurs caractéristiques dans la culture japonaise*, 2002, Paris, Collège de France (Institut des Hautes Etudes Japonaises), 211 p. *Les chrysanthèmes roses. Homosexualités masculines dans le Japon contemporain*, 2011, Paris, Les Belles Lettres, 240 p. 'An Asian Perspective', in Graubner H. and Tahjmindis P., 2005, *Sexuality and Human Rights*, New York, Haworth Press, pp. 163–225. 'Éthique et participation sexuelle lors d'un travail de terrain en milieu gay au Japon', in *Journal des Anthropologues* (Paris), 2014 (in press).

## **‘Shinning Job’ – Life, Work and Happiness of Young Non-elite Women in Japan**

TAKEDA Hiroko (The University of Tokyo, Japan) & ISHIGURO Kuniko (Bunkyo Gakuin University, Japan)

### **Abstract**

How are individuals who possess less economic resources and a lower degree of human capital surviving and trying to achieve happiness in contemporary Japan? The paper considers this question by examining narratives and stories of young female sex workers as well as advertisements of sex-related work circulated in Tokyo.

The economic downturn started in the early 1990s has triggered changes in the employment practices of Japanese companies, and the volume of irregular workers who are excluded from the stable employment and social security benefits has rapidly increased. Young Japanese women with lower educational credentials have been affected by such shifts most significantly. In the contemporary Japanese labour market, they are unlikely to be able to access fulltime and/or permanent employment opportunities. Simultaneously, demographic and lifestyle transitions have shaken the foundation of the male-breadwinner family model, while austerity policies implemented by the national government narrowed the scope of social security provisions. In the nutshell, young non-elite women are excluded from the conventional framework of happiness based on a particular image of work and family, while enormous pressure to desperately search work opportunities being imposed upon them. In response to such a situation, some of them turn to sex-related jobs, and the industry is changing their recruitment strategies. As such, the ways in which young non-elite Japanese women manoeuvre and negotiate in the current economic climate should provide us with useful insights to understand how the weak economic players are trying to survive and seek for happiness in a socially and economically difficult time.

### **About the authors**

Takeda Hiroko is Project Associate Professor of the Organization for Global Japanese Studies, Graduate School of the Arts and Sciences, University of Tokyo. She completed her PhD at the University of Sheffield, and taught at Cardiff University and the University of Sheffield in the UK prior to taking up her post in Tokyo. She specializes in political sociology and her research interests include gender and politics/political economy in Japan and East Asia, biopolitics and governance, and political discourse analysis. Her major publications include: *The Political Economy of Reproduction in Japan: Between Nation-State and Everyday Life* (RoutledgeCurzon, 2005); ‘Structural Reform of the Family and the Neoliberalisation of Everyday Life in Japan’, *New Political Economy*, Vol. 13 No. 2, 2008, pp. 153–72; ‘Gender-Related Social Policy’ in Alisa Gauner (ed.) *The Handbook of Japanese Politics*, Abingdon, Oxon: Routledge, 2011, pp. 212–22; ‘Securitizing Food in Japan: Global Crises, Domestic Problems and a Neoliberal State’, in Wilhelm Vosse, Reinhard Drifte and Verena Blechinger-Talcott (eds) *Governing Insecurity in Japan: the Domestic Discourse and Policy Response*, Abingdon, Oxon: Routledge, 2014, forthcoming.

Ishiguro Kuniko is an Assistant Professor at the Faculty of Foreign Studies, Bunkyo Gakuin University in Tokyo. She completed her PhD in the School of East Asian Studies, University of Sheffield in 2008. She gained an MSc in East Asian Business from Sheffield in 2003. In addition, prior to gaining her MSc, she worked for many years in Japanese and American companies as a human resource manager. Her research interests include the development of human resource management strategies, sociology of work, career development, organisational behaviour and gender relations in organisations. She is especially interested in comparing Japan and other developed countries. She has published various papers / book chapters, and given many presentations at international conferences. Her recent publications include Ishiguro, K. and Cho, H. (2014) 'Career Formation in the Newspaper Industry: Cases of Employees' Career Promotions at Asahi Shimbun and Mainichi Shimbun ', Journal of Japan Society of Directories, vol 12; Ishiguro, K (2012) 'Case studies on Female Managers' Career Development', GEMC journal, no.7: 104–128.

## **The Midnight Community or Under-the-counter Happiness**

Adrian OVIDIU TAMAS (Osaka Electro-Communication University, Japan) & Carmen TAMAS (Kwansei Gakuin University, Japan)

### **Abstract**

In the former communist country where I was born, 'under-the-counter' (or 'under-the-hand', to put it in my mother tongue) was a term used to designate numerous products that were available only to a privileged few, through a network of intricate connections. In my research, I use this concept in relation to a particular case study: an eclectic group of people that form a community united by its pursuit of happiness in a nightclub and a bar. A bar hidden in a narrow alley in central Osaka, where it is impossible to get by chance and where official membership is not necessary, but unofficial acceptance to its exclusive inner circle is quite difficult to obtain.

The regular customers, always the same, coming from different social and educational backgrounds, meet there every week, always after midnight and most of the time remaining until breakfast time. My research is an attempt to determine the intrinsic mechanisms of this phenomenon, while answering the following questions: How did this community come into existence? Are there any rules that define it? What exactly is the happiness pursued by its members? How do the concepts of purpose, accomplishment and satisfaction apply in this case?

In a society where the declining birth rate is an acute problem, where the youth are becoming more and more asexual, what is the role and importance of this 'after midnight' community?

### **About the author**

Adrian Ovidiu Tamas is an English lecturer at Osaka Electro-Communication University. His main interest has been comparative linguistics and he has only recently started doing research on anthropological topics after his paper 'The Eikaiwa Phenomenon in Japan or the Three-Day Magic Formula: between Marketing and Language Acquisition' proved to be related more to social rather than linguistic phenomena.

Dr. Carmen Tamas is currently a lecturer at Kwansei Gakuin University, Japan. She obtained her PhD in Japanese culture in 2009 and since then she has been teaching Japanese mythology, folklore and ethnology, as well as cultural anthropology at Osaka University and Lakeland College Japan. She has published papers on Nichiren rituals and practices and Japanese mythology, as well as a textbook on Japanese mythology, *Introduction to Japanese Myth and Ritual*, Osaka University 2011.

## ***Phenomenologies of Japanese Happiness***

### **Panel abstract**

Happiness is subjective: none of us can fully inhabit another person's mind. For this reason, it is difficult to make large-scale generalizations about happiness. Japan, in the past 20 years, has experienced much trauma, from the bursting of the economic bubble in the 1990s to the catastrophe of 3.11. How do these impact individual lives? In some cases – if one has lost a family member or friend in 3.11, for example – the impact may be direct, but in many other cases, it is not. In this panel, scholars who have intensively investigated individual Japanese lives consider these people in terms of happiness. What does it mean for those we spoke with to be happy? What has shaped their happiness or lack of happiness? In what ways has the state of Japan impacted their own happiness, and in what ways has this been irrelevant to them? What can these particular individuals tell us about happiness in Japan as a whole? Papers in this panel explore how senses of happiness have blossomed or shriveled over the lifecourse; Japanese individuals over age 60 and how they find life satisfaction; unconventional life choices and how happiness shapes and is shaped by these decisions; new farmers and why they have turned to agriculture in their pursuits of happiness; and volunteers in the 3.11 disaster, and the relation of their activities to their own senses of happiness.

### **Panel participants**

Gordon MATHEWS (Chinese University of Hong Kong, China)

Makoto OSAWA (Waseda University, Japan)

Susanne KLIEN (Hokkaido University, Japan)

Joy HENDRY (Oxford Brookes University, UK)

Lynne NAKANO (Chinese University of Hong Kong, China)

Wolfram MANZENREITER (Vienna University, Austria) & Barbara HOLTHUS (Vienna University, Austria)

## **Happiness Pursued, Abandoned, Dreamed of, and Stumbled upon – An Analysis of 20 Japanese Lives over 20 Years**

Gordon MATHEWS (Chinese University of Hong Kong, China)

### **Abstract**

In 1989–1990, I conducted research on *ikigai* in Japan, interviewing 50 Japanese at length about their lives, hopes, dreams, and anxieties, and about happiness in their lives. Over the intervening years I have stayed in contact with many of these people, and have had the chance to see how their lives have unfolded; in 2011, I formally re-interviewed twenty-one of these people about how their lives had turned out. In this paper, I discuss what I have discovered in terms of happiness and its blossoming and withering. Some I interviewed have been directly shaped in their lives by what has happened to Japan – those who have lost their ‘lifetime employment’; those who have been divorced because their incomes couldn’t support their families; those living lives as creators and job-hoppers in ways their parents could hardly have imagined. Many others seem to live their lives largely unaffected by the larger currents of Japanese society: happiness, for them, is largely a matter of seeing their children and grandchildren proceeding successfully in their lives, whatever success is taken to mean. To what extent can we unravel the mystery of why some Japanese people lead lives in which happiness flourishes, and others live lives in which happiness shrivels? In this paper, I analyze the role of large-scale social currents, personal background, immediate social environment, luck, and the key decisions one makes over the years, to explore in a Japanese context the mystery of happiness.

### **About the author**

Gordon Mathews teaches anthropology at the Chinese University of Hong Kong. He has written *What Makes Life Worth Living? How Japanese and Americans Make Sense of Their Worlds* (1996), *Global Culture/Individual Identity: Searching for Home in the Cultural Supermarket* (2000), *Learning to Belong to a Nation: Hong Kong, China* (with E. Ma and T. Liu, 2007) and *Ghetto at the Center of the World: Chungking Mansions, Hong Kong* (2011) and has co-edited four books, including one on cross-cultural happiness and another on Japan’s changing generations. He is now doing research among African traders in Guangzhou, China.

## **Happiness through Farming – Motivations, Lifestyles, and Political Economy**

Makoto OSAWA (Waseda University, Japan)

### **Abstract**

This presentation will consider how people find happiness in contemporary Japan by closely examining the stories of two people from non-farming families who became farmers. First, I describe the political economic situation of the early 2000s, when the government began to establish policies in an attempt to reverse the trend of decreasing number of farmers. I then examine the cases of two new farmers. By examining their motivations to enter into agriculture and their everyday practices, the focus of my analysis is on how they seek their individual happiness by becoming farmers. One person sought to consume safe food. Instead of looking for someone else to provide safe food, he himself decided to produce and share it with his family and sell to consumers. The other person sought a less-stressful life and an eco-friendly lifestyle, leading him to become a farmer. These people sought to attain happiness by choosing a desirable lifestyle and workstyle in the agricultural sector. At the same time, they could choose these lifestyles because of the governmental support for new farmers, which reflected the political economic situation of contemporary Japan. In short, their pursuit of happiness was possible not only through their own desire to follow a certain lifestyle and workstyle, but also due to the specific social, political, and economic contexts in which they live.

### **About the author**

Makoto Osawa is a Ph.D. candidate at Waseda University in Tokyo and studying cultural anthropology specializing in Japan. His current research interests are the new farmers from non-farming families, and he examines them as examples of diversified lifestyle and life courses taken in contemporary Japan. He seeks to describe the interactions of social structures and human agency in the processes of the new farmers' choice of becoming and being a new farmer, and by doing so, he attempts to examine the processes which their selves are constructed.

## **Finding a Purpose in Life, Networking, Overcoming Social Aversion – Motivations, Aspirations and Experiences of Disaster Volunteering in Tohoku**

Susanne KLIEN (Hokkaido University, Japan)

### **Abstract**

This paper examines disaster volunteers in northeast Japan as a phenomenon closely related to the ongoing diversification of lifestyles in contemporary Japanese post-growth society. Contrary to the commonly-held belief that volunteering is all about altruism and empathy, I argue that many volunteers in fact pursue their own interests while helping others. In this paper, I focus on individuals between 20 and 40 who have come to Miyagi and Iwate Prefectures from all over the country to engage in volunteer work. The empirical data obtained during fieldwork since April 2011 suggests that for many individuals, engaging in volunteer activities has a profound impact on their values and lives, but many among those I encountered had already been seeking opportunities to change their lives before the disaster, and volunteering has turned out as a welcome opportunity to rethink and reshape their lives.

To date, ethnographic studies of individual volunteering experiences are still rare (Stevens 1997, Osawa 2001, Nakano 2005). The aim of this paper is to document the experiences and transformations of selected younger volunteers, some of whom try to overcome *hikikomori* by choosing volunteering as a ‘first career,’ and others of whom have abandoned their regular employment in Tokyo and consider volunteering as a strategic choice to set the path for their ‘second career.’ I argue that regardless of the multiple reasons of individuals, volunteering provides an arena of re-integration into and engagement with society rather than a ‘retreat from society’ (Stevens 1997), where the reshaping of individual identities occurs and where the ongoing transition from structured lifetime employment to more self-determined alternative lifestyles takes place, combining work, leisure and life.

### **About the author**

Susanne Klien (Ph.D.) is Associate Professor, Modern Japanese Studies Program, Hokkaido University. She has engaged in translation studies, international relations and Japanese Studies at Vienna University, Tokyo University of Foreign Studies, Waseda University and Kyoto University. 2009–2013, and has been a senior research fellow, German Institute for Japanese Studies (DIJ) Tokyo. Her research interests are immaterial culture, specifically the practice and transmission of tradition in rural Japan; subjective well-being and alternative lifestyles in rural contemporary Japan; and regional revitalization. She has engaged in fieldwork in Niigata Prefecture, Kagawa Prefecture, Shimane Prefecture, Miyagi Prefecture, and Iwate Prefecture



## **Happiness and the Retired**

Joy HENDRY (Oxford Brookes University, UK)

### **Abstract**

This presentation will report on the experience of age-mates with whom I have passed through various stages of Japanese life and who have now entered the supposedly happy stage of being retired from economic pressures. All of my interviewees will have passed their *kanreki iwai* and so have fulfilled their traditional life expectation, but life expectancy in Japan is now generally much longer than that 60 years of the old Chinese calendar, so I propose to report on the ways in which such people, of whom I am one, now find satisfaction. The research has still to be carried out, but my conversations will try to assess the degree to which retired individuals are able to find joys in their own daily activities and special occasions, or whether they still find most satisfaction comes from the achievements of their children and grandchildren, their students, or even the institutions which they may have helped to establish. I expect to distinguish between daily pleasures, planned joys, sudden, unexpected delights, and longer-term feelings of satisfaction in the accomplishments of a lifetime. I also plan to compare the accounts of people who have spent time in different economic activities, some of whom may still be working because they simply cannot bear to leave their life's chosen career and others who were glad to cast work aside. Finally, I plan to include a small number of in-depth accounts rather than a collection of statistics though I may include a few broad figures as a backdrop.

### **About the author**

Joy Hendry, B.Sc. B.Litt, D. Phil (Oxon), is Professor Emerita of Oxford Brookes University, founder of the Japan Anthropology Workshop and the Europe Japan Research Centre, and a Senior Member of St. Antony's College, Oxford University. She has carried out fieldwork over many years in various parts of Japan, and her publications include *Wrapping Culture: Politeness, Presentation and Power in Japan and Other Societies*, Oxford University Press, 1993; *The Orient Strikes Back: A Global View of Cultural Display* Oxford: Berg, 2000; and *Understanding Japanese Society*, Routledge (4th edition 2013).

## **Happiness and Unconventional Life Choices**

Lynne NAKANO (Chinese University of Hong Kong, China)

### **Abstract**

This paper considers how happiness is discussed and experienced among people who have made unconventional life choices in Japan. Specifically, it explores the examples of women in their 30s and 40s who have decided to remain single and middle-aged men who have devoted themselves to community volunteer work rather than to their company or to their family. The paper argues that conventional life choices such as marrying and having a family for women or committing oneself to work for men are often likened in public discussions to achieving happiness. People who make unconventional choices may thus need to work hard at justifying their life choices to themselves and others, as their choices contradict gendered expectations of how happiness is achieved in Japanese society. This paper suggests that people make unconventional decisions as a way of pursuing personal happiness or to avoid what they may feel to be the unhappiness of conventional life choices. The paper argues that the happiness of people who have made unconventional choices challenges basic assumptions about how people should live in Japanese society today.

### **About the author**

Lynne Nakano is Professor in the Department of Japanese Studies at the Chinese University of Hong Kong. Her research uses anthropological approaches to explore changing gendered identities in East Asian societies. She has investigated how women and men fashion new gendered identities in changing social contexts in Japan. Her current research explores the meanings of singlehood for women in Shanghai, Hong Kong, and Tokyo. She is the author of *Community Volunteers in Japan: Everyday Stories of Social Change* (Routledge 2005).

## **What We Came to Know and Still Would Like to Know about Happiness in Japan – Final Discussion**

Wolfram MANZENREITER (Vienna University, Austria) & Barbara HOLTHUS (Vienna University, Austria)

### **Abstract**

Sociology and anthropology are uniquely positioned to simultaneously place structure and agency at the center of their inquiry. Qualitative research methods are particularly well equipped to assess the cultural variability of happiness as a discursive construct, while quantitative methods can generate additional insight into the variation of happiness among social groups and throughout the life course. The fundamental objective of the EAJS anthropology&sociology section has therefore been to further our knowledge about the linkages between socio-structural aspects, individual agency and happiness in contemporary Japan.

So far we have learnt from our encounter with sociologists and anthropologists working on happiness in Japan that networks of social relations, gender, class, human capital, leisure time experience, political freedom, and religious belief, among others, are of utmost importance to balance economic factors against social and cultural issues that impact a society's and its members' sense of well-being. We also came to know that age significantly matters in the subjective appraisal of what makes life worth-living, and that there are considerable variations between specific social milieus. Hence we will discuss, what the 42 presentations at the EAJS conference have further contributed to our understanding of how cultural institutions, social relations, the economy, and policy making impact objective conditions of well-being and the subjective perceptions of their significance.

### **About the authors**

Barbara Holthus joined the University of Vienna as Assistant Professor in December 2013. From 2007 to 2013, she was Senior Research Fellow at the German Institute for Japanese Studies Tokyo. Her research interests are in the areas of marriage and the family, social and demographic change, childcare, and media. Her publications include *Partner relationships in Japanese women's magazines since 1970: Media and gender in Japan* (Edwin Mellen, in German) and 'Parental well-being and the sexual division of household labor: A new look at gendered families in Japan' (*Asiatische Studien*, with Hiromi Tanaka).

Wolfram Manzenreiter is Professor of Japanese Studies at the Department of East Asian Studies at the University of Vienna. His research is mostly concerned with social and anthropological aspects of sports, emotions, and migration in a globalizing world. His most recent book-length publications include *Sport and Body Politics in Japan* (Routledge, 2014) and the co-edited volumes on *Migration and Development. New Perspectives* (ProMedia 2014, in German).

## ***Constructions of Happiness***

### **Balancing Acts – Approaching the Good Life in Ageing Japan**

Iza KAVEDŽIJA (University of Oxford, UK)

#### **Abstract**

This paper, based on ethnographic fieldwork with older Japanese in a downtown neighbourhood of a city of Osaka, explores the consequences of narrative for leading a meaningful life. In this chapter, Japanese notions of happiness are discussed alongside other values held in high regard, such as self-development and responsibility to others in order to formulate a broader notion of the good life. Narrative was present in the lives of my interlocutors in a variety of ways: in telling stories of one's life, sharing stories with others and of others that facilitates creation and maintenance of a social network of support, comparing one's life story to stories of other lives. Narratives not only promote self-reflection, but can also be used by narrators for making sense of the world, by allowing them to impose order on consecutive events. One can, in other words, make sense of things by situating them in a sequence of events that build on each other. Apart from narrative attitude, another attitude was valued highly in a number of social interactions, as well as for one's own self-development: 'doing things properly' (*chanto suru*). It was often pointed out that many things need to be done in a particular way, with attention to detail, often resulting in becoming engrossed in the process itself, an attitude that may be observed in practice of traditional arts and crafts, as well as in the most mundane activities such as disposing of rubbish. Indeed, leading a good and meaningful life thus seems to involve balancing two distinct attitudes: one that focuses on being in the moment, and another that implies considering one's past and future and making sense of them.

#### **About the author**

Iza is a Postdoctoral Associate at the Institute of Social and Cultural Anthropology, University of Oxford. Her doctoral dissertation, defended at the University of Oxford in 2013, explored the lived experiences of older people and their ideas of a good and meaningful life, based on ethnography of a community salon for independently living older people in Osaka. Her current project, begun in March 2013 with the support of a JSPS Postdoctoral Fellowship at University of Osaka, is an ethnographic study of a group of young artists in Osaka, focusing on their ideas of good life and meaningful work. iza.kavedzija@anthro.ox.ac.uk, <https://www.anthro.ox.ac.uk/about-us/affiliates-emeriti-research-fellows/dr-iza-kavedzija/>

## Happy Dwelling – Construction of Community Buildings in Marginal Places in Kyoto

Nataša VISOČNIK (University of Ljubljana, Slovenia)

### Abstract

Places have power – not only the physical power of sheer presence, but the emotional clout to alter our moods. As people have also a power over places, they take advantage of that fact and create an environment in which they could feel satisfied and happy. In its innermost sense, dwelling is seen as a process in which the environment is drawn into the sphere of human activities. There is considerable evidence of high levels of motivation and enthusiasm among Japanese people for efforts to make more livable places, as demonstrated by the spread of *machizukuri* (place-making/community building groups and processes) and place-based NPOs across the country during the 1990s. The Neighbourhood Associations are an essential part in that movement and they have an important role in the places where marginal groups are living in their liberation movements.

The presentation thus deals on two districts in the southeast of the Kyōto city, which are known to be settled by the people who are marginalized for various reasons. The research based on a short fieldwork focuses on two main groups living in the Kyōto *buraku* and near it: *burakumin* and *zainichi* Koreans and their struggle to gain access to community buildings. In addition, the paper challenges the ideas that negative consequences of marginality can serve as a starting point for innovation and potentials, and that the involvement in the process of community building serves as know-how for other marginal communities as well when collaborating with cities as local self-governing establishments.

### About the author

Nataša Visočnik is an Assistant Professor at Department of Asian and African Studies at the Faculty of Arts in University of Ljubljana. She earned PhD in Ethnology and Cultural Anthropology and has also BA in Japanology. She conducted fieldworks in Kanazawa (2006–2008) and in Kyōto (2012, 2014), where she researched dwelling culture, identity processes, anthropology of space and body. All these concepts are incorporated in her doctoral thesis, in a book (*House as a Place of Identity*) and some articles. Her most recent research is focusing on issues of identity processes, dwelling issues and liberation movements of the marginal communities in Kyōto city such as *Zainichi* Koreans and *burakumin*, which are struggling for better life and for the inclusion into main society.

## The (localized) Character of Happiness – *Yuru/Gotouchi Kyara* Fandom, Tourism, and Escapism

Debra Jane OCCHI (Miyazaki International College, Japan)

### Abstract

Happiness can be sought in Japan through engagement in leisure activities that include aspects of play and imagination, and such events are increasingly provided in prosaic spaces rather than being delimited to theme parks. In discussions with participants in leisure events connected to Japan's booming variety of local mascot characters (*yuru/gotouchi kyara*), the term *genjitsu touhi* 'escape from reality' is often employed as motivation for engagement in this fantastic realm of local representation. Yet the purpose of such local *kyara* is to embody the real aspects of the location they represent. This imaginative and playful representation is manifested in the hopes of beckoning visitors to partake in these specificities through action and consumption while spurring greater engagement among local dwellers as well. These mascots seek to associate happiness and excitement with their domain, whether operating within it or as an ambassador partaking in larger scale events held throughout Japan. In peripheral regions of Japan *kyara* and their events aim to reconfigure *furusato* 'old hometown' from a deserted hinterland into a playful space. Play with the *yuru/gotouchi kyara* themselves as enacted by wearers of *kigurumi* mascot suits may include contact reminiscent of encounters with historically established fantastic creatures such as *namahage* 'ogres' or *shishi* 'lion dancers' though most *kyara* evoke laughter, not tears. However, other modes of *kyara* play rely on detachment from physical reality via technology, i.e., augmented reality, to bring the *kyara* into view in one's own location, or even to experience the *kyara* at all on their home turf. These encounters crystallize the conundrum of this age in which one may go somewhere and once arrived, must disengage from the reality of that place in order to engage in the playful acts that validate the experience.

### About the author

Debra J Occhi (PhD University of California, Davis) is a Professor of Anthropology at Miyazaki International College, Japan. Her current research examines Japanese mascot characters (*kyara*), engaging her interests which include linguistics, aesthetics, ideology, gender, regionality, and emotion. Recent publications include 'Sloppy Selfhood: Metaphor, Embodiment, Animism, and Anthropomorphization in Japanese Language and Culture' (in *Language, Culture and Cognition in the 21st Century: Intersection of Cognitive Linguistics and Linguistic Anthropology*, 2014, Palgrave Macmillan), 'Wobbly Aesthetics, Performance, and Message: Comparing Japanese Kyara with their Anthropomorphic Forebears' (2012, *Asian Ethnology*) and 'Tiny buds whispering: flowers in contemporary Japanese culture and ideology' (2009, *Social Semiotics*).

## ***Survey Data on Happiness***

### **Inequalities, Unhappiness, and Preference for Redistribution. The Japanese Case.**

Sebastian LECHEVALIER (EHEES, France)

#### **Abstract**

According to the 2009 issue of the International social survey program (ISSP 2009), about 78% of Japanese citizens feel unsatisfied with the level of inequalities reached in their country. However, when asked whether it is the government's responsibility to reduce inequalities, only less than 55% support this idea. Japan is far from being the only country where a gap between the answers to these two questions is observed but it is the one where it is the largest. For example, in France, the gap is 13.7 against 23.0 percentage points in Japan.

However, a cross tabulation shows that the story is more complicated. In using the same typology as Yoshimichi Sato in a recent paper, it is possible to distinguish four types of people (besides a category with no opinion): *libertarians* (no uneasiness with inequalities and against redistribution), *liberals* (no uneasiness with inequalities but supporting redistribution), *egalitarians* (uneasiness with inequalities and supporting redistribution), and *communitarians* (uneasiness with inequalities but against redistribution).

The purpose of this paper is to characterize each group not only by socio-economic characteristics (income, job, region, etc.) but also by perceived inter and intra-generational social mobility, which is considered by economic literature on this topic as a key determinant of both satisfaction with the level of inequalities in his/her own country and preference for redistribution.

#### **About the author**

Sébastien Lechevalier is Associate Professor at Ecole des Hautes Etudes en Sciences Sociales (EHESS, Paris, since 2005), where he teaches Japanese Economy. He is also President of Fondation France Japon de l'EHESS (EHESS Paris 日仏財団). He has been a researcher at Maison Franco-Japonaise (2005–2008, Tokyo). He has also been visiting researcher at Hitotsubashi University and the University of Tokyo. His research focuses on the Japanese economy, diversity of capitalism, industrial dynamics, and inequalities. His publications include: *The Great Transformation of the Japanese Capitalism* (Routledge, 2014) and 'Wage and Productivity Differentials in Japan. The Role of Labor Market Mechanisms' (with Y. Kalantzis, & R. Kambayashi), *Labour: Review of Labour Economics and Industrial Relations* 26/4 (2012).

## **No Man is an Island – Social Capital as a Prerequisite for Social and Subjective Well-being in Japan?**

Carola HOMMERICH (German Institute for Japanese Studies Tokyo, Japan)

### **Abstract**

As a sub-theme to the more general discourse on social inequality and risk taking place in Japan in recent years, a weakening of social bonds has been discussed by academic scholars and the media, coining the term *muen shakai* (society without bonds) as an addition to the newly established self-image as *kakusa shakai* (gap society). The loss of social capital can be expected to have negative implications for the social well-being of those immediately affected as well as for the social cohesion of Japanese society as a whole. Research on the interrelations of social capital, social and subjective well-being within Japanese society, however, is yet lacking. Social well-being, meaning „the appraisal of one’s circumstances and functioning in society’ (Keyes 1998: 122), is the subjective evaluation of one’s social context. This individual assessment of ‘the quality of one’s relationship to society and community’ (ibid.) relates to what Mathews and Izquiero call the ‘interpersonal dimension of well-being’ (2009: 261). Placing this concept at the center of my presentation, I use data from a nationwide postal survey from 2009, to analyze to what extent social capital contributes to social and subjective well-being in Japan, and whether its function differs depending on the individual socioeconomic context.

### **About the author**

Carola Hommerich is a Senior Research Fellow at the German Institute of Japanese Studies (DIJ), Tokyo. She received her PhD in Sociology from the University of Cologne investigating change in work values in Germany and Japan. In her current research she focuses on social inequality in Japan, especially on the interrelation of objective precarity, status anxiety and feelings of exclusion. Recent publications include ‘Adapting to Risk, Learning to Trust: Socioeconomic Insecurities and Feelings of Disconnectedness in Contemporary Japan’ (2013, *Asiatische Studien*, 67 (2): 429–455) and ‘The Advent of Vulnerability: Japan’s Free Fall through Its Porous Safety Net’ (2012, *Japan Forum*, 24 (2): 205–232).



## **Addressing Population Decline – The Connection of Happiness and Fertility**

David GREEN (Nagoya University, Japan)

### **Abstract**

Are happy women more likely to have children? Does satisfaction with where you live affect fertility? As the Japanese population ages and fertility rates continue to decline, it is imperative to discover the incentives and strategies that encourage young couples to have more children. While a number of authors have examined factors related to work-life balance, the associated costs of childrearing and changing gender roles, few consider the actual satisfaction of women and how it affects childbirth.

Utilizing unique survey results and an analysis of micro-data, we consider the effect that general satisfaction with one's place of residence has on the number of children women have in Japan. Controlling for demographic factors like age at marriage, income and average working hours, we asked a nationally-representative sample of married female respondents aged 25 to 40 to identify their degree of satisfaction with where they live. We can then determine whether and to what extent general satisfaction influences the fertility rate of this important cohort.

Given Japan's current demographic situation and the government's stated desire to promote population growth, the time is right to consider micro-level data on satisfaction and childbirth. Rather than the more common macro perspective, we take the relatively unique approach of focusing on specific individuals for quantitative analysis. The results should not only shed some light on average women's perceptions of happiness, but on how this is associated with the decision to have children in Japan.

### **About the author**

David Green is an Assistant Professor at Nagoya University's Graduate School of Law in Nagoya, Japan. He received in PhD in Political Science from Northeastern University in Boston, Massachusetts. His research interests include Japanese and comparative immigration policy, population aging and associated elder care issues. This paper is the result of an ongoing collaborative research project with Yoshihiko Kadoya, Associate Professor at Nagoya University's School of Economics.

## ***Rubbish! The Underworlds of Everyday Life***

### **Panel abstract**

In recent years, Japanese popular and consumer culture and particularly the nature of its global reach have attracted considerable attention among scholars of a variety of disciplines. In many parts of the world, J-pop, fashion, design, haute cuisine, and Hello Kitty & Co. have become household names. Everyday norms and routines of ordinary life, by contrast, have remained largely unexplored. What is there to know about practices of avoiding, sorting, and getting rid of garbage, for instance? How do ordinary Japanese negotiate norms and laws with the everyday necessities of keeping a household clean and manageable at the same time? How could the degree of order/disorder in a household have become the linchpin of gender equality and the scale on which to measure the state of Japanese society more generally? Rituals, habits and conventions, Mary Douglas once remarked, are all social mechanisms designed to reduce uncertainty in situations where complex decisions need to be made. If rituals indeed constitute the 'pure' side of our reality, habits and conventions represent the mundane pillars of the mess of daily life, a 'second nature' as Douglas called them and thus much more difficult to examine. Such habits and conventions, we propose, reveal a great deal about ordinary yet intimate aspects of Japanese society, about practical considerations *and* social mores. Hence, the aim of this panel is to shed light on such 'underworlds' of everyday life, inconspicuous and often unconscious behaviour governed by routines and conventions that have remained hidden in the privacy of Japanese homes.

The six papers in this panel explore the 'mundane mess' of Japanese life from contemporary and historical perspectives. Collectively, we seek to address the complex relationships between hygiene, convenience, and environmental concerns, as well as identity, social control, and culture.

### **Panel participants**

Eiko Maruko SINIAWER (Williams College, USA)

Katarzyna J. CWIERTKA (Leiden University, The Netherlands)

Anemone PLATZ (Aarhus University, Denmark)

Fabio GYGI (University of London, UK)

Brigitte STEGER (University of Cambridge, UK)

Joseph HANKINS (University of California San Diego, USA)

## **A Bright, New Stinginess – Waste Consciousness in the 1970s**

Eiko Maruko SINIAWER (Williams College, USA)

### **Abstract**

In 1974, a roundtable discussion published in a women's magazine offered suggestions to housewives about how they could not waste: children should be taught not to yank at the toilet paper roll so that they would not use more squares than necessary; groceries that were priced per item, like burdock root and squid, should be weighed to get the most for one's yen; leaves of the daikon radish should be fried or pickled and eaten, rather than thrown out; and pantyhose could be separated at the crotch so the whole pair would not have to be disposed of when one leg was torn. This article was part of a proliferation of writing in the 1970s, aimed mainly at housewives and corporate management, about how to be stingy (*kechi*) and become part of a movement (*kechikechi undō*) to avoid unnecessary waste.

This paper will examine how '*kechi*', a word that had previously connoted the miserliness and cheapness of frugality taken too far, was redefined in largely positive terms as a desirable consciousness of waste and wastefulness in the wake of the oil shock. This *kechi* was not the resurrection of earlier strategies to survive dire hardship born of the necessity of survival, but a 'bright' and 'new' stinginess that was repurposed as a means to maintain the middle class aspirations and achievements of the 'bright life' at a time when the possibility and temptation to be wasteful were real. This remaking of *kechi* reflected the practices, characteristics, and concerns of an affluent, mass consumption, middle class society; rested on certain assumptions about the relationship between material comfort and happiness; and revealed the depth and tenacity of the values forged in the making of a wealthy Japan.

### **About the author**

Eiko Maruko Siniawer is Chair and Associate Professor of History at Williams College. Her current research examines understandings and experiences of affluence in postwar Japan through the topic of waste and wastefulness. The book project explores what was considered waste and wasteful; how and why that changed over the course of the postwar period; and what that might tell us about people's struggles to find meaning and value in a capitalist, consumerist, materialist, and wealthy Japan. Siniawer is the author of *Ruffians, Yakuza, Nationalists: The Violent Politics of Modern Japan, 1860–1960*. She holds a Ph.D. in History from Harvard University.

## **Wrapping Japan in the Post-bubble Era**

Katarzyna J. CWIERTKA (Leiden University, The Netherlands)

### **Abstract**

In her book *Wrapping Culture* (1995) Joy Hendry utilized the concept of 'wrapping' to examine intercultural communication and the possibilities for misinterpretation of the familiar in an unfamiliar context. This approach included the study of polite language as the wrapping of thoughts and intentions, garments as body wrappings, constructions and gardens as wrapping of space. Hendry began her argument with the examination of Japanese giftwrapping, with its meticulous rules and elaborate use of layers. Yet, she has not stood still at the issue of garbage that these practices generated.

This paper explores wrapping in Japan from a perspective of a practice, which went out of hand. It traces the rise of contemporary packaging conventions, documents the technological changes that made them possible, and attempts to identify the motives that have inspired excessive wrapping, which has by no means disappeared in the post-bubble era. Today Japan remains the highest per capita spender on packaging worldwide and packaging material constitutes half of the total volume of household waste. With the growing environmental consciousness since the 1990s, the Japanese seem to have mastered the art of recycling – the least efficient concept from the 3R principle ('Reduce, Reuse, Recycle'). Will reducing packaging be the next step in the Japanese trajectory to waste – conscious society?

### **About the author**

Katarzyna J. Cwiertka is Chair of Modern Japan Studies at Leiden University. Her research to date has utilized food as a window into the modern history of Japan and Korea. Cwiertka is the author of *Modern Japanese Cuisine: Food, Power and National Identity* (2006) and *Cuisine, Colonialism and Cold War: Food in Twentieth Century Korea* (2012), and editor of *Asian Food: The Global and the Local* (2002), *Critical Readings on Food in East Asia* (2012), and *Food and War in East Asia* (2013). Her most recent project examines waste as a social phenomenon in contemporary East Asia.

## **The Pursue of ‘My Cosy Home’**

Anemone PLATZ (Aarhus University, Denmark)

### **Abstract**

Owning a house or an apartment is a major goal for most of the Japanese. Outwards it symbolizes economic success and stability, old age security and a certain social status. Especially in times of economic down turn in many societies phenomena as *homing* and *cocooning* have led people to turn their interest towards the inside of their homes investing time and money in interior, decoration and comfort. In Japan this tendency has among others materialized in so called *puchi zeitaku* (little luxuries) within one’s own four walls as a means to achieve individual and familial happiness. My recent field work on how different age groups of Japanese think and conceive their living space and interior has led me to question my understanding of what a comfortable home is supposed to be. What is needed to create a comfortable home in the Japanese context and what is perceived as comfortable or cosy home? Based on qualitative interviews on how different age groups think their homes and reflect about their interiors, where they find inspiration and how they implement it in their own homes, I intend to reflect on some notions of *kokochi yosa* and related terms seemingly specific to the Japanese discourse. Within the focus of the panel I will turn my attention especially to those aspects that seemingly contradict traditional aesthetic ideals as well as modern glossy interior magazines, such as jam-packed rooms and stylistic medleys, but after all lead to satisfying the *at home* feeling.

### **About the author**

Anemone Platz is Associate Professor of Japanese contemporary society and culture at Aarhus University, and Head of Asian, Arabic and Islam Studies. Her actual field of research is changing family relations and social networks in Japan and their effects on living styles and homes. A related publication is ‘Living apart together: anticipated home, family and social networks in old age’ in *Home and Family in Japan: Continuity and Transformation* (Routledge 2010).

## **Hoarding and the Art of Getting Rid of Things the Soft Way**

Fabio GYGI (University of London, UK)

### **Abstract**

‘The inability to throw away things’ and ‘erroneous beliefs about the nature of possessions’ are the main criteria that define hoarding in the new Diagnostical and Statistical Manual of Mental Disorders (2013). This paper takes a closer look at how these are conceptualized in relation to everyday practices of keeping, disposing and the decision that informs these practices in Japan, where beliefs about the animated nature of objects are often quoted by psychologists to explain reluctance about disposal. Rather than arguing that animated objects are the result of a certain religiously inflected belief, I shall argue that animation is a strategy to deal with the ontologically difficult status of accumulated things and thus a form of boundary work. Based on my own fieldwork among hoarders and declutterers in Japan (2006–2008; 2011–2013), I will look at different rituals of divestment which were aimed at helping hoarders to let go of things. My data on these rituals suggests that rather than to cut a connection that existed before the ritual of divestment, the ritual animates things in order to ‘kill’ (=dispose of) them, that is, it allows the things to attain a stable status of ‘alive/dead’ that is different from the ontological limbo they existed in before. By looking at two examples from my ethnography, I intend to show how in the case of hoarding it is the interstitial status of the hoard that conveys agency to the things it contains.

### **About the author**

Fabio R. Gygi is lecturer in anthropology with reference to Japan at the School of Oriental and African Studies (SOAS), University of London. After receiving an MA in European Ethnology and Japanese Studies from the University of Tübingen, he was awarded a PhD in social anthropology by University College London. The brunt of his fieldwork was done in Tokyo, where he cleaned up people’s apartments and houses as a form of participant observation and conducted interviews with hoarders, psychiatrists, psychologists and social workers. Before joining the SOAS in 2013, he spent three years as an assistant professor of sociology at Doshisha University in Kyoto.

## Disposing Waste and Negotiating Community

Brigitte STEGER (University of Cambridge, UK)

### Abstract

By international standards, waste disposal and recycling in Japan is highly elaborated. Categorising and disposing waste and recyclables requires a well-educated populace as well as a high level of organising skills, as certain types of waste or resources can only be taken out for collection at certain times during the week and the day. Missing a collection means that the waste needs to be kept in the house longer; garbage – sorted into a variety of categories – uses up considerable living space. In the case of decomposing wastes, one also has to consider the nuisance caused by bad smell and eventually even health hazards.

Waste disposal is not only an issue for the individual and the household. Apartment blocks and neighbourhoods are communally responsible for the garbage. There are clear rules and ways to control behaviour. This can also be a source of conflict, when a neighbour does not abide by the rules and inconveniences the community. How are such conflicts negotiated? What does this tell about neighbour relations and how behaviour is observed, negotiated and controlled by neighbours?

In some communalities, people have to write their names onto the – opaque – garbage bag. Nobody can dispose of garbage where they are not entitled to. It also gives others the opportunity to control what is been thrown away. Although it is illegal to open another household's waste bag, people are worried about an intrusion into their privacy.

The time of *tonarigumi* has long gone and the role of the *chōnaikai* has gradually weakened over the post-war era. Notions of privacy have emerged and strengthened. In this paper I study communal cleaning events and waste disposal to understand how neighbourhood communities are relevant today.

### About the author

Brigitte Steger is Senior Lecturer in Modern Japanese Studies at the University of Cambridge. She researches everyday life in Japan, including sleep, time-use and practices of cleanliness. In 2011 she stayed at a tsunami evacuation shelter in Iwate Prefecture to learn how people cope in the aftermath of the disaster. Her recent books include *Manga Girl Seeks Herbivore Boy: Studying Japanese Gender at Cambridge* (ed. with A. Koch; LIT 2013), *Japan Copes with Calamity* (ed. with T. Gill and D. Slater; Peter Lang 2013) and *Sekai ga mitometa Nippon no inemuri* (Hankyu Communications 2013).

## **Reclaiming Life – Building a Future out of Discarded Labor and Infrastructure**

Joseph HANKINS (University of California San Diego, USA)

### **Abstract**

In the past two decades, Japan's stagnant economy and progressive market liberalization have given rise to an underclass of temporary workers dissatisfied with the current status quo and with their future prospects. Out of this rising discontent (*fuan*) have risen a variety of social projects aimed at building a different future by recuperating that which has been cast aside – humans and industrial infrastructure alike. Workers shunted into temporary positions without employment security have been organizing, trying to rework their status as disposable into a critique of the capitalism that has imperiled their futures. Relatedly, growing numbers of people, increasingly discontented with the options of such jobs, have moved from urban centers to sites of industrial collapse, seeking to occupy those spaces of agrarian use. The Fukushima disaster has thrown fuel on this fire – it is taken up as palpable and terrifying evidence that the intensifying rush of capitalist accumulation cannot be sustained.

This paper examines these two social projects – of precarious workers and aspiring farmers of industrial collapse – to explore what critical futures can be built by transforming the disposable into something enduring. Both of these social projects are made up primarily of younger people – in their twenties, thirties, and forties – who no longer see a livable future in the current system. Instead, they are attempting to 'reclaim life' by seizing exactly that which capitalism has made disposable – temporary workers and industrial infrastructure – and reworking it to re-envision a different future, a different relationship to labor, land, and each other. This requires changing the habits of day-to-day life, as much as it requires changing notions of success and fulfillment. This paper charts the ways in which these groups attempt to build a sustainable life out of that which has been thrown away.

### **About the author**

Joseph Hankins is Assistant Professor of Anthropology at the University of California, San Diego. His research focuses on contemporary labor politics in Japan, and his book manuscript *Working Skin: Making Leather, Making a Multicultural Japan* will be published by University of California Press in August 2014. He holds a Ph.D. in Cultural Anthropology from University of Chicago.



## **'Old Japan'**

### **'Old Style', Modern Meaning – An Ethnographic Exploration of the Value of a Traditional Martial Art in Contemporary Japan**

Anna SEABOURNE (University of Manchester, UK)

#### **Abstract**

My research takes an ethnographic approach to examining the classical martial system of Takenouchi-ryū Bitchūden (TRB), exploring it as a form of education and character development. Students devote years to this intensely mentally demanding and potentially dangerous physical combative art. What practitioners learn; the impact it has on their lives, identities and conceptions of self; and how *koryū bujutsu*<sup>①</sup> relate to life, leisure and education in Japan are the main focus. Fundamentally, the aim is to discover how and why the practice of TRB affects the lives of its members.

Research on martial arts includes translations of *samurai* literature; studies of the *samurai*; histories of the martial arts; modern writings on techniques and philosophy; catalogues of extant *koryū* and their characteristics; and popular manuals. However, studies taking an ethnographic approach are concentrated almost exclusively on modern martial arts and there are very few in-depth explorations of the *koryū*. Although they no longer play a central role in the training of the élite, the *koryū* ethos and values continue to influence both current sports and wider aspects of contemporary culture.

This paper will focus on individuals' experiences of and attitudes towards their practice and the role it plays in their lives. The primary source of data is from fieldwork carried out at the head *dōjō*. The *koryū* are impenetrable, even for Japanese, however, a longstanding association provided unprecedented access to carry out in-depth interviews with both new and senior members of the group.

The research shows that far from being 'just a hobby', what people learn influences their daily lives, including work and relationships with others. Long-term participants see it as an integral aspect of their lives, an important source of well-being and intrinsic to how they deal with the challenges of life in contemporary Japan.

#### **About the author**

Anna Seabourne BA MSc PGCE, MAODE, FHEA is a PhD candidate in Japanese Studies at the University of Manchester. Her work takes an ethnographic approach to researching the classical Japanese martial art of Takenouchi-ryū Bitchūden Kobudō, exploring it as a form of education and character development. She lived in Kyoto from 1995–2007, where she taught at several universities, including Ritsumeikan University's Inter-faculty Institute for Intercultural studies. She also works at the University of Leeds as an Academic Skills Adviser. Research interests: martial arts and other traditional pursuits; Japanese culture; teaching and learning. More information: [www.lucubrat.wordpress.com](http://www.lucubrat.wordpress.com) or Twitter @lucubrat.

## From Human to Divine and Back – Metamorphosis and Prayer at Nagata Shrine

Carmen TAMAS (Kwansei Gakuin University, Japan)

### Abstract

The *tsuina-shiki* (the ritual associated with the *setsubun* celebration) at Nagata Shrine in Kobe is one of the most interesting and intriguing events of its kind. The seven demons around whom the *tsuina* ceremony at Nagata Jinja is structured are not evil characters who must be warded off, but benevolent gods who take possession of human bodies in order to bless the community. The men who are supposed to host the divine spirits prepare themselves by fasting for a month before the event (even the children who take part in various parts of the ritual take special bentos to school for a week), then purify themselves by bathing in the sea on the morning of February 2nd, after which they are ready for the metamorphosis. Following a short prayer at the nearby Buddhist temple, they become strange females who wear their genitalia on their heads, enter the shrine precincts, purify themselves again and turn into male gods.

They are fierce and feared, and yet at the same time they act like jesters: they have oversized testicles worn over their garments, they growl and scowl yet nobody fears them. For one day, they become gods who dance with torches, mingle with the crowd gathered there, sharing good luck and blessings, and are not allowed to lower their arms for a single moment. My paper will attempt to analyze the various stages of the metamorphosis (human male – female – male god and back to their ordinary status), discuss its meaning and look into the role it plays within the community, as well as the connections it might have with universal human practices.

### About the author

Dr. Carmen Tamas is currently a lecturer at Kwansei Gakuin University, Japan. She obtained her PhD in Japanese culture in 2009 and since then she has been teaching Japanese mythology, folklore and ethnology, as well as cultural anthropology at Osaka University and Lakeland College Japan. She has published papers on Nichiren rituals and practices and Japanese mythology, as well as a textbook on Japanese mythology, *Introduction to Japanese Myth and Ritual*, Osaka University 2011.

## **Violence, Warfare and Wellbeing in Hunter-gatherer Societies in the Japanese Islands**

Mark James HUDSON (University of West Kyushu, Japan), Masami TAKENAKA (Kagoshima Women's Junior College, Japan), Mami AOYAMA (University of West Kyushu, Japan), Kazuyuki NAKAMURA (Hakodate National College of Technology, Japan) & Junzō UCHIYAMA (Research Institute for Humanity and Nature, Japan)

### **Abstract**

The Millennium Ecosystem Assessment lists security as one element of well-being, foregrounding histories of violence and warfare in any consideration of happiness. Since the 1990s, a growing number of anthropologists have proposed that violence was widespread in hunter-gatherer societies. Research concluding that up to 25% of males in some hunter-gatherer groups died in warfare has been used in Steven Pinker's influential 2011 book *The Better Angels of our Nature* to argue that levels of violence in human societies have been gradually *declining* over time. Has this also been true of Japan? This paper begins a test of Pinker's hypothesis by analyzing levels of violence amongst hunter-gatherer societies in the Japanese Islands. Although most historians and archaeologists have assumed that warfare in Japan began with agriculture in the Yayoi period, there is considerable evidence for warfare and other forms of inter-personal violence amongst hunter-gatherers in the archipelago. Anthropologists debate *why* warfare developed in hunter-gatherer societies. Two main theories exist here. The first theory emphasizes ecological limits, arguing that population growth always outstrips food supply leading to conflict and violence over basic resources. In this theory, warfare was the norm for all hunter-gatherer societies. The work of Steven LeBlanc (2004) is the clearest example of this approach. The second, alternative theory argues that warfare was not necessarily the natural condition for hunter-gatherer groups. Rather, it was the expansion of states and empires that led to indigenous warfare in what Ferguson & Whitehead (1992) call the 'tribal zone'. This paper will compare these two theories against the archaeological and ethnohistoric records from the Japanese Islands.

### **About the authors**

Mark J. Hudson is Professor of Anthropology and Director of the Research Institute for Sustainable Environments and Cultures at Nishikyushu University (University of West Kyushu). His publications include *Ruins of Identity: Ethnogenesis in the Japanese Islands* (1999) and, as co-editor, *Multicultural Japan* (1996) and *Beyond Ainu Studies* (2013). He is also a co-editor of Volume 1 of the *Cambridge World History of Violence* (forthcoming).

Masami Takenaka is Professor at Kagoshima Women's Junior College. He is a physical anthropologist and has published widely on the archaeology and anthropology of Kyushu and Okinawa.

Mami Aoyama is Professor of Occupational Therapy at Nishikyushu University (University of West Kyushu). Her research focuses on health, well-being and the natural environment. Her recent publications include 'Occupation mediates ecosystem services with human well-being' (*Journal of Occupational Science*, 2012) and 'Minamata as negative heritage: Implications for Fukushima' (*Pacific Geographies*, 2013).

Kazuyuki Nakamura is Professor of History at Hakodate National College of Technology. He works on the early history of Hokkaido and Northeast Asia and his publications include *Chūsei no Hokutō Ajia to Ainu* (co-editor).

Junzō Uchiyama is Visiting Associate Professor at the Research Institute for Humanity and Nature in Kyoto. He has published widely on landscape archaeology and his recent publications include 'Earliest evidence for the use of pottery' (*Nature*, 2013).

## **Commodifying Japanese Values in a Global Market – Japanese Service Professionals in Hong Kong**

Reijiyo AOYAMA (City University of Hong Kong, Japan)

### **Abstract**

In this paper, I will argue that Japanese service professionals working in Hong Kong – chefs, bartenders, designers, hairdressers, teachers, etc. – redefine their professional identity and find the new meaning of life by negotiation between commitment to tradition and actualizing creative selves. The research for this paper employed a combination of methods including interviews, questionnaires and short life histories. The fieldwork was conducted from August 2012 to November 2013.

Young expert workers are often driven to Hong Kong after honing their skills for years in apprenticeships in Japan where they gradually grow frustrated with the perceived lack of playing field and the extremely hierarchical system dominated by senior masters. The resulting general disappointment with the traditional working setup is a major factor in their decision to migrate to Hong Kong for the purpose of actualizing creative selves.

Once in Hong Kong, however, my informants rediscover the value of skills and standards learned in Japan and make an effort to capitalize on it. Their offerings are carefully designed to exemplify the stereotypical notion of the Japanese spirit of craftsmanship and professional ethics shaped by *Nihonjinron*.

Chefs cook in front of shop patrons as a traditional way of demonstrating their skills and pride in the ingredients. Bartenders pay extreme attention to creating an atmosphere of sophistication. Hairdressers offer excellent shampooing and massage, embodying dedication to the customer. Language teachers place great emphasis on teaching manners and politeness. Many of them regard themselves as ‘cultural missionaries’ which inadvertently fits them right in with the ‘cool Japan’ campaign, a Japanese government’s initiative of promoting Japanese culture.

I will analyze the tensions in their narratives between authentic/localized, commitment to tradition/actualizing creative selves, and commodification/Japanese values.

### **About the author**

Reijiyo Aoyama is lecturer at the Community College of City University of Hong Kong.

## **The Challenge of the Imaginary – Nature, Escapism and Happiness in Mei & Satsuki's House on EXPO 2005 Site**

Maria GRAJDIAN (Nagasaki University, Japan)

### **Abstract**

The inclusion of an identical, life-large sized replica of the family house from the anime movie *My Neighbor Totoro* (1988) among the international pavilions on the EXPO 2005 site resulted in the creation of an absolute highlight-sightseeing, running booked-off months in advance during the EXPO; after the EXPO, the whole site eventually became a huge sanctuary for the preservation of nature with Mei & Satsuki's house as a pilgrimage space in the center, in the midst of emerging housing projects suffocating and gradually eliminating the natural habitat; Mei & Satsuki's house attracts tourists and locals in ten-thousands every year (holiday and weekend always booked-off weeks in advance, working days running in average to 97% capacity). Based on extensive fieldwork – interviews & participatory observation over several years – as well as in-depth literature research, this presentation's goal is to point out the intricate relation between nature, escapism and happiness as main parameters in the process of reconstructing the past as a repository of emotional energy and socio-cultural role-models, beyond economic-political compulsions, transgressing the limits of time and space. Thus, it becomes obvious that the 'imaginary' and the dynamization of its interaction with the 'symbolical' and the 'real' (in Julia Kristeva's conceptualization, 1974) play fundamental roles in the creative re-evaluation of 'happiness' as an individual choice in late-modern Japan.

### **About the author**

Maria Grajdian (maria-m-grajdian@nagasaki-u.ac.jp) is Associate Professor of Media Studies/Anthropology of Media at Nagasaki University, School of Global Humanities and Social Sciences. She holds a Ph.D. in ethnomusicology from University of Music, Drama and Media in Hanover, Germany. Her research focuses on Japanese contemporary culture (Takarazuka Revue, anime, popular music, Murakami Haruki), the history of knowledge (encyclopedias) and the dynamics of identity in late modernity. Recent publications include a number of research articles in academic journals as well as books on contemporary Japanese culture such as *Flüssige Identität: Die postmoderne Liebe, die Takarazuka Revue und die Suche nach einer neuen Aufklärung* (Liquid Identity: The postmodern love, Takarazuka Revue and the quest for a new identity, 2009) and *Takahata Isao* (in German, 2010).

## **Identity Crisis as a Commodity – The Construction of Japaneseness on Finland boom in Japanese Media**

Rie FUSE (University of Tampere, Finland)

### **Abstract**

This paper will examine the way in which ‘Finland’ as the Other is used for the construction of Japaneseness in media on the context of consumer culture. *Finrando būmu* (Finland boom) is a media trend created by the Japanese media. Since 2003, books of ‘the Finnish method’ of education and business management, as well as reports on Finnish design, architecture, and lifestyle have been published by Japanese authors and have made up a genre with guaranteed readership.

The Finland boom has certain concepts related to Finnish society: one of them is the concept of ‘richness’. The media texts present some examples such as the working style, the education system, the welfare system, and even people’s private lifestyles; these texts converge into the concept of ‘richness’. All in all the texts created certain ideas that Finnish culture is filled with ‘richness’ and Japan should learn from Finland. In this context, ‘Finland’ is imagined as Japan’s utopian Other or ideal role model, and it is also a successful commodity produced by the Japanese media that can offer the possibility of what is felt to have lack to Japanese.

How is the concept of ‘richness’ constructed and circulated on the discourse of the Finland boom? How is intertwined with the idea of ‘Finland’? Through examining media texts such as travel guidebook, magazines and blogs, this study illuminates the way in which the idea of nation is constructed as a commodity through the process of the identity construction in consumer culture.

### **About the author**

Rie Fuse is a PhD candidate at School of Communication, Media and Theatre in the University of Tampere, Finland. Her research interests include representations of otherness in Japanese media and popular culture. Currently she is preparing her dissertation on ‘Finland is Japan’s Ideal Other: The Construction of Otherness on Japanese Reviews of Aki Kaurismäki’s Films’.

## EAJS SECTION 5b: Media Studies

### **Keynote Speech:** Paradigm Shift in the Critical Study of Media Culture? – Some Thought from Japanese Cases

IWABUCHI Koichi (Monash University, Australia)

#### **Abstract**

The rise of digital communication technologies and the intensification of transnational connectivity have drastically transformed the media landscape in the world. This has urged researchers to change our perspectives and some even propose a paradigm shift in the study of media culture. This lecture will consider some of key issues in the Japanese context and discuss how we should critically research of media culture by developing renewed approaches.

#### **About the author**

Koichi Iwabuchi is Professor of Media and Cultural Studies and Director of the Monash Asia Institute in Monash University, Australia. His main research interests are media and cultural globalisation, multicultural questions, mixed race and cultural citizenship in East Asian contexts. His English publications include *Recentring Globalization: Popular Culture and Japanese Transnationalism* (Duke University Press, 2002); *East Asian Pop Culture: Approaching the Korean Wave* (ed. with Chua Beng Huat, Hong Kong University Press, 2008); 'De-westernisation, inter-Asian referencing and beyond' (*European Journal of Cultural Studies*, 2013). His forthcoming book, *Resilient Borders: Brand nationalism and multicultural questions in Japan*, will be published early 2015 from Lexington Books. Together with Chris Berry, he is a co-editor of Hong Kong University Press book series, *TransAsia: Screen Cultures*.



## テレビドラマ学際的分析の試み『家政婦のミタ』を例に [*Interdisciplinary Analysis of TV Dramas: The Example of 'Kaseifu no Mita'*]

### Panel abstract

In this panel, each panelist will be analyzing a Japanese TV drama from the perspective of his or her field of expertise: literature studies, gender studies and linguistics. The subject of our analysis is the TV drama 'Kaseifu no Mita' (broadcast from October to December, 2011 / TV station: Nihon Terebi).

The television ratings of the final episode of 'Kaseifu no Mita' rose to an astounding 40%. The fact that it was broadcast in the year of the Great East Japan Earthquake may be related to this. The main character, Mita Akari, is a woman who has closed her heart after the loss of her family (father, husband and son) and has lost her will and motivation for living. While working as a housekeeper for the Asuda family, which went through a similar experience (the loss of wife and mother), she regains her humanity. This process also shows how the members of the Asuda family restore the bonds within the family.

We start our analysis by introducing the concept of 'survivor guilt' in contemporary Japan. In literature as well as in TV dramas, we find 'stories of overcoming death', a trauma phenomenon that occurs in people who have survived something such as a natural disaster or terrorist act where many people were killed. Such a trauma is often described in novels and TV dramas. Examples of this in Japanese literature include, for instance, Murakami Haruki and Yoshimoto Banana. We will examine the historical background of the creation of such works and its alignment with 'survivor guilt'. The fact that many Japanese were traumatized during the Great East Japan Earthquake of March 2011 and that 'Kaseifu no Mita', which was broadcast half a year later, became a great success, might be related.

From the perspective of gender studies, the representation of the wife will be discussed. After the earthquake, the gender role allocations of men and women experienced a backlash. One of the main aspects of this analysis will be to examine whether this also holds true for 'Kaseifu no Mita'. In the process of doing that, the depiction of female lifestyle in TV dramas and changes it has undergone from the 1970s until today will be elaborated on.

The presenter on linguistics will use discourse analysis and show that the utterances used by the people appearing on the show is greatly connected to the development of the story and the depiction of the characters. Characteristic changes can be observed within the drama with regard to repetition, set expressions, similar syntactic structures, intonation, etc.

Within this panel, we do not only want to present the results of the analysis that was conducted from three different angles, but also to discuss them. A discussion with the audience will allow us to both assess the characteristics of 'Kaseifu no Mita' and also identify what features recent Japanese TV dramas have in common. Through this interdisciplinary and multifaceted interpretation, we can more closely examine one dimension of the depiction of contemporary Japan in the media.

### Panel participants

USAMI Takeshi (Chuo University, Japan)

Hilaria GÖSSMANN (University of Trier, Germany)

HAYASHI Akiko (Chuo University, Japan)

## 『家政婦のミタ』と東日本大震災 [*Kaseifu no Mita* and the Great East Japan Earthquake]

USAMI Takeshi (Chuo University, Japan)

### Abstract

The TV ratings of recent Japanese TV dramas are declining and it appears to be difficult to produce dramas with TV ratings as high as those of earlier times. However, with 'Kaseifu no Mita's' (broadcast from October to December 2011) final episode rating of 40% and 'Hanzawa Naoki's' (broadcast from July to September 2013) final episode rating of 42.2%, both of the drama's ratings were astoundingly high. There are many possible reasons why the ratings of these dramas were so high, but the fact that 'Kaseifu no Mita' was aired in the year of the Great East Japan Earthquake is probably significant.

In this presentation, I will focus on the main character in 'Kaseifu no Mita', Mita Akari. She is a woman who has closed her heart due to the loss of her family. She lost her father when she was a child, and her husband and son as an adult. Since then, Akari has been a woman who continues on living, but without smiling or thinking on her own.

The center of 'Kaseifu no Mita's' story is how Akari's heart starts to gradually open up again when she starts working as a housekeeper in the Asuda family household. What is important here is that the Asuda family has lost its wife (and mother), who committed suicide. Akari and the members of the Asuda family have both lost close and important people. Because they experienced the same pain, they mutually understand each other.

Another important point is that even though Akari is not responsible for the loss of her father, husband and son, she is blamed for their deaths by her own mother and mother-in-law. As a result, she felt responsible and suffered for a long time. This is similar to 'survivor guilt', which occurs in people who survive a natural disaster or an accident that caused the death of many others and who feel guilty for surviving.

Many Japanese who were traumatized during the great earthquake were captivated by the story of the protagonist, who is suffering from the loss of people close to her. The fact that 'Kaseifu no Mita' became a great success in 2011 was definitely not a coincidence.

### About the author

Takeshi Usami has researched modern Japanese literature, beginning with Murakami Haruki, from an historical perspective and located it in the history of novels after the Meiji Period. In addition, he has recently been proposing comprehensive studies on fiction, which include not only literature, but also plays, TV dramas, etc., with a particular emphasis on TV dramas. Since 1998, he has been a Professor of Japanese Literature at Chuo University, Japan. His works include *Terebi dorama wo gakumon suru* (Academic Study of TV Drama) (Chuo University Press).

『家政婦のミタ』のジェンダー研究による分析―「妻」の表象を中心に― [A Gender Analysis of *Kaseifu no Mita* – The Representation of ‘Wives’]  
Hilaria GÖSSMANN (University of Trier, Germany)

### Abstract

Women’s studies and gender research play an important role in the analysis of TV dramas. Muramatsu Yasuko (1979) divided the stereotypical depiction of women in TV dramas of the 1970s into two types: the ‘enduring woman’ (*taeru onna*), who is (still) single, and the ‘reliable mother’ (*tanomoshii haha*). The dramas of that time were communicating the message that ‘a woman’s happiness is the family’. By contrast, in the mid-1990s, the ‘full time housewives’ shown in dramas that featured married couples were no longer content with their role, and sought out self-fulfillment through a career, etc. (Gössmann 1998).

With this in mind, it is intriguing to analyze the wives appearing in the highly rated drama ‘Kaseifu no Mita’. What all of the wives in this TV drama have in common is that they have lost their husbands and, along with it, their will to live. The husband in the Asuda family wanted to divorce his wife, who then committed suicide, leaving behind four children. The main character, Mita Akari, lost her husband and her young son. She works as a housekeeper, however, due to her emotional scars, she appears as an expressionless and strange character.

Women who do not show emotions at their workplace, as is the case, for example, in ‘Haken no hinkaku’ (Nihon Terebi, 2007), are characteristic of recent TV dramas. In ‘Kimi wa petto’, (TBS, 2003) there is a career woman with the nicknames ‘*kokeshi*’ and ‘*omen*’. However, each protagonist shows a different side in private. In contrast, Mita Akari does not have such a private side. Having lost her sense of self, she is like an android. To the other women who appear in the drama, the loss of husband or partner also feels as if they lost everything.

Analyzing ‘Kaseifu no Mita’ from a gender perspective, the lives of women who find that their only place in life is being a wife appear to be more than fragile. It was reported that after the great earthquake of March 11<sup>th</sup>, the gender role allocations of men and wives experienced a backlash. I will discuss whether the same tendency can be observed in ‘Kaseifu no Mita’, focusing on the representation of the housewife.

### References:

Muramatsu Yasuko (1979): *Terebi dorama no joseigaku*. Tokyo: Sôtakusha.

Gössmann, Hilaria (1998): ‘Nichidoku no terebi dorama. Fûfu no egakikata o chûshin ni’, In: Hilaria Gössmann and Muramatsu Yasuko (eds.): *Media ga tsukuru gendô. Nichidoku no danjo – kazokuzô o yomitoku*, Shinyôsha, pp. 43–77.

### About the author

Hilaria Gössmann majored in Japanese Studies and received her PhD from the University of Trier in 1992. She held a research position at the German Institute for Japanese Studies in Tokyo from 1992–1995. Since 1995, she has been Professor of Japanese Studies at the University of Trier, Germany. The focus of her research is on modern Japanese literature and TV drama. Among others, she has co-edited a book in Japanese on the representation of gender in Japanese and German media.

## 『家政婦のミタ』の言語的側面—発話による人物描写とストーリー展開— [Linguistic Aspects of *Kaseifu no Mita* – Character Depiction and Story Development Through Utterances]

HAYASHI Akiko (Chuo University, Japan)

### Abstract

Recently, the concept of '*yakuwarigo*' ('role language') has been receiving attention in the field of Japanese linguistics. According to Kinsui (2003), when Japanese native speakers hear a particular speech style, a distinct picture of a person is evoked, or when they observe a specific type of person, they can imagine the kind of speech style that person uses. These linguistic stereotypes are called '*yakuwarigo*' (Kinsui 2003: 205). '*Yakuwarigo*' is used in anime, manga and novels, but not necessarily in a real conversation.

In '*Kaseifu no Mita*', we can also observe the use of stereotypical speech styles. However, utterances that are far from being stereotypes are also repeated. In particular, the verbal behavior of the main character, Mita Akari, differs from a stereotypical housekeeper. Her manner forms a great contrast to another housekeeper who speaks '*yakuwarigo*'. Besides the mysterious story, this TV drama was also widely discussed due to the way the main character talks, which is devoid of any emotion. When receiving work instructions, she always merely replies with a cold and emotionless '*shôchi shimashita*' ('at your service'), and fulfills her duty.

When analyzing the utterances in this drama, it becomes obvious that the choice of speech style is deeply connected to the depiction of characters and the development of the plot. This analysis will examine the following aspects: prosody (intonation, pause), the repetition of the same sentences, such as '*shôchi shimashita*' ('at your service') and '*Kaseifu no Mita desu*' ('My name is Mita, your housekeeper'), the repetition of the same syntactic structures, and so forth. The prosodic change reflects changes in the storyline. Shifts in the verbal behavior of the main character even drive the story. When including parody, there are also utterances that have the function of foreshadowing the development of the story.

In this presentation, I will introduce the results of my drama analysis as part of our interdisciplinary research approach, and present concrete examples where I used discourse analysis as the method.

References:

Kinsui, Satoshi (2003): *Bâcharu Nihongo. Yakuwarigo no nazo (Virtual Japanese. The mysteries of role language)*. Iwanami Shoten

### About the author

Akiko Hayashi majored in Japanese-German contrastive text linguistics and received her PhD from the University of Trier in 1992. She was a lecturer and Assistant Professor of Teaching Japanese as a Foreign Language at Tokyo Gakugei University, before being appointed to her current position, Professor of German Linguistics at Chūō University in 2005. The focus of her research is on contrastive linguistics and discourse analysis. Among others, she published a book on the analysis of demonstratives in Japanese and German.

## **The Family Game – Representation of Family Life in Japanese Television Drama and Film**

Akiko NAGATA (SOAS, University of London, UK)

### **Abstract**

Studying Japanese television enables us to understand Japanese society and culture. Although television has become a major part of society and has seen some academic attention in recent years, compared to anime, film or manga, the number of studies is still comparatively low, in spite of its significance in the Japanese context.

In order to understand certain discourses, mindsets and attitudes in Japan, the study of their representation in popular culture becomes a necessity. The analysis of television drama is particularly important since the genre responds to significant social changes of the time. This paper focuses on how families are represented in Japanese television drama and film. In order to determine how family values have been represented in Japanese media over the past 30 years, I will analyse a popular film and television drama, 'Kazoku Game (The Family Game).' The story is set in contemporary Japanese society focusing on the Numata family; consist of a salaryman father and a stay-at-home wife, their elder son trying to live up to his father's expectation, and an underachieving younger son. The story begins when the family hires a private tutor in hopes for their troubled younger son to pass the entrance exam for high school. Through the life of the Numata family, we gain insight of Japanese family values and the expectation that individual members are confronted with within the society and at home. To highlight how family values have changed, I will compare the 2013 television drama remake of 'Kazoku Game' with the 1983 film version.

### **About the author**

Akiko Nagata completed both her Bachelor's and Master's degrees in Kwansei Gakuin University (Japan), obtaining a BA for Policy Studies, and an MA for Sociology. She currently is a PhD candidate in the Centre for Film and Screen Studies at SOAS. Her research is focused on how families and gender are represented through Japanese television drama, more precisely how relatively recent works from pre- and post-3.11. The aim of her research is to determine family values and gender roles through Japanese media and how the Great East Japan Earthquake has effected changes in themes of television dramas.

## **Youth-lifestyle and Changing Gender Perspectives**

Ronald SALADIN (University of Trier, Germany)

### **Abstract**

The 1990's witnessed significant changes within Japanese society. In this decade, lifestyle magazines for young men started to boom in Japan. These magazines convey information on fashion, hairstyle, cosmetics and lifestyle. The boom of men's magazines can be interpreted as a sign that especially young men began to live up to different values and thus are searching for new ways of living. Magazines as important agents of mirroring and creating concepts of life can be regarded as cultural artifacts. As such, they partake to some extent in the creation and recreation of their readers identity.

With gender permeating any aspect of life, changing gender-constructions also inform about changing attitudes towards life. In my paper I will present some results of my PhD thesis, which will be finished in spring 2014. Doing so I focus on how two Japanese lifestyle magazines for young men – Men's egg and Choki Choki – construct and construe gender. I explore what these 'new' kinds of magazines tell about possible changes in terms of how gender is constructed especially in contrast to Japan's hegemonic construction of masculinity.

Addressing a similar age group of readers, both magazines show similarities and significant differences as far as both the gender-relations constructed and the ways these constructions are carried out are concerned. Therefore, the magazines on the one hand are witnesses of the diversification of gender constructions that can be related to by 'gyaru-o' in case of Men's egg and 'sôshokukei-danshi' in case of ChokiChoki. At the same time, however, they prove that the hegemonic construction of masculinity in Japan is unavoidable. Thus it still can be regarded as the core of the very gender constructions conveyed by the magazines.

### **About the author**

Ronald Saladin is a research assistant and PhD. candidate of the University of Trier. After doing his M.A. in Japanese Studies at the University of Trier, he was granted a Japanese Government Scholarship in order to conduct his PhD. research in Japan, where he enrolled in the Department of Sociology of Musashi University from 2009–2012. His research interests are media analysis and gender constructions with a focus on masculinities and youth cultures.

## ***A Culture of Their Own? Questioning Gender Normativity in Japanese Media Cultures***

### **Panel abstract**

Across the spectrum of cultural productions—from literary text to popular manga—constructions of gender are rarely static. Rather, they respond to social, economic, and political changes across time and space, presenting audiences with representations that can work to challenge or to naturalise existing norms.

This panel proposes four papers, all of which discuss how representations of women in diverse Japanese media cultures such as film, anime, manga and newspaper novels can help to expose gender normativity and its effects on cultural productions. By juxtaposing these diverse media, this panel discusses the construction of female characters beyond the traditional scholarly boundaries of ‘pure literature’ or ‘pop culture’.

In their paper, Andrea Germer and Shiro Yoshioka discuss the transformation of female characters in the Studio Ghibli film, *The Cat Returns*, as a radical challenge to ‘hegemonic femininity’, while Gitte Marianne Hansen considers how ‘contradictive femininity’ is revealed in narrative and visual culture as a response to women's changing roles in contemporary Japan. Beth Grace highlights how hegemonic gender norms affect outcomes for ‘transgressive’ women in cultural productions from prewar Japan and Korea, while in the final paper, Annette Thorsen Vilslev explores Natsume Soseki's serial novel *Light and Dark*, emphasising the gender conflict inherent in the relationship between the protagonists, and how they compete for space in the narrative.

### **Panel participants**

YOSHIOKA Shiro (Newcastle University, UK) & Andrea GERMER (Kyushu University, Japan)

Gitte Marianne HANSEN (Newcastle University, UK)

Elizabeth GRACE (University of Cambridge, UK)

Annette THORSEN VILSLEV (University of Copenhagen, Denmark)

## **The Housewife Trap – The Transformation of Female Character in *The Cat Returns***

YOSHIOKA Shiro (Newcastle University, UK) & Andrea GERMER (Kyushu University, Japan):

### **Abstract**

In Japanese popular cultural texts, characters in fictional narrative can be used to critique existing normative gender expectations, such as heterosexual romance and life as a housewife, which together are considered to be the ‘normal’ life course for young Japanese women. This paper examines depictions of such gender roles and how they are challenged through the character development within one anime film. *The Cat Returns* (*Neko no ongaeshi*) (2002, Dir. Morita Hiroyuki) is one of the lesser-known popular films among works produced by Studio Ghibli. A close analysis of the film reveals that it offers critical commentary on gender norms in contemporary Japan.

In appreciation of her heroic act of saving a cat, the teenage girl protagonist Haru is first invited and then kidnapped to live in the Cat Kingdom and to become the wife of the Cat Prince, thereby gradually turning into a cat herself. Ruled by feudal principles, the Cat Kingdom can be read as a metaphor for the marriage contract (C. Pateman) and the domain of typical Japanese upper middle class housewives. By presenting the adventures of Haru as a coming of age story and the subsequent changes in her attitude towards life, the film criticises the idea that it is ‘normal’ for young Japanese women to prioritise romantic relationship (*ren’ai*) over other pursuits in life. The film furthermore offers a substantial critique of the housewife model (*shufu*) which is inextricably linked to romantic love ideology. In variation of R.W. Connell’s concept of ‘hegemonic masculinity’, the housewife can be understood as the bearer of a ‘hegemonic femininity’ – a trap from which the protagonist Haru successfully escapes.

### **About the author**

Shiro Yoshioka obtained his PhD in comparative culture at International Christian University, Tokyo, in 2009. His dissertation analysed Miyazaki Hayao’s view of Japanese culture and history in comparison with conservative and liberal arguments on Japanese culture (*nihonjinron*). His research interest is nostalgic representation of Japanese history in popular culture, especially anime. He is also interested in how nostalgia is used in different milieus of Japanese society and culture in general.

Andrea Germer is Associate Professor at Kyushu University. She has been conducting research in gender studies, history, and visual studies with a focus on photography and propaganda. She published a book on women’s history in Japan and the lay historian Takamure Itsue (2003, in German). Her essays in English appeared among others in *Journal of Women’s History*, *Japan Forum*, *Contemporary Japan*, *Social Science Japan Journal* and *Intersection*. In press is a co-edited collection (with V. Mackie and U. Woehr) *Gender, Nation and State in Modern Japan* (Routledge 2014).



## **Thematizing Contradictive Femininity – Character Construction Techniques in Contemporary Japanese Narrative and Visual Culture**

Gitte Marianne HANSEN (Newcastle University, UK)

### **Abstract**

Normative femininity cannot be easily defined in contemporary Japan, where women can live diverse lives beyond the role of housewife. The current norm is highly complex and paradoxical and real women often have to manage several contradictory subject positionings in their lives. Therefore, because navigating contradiction seems to be the key competence that constitutes contemporary normativity, this paper suggests 'contradictive femininity' as a term that conceptualises the complexities of contemporary normative Japanese femininity.

However, while the complexities of the current norm may suggest that contradictive femininity is challenging for real women, for female characters in contemporary Japanese narrative and visual culture this seems straightforward. Using diverse examples from contemporary Japanese culture, this paper demonstrates how character construction techniques that derive from the classic doppelgänger motif function to thematise contradictive femininity via their ability to construct 'several selves'.

### **About the author**

Gitte Marianne Hansen is a Lecturer in Japanese studies at the School of Modern Languages, Newcastle University. She is also a Visiting researcher at the Organization for Asian Studies (OAS), Waseda University and an associated Researcher at Nordic Institute of Asian Studies (NIAS), Copenhagen University. Her research focuses on gender and character studies in contemporary Japanese literature and visual culture. Before beginning a PhD at the University of Cambridge, she studied and worked as a teaching assistant at Waseda University from 2004 to 2009.

## **Bad Things Happen to Bad Girls – Narrative Outcomes for Transgressive Women Characters in Pre-war Japanese and Korean Cultural Productions**

Elizabeth GRACE (University of Cambridge, UK)

### **Abstract**

Cultural productions in prewar Japan and Korea were replete with female characters who were scandalous, radical, and intriguing; from newspaper novels to popular films, there were women who tested the established boundaries of normative femininity. The appearance of tropes such as the materialistic ‘new woman’ (*atarashii onna*; *shin yôsong*) in films like Yang Chu Nam's *Sweet Dream* (Mimong; 1936), or the ‘delinquent girl’ (*furyô shôjo*) in Mizoguchi Kenji's *Osaka Elegy* (Naniwa ereji; 1936), presented audiences with images of women that had been hitherto unimaginable.

Yet despite the depiction of transgressive womanhood in various media, when we consider the outcomes of narratives that feature women protagonists who attempt to move beyond normative modes of womanhood, it is evident that they often meet with tragic consequences. Thus there are indications that the possibilities for woman protagonists within the hegemony of prewar culture were not as diverse as they may have seemed. Indeed, even the newspaper novels written by proletarian women writers, such as Kang Kyong Ae and Hirabayashi Taiko, who were often considered to narrate radical new possibilities for women, portray female protagonists who pay the price of non-conformity within the confines of the narratives.

In this paper, I argue that far from narrating new possibilities for women, the fate of women protagonists in prewar cultural productions in fact exposes the limits of culturally permissible narratives amidst discourses that sought to position women as good wives and wise mothers (*ryôsai kenbo*; *hyônmo yangch'ô*) for sake of the nation. Adapting the work of scholars in cultural studies, the paper investigates the narrative fate of transgressive women characters as a means of demonstrating how cultural hegemony worked to suppress representations of women.

### **About the author**

Elizabeth Grace is a PhD Candidate at the University of Cambridge. Her thesis takes a comparative approach to the work of Japanese and Korean women writers who participated in the proletarian literary movements of the early twentieth century, with a specific focus on gender and nationalism. In general, her research seeks to reexamine representations of women in Japanese and Korean cultural products from a trans-national perspective. She currently also lectures on modern Japanese history at the School of History, Newcastle University.

## Shifting and Competing Gender Perspective in *Light and Dark* by Natsume Sōseki

Annette THORSEN VILSLEV (University of Copenhagen, Denmark)

### Abstract

The modern novels of Natsume Sōseki have been studied according to various new turns in literary theory, more rarely as specific types of media. It is important, however, that all his novels were written as serial novels. This paper thus wants to ask how serialization affects the representations of characters in Sōseki's last, unfinished novel, *Light and Dark* (Meian) from 1916. In accordance with Sōseki's own theory of *continuity of consciousness*, I discuss the characters of this novel by analyzing them as *character spaces* rather than as static or fixed. The two protagonists in *Light and Dark*, the husband and the wife, Tsuda and O-Nobu compete for focalization, and the tension that this creates is significant for analyzing the novel. As Alex Woloch suggests in 'A qui la place? Characterization and Competition' *characters* sometimes compete for *space* within the totality of a literary work. Sōseki takes advantage of the serialization of *Light and Dark* for describing such competition between the characters. It is thus particularly important that *Light and Dark* shows the world of betrayal between men and women from the perspective of *both* a male *and* a female protagonist. The reception of Sōseki novel has too often focused on the egoism or the guilt of either of the characters. However, *Light and Dark* also thematizes more generally changes in gender relations and in the life of modern individuals, not least by using the narrative affordances of the serialized novel to call attention to the changing social and affective spaces in which the characters compete for focalization.

### About the author

Annette Thorsen Vilslev holds a PhD in Comparative Literature. She is currently a part time lecturer at the University of Copenhagen, teaching courses on theories of world literature and literary history. From 2008 to 2010 she was a Monbukagakushō research student, supervised by Professor Andō Fumihito at Waseda University in Tokyo, Japan. In 2012 and 2013 she attended the Institute of World literature Summer Program at Bilgi and Harvard University. Her dissertation 'Affective World Literature: The Continuity of Consciousness in the Literary Theory and Novels by Natsume Sōseki' discusses the works of Japanese writer Natsume Sōseki in relation to world literature and affect theory.

### 3.11 Cinema – Disaster and the Nuclear Unconscious in post-Fukushima Films

#### Panel abstract

This panel examines four fiction films and one documentary dealing with 3.11 and its aftermath : Sono Shion's *Land of Hope* (Kibô no kuni, 2012); Kobayashi Masahiro's *Women on the Edge* (Girigiri no onna tachi, 2011) and *Japan's Tragedy* (Nihon no higeki, 2013); Ota Takafumi's *House of the Morning Sun* (Asahi no ataru ie, 2013); and Fujiwara Toshi's *No Man's Zone* (Mujin chitai, 2011). The paper on *Land of Hope* focuses on the film's powerful depiction of the trauma of nuclear disaster, as well as on its ambivalent reception in Japan.

In Kobayashi's films the 3.11 disaster is envisioned, respectively, as the backdrop to the tense reunion of three estranged sisters after a long separation; and as the main motor of a family tragedy in which the bereaved son confronts his suicidal father. The presentation argues that Kobayashi's intricate portrayals of depressed characters and conflicted family relations point to the precarious living conditions of large population groups in pre- and post-3.11 Japan.

Like *Land of Hope*, *House of the Morning Sun* depicts an ordinary family whose peaceful existence is shattered by a reactor meltdown in the nearby nuclear power plant. The paper argues that the film's representation of the impact of nuclear disaster is romanticizing and naive. Thus the film suggests that traditional kinship bonding, as well as a traditional notion of native place (*kokyô*) may provide a solid basis for post-disaster reconstruction.

The presentation on *No Man's Zone* argues that the film's activist aesthetic centers on two types of affective-performative, ecological time-images. Questioning postwar Japan's largely invisible nuclear history, the film also suggests that the production of a post-disaster collective subjectivity cannot bypass the radiated, exposed or missing bodies of 3.11 victims and survivors.

Our panel's examination of 3.11-themed films suggests that this emerging cinematic subgenre is highly instructive in its probing of what may be called the nuclear unconscious of postwar Japan's history, society and culture. Equally revealing is these films' oblique engagement with the global circuits of nuclear power.

#### Panel participants

KIMURA Saeko (Tsuda College, Japan)

Livia MONNET (University of Montreal, Canada)

TAKAGI Makoto (Sagami Women's University, Japan)

NAKAGAWA Shigemi (Ritsumeikan University, Japan)

### 3.11 and Everyday Life in Two Films by Kobayashi Masahiro

KIMURA Saeko (Tsuda College, Japan)

#### Abstract

In the aftermath of the earthquake, tsunami, and nuclear meltdowns of 3.11, a number of films dealing with these events were released. Among these films, Kobayashi Masahiro's *Women on the Edge* (Girigiri no onnatachi, 2011) and *The Tragedy of Japan* (Nihon no higeki, 2013) stand out on account of their aesthetic and singular approach to the triple disaster.

To situate Kobayashi's films in the context of 3.11 cinema, I will also discuss Sono Shion's *Land of Hope* (Kibô no kuni, 2012). This film's powerful depiction of the impact of a nuclear reactor's meltdown on the life of the residents of a fictional town offers a warning about the potential for incalculable devastation inherent in nuclear energy. Sono demonstrates that another explosion is inevitable and that the most pressing problem for Japan today is the unstable state of its nuclear reactors.

Kobayashi's films depict the difficulty of everyday life through various perspectives, including many of the problems that appeared after 3.11. Regardless of the disasters of 3.11, the number of suicides in Japan is staggering, reaching about thirty thousand annually. This alarming figure indicates that many people face huge hardships in their struggle to maintain minimal living conditions. *Women on the Edge* and *Japan's Tragedy* suggest that 3.11 should be seen as the outcome of an unequal, oppressive society where the state of exception (Giorgio Agamben) and the 'assignation of disposability' (Judith Butler, Athena Athanasiou, 2013) have become the rule. The two films' minimalist aesthetic and probing portrayals of depressed characters and troubled family relations point to an almost allegorical understanding of 3.11 as the high point of the 'tragedy' of Japan's modernity.

#### About the author

Dr. Saeko Kimura, Professor of Japanese Literature, Gender Studies, and Cultural Studies, Tsuda College, Tokyo (Japan). Main publications: *Japanese Literature after 3.11: Towards a New Type of Literature* (Shinsaigo bungakuron : Atarashii bungaku no tame ni, Tokyo: Seidosha, 2013); *A Brief History of Sexuality in Premodern Japan*, (Tallinn : Tallinn University Press, 2010); *Homosexuality and Love Tales: Court Society and Authority* (Koisuru monogatari no homosexuality: Kyûtei shakai to kenryoku, Tokyo: Seidosha, 2008); *Breasts for Whom?: Sexuality and Authority in Japanese Medieval Tales* (Chibusa wa dare no monoka? Nihon chûsei monogatari ni miru sei to kenryoku, Tokyo: Shionsha, 2009). The latter two monographs jointly received the Japanese Women's History Prize in 2009.

## **Activist Aesthetics and the Exposed Body in Fujiwara Toshi's Documentary *No Man's Zone***

Livia MONNET (University of Montreal, Canada)

### **Abstract**

Fujiwara Toshi's documentary *No Man's Zone* (Mujin chitai, 2011) features extended sequences of images of the wasteland of rubble and debris in the off-limits, no-go zone of 20 km surrounding the damaged Fukushima Daiichi Nuclear Power Plant. The film also documents local residents' struggle to maintain their livelihood in the aftermath of 3.11. Its voice-over narration questions at once the spectacularization of disaster in contemporary Japan and in neoliberal, techno-capitalist societies and media in general; the ethics of filming Fukushima ; and whether 3.11 may serve as a catalyst for a serious rethinking of postwar Japan's enthusiastic embracing of nuclear energy.

This presentation argues that *No Man's Zone* articulates an activist aesthetic that images or dramatizes the film's dual commitment to an anti-nuclear stance and to a critique of Japan's industrial and post-industrial modernity, on the one hand, and on the other hand to an activist philosophy of process and experience (Massumi 2011). This aesthetic centers on two types of ecological, affective-performative time-images. Building on the new materialist philosophies of Karen Barad, Isabelle Stengers, Félix Guattari, Arakawa Shûsaku and Madeline Gins, I define these ecological, political time-images as agential-realist, and as cosmopolitical-procedural, respectively.

Envisioned mostly as traveling shots of landscapes of devastation, or as medium shots and close-ups both of beautiful natural scenery and of contaminated farmland, these ecological time-images highlight the topological dynamics of the world's intra-active (not preconstituted, indeterminate) becoming, while at the same time pointing to the nonhuman's participation in, and co-composing of humans' life-sustaining techniques and activities. These eco-political images also suggest that the production of a new, post-3.11 collective subjectivity cannot bypass – indeed, can only materialize as the expression of – the radiated, exposed bodies of evacuees and residents of the disaster areas.

### **About the author**

Dr. Livia Monnet, Professor of Comparative Literature, Film, and Japanese Studies, University of Montreal, Canada. Main Publications: *Critical Approaches to Twentieth Century Japanese Thought/Approches critiques de la Pensée japonaise du XXe siècle* (Montreal : University of Montreal Press, 2001); *Ishimure Michiko: Paradise in the Sea of Sorrow : A Translation with Introduction* (Ann Arbor : Center for Japanese Studies, University of Michigan Press, 2003).

## 脱出は可能かー園子温『希望の国』と3/11 [The Invisible Origins of Nuclear Power's Power]

TAKAGI Makoto (Sagami Women's University, Japan)

### Abstract

Prior to the Fukushima nuclear disaster, nuclear power represented the absent, invisible foundation of Japan's economic expansion, as well as the basis of its culture and politics. Although the Japanese never openly talked of its existence, postwar Japan's entire social structure was supported by nuclear energy.

Films on the Fukushima nuclear disaster do not and cannot directly show the nuclear power plant, as it still emits invisible radiation and cannot be approached. The cause of the disaster is a symbol of impossibility. However, the everyday life of the Japanese is divorced from the realities of the disaster itself, radioactivity, nuclear waste and the sale of nuclear power. They fail to remember these things. They carry on as if these problems had nothing to do with them. In this context the role of '3.11 cinema' becomes all the more important as it exposes the invisible infrastructure, as well as the widespread, critical repercussions of the nuclear disaster.

Takafumi Ota's *House of the Morning Sun* (*Asahi no ataru ie*, 2013) focuses on a family of four who were made refugees by the nuclear disaster. The film examines the multiple crises unleashed by the 3.11 nuclear meltdown through the worries and fears of this family, who finally decide to leave their hometown. Thus we see the father washing the house to protect his family from radiation; a mother haunted by her own, and by her daughters' exposure to radiation; neighbors and other townspeople talking about the dangers of nuclear power and openly accusing the government of lying.

Several films with similar motifs have been released in the aftermath of the 3.11 disaster. A well-known example is Shion Sono's *Land of Hope* (*Kibou no kuni*, 2012). While *Asahi no ataru ie* ends with an ambiguous scene showing the escape of the protagonist family, and the eldest daughter's bowing in gratitude to the radiated house and to the town she hates, *Kibou no ie* rejects all signs of nostalgia, and insists at once on escape for protection and on the necessity of struggle against nuclear power and the nuclear industry. Unlike *Land of Hope*, *House of the Morning Sun* is a feel-good melodrama that insists on the importance of family solidarity and on the restorative virtue of belonging to one's hometown (*kokyô*). Such films have recourse to nuclear disaster as a dramatic and aesthetic device in an attempt to recreate 'good, old' Japan.

In *Kibou no kuni* one of the main character commits suicide after shooting dead his herd of cows. We see neither the corpses of this character and his demented wife, nor the carcasses of the dead cows. Sono's film seems to suggest that you cannot compete with or fight against invisible violence. However, *Asahi no ataru ie*'s depiction of a female nuclear refugee's suicide is different: the body of the suicide victim is used to incriminate nuclear power as a Frankenstein-like monster. Nuclear power is shown to be our enemy, but we need to realize that the true cause of the crisis in post-3.11 Japan is the nuclear unconscious, or invisible infrastructure of postwar Japanese society. The problem of the nuclear power industry, and of the dangers inherent in nuclear power plants runs deep indeed.

**About the author**

Dr. Makoto Takagi, Associate Professor of Japanese Literature and Film, Sagami Women's University, Kanagawa (Japan). Main publications: *The Tale of Heike as Fictional Narrative* (Heike-monogatari Souzousuru Katari, Shinwasha, 2001); *The Tale of Heike: Classical Literature as Abstract Machine* (Heike-monogatari Souti to siteno koten, Shunpusha, 2008); *Resisting the Aesthetisation of Death : Storytelling in the Tale of Heike* (Shi no bigakuka ni kousuru : Heike-monogatari no katarikata, Seikyusha, 2009).



## 〈不在の原因〉としての原発 (Is Escape Possible? Sono Sion's *Land of Hope* (Kibô no Kuni) and the March 11 Disaster)

Shigemi NAKAGAWA (Ritsumeikan University, Japan)

### Abstract

The film *Land of Hope*, directed by Sono Sion and released in October 2012, is based on testimonial narratives collected by the director himself during repeated visits to Fukushima's Minami-Soma City after the nuclear reactor accident. At the time of the great earthquake in 2011, Sono was in the middle of shooting *Himizu* (released in July 2012), and made the snap decision to use images of the ravaged state of the disaster-stricken areas in the movie's opening and closing scenes. These gave an overwhelming power to the movie, representing the state of mind of the young protagonist of *Himizu*, who meets with appalling violence.

Sono's yearlong activity in Fukushima is recorded in the NHK ETV documentary of September 30<sup>th</sup>, 2012, and in the book *The Land of Hope* (Little More, 2012), in which he presents his own poems on 3.11.

*Roughly how many tens of thousands died, suffered. Literature, film, can't you count them accurately! Don't ignore a single anything!*

Surely 'don't ignore a single anything' is the message that we must not look away from the reality of the triple disaster of March 11, 2011. However, the daily life shattered by the nuclear accident will not easily recover. It has produced odd phenomena: a 'guilt consciousnesses' among the survivors, as well as the notion that anti-nuclear resistance, translated as 'nuclear phobia,' is evil. Sono's *Land of Hope* shows the young pregnant wife Izumi wrapping herself in protective clothing for self-protection, which earns her the opprobrium of the surrounding community. The film depicts the social tensions that surfaced in the afflicted areas, as well as the irrational, absurd situations in which survivors often found themselves with unflinching honesty. These scenes are based on incidents that actually happened in disaster-stricken Fukushima.

Focusing on *Land of Hope*'s depiction of the 3.11 disaster and its aftermath; on the survivors' sense of guilt and the mass media's censoring, repression, or distorted representation of the disaster; and finally on Prime Minister Abe Shinzo and his government's negation or playing down of the grave consequences of the March 11 crisis, I want to explore the ethical, political, and aesthetic dimensions of Japan's nuclear imaginary. The possibility of an escape from, and of the advent of a post-nuclear episteme or 'new earth' (Deleuze and Guattari) will also be considered.

### About the author

Dr. Shigemi Nakagawa, Professor of Japanese Literature and Cultural Studies, Ritsumeikan University, Kyoto (Japan). Main Publications: *Modernity's Imagination: Literature and Visuality* (Modaniti No Souzoryoku: Bungaku to Shikakusei, Shinyosha, 2009); *(Story)Telling Memories: Literature and Gender Studies* (Katarikakeru Kioku: Bungaku to Gender Studies, Ozawa Shoten, 1999).

## **The Media Characteristics of Propaganda Kamishibai**

Sharalyn ORBAUGH (University of British Columbia, Canada)

### **Abstract**

In a classic study Paul Linebarger called propaganda ‘psychological warfare’ (Linebarger, 1948). If propaganda is a form of warfare, then the only hope for resisting its attack is to understand how it works on both conscious and unconscious levels and in a variety of media. This presentation addresses the nature and function of propaganda through an examination of a Japanese popular culture medium that played a large role in domestic mobilization efforts in the Fifteen Year War: kamishibai. Because of its specific media characteristics, a study of kamishibai illuminates not only the Japanese experience of total war but, more broadly, the literary, visual, and phenomenological features that enhance the success of propaganda products throughout the modern world.

A question fundamental to this presentation is: what accounts for the striking degree of support shown by all classes of Japanese people for fourteen long years of active warfare? I argue that the phenomenological characteristics of kamishibai – the way it was made, distributed, performed and consumed – made it among the most effective forms of propaganda mobilized in Japan, and that an analysis of those characteristics can illuminate the functions of political persuasion more generally.

In the case of kamishibai, the highly ‘commingled’ nature of the medium – pictures, script, and performance – and the fact that it was always consumed in a literally tightly-packed group of friends, neighbors, or workmates, entailed a multi-sensory consumption – sight, sound, and touch – that was mirrored in the highly *affective* contents of the plays. While the contents of many kamishibai plays seem utterly antithetical to the messages Europeans or North Americans might expect in mobilization propaganda, this project will argue that they functioned effectively to build a vision of community and shared experience across a variety of demographic borders, leading to the psychological, affective outcomes desired by their producers.

### **About the author**

Sharalyn Orbaugh is professor of modern Japanese literature and graduate studies chair in the department of Asian Studies at the University of British Columbia. Her recent work focuses on the politics of popular media. Recent publications include: *Propaganda Performed: Kamishibai in Japan's Fifteen Year War* (Brill: forthcoming 2014), and ‘Who Does the Feeling When There’s No Body There? Cyborgs and Companion Species in Oshii Mamoru’s Films.’ *Simultaneous Worlds: Global Science Fiction Cinema*, ed. Wells and Feeley (Minnesota: forthcoming 2014).

## Censorship with *Fuseji* in *Chūō Kōron* in the 1920s and 1930s

Erichi HAVRANEK (University of Vienna, Austria)

### Abstract

A unique kind of censorship by applying so called *fuseji* was used in Japan from the 19th century until the middle of the 20th century. *Fuseji* were letters like X or O, printed in publications instead of characters of controversial words or passages. This was conducted by editors themselves to avoid a sales ban, which would have amounted to a substantial financial loss. Hence, they decided for every text which parts should be covered.

*Fuseji* are visible traces of censorship in a text and show which authors and topics were deemed controversial. They offer insight into the publishing climate of a period and reveal strategic decisions of editors. Thus, the quantification of *fuseji* enables comparisons between authors, topics and texts in regard to censorship.

I have investigated the use of *fuseji* between 1926 and 1936 in *Chūō Kōron*, a monthly general interest magazine for an educated readership. The gathered data show the influence of the political situation on the use of *fuseji* and on the topics presented in the magazine. Considering that there were only few bans of *Chūō Kōron* issues in that period the use of *fuseji* can be regarded as managerial success. However, words were still covered and certain authors and topics were excluded from the discourse.

To examine this further, I have followed leftist topics in the magazine, i.e. titles of articles containing words like communism or proletariat. It appears that these topics were part of the public discourse in 1926, at first heavily censored in the 1930s but almost completely disappeared afterward. Consequently, I will present evidence indicating that, as a long-term countermeasure against official censorship, the strategic use of *fuseji* failed.

### About the author

Erich Havranek is a PhD candidate at the Department of East Asian Studies (Japanese Studies) at the University of Vienna. His dissertation focuses on censorship in Japanese magazines of the 1920s and 1930s. He holds a M.A. in Comparative Literature and a B.A. in Japanese Studies from the University of Vienna. He studied Japanese at the University of Vienna, and at the Yokohama City University. His research interests are Japanese literature in translation, Japanese media and publishing before 1945. He can be reached at [eric7@gmx.at](mailto:eric7@gmx.at).

## ***Shashin Shūhō* (1938–1945) – Indoctrination in WWII Japan**

Judit Erika MAGYAR (Waseda University, Japan)

### **Abstract**

During WWII, thought control was facilitated by various means that had to adhere to the Peace Preservation Law of 1925 (revisions in 1928 and 1941). The law pointed to the tightening of the government's grip on individual and free thinking. Government propaganda – paired with media oppression – served as a powerful tool that educated the people of Japan about how to become model citizens and represent the proper 'Yamato' spirit.

*Shashin Shūhō* ('Picture Weekly') was published by the Cabinet Information Division with the aim of educating the nation about the various government policies – feeding into the war effort – propagated total war and groomed the Japanese population toward ultimate self-sacrifice. The goal of the Division and its publication was not only to guide the thoughts of ordinary citizens but also those of newspapermen. Thus, *Shashin Shūhō* was brought to life in order to influence other magazines and provide 'good' media that aimed at helping to achieve the success of government policies at grassroots levels. These directives included the garnering of domestic support for the occupation of Asia, the new role of working women in society and wartime thrift, among others. This paper aims to convey the significance of the above publication of the Cabinet Information Division and offer a summary on the possible categorizations of the magazine's most prevalent topics.

### **About the author**

Judit Erika Magyar is a PhD candidate in International Studies at GSAPS, Waseda University while lecturing part time at Sophia University and Meiji Gakuin University in History. Having obtained her MAs from the University of Pecs in 2000; UNICATT and Pazmany Peter University in 2004; and Kyushu University in 2010, she is now working on representations of interwar pacifism in Japan. She is also interested in wartime publications by the Tokyo Cabinet Information Bureau; and Taisho Bureaucracy.

## **(Not) Coming to Terms with the Past – Korean Characters as Colonial Citizens in Japanese Television Drama**

Griseldis KIRSCH (SOAS, University of London, UK)

### **Abstract**

Since 2005, about a year into the Korean Wave (*hallyu*), an increasing number of television dramas set in the Second World War were broadcast. While this increased representation can be explained the 60th anniversary of the end of the war commemorated in summer 2005, at first glance, the Korean Wave does not seem to be interrelated with the representation of the war in any way. Yet the increased presence of Korean characters on the small screens seems to have left an imprint on the wartime dramas.

Starting off with the 2005 production *Hiroshima Shōwa 20nen 8gatsu 6ka* (TBS), the plight of Koreans in wartime Japan for the first time entered Japanese mainstream television, and more dramas like this were to follow. Set in a surrounding that allows for the mainstream representation of the discourse of the role of the Japanese as victims, the inclusion of the Korean characters confronted audiences with the uneasy truth that that time has had a different face as well.

The paper will give an overview over how Korean characters are represented in dramas set during the war, what their role is and how they interact with the Japanese. Situating them in a post-colonial framework and their political and societal of their years of production, I will aim to answer the crucial question to what extent Japan is coming to terms with its past as aggressor in Asia, at least in television drama.

### **About the author**

Griseldis Kirsch is Lecturer in Contemporary Japanese Culture at SOAS. Having obtained her PhD from the University of Trier in 2008, working on representations of China in Japanese cinema and television drama (book publication forthcoming 2015), she is also interested in representations and appropriations of war memory in contemporary Japanese media and society.

## **The *Wandering Princess* (Tanaka Kinuyo, 1960) – Female Memories of Manchukuo in Post-war Japanese Cinema**

Alejandra ARMENDARIZ (University Rey Juan Carlos, Spain)

### **Abstract**

During the Japan's 'endless post-war', the colonial space of Manchukuo (1932–1945) has become an important site of remembering. In particular, individual memories and personal stories of those who participated, one way or another, in its construction have shaped Japanese collective memory of this imperial project. These (auto-) biographical accounts often contribute to conform two dominant discourses surrounding Manchukuo in post-war Japan: one, giving attention to the traumatic experiences of the repatriates (*hikiage-sha*) as victims of the end of the Japanese Empire, and, the other, collecting the nostalgic reminiscences of Manchukuo's life as a pan-asiatic 'imagined community'.

This paper will examine how the memories of Manchukuo are elaborated in post-war popular culture analysing the women's melodrama *The Wandering Princess* (*Ruten no ōhi* 『流転の王妃』). Directed by the famous actress Tanaka Kinuyo, this film is based on the best-selling autobiography of Saga Hiro, a Japanese aristocrat who married the younger brother of the Manchukuo Emperor in 1937. In particular, this paper will look at the historical reconstruction of Manchukuo displayed in Tanaka's film, first focusing on its cinematic depiction in terms of colonial romance, and then, examining how *The Wandering Princess* represents the failure of the pan-asiatic project and the repatriates victimization through the female (national) body.

### **About the author**

Alejandra Armendáriz graduated in Audiovisual Communication from the University of Navarra (Spain) and has studied Japanese language and culture at Ca' Foscari University of Venice (Italy). She conducted fieldwork research at Meiji Gakuin University in Tokyo with the support of the Monbukagakusho Scholarship (2008–2010) and Japan Foundation Fellowship (2011–2012). Currently, she is a PhD student at University Rey Juan Carlos in Madrid (Spain) completing her thesis on the gender representations in the films directed by Tanaka Kinuyo.

## ***Ganbare, Ore-tachi!* Comedy Contests as Media Events and Their Impact on the Public Image of Japanese Comedians**

Till WEINGÄRTNER (Free University of Berlin, Germany)

### **Abstract**

Comedians have played a prominent role in Japanese popular culture for several decades and they have become an integral element of modern-day culture within Japanese society. The popularity of humorous entertainment reached its peak in Japan during the first decade of the 21st century, when many comedy shows were broadcast during prime daytime slots that attracted high viewing figures. My paper will contain an examination of the specific format that comedy contests in Japan take. It will expose the hitherto subliminal competition between different comedians that is used to deliver media-created narratives and an arc of suspense. In my detailed analysis of the comedy contest *M-1 Grand Prix* (2001–2010), which was staged at the end of the year on an annual basis as a television ‘event’, I will analyse how the producers of the competition borrowed heavily from TV genres such as reality TV or sports broadcasts. The paper will also discuss how the new television genre of comedy contests has changed the public image of comedians in Japan and has therefore played an important role in sparking the ‘comedy boom’ that has been evident in the first decade of the 21st century.

### **About the author**

Till Weingärtner did research on Japanese comedy at Kansai University between 2006 and 2008. During this time he turned into an active manzai comedian himself, playing the *boke*-part of the duo Altbayern. Till joined the institute of Japanese Studies at Freie Universität Berlin as Wissenschaftlicher Mitarbeiter (research associate with lecturing obligations) in 2008. Here he gained his PhD in 2012 with his thesis on contemporary Japanese television comedy. His new research project focuses on the actress Takamine Hideko.

## **Japanese Conservative Internet Media – Challenging Historical Commemoration in Okinawa**

Jeffrey HALL (Waseda University, Japan)

### **Abstract**

This paper explores the use of internet media by conservative activists in Japan's ongoing disputes over the remembrance and commemoration of pre-1945 history. It focuses on Nihon Bunka Channel Sakura, a 'grassroots' media organization that distributes free video programs online through YouTube.com. Over the past several years, Channel Sakura has created hundreds of videos that promote conservative and nationalist perspectives of Japanese history. One particular issue of note is the recent series of disputes over how the experience of World War II is publically remembered in Okinawa. Channel Sakura's online videos have included appeals from conservative journalists and authors, as well as interviews conducted with war survivors whose testimony challenges mainstream views and official commemorations of forced civilian suicides and the existence of Korean 'comfort women' in Okinawa. Through analysis of videos and internet postings related to these disputes over Okinawa and the use of a theoretical framework related to social movement theory, this paper demonstrates that these activists are employing the new media and communication technologies to mobilize viewers in campaigns against 'anti-Japanese' views of history.

### **About the author**

Jeffrey Hall is a Doctoral Candidate in International Relations at the Waseda University Graduate School of Asia-Pacific Studies. His research focuses on present-day Japanese nationalist activism and in its role in Japan's disputes over the remembrance of pre-1945 history.



## **Reliving the Past – The Narrative Themes of Repetition and Continuity in Japan-Taiwan News Coverage**

Jens SEJRUP (Lund University, Sweden)

### **Abstract**

This paper examines mass media coverage of Taiwanese high-level political visits to Japan and critically analyzes the phenomenon of nostalgic repetition as a narrative formula in such sources. Stressing its elements of pathos, nostalgia, and sentimental reassurance, I argue that the repetition formula presents an avenue of immense strategic advantage for visiting pro-independence politicians vis-à-vis their Guomintang counterparts. The main attraction to the news media of this narrative motif is that it allows the Taiwanese visitor to be presented as sensitive to a core of ‘eternal’ tradition and cultural stability in Japan and therefore negate any suspicions of fundamental breaks in the recent history of Japan-Taiwan relations and between ‘old’ and contemporary Japan. Demonstrating on the one hand how this narrative motif requires the visitor’s emotional involvement to appear credible and genuine, I note on the other that over-indulging the Japanese poses a threat for any Taiwanese politician to alienate large domestic voter segments sensitive to ‘neo-colonial’ attitudes. Due to the historical and postcolonial nature of Japan-Taiwan relations, failure to engage in the pathos of positive Japanese continuity and ‘eternal’ ways seriously impedes visiting Taiwanese politicians from attaining their PR objectives and tends to confirm labels as ‘anti-Japanese’ despite any intention on their part to visit Japan precisely in order to shed such labels.

### **About the author**

Jens Sejrup is a postdoctoral fellow at the Centre for East and South-East Asian Studies at Lund University, Sweden. He has a Ph.D. in Asian Studies and an M.A. in Japanese Studies, both from University of Copenhagen. Jens has authored several research publications on mass-mediated presentations of colonial history and postcolonial issues in Japan-Taiwan relations. He reviews for several international research journals and was the recipient of the 2012 Young Scholar Award from the European Association of Taiwan Studies.

## **Japan's Image in Slovene Media Coverage of the Senkaku/Diaoyu/Diaoyutai Islands Disputes**

Saša ISTENIČ (University of Ljubljana, Slovenia)

### **Abstract**

The Senkaku尖閣/ Diaoyu钓鱼/ Diaoyutai釣魚台 (SDD) Islands disputes between Japan, China and Taiwan have become foci of significant international tension. Since a potential escalation of conflict could lead to a war with enormous global repercussions, the issue has gained media attention across the world. Buttressed with the general newsworthiness of an international conflict, Slovene media has also been attentive to report on the SDD news. Undoubtedly, the remote East Asian region is far down the list of Slovenia's priorities and ambitions of its politicians; however, Slovenia's commercial considerations are very closely tied to a stable and secure environment in East Asia. This paper attempts to analyze the Slovene media's coverage on SDD disputes and thereupon examine the representation of the image of Japan in Slovene news stories. The primary goal of this study is to: (1) examine how the SDD issue is portrayed in Slovene media – whether the coverage is diverse, balanced or biased; (2) explore whether the news stories cover the SDD issue in a similar way or are there any differences; (3) examine what kind of image of Japan the Slovene media creates and transfers to its readers; (4) understand which factors affect the Slovene media representation of the SDD and Japan; (5) illuminate public relations activities in Slovenia connected to the SDD issue by either of the country involved. To attain this goal, the news stories on the SDD during 2010–2013 will be examined through a combined quantitative and qualitative content analysis of Slovene major print and online media.

### **About the author**

Saša Istenič, Ph.D., is Assistant Professor at the Department of Asian and African Studies at the University of Ljubljana. She received postgraduate degrees from University of Leeds (UK) and National Sun Yat-sen University (Taiwan). She is also a director of the Taiwan Research Center in Slovenia, a board member of the European Association of Taiwan Studies (EATS) and a member of the Advisory Board of the European Research Center on Contemporary Taiwan (ERCCT). She specializes in cross-strait relations.

### ***Trans-national Agents and Social Change in Japanese Cinema – 1920s–1960s***

#### **Panel abstract**

Through diverse methodological and theoretical angles, this panel investigates relations between transnational agents and social change in Japanese cinema, covering a wide variety of geographically and temporally specific contexts. Extant scholarship has argued for cinema as a site of convergence for the industrial, the cultural, the aesthetic and the national; analysis of transnational agents can greatly enrich this discussion in the Japanese context and problematize understandings of this era of complex international relations.

Exploring narrative and documentary films, the panel considers diverse elements of cinema: Industry, star persona, cinematic techniques and auteur are understood as ‘agents’ of change within transnational interactions. All case studies are situated during periods of radical political and social transformation that deeply impacted on daily experience. Internationally, the timeframe is characterized by military and cultural colonialism in which Japan was simultaneously enforcer and recipient. We suggest that these agents played a significant role in crafting an image of the nation for domestic and international audiences.

Casting a spotlight on specific agents with divergent political and aesthetic aims in a variety of historical contexts and different areas of Japanese cinema’s cultural industry reveals the impact of intercultural influence in processes of imagining a national identity. We critically address the often simplified and generalized perception of Japanese international relations defined in terms of ‘West’ and ‘Asia’ by bringing into the debate specific transnational experiences which demonstrate the heterogeneity and complexity of these interactions.

#### **Panel participants**

Jennifer COATES (Kyoto University, Japan)

Anastasia FEDOROVA (Hokkaido University, Japan)

Iris HAUKAMP (SOAS, University of London, UK)

Irene GONZALEZ (SOAS, University of London, UK)

## **Star Persona and Social Change – The Many Careers of Yamaguchi Yoshiko**

Jennifer COATES (Kyoto University, Japan)

### **Abstract**

Following the postwar career of actress Yamaguchi Yoshiko (1920– ), this paper argues for star persona as an agent of social change in Japan. While Yamaguchi's pre-war career as Ri Kōran at Manchu Eiga studios and her impact on Japan-China relations during Japanese Imperial expansion has become a topic of interest for film scholars and historians, little has been written on Yamaguchi's postwar career. This paper argues that Yamaguchi's transnational star persona, crafted by her pre-war and wartime work in Manchuria and Shanghai and by her postwar films (1948–1958) made in Hollywood and Hong Kong, greatly influenced popular attitudes to social change in postwar Japan.

Contextualising an iconographic reading of Yamaguchi's representation with contemporary critical and fan responses, Yamaguchi's postwar star persona emerges as a high impact transnational agent. Due to her highly publicised affiliations and experiences overseas, Yamaguchi became a symbol of modern Japan for Japanese viewers, reflecting the national self-image in its global context. At the same time, the actress maintained subtly different personae overseas, and so the image of Japan embodied by Yamaguchi for non-Japanese audiences differed significantly from that performed for a domestic audience. In the postwar project of shaping and representing a democratic modern Japanese state, Yamaguchi's star persona reflected domestic and global responses to social change.

Yamaguchi's subsequent careers as political journalist and politician, followed by her current role as vice-president of the Asian Women's Fund, are affected and shaped by her transnational star persona. The transnational star persona crafted through film can achieve wider political influence by borrowing the high affect of narrative cinema. The affective grammar of golden age narrative cinema allows Yamaguchi's star persona to function as a high-impact transnational agent on the world stage to this day, engaging in dialogues on some of Japan's thorniest political issues.

### **About the author**

Jennifer Coates is an Assistant Professor at the Hakubi Center for Advanced Research at the University of Kyoto. She completed a PhD in Japanese Film Studies at the School of Oriental and African Studies, University of London earlier this year. Her PhD research focused on repetitive representations of the female body in commercial Japanese cinema from 1945–1964 in relation to trauma and affect. She is currently beginning a new research project on film and war memory in Japan.

## Trans-national Style in the Service of National Ideology – Kamei Fumio as Cultural Mediator

Anastasia FEDOROVA (Hokkaido University, Japan)

### Abstract

This paper argues for the pioneer of Japanese documentary cinema, Kamei Fumio (1908–1987) as a cultural mediator between Japan and the Soviet Russia. During his study abroad in Leningrad, in 1929–1931, Kamei had already taken up this role by reediting Japanese cinema for Soviet consumption. As an editor and director at Tōhō film studio he incorporated the cinematic style developed by the Soviet avant-garde filmmakers into his own works. After the end of war, his feature film *Woman Walking Alone on the Earth* (*Onna hitori daichi o iku*, 1953), based on the principles of Socialist Realism, became the first Japanese work to be commercially distributed in the USSR. As one of the few Japanese filmmakers educated abroad, Kamei always addressed issues of universal relevance in his films. His most celebrated works, however, were intended to serve the national ideology and contribute to the creation of an ultimately ‘Japanese’ cinematic style.

Focusing predominantly on Kamei's wartime documentary films, this paper explores how Kamei absorbed and interpreted the cinematic techniques to which he was exposed during his stay in Russia. By combining the principles of Soviet montage with the aesthetics of long takes, long shots and haiku poetry, Kamei instilled the Soviet methods of filmmaking into Japanese film culture, reestablishing them as a set of ‘Japanese’ cinematic techniques that could be later referred to and reinterpreted by the forthcoming generations of Japanese filmmakers. By analyzing Kamei's *Shanghai* (1938), *Peking* (1938), *Fighting Soldiers* (1939) and *Kobayashi Issa* (1941), and identifying the exact citations from Soviet films incorporated in these works, this paper explores how the montage sequences initially designed to propagate the advances of communism were appropriated by Kamei in order to meet the needs of Japan's colonial project in China, and to achieve his personal artistic goals as an auteur.

### About the author

Anastasia Fedorova has recently defended her doctoral thesis ‘Japan's Quest for Cinematic Realism from the Perspective of Cultural dialogue between Japan and Soviet Russia, 1925–1955’ and received her doctoral degree from Kyoto University. She is a postdoctoral JSPS (Japan Society for the Promotion of Science) research fellow at the Slavic-Eurasian Research Center at Hokkaido University. Her ongoing research project focuses on the leftist film movement in early postwar Japan (1945–1960).

## **Coproductions as a Compromise: Japanese films on German screens (1926–1933)**

Iris HAUKAMP (SOAS, University of London, UK)

### **Abstract**

Kurosawa's *Rashomon* (*Rashōmon*, 1950) and its success at the 1951 Venice Film Festival is often regarded as the pivotal point for Japanese film export as well as the point of departure for Japanese film's full-blown, successful exposure to overseas markets and audiences. Awards subsequently won by other films directed by Japanese nationals corroborate this interpretation. Yet, this approach tends to marginalise earlier attempts to realise the 'dream of export'. At best, these are regarded as isolated, eccentric events; yet, the interpretation of these films as predictable failures is to a large part influenced by hindsight. In this context, American and European markets with the conspicuous presence of their products on Japanese screens were the 'big Other'. As Japan had become a major film-producer and increased in national self-confidence following military victories and the acquisition of colonies, a balancing out of the cinematic import/export flow became a matter of national prestige.

This paper takes a film-historical approach to discuss the Japanese industry's early push onto the German market, revolving around three German-Japanese 'co-productions' that display varying degrees of international cooperation among equals (1926, 1932, and 1933). These endeavours were embedded within increasing industrial efforts to push international exports and were both a reaction to 'inauthentic' representational practices and a means to assert a cultural power position through industrial success. Early trans-national currents in Japanese cinema pose various questions related to the notion of a 'national cinema,' and the issue of film as art, as propaganda vehicle or/and as profit-making product. While confined within restrictive frameworks of representational traditions of imagining Others, these films demonstrate a two-way flow, as protagonists in both countries considered film as an agent for change in the intertwined spheres of the industrial, national, and cultural.

### **About the author**

Iris Haukamp is currently writing up her doctoral dissertation on the discursive histories of the German-Japanese coproduction *The Samurai's Daughter* (1937) at the Centre for Media and Film Studies, SOAS, London. With a background in Japanese Studies and in Gender Studies, her film-historical research is motivated by her interest in film as a stage for the reflection of social debate as well as in the significance of the notion of Otherness in cultural representations and transcultural encounters.

## Masumura Yasuzō and ‘Europeanness’ in Japanese Post-war Cinema

Irene GONZALEZ (SOAS, University of London, UK)

### Abstract

Through the experience of the Allied Occupation and the vertiginous thrive of capitalism, many Japanese intellectuals and artists grew adverse to the United States and turned to Europe for philosophical and moral inspiration. In the public sphere, debates concerning subjectivity (*shutaisei*), the dichotomy spirit-body (*seishin* and *nikutai*), and the applicability of humanism and nihilism to Japanese society spread, and were also reflected in art works. Within this context, Masumura Yasuzō stands out as a unique figure in the history of Japanese cinema. In 1952 he left to study at Cinecittà in Rome, where he had access to films never shown in Japan, learned under the influence of directors such as Michelangelo Antonioni, and experienced a new culture in a country also recently defeated in war. Upon his return and debut as director in 1957, he devoted his career to representing individuality and its relation to society. Acclaimed for their ‘freshness’ and ‘non-Japaneseness’, Masumura’s films played a significant role as intermediaries between the ideologies and cultural values of Japan and Europe, and between the classical studio system and the emerging independent cinema movement.

I explore Masumura’s work as filmmaker and prolific writer to analyze how his experience in Europe influenced his view of Japanese society and history. Clarifying the elements of his work which were considered particularly ‘European’ sheds light on popular understandings of European values and aesthetics in Japan, and demonstrates how the cultural construct of ‘Europe’ was manipulated to express Japanese domestic concerns. As a representative of a generation caught within radical political and social transformations, I position Masumura’s work within the ongoing philosophical and ideological debates to contribute to the extant discourse on the hopes and anxieties involved in the redefinition of Japan’s national identity in the post-Occupation era.

### About the author

Irene Gonzalez is a PhD student at the School of Oriental and African Studies (University of London), working on a thesis titled ‘Representations of the Prostitute in Postwar Japanese Cinema: Melodrama, Soft-porn and Politics’, which analyses this fictional character in connection to contemporaneous discourses on gender, class, ethnicity, public space and nation. Before arriving in London, Irene spent seven years in Japan, where she completed a BA in Japanese Studies and a MA in Film Studies at Kyoto University.

## **Just 'Normal People' – Portrayals of *hallyu* Stars in Contemporary Japanese TV Dramas**

Laura LÓPEZ AIRA (SOAS, University of London, UK)

### **Abstract**

Despite predictions that the *Korea boom* would soon start to fade, the beginning of this decade saw a steady increase in the number of K-pop groups that made a debut in the Japanese music market, while K-dramas remained a constant feature in Japanese television. Parallel to this, three Japanese TV dramas portraying *hallyu* stars on their road to success in Japan were broadcast in 2011. The production of these three dramas that year was surely not fortuitous. With Korean artists becoming ever more present in the Japanese entertainment world, dramas offering a glimpse of the 'real people' behind the public personae were certainly going to catch the attention of fans and receive good ratings.

This paper will explore the ways in which the Korean Wave and its stars were framed in two of these dramas: *Muscle Girl!*, produced by Osaka's TV station MBS, and Fuji TV's *Boku to Star no 99 nichi*. It will also situate these portrayals in the context of the representational patterns of Koreans identified in previous studies of Japanese TV dramas. In particular, it will appraise the depiction of Koreans as a family-oriented people, since family ties are central elements in the narrative of both series.

### **About the author**

Laura López Aira holds a Bachelor's degree in Journalism from the University of Santiago de Compostela (Spain), and a Master's degree in Japanese Studies from SOAS, University of London. Currently, she is a part-time PhD student at SOAS, with a research project that analyses the representation of Koreans in contemporary Japanese TV dramas. Her main research interests are the representation of 'otherness' in the mass media, cultural relations between Japan and Korea, and the Korean diaspora.



## Spirit Circuitry and Human Attenuation in Kurosawa Kiyoshi's *Kairo*

Gerald FIGAL (Vanderbilt University, USA)

### Abstract

Part of a larger book project on the supernatural and the monstrous in present-day Japanese media and consumer culture, this paper examines the case of Kurosawa Kiyoshi's 2001 film *Kairo* (Circuits). Previous discussions of this film focus largely on its representation of social dysfunction, modern anomie, and media anxiety, particularly as embodied in the problem of *hikikomori* (shut-ins) in contemporary Japan. While these themes are certainly present, I take up the film on its own terms and focus on the idea of supernatural circuitry that it presents to delineate how Kurosawa stages the attenuation – not simply the disconnection and dysfunction – of humanity. Attenuation in its technical sense – the diminution of the amplitude of an electronic signal – captures the overarching action of the film's progress as well as the representational motifs and spaces Kurosawa creates. A sense of human attenuation – but not outright elimination – is rendered in several ways in the film, from shots of obscured figures within and outside of screens to the ashen traces of people who fade from material existence. These kinds of representations of attenuation are the most straightforward. Others involve intricate visual manipulations that revolve around computer monitors, windows, and other framing devices set amid a hollowed-out post-industrial Tokyo. This visual play disconcertingly throws the viewer into and out of the position of a discarnate ghostly self – in a sense, becoming disembodied eyes without fully assuming the position of the ghost, much like an out-of-body experience. The fluctuation of a circuit between material and spiritual worlds generates this effect and defines the action of the film in a weakening of the electronic signal of humanity's pulse, a fate filled with overwhelming dread.

### About the author

Gerald Figal works in modern Japanese cultural history and media studies at Vanderbilt University. His first book, *Civilization and Monsters: Spirits of Modernity in Meiji Japan*, examines how folk beliefs and wider discourses on the supernatural were reconfigured in Japan's modernization. *Beachheads: War, Peace, and Tourism in Postwar Okinawa*, his second book considers issues of tourism and war memorialization in postwar Okinawa. His presentation comes from a project concerning the intersection of media, consumerism, and the monstrous in contemporary Japan.

## **Spiritual Mediators – Ainu characters in *Rex: Kyōryū Monogatari* (1993) and *Ururu no Mori no Monogatari* (2009)**

KAMEDA Yuko (SOAS, University of London, UK)

### **Abstract**

In 2008, the Japanese government officially recognized the Ainu as an indigenous group in Japan. The Ainu, who call themselves by a name meaning ‘human’ in their language, have experienced significant discrimination by the ethnically-dominant Japanese. This discrimination increased rapidly since the Meiji Restoration (1868) when the Japanese government extended federal control over what had traditionally been their land, the northern island, Hokkaidō. The Ainu were considered as ‘uncivilized’ or ‘barbarians,’ and they faced repeated programs to integrate them into mainstream Japanese society, effectively to erase their cultural characteristics. At the same time, however, they have also been distinguished as ‘Others’ in this same mainstream Japanese society. This paper analyzes the presence of Ainu in Japanese media, focusing primarily on the Japanese worldview illustrated in two contemporary Japanese films: *REX: Kyouryu Monogatari* (1993) and *Ururu no Mori no Monogatari* (2009). In both films, the Ainu characters serve as ‘Others’ while acting as ‘spiritual mediators’ between the real world and the supernatural world. Both films depict interactions between Japanese children and extinct animals visiting from the supernatural world. Although the Ainu characters bridge these two different realms, their presence is ambiguous. They appear to belong to nowhere else but nature where we find the doors to the supernatural world and thus our past. This paper argues that these films, representative in many ways of the Japanese media’s view of the Ainu, give us Ainu characters as spiritual mediators with a strong link to nature. Thus, these films constitute them as living in between the present and the past not as integrated members of Japanese society, or even as culturally independent people, but rather as perpetuating a mythologizing Othering of the Ainu.

### **About the author**

Yuko Kameda completed her B.A. in Environmental Studies and History in Art at University of Victoria, Canada. At the time, a great teacher who belonged to the First Nations communities taught her the aspects of cultural diversity and guided her to study about the indigenous people of Japan – the Ainu. Yuko currently is in her second year of PhD at SOAS, working on issues of Japan’s ethnic and cultural diversity.

## **The Menacing City – Contemporary *Yōkai* Culture and Urban Legends in Japan**

Anton Moritz WOLF (Free University of Berlin, Germany)

### **Abstract**

This paper looks to the cultural phenomenon of scary stories in Japan as a means of examining fears and preoccupations among the people who tell them. It draws from ideas put forth by scholars such as Jan Harold Brunvandt, Michael Dylan Foster and Komatsu Kazuhiko about the cultural function of monsters. According to them, monsters serve as a focal point for vague fears, a cultural lightning rod that allows the storyteller to gain control over their fears by shaping them into a story.

First, the paper aims to establish a definition of the term *yōkai* as a narrative phenomenon distinguished from other forms of horror story, and to draw a clear line between contemporary *yōkai* and *toshidensetsu* (urban legends).

Then, the paper investigates who tells these stories, how they are told and how they are disseminated, in an effort to learn about the circumstances of their creation and establishment within the larger culture.

The last part of the paper collects examples of *yōkai* and *toshidensetsu* and examines the motifs present in the stories to explore the underlying fears that led to their creation. It examines contemporary oral tradition and non- or user-curated internet content as well as magazines, books, TV and films that take up and build upon these informal, non-canonized forms of storytelling, and their mutual influences on each other.

### **About the author**

Anton Moritz Wolf, born in 1984, completed his BA in Japanese Studies at Freie Universität Berlin in 2011 with a paper on contemporary monster lore. His Master's thesis, a commented translation of an early work by Ōe Kenzaburō, is due in summer 2014.

## ***Picture Postcards as Important Media for the Study of Japan I – Imagi(ni)ng History***

### **Panel abstract**

Formerly, reproductions of picture postcards were occasionally included in Japanese history publications in order to illustrate socio-geographical or architectonical conditions at a given time and place. With the visual or iconic turn and the concurrent re-evaluation of pictorial materials from the 1990s onwards, however, picture postcards, too, started to no longer being used merely for illustrative purposes, but became objects of study themselves.

Japanese postcards, in particular, underwent a major re-evaluation when Leonard A. Lauder bequeathed the Museum of Fine Arts in Boston his 24.000 pieces collection. This bequest became the starting point of the web-based project 'Visualizing Cultures,' many units of which are devoted to the analysis of picture postcards. In addition, the MFA showed a representative part of the Lauder collection in a 2004 exhibition which also went to Japan where it became a sensation. The event greatly enhanced public awareness of the value of collecting postcards, with increasing numbers of museums eager to secure existing individuals' collections for their own holdings. Many Japanese publications on Japanese picture postcards followed.

From these newly accessible materials it can be gathered that from the last decade of the 19th century until at least the end of WWII, picture postcards in Japan – as elsewhere in the world – fulfilled an important function as media that not only conveyed news or other kinds of information, but also commented on them both visually and textually in terms appropriate to the specific format, thereby allowing the modern researcher to detect phenomena and ways to deal with them that otherwise might remain overlooked or underestimated.

One major topic to which Japanese picture postcards were devoted is constituted by 'historical subjects,' either in that the postcards visualized (Japanese) history itself or in that they recorded events or conditions felt to be historically important. In this context it is crucial to consider that the agency of the production of such postcards was wide-ranged; they were issued not only by commercial publishers eager to cash in on the public's desire for information, but also by the government or government-related institutions which relied on them as means of propaganda. This panel groups papers that reflect this broad agency and the variety of pictorial/medial 'language' associated with it, the topics ranging from government-sponsored postcards depicting colonial Korea to a set on the life of the Meiji Tennō issued by the Meiji Shrine, and WWI in caricatures produced by a commercial publisher. A fourth paper overviews Japanese picture postcard collections in Slovenia, the variety of their contents, as well as how they relate to the history of Japanese-Slovenian relations.

### **Panel participants**

Sybil A. THORNTON (Arizona State University, USA)

Mijeoung PARK (International Research Centre for Japanese Studies, Japan)

Susanne FORMANEK (University of Vienna, Austria)

Chikako SHIGEMORI BUČAR (University of Ljubljana, Slovenia)

## **The Visualization of Japanese History – The Life of Emperor Meiji in Postcards**

Sybil A. THORNTON (Arizona State University, USA)

### **Abstract**

Although research has previously focused on stage and other moving image media and their representation of the past, the past is also presented in a variety of motionless visual media, including paintings and book illustrations (for *etoki* and *kami-shibai*), tableaux (single and sequential), and the modern postcard, which emerged in the late Meiji period. What we can tell from the cards themselves is that the history postcard is usually a reproduction of an existing media image. It is produced in sets or as a part of sets. Sets are produced to be sold as mementoes by shrines, temples, and, occasionally, museums.

This paper will look at a set of postcards on the life of the Meiji emperor produced by the Meiji Shrine in Tokyo, the official mausoleum of the Meiji emperor and his official consort. This paper will review the production of the postcards and then look at the images themselves to assess the treatment of the emperor and the production of meaning through serialization of images and the techniques of Western representational art.

The purpose of the analysis is to trace the development of the postcard visualization of history against the background of traditional narrative and its reconfiguration in modern Western representation. Thus, the paper hopes to offer a preliminary assessment of the postcard's role in the development of a national narrative tradition in the first half or so of the twentieth century.

### **About the author**

Sybil A. Thornton, Associate Professor of History at Arizona State University, is a graduate of UC Berkeley in Latin, San Francisco State in Film, and the University of Cambridge in Oriental Studies (Japanese). Her research focuses on Japanese cinema, *gunki monogatari*, and the medieval Yūgyō-ha (Jishū). Authoress of two monographs and several articles and book chapters, she is now engaged in, among other things, a translation and study of a late-medieval *gunki monogatari*, Meitokuki (1392/1396).

## **Representations of Colonial Korea – Producing Colonial Knowledge with Audiovisual Materials as ‘Texts’**

Mijeoung PARK (International Research Centre for Japanese Studies, Japan)

### **Abstract**

By the beginning of the 20th century, over seventy percent of the earth was under colonial rule. Promoting the Industrial Revolution and the notion of ‘rich country, strong army,’ European and American empires established mail and communication systems. As the great powers developed world’s fairs, they mass-produced picture postcards featuring photographs of goods, customs, and peoples from foreign lands (i.e., colonies), and postal systems delivered those colonial images around the world. Japan, as Asia’s earliest adopter of Western culture and institutions, mass-produced a variety of audiovisual materials (primarily photographs, picture postcards, drawings, maps, and movies) during the Sino-Japanese and Russo-Japanese wars, and those materials circulated both domestically and overseas. Cameras recorded conditions in Japan’s newly acquired Asian colonies, and those images were published in war reportage, picture postcards, lifestyle magazines, and national textbooks. In addition to contributing to war coverage and intelligence gathering, images served as educational materials that taught the Japanese people about their colonies.

This paper addresses the historical context (Sino-Japanese and Russo-Japanese wars) behind the production of picture postcards of colonial Korea, providing an overview of their production and circulation. It continues by analyzing the new image of Korea produced when the postcards were transferred to other visual media. Focusing in particular on the correlation between postcards depicting Korean customs and prize-winning ‘images of Korea’ in government exhibitions, the paper examines how images produced in picture postcards (i.e., ‘texts’ on colonial Korea) served as effective advertising for colonial rule as part of Japan’s imperial expansion. The paper demonstrates that, while contributing to efforts to gather information about colonies, audiovisual materials also served well as texts that taught the Japanese about their colonies as they learned how to be imperial subjects.

### **About the author**

Mijeoung Park got her Ph.D. (Theory of arts) from Dōshisha University in 2005. From 2006 to 2010 she was visiting researcher at Ritsumeikan University, and from 2011 to 2013 she worked as organization researcher at the International Research Center for Japanese Studies (Nichibunken). Presently she is project researcher at the Nichibunken and part-time lecturer at the University of Kyoto. Her area of research is the colonial period in Korea. A book with similar contents as her presentation was published in Japanese by Nichibunken in 2014.

## Itō Chūta's Picture Postcards Series on WWI – A Caricature Diary of a Modern War in Traditional Iconography

Susanne FORMANEK (University of Vienna, Austria)

### Abstract

With modern communication and mailing systems emerging as part of states' struggle for hegemony, one major topic of early picture postcards was the wars fought by these states. In the case of Japan, a first boom of picture postcards was fuelled by the Russo-Japanese war (1904–1905), when the Ministry of Transport and Communication issued series of cards which commemorated major achievements of the Japanese army in the form of photographs surrounded by symbols of victory. With these government-issued cards causing a stir among the public, commercial publishers also started producing postcards that glorified the war. Some of these followed the official example; others took flight into stylistically divergent directions, including the symbolic depiction of the events as traditional Japanese beauties, and caricaturesque treatments. Among these, a series entitled *Hyakusen hyakushō*, 'A hundred laughs about a hundred selected events,' closely followed the caricature woodblock-print series by Kobayashi Kiyochika in which he, under the homonymous, but differently written title of 'A hundred victories for a hundred fights,' depicted events from the Russo-Japanese war as he had already done for the Sino-Japanese war (1894–95).

WWI similarly saw the production of picture postcards devoted to it. An interesting example is a 500 piece series by Itō Chūta (1867–1954), issued between 1914 and 1919 by the commercial publisher Seiundō. A leading architect of the interwar period who designed, among others, the plans for Meiji Shrine, Chūta also drew picture postcards, mostly of satirical content. The popularity of his series on WWI is attested to by the fact that it was reissued in 1920–21 as a lavish five-volume book entitled *Ashura-chō*, or 'The Album of the Fighting Titans.' In addition to the sheer number of postcards in the series that turns it into a diary of WWI as it was perceived in Japan, another intriguing aspect is that Chūta drew almost all scenes in the shape of figures borrowed from traditional Japanese iconography, including, as indicated by the book title, but in no way restricted to, Buddhist cosmology. The paper will analyze this peculiar combination of a modern subject and its depiction in traditional 'terms' against the background of Japanese media history.

### About the author

Susanne Formanek, lecturer at the University of Vienna. From 1987 she has been a research fellow at the Austrian Academy of Sciences. In 2006, she was Visiting Professor at Tōhoku University, Sendai. Her field of research is the social and cultural history of pre-modern Japan. She is author of *Die ,boese Alte' in der japanischen Populärkultur der Edo-Zeit* (Wien 2005) on figures of wicked crones in Edo-period popular culture (book prize of EAJIS 2008), and co-editor of *Written Texts – Visual Texts. Woodblock-printed Media in Early Modern Japan* (Amsterdam 2005) and *Practicing the Afterlife: Perspectives from Japan* (Wien 2004).

## **Collections of Picture Postcards in Slovenia**

Chikako SHIGEMORI BUČAR (University of Ljubljana, Slovenia)

### **Abstract**

In our on-going project 'Materials and Resources from East Asia in the Republic of Slovenia', we have recently located some collections of picture postcards from Japan in several institutions:

1. National and University Library in Ljubljana: postcards sent and/or brought back in 1899.
2. Research Centre of the Slovenian Academy of Sciences and Arts in Ljubljana: postcards sent and/or brought back in 1902.
3. Maritime museum in Piran: postcard collections by seamen and marine officers, i) between 1904 and 1914, ii) 1908/09, and iii) 1936.
4. Regional Museum in Celje: postcards in the collection of Alma Karlin, a female adventurer who stayed in Japan in 1922/23.

These collections present a general picture of public interest for Japan in Slovenia at the very end of the 19<sup>th</sup> and in the first decades of the 20<sup>th</sup> century. This was the time when the Slovenian nation underwent some social and political changes. Only a limited number of individuals could visit the Far East, and these postcards were probably a precious source of information to satisfy people's curiosity. The background of some of the collectors are known from their letters, diaries etc.

Most of the postcards were obviously made for foreign visitors in Japan. Popular motifs were: portraits with typical Japanese hairdos and clothes, scenes of traditional dance and kabuki, family life and customs, sceneries of cities and historical sites. These kinds of picture postcards are found also today in almost all countries of the world, likewise for temporary visitors and tourists.

However, we also found some postcards which recorded particular events and occurrences: e.g. the great flood in Kanto area in August 1910, the typhoon and tidal bore in July 1911. Picture postcards functioned as a media to record extraordinary occurrences and to convey such news to people in far places.

### **About the author**

Chikako Shigemori Bučar, born in Tokyo. Main areas of interest: morphology and syntax, contrastive linguistics, and Japanese language teaching. Since 2012 research member of the project 'Materials & Resources from East Asia in the Republic of Slovenia'. Recent publications: *Voice in contrast - Japanese and Slovene*. Ljubljana ZIFF 2007; Creative competence in borrowings: words of Japanese origin in Slovene. *Linguistica (Ljublj.)* 2011; A Slovenian woman in Korea: Alma Karlin's observations. *Koreans and Danubians – Early informal contacts*. University of Vienna and Korea Foundation (in preparation).



## ***Picture Postcards as Important Media for the Study of Japan II – Imagi(ni)ng Modernity***

### **Panel abstract**

Formerly, reproductions of picture postcards were occasionally included in Japanese history publications in order to illustrate socio-geographical or architectonical conditions at a given time and place. With the visual or iconic turn and the concurrent re-evaluation of pictorial materials from the 1990s onwards, however, picture postcards, too, started to no longer being used merely for illustrative purposes, but became objects of study themselves.

Japanese postcards, in particular, underwent a major re-evaluation when Leonard A. Lauder bequeathed the Museum of Fine Arts in Boston his 24.000 pieces collection. This bequest became the starting point of the web-based project 'Visualizing Cultures,' many units of which are devoted to the analysis of picture postcards. In addition, the MFA showed a representative part of the Lauder collection in a 2004 exhibition which also went to Japan where it became a sensation. The event greatly enhanced public awareness of the value of collecting postcards, with increasing numbers of museums eager to secure existing individuals' collections for their own holdings. Many Japanese publications on Japanese picture postcards followed.

From these newly accessible materials it can be gathered that from the last decade of the 19th century until at least the end of WWII, picture postcards in Japan – as elsewhere in the world – fulfilled an important function as media that not only conveyed news or other kinds of information, but also commented on them both visually and textually in terms appropriate to the specific format, thereby allowing the modern researcher to detect phenomena and ways to deal with them that otherwise might remain overlooked or underestimated.

As has been noted by Japanese scholars, one representative characteristic of the so called Taishō culture was that many avant-garde artists such as Kitazawa Rakuten, Kobayashi Kaichi, or Takehisa Yumeji devoted their drawings and paintings to the issue of modernity, either conceptualizing ideal modern life-styles or else criticizing what they saw as the excesses of modernization and/or concurrent Westernization. In addition to newspapers and periodicals, many of their designs were also marketed via the medium of picture postcards. The panel focuses on such images of modernity featured on postcards either in drawings or photographs, starting with a paper on one of the forerunners of the artistic postcard in Japan, Georges Bigot, and his designs of contemporary Japanese life-styles. Two further papers analyze pictures of real and imagined modern womanhood and interpret both their appeal as well as the fears aroused by them within the wider context of an important social discourse on gender and gender relationships. A fourth paper is devoted to the visual means used in postcards in order to craft Tokyo as the urban symbol of Japanese modernity on a par with Western capitals.

### **Panel participants**

Shigeru OIKAWA (Japan's Women University, Japan)

Yulia MIKHAILOVA (Hiroshima City University, Japan)

Sepp LINHART (University of Vienna, Austria)

Beate LÖFFLER (University of Duisburg-Essen, Germany)

## **The Postcards by Georges Bigot**

Shigeru OIKAWA (Japan's Women University, Japan)

### **Abstract**

The French painter and caricaturist Georges Bigot (1860–1927) stayed in Japan for 18 years from 1882 to 1899, and is famous for his albums depicting Japanese everyday life. It has long been considered he retired at the age of 46, a few years after he returned to France and drew illustrations for Parisian journals. But I discovered that he continued his activities as an illustrator for Epinal prints, weekly magazines, menus and postcards. My presentation will discuss his postcards that have been neglected and are even still unknown to many specialists and historians.

We know three different kinds of postcards by Bigot; pictures focusing on the British political situation, pictures dealing with the Russo-Japanese war and pictures describing Japanese customs. Contrarily to the first two categories, postcards belonging to the third group have been published on a paper of very poor quality. Yet, all these postcards seem to have been published around 1906, when Bigot and his family moved to Bièvres, a small town in the suburbs of Paris. They are a fascinating object to study because they reflect the historical and political situation of the time, and show how he dealt with them from his unique and humorous point of view. They also give us a glimpse at the history of the postcard itself as a communication media.

My paper will present the main characteristics of the postcards by Bigot both thematically and stylistically and study their treatment of political, historical but also familiar subjects. I hope that this study will give a new light on Bigot's work in the last part of his life, and the many aspects of his activity as a painter.

### **About the author**

Shigeru Oikawa, Professor Emeritus of the Japan Women's University, Tokyo. His main subject is Comparative Literature and Culture. His fields of interest include Japonisme, Japanese arts in Europe, European artists in Japan, as well as the Meiji-period artist Kawanabe Kyosai and French artist in Meiji Japan, Georges Bigot. He is the author of *Meiji seen by a French Ukiyo-e artist Bigot* (Catalogue of the Metropolitan Photography Museum Exhibition, Tokyo, 2009), *Bigot in France* (Kodamasha, 1997) and many works on Kyosai.

## **Representation of ‘Modern Women’ in Japanese Postcards of the Interwar Period**

Yulia MIKHAILOVA (Hiroshima City University, Japan)

### **Abstract**

In Japan postcards became important means of communication after their production by private companies was allowed in 1900. Russo-Japanese War stimulated their development further. Postcards served not only as correspondence means; they carried information about the progress of modernity and were important in shaping notions of identity through distribution of images of imperial subjects.

This paper concentrates on images of modern girl and sports. During the Taisho and early Showa images of modern girl began contesting images of ‘new beauties.’ Though European dress, a short cut, cigarette and dancing were most usual markers of modern girls, one other was associated with the healthy body. Japanese female athlete Hitomi Kinue set up 10 world records in the period from 1907 until 1931 and turned into a national icon of sorts. Swimming was no more a leisure only for foreigners. Postcards of models and ordinary women in swimming suits were ubiquitous. Golf became a fashion among high-class women in the 1930s, so that they were represented on Season Greeting cards and those printed for Shiseido. Horse riding and racing were advertised as another activity for women and even aviation and hiking were admitted as their pursuit. Women in those postcards looked very elegant and even gorgeous. This does not mean that ‘beauties’ of a more traditional type disappeared. A postcard by a famous manga artist Kitawaza Rakuten represented two women – one in a kimono and another on high heels and in a cloche hat – and wittingly asked: ‘Who among them is a real Japanese girl?’ A painting by Itō Shinsui, also reprinted as a postcard, depicted five women in kimono marching with confidence, as if saying that the world around belongs to them. These were all images of modernity.

### **About the author**

Yulia Mikhailova, graduated from the Faculty of Oriental Studies, St. Petersburg State University, majoring in Japanese history and received her Ph.D. from the Russian Academy of Science. During the first twenty years of her academic life she studied pre-modern and modern Japanese thought using texts. In the next twenty years, her interest switched to visual culture. She did research on Russian-Japanese mutual images through visual representations, including postcards. This resulted in the book ‘Japan and Russia. Three Centuries of Mutual Images’ (2008).

## **Saikun Tenka Postcards – Modern Women's Emancipation or Traditional Women's Rule in Japan's 1920s**

Sepp LINHART (University of Vienna, Austria)

### **Abstract**

*Saikun tenka* is homonymous to *nyōbō tenka* or, more traditionally, *kakā tenka*, all meaning the rule of the wife over her husband. At the beginning of the 1920s, Japan saw the publication of hundreds of postcards depicting strong women and devoted or even henpecked husbands. It is difficult to find any academic writing about these postcards, which might be partly due to the only recent consideration of such materials as being apt means for academic research. But the fact that these postcards enjoyed such popularity—postcards which could not be sold would probably never have been printed in such variety and quantity—should make us think about them more deeply. It seems justified by their popularity to treat them as important visual sources of the Taishō Era. I started collecting such cards several years ago and tried to find examples of them on the internet. Now I am aware of far more than hundred different cards from many different series. Picture postcards were usually issued as series with a cover envelope, ranging from two postcards to more than ten, with series of two to six cards being most common.

In my paper I will analyze the cards which I know of in terms of their time of appearance, their artists and publishers, the main themes treated, as well as the characteristics of the personages depicted. Are the cards only a modern expression of traditional women's rule as echoed in the phrase *kakā tenka* or do they indicate a real profound change in the role allocation and power relations between modern urban couples at the beginning of the Twenties? Is this a discourse which took place only on postcards for a few aficionados of picture postcards or was it a popular visual discourse as part of a broader discourse on the relations between the sexes? I will try to suggest some answers as to why these postcards became so popular at a time when probably hardly any such couples as depicted might have existed.

### **About the author**

Sepp Linhart, Professor Emeritus of Japanese Studies (sociology) of Vienna University since 2012. Fields of study: work and leisure, cultural transfer, old age, history of entertainment and amusement, especially games (*ken*, *tōsenkyō*) and popular music (Asakusa Opera, *hayariuta*), caricatures on ukiyoe. Books: *Ken no bunkashi* (1998); (co-editor) *The culture of Japan as seen through its leisure* (1998); *'Dainty Japanese' or Yellow Peril? Western War Postcards 1900–1945* (2005); (co-editor) *Written Texts – Visual Texts. Woodblock-Printed Mass Media in Early Modern Japan* (2005).

## **Imag(in)ed Modernity – Tokyo (1880–1970)**

Beate LÖFFLER (University of Duisburg-Essen, Germany)

### **Abstract**

As a mass medium picture postcards from Japan as from elsewhere address quite a number of subjects. Alongside beautiful women, lovely landscapes and famous sights they depict the funny and the strange as well as everyday occurrences.

Seen with the eyes of an architectural historian the postcards reproducing Japanese urban environment are the most interesting and constitute a prime source of both architectural development and intercultural discourse. Buildings, open spaces and the social activities within those, means of transportation and trade, materials employed etc. provide valuable cultural and technological information regardless of the specific topic or location. On a second level, however, the places and situations chosen respond to certain contemporary western models of representation regarding both urban space and social behavior. Thus the Japanese picture postcards must be analyzed and understood within the imagery of the global fights for supremacy and prerogative of interpretation against the backdrop of modernization.

The paper is based on wide-ranging field research on the integration of highly symbolic western architecture into the Japanese built environment, and also draws on an on-going project on the modern western perception of Japanese architecture. It sketches the models and references utilized for picture postcards from New York, Paris or Tokyo, focusing on the display of innovation, dynamic and success between about 1880 and 1970. The paper highlights the transformation of architectural ideas and their visual exploitation as part of the Japanese claim for equality as a modern nation state. It demonstrates the complexity of transcultural, global studies of architecture and shows the promise of combined methodological approaches in dealing with this.

### **About the author**

Beate Löffler, on completion of her architectural degree, she majored in History and the History of Art. Inspired by on-site experiences in Tokyo she did a doctoral study on Christian church architecture in Japan, which was completed in 2009. Leading a research group at the University of Duisburg-Essen, her postdoctoral research project is now focused on the transcultural exchange of architectural knowledge between the leading western nations and Japan, as examined from a meta-level, as a medium of cultural communication.

## **Picture Postcards as a Media in Modern Japan – Focus on the Earthquake Disaster News and the Postcard of Imperial House**

Rei HASEGAWA (Gakushuin University, Japan)

### **Abstract**

Picture postcard was born in Japan in 1900. A postcard boom covered the Japanese inside. Picture postcard functioned most as the media with breaking news characteristics. The best example is a series of picture postcards about the Great Kanto Earthquake of 1923. A destroyed town and the injured were captured. These subjects not good for picture postcards. It can be said that not for daily necessity. The newspaper publishers were destroyed in Tokyo, the issue of newspaper stops. The picture postcard was utilized most as ‘the media’ for breaking news. But all of postcards which printed just after earthquake were sleazy. There are many mistakes in caption.

The photographers who entered the stricken area for the purpose of the prompt report were neglected by citizens of suffering. However, the photographs which they photographed became the picture postcard and conveyed the situation of the stricken area. These postcards are vivid, and we can know the conditions of Tokyo after the Great Kanto Earthquake.

On the other hand, the picture postcard had the role to make a record of public holidays and festival days. Particularly, a picture postcard enlivened the celebration mood on the occasion of an auspicious event of the Imperial Family. The particularly notable matter is foreign travel to Europe of the Crown Prince Hirohito in 1921. The Imperial Household Ministry admitted the company of the reporter. So the tendency of Hirohito was broadcasted all over Japan. Beautiful picture postcards of Hirohito in Europe were printed. A sense of closeness for the Imperial Family was roused by natural behavior of Prince Hirohito having become the clear photograph. In addition, it raised authority of the Imperial Family. In this presentation, I focus on the characteristic as the media of the picture postcard.

### **About the author**

Hasegawa Rei is a PhD candidate at Gakushuin University. He has a master’s degree in Modern Japanese History, and has published. Japan’s Manchurian administration and school excursion to Manchuria (‘Sekai no Shu-shu’ Collection of the World, Yamakawa publishing, 2014), a photograph collection of House of Peers (Kizokuin Kenkyukai Shashinshu, Fuyo-shobo, 2013), and an Illustrated Taisho history (Ehagaki de yomitoku Taisho jidai, Sairyusha, 2012). He can be reached at [hasegawarey@yahoo.co.jp](mailto:hasegawarey@yahoo.co.jp)

## **Immunity – Sovereign Power and Media Reflections of Fukushima**

Adam BROINOWSKI (Australian National University, Australia)

### **Abstract**

Since the inscription of anthropogenic radiological signatures into the biological memory of the Earth from nuclear tests, accidents and weapons-use, nuclear pollution has been notoriously difficult to contain or clean up. As is evident from previous nuclear power-related accidents, a lack of institutional transparency can pose a significant obstacle to public understanding of real conditions and can increase public health risks. Despite the established narrative that radiation releases and distribution are under control, there is a body of scientific studies which attest to the chronic effects of internalised low-level radiation exposure. While civilians from affected areas have been adopting self-management strategies for the uncertain conditions and real physical consequences from radiation exposure, the official denials through an enforced narrative is producing a traumatizing cognitive dissonance for many.

Based upon this scientific evidence, this paper examines the documentary film work of Kamanaka Hitomi, the feature film *Land of Hope* by Sono Shion, a performance by Gekidan Kaitaisha, and the film-collages of Andrew Webisu. Drawing samples from these relevant works under the concept of immunity, it will discuss how visual media representations struggle to contend with the sovereign power structure and give shape to a changed reality in a society exposed to radioactive contamination.

### **About the author**

Adam Broinowski is a postdoctoral research fellow funded by the Australian Research Council at the School of Culture, History and Language at the Centre for Asia and the Pacific at the Australian National University. His book, *Cultural Responses to Occupation in Japan: The Performing Body during and after the Cold War* is forthcoming in 2014, and his current research project is concerned with understandings of radiation contamination since 1945.

## On the Use of Stereotypical Speech Patterns and *Yakuwari-go* (Role-playing Language) in Popular Manga

Giancarla UNSER-SCHUTZ (Rissho University, Japan)

### Abstract

While language has often been overlooked in research on manga, recent years have seen new surges of attention following the development of the concept of *yakuwari-go* or role playing language, defined as stereotypical language patterns used primarily in fiction to help characterization (Kinsui 2003). Kinsui (2007) argues that *yakuwari-go* are 'essential' to manga, and claims that manga is susceptible to stereotypical speech patterns are common (e.g., Chinami, 2010). With popularly manga considered one of the most influential things on young people's speech (Japanese Agency for Cultural Affairs, 2012), the use of stereotypical speech patterns have interesting repercussions for the role of language in manga and their potential sociolinguistic impacts. However, most *yakuwari-go* research has been qualitative in nature, leaving assertions of frequency unchecked.

Using a 688,605-character linguistic corpus from 10 popular manga series, this paper will consider how frequent such stereotypical speech patterns are through an analysis of gendered expressions, said by Kinsui to be a common location of *yakuwari-go*. I will show that *yakuwari-go*-like speech patterns appear to be more common in shounen-manga, whereas they were comparatively infrequent in shoujo-manga: For example, although it has largely gone out of use amongst young women in natural speech (Okamoto 1995), I found that the highly-feminine sentence-final particle *wa* accounted for 6.94% of sentence-final particles amongst female characters in shounen-manga, but just 1.86% in shoujo-manga. This suggests that the use of *yakuwari-go* is not a general manga universal, but rather may be influenced by narrative differences affecting characterization, and further examination of how *yakuwari-go* function may contribute to our greater understanding of manga. Additionally, with *yakuwari-go*-like phenomena also found in non-Japanese comics (e.g., Soper, 2010), their analysis may prove to be of interest not only to those engaged in manga or Japanese studies, but to media researchers across different languages.

### About the author

Giancarla Unser-Schutz is a lecturer at Rissho University in Tokyo, where she teaches courses on English as a second language and language and culture. She has been conducting sociolinguistic research on language use in manga, and in addition to publications in *Image&Narrative*, *Manga Kenkyuu* and the *International Journal of Comic Art*, she has also presented at such venues as the Pop Culture Association and the Linguistics Society of America. She may be contacted about her research at [giancarlaunerschutz@ris.ac.jp](mailto:giancarlaunerschutz@ris.ac.jp).



## ***The Voice in the Machine – Mediated Voices in Historical and Anthropological Perspectives***

### **Panel abstract**

This interdisciplinary panel is organized around the thematic of reproduced and mediated voices in modern Japan. Two presenters take a media-historical approach, with one exploring the performative, gendered, and phenomenological stakes of early sound cinema, and another describing the development of voice acting in the contexts of radio drama, early animation, and dubbing. The two remaining presenters are anthropologists who examine the mediated dimensions of two distinct contemporary star cultures: *seiyū* voice actors and *rakugoka* narrative artists.

The human voice is ubiquitous, and intimately tied not only with communication and semiotics, but with identity, ontology, and desire as well. The very ephemerality of sound is constitutive of the voice's many functions and meanings, and so the advent of *reproduced* sound created new forms and inflections of vocal performance and presence. The media historians chart transitional moments in the 1920s and 30s when new media technologies occasioned radical shifts of understanding and practice vis-à-vis performance and reception, while the anthropologists explore evolving social meanings and dynamics, as well as philosophical implications, within established media forms in late capitalism. We hope that these multiple, complementary approaches will generate a dialogical discursive space rich with implicit and explicit connections and mutual illumination.

### Panel participants

Kerim YASAR (Ohio State University, USA)

Johan NORDSTRÖM (Waseda University, Japan)

Esra-Gökçe ŞAHİN (Harvard University, USA)

Shunsuke NOZAWA (Dartmouth College, USA)

## The Origins of Voice Acting in Japan

Kerim YASAR (Ohio State University, USA)

### Abstract

Prewar Japanese radio drama presents a nexus where multiple streams of performative discourse and praxis converge: voice acting, narration, music, sound effects (performed by technicians in real time), as well as practices of listening specific to the new medium and genre, practices that were social in nature—learned and socially conditioned, and often performed in groups. Radio drama was also an object of intensive discursive activity, both in print and in more informal and embodied institutional and social settings. In this paper I focus primarily on the training of voice actors, a tradition that began with radio drama, branched into animation, and is arguably as vital now as ever, with dozens of voice acting schools operating in Japan. The first training course for voice actors was established by the Tokyo Central Broadcasting Company (JOAK) in late 1925 under the direction of fiction writer and radio dramatist Nagata Mikihiro, an endeavor that came to a premature end when JOAK was absorbed into NHK in 1926 and taken over by Communications Ministry-appointed bureaucrats. Film dubbing was attempted in 1931 with the American talkie *The Man Who Came Back* (and rejected by most of the Japanese movie-going public), while the first talking animated short, *Chikara to onna no yo no naka* (*The World of Power and Women*), appeared in 1933. JOAK launched a second radio drama actor-training course in 1941. As the above suggests, a number of theoretical issues were at play: tensions between standardized speech and regional variation; the performance of gender; medium specificity; formal relationships among word, music, and other sounds; and institutional and economic bases of production, including issues of governmental censorship. I consider these in turn as I trace the early historical trajectory of voice acting practices and the discourses around them.

### About the author

Kerim Yasar is assistant professor of Japanese at The Ohio State University (US), where he specializes in modern Japanese literature and film, media history, and translation studies. He earned his PhD and MA in East Asian Languages and Literatures at Columbia University and his BA in Music at Wesleyan University. His current book manuscript, *Electrified Voices: Auditory Technology and Culture in Prewar Japan* examines the roles played by the telegraph, telephone, phonograph, radio, and sound film in the discursive, aesthetic, and ideological practices of Japan from 1868 to 1945. In conjunction with this project, he is working with Japanese studies librarian Maureen Donovan to build the first dedicated collection of historical Japanese sound recordings in the United States at OSU. He has published translations from Japanese in a variety of genres and media, from contemporary Japanese novels to pre-modern poetry to subtitles for more than eighty Japanese films in the Criterion Collection and Janus Film libraries, including classic works by directors such as Kurosawa Akira, Ozu Yasujiro, and Ōshima Nagisa.

## **Stardom and the Voice in Early Japanese Sound Cinema**

Johan NORDSTRÖM (Waseda University, Japan)

### **Abstract**

With the advent of sound cinema, acoustic experience became as thoroughly commodified as its optical counterpart, and a process of re-identification—merging the theretofore silent star aura with that of its aural counterpart—began.

The voice is intimately tied to the idea of identity; thus by examining the use of the individual's voice and dialogue in early Japanese sound films such as *Madamu to nyōbō* (1931, Goshō), *Jōriku dai ippo* (1932, Shimazu), *Hanayome no negoto* (1933, Goshō), and giving special emphasis to the vocal performances of stars such as Mizutani Yaeko and Tanaka Kinuyo, I will look closely at the effect that the voice came to have on shaping and re-shaping the (female) star image during the Japanese film industry's slow but steady conversion to sound film during the first half of the 1930s.

The specificity of vocal performance in the context of Japanese cinema gives rise to several interesting phenomena that helped shape the sound film in the 1930s, for example an added impetus toward greater realism in the *jidaigeki* (period film) genre, as well as a heightened sense of female eroticism and fetishization. These phenomena not only cast light on the complex ways in which cinematic identification, performance, and sound design are constructed in film, but also served to illuminate the ambiguous location of the voice within Japanese culture in general.

### **About the author**

Johan Nordström took his BA in Film Studies and his MA in Japanese Studies at Stockholm University, where he has lectured on Japanese film history and modern Japanese visual culture. He is currently a doctoral student at the Department of Theater and Film Studies at Waseda University, Tokyo, researching early Japanese sound films and issues of modernity. He also works as a writer and curator, having co-curated retrospectives of Japanese films for the Pordenone Silent Film Festival, and for the Bologna film festival Il Cinema Ritrovato. He has been published in *Film Criticism*, the *Tsubochi Theater Museum Global COE Bulletin: Theatre and Film Studies*, and the *Engeki kenkyu kiyo*.

## Stars in Mass Production and the Future of Fame

Esra-Gökçe ŞAHİN (Harvard University, USA)

### Abstract

*Rakugo* master Kokontei Shinshō, hung over from the previous night, had fallen asleep right in the middle of a performance. Some of the audience complained about having paid money just to watch an actor sleeping, but Shinshō's real fans burst into laughter and enjoyed the exceptional chance to watch his sleeping form. Shinshō, who died in 1973, greatly resembled the characters in *rakugo* stories: He did not care about fame or material property, and he died poor. Shinshō insisted that *rakugo* is a 'product of craftsmanship,' not an art of creativity. The intervening years have turned Shinshō into a legendary character in Japan's history of performing arts. Nevertheless, Shinshō's signature style and unique personality are not the only reasons for his everlasting reputation: Many audio recordings of his performances have circulated in various formats, and his current reputation is a sum of his 'sonic presence' within media, in addition to the irreproducible self-performance ingrained in public memory.

There is an ongoing debate in Japan today about whether the era of *rakugo* virtuosity (*meijingei*) has come to an end. Contemporary *rakugo* performers who gain recognition in the community are dazzled by excessive exposure in the media, and turn into celebrities. It is contentious whether Hayashiya Shōzō's popularity comes from his virtuosity in *rakugo* or from TV shows and commercials. Kokontei Kikunojō is famous for his celebrity wedding followed by an immediate divorce. Popularity brings material income and social status, but it also causes *rakugo* fans a great deal of frustration. Many feel that it has lessened artists' focus on craft in favor of a focus on self-branding. In this paper I examine to what degree these changes are a result of changes in media forms and circulation, or a product of artists' surrender to capitalist corporate culture and its social enforcements.

### About the author

Esra-Gökçe Şahin is a doctoral candidate in the Department of Anthropology, doing secondary degrees in both Media Anthropology, and, Film and Visual Studies at Harvard University. Currently she is completing her dissertation titled: *Rakugo: Performing Comedy in the Realms of Memory, Mime and Mockery in Urban Tokyo*. Şahin is also a filmmaker who has made several nonfiction films, and is now working on a feature length film based on the everyday life of a *rakugo* master.

## Spiritualism, Technology and Voice Acting

Shunsuke NOZAWA (Dartmouth College, USA)

### Abstract

This paper discusses voices in contemporary anime and digital culture as potent semiotic objects that mediate characters (nonhuman) in relation to *seiyū* or Japanese professional voice actors and their fans (human), drawing on studies of puppets, dolls, and other transitional objects of animation. I anchor my exploration to the ludic metaphor *naka no hito* ('person inside') and its instantiation in the collocation *naka no hito nado inai* ('no way there's a person inside'). In particular, I explore idioms of spiritualism featured saliently in metadiscourses of voice acting produced by *seiyū* and their fans. Actors' theorization of their labor situates voices in a chronotope of enclosure and telecommunication ('in front of the microphone' in the sound studio) where an economy of voice and spirit is established between characters and actors. The giving of spirits to characters is accomplished through what I call 'effacement-work,' which gives actors privileged access to character voices. Such effacement-work, or acts of semiotic layering, constitutes a practical condition of voice acting as aesthetic labor. Sometimes appropriating the existing religious discourse of spirit mediumship, the spiritualist idioms also relate to the condition of contemporary media ecology (just as the Spiritualism of the 19th century did to wireless telegraphy). In this vein I consider voice acting, like puppetry and Vocaloids, as a sociotechnical hybrid that affords imaginaries and techniques of ensoulment.

### About the author

Shunsuke Nozawa currently teaches in the Department of Asian and Middle Eastern Languages and Literatures at Dartmouth College. His research interests include linguistic anthropology; semiotics; anonymity; everyday life; voice; popular culture; popular memory.

## EAJS SECTION 6: Economics, Business and Political Economy

### **Keynote Speech:** Whither the Japanese Model?

Mari SAKO (Oxford University, UK)

#### **Abstract**

Japan is no longer No.1. And yet its political economy provides a resilient context for studying change and continuity in sub-systems (i.e. aspects of a model) that have facilitated Japan's economic success. This presentation examines a range of contexts in Japan – e.g. some well-trodden grounds such as lifetime employment and the main bank system, and some understudied ones such as the growth of professionals and high-tech entrepreneurial start-ups. Comparing these contexts enables us to take stock of the ways in which our analytical lenses have shifted over the decades, and enables us to hone our skills in the art of choosing an analytical model that is relevant to the twenty-first century. The ultimate aim is to shed light on how we as social scientists think about models, parsimonious theories, varieties of capitalism, dualism, and institutions as 'formal and informal rules of the game' (in the tradition of Douglass North).

#### **About the author**

Mari Sako is Professor of Management Studies at Saïd Business School, University of Oxford, where she teaches Global Strategy. She has applied comparative institutional analysis to investigate supplier relations, labour-management relations, education and training systems, and entrepreneurial start-ups in Japan and elsewhere. Her research resulted in the publication of numerous articles and books, including *How the Japanese Learn to Work* (with Ron Dore, 1989), *Prices, Quality and Trust* (1992), *Japanese Labour and Management in Transition: Diversity, Flexibility and Participation* (1997) (with Hiroki Sato), *Are Skills the Answer?* (1999) (with Colin Crouch and David Finegold), and *Shifting Boundaries of the Firm: Japanese company – Japanese Labour* (2006). Her current research is on the impact of globalization on profession also and professional service firms. Mari taught at the London School of Economics, and held visiting positions at Kyoto University, Tokyo University, RIETI Tokyo, Ecole Polytechnique, and MIT's Sloan School of Management. During 2011–12, she was President of the Society for the Advancement of Socio-Economics (SASE).

## ***Employment Patterns and Working Lives of Women***

### **New Diversities – Female Foreign Workers in Japan**

David CHIAVACCI (University of Zurich, Switzerland)

#### **Abstract**

Since the late 1980s, Japan is a new immigration country with substantial net immigration movements of foreign workers. This transformation of Japan has led to a wave of research and publications on its new immigration, but the gender dimension of this new work immigration has rarely been addressed. Based on available official statistics and a number of empirical studies on certain segments of the labor market, this paper will analyze gender diversities of new immigration in Japan on three levels:

1. mainstream gender roles in Japanese society and immigration;
2. similarities and differences regarding country of origin and labor market position of female and male immigrants in Japan;
3. internal diversity of female foreign workers.

#### **About the author**

David Chiavacci is Mercator Professor in Social Science of Japan at the Institute of Asian and Oriental Studies, University of Zurich. His main research interests are economic and political sociology of contemporary Japan. Recent publications include 'Future Workforce? Discourses on and Realities of Foreign Workers in Japan', in: Wilhelm Vosse, Verena Blechinger-Talcott and Reinhard Drifte (eds.), *Governing Insecurity in Japan: The Domestic Discourse and Policy Response*, London: Routledge, 2014, pp. 115–140; 'Japan in the 'Global War for Talent': Changing Concepts of Valuable Foreign Workers and Their Consequences', in: *Asien: The German Journal of Contemporary Asia*, 123 (2012), pp. 27–47.

## **Female Entrepreneurs in Japan – Their Life and Work**

ISHIGURO Kuniko (Bunkyo Gakuin University, Japan)

### **Abstract**

This paper discusses research on the career development processes of female entrepreneurs in Japan. Japan is still notorious for gender inequality in many spheres of society. In the corporate world, women's advancement to management has indeed progressed, but the speed of the progress is rather slow. In many countries, a hard glass ceiling still exists once they try to climb further up the corporate ladder to enter the board room, and only 0.7% of corporate executives in Japanese companies are women (Daiwa Institute of Research, 2013). While many women struggle to cope with and to survive in the masculine business world of big corporations, there are also women who launch their own business. The increase in the presence of female entrepreneurs has been phenomenal both in developed and developing countries. Although the ratio of women among entrepreneurs is around 30% in Japan (METI, 2012), I believe that female entrepreneurs have much potential to improve the stagnant business and economic activities in Japan. How do they become entrepreneurs? What has motivated them to launch their own company? Were there any particular characteristics common to those women? What kind of difficulties have they experienced in setting up their business in Japanese society? This research examines the present status of female entrepreneurs in Japan based on data such as government-produced statistics, and analyses factors which have inspired, driven and promoted those women, as well as their career trajectories, based on qualitative data derived from interviews with female entrepreneurs, using a life-history approach. This research is the first stage of an international comparative study on female entrepreneurs. I argue that the creation of a career model of a female entrepreneur will open up new opportunities for women and will have hidden potential to create a new paradigm in Japan in this global age.

### **About the author**

Kuniko Ishiguro is an Assistant Professor at the Faculty of Foreign Studies, Bunkyo Gakuin University in Tokyo. She completed her PhD (2008) and MSc (2003) in the School of East Asian Studies, the University of Sheffield. Prior to gaining her MSc, she worked for Japanese and American companies as a human resource manager. Her research interests include sociology of work, career development, and gender relations in organisations. Her recent publications include: Ishiguro and Cho (2014) 'Career Formation in the Newspaper Industry', *Journal of Japan Society of Directories*, vol 12; Ishiguro (2012) 'Case studies on Female Managers' Career Development', *GEMC journal*, no.7: 104–128.



## **Women's Careers and Cities – Comparison of Employment Patterns in South Korea and Japan**

Mee-Kyung JUNG (Goethe University Frankfurt, Germany)

### **Abstract**

This study empirically tests whether the national and East Asian regional based particularity of employment patterns in South Korea and Japan – the M-shaped workforce participation rate of women and the low labor market participation of higher educated women – diminish in the global cities of these countries due to closer entanglements with diverse nations and cultural regions (Welsch, 1999). The data used are the 2008 data for women taken from the 'Korean Labor and Income Panel Study' (KLIPS) and the 'Japanese General Social Survey' (JGSS). Within the same empirical framework for both countries, the descriptive statistics and the non-linear probability analysis (the Probit method) found that: First, differences in the employment rate between male and female are greater in global cities than in other regions or at national levels in Japan, while they are smaller in the cities in Korea. Second, the M-shaped workforce participation rate of women is more apparent in the cities in Japan, while it is less apparent in Korean cities. Third, women with higher education more actively participate in the labor market in global cities in both countries. However, the probit model reveals that the education effects on labor market participation are insignificant in the cities in both countries. Following the results, the hypothesis of this study cannot be accepted for Japan while it may not be rejected for Korea. In Japan, specific employment patterns of women stronger persist in global cities than in other regions, although those cities have a stronger entanglement with the West/globalized world. This asymmetry may be caused by relation of power in the cities in each country. This study, for the first time, empirically analyses the differences in employment patterns in the global cities, other regions, and whole nations in Korea and in Japan from the point of view of how to develop life/work style/culture under globalization.

### **About the author**

Mee-Kyung Jung has, since 2012, worked as lecturer at University of Frankfurt and Bochum. She received PhD in Economics at Goethe-University in Frankfurt on Main in Germany in 2010. The title of her dissertation is 'Essays on Labor Market and Human Capital – Korea and Germany.' In 2012, she published the paper 'University or job training: Korea and Germany compared,' in Educational Research. She has been doing research for comparative studies between Asia and Europe countries for ten years. She is very interested in comparative studies within East Asia.

## ***Internationalization of Japan***

### **Optimization of Foreign Human Resources in Academic Institutions in Japan**

Philippe DEBROUX (Soka University, Japan)

#### **Abstract**

Japanese public authorities have devised ambitious plans to attract high standards students and academics from abroad. Fostering international education programs in academic institutions first objective is to upgrade the quality of Japanese academic institutions, and, subsequently, gives an impetus to Japanese students and academics to raise their standards accordingly. These institutions are expected to develop new curriculum offering the opportunity of access to broader types of learning, and to make their research and teaching environments more open to the world. The presence of foreign teaching staff until recently was largely confined to language teaching in academic organizations. The number of permanent and semi-permanent foreign researchers remained very small too. With few exceptions universities and research centers have been unable to recruit and retain for a long period human resources of world-class level.

As a result, Japanese universities have problems to recruit and keep good standing foreign researchers and teaching staff. Integration of foreign resources remains a difficult issue that is closely related to the institutional surrounding in Japan for both academic institutions and business concerns. This article will focus on the policies and practices adopted by Japanese academic organizations to recruit and optimize the potential of foreign human capital. The objectives are to analyze the situation from an institutional point of view and to make an assessment of the short and long-term perspectives and to devise plausible scenario.

#### **About the author**

Philippe Debroux is a Belgian citizen resident in Japan since the 1970s. He has a PhD in applied economics from Brussels University and holds a MBA degree from INSEAD. He is professor of international management and international human resource management at Soka University (Japan) and visiting professor at Rennes (France), Chuo and Sophia universities.

His research focuses on development in HRM, innovation and entrepreneurship in Japan and Southeast Asia. His main recent publications include *Female entrepreneurship in Asia* (Chandos), *'Asia's Turning Point'* (John Wiley and Sons), co-authored with Ivan Tselichtchev and *'Innovation in Japan'*, co-edited with Keith Jackson.

## **Recent Trends and Current Situation of Foreign-owned Firms in Japan**

HASEGAWA Shinji (Waseda University, Japan) & HASEGAWA Rei (Daito Bunka University, Japan)

### **Abstract**

Japan is one country where foreign firms have the least presence in its economy. Recently, the Japanese government has focused on attracting inward investment from foreign firms as a potential vehicle to drive Japan's economic growth. However, it has been reported recently by the mass media that some of the leading global firms have closed or reduced their Japanese activities and shifted resources into other newly rising economies in Asia. This is not the situation happening only in Japan, but some multinationals are said to be also downsizing their operations in advanced countries other than Japan. Under such circumstances, it is important for us to clarify the current situation of foreign subsidiaries conducting business in Japan. Based on the large-scale questionnaire survey we carried out in 2013, we first analyze the recent trends and current status of Japanese subsidiaries established by American, European and Asian multinational firms. The themes and actual questions we are addressing cover a wide range of areas as follows: 1) Relative positioning of Japanese market vis-à-vis its Asian neighbors for foreign multinationals, 2) Roles and capabilities of Japanese subsidiaries and its transition over time, 3) Technological spillover effects occurred between foreign-owned firms and Japanese entities including firms, research institutes, universities, etc., 4) Mobility of human resources between foreign subsidiaries and domestic firms, 5) Human resource practices observed in foreign-owned firms in Japan, 6) Relations between Japanese subsidiaries and their headquarters, 7) Relations with subsidiaries of other countries.

In this research, we also conduct statistical analysis by using the data obtained from the above questionnaire survey. Causal relationship will be examined based on some theoretical hypothesis about important variables. Finally, some managerial and policy implications are to be drawn from the results and discussion of this research.

### **About the authors**

Shinji Hasegawa is Professor of International Business at Waseda University, in the School of Social Sciences. He received his Ph.D. in Management from University of Paris 1 Panthéon-Sorbonne. His recent publications include *International Management – Cases and Theories* (in Japanese, Tokyo: Yuhikaku 2013), and *La Régionalisation en Asie: Dimension Economique Territoriale*, (Paris: Harmattan 2011). His current research focuses on the multinationals' subsidiary role and foreign-owned firms in Japan, strategy and organization of multinational enterprises, international strategic alliances, and the theory of foreign direct investment.

Rei Hasegawa is Professor of International Business at Daito Bunka University, in the Faculty of Business Administration. Her main research interests are International Business with particular focus on the foreign-owned firms in Japan. Her recent publications include 'The Effect of Firm-Specific Skills, Career Opportunities, and Organizational Effectiveness on Turnover Intentions in Foreign-Owned Firms in Japan', Working Paper Series No.2013-5, School of Social Sciences Waseda University (Shinji Hasegawa, Koichi Takaishi & Rei Hasegawa).

## **Innovative Behavior in Foreign-owned Firms and Domestic Firms in Japan**

TAKAISHI Koichi (Asia University, Japan)

### **Abstract**

Japan, as if trying to breaking out from the economic stagnation since 90's, have been striving to revitalize the economy through radical and incremental innovation of enterprises. Innovation is started and enhanced by not only organizational strategies planned and executed in ever changing environment from top-down, but also more importantly by proactive and creative behavior of forefront employees. In order to satisfy today's diversified and changing customers' needs, inducing innovative ideas and commitment of all employees are of critical importance.

The present study focused on innovation at the individual level and explored the antecedents of the employees' innovative behavior. First, we argued the importance of employees' engagement in spontaneous innovative behavior in terms of firm growth. Next, theoretical basis of innovative behavior and its antecedents were to be explained.

However, in Japan, there exist two different human resource practices between foreign owned firms of MNEs (multinational enterprises) and Japanese domestic firms. Then, the effects and processes of organizational strategic flexibility on innovative behavior in foreign owned firms in comparison with Japanese domestic firms were explored in this study. The sample consisted of Japanese employees working for foreign owned firms in Japan and those who worked for Japanese domestic firms. The data was collected from the monitor members of a marketing firm using a web survey.

The results showed that although strategic flexibility affected employees' innovative behaviors in both foreign owned firms and Japanese domestic firms as a universal mechanism, the degree to which strategic flexibility affected innovative behavior in foreign subsidiaries might vary dependent upon their parent company's national cultures to some extent.

### **About the author**

Dr. Koichi Takaishi is a professor of Entrepreneurship at the Faculty of Business Administration at Asia University in Japan. He received his Ph.D. from Kyushu University and M.A. from New York University. His research interests are innovation in SMEs (small and medium-sized enterprises) and entrepreneurial leadership.

## ***Board Diversity and Leadership in Japanese Corporations***

### **Roundtable abstract**

Boards of directors of listed companies in Japan are known for their lack of diversity. Members are male, Japanese, above the age of 50 and have been with their company for 25 years and more. Recent attempts to introduce rules requiring companies to invite at least one independent outsider to their boards were watered down to a comply-or-explain obligation due to strong opposition from Keidanren, the Japanese business federation.

The questions to be taken up by our roundtable are:

What are the arguments behind the demands for outside directors? What are the arguments against mandatory rules?

Would Japanese boards benefit from more diversity with regard to gender, age, national, company or industry background?

Are there trends toward more diversified boards? Who are the leaders? What are the underlying factors?

The roundtable organisers will be joined by Prof. Cindy Shirata and Prof. Shinya Yamamoto, both from the Graduate School of Business Science, Tsukuba University. Prof. Shirata presently serves as outside director on two boards of Japanese listed companies. Prof. Yamamoto has many years of experience in consulting top management of multinational Japanese companies.

### **Roundtable participants**

Franz Waldenberger (Ludwig Maximilian University of Munich, Germany)

Parissa Haghirian (Sophia University, Japan)

Representatives from Japanese Industry (TBA)

Dr. Franz Waldenberger is Professor for Japanese Economy at the Japan Centre and the Munich School of Management of Munich University. His research focuses on the Japanese Economy, Corporate Governance and International Management. He has published numerous articles and books on the Japanese economy and is member of the editorial board of Japan and Asia related social science and economics Journals. Mr. Waldenberger was visiting professor at Osaka City University, Hitotsubashi University, Tsukuba University and the University of Tokyo. He is member of the German Japan Forum and of the board of the Japanese German Business Association (DJW).

Parissa Haghirian is Associate Professor of International Management at the Sophia University in Tokyo, Japan. She studied Japanese Studies and Commercial Sciences in Vienna. In 2004, she transferred to Japan. Besides her academic activity, she is also consulting European companies concerning their market entry in Japan. Her focus in research and teaching is on Japanese management, Japanese consumer behaviour and inter-cultural communication. Contact: [parissahaghirian@gmail.com](mailto:parissahaghirian@gmail.com).

## ***Lifetime Employment in Japan: Persistence under Pressure***

### **Panel abstract**

This panel evaluates the evolution of the Japanese employment system within the trajectory of Japan's economic development and investigates whether it is responding to the changed environment in light of the nation's transition from a post-war to a post-bubble era. There is significant literature on the origins and establishment of a distinctly Japanese style of corporate management during the decades of post-war growth that led to Japan's so-called lifetime employment. This system arose out of labour unrest in the early post-war years and was the result of both collective bargaining and a recognition by bureaucratic and corporate leaders that Japan needed to secure a committed workforce and a stable labour market if it was to pursue long-term economic growth. The system was constructed around three central pillars which were viewed as distinctly Japanese – implicit long-term employment for a core regular workforce, seniority-based wages and enterprise-based unions – and this employment strategy was heralded as a key factor driving Japan's subsequent economic advancement. It was also founded upon a more universal concept at that time – the male breadwinner model. This meant a distinctive female employment system also developed alongside, and different from, the better known lifetime employment system which was predominantly applied only to male employees. Thus, Japan was able to reap the social and economic benefits of a sexual division of labour that harnessed the strong commitment of a core male workforce while effectively making use of a growing non-regular female workforce as a buffer.

Since the 1990s, the stagnation of the Japanese economy and the ageing of Japanese society has led to a re-evaluation of many key domestic institutions. As a result key changes in employment have been observed, such as a relative growth in unemployment, expanding categories of atypical employment status, declined prospects for youth employment, weakened unions and moves to individualistic and performance-based rewards for employees. This led to an abundance of articles both in the popular business and academic press proclaiming the imminent demise of the Japanese lifetime employment system. It can certainly be argued that Japanese companies have been restructuring their portfolios and their corporate strategy since the 1990s, including making key adjustments to employment, and a perceived outcome of this is that the Japanese labour market is now less stable than in previous decades. However, the members of this panel will argue that it would be erroneous to proclaim the end of the Japanese employment system. Indeed, the three papers will collectively show that lifetime employment remains not only largely intact but is also resilient to the pressures that of the last two decades.

Current debates on demographic change, the globalization of Japanese business and the pursuit of Abenomics to revive the sluggish economy all mean that it is now crucial to re-examine the mechanisms of Japanese-style management in order to consider how and why evidence points to the enduring support for core lifetime employment practices, while at the same time the system inevitably contributes to greater inequality between regular and non-regular employees. Japan, once lauded for its distinctive use of its one true natural resource, its people, now appears to either lag behind or, at the very least, be resistant to change. This panel seeks to question where the value may lie in the inherent inertia of the lifetime employment system and at the same time evaluate where current trends may ultimately lead in terms of future challenges, outcomes and opportunities for employment in Japan.

Panel participants

Peter MATANLE (Sheffield University, UK)

Arjan KEIZER (Manchester Business School, UK)

Helen MACNAUGHTAN (SOAS, University of London, UK)

## **Lifetime Employment in 21st Century Japan – Stability and Resilience under Pressure in the Japanese Management System**

Peter MATANLE (Sheffield University, UK)

### **Abstract**

This paper will investigate Japanese government numerical data and qualitative interview data collected over many years of research to examine the proportion and persistence of lifetime employment in the Japanese labour force over the past decades. It will argue that, despite repeated predictions of its demise, lifetime employment remains the core institution of the Japanese management system, and regular employment in a large and prestigious organization continues to be the aspiration of the majority of Japanese younger people. Moreover, I will argue that the institution of lifetime employment shows little sign of weakening; that from the employer's perspective the rationale for maintaining it continues, and that it still provides the best means available within Japan for the satisfaction of employees' needs over the course of their working lives. Much of the supporting discussions will be based upon analysis of labour throughput mechanisms, including legal constraints on organizational flexibility, and will end with the conclusion that lifetime employment remains stable, despite the pressures that Japanese organisations have encountered in recent decades. In this way, the Japanese management system demonstrates its fundamental strength and resilience throughout the long period of Japan's postwar expansion, and its subsequent globalization and post-industrial transformations.

### **About the author**

Peter Matanle is Senior Lecturer in Japanese Studies at the University of Sheffield's School of East Asian Studies. His research interests are in the theory and practice of permanent, or lifetime, employment in Japan, popular culture and gender in Japanese organizations, and the impacts and outcomes of ageing and depopulation in rural areas. He has published widely on these subjects, most recently in *Gender, Work and Organization* with an article on 'Popular Culture and Workplace Gendering Among Varieties of Capitalism: Working Women and their Representation in Japanese Manga' (DOI: 10.1111/gwao.12050; Coauthored with Kuniko Ishiguro and Leo McCann).



## **The Japanese Labour Market in the 21st Century – Patterns around Lifetime Employment**

Arjan KEIZER (Manchester Business School, UK)

### **Abstract**

Recent literature on Japanese employment practices confirms the continued relevance of lifetime employment. Job tenures remain stable and surveys show continued support for the practice among employers, employees and graduate recruits. It illustrates how the weak economy since the 1990s has not heralded the end but confirmed the importance of lifetime employment. As a matter of fact, lifetime employment has been the structural and defining factor behind the changes during recent years. First of all, firms have been unwilling to question employment itself but have made adaptations to its character, in particular through the introduction of performance as a new criterion for evaluation. At the same time, the continued dominance of 'lifetime' careers has constrained this development and the changes have not been as revolutionary as once expected. Secondly, continued support to lifetime employment enables the dualism in the labour market. It has contributed to the strong (relative) rise in non-regular employment, including the tendency to re-hire senior workers after they reach the former age for retirement. Finally, support continues to shape industrial relations where mainstream unions, still characterised by a strong commitment to the regular members of the 'enterprise community', struggle to represent alternative employment types in spite of their precarious position. This paper discusses this defining role of lifetime employment on human resource management, industrial relations, and the labour market and argues that changes are thus shaped by 'patterns around lifetime employment'. It discusses the major implications for the conditions of employment for almost all employment types and the underlying tensions within the labour market.

### **About the author**

Arjan Keizer works as a lecturer in Comparative Industrial Relations and International HRM at the Manchester Business School. His research concerns the comparative study of employment practices and industrial relations, with a particular focus on Japan and, to a lesser extent, the Netherlands and the UK. Important themes include processes of change and the relation between national employment practices and the strategies of companies and unions. Ongoing research focuses on specific issues such as the position of contingent workers and the role of labour unions, multinationals and employment, and conceptual analyses of institutional change, globalization and convergence.

## **Gendered Employment in Japan – The Challenges for Working Women**

Helen MACNAUGHTAN (SOAS, University of London, UK)

### **Abstract**

This paper examines the current situation for working women in Japan, based on the premise that the early post-war decades established a gendered employment system that continues to be a mainstay force despite significant socio-economic change and reform since its inception. The paper presents key trends in female employment since the 1990s, noting the rising labour participation and expanded presence of women in the Japanese workforce within the context of a changing labour market and employment reforms. In particular it will investigate to what extent things may have changed for working women, by examining the recruitment of women across different sectors of the economy, policy targets for gender equality, the ability of women to access career roles, social attitudes to women working and the impact of employment legislation for working women. It will also attempt to analyse the expectations of Japanese women with regard to work alongside attempts by Japanese companies to introduce diversity and equality into their HRM strategies. The paper questions to what degree the gendered employment environment has changed for Japanese women and evaluates whether recent key trends in female employment are in any way impacting on and challenging mainstream male employment in Japanese companies. Overall, I will analyse whether there has been any progress for working women since the 1990s, focusing on key areas of 'change, challenge and constraint', and will give an insight into the future potential of Japanese leaders and institutions to re-evaluate and redefine the gendered employment system.

### **About the author**

Helen Macnaughtan is Lecturer in International Business and Management for Japan at SOAS, University of London, where she lectures on economic, business, labour and HRM issues in contemporary Japan. Her research interests focus on a broad range of topics relating to gender history and women's employment in Japan. She is the author of *Women, Work and the Japanese Economic Miracle: the case of the cotton textile industry, 1945–75* (RoutledgeCurzon, 2005). She has also recently published on the corporate history of the rice cooker appliance and its gendered consumption in Japan, the corporate history of women's volleyball in Japan, and the story of volleyball at the 1964 Tokyo Olympics.

## ***Economic Policy***

### **The Political Economy of Entrepreneurship and Start-ups in Japan since 2000 – Institutional and Policy Change**

Marie Christine ANCHORDOGUY (University of Washington, USA)

#### **Abstract**

This paper will analyze recent changes in the political economy and institutional arrangements related to entrepreneurship in Japan. More specifically, it will look at recent legal and social changes to the environment for start-ups and new companies in Japan to assess how and why barriers to entrepreneurship have changed in the last decade. Changes in venture capital activity, angel investors, incubation facilities for start-ups at universities and in the private sector, university-private sector collaboration, and government promotion of entrepreneurship will be explored. For example, the Innovation Network of Japan (INCJ), a temporary public-private partnership created after the 2008 financial crisis to promote the competitiveness of Japanese companies, especially new companies and new technologies, will be analyzed. This institution is managed by the Ministry of Economy, Trade, and Industry. The paper will also examine why some Japanese entrepreneurs have gone overseas to establish or grow their businesses. It will include interviews of Japanese entrepreneurs in the US and Japan, American entrepreneurs working in Japan, and Japanese government officials and academics working in this area. Overall, the article will assess recent changes in norms regarding risk-taking, wealth-making, and labor mobility; and institutional and policy change.

#### **About the author**

Marie Anchordoguy is Professor in and Chair of the Japan Studies Program at the Henry M. Jackson School of International Studies, University of Washington. She specializes in Japan's political economy. She is author of *Reprogramming Japan: The High Tech Crisis Under Communitarian Capitalism* (Cornell University Press, 2005; Bunshindo, 2011), *Computers, Inc.: Japan's Challenge to IBM* (Harvard University Press, 1989), and numerous articles about Japan's capitalist system. She is currently researching entrepreneurship. She has held fellowships from the National Science Foundation, Harvard University, Japan Foundation, Fulbright Commission, and Center for Global Partnership. She is co-editor of *The Journal of Japanese Studies*.

## Employee Well-being in Japan – A Media Content Analysis

Markus HECKEL (Goethe University Frankfurt, Germany)

### Abstract

This paper examines the issue of employee-well-being in Japan by means of a media content analysis. As such, the topic is closely linked to new research project on ‘Protecting the Weak’ at the Goethe University, supported by the Volkswagen Foundation. In terms of well-being, Japan seems to be behind most other countries. For example, according to the *Better Life Index* of the OECD, Japan scores relatively poor in comparison to other OECD countries in terms of happiness and subjective well-being, in particular, regarding work-life balance and life satisfaction. As these issues are often related to individual performance (absenteeism, motivation, creativity), the issue of well-being of employees is of key concern in both, economic policy and firm-level strategy formulation. In this paper, we focus on the content of the public discourse on well-being in order to better understand how the issue of employee well-being is framed in Japan, and to which degree companies have understood the need for action.

The mass media, including newspapers are an effective means of providing information to the public, and are an important source to better understand these framing processes. Up to now, there are not any studies that have systematically investigated mass media newspaper articles regarding employee well-being and work-life balance in Japan. By using a data set from nation-wide distributed Japanese newspapers, we find that topics regarding employee well-being and work-life balance have increased over time. To investigate the number of articles related to employee well-being and the reported content, the articles published by major Japanese newspapers from 1995 to 2013 were then examined for the number of articles that contained keywords regarding employee well-being, annual change, and contents. Whereas employee well-being was traditionally related to irregular workers, or the working poor, e.g. in terms of the so-called 3K jobs (*kitsui, kiken, kitanai*), recently the discussion has shifted towards regular workers, work-life balance, gender, family-friendly policies, and in more detail, to companies which implemented work-life balance practices. We also found that, in contrast to our expectation, the discourse on well-being practices was mainly linked to family policy issues, hence less to the company level. This seems to imply that the need for change is not realized on the firm level.

### About the author

Markus Heckel graduated in Japanese studies (economics focus) from the University of Bonn. In December 2013, he submitted a PhD thesis at the University of Duisburg-Essen with the title ‘The Bank of Japan: Institutional Issues of Delegation, Central Bank Independence and Monetary Policy’. Since November 2012, he is working as a research assistant at the Chair for the Study of Economic Institutions, Innovation and East Asian Development at the Goethe University Frankfurt. In 2014, he became a research fellow of the project ‘Protecting the Weak in East Asia’ funded by the Volkswagen foundation.

## **The Preferential Economic Agreements as a Factor in Improving the Competitiveness of Japan**

Paweł PASIERBIAK (Maria Curie-Skłodowska University in Lublin, Poland)

### **Abstract**

The changes taking place in the economy of Japan since the early 90s resulted in, among others, weakening its international competitive position, measured by participation in international trade or foreign direct investments. After World War II the dependence of Japanese economy on external factors became clearly visible. In the period of dynamically growing global economy (till the beginning of the 70s) but also in times of economic slowdown or recession (financial and economic crisis 2008–2009) the condition of the country was largely determined by external impulses. For almost entire post-war period Japan was running a very individualized foreign economic policy which was generally based, firstly, on cooperation with selected countries and, secondly, on the supporting international multilateral initiatives. For more than 50 years after the war Japan did not participate in the negotiation and implementation of preferential economic agreements. This general trend in the world economy became clearly visible in the 80s and 90 of 20th century, but was not recognized among Japanese policy makers. Meanwhile, other economies began to base their economic relations increasingly on preferential agreements, which resulted in growing gap between Japan and its major rivals. On the turn of 20th and 21st centuries Japan has decided to sign the first agreement and, what is more important, the intensification of such agreements started to be treated as one of methods of overcoming the economic crisis.

The aim of this study is to answer the question whether a change in the Japanese policy towards preferential economic agreement and increasing involvement in such a form of international cooperation helps to improve the economic situation of Japan and its international competitive position.

### **About the author**

Paweł Pasierbiak is Assistant Professor at the Faculty of Economics of Maria Curie-Skłodowska University in Lublin, Poland. He works in the World Economy and European Integration Chair. He cooperates with Kassel Universität (Germany) where he gives lectures on international trade, investment and finance. His scientific interest is focused mainly on international economics, development of economic ties between countries and regions, especially of Asia and Japan. A complementary sphere of his scientific interest is located in widely understood labor markets, especially those in the European Union and Poland.

## ***Economic Innovation***

### **Demographic Change and Medical Engineering in Japan**

Susanne BRUCKSCH (Free University of Berlin, Germany)

#### **Abstract**

Focusing on demographic change, a great deal of research is done on the welfare system, gender aspects and the silver market. Besides, one field that is rather seldom investigated is medical engineering. Surprisingly, most medical devices are imported to Japan, despite being one of the largest markets for high-end products. More precisely, Japanese manufacturers produce a rather limited segment of products like diagnostic imaging devices (X-Ray, MRI, etc.), supporting body-function or therapeutic appliances (e.g. hearing aids, prosthetic devices). Therefore, this paper elaborates which factors lead to obvious contradiction and characteristics by focusing mainly on the institutional context shaping research and innovation activities. Namely the legal framework, governmental guidance, and practices of hospitals, research institutions and manufacturing companies will be addressed.

#### **About the author**

Susanne Brucksch is senior research fellow at Free University Berlin. She received her Ph.D. in Japanese Studies from the University of Halle, Germany in 2010, with a dissertation about collaborations between large companies and environmental NGOs. Her current research focuses on the technological change in contemporary Japan, particularly on the relationship of techno-governance and innovation activities in medical engineering and energy technology.

## Lessons from Panasonic – Software Sharing Strategy in the Digital Products Market

Sayako MIURA (Shujitsu University, Japan)

### Abstract

本発研究の目的は、AV（audio visual）機器のデジタル化という技術変化に対するパナソニック社の2000年代の取り組みの分析を通じて、部品共有戦略研究（例えば、Nobeoka and Cusumano, 1998）に新たな知見を提出することである。知見として第一に、製品横断共有という新たな共有戦略を対象に、その独自効果として多機能化・高性能化、製品連携化を明らかにした。既存研究は同一製品内共有を対象に開発効率向上効果を扱ってきた。第二に、既存研究はいかに共有戦略を遂行するかに注目してきたのに対して、競合企業の部品共有戦略も考慮する必要性を明らかにした。

事例の概要を記す。AVデータ処理のデジタル化によってAV機器の技術的境界が曖昧になった。AVデータ処理がSW（ソフトウェア）で行われるようになり、製品・メディアに依存しなくなったからである。技術面でのデータ処理の共通化は市場での製品境界にも影響を与える。第一に、他製品SWの移転による多機化・高性能化が可能になる。第二に、製品間でのAVデータの授受の促進により、連携した製品群としての販売余地が生じる。

こうした変化に対し、アナログAV機器で市場地位が高かったパナソニックは、AV機器横断的にSWアーキテクチャ（構成）を共通化してSWを共有する戦略を採用した。その目的はSWの共通利用による開発効率向上と、機器多機能・高性能化、機器連携化である。同社では製品事業部で個別に開発が行われてきたのでSWアーキテクチャが製品毎に異なり、全体としては非効率で、販売での連携も難しかった。

この戦略の結果、対象製品であるテレビとレコーダ、携帯電話で以前より開発効率が向上し、多機能・高性能化と、連携化が促進された。しかしそれら成果を競合企業・シャープ社と比較すると、テレビとレコーダでは成果が高く、携帯電話では低かった。製品毎の成果の違いは、シャープが採用していた部品共有戦略が各製品で異なっていたからである。

参考文献

### About the author

Sayako Miura is an Assistant Professor of Business Administration at Shujitsu University in Okayama, Japan which is the newly created faculty in April, 2014. She received her doctorate in Commerce from Graduate School of Commerce and Management, Hitotsubashi University, Tokyo, Japan in 2013. Her research interests include the corporate R&D activities and competitions in the digital audio-visual equipment markets. And, in addition, she started the research of footwear industry in Japan recently.

## **Innovating Through Networks – Survey of High Growth Innovative Enterprises (HGIE) in Japan**

Dennis TACHIKI (Tamagawa University, Japan)

### **Abstract**

In recent years, research has widely substantiated the importance of high-growth new enterprises (HGIEs) for job creation. The conventional wisdom is that the number and share of HGIEs in all enterprises is small, but the number and share of jobs they create is disproportionately large. In a survey of 450 potential HGIE Japanese companies, only 36 met the criteria of 10 percent employment growth over three consecutive years since 2008. It turns out the HGIEs not meeting this criterion were growing however through networking – that is, tapping human resources in other companies. One approach is to network the product development process across firms rather than within a firm: alliances in R&D, outsourcing design and engineering, contracting for manufacturing, and collaboration in marketing and sales. Another approach is to position a HGIE in one segment of this product development process but work with different networks. When the product development network is the unit of analysis, then, there is inter-firm but not intra-firm employment growth. In follow-up interviews, an interesting business ecosystem seems to be emerging among innovative venture businesses in Japan. In new product development, collaboration with domestic and foreign universities minimizes the need for in-house R&D capacity. Where proprietary R&D is required, universities open their laboratory facilities for private entrepreneurs to use as needed like a 'coin laundry system.' Design and engineering are also outsourced but not at arms-length, but in mutual alliances with firms specializing in engineering and/or prototyping. Manufacturing is done in 'smart factories' in a batch rather than mass production mode. Early indications suggest Japan's new locus of innovation may revolve around network ecosystems consisting of smaller firms.

### **About the author**

Dennis S. Tachiki is currently a professor on the Faculty of Business Administration and Graduate School of Management at Tamagawa University (Tokyo, Japan). He did his undergraduate study at the University of California at Los Angeles and graduate study at the University of Michigan. Subsequently, he has held teaching and research positions at the University of Minnesota and The University of Michigan in the United States, and Sophia University, the Sakura Institute of Research and Fujitsu Research Institute in Japan. The main focus of his research gravitates around the topics of management strategies of overseas Japanese subsidiaries, the diffusion of technology in the Asia-Pacific region and human resource management.



## ***Economic Development and Global Finance: Interwar Japan as a Case Study***

### **Panel Abstract**

Japan has long been a favourite object of comparative research for scholars concerned with models of economic development. Its national trajectory since the Meiji Restoration has offered multiple cues for reflection on such fundamental issues as the causes of industrialization, the role of the state in emerging economies, and the relationship between international and domestic markets. After decades of study, can we still learn from the country's past experience something meaningful about economic growth and institutional change? Since the burst of the bubble in 1990, the once-prevailing vision of Japan's rise in the world economy as a long success story – with some deviations – has given way to more nuanced interpretations that question the existence of a 'Japanese model'. In this context, it is evident that any theoretical reasoning on the Japanese economic system requires the support of a broad historical investigation to assess continuities and diversities over time.

The aim of our panel is to address some key questions in the relation between economic and institutional processes – and the relationship of Japan's model(s) to those of the rest of the world – taking as the focal point Japan's financial experience in the interwar period. There are several reasons for the choice of this time span. In terms of scientific production, the 1920–30s have attracted less attention than either the Meiji or the postwar eras. Therefore, these two decades provide fertile ground to rethink the Japanese case from the perspective of non-linear development. Despite the marginal involvement of East Asia in World War I from a military standpoint, this conflict had momentous consequences on Japan's economic structure: it triggered a phase of high-speed growth that deeply altered the balance among productive sectors; it created the conditions for a speculative bubble, which in turn gave rise to a debt crisis and persistent financial instability; it amplified income inequality and left a tense social situation, thereby accelerating political change. So too, institutional choices made ostensibly to align Japan with the postwar world economy deepened these tensions and affected subsequent political events.

In this light, the Great War centennial of 2014 may be an apt anniversary not only to reflect on a pivotal passage in Japan's modern history, but also to extract from that particular sequence of events more general considerations on a set of problems that are typical of developing countries in the present day. A prominent theme is certainly the relationship between centre and periphery in the global economic order, as appearing in the influence exerted by international regimes on domestic players; in the dependence on foreign capital for the achievement of national goals; and in the adaptation of systems originating elsewhere in the world to other countries and other conditions. Another major issue is that of increasing income inequality as a consequence of economic growth, along with the state's response – or lack thereof – to such inequality. In interwar Japan, as elsewhere in the world at other times, the divide chiefly emerged between rural communities and the urban population, especially in the biggest cities, and between sectors of the economy focused on domestic and regional development and those focused on insertion as an adjunct within an ostensibly world economy dominated by other states. If, on the one hand, the uneven distribution of wealth conditioned further development, on the other it created the political incentives for rediscussing – at times, violently – public policies so as to strike a balance between growth and equality.

Panel participants

Mark METZLER (University of Texas at Austin, USA)

Simon James BYTHEWAY (Nihon University, Japan)

Steven BRYAN (independent researcher)

Andrea REVELANT (Ca' Foscari University of Venice, Italy)

## **Credit Bubble, Debt Deflation**

Mark METZLER (University of Texas at Austin, USA)

### **Abstract**

After the First World War, a great speculative bubble developed in Japan and in the Japanese-occupied territories. The bubble of 1919–20 was the biggest economic bubble up to that point in Japanese history. It was followed by a great deflation that continued into the early 1930s. This credit bubble and debt crisis were the Japanese aspects of a movement that happened right around the world; it is also the case that this great wave was more strongly marked in Japan than in any other country. What are the implications of the experiences of 1919–1932 for bubbles, debt crises, and deflation in other times and places, particularly for our own times?

My paper addresses these questions by taking a cross-temporal comparative approach. It begins with a schematized account of the deflation of the 1920s, based on my prior published and unpublished research results. It proceeds to a comparison with Japan's recent deflation, also suggesting some preliminary comparisons with bubbles and post-bubble deflations in other times and places. The paper concludes by suggesting what past experience can and cannot tell us about our own times, and suggests where future research projects might most productively focus their attention.

### **About the author**

Mark Metzler graduated from Stanford University, worked for several Silicon Valley companies, and received his PhD in Japanese History from the University of California at Berkeley in 1998. He is currently professor of History and Asian Studies at University of Texas at Austin. His books *Lever of Empire* (California, 2006) and *Capital as Will and Imagination* (Cornell, 2013) explore the historical dynamics of credit-creation, inflation, deflation, policy-induced depressions, and industrial development in Japan from the nineteenth century to the postwar period. He is now completing a book entitled *Tokyo • London • New York: Central Banking and Gold, 1895–1933*.

## **Financing Economic Development – Foreign Capital Investment in Japans Interwar Years, 1918–1941**

Simon James BYTHEWAY (Nihon University, Japan)

### **Abstract**

Epoch-changing upheavals brought about by the Great War of 1914–1918 forced Japan's financial and monetary authorities to consider new 'ways and means' of securing their country's economic interests. Despite experiencing an economic boom during the war, unprecedented in both its scale and duration; the new global financial realities of the 1920s impelled Japan's financial leaders to re-double their efforts to secure funding and investment from Europe, and re-focus their attentions to the United States of America.

My presentation aims to clarify the nature of the Japanese reaction to these changing postwar circumstances, and, in doing so, explore avenues of cooperation and dysfunction in financial and monetary matters, as they occurred between Japanese and international authorities. All this, of course, against the backdrop of Japanese government lending, as it relates to the re-financing of its earlier war debts, and maintenance of its gold reserves; municipal lending, as it relates to the earthquake reconstruction loans of Yokohama and Tokyo; company lending, as it relates to electrification (electric power generation) and railway-building programmes; and, direct foreign investment, as it relates to the emergence of key new industries. Finally, the success and failure of financial and monetary engagement will be addressed and considered, particularly in the light of Japan's growing aggression against China from 1931, the coming war between the Japan and the Allies from 1941, and extensive US-led post-war investment in the re-emergent Japanese economy.

### **About the author**

Simon Bytheway is an Associate Professor in Financial History at the Business School of Nihon University in Tokyo, where he has worked for over a decade. He is the author of a number of historical studies in both Japanese and English on the subject of foreign investment in Japan, including the books *Nihon Keizai to Gaikoku Shihon* (2005) and *Investing Japan* (2014). Simon holds a BA (first class Honours) from Curtin University, and was awarded a doctorate by Tohoku Gakuin University in Sendai. His present research concerns itself with Asian economic development and financial history from the 19th century to the present-day.

## **Interwar Japan, Institutional Change, and the Chimera of Economic Internationalism**

Steven BRYAN (independent researcher)

### **Abstract**

Looking back at interwar Japan and the destructive pursuit of contractionary monetary policy disguised as a return to the gold standard, the obvious question becomes why governments before 1931 consistently conflated the gold standard with austerity when, historically, there had been no such connection in Japan. Nineteenth and twentieth century British rhetoric made the gold standard an adjunct of deflation, but that was a British fixation, not Japanese. The gold standard as it existed in Japan from the late-nineteenth century to World War I reflected foreign models, but foreign national models, not the faux internationalism of British imperialism that could only see a world reflected in Britain's self image.

When one looks at the practices and debates within Japan in the late-nineteenth century one sees far less British influence than German, American, and French. For Japan, the gold standard had its own meanings and purposes: industrial promotion, national development, devalued exchange rates, trade expansion, and independent political and military power. In addition to being highly political, this late-nineteenth century understanding and use of the gold standard was based on, and promoted, expansionary monetary policy and long-term development.

In the late-nineteenth century Japan used foreign institutions selectively for national purposes. In the interwar period this changed. Whereas prewar policy had adapted international institutions to Japanese circumstances, governments in the 1920s expected Japanese society to adapt to international preferences. Japanese governments chose powerlessness under the excuse of complying with ostensibly international ideas and rules they neither created nor sought with much effort to influence. In this, Japan's self-styled internationalists of the 1920s joined a worldwide move centred in Britain that turned the expansionary gold standard of the pre-World War I years into a deflationary system of austerity, depression, and, ultimately, entirely predictable – and understandable – nationalist reaction.

### **About the author**

Steven Bryan is an attorney in Tokyo. He received his Ph.D. in history from Columbia University (2007) and his J.D. from Harvard Law School (1993), and is the author of *The Gold Standard at the Turn of the Twentieth Century: Rising Powers, Global Money, and the Age of Empire* (Columbia University Press, 2010). He is currently working on a comparative history of Japan and the world economy in the 1920s and 1990s.

## **Tax Policy for Developing Countries – Japan's Finance Ministry and Structural Problems in the Interwar Period**

Andrea REVELANT (Ca' Foscari University of Venice, Italy)

### **Abstract**

The evolution of tax systems has been studied through different theoretical approaches as an indicator of both economic growth and power shifts in domestic politics. In this perspective, historical investigation is a necessary complement to economic analysis in order to understand the long-term origins of current arrangements and predict their further development.

In the case of Japan, most accounts of tax policy start with measures implemented under the Occupation, leaving aside research on the period before World War II. Some scholars, however, have argued that the basic elements of Japan's economic and fiscal systems are better understood in the light of sweeping reforms carried out in wartime. This approach has certainly the merit of reappraising continuity with the pre-Occupation years, but entails the risk of turning war into the sole engine of change, therefore downplaying linkages with an earlier phase of debate.

My presentation focuses on policy making in the interwar period, particularly with the aim of shedding light on how Finance bureaucrats dealt with three dimensions of tax reform: first, what should the proper ratio between tax revenue and national income be in a developing country; secondly, how to intervene to correct horizontal inequality in the distribution of the burden, especially in relation to the urban/rural income gap; and finally, how to reduce vertical inequality between income layers. Primary sources indicate that systematic analysis of these issues began around the time of World War I, which marked a turning point not only in the economic development of Japan but also in its socio-political conditions. By the early 1930s, bureaucrats had accumulated a large body of evidence on the structure of the tax burden, which was put to use in laying guidelines for reform with far-reaching effects.

### **About the author**

Andrea Revelant is Lecturer in Japanese History at Ca' Foscari University of Venice. His main research interests lie in the development of the political system in modern Japan, with a focus on the emergence of mass politics in the interwar period. He is currently working on the history of tax policy since the Meiji era. The preliminary results of this research have recently appeared in *Modern Asian Studies* (2013).

## ***Inequalities and Neoliberalism***

### **Inequality in the Skill Development in Japan – Skill Training for Non-regular Employees in the Japanese Tourism Industry**

NISHIYAMA Takahiro (University of Bonn, Germany)

#### **Abstract**

Since the deregulation of the so called ‘Act for Dispatching Workers’ in 2003 the number of atypical employees has increased rapidly. Especially the firms in the tourism industry, which is quite affected by seasonal and economical factors, utilize a large number of atypical employees, such as temporary agency workers, part-time workers and fixed-term contract workers.

However, in recent years, enterprises have promoted to employ non-regular workers for high-level jobs, which are originally designed for core work force. The problem is now, that the non-regular workers don’t have security for a long term employment and therefore firm specific knowledge and skills seem to be inessential for their career path and therefore result in the inequality of learning skills between regular and non-regular workers. Under such circumstances, to motivate the non-regular work force, a new human resource development policy and an improvement in skill training systems in enterprises is required.

These changes in recent years lead to the following questions: How is the skill training for non-regular workers in the Japanese tourism industry now organized? Who can participate in an on- or off-the-job training? What kinds of inequalities exist in the training programs within the atypical employees and why?

In this paper, I will try to answer these questions utilizing an empirical survey, which will be implemented at the beginning of the next year in the prefecture of Shizuoka. I will show at first the special characteristics of the skill requirements in the tourism industry, then the inequality in the skill developments by non-regular and regular employees but also within atypical employees in the Japanese tourism industry.

#### **About the author**

Takahiro Nishiyama studied Social Science (Industrial Sociology, Management Studies, Intercultural Didactics, Ethnic Studies) in Göttingen, Germany. Research Subject: Industrial Relations, Human Resources Management and Labor Policy in Germany and Japan in Comparative Perspective. 2001–2002: Student assistant of the Sociological Research Institute Göttingen (SOFI), Georg-August-University Göttingen. 2002–2006: Research associate and lecturer at the Institute for Management (IfU), Georg-August-University Göttingen. 2006–2008: Research associate at the Japan-Center (Japan-Zentrum), Philips University Marburg. 2008–today: Research associate, lecturer and academic adviser at the Institute of Orient and Asian Studies (IOA), Friedrich-Wilhelms-University Bonn. 2009: Received the PhD.

## **The Politics of Japanese Policymaking in the Age of Neoliberalism – Tracing the Political Dynamics behind the Neoliberal Hybridization of the Japanese State**

SUZUKI Takaaki (Ohio University, USA)

### **Abstract**

Throughout the early decades of the postwar period, the political economic system of Japan was widely perceived as one that was both highly homogenous and distinctly different from that of the Anglo-American liberal model. Since the early 1980s, however, this system has undergone significant changes marked by discrete forms of neoliberal heterogeneity, and capturing these changes require new concepts and tools at multiple levels of analysis. In this paper, I seek to examine and explicate the political dynamics behind changes in the organizational characteristics of the Japanese state and its impact on social stratification and risk. Whereas the state during the early decades of the postwar period played a prominent role in both industrial policy and in areas that served as the functional equivalent of welfare, since the early 1980s, there has been a decline in both areas and a simultaneous rise in other activities that help to preserve the stability of a more liberalized and finance driven market. Elsewhere, I have referred to this transformation as the ‘neoliberal hybridization’ of the Japanese state, and the principle focus of this paper is to uncover the political dynamics behind this change. In contrast to the dominant rational choice framework, which argues that these changes are attributable to the electoral and administrative reforms that have purportedly altered the incentive structure of politicians to favor the interests of the ‘median voter’ over special interest group, I advance instead a historical institutionalist approach that focuses on the social configuration and evolution of the 1955 system and the distinct path dependent trajectory of Japan’s occupational based welfare which has bifurcated the work force, institutionalized workers dependency on companies, and preempted popular demands for more universalistic forms of welfare that serve the working age population.

### **About the Author**

Takaaki Suzuki is Director of Asian Studies and Associate Professor of Political Science at Ohio University. His work is primarily in the field of International Relations and Comparative Politics, with a regional specialization in East Asia. Recent publications include, ‘After Embedded Liberalism: The Neo-Liberal Hybridization of Japan’s Developmental State’, *Critique Internationale*, (2014); ‘Globalization, Finance, and Economic Nationalism: The Changing Role of the State in Japan’ in Anthony D’Costa, *Globalization and Economic Nationalism in Asia* (Oxford University Press, 2012).



## **Where Have All the Homeless Come From? Neoliberalism, Institutional Changes and Social Inclusion in Contemporary Japan**

Jan SYKORA (Charles University in Prague / University of Economics in Prague, Czech Republic)

### **Abstract**

From the mid-1960s onward, Japan was increasingly regarded as a general middle-class society and this view was further consolidated and enhanced during the 1970s. Japan had long been considered among the most egalitarian of industrialized countries regarding chance and outcome in international comparison. It had a very equal income distribution per household and was a society with an outstanding degree of social openness. However, the perception of Japanese society has changed dramatically, when the story of the ‘lost 15 years’, Japan’s long economic slump extending, became a dominant focus of policy-makers, media and general public attention. With the global hegemony of neoliberalism, which defines freedom only in terms of opportunity, new phenomena – rising inequality, social exclusion and economic disparity – have emerged in Japanese society. Although some empirical studies do not confirm the hypothesis that contemporary Japan has suddenly been transformed in a strictly divided society, it is obvious that the poverty rate has increased dramatically in the last decade. The accuracy of this statement could be demonstrated by the problem of homelessness. Although the official data indicates a decrease in the number of homeless, the situation on the streets gives evidence of a different story.

In my presentation I am going to analyze the problem of how the institutional changes in the Japanese economy since late 1990s, namely the liberalization of the Japanese labour market, resulted in a widening of the gap between rich and poor. I will focus particularly on the problem of so-called ‘working poor’ and homeless people in Japan discussing both theoretical approach and empirical findings related to the problem of their social exclusion. Special attention will be paid to the measures (including institutional framework) and policies taken by various agents (government, local community, NPO etc.) vis-à-vis the problem of homelessness in contemporary Japan.

### **About the author**

Jan Sýkora is associated professor, head of Japanese Studies (Charles University) and director of Center for Asian Studies (University of Economics, Prague). Being educated both in Asian studies (Ph.D., Charles University) and in economics (M.A., Saga University, Japan), he majored in Japanese economic history with a special focus on economic thoughts in early modern and modern Japan. He worked as a visiting associated professor at *Nichibunken* (1997–98) and a visiting research fellow at Seinan Gakuin University (2000–01) and Osaka University (2005–06). His field of studies covers social, economic and intellectual history of Japan and topical issues of contemporary Japanese society.

## ***Institutional and Historic Change***

### **Increased Corporate Diversity and Institutional Change in Japan – What Are the Links and Mechanisms?**

Sebastian LECHEVALIER (EHESS, France)

#### **Abstract**

Economic studies at the micro level have shown a significant increase of corporate diversity in Japan from the 1990s both in terms of organization and performance (e.g. productivity, profitability, bankruptcy), which moreover seems to be more substantial than in many other OECD countries. As for the causes of this trend, it has been shown that globalization and increased competition have significantly contributed to this trend, while technical changes did not, contrary to what we may have expect from economic theory.

The purpose of this paper is to evaluate how institutional change has contributed to this increased corporate diversity in both dimensions (organization and performance). More precisely, we assume that liberalization, especially in the financial sphere, has increased the range of choices for firms in a first step. In a second step, due to complementarities of organizational characteristics within the firms, it has led to divergent choices in terms investment in R&D, international engagement or human resource management. In a third step, it has increased the dispersion of corporate performance. Moreover, we consider two reinforcing mechanisms, which may explain why Japan has experienced a relatively more pronounced corporate diversification than other OECD countries such as Germany, France, and the UK. First, initial conditions were different. Before being a form of coordinated capitalism, Japanese economic system is highly decentralized. Liberalization has been all the more powerful in its effects on this structure than it has contributed to the reduced influence of coordinating mechanisms such as keiretsu structure and sub-contracting. Second, increased diversity has itself influenced the process of gradual institutional change in making possible different choices for firms that have converged towards a new type of equilibrium that itself defines the form of institutional change, which is one of the sources of diversification.

#### **About the author**

Sébastien Lechevalier is Associate Professor at Ecole des Hautes Etudes en Sciences Sociales (EHESS, Paris, since 2005), where he teaches Japanese Economy. He is also President of Fondation France Japon de l'EHESS (EHESS Paris 日仏財団). He has been a researcher at Maison Franco-Japonaise (2005–2008, Tokyo). He has also been visiting researcher at Hitotsubashi University and the University of Tokyo. His research focuses on the Japanese economy, diversity of capitalism, industrial dynamics, and inequalities. His publications include: *The Great Transformation of the Japanese Capitalism* (Routledge, 2014) and 'Wage and Productivity Differentials in Japan. The Role of Labor Market Mechanisms' (with Y. Kalantzis, & R. Kambayashi), *Labour: Review of Labour Economics and Industrial Relations* 26/4 (2012).

## The Economic History of Whaling in Shimonoseki

SAKURAKI Shinichi (Shimonoseki City University, Japan)

### Abstract

In recent years whaling has become a subject of heated controversy but this paper is concerned to explicate the economic role that whaling played in the past, with particular reference to economic history of whaling in Shimonoseki.

In pre-modern Japan Shimonoseki had been a centre for the distribution of whaling products, but in the Meiji period it also became a base for the whaling ships operating in the Japan Sea and other waters in the vicinity of Japan and then in the Shōwa period the operations of Shimonoseki-based whaling ships stretched to the Antarctic Ocean and other distant waters. Thus whaling ships only operated out of Shimonoseki in modern times and were not operating out of Shimonoseki before the Meiji period. Although there was thus a considerable juncture between the pre-modern and the modern in term of whaling as an economic activity in Shimonoseki, there were also some continuities which this paper will explore.

In my paper I shall therefore be examining the kinds of economic activity associated with whaling in pre-Meiji Shimonoseki and its vicinity, including the distribution of goods derived from whaling activities and the trans-shipment of whaling goods by the *kitamae-bune* ships which used to travel around Japan and for which Shimonoseki was a stopping port. The goods that were trans-shipped at Shimonoseki in pre-Meiji times included whale oil and other whale products. After the Meiji Restoration, the connections with whaling were important for the economic growth of Shimonoseki and this was apparent from the fact that in 1899, the Japan Oceanic Fishing Company, which had been founded in nearby Nagato City, established a branch in Shimonoseki.

## **Mimetic Isomorphic Behaviour in Corporate Japan – Exploring the Complexities of Large Scale Organizational Change**

YOROZU Chie (Nagoya University, Japan)

### **Abstract**

This research discusses the role of investor relations (IR) and public relations (PR) in the diffusion of top leaders' official use of American-oriented reform measures, drawing on neo-institutional theory and theories of 'narrative management'. Through my analysis, which uses interview and secondary data from giant Japanese organizations Nissan Motor (which is an instigator of institutional pressure) and Shinsei Bank, Yokohama city council and Bank of Tokyo-Mitsubishi UFJ (three of several progressive assimilators) I demonstrate the highly complicated processes of earning legitimacy for reform measures. Throughout, the data demonstrate that internal legitimacy is considerably harder to attain than external legitimacy. I illustrate why four top leaders' forms of IR (PR) are legitimated and illegitimated by both outside and inside audiences. I argue that employees' decisions to acknowledge legitimacy is often based on cautious and self-interested orientations that outsiders do not share. Internal legitimacy or illegitimacy cannot simply be 'read off' from top leaders' political actions but instead are derived from employees' interpretations of the likely costs and benefits of new reform measures on insiders' daily practices.

### **About the author**

Chie Yorozu (PhD, MSc (London), BA (Summa Cum Laude)), is Assistant Professor at Nagoya University, Graduate School of Economics, Japan. She completed her PhD in Business Management at Manchester Business School, University of Manchester and her MSc in SOAS, University of London. Her research area lies in contemporary organisational change in human resource management style, exploring how new concepts and ideologies in the world of business and management spread, change, and translate in cutting-edge Japanese organisations. She has currently focused on manufacturing industry to apply the concept of servitization to the Japanese context.

## ***Marketing and Business***

### **The International Business Model Transition and Diversity in a Japanese Firm**

ISADA Fumihiko (Kansai University, Japan)

#### **Abstract**

According to Japan's trade statistics, while the deficit of export and import is being expanded, the surplus of direct investment is being expanded year by year. One of the backgrounds to this is thought to be the transition of the international-business model of Japanese firms. In an international-business theory, in order for an overseas subsidiary to be successful in addition to local employees' effective use in a local subsidiary, it has been indicated for many years that internationalization at home is effective. Internationalization or diversity of the head offices of Japanese firms has barely progressed to date, but trans-nationalization of employment in a parent nation has been progressing recently in Japanese multinational firms which have advanced especially to the emerging countries. Generally the main purpose is expansion of activities from the long-term viewpoint in the emerging country, including research and development, etc.

The following survey hypotheses were built in this research. 'Internationalization at home' progresses as the Japanese multinational firm changes an international-business model to a direct-investment model and aims at sustainable growth in an emerging country. As regards methodology, both a questionnaire survey and a field survey to the Japanese firms which are engaged in emerging countries were performed.

As a result, when the Japanese multinational firm was seen to expand its direct investment, such as in social infrastructure development etc., in the emerging country, internationalization at home was progressing. Moreover, when the company promoted internationalization at home, customer satisfaction in the emerging country became high. The strategic alliance, the intellectual property management, etc. were also successful. Furthermore, solutions for social problems put forward through the business' schemes, such as environmental improvement and economic discrepancy correction, were advanced positively. In conclusion, the transition of an international-business model promotes diversification, and diversification promotes the company growth in an emerging-country business.

#### **About the author**

Fumihiko Isada was born in Osaka, Japan. He received Ph.D. degree in economics from Osaka University in 2004. He is a professor with the Faculty of Informatics, Kansai University. His research interests are international corporate strategy and management.

## **Will Sustainability Reports / Integrated Reports Ease Antinomies of Corporate Behaviors in Japan?**

NAKAGAWA Ryohei (Ritsumeikan University, Japan)

### **Abstract**

This paper provides an analysis on expected positive effects of diffusion of non-financial information disclosure on dilemma of Japan's corporate behavior. Since the collapse of the bubble economy in the early 1990s, many Japanese companies shifted from 'conventional' Japanese style management systems to 'western' ones, including management structures, short-termism and wage and employment systems. Each of these behaviors had plausible reasons, while creating fallacies of composition or lacking long-term vision. Meanwhile in recent years, many Japanese companies, particularly listed ones, are increasingly releasing 'sustainability reports' or 'integrated reports' that include items, such as organizational overview, external business environment, corporate governance, opportunities and risks, future outlook, labor practices, and remuneration. In recent years, investors also regard non-financial items as essential factors for their decision-making, as various empirical analyses indicate positive correlation between disclosure of non-financial information and share prices. Since such non-financial items include many of the paradoxical outcomes of Japanese corporate behaviors after the 1990s, inductive reasoning can be retrieved as follows: diffusion of non-financial information disclosure may result in easing such antinomies.

How the institutionalization of integrated reports, or the internalization of externalities, matches the three conditions of so-called 'Coase's theorem,' namely 'without transaction cost,' 'initial allocation of rights' and 'balance of information,' is analyzed and see if such inductive reasoning can be verified. If the institutionalization of integrated reports may sufficiently cover these three conditions of the theorem, it can be considered as a rational choice to ease the antinomies of corporate behaviors in Japan.

### **About the author**

Ryohei Nakagawa is Assistant Professor at Faculty of International Relations of Ritsumeikan University in Kyoto since 2010 with his research focused on Japanese economy. He has professional experiences in corporate finance at Bank of Tokyo-Mitsubishi in Japan, macroeconomic research, business strategy and policy advocacy at American International Group's (AIG) research unit in New York, community management at World Economic Forum in Geneva, Switzerland, and graduate and undergraduate teaching at Columbia, Ritsumeikan and Doshisha Universities. He earned his BA degree from Tokyo University of Foreign Studies majoring in Poland studies and Master of International Affairs from Columbia University in New York.

## **The Effect of Distribution Channel Change on Firms' Product Strategy – The Case of the Japanese Cosmetics Industry**

SAKURAKI Rie (Shujitsu University, Japan)

### **Abstract**

Product strategy is one of the most important decisions for many industries. In particular, product proliferation strategy is employed in many countries. Recently, however, the disadvantages of over-proliferation have attracted attention. Though some empirical examinations of the relationship of product count to performance have been done, they have yielded conflicting results. This study, therefore, carefully analyses how companies proliferate products in order to reveal the mechanisms behind that relationship. Using case studies of Shiseido, Kanebo, Kao, and P&G – major cosmetics companies in Japan – it reviews how these companies developed product strategies in the 1990s, in the face of a dramatic shift in Japanese distribution channels – from independent specialty stores to drugstores – with special attention to the choice of channel.

An analysis of the relationship between number of products and the sales of each company over the period 1995–2005 shows that Shiseido, Kanebo, Kao, and P&G executed differing product strategies, and achieved different results. Shiseido increased its number of products, but decreased in sales. Kanebo and Kao increased both, while, in contrast, P&G decreased the number of its products but increased its sales.

To investigate differences in product proliferation strategies, the channels chosen for each company's new products were examined. There are four main channels in the Japanese cosmetics industry: specialty stores, department stores, general merchandise stores, and drugstores. Shiseido introduced many products to the declining specialty store channel, in which it held a competitive advantage. By contrast, the three other companies introduced many new products via the growing drugstore channel. This study concludes with a discussion of the competitive framework of each channel, and channel-manufacturer relationships, which represent a significant determinant of product strategy.

### **About the author**

Rie Sakuraki is an assistant professor at the Faculty of Business Administration at Shujitsu University in Okayama. She earned a bachelor's degree in economics from Kyushu University in Fukuoka. After Kyushu University, she moved to Tokyo, she began majoring in commerce and management at Hitotsubashi University, where she worked as a research assistant of the Global COE Program which is the project the Ministry of Education, Culture, Sports, Science and Technology pursued. She holds a Ph.D. in commerce and management from Hitotsubashi University.

## EAJS Section 7: History

### Japan's First Economic Miracle – Sino-Japanese Relations in the 12th Century

Mikael S. ADOLPHSON (University of Alberta, Canada)

#### Abstract

The twelfth century was a pivotal time in Japan's history. It witnessed the rise of warriors to national prominence, culminating with the establishment of the Kamakura Bakufu. It is hardly surprising then that warrior society has been the main focus of countless studies of this period, but this approach has also led to one-dimensional descriptions of a society that was considerably more complex than is assumed. Specifically, neither the monetization of Japan's economy nor the multiple agencies behind the economic developments in the twelfth century can be explained only through the eyes of the ruling class.

From a methodological standpoint, the time is ripe for a new analysis of agency in twelfth century Japan. Whereas earlier studies have relied solely on textual sources, I integrate the methodologies and findings of different disciplines. What makes this approach possible today is the availability of new sources, better databases and a recent spurt of archaeological excavations. In addition, a variety of sources have become more readily available in China, providing opportunities for inter-regional research and analyses.

By bringing together archaeological, historical and other cultural sources, and by using computer technology in cross-referencing their locales and textual references, this study aims to not only explain 'Japan's first economic miracle,' but also offer an alternative model of economic development in medieval societies in general. Since prevailing theories are based mainly on European conditions, the case of Japan might, just like it has in terms of modernization and capitalist systems, provide a different perspective, and contribute to the general discussion of economic and historical developments.

#### About the author

Mikael Adolphson is a professor of Japanese Cultural Studies in the Department of East Asian Studies at the University of Alberta, Canada. His research focuses on historical narratives and the social and cultural history of premodern Japan. His publications include *The Gates of Power: Monks, Courtiers, and Warriors in Premodern Japan* (2000) and *The Teeth and Claws of the Buddha: Monastic Warriors and Sōhei in Japanese History* (2007). His current research explores Sino-Japanese trade, especially the import of copper coins, and the rise of the Ise Taira in the late Heian period.



## Global Networks in the Long 19th Century – Japan's Participation in the International Penitentiary Congress and the Inter-Parliamentary Union and Its Historical Significance

AKASHI Tomonori (Kyushu University, Japan) & ITŌ Kaori (Kyushu University, Japan)

### Abstract

In our presentation, we will discuss the way Japan participated in some networks through which countries led by several European states and the United States promoted their visions of various individual fields under each international cooperation.

One cooperation called 'International Penitentiary Congress (IPC)' tried to encourage prison improvements. Besides, 'the Inter-Parliamentary Union (IPU)', which was established to call delegates of each nation's parliament once a year, aimed to further international understanding through political cooperation. We would like to focus on the early stage of Japan's international activities in the late 19th and early 20<sup>th</sup> century and on how Japan utilized the international stage actively.

In the presentation about the IPC, we want to at least partially reveal the mechanics of this international network through letters by Ogawa Shigejirō, who studied the theory and practice of prison in Berlin, and by Tomeoka Kōsuke, who studied in the US in the late 1890s, and also by analyzing the column on 'News from Abroad' (*kaigai tsūshin*) in a Bulletin of Japanese Prison. The purpose of this report is to analyze the network Ogawa and Tomeoka built and, in general, international exchanges between the Imperial Japanese Prison Association and Westerners, and to clarify how those concerned with prison reform in Japan tried to utilize these international networks.

In the presentation about the IPU, on the other hand, introducing the records being possessed in the IPU Annex, we want to explain the network built by the Japanese delegates of the IPU and the influence that they had experienced for their own Diet. Through the 'Globalism' for the Diet of Imperial Japan and discussing the meaning of their experience from the IPU, that is 'outside of the Diet', the influence of 'inside of the Diet' will become clear.

### About the authors

AKASHI Tomonori 赤司友徳: PhD Candidate, Kyushu University, Fukuoka, Japan. M.A degree in Japanese History, Kyushu University, 2009. From 2009 PhD student in the Graduate School of Humanities at Kyushu University. PhD topic: Prison history in the Meiji period. The primary aim is to clarify how the penitentiary institutions of modern Japan were shaped and changed by looking at the complex dynamics of political actors involved and by taking a comprehensive approach of social, legal, religious, political, architectural and institutional histories. Publications: 「明治中期における監獄費国庫支弁問題とゆるやかな制度変化」 『九州史学』 第 169 号 (2014) .

ITŌ Kaori 伊東かおり: Itō Kaori received her M.A degree in literature from Kyushu University in Fukuoka in 2011, and now she is a PhD student belonging to the graduate school of Humanities at the same university. The theme of her doctoral dissertation is the history of parliamentary diplomacy at the

beginning of the 20th century, particularly about the activity of the Inter-Parliamentary Union (IPU). I intend to clarify how the diplomatic relationships that the members of the Diet had established differed from the diplomatic relationships of the Foreign Office by taking part in the conference of the IPU.

## **Playing the Race Card in Japanese Governed Taiwan – Anthropometric Photographs as ‘Shape-Shifting Jokers’**

Paul D. BARCLAY (Lafayette College, USA)

### **Abstract**

A century before the internet era, Japanese ethnologist-photographer Mori Ushinosuke’s anthropometric portrait of a Taiwanese woman named Paazeh Naheh (ca. 1880–ca. 1910) went viral. Its heyday was from 1903 through 1920s, but it still continues to be reproduced to this day. This paper traces the life history of this image – as a lantern slide, exposition exhibit, picture postcard, newspaper illustration, and ethnological specimen – from its originary photo session through several trajectories of dissemination. Paazeh’s portrait was much more than the exemplar of asymmetrical power relations, mimetic imperialism, and ruthless essentialism it appears to be. Rather, following Chicago-based theorist of visual media W.J.T. Mitchell, I argue that it functioned, and continues to function, as a ‘shape-shifting joker’ by recommending itself to commercial, academic, and official image-makers for reasons that dovetailed with, or went against, Mori’s original purposes. By examining how a much maligned genre – the anthropometric photograph – could be conscripted for a number of competing causes, this paper suggests that we take more seriously Foucault’s injunctions about the generative effects of disciplinary procedures. The evidence presented in this paper suggests that Mitchell was correct in asserting that “race is the ambiguous medicine/poison, the pharmakon, for inflicting or alleviating the pain caused by racism.”

### **About the author**

Dr. Paul D. Barclay teaches East Asian history at Lafayette College in Pennsylvania, U.S.A. He is the general editor of the digital repository East Asia Image Collection (<http://digital.lafayette.edu/collections/eastasia>) and author of numerous articles, reviews, and book chapters on Japanese colonialism. He is currently finishing a book-length study on the history of Japanese-Taiwan Indigenous Peoples relations from 1873 to 1945. He is also conducting research on the visual history of Japanese empire.

## Female Chieftains of the Kofun Period – Case Study on Skeletal Remains and Grave Goods from Ibaraki Prefecture Stone Coffins

Petra BLAJ HRIBAR (University of Tsukuba, Japan)

### Abstract

In recent years, gender themes have gained their place in the academic discourse. In Japanese archaeology, however, gender studies are still underrepresented. Studies on the *kofun* period usually concentrate on the so-called state formation and on the role chieftains played in it. Regarding female chieftains, Himiko is the first to come to mind. The *Book of Sui* mentions Himiko was being helped in the political affairs by her younger brother. Also because of this text, most of the Japanese archaeologists believe that the so-called *hime-hiko sei* (princess-prince rule) was practiced in the early and middle *kofun* period, as in the late *kofun* period, women lost any (ruling) influence whatsoever. The position of female chieftain is usually reduced to the role of the shaman (*miko*) with her male counterpart being in charge of politics and war matters. These hypotheses are supported by grave goods found in *kofun*, where most of the weapons (especially arrowheads and parts of armor) are believed to belong to the male deceased. The problem is that most of the skeletal remains were not studied by anthropologists and their biological sex remains unknown. This happens mainly because skeletal remains do not preserve well in the Japanese soil, and because the biological sex of the deceased is not at the center of studies. This leads to the deceased being ascribed a sex based only on grave goods, which in case mentioned above shows a male, and this evidence is used to claim that males had a greater role in ruling society, which is being used again to ascribe sex to the deceased based only on grave goods. I will use the example of the Ibaraki stone coffins, where the conditions for preservation of skeletal remains are quite good. Through a comparative study of grave goods and skeletal remains I will try to argue that the role of female chieftains should not be reduced to the shaman level solely.

### About the author

I was born in Ljubljana, Slovenia, and studied in the Faculty of Arts, University of Ljubljana, majoring in Archaeology, History and Japanese Studies. I am now a graduate student in the Graduate School of Humanities and Social Sciences, University of Tsukuba. I am specializing in the Japanese Kofun period (especially focusing on the connection between the sex of the deceased and the grave goods), and in Gender Archaeology.

## The Hōei Fuji Eruption (1707)

Beatrice M. BODART-BAILEY (Ōtsuna Women's University, Japan)

### Abstract

In the second half of December 1707 (11<sup>th</sup> month Hōei 4) a fissure eruption on the east-north-eastern flank of Mount Fuji of scale 5 in the Volcanic Explosivity Index (VEI), though not accompanied by any flow of lava, resulted in an estimated pyroclastic fall out of up to 456 million cubic meters in areas east of Mount Fuji. While the city of Edo at a distance of some 100 kilometers was covered with several centimeters of ashes, the average thickness of pyroclastic material on the farmlands has been estimated at 76 centimeters, with areas at the eastern foot of Mount Fuji were covered by as much as 300 centimeters. Characteristically the tephra of the areas closest to the eruption included stones of considerable size.

With the onset of spring rains, the pyroclastic fallout was washed into the rivers, forming heavy layers of sediment in riverbeds, creating temporary dams, and large-scale flooding of settled areas as well as clogging up irrigation channels in more distant rural areas.

This paper examines the extent of the fall-out and its consequences using geological, archaeological and pictorial evidence, as well as the chemical analysis of a sample of tephra gathered at the time of the eruption in Edo to supplement the established written source material.

### About the author

Beatrice M. Bodart-Bailey is professor of Japanese History in the Department of Comparative Culture of Otsuma Women's University, Tokyo. Her research focuses on events during the government of the fifth Tokugawa shogun Tsunayoshi (1646–1709) and Engelbert Kaempfer (1651–1716) who visited Japan during that period. Her publications include *Kaempfer's Japan: Tokugawa Culture Observed*, *The Dog Shogun: The Personality and Policies of Tokugawa Tsunayoshi*, and two volumes in Japanese: 『ケンペルと徳川綱吉』、『ケンペルー礼節の国に来たりて』.

## **The Unexpected Brightness of Being a Girl – Memories of Japanese Girls' Lives in Early Shōwa**

Peter CAVE (University of Manchester, UK)

### **Abstract**

Research on the lives of girls in early Shōwa Japan is relatively sparse, especially in English, and has tended to focus on a limited range of topics – notably girls' high schools (*kōtō jogakkō*) and the experience of girls during WWII. To date, the prevailing image of girls' lives from the start of Shōwa to 1945 had tended to be one dominated by constraint and patriarchal oppression. This study complicates that image, by drawing on the memories of women aged 80 or more, related in oral history interviews between 2011 and 2014. Some interviewees recalled no gender distinctions at home in terms of upbringing (*shitsuke*), children's chores, or everyday activities such as bathing, and others spoke of feeling no gender discrimination while at elementary school. Still others remembered treatment from their families that was very loving and sometimes advantaged them over their brothers. Some interviewees' memories of girls' high school also differed from the dominant image of these institutions as dedicated to the ideology of 'good wife, wise mother'. They recalled doing laboratory experiments in science classes, and devoting themselves to extra-curricular sports clubs whose activities continued well into the Pacific War. These accounts do not obviate the fundamental structural and ideological realities of Imperial Japan, which did subordinate women and limit their life chances. However, they throw into relief the diversity of experiences that could exist within such frameworks, and show how girls' agency, potential, and sense of worth was being developed even during what is generally seen, with good reason, as a dark period in Japan's modern history. This in turn reveals the potential of oral history to provide insights into the nuances of individual experience, complementing what can be learned through documentary evidence.

### **About the author**

Peter Cave is a Lecturer in Japanese Studies at the University of Manchester. Cave has served as Visiting Lecturer at Chuo University and editor or co-editor for several journals, including the *Japan Anthropology Workshop Newsletter*, *Asian Anthropology*, and *Japan Forum*. He conducted anthropological research on Japanese education, resulting in several publications on childhood, learning, and teaching, including *Primary School in Japan* (Routledge, 2007). He has won awards from JSPSS and the AHRC for historical and anthropological research on education. Cave's current project involves a large scale oral history consisting of interviews with those who were educated during the war years.

## **The Making of Conference Diplomacy – Frederick Marshall's Role in Revising the Ansei Treaties.**

Andrew COBBING (University of Nottingham, UK)

### **Abstract**

There is an increasingly untenable divergence in historical interpretations on Japanese treaty revision. On the one hand, scholarship with a specific focus on Japan continues to portray a narrative of diplomatic failures during an agonizingly long wait to reclaim full sovereign rights. On the other, recent research with a more global perspective on extraterritoriality emphasizes the astonishing speed with which Japan managed to reclaim full sovereign rights by the end of the nineteenth century.

This paper argues that early attempts by the Meiji government to revise the 'unequal' Ansei Treaties of 1858 were not the unmitigated disaster described by most historical commentaries. Instead, they had a wider impact on the culture of international conference diplomacy, besides laying the foundations for future success. Until the Iwakura Embassy suggested the idea in 1872, the concept of convening an international conference on the question of sovereignty in a non-Western state was widely dismissed as preposterous. At the end of the Crimean War the 1856 Treaty of Paris had acknowledged that it would be 'desirable' to hold such a conference in Istanbul, but in practice it soon became clear that no such gathering would take place.

Given this ingrained cynicism among the Great Powers to engage in multilateral negotiations over the sovereign claims of non-Western states, the failure of the Iwakura Embassy was hardly surprising. And yet by the end of the decade Japanese pressure had yielded promises of an international conference, provisionally in London, although in the event it would convene in Tokyo in 1882. What exactly precipitated such a paradigm shift in cultural outlook? The focus here is on the hitherto neglected role of Frederick Marshall, a British barrister hired by the Japanese Legation in Paris to lobby foreign ministries in Europe and press the Meiji government's claims for a multilateral conference.

### **About the author**

Andrew Cobbing studied for his Masters at Kyushu University and PhD at SOAS in Japanese History. He then spent several years working at Kyushu University and is now based at the University of Nottingham. He is the author of, among other works, *The Japanese Discovery of Victorian Britain* (1998) and *Kyushu: Gateway to Japan* (2009). He has also been involved in some major translation projects including Volume Three in Kume Kunitake's official account of the Iwakura Embassy (2002), and most recently, the last volume of Shiba Ryōtarō's *Clouds Above the Hill* (2013).

## **Chinese Emigrant Masters and the Proto-*gozan* in the Kamakura Period – Questioning the Beginnings of Japanese Zen Buddhism.**

Steffen DÖLL (Ludwig Maximilian University Munich, Germany)

### **Abstract**

We are used to writing history along the borders of nations. We speak of Japanese Buddhism as if it was an entity unto itself. It isn't – or, more precisely, wasn't – until fairly recently. When for instance A. Welter, in his elucidations of Chan/Zen Buddhist history, problematizes the 'Tang-Tokugawa alliance,' he provides

1. the cornerstones upon which the standard reading of East Asian religious history rests, and
2. the gap in between these that has yet to be filled by critical scholarship.

A historically acute and philologically sensitive analysis of the early phases of Chan/Zen in Japan reveals the extent to which the popular narrative of how Zen was transported to Japan is a fiction in retrospect. This paper will attempt to make plausible historiographical alternatives along the lines of a 'Song-Kamakura continuum' Select excerpts from dynastic histories, hagiographic collections, and religious poetry illustrate the fact that the Chan masters coming to Japan from the Chinese mainland as well as their Japanese students understood themselves in transnational and supraregional contexts. Chan/Zen Buddhism, with its explicit reflections on language and didactics, seems to be a prime example of a *tertium datur* over and against the oft-quoted topos of superficial *wakan* dichotomies.

### **About the author**

Dr. phil. Steffen Döll studied Japanese, Chinese, and religious studies in Munich/Germany and Kyoto/Japan. M.A. in 2004, Ph.D. in 2009. Currently assistant professor at LMU Munich University. Young Academy member, Bavarian Academy of Sciences and Humanities. Research areas: history of East Asian literatures and religions.



## **A Japanese Puzzle in the History of Contraception**

Fabian DRIXLER (Yale University, USA)

### **Abstract**

Demographers have long divided world history into societies that experienced ‘natural fertility’ on the one hand, and societies that considered childbearing as subject to the “calculus of conscious choice” and planned it by employing effective contraceptive practices on the other. Tokugawa Japan occupies an unusual place in that history. There is strong evidence for a widespread desire to plan the size and composition of families; pessaries are well documented among prostitutes, and coitus interruptus is prominent in one Christian text from the early seventeenth century. For the eighteenth and nineteenth centuries, however, the evidence for the use of effective contraception by the general population is astonishingly elusive. Given how much documentation survives from the Tokugawa period, and how much its headmen and doctors, policymakers and intellectuals wrote about the reproductive ways of the villagers, this apparent absence of evidence on the use of effective contraception is a puzzle worth pondering. This paper will review what we know about contraceptive knowledge in the Tokugawa period and in the early twentieth century, when ethnographic surveys found many village women relying on magical practices, and will explore the barriers to the spread of effective contraception from prostitution into marriage.

### **About the author**

Fabian Drixler is Associate Professor of History at Yale University, where he has taught since 2008. He received his BA from Oxford University (Japanese Studies), his MA from Yale University (International Relations), and his PhD from Harvard University (History). He is the author of *Mabiki: Infanticide and Population Growth in Eastern Japan, 1660–1950* (University of California Press, 2013).

## **Cycles of Repayment – Benevolent Government and Poor Relief in Bakumatsu Japan**

Maren EHLERS (University of North Carolina, USA)

### **Abstract**

In Tokugawa Japan, one of the most important ways of putting ‘benevolent government’ into practice was the relief of the poor. Research on peasant uprisings has identified a culture of protest that developed its own, distinct language and rituals, and demonstrated that subjects employed the idea of mutual obligation between ruler and subjects strategically to extract relief and other protections. However, violent confrontation only represented an extreme, dysfunctional stage of an ongoing dialogue between high and low that was mediated through rhetoric, performance, and material transfers. This paper discusses a segment of such dialogue in Ōno, a small domain in Echizen province, in the Bakumatsu era. In 1860, the domain government established relief granaries in town and villages to prevent hunger, high prices, and social unrest. However, the government was just as concerned with the ideological context of the granaries as with the grain itself. For example, it did not simply order wealthy commoners to stock the granaries or bestowed the funds from above, but initiated a virtuous cycle to solicit voluntary contributions as expressions of gratitude for seigneurial benevolence. The authorities also expected poor recipients to repay the favor of creating the granaries through the performance of obedience and hard work. These expectations could be reinforced with disciplinary measures, as happened in 1860 Ōno, where the domain government reacted to a perceived lack of gratitude by collectively punishing the residents of the castle town. The paper reveals the central role of the idea of reciprocity in Tokugawa political discourse, and also discusses its specific meaning in the Bakumatsu era and the context of mercantilist domain reform.

### **About the author**

Maren Ehlers is an assistant professor of East Asian History at the University of North Carolina in Charlotte. She received her MA from the University of Hamburg, Germany, and her PhD from Princeton University. She has spent the past year as a postdoctoral fellow at the Reischauer Institute at Harvard University. Her research interest is poverty and poor relief in Tokugawa Japan in the context of the status order.

## **Friends on Opposite Camps in the Great War – Japan’s Relations with the Ottoman Empire and Turkey During and After World War I**

Selçuk ESENBEL (Boğaziçi University, Turkey)

### **Abstract**

The records of the Serves and Lausanne Treaty negotiations contain rich data on Japanese involvement but the information remains diffuse as there has not been any in-depth monographic study on the topic of Japan and the Near East theatre of the First World War. While there was combat between the Japanese and German forces in East Asia, the formal posture of Japan was noninvolvement in the so-called Near Eastern Question. The Japanese government remained to be an observer in the partition of Ottoman Turkey as the defeated ally of Germany.

Based on the Japanese Ministry of Foreign Affairs documents on the Serves and Lausanne Treaties and the memoirs of Japanese diplomats and military officers, this paper ventures to take a step into the relatively unknown realm of the Japanese in occupied Istanbul as well as their contacts with the Turkish nationalists in Ankara. The telegrams between Minister Uchida Sadatsuchi (1865–1942) in occupied Istanbul and the Tokyo authorities show that despite the official pro-British stance of the Japanese government, the episodes between the Japanese and the Turks during the Great War reflected a pro-Ankara line. The Japanese perspective of a new *Turkish Awakening* that replaced the old *Near Eastern Question* confirmed the long presence of Asianist views among the power elite in imperial Japan already years before the outbreak of the China war in 1937 and the establishment of the Great Asia Co-Prosperity Sphere imperial project during the Second World War. Minister Uchida’s pro-Turkish nationalist perspective in occupied Istanbul that went against the expectation of the British Alliance suggests the beginning of the new Japanese Asianist understanding of global affairs after the First World War that was to privilege the Turkish nationalist struggle as a crucial moment in the modern history of Asian awakening.

### **About the author**

Professor of History at Boğaziçi University, Department of History, in Istanbul, Turkey. Founding Director and Academic Coordinator of the Asian Studies Center and the Master of Arts in Asian Studies. Selected publications include *Japan, Turkey, and the World of Islam* (Brill, 2011), *The Rising Sun and the Turkish Crescent: New Perspectives of Japanese-Turkish Relations*, Bogazici University Press (2003; with Inaba Chiharu), ‘Japan’s Global Claim to Asia and the World of Islam: Transnational Nationalism and World Power 1900–1945,’ *The American Historical Review*, 2004, and *Even the Gods Rebel: Peasants of Takaino and the 1871 Nakano Uprising*, (1998). Forthcoming studies: *Japan on the Silk Road Collected Essays*, *Japanese and the World of Islam: A Transnational History of Nationalism and World Power*.

## **Japanese Zen Ultra-Nationalism, the American Counter-Culture and the Cold War Origins of ‘Engaged Buddhism’**

Alice FREEMAN (University of Oxford, UK)

### **Abstract**

Buddhism, as a global religion, has played an important role in Japan’s transnational relations since the sixth century. However, the ultra-nationalist nature of Japanese Buddhism during World War Two is highly controversial. This ultra-nationalism contrasts sharply with the pacifist nature of the ‘Zen boom’ which occurred in the West during the Cold War, and the socially ‘Engaged Buddhism’ which succeeded it. Yet, several of the Japanese Zen masters behind the Western ‘Zen boom’ were ultra-nationalists. Accordingly, this paper re-examines Japanese Zen ultra-nationalism in a transnational, Cold War perspective, through an analysis of the interaction between the ultra-nationalist Zen master Yasutani Haku’un (1885–1973) and his American disciple Robert Aitken (1917–2010), the West’s first ‘Engaged Buddhist’, who founded the Buddhist Peace Fellowship. It will be argued that the transmission of Japanese Zen to the West after 1945 formed the basis of an alternative world order which contradicted American dominance over Japan and the free world. The Yasutani-Aitken relationship was instrumental in this process. Yasutani and Aitken promoted Zen as a physical practice of meditation, and not merely abstract discussion. Together, they brought some discipline to the American Zen counter-culture. However, they differed in their political applications of the ‘selflessness’ which was supposed to accompany Zen practice and realisation. Yasutani and Aitken both rejected American materialism and individualism. However, whereas Yasutani promoted hierarchical social conformity through Zen, Aitken associated Zen with political protest against inequality, the state, and war.

The Vietnam War, which produced Vietnamese Zen master Thich Nhat Hanh’s ‘Engaged Buddhism’, highlighted these differences. Hence, as the Cold War wound down, Zen evolved beyond the Japan-West exchange, and Thich Nhat Hanh became a leading force in Aitken’s Buddhist Peace Fellowship. Yet, the lineage established by Yasutani had laid important practical foundations for Engaged Buddhism in East and West.

### **About the author**

Alice Freeman is a doctoral student at the Faculty of History, University of Oxford. Her research examines the contradictions inherent in the evolution of Showa-era Japanese Zen Buddhism from the ultra-nationalist ‘Imperial Way Zen’ of Japan during the Fifteen Years War into the counter-cultural ‘Zen boom’ of post-war America. Prior to beginning doctoral work, Alice did an MSc in Modern Japanese Studies and a BA in Oriental Studies, both at the University of Oxford.

## Changing Commodity Flows and the Spatial Structure of the Tokugawa Shogunate: Rethinking Tokugawa Economy in World History

FUJITA Kayoko (Ritsumeikan Asia Pacific University, Japan)

### Abstract

Historiography on the foreign relations of Tokugawa Japan (1603–1868) has gone through a significant turn in the last several decades. Today researchers generally agree that the foreign policy of Tokugawa Japan, which used to be defined in terms of *sakoku* (seclusion policy), was a variant of the Chinese tributary system, a state-controlled system of foreign trade and diplomacy. Under this system, Japanese subjects were prohibited from venturing overseas to trade, and foreign merchants were restricted to the state-designated ‘Four Portals’ of Matsumae, Tsushima, Nagasaki, and Satsuma (from north to south).

It is noteworthy that this historiographical revision has not been limited to Japan’s foreign relations, but affects the history of its economic development as well. It is becoming common practice to discuss the economy of Tokugawa Japan in relation to its interaction with other regions in East Asia, especially Ezochi (Hokkaidō) and Ryūkyū (Okinawa).

This paper examines the historical process through which the socio-economic structure of Japan during the Edo period was completed in reference to the accelerating incorporation of northern and southern frontier resources (e.g., marine products and sugar) into the Tokugawa economy and its overseas trade with Qing China, which was particularly evident in the 18th century. Adopting the self-centred hierarchical system of diplomacy and trade elaborated by the great empires of China, Japan rose as a ‘small empire’ by expanding commercial networks to and territorially incorporating Ezochi and Ryūkyū, both of which lay outside the Tokugawa regime’s incipient boundary in the early 17th century. By analysing the ways in which commodities of the peripheries became integral to the Tokugawa economy and its foreign trade, we will be able to locate Japan in the early modern global economy, the core of which is considered to have been China in the current research of global economic history.

### About the author

Fujita Kayoko 藤田加代子 is an Associate Professor at Ritsumeikan Asia Pacific University (Beppu, Ōita, Japan), where she teaches Japanese and global history. She studied the history of Japan’s foreign relations at Osaka University (Japan) and Dutch commercial expansion to Asia at Leiden University (the Netherlands). Her research focuses on the changing patterns of intra-Asian and long-distance trade and their impacts on Japan’s society and economy since the 16<sup>th</sup> century. She is co-editor with Momoki Shiro and Anthony Reid of *Offshore Asia: Maritime Interactions in Eastern Asia before Steamships* (Singapore: ISEAS, 2013).

## **Russian Constructivism in the Service of the ‘Greater East Asia Co-Prosperity Sphere’ – Photography in the Propaganda Magazine FRONT.**

Andrea GERMER (Kyūshū University, Japan)

### **Abstract**

In 1941, the company Tōhōsha (Far East Company) was established by actor and producer Okada Sōzō. Financed by the Mitsubishi, Mitsui and Sumitomo conglomerates, it subsequently published the graphic magazine *FRONT* (1942–1945) as a new illustrated overseas propaganda magazine. In a time of severe censorship and paper rationing, the magazine appeared in 16 languages, in large format and printed in full colour gravure, with quality that was unthinkable for other productions at the time. *FRONT* was modelled after the Soviet propaganda magazine *USSR in Construction* in its photomontages and dynamic design. Its impressively creative and modernistic use of photography, which (in all its artificiality) builds on the myth of photography’s veracity, was a transculturally inspired practice by Japanese photographers Kimura Ihei, Hayama Hiroshi and Hayashi Shigeo, graphic designer Hara Hiromu and other contributors. Most of them had been associated with the avant-garde groups Chūō Kōbō (Central Studio) and Nippon Kōbō (Japan Studio), and some had been left-wing intellectuals or had lived and worked (and been jailed) in the Soviet Union (such as Katsuno Kinmasa). This paper assesses the modernist use of photography and design in overseas propaganda for the ‘Greater East Asia Co-Prosperity Sphere’ and explores the transcultural and ‘trans-ideological’ flows of modernist aesthetics. It also discusses the transwar careers and self-representations of influential postwar photographers involved in wartime productions.

### **About the author**

Andrea Germer is Associate Professor at Kyushu University. She has been conducting research in gender studies, history, and visual studies with a focus on photography and propaganda. She published a book on women’s history in Japan and the lay historian Takamure Itsue (2003, in German). Her essays in English appeared among others in *Journal of Women’s History*, *Japan Forum*, *Japan Focus*, *Contemporary Japan*, *Social Science Japan Journal* and *Intersection*. In press is a co-edited collection (with V. Mackie and U. Woehr) *Gender, Nation and State in Modern Japan* (Routledge 2014).

## **Universal Fascism and Italian-Japanese Entanglements in the Early 1930s – The Cases of Matsuoka Yōsuke and Galeazzo Ciano**

Daniel HEDINGER (Ludwig Maximilian University Munich, Germany)

### **Abstract**

In the 1930s, fascism emerged as a global phenomenon. In Europe, Italy was the driving force behind this development, whereas in Asia the center of gravity lay in the Japanese Empire. Mussolini's efforts to export fascist ideologies – in the words of fascism's protagonists, to universalize it – had a deep impact on East Asia. But in Japan Italian fascism was translated into local contexts. The relationship between Japan and the mother country of fascism, Italy, in the interwar period has been hardly examined. The paper thus focuses on the process of interaction and exchange between these two countries by focusing on the main protagonists: Matsuoka Yōsuke and Galeazzo Ciano.

Moreover, the question of Japanese fascism has previously been discussed from a comparative perspective and thereby generally with a Eurocentric bias. In contrast, this paper adopts a transnational approach. Thus, the question under consideration is not whether Japan 'correctly' adopted Italian Fascism, so to speak, but rather the extent to which Japan was involved in the process of fascism's globalization. I will show that the pattern of influence in the early 1930s was certainly not limited to a single West-East direction and that fascism cannot be understood as a merely European phenomenon. Focusing on Matsuoka Yōsuke and Galeazzo Ciano this paper explores the rise and fall of universal fascism in the period from 1932 to 1934. And thereby it also discusses the legacies of fascism's global moment and its consequences for the subsequent formation of the Tokyo-Rome-Berlin Axis when, following the end of an utopian phase, a more 'realistic' phase of global fascist politics began, with all its fatal consequences.

### **About the author**

Daniel Hedinger is currently visiting professor for Japanese studies at Humboldt University, Berlin. He is also research fellow at the Center for Advanced Studies at the LMU Munich. He is specialized in Japanese and Italian history in a global perspective. His new project is entitled 'The Dream of a New World Order. The Tokyo-Rome-Berlin Axis, 1931–1942'. This project explores the shared history of Japan, Italy and Germany, taking into consideration processes of cultural exchange between the partners, and is intended as a contribution to a global history of the 1930s and early 1940s.

## **Japan in the Trans-national Culture of Imperialism, 1895–1915**

John HENNESSEY (Linnaeus University, Sweden)

### **Abstract**

With the upsurge of scholarly interest in Japanese imperialism in recent years, it is now recognized that imperialism was an integral part of pre-war Japan's modernization/Westernization efforts. As several recent studies have shown, Japan's 'mimetic imperialism' involved the emulation not only of Western colonial practices, but also of discourses that served to legitimize overseas expansion. Nevertheless, Japan's interaction with Western colonial culture is still generally explained as a one-way flow from the West to Japan, whereas Japan was in fact 'a coeval participant in the early twentieth-century reorganization of the world' and contributed to a transnational culture of imperialism. Japan's position as a non-Western newcomer to the 'colonial club' not only gave rise to an inferiority complex among Japanese imperialists, but also had a significant impact on Western colonial worldviews.

Drawing on contemporary newspaper articles and books, this paper argues that one of the keys to understanding Japan's position in the turn-of-the-century trans-imperial system lies in how Taiwan (often described as Japan's first colony) was discussed inside and outside of Japan. Acquired rather hastily at the end of the First Sino-Japanese War, the island was in fact not universally considered a 'colony' until many years later. For over a decade, Taiwan's status became a discursive field of contention for Japanese politicians and intellectuals holding competing visions of the Japanese empire. This debate was important in shaping perceptions of Japan as a 'great power' abroad and contributed to later tensions between colonialist and pan-Asianist discourses within the Japanese Empire.

### **About the author**

John Hennessey is a doctoral student in history at Linnaeus University, where he is affiliated with the Centre for Concurrences in Colonial and Postcolonial Studies and the Swedish National Research School of History. He has a Bachelor's Degree in history and French literature from the University of Notre Dame in the United States and a Master's Degree in Asian studies from Lund University in Sweden. His primary areas of interest include imperialism during the period 1850–1945, Japanese history, discourse analysis, nationalism and propaganda.



## **Ideology of Domination in Ancient Japan – Music and Dance Performances in the *Daijōsai* (Grand Harvest Festival)**

HIRAMA Michiko (Toho Gakuen College, Japan)

### **Abstract**

This paper attempts to reveal one of the concepts of domination in ancient Japan, analyzing music and dance performances in an important rite by historical records and descriptions of rituals.

Since the end of the seventh century each emperor has held an imperial harvest festival every November. The *Daijōsai* ceremony is considered especially important because it comprises the first national harvest festival to legitimate a new emperor's enthronement.

The centrality of the ancient *Daijōsai* is evident from its musical aspects, because it contained more performances than harvest festivals in other years. This paper focuses on two *Daijōsai* dance pieces performed as a pair – *Kumemai* and *Kishimai*. We note the recent finding that the original words in the song of *Kumemai* describe the hunting-and-gathering lifestyle of mountain regions. On the other hand, we observe that the people who performed the *Kishimai* dance dominated coastal areas. One hypothesis could be drawn here – that this pair of dances represented the offertories of mountain and coastal peoples to the new emperor – based on studies in the philology of ancient Japan. That is to say, the absolute ruler should accept harvest from the three realms of mountain, seaside, and agriculture (as epitomized by rice) as symbolic of the subjugation of those peoples.

Although the ancient Japanese court introduced music and dance performances from China as ritual material, it also maintained older forms, like *Kumemai* and *Kishimai*, that were not influenced by continental tendencies. The analysis of these indigenous performances relating the political state of affairs could help distinguish musical differences between Japan and the East Asian continent, as well as the character of each ideology of domination.

### **About the author**

Hirama Michiko 平間充子 received her master's degree in history from Ochanomizu University, Tokyo, and a PhD in musicology from Tokyo University of the Arts. She is currently a lecturer at both the Music Department of Tōhō Gakuen College in Tokyo and Seitoku University, Chiba, and has also been invited to universities and institutions in Europe, Africa and the Americas to give presentations on aspects of Japanese music. Her major areas of interest are Japanese music history and the philology of seventh- through eleventh-century Japanese documents, especially those dealing with music and dance performances in court rituals.

## **Shimoi Harukichi – Italian Fascism and Japanese Experiments**

Reto HOFMANN (Monash University, Australia)

### **Abstract**

Shimoi Harukichi (1883–1954) was Japan's most fervent supporter of Italian Fascism. Trained as an educator in late Meiji, Shimoi moved to Italy in 1915 and lived there for almost two decades, traveling frequently to and from Japan. Shimoi engaged in a remarkable array of activities. He taught at the Oriental Institute in Naples, introduced contemporary Japanese poetry to a Neapolitan literary circle, and spent time on the Italian front during World War I. After the war, he befriended the nationalist poet Gabriele D'Annunzio, following him in the expedition on Fiume, and, later, became close to the Fascist regime and Benito Mussolini. Shimoi saw in Italian Fascism a poetics of heroism, sacrifice, and war that he introduced to Japan – through books, articles, and talks – in the attempt to inspire young Japanese to redeem the spirit of Japan's own culture in the face of what he perceived as the moral and social disarray characteristic of modern life.

In Shimoi's mind, fascism was both transnational and nationally specific. This paper will explain this apparent paradox, showing that contemporaries such as Shimoi experimented with Italian Fascism not to emulate it, but to appropriate selectively a set of practices. Through an examination of Shimoi's international, cross-border, production of fascist politics, this paper suggests that Japanese in the interwar period conceived fascism as a malleable and open-ended process.

### **About the author**

Reto Hofmann (BA, University of Western Australia; PhD, Columbia University) is lecturer in modern history at Monash University. He specializes in modern Japanese political and cultural history and has wider interests in 20th-century Asia and Europe, especially fascism, empire and imperialism, and political thought. His first monograph, *Fascist Links: Japan, Italy, and the Politics of the New Order, 1914–52*, is under contract with Cornell University Press.

## **Okinawa Prefecture as a Case of ‘Multiply Bound’ Modernities in the ‘Long 19th Century’ – Focussing on Jahana Noburu and Ōta Chōfu, two Okinawan Intellectuals around 1900.**

Nina HOLZSCHNEIDER (Ruhr University Bochum, Germany)

### **Abstract**

The ‘long 19<sup>th</sup> century’ was affected by many turns and breaks. New identities arose, both on the state level, in form of the developing nation states, as well as on an intrastate level, where broader groups of the population developed a sense of belonging to such a nation state. In the case of Japan, this process is often described as a ‘double bind’ between the pursuit of modernity on the one hand and the legitimization of ‘barbaric’ actions on the other hand. In my talk, I will take a closer look at Okinawa prefecture in the late 19<sup>th</sup> century. Here, the Japanese ‘double bind’ grew into a ‘multiple bind,’ which means that next to the complexities of Japanese modernity, contradictions and ruptures from within Okinawa and ‘native’ understandings of modernity by Okinawan intellectuals influenced processes in and around the new prefecture.

I will outline the contacts of the former Ryūkyūan kingdom with the Western world during the 19<sup>th</sup> century and thereby show how different points of intersection led to the final collapse of the existing world order in that kingdom. As personified examples for the diverse dilemmata of the aforementioned ‘multiple bind,’ I will take a closer look at two early Okinawan intellectuals, Jahana Noboru (1865–1908) and Ōta Chōfu (1865–1938), as well as their debates about Okinawa’s position within the Japanese nation state and growing empire. By doing so, I will show that the changes that occurred already within and outside late Ryūkyū formed the preconditions upon which Okinawa’s modernization took place during the late 19<sup>th</sup> century, and in this sense it is linked not only to the history of Japan, but to that of Asia and the West as well. Okinawa might thus be a good case for comparison with similarly ‘multiply bound’ regions and situations in the world during the ‘long 19<sup>th</sup> century’.

### **About the author**

Nina Holzschneider received her M.A. in Japanese History at Ruhr University Bochum in 2013, for a thesis entitled “Defining Spaces and Horizons – Ōta Chōfu and Jahana Noboru as Modern Intellectuals in a Sped up Time. *Kindai Okinawa* in the 1890s until 1901. She is now an academic assistant (lecturer) at Ruhr University Bochum, Department of Japanese History, and Stuttgart University, Department of History.

## **Postwar Japanese Birth Control as World History**

Aya HOMEI (University of Manchester, UK)

### **Abstract**

This presentation aims to complicate the history of birth control in postwar Japan by situating it in world history. Historical accounts on the topic thus far have elucidated how interactions between Americans and the Japanese under the Allied Occupation of Japan (1945–52) played a significant role in shaping birth control policies and politics in Japan during the immediate postwar period. However, birth control in postwar Japan was also informed by Cold War exigencies arising from the shifting world order after the Second World War.

For the presentation, I will analyze interactions between Americans and their Japanese collaborators as earlier scholars have, but my presentation departs from the existing research in two significant ways. Firstly, I go beyond studying the Occupation structure, and contextualize their interactions in terms of transnational efforts of fertility reduction that emerged as a Cold War response to the concern over the ‘overpopulation’ of the world. For that reason, secondly, I will focus on US-based philanthropists linked to the transnational initiatives. Specifically, I examine how the Rockefeller Foundation and Clarence J. Gamble embedded themselves in birth control politics in Japan during the late 1940s and 1950s.

With the presentation, I search for transnational elements in the Japanese history of birth control with reference to the Cold War geo- and bio-politics deployed at the critical junction of the world history in which the narrative of ‘overpopulation’ ascended as something that jeopardized not only the planet earth but also as a target of containment to save the ‘free world’. In studying the mechanism of governing reproduction as well as population in postwar Japan, I engage in the notion of sovereign power and argue that the Japanese state was not a neat and self-contained category but was shot through with contradiction.

### **About the author**

Aya is at the Department of East Asian Studies at the University of Manchester. She is trained in the history of science, technology and medicine and her past research includes the history of childbirth and midwifery in modern Japan. At Manchester she teaches the history of body, gender and sexuality in modern Japan and is currently conducting a research project funded by the Wellcome Trust on the role of Japanese family planning and health practitioners in the governing of world population during the Cold War era.

## **Moulding the Proletarian Youth in Pre-war Japan, 1928–1933.**

Mats KARLSSON (University of Sydney, Australia)

### **Abstract**

The Proletarian Cultural Movement that was in operation around 1930 ostensibly aimed at fulfilling the cultural cravings of workers and peasants through the dissemination of a distinctly proletarian culture in opposition to the hegemony of mainstream bourgeois culture throughout Japanese society. More covertly it also sought to mobilize widespread grass-roots support for the semi-legal labour movement, the underground Communist Party and the leftist cause in general. At stake was to remould the consciousness of the masses in order for them to gain the awareness of belonging to an oppressed proletarian class. Women and children were given special attention in this “cultural enlightenment” process.

Within the heavily politicized wing of the movement the Soviet case of social engineering was duly held forth as a shining beacon, with related publications abounding in introductions to various facets of Soviet social life. This eulogizing discourse amply illustrates why and how Marxism-Leninism could be embraced as an ideal in aspects like female emancipation and child rearing, although the discourse was rarely based on first-hand accurate knowledge about actual Soviet social dynamics. This paper discusses the measures implemented by the movement’s leadership to target children of the proletarian class, specifically as they pertain to proletarian day nurseries, proletarian primary schools and the formation of “Young Pioneer” associations. In discussing the practical outcomes of these measures to remould the consciousness of young people of the working class, the paper seeks to describe the vision of the New Socialist Youth – centring on issues such as internationalization and anti-war propaganda – that the movement promoted as a countermeasure against the state sponsored formation of a youth loyal to the national militaristic agenda. By showcasing an oppositional culture in operation, it seeks to demonstrate that there were fissures in the purported ideological homogeneity of the population as promoted by authorities.

### **About the author**

Mats Karlsson is a Senior Lecturer in Japanese Studies at the University of Sydney, where he teaches and conducts research on modern Japanese and comparative literature and Japanese cinema. He is currently writing a monograph with the working title *Red Star over Japan: The Proletarian Cultural Movement Revisited*. For articles related to this project, see his ‘United Front from Below: The Proletarian Cultural Movement's Last Stand, 1931–34’, *Journal of Japanese Studies*, 37:1 (2011); ‘An Alternative View of *tenkō*: Hayashi Fusao’s Popular Writings for *Shinseinen*’, *Japanese Studies*, 32:1 (2012); ‘Thirst for knowledge: women’s proletarian literature in *Nyonin geijutsu*’, *Japan Forum*, 25:3 (2013).

## **Japan and the Red Cross 1867–1905**

Frank KÄSER (Free University Berlin, Germany)

### **Abstract**

In 2013 the Red Cross looked back on a history of 150 years, and in Japan, too, exhibitions and functions were held to commemorate this event. In my lecture, I will first show that the history of both the Red Cross and the Japanese Red Cross is based on a teleological and Euro-centric historiography and narrative which is strongly shaped by national histories and focuses on individuals stylized as heroes. This narrative, which has also been adopted by the relevant literature, has been strongly influenced by the memory culture of the Red Cross. To assume 1863 as the founding date of *the* Red Cross (in Europe) is highly debatable, considering that most national relief organizations were renamed 'Red Cross Societies' only in the 1880s. In this, Japan is no exception, since first a Haku-Ai-Sha (Philanthropic Society) was founded in 1877 and only later turned into the Japanese Red Cross Society in 1887.

The history of the Red Cross and particularly that of the Japanese Red Cross has been narrated as successful histories of humanity, and this has so far led to neglecting the political dimensions and structural features of the Red Cross movement. In my present paper, I will deal with Japan and the Red Cross in the period from 1867 to 1905 from aspects of global history and by including so-called self-narratives, such as autobiographical material, as sources. I will come to the conclusion that the process of spreading the Red Cross worldwide, and particularly in Japan, is not due to 'natural growth' and does not follow universal principles, as is often suggested in the literature. The Japanese example rather serves to show that the Red Cross has been implemented and has been cultivated and promoted by deliberate measures on the part of the actors.

### **About the author**

Frank Käser obtained his MA degree in Japanese Studies and History from Freie Universität Berlin and in Ancient History from Technical University Berlin and is currently a doctoral candidate at Freie Universität. He has previously been a lecturer in the Institute for East Asian Studies at Freie Universität and a research fellow at Tsukuba University. His fields of research are Japanese modern history, the history of the Red Cross movement, the Japanese Red Cross in the Meiji Period, and German-Japanese Relations.

## Images and Limits of Civilization and Barbarity in Ancient Japan: The Image of ‘Barbarians’ in the Rule of the Emishi Between the 7th and 9th Centuries

KAWAHARA Azumi (Ritsumeikan University, Japan)

### Abstract

Under the ancient *ritsuryō* legal codes (7th to 9th centuries), based on petit sinocentrism, the government politically placed Emishi (蝦夷) and Hayato (隼人) as ‘*iteki* 夷狄’ in the periphery of the archipelago. *Iteki* were described as barbarians by attributes such as ‘they do not know agriculture’ or ‘they live in the mountains, eating meat of beasts’ in the historical documents. Although most researchers understand that these characterizations were embellished based on historical documents from China, they think they are not totally false.

However, according to recent archaeological findings, there were few differences between East and West in the areas Miyagi (to the north of Aomori), in which Emishi, one of the *iteki*, were supposed to live, in the early 8th century. It is highly likely that Emishi were immigrants from Western Japan, and the line between *iteki* and *wajin* established by the Yamato state is not one of cultural differences, but marks a different distinction.

Therefore, this report, considering recent archaeological studies, analyzes the description of *ka* (華) and *i* (夷) in the historical documents. In particular, it focuses on the description of ‘barbarians of *iteki*’ contained in *Nihon shoki* (日本書紀), *Shoku nihongi* (続日本書紀), and *Nihon kōki* (日本後紀), such as hunting, horse riding culture, public morals, and languages, and compares them with their descriptions of *ka*.

This is useful to find out what was considered to be ‘barbarousness’ and ‘civilized’ at that time. Also, this report explains what the political background was for constructing the line between *i* and *ka* and how it worked to control the country.

### About the author

Since April 2014, Kawahara Azumi 河原梓水 is a part-time lecturer at Ritsumeikan University. Previously, she has been a Research Fellow of the Japan Society for the Promotion of Science. She holds a Ph.D. in Literature from Ritsumeikan University, obtained in April 2012. Her specific field of study is ancient Japanese history.

## **Jomon Social Complexity – Eastern and Western Japan /縄文社会の複雑性—東西の比較から—**

KAWASHIMA Takamune (Yamaguchi University, Japan)

### **Abstract**

Recently, the social complexity of the prehistoric period becomes one of the important topics in Japanese archaeology, especially in Jōmon studies. It is well known that Jōmon settlements were densely distributed in eastern Japan, compared to western Japan. Most scholars have recognized that large sites developed in the middle Jōmon period as large settlements, since in such sites many pit houses are discovered in a circularly arranged position. However, these pit houses could have accumulated over a long period, since detailed analyses in large sites show that only several houses belong to one period of pottery types. This kind of interpretation is strongly connected to the problem of settlement patterns in the Jōmon period, which is related to the social complexity of the Jōmon. In order to examine the social complexity of the Jōmon period, first I will examine the change of the settlement pattern in eastern Japan from the middle Jōmon to the late Jōmon. Secondly, I try to compare the results with the situation in western Japan, where less pit houses are distributed throughout the Jōmon period. Then, I will consider the development of social complexity after the middle Jōmon including western Japan.

### **About the author**

Kawashima Takamune 川島尚宗 is Assistant Professor at the Archaeological Museum of the University of Yamaguchi. He received his Ph.D. in archaeology from the University of Tsukuba. In his research he investigates the social structure of the Jōmon from the viewpoints of production and feasting in comparison with ethnographic examples. He was awarded the title of docent while he was teaching at the Department of Asian and African Studies at the Faculty of Arts, University of Ljubljana, from 2009 to 2012. He was involved in the international education program at the University of Tsukuba from 2012 to 2013.



## **The Use of Images in Constructing Taiwanese Aborigines' Identity Through the Representation of Body Under Japanese Colonial Rule (1895–1945) – From Illustration to Photography**

LEE Ju-Ling (Université de Lyon, France)

### **Abstract**

Along with the Japanese Empire's expansion in East Asia from the late nineteenth century, illustration and photography were two major visual media through which Japanese colonizers constructed the image of Taiwanese aborigines as the Other, for Japanese living in the mainland and also to the outside world. Illustrations and photos were mainly represented through books, illustrated journal, albums and postcards. The representation of body played an important role in the colonial context for it allowed determining at first sight the superiority of one culture or ethnic group to others and it was often used as a means to reinforce the colonial hierarchy. As photography came to replace illustration as the dominant medium, Japanese anthropological photographers continued to use traditional illustrational themes dating back to the Qing dynasty, while also inventing new symbols in their portrayal of aborigines before the camera. To make image an efficient tool to transmit messages, a series of encoded elements and themes was established to represent the status of Taiwanese aborigines as the Japanese colonizers intended to portray it to the outside world. The representation of body could be easily manipulated through image by the integration, the erasure, or the highlight of visual elements which could invent, erase or strengthen the 'strangeness' of Taiwanese aborigines depending on the colonizers' needs in different periods of colonization. The analysis of visual sources reveals the manipulation through different producers of images, who were involved in various visual methods of representation and cultural, ethnic and political contexts, and demonstrates the (re)construction of colonial identity as a fluid process.

### **About the author**

Lee Ju-Ling is currently a doctoral candidate at the Institute of East Asian Studies, University of Lyon. Her thesis in history is entitled 'Nudity on image: Power and the representations of the body in Taiwan (1895–1987)' and advised by Christian Henriot, Professor of History at the University of Lyon. The dissertation defense will be held on 5 May 2014 in ENS de Lyon. In 2009, she was awarded the Studying Abroad Scholarship by the Taiwanese Ministry of Education.

## **The World View of Japanese Psychiatry – Narratives, Termini and Cross-cultural Psychiatry in Modern Japan**

Bernhard LEITNER (University of Vienna, Austria)

### **Abstract**

This presentation introduces original research on the transnational history of psychiatry between Japan and Europe. I will demonstrate how the emerging psychiatric discourse managed to embed itself into the discursive landscape of Japan throughout the Meiji-, Taishō- and early Shōwa-period. I am going to show that psychiatric discourse not only helped the young modern state to find solutions for issues on a national scale, but how this scientific transfer provided a contribution to discursive preconditions allowing Japan to position itself in the rank of the so called ‘civilized’ world. Drawing on transfer analysis I will highlight the mechanisms by which European and Japanese psychiatry tried to inscribe Japan into a continuum of western historical development. But with nothing less than the uniqueness of the Japanese nation at stake, the Japanese discourse simultaneously had to emphasize original Japanese strands within the universal flow of a western historical narrative. In a unique account for the field of history of Japanese psychiatry, focusing on marginalized fragments of both European and Japanese psychiatric primary literature dating back to the transition from the 19th to the 20th century, I reveal their constitutive character for the establishment of psychiatric discourses in Japan. Through deploying techniques of historical narratives to invent a body of traditions aligned to pre-modern cultural practices, comparative evaluation of psychiatric conditions via the binary opposition of the self and the other, and simple but effective terminological transformation of widespread phenomena in something less familiar, psychiatry succeeds to ingrain its relations of power in new grounds of the globe.

### **About the author**

Bernhard Leitner is a PhD candidate at the Department of East Asian Studies at the University of Vienna. He studied Japanese Studies and Philosophy at the University of Vienna and Tokyo Metropolitan University. He holds a B.A. and M.A. with honours in Japanese Studies from the University of Vienna. His fields of interest include history of medicine, science and technology studies as well as philosophy. His current research focuses on the transfer of neurological and psychiatric knowledge between Austria and Japan from the late 19<sup>th</sup> to the early 20<sup>th</sup> century. He can be reached at [bernhard.leitner@univie.ac.at](mailto:bernhard.leitner@univie.ac.at).

## **Japanese Repressed in the USSR in the 1930ies – Collective Biography**

Karine MARANDJIAN (Institute of Oriental Manuscripts, Russia)

### **Abstract**

The total number of Japanese repressed in the 1930s in the USSR is still under estimation – the approximate number ascertained today is about one hundred people. We have found that their biographies have much in common – the same reasons of moving to the USSR, the ways they have entered the country, the same institutions they studied at or worked in Moscow and finally their arrest and trial (if ever). No doubt the files are of standard form and contain stereotyped questions. Yet, the affinity of the scarce data typical of files of Japanese residents in the USSR allows to write their common biography that includes their pre-Soviet period of life, their arrival to the USSR and finally their arrest and death.

Due to the lack of information on individual biographies of those Japanese, I decided to gather facts concerning the general historical background – what made them choose the USSR as a place of living, the information on the institutions they were affiliated with (for example, the Communist University of the Toilers of the East, the Communist International, the Oriental Institute, etc.), the circumstances of their arrest and death.

The writing of the common biography of the Japanese repressed in the USSR in the 1930s on the basis of general historical data is the first attempt to study the destinies of the Japanese Communists (and not only them) who moved to the USSR in the search of an ideal society of justice and equality. Their story is worth being added to the history of 20th century Japan.

### **About the author**

Born in 1956. Graduated from St. Petersburg University (Oriental faculty, History of Japan). Post-graduate of the Institute of Oriental Studies (St.Petersburg). Ph.D. thesis *The Confucian Treatises of Ogyū Sorai 'Bendō' and 'Benmei'* (1986). Currently Senior Researcher of the Far-Eastern Department of the Institute of Oriental Manuscripts, RAS (until 2010, Institute of Oriental Studies, RAS).

## **Spatial Strategies of Fascism – Japanese Interpretations of Karl Haushofer's *Geopolitics of the Pacific***

Janis MIMURA (State University of New York, Stony Brook, USA)

### **Abstract**

The German geopolitician Karl Haushofer was one of the key theorists of global fascism in the 1930s and 1940s. His concept of 'iving space' was used by Germany, Japan, and Italy to justify the creation of regional empires within the fascist new order. In Japan, Haushofer's *Geopolitics of the Pacific* was widely cited and discussed in policymaking circles. Considered the "bible" of German geopolitics, the work presented the Pacific Ocean as a unified and coherent living space in which the natural and rightful leader was Japan. It became the key reference point around which Japanese supporters and critics of German geopolitics positioned themselves as they produced their own geopolitical studies of the Pacific region and formulated plans for the so-called 'Greater East Asian Co-Prosperity Sphere.' This paper analyzes the ways in which Haushofer's ideas were adapted to suit the agendas of both pro-German and Japanist factions in Japan's wartime regime. I argue that the debates over the work revealed the ideological fault lines in Japanese fascism and the inner tensions between idealism and rationalism, East and West, and race and space in *Grossraum* planning. In doing so, this paper reflects upon the conflicted nature of the transnational alliance and the challenges of adapting national conceptions of fascism to a universal global framework.

### **About the author**

Janis Mimura is Associate Professor of History at Stony Brook University. She specializes in modern Japan. She is the author of *Planning For Empire: Reform Bureaucrats and the Japanese Wartime State* (Cornell University Press, 2011). Her current project focuses on the Tripartite Pact and its meaning and significance for wartime Japan. Drawing upon a wide array of official and private sources, including film, radio, photography, student exchange trips, government reports, diplomatic records, and academic writings, it analyzes the cultural and ideological dimensions of the Pact and its popular reception in 1940s Japan.

## **From Individual to War Youth – The Construction of Collective Experience among Japanese Children During WWII**

Aaron William MOORE (University of Manchester, UK)

### **Abstract**

Studies of childhood in Japan frequently neglect to engage with the texts and images that young people produced, focusing instead on the adult imagination of youth, which puts us at risk of creating tautological arguments about the constructed nature of ‘childhood.’ By analyzing the diaries, letters, postcards, *yosegaki*, and artwork of children during the war, this paper will show how young people created a shared language to describe their experiences. This process was framed by adult authorities, but also significantly driven by children themselves, revealing the dialogical process behind the construction of juvenile subjectivity. By combining language learning with group experience, evacuated children in particular were prone to embrace a collective identity, but did so principally among themselves, not as a mere consequence of adult supervision.

### **About the author**

Aaron William Moore is Lecturer in East Asian history at the University of Manchester, having held previous posts at Harvard, Virginia, and Oxford. He is a comparative historian who works with documents in Chinese, Japanese, and Russian. His first book, *Writing War* (2013), involved the examination of over two hundred combat soldiers’ diaries from the United States, Japan, and China, and he has recently completed a second manuscript, entitled *The City under Attack*, on civilian bombing narratives in Britain and Japan. He currently focusing on the diaries, drawings, and letters composed by young people in China, Japan, Russia, and Britain.

## **What Did the Japanese Military Learn from the First World War? General Mobilization Policies and the Army's Acceptance of Civilian Influence**

MOROHASHI Ei'ichi (Keiō University, Japan)

### **Abstract**

It has been said that the general mobilization system in Japan during the Second World War was strongly influenced by German fascism. However, the origins of general mobilization policies in Japan can be traced back to the time of the First World War, when the Allied and Associated Powers were the main sources of information.

The Japanese Army and Navy sent hundreds of officers to Europe and the US in order to study total war. As a result, legislation on mobilization and the organizational form of general mobilization were strongly influenced by the British model. This meant that, for instance, the Army recognized that the participation of civilians was indispensable for mobilization, and that it accepted that the authority over the Bureau of Mobilization lay within the cabinet, not within the Ministry of the Army.

When the series of general mobilization policies were introduced, the authority to 'command' other ministries was given to the Prime Minister by Imperial ordinance No. 342 in 1920. The authority was limited to affairs related to mobilization, but still this could be regarded as the first step to strong control by the PM over military departments. This was groundbreaking because the Imperial constitution stipulated that the PM was only the first among equals and did not have the right to command other ministers. During a certain period of democratization, party politics were gaining the upper hand over military factions. It seems that this political trend was supported by the military necessity to establish a general mobilization system in which civilian and military actors needed to cooperate. This was an outstanding effect of the First World War.

### **About the author**

Eiichi Morohashi 諸橋英一 is a PhD candidate and a research associate (since 2013) at the Faculty of Law, Keio University. His doctoral research project is on the influence of the First World War on Japanese general mobilization policies.

## The World Consciousness of the Restoration Government

NARA Katsuji (Hanyang University, South Korea)

### Abstract

It was extremely important for the trajectory of modern Japan how ‘the Restoration Government’ viewed its relations to foreign countries. Yet, this has not been directly examined in previous scholarship.

In the ‘Imperial View of History’ of prewar days, the international environment had only the meaning of an object to which the empire expands its influence. Also, in the Marxist historical theory, the international environment was realized as that dimension in which the western powers invaded East Asia; international law was considered as just a tool of invasion. On the other hand, Modernization Theory regarded the modern international order as the ideal one and applauded the fact that Japan had entered it smoothly. The tense correlation, however, between the actual condition of the international order and the consciousness of politicians was rendered invisible by the same theory. Finally, theories critical of the nation state have since the 1990s grasped modernization itself as the repressive canopy covering society. Therefore, international society, too, was regarded as an instrument of oppression, at best.

Under such circumstances, the international order is either denied extensively, or affirmed extensively, or completely ignored. I will therefore divide the actual international order and the consciousness of Japanese actors, and throw into relief the relationship of both. Moreover, I will explicate how the premise formed at the starting point of the relationship between reality and consciousness continued to determine the social and political ideas of those in charge of pursuing actual policies later on.

Here we take note of the imagination of order influenced by Tokugawa-period national isolation and the notion of ‘military force’ (*bui* 武威). Methodologically, we examine historical records of typical thinkers or politicians. Concretely, I will look at the meaning of ‘*bankoku taiji*’ (万国対峙), and the difference between ‘*bankoku kōhō*’ (万国公法) and the actual international order, among other things.

### About the author

Nara Katsuji 奈良勝司, Ph.D. Ritsumeikan University, Kyoto, Japan, 2009. Assistant Professor, September 2012 to present, Hanyang University, Ansan, South Korea. Post-doctoral fellow of Ritsumeikan University, April 2009 to March 2012. Primary research: clarifying the character of the Meiji Restoration from the viewpoint of national identity, world consciousness, and the relationship between the two. Publications: 『明治維新と世界認識体系』 (有志舎、2010) , 「近代日本形成期における意思決定の位相と『公議』」 (『日本史研究』 618 号、2014) etc.

## **Rethinking Japan's Entry into the First World War – The Outbreak of the War and Katō Takaaki's Leadership.**

NARAOKA Sōchi (Kyoto University, Japan)

### **Abstract**

As is well known (e.g., Peter Lowe, *Great Britain and Japan*, 1969, Frederick Dickinson, *War and National Reinvention*, 2001), the Japanese government made a quick decision to go to war soon after the outbreak of the hostilities in Europe, having overcome the opposition of Japan's ally, Britain, which was unwilling to let Japan join it. But historians have not as yet examined how and why the Ōkuma Shigenobu cabinet decided to go to war so quickly and positively. This presentation explains the circumstances behind this decision by taking a look at the leadership of Katō Takaaki, foreign minister and de facto leader of the Ōkuma cabinet.

The outline of this presentation is as follows. First, I will analyze the international situation at the time, paying particular attention to East Asia, and show that Katō's fear that Japan might be deprived of reasons to declare war as well as his intention to block China's opposition drove him to make a decision to declare war on Germany as quickly as possible. Then I will examine close links between Japan's decision to go to war and presenting the Twenty-One Demands to China in 1915. I will conclude that Katō decided to conduct negotiations with China over an extension of the Japanese lease in Manchuria precisely at the same time as when he decided to declare war on Germany. Finally, I will analyze public opinion in Japan, showing that anti-German and anti-Chinese feelings intensified at the time, providing support for the cabinet's decision to go to war.

### **About the author**

Sōchi Naraoka 奈良岡聡智 is Associate Professor of Modern Japanese Political and Diplomatic History at the Graduate School of Law, Kyoto University. He received his doctoral degree in Juridical Science from the Graduate School of Law, Kyoto University in 2004. He has been Associate Professor at Kyoto University since 2004. His current research project is Japanese party politics and foreign policy during the First World War. His recent publications are as follows: 'Katō Takaaki and the Russo-Japanese War' in: John Chapman and Inaba Chiharu (eds.), *Rethinking the Russo-Japanese War, 1904–5, volume II*, Global Oriental, 2007; *Katō Takaaki to seitō seiji*, Yamakawas Shuppan, 2006; *'Hachigatsu no hōsei' o kiita Nihonjin*, Chikura Shobō, 2013.



## ***Fushigi na Meisho* – The Role of the Mysterious in Late Tokugawa Maps and Gazetteers**

Jeffrey NEWMARK (University of Winnipeg, Canada)

### **Abstract**

One need not scour through nineteenth century Japanese documents to detect mention of the *fushigi* or mysterious. After all, fantastical creatures like the Kappa or supernatural spots like a haunted playhouse materialize in a slew of sources, ranging from private academy texts to temple scrolls to popular fiction. Contemporary historians and ethnologists of Japanese folklore discuss the popularity of late Tokugawa *fushigi* in terms of ‘in-between believing’ and, as early Meiji scholars sought out connections to the past through popular myths, even in terms of modernization. In this presentation I use the *fushigi* as it appears in late Tokugawa maps and gazetteers to argue that the producers and disseminators of these works highlighted the mysterious not as a function of their existence but rather as a function of their practicality. That is, authors helped create and attract visitors to famed areas by advertising the mysterious to a populace anxious to seek out *meisho*. I first investigate the pilgrimages to the grave of the fallen Sengoku warrior, Kimura Shigenari, as depicted in the Settsu and Kawachi *meishozue* (gazetteers). I then use local *waka* that were embedded in the legends of Kansai-area maps to illustrate the connection between the mysterious and the commercial. Finally, I compare the material originating from the Osaka area with that from the Edo region to argue that the appropriation of the *fushigi* for economic revitalization was a phenomenon relatively endemic to the Kansai region rather than to early modern Japan overall.

### **About the author**

Dr. Jeffrey Newmark is an Assistant Professor in and Coordinator of the East Asian Languages and Cultures program at the University of Winnipeg. He earned his doctorate from the University of British Columbia, where he trained in early modern Japanese intellectual history. His dissertation presented a model for and explored the evolution of the public sphere in nineteenth century Japan, and he is currently revising the project for publication. He instructs courses on Japanese culture and language, and in his spare time he enjoys traveling, skiing, and basketball.

## Interpreters in 15–16<sup>th</sup>-Century Sino-Japanese Relations / 十五～十六世紀日明関係における通事

OKAMOTO Makoto (The University of Tokyo, Japan)

### Abstract

It is quite normal in our days to use interpreters if we cannot understand a foreign language. The Japanese embassies that were officially sent to China in the 15–16<sup>th</sup> centuries and the officials in China who had daily contact with the Japanese certainly made the same experience. They also needed the help of interpreters (*tsūji* in Japanese, *tongshi* in Chinese) for the communication with each other.

We can see from the sources that both the Japanese embassy and the Chinese officials used their own interpreters during the communication. In China there were interpreters of the Ming administration who were affiliated with the Sea Trade Office (*Shibo tijusi*) in Ningbo – the port city that the Japanese embassies were required to use for disembarkation – and with the Court of State Ceremonial (*Honglusi*) in the capital, Beijing. Interpreters employed by the Japanese embassies were first-generation Chinese immigrants who moved from China to Japan during the 15–16<sup>th</sup> centuries and the descendants of these Chinese immigrants.

Even though interpreters were necessary for the communication and were considered as important for diplomacy, their situation was not easy. If a problem occurred during the communication then often the interpreters were criticized and made responsible for that.

In this presentation we will look at the origin of interpreters in the Sino-Japanese relations and analyze their role in the Japanese diplomatic practice as linguists and transmitters of information.

### About the author

Okamoto Makoto 岡本真 received his MA in Japanese History from the University of Tokyo. He also has an ABD in Japanese History from the University of Tokyo (2011). He is Assistant Professor at the Historiographical Institute of The University of Tokyo, working on the edition and translation of Japan-related Portuguese historical sources from the 16–17<sup>th</sup> century. Field of research: foreign relations in medieval Japan, including the relations with East Asian countries and Europe.

## Japanese Trade with Chinese in Ningbo – Letters from the Japanese Embassy to Xiao Yiguan in 1539

OLAH Csaba (International Christian University, Japan)

### Abstract

One of the main purposes of Japanese embassies in China was to buy Chinese products that were popular and could be sold with a large profit in Japan. During the Ming period (1368–1644), however, foreign trade in China was restricted. Japanese were – at least theoretically – only allowed to trade with the assistance of official brokers in the Sea Trade Office (*Shibo tijusi*) and in the Guesthouse (*Huitongguan*) in Beijing. Among the trading partners of the Japanese there were also private brokers and merchants.

This presentation takes as its theme the trade of Japanese in China. It shall examine the process of trade transactions based on the investigation of the Japanese *nyūminki*-corpus. This corpus – which is unfortunately totally neglected in the Western scholarship – contains accounts and documents concerning trading activities written by Japanese embassies during their stay in China in the 15–16<sup>th</sup> centuries.

As first we will explain the regular course of private trade transactions with brokers and merchants based on credit sale and credit purchase. Then we will look at the relationship of the Japanese with a Chinese broker called Xiao Yiguan in Ningbo. We will analyze the letters sent by the Japanese embassy to him on the selection process of Chinese products and the negotiation of the prices. The analysis of these accounts and documents can help us to better understand the mechanism of Sino-Japanese private trade during the 15–16<sup>th</sup> centuries.

### About the author

Olah Csaba studied Japanese and Chinese Studies in Budapest, Heidelberg, Beijing, Nara, Munich and Tokyo. He received a PhD in Chinese Studies from the University of Munich in 2009 and a PhD in Japanese History from the University of Tokyo in 2014. He is Associate Professor for Medieval Japanese History at the Department of History, International Christian University. Field of research: Sino-Japanese diplomatic and economic relations (14–17th c.).

## **Everyone's a Hero – The Politics and Aesthetics of Japanese Photographs from North Vietnam**

Austin C. PARKS (Northwestern University, USA)

### **Abstract**

The majority of war photographs published in Japan from the mid-1960s to the mid-1970s came from the battlefields of South Vietnam (officially the Republic of Vietnam). Japanese photographs of napalm victims, ravaged communities, dead bodies, and torture represented war as a tragic folly that made victims of combatants and non-combatants alike. From the mid-1960s onward, however, narratives of brutality and suffering in South Vietnam competed for page space with a different representation of war that emerged from Japanese photographs taken north of the 17th parallel in the Democratic Republic of Vietnam (or North Vietnam). Photographs from this 'unknown Vietnam' had their share of wounded bodies, scarred landscapes, and soldiers with guns, but photographers such as Tamura Shigeru, Konishi Hisaya, and Ishikawa Bun'yō more commonly emphasized North Vietnamese solidarity, perseverance, and determination. This paper examines these three influential postwar photographers' work in North Vietnam in order to understand why their visual narratives proved popular among Japanese audiences accustomed to a different vision of war. Part of the answer, I argue, is that visual depictions of North Vietnam resonated with popular memories of a Japan that was fast disappearing in the mid-1960s and they provided alternate models of social and political development at a time when many Japanese favored greater autonomy from the United States.

### **About the author**

Austin Parks is a Ph.D. candidate at Northwestern University, specializing in the cultural and intellectual history of postwar Japan. His dissertation examines the ways in which Japanese photographers made the Vietnam War legible to audiences through photographs published in popular magazines, collected in photography books, and displayed at department store exhibitions. With support from the Fulbright Program, Austin spent two years as a visiting researcher at Nanzan University in Nagoya, Japan. Before studying at Northwestern, Austin received an M.A. in history from the University of Oregon. He currently serves as a book review editor for H-Japan.

## **Symbolic Rearmament against the Outside Threat – The Restoration of Imperial Mausolea During the Bakumatsu Era**

Brigitte PICKL-KOLACZIA (University of Vienna, Austria)

### **Abstract**

Since the funeral of Shōmu Tennō 聖武 (701–756, r. 724–749), Buddhism played a central role in imperial mortuary rites during all premodern periods. In the Bakumatsu era, however, Buddhism was increasingly regarded as the ‘religion of the Tokugawa shogunate.’ Consequently, the reformist movements that hoped to strengthen the state by the restoration of imperial authority aimed at diminishing the importance of Buddhism and at a non-Buddhist form of emperor worship. The funeral of Kōmei Tennō 孝明 (1831–1867, r. 1846–1867) marks an important milestone in this endeavor that would soon lead to the state’s separation from Buddhism in the Meiji era.

Closely related to Kōmei’s funeral is the restoration of the imperial mausolea, which had fallen into disrepair or had been forgotten altogether. Both phenomena can be regarded as important prerequisites for the reinvention of imperial ancestor worship in the Meiji period to strengthen the emperor’s position not only within the nation but also in regard to the foreign powers, which had forced Japan into an inferior position a few years before. The proposed paper will focus on this restoration project before and after 1868, paying special attention to its political agents, as for instance Toda Tadayuki 戸田忠至 (1809–1883) of Utsunomiya-han.

### **About the author**

Brigitte Pickl-Kolaczia has started her career in the banking industry as an IT coordinator in the credit department of a bank specialising, among other things, in export financing. After eight years she felt she wanted to try something different and, having a strong interest in Japanese culture and society, started to study Japanese Studies at the University of Vienna, Austria. Her current research focuses on Japanese religious history. The paper presented at this conference will be her master thesis.

## **Patriotic Service or Youth Exploitation? Japanese Students and the Wartime Labour Service, 1941–1945.**

L. Halliday PIEL (Lasell College, USA)

### **Abstract**

From Pearl Harbor to the end of the Pacific War, Japanese boys and girls were increasingly pulled out of middle school to help the war effort as factory and farm workers. By October 1943, the Koiso cabinet ordered schools to devote one-third of class time to labour service. By January 1944, many students were working year-long shifts. While these developments may be seen as reversing the gains made by child labour laws in the Taishō period, they were often justified as a form of patriotic education or service-learning. This paper explores how three Japanese youths each negotiated the contradictions between their experiences in the workplace and the purported educational value of *rensei* (training). It examines the impact that factory labour had on their patriotism, according to their diaries and later reminiscences.

### **About the author**

L. Halliday Piel is Assistant Professor of History at Lasell College, having previously taught at the University of Hawai'i, Manoa. Currently she is the postdoctoral research associate at the University of Manchester, working alongside Moore and Cave on the AHRC project, conducting research on the history of childhood while contributing to oral history interviews. Her dissertation concerned the history of childhood and youth in Japan, which she is currently revising for publication. She has published on various aspects of childhood in modern and early modern Japan, including play and youth migration. She is currently working on youth and conscripted labour.

## **Ally or Enemy – Japan in the Eyes of Russian Diplomats and Secret Agents, 1900–1907**

Petr PODALKO (Aoyama Gakuin University, Japan)

### **Abstract**

At the dawn of the 20<sup>th</sup> century, ignorance towards the growing military power of Japan led Imperial Russia to her unexpected and thus so tremendous loss in the war of 1904–1905. Just 10 years before, in 1895, Japan was almost half-robbled of the results of her victory over China by the Western Powers (including Russia), which insisted on revising the Treaty of Shimonoseki. The Boxer Rebellion stopped this confrontation and turned Japan and Russia into allies: Russian and Japanese soldiers fought together against the Chinese, being also the two largest units among the five allied troops. All these circumstances led Russia to *underestimate* the Japanese army during the next few years, but later the Russo-Japanese War itself changed that attitude, and, moreover, turned it into a sort of ‘a-next-war-to-be hysteria’ among the Russian officials who served in Japan after the war. The reports by Russian military agents and diplomats from special collections in the Hoover Institution of War, Columbia University and other archives used in this paper show us that despite being their government’s only ‘eyes’ watching the Orient, sometimes those eyes were too ‘overshadowed’ by the recent loss in the war and by the previous experience of those people. One big reason for this was that many Russian diplomats, military agents and spies had been serving in the Far East since long before, and for some of them the new turn of Japan from ‘weak ally’ to ‘strong enemy’ status happened too swiftly, so now they were obviously *overestimating* this new ‘peril.’ Another problem were Japanese language skills. In the same way that Russia could not properly predict the growing power of Japan before the coming war, now, after the war, she desired to obtain all information about her neighbor and, thus, paid special attention to educating a new generation of orientalists.

### **About the author**

Dr Petr Podalko graduated from Novosibirsk State University in 1987 with an Integrated MA in History and Japanese Language. He later moved to Japan to conduct research on the cultural history of Russian emigration to East Asia, and became the first Russian native who obtained both MA and PhD degrees in Japan (at Osaka University). In 2004, Dr Podalko became a professor at Aoyama Gakuin University in Tokyo, where he teaches various courses in History, Comparative Studies, Language and Culture Studies on the undergraduate and graduate level. He is also a member of a number of research teams and research societies in Russia and Japan.

## Language that Unites – Akita Ujaku and the Making of International Networks through Esperanto

Ian RAPLEY (Cardiff University, UK)

### Abstract

In 1927, Akita Ujaku, a left-wing playwright and author, traveled to the Soviet Union to take part in the decentennial celebrations of the October Revolution. He overstayed his initial visa, met with a range of different groups and individuals and, on his return to Japan, wrote an enthusiastic account of his experiences, *Wakaki Sovēto Roshia*.

However, despite having studied Russian prior to leaving, and taking with him a friend, Narumi Kanzō, a specialist in Russian literature, he still found language to be a barrier preventing him from fully engaging with the new soviet society. The solution proved to be Esperanto, a language Akita had been studying for over a decade, but had previously used only infrequently to speak with non-Japanese. Akita met a number of leading left-wing European Esperantists in Moscow, but more than that, Esperanto proved to be an entry to a range of experiences which would otherwise have remained closed to him – invites to visit Esperanto groups in Moscow and beyond, personal contact with individual Russian Esperantists, and a deeper understanding of life within the Soviet Union.

Whilst many, Akita included, were drawn to Esperanto by ideas of equality and justice in the international sphere, experiences such as his revealed the language to be more than an intellectual exercise – it could be a practical tool for making possible real engagement across borders. By examining Akita's experiences, and with reference to those of other Japanese Esperantists abroad, this paper explores the concrete ways in which Japanese Esperantists put their language to work, arguing that language problems and language choice form vital elements of friction in a transnational setting, and thus, they can reveal much to us of culture, history, and power.

### About the author

Ian Rapley completed his doctorate at the University of Oxford in 2013. His thesis used the Esperanto movement to study popular manifestations of internationalism in Japan up to 1945. He is now a lecturer in modern history at Cardiff University. His research interests focus upon the social, cultural, and intellectual history of the interwar period, transnational movements, and alternate narratives of Japan's twentieth century.



## **The Theatre of Processions in the Daimyo Domain of Tosa**

Luke S. ROBERTS (University of California at Santa Barbara, USA)

### **Abstract**

Daimyo sometimes went on formal processions of inspection through their domains in the Edo period, and even more frequently sent their representatives on such formal domain tours. These were largely choreographed, almost theatrical occasions designed to express the idealized relationships between the ruler, the ruled and the specific places in the political order of the many people involved. Many exchanges of money, goods and words took place and they can be read by modern historians as expressions of the ruler's ideal polity. The benevolent interest and care provided to the people by the daimyo is one message enacted in these exchanges, and other messages of people's worth and place in history and economy are apparent as well. The choreographed nature of the processions frequently expressed the ideals of rulers, but because the ideology of benevolent rule enacted in the processions encouraged the expression of the desires of the inferior parties in this hierarchical government, the events also provided them with occasion for contestation of the current shape of government and its policies. The official records of the tours therefore needed to relate the desires of various people in the countryside in order to validate the ideology of benevolent rule. This paper will investigate records of such processions in the Yamauchi daimyo domain of Tosa in the late eighteenth century to explore the relationships and contestations expressed during a particularly troubled time in domain rule.

### **About the author**

Luke Roberts earned his PhD in East Asian Studies at Princeton University in 1991 and is professor of early modern Japanese history at the University of California at Santa Barbara. He is author of *Mercantilism in a Japanese Domain: The Merchant Origins of Economic Nationalism in Eighteenth Century Tosa* (1998), and *Performing the Great Peace: Political Space and Open Secrets in Tokugawa Japan* (2012), and coauthor with Sharon Takeda of *Japanese Fishermen's Coats from Awaji Island* (2001). His current book project is called "A Samurai's Life," a biography of an eighteenth century samurai of no particular repute.

## The Expansion of Japanese Coal Exports at the Eve of the 20th Century: The Formation of a First ‘Japanese Eastern Asia’? A Reconsideration from a Global Point of View

Alexandre ROY (CEJ/INALCO, France)

### Abstract

The image of the Japanese power expanding over the whole Eastern Asia is ordinarily limited to the military dimension of World War II. Yet even earlier, Japan already owned an economical ‘informal empire,’ and few know that it could be dated as far back as to the 1890s. By 1900, the Japanese coal trade had already succeeded in dominating the East Asian coal market, from Shanghai to Singapore, including Hong Kong, with a share amounting to three quarters of the whole demand. Historiography has explained this as the result of the growth of the Japanese coal industry combined with large-scale imperialistic actions against China during this period. In this view, the victory of Japan during the Sino-Japanese War in 1895 is seen as the turning point of Japanese coal expansion in East Asia. This interpretation does not give importance to the competitors, English and Australian coals, which are supposed to have been ‘forced to move out from Asia’.

Paying attention, however, to the coal markets at a *global* level, our analysis shows that the Japanese advance did not face fierce competition. We can even show that Japanese coal rather benefitted from the sudden *absence* of competitors in East Asia, as the English and Australian coals actually focused on the huge growth demand in Europe and South America accompanying the end of the Great Depression (1873–1893). Finally, we will explain that Japanese coals could not expand toward India or across the Pacific because of the emergence of regional coal markets there. Thus the formation of the Japanese coal ‘Empire’ in Eastern Asia appears not as an isolated and unilateral phenomenon, but as part of a global dynamic: a wide-scale regionalization of coal markets in the world economy related to the start of a new global growth cycle at the eve of the twentieth century.

### About the author

Alexandre Roy holds two Master’s degrees from the University of Bordeaux and from the Inalco (Paris), from the latter he also received his doctoral degree in Japanese civilisation with a thesis entitled ‘The Japanese Industrial Development during the Second Half of the Nineteenth Century, an analysis from the Port of Moji (1868–1905).’ He was Assistant in Japanese Language and Civilisation at the University of Toulouse (2008–13), and is currently a JSPS research fellow at the Institute of Social Science, University of Tokyo. His current research focuses on the coal industry in Japan, with a special consideration of trade (1905–1925), and the development of Japanese aviation (1909–1937).

## Japan, Germany and World War I

Sven SAALER (Sophia University, Japan)

### Abstract

This presentation will analyze Japanese views of Germany during and after World War I and present a public opinion split between voices critical of Germany's wartime conduct and voices arguing that notwithstanding the fact that Germany had lost the war, the successful organization of 'total war' in wartime Germany needed to be studied to prepare Japan for the 'next war.'

Historians such as George Kennan and Wolfgang Mommsen have described World War I as 'the great seminal catastrophe of the twentieth century,' but historiography has been slow and hesitant to acknowledge the significance of the 'Great War' for Japan. It is indisputable, however, that the entry of Japan into the war in 1914 – as the only non-European power – not only transformed the 'Great War' into a truly global conflict, Japan's involvement also made the East Asian empire, for the first time, a global power.

Japan fought against Germany, its former model in military, constitutional and social matters, in China; against the Central Powers in the Mediterranean; and against Russian revolutionaries in Siberia. At the Paris Peace Conference, Japan was recognized as one of the 'Big Five,' the five leading powers, and presented a potentially far-reaching proposal for racial equality.

The rejection of this proposal due to British opposition and a reluctant US president Wilson was one event that led to the strengthening of anti-Anglo-Saxon sentiments in Japan. On the other side, Japan's wartime opponent, Germany, would soon be recognized again as a model for the country's future – as well as a potential alliance partner.

### About the author

Sven Saaler is Associate Professor of Modern Japanese History at Sophia University in Tokyo. He was formerly Head of the Humanities Section of the German Institute for Japanese Studies (DIJ) and Associate Professor at The University of Tokyo. He is author of *Politics, Memory and Public Opinion*, 2005, co-author of *Impressions of an Imperial Envoy. Karl von Eisendecher in Meiji Japan* (in German and Japanese, 2007) and co-editor/author of *Pan-Asianism in Modern Japanese History* (Routledge, 2007), *The Power of Memory in Modern Japan* (Global Oriental, 2008) *Pan-Asianism: A Documentary History* (Rowman & Littlefield, 2011) and *Under Eagle Eyes: Lithographs, Drawings and Photographs from the Prussian Expedition to Japan, 1860-61* (in German, Japanese and English, 2011).

## Kamakura Shogunate Judgments Revisited From an East Asian Perspective

SATŌ Yuki (Rikkyō University, Japan)

### Abstract

One essential characteristic of the Kamakura shogunate (1185–1333) lies in its highly developed judgment system. Historians like Miura Hiroyuki (1871–1931) saw in this system even a historical parallel to a ‘nation under the rule of law’ in modern Western nation states. And recently John O. Haley offered a similar interpretation. As a matter of fact, many lawsuits were taken to the shogunal court in Kamakura after the warrior defeated the civil government in the war of Jōkyū in 1221. As a consequence, the juridical system was improved in the following years through the creation of a collegial judgment system, and the law code of 1232 known as the *Goseibai shikimoku*, which provided standards for judging.

But modern historians overestimated this ‘rule of law’ in 13<sup>th</sup> century Japan when they used it as historical evidence for Japan’s exceptional successful development towards the modern nation state parallel to Europe but different to its East Asian neighbours. Against this argument for Japan’s historical exclusiveness the aim of this report is to restore order in the dispute over the judgment of the Kamakura shogunate and to reveal the real image by removing the later interpretations. For that purpose, I intentionally try to rethink Japanese medieval history in the East Asian context. That is because the legal system and dispute settlement in medieval Japan was under influence of both, the ancient Japanese and Chinese legal system, which had much more influence on the former than expected. To be concrete, I survey the structure of the judgment, and argue that the role of judgment is not the neutral umpire in a dispute of both parties, but the order like “an administrative disposition” to receive their petitions, which was derived from the ancient bureaucracy.

### About the author

Dr. phil. Yuki Sato 佐藤雄基 studied Japanese medieval History at the University of Tokyo. M.A. in 2007, Ph.D. in 2011. He conducted his doctoral studies at the Graduate School of Humanities and Sociology of the University of Tokyo as a JSPS research fellow. Continuing his research as a JSPS post-doctoral research fellow at the Historiographical Institute of the University of Tokyo, he turned his thesis into a book entitled 日本中世初期の文書と訴訟 (“Documents and Lawsuits in Early Medieval Japan”) in 2012. Since 2014 he works as Associate Professor in the Department of History at Rikkyō University.

## Japanese Immigration into British Columbia and Anglo-Japanese Relations at a Juncture, 1898–1908

Igor SAVELIEV (Nagoya University, Japan)

### Abstract

Great Britain was one of the major Powers that revised the unequal treaty with Japan, recognizing the success of its modernization and Japan's growing role in the international arena. Great Britain provided loans to Japan, and the two nations entered into the alliance in 1902. At the same time, the British dominions gradually grew suspicious towards the growing immigration of Japanese labourers in the late 1890s perceiving them a threat to 'the British character' of these regions' populations. Particularly, Japanese immigration into British Columbia turned, in the words of a British diplomat, into 'the question between the Japanese Empire and the British Empire.' Under certain pressure from Tokyo, the British Foreign Ministry and the Colonial Office in London faced the dilemma how to restrict the immigration of Japanese into British Columbia without harming bilateral trade and political relations, especially important because of Japan's growing cooperation with the Triple Entente. After the movement against Japanese residents in British Columbia peaked during the anti-Japanese riots in Vancouver in September of 1907, Canadian Minister of Labor Rodolphe Lemieux headed a diplomatic delegation to Tokyo to negotiate the restriction of Japanese immigration to Canada. The dispatch of this mission also revealed some complexities in the relations between the Colonial Office in London and British Foreign Ministry on the one hand and the Dominion's and British Columbian governments on the other. Based on previously ignored primary sources in the British National Archives and the Diplomatic Record Office in Japan, this paper will examine the interplay between the policy towards Japanese immigrants in the British Dominion of Canada and the British policy towards Japan.

### About the author

Igor Saveliev is associate professor of history and cultural anthropology at the Graduate School of International Development, Nagoya University, Japan. He earned his Ph.D. in history at Nagoya University. He is the author of *Imin to kokka: kyokutō rosia ni okeru chūgokujin, chōsenjin, nihonjin imin* (Migration and the State: Chinese, Korean and Japanese Diasporas in the Russian Far East) (Tokyo: Ochanomizu Shobō, 2005), "Mobility Decision-Making and New Diasporic Spaces: Conceptualizing Korean Diasporas in the Post-Soviet Space" (*Pacific Affairs*, vol. 83, no. 3, 2011) and other publications on East Asian diasporas and the history of Russo-Japanese relations.

## Rethinking the Political-Religious Worldview in 13<sup>th</sup> Century Japan

Daniel SCHLEY (Ludwig Maximilian University Munich, Germany)

### Abstract

In the 13<sup>th</sup> century trade and exchange between the archipelago and the continent were vital for the political elite in Kyōto and Kamakura. Even the two failed invasions by Kublai Khan's fleets did not affect the important role Chinese commodities, religious teachings, art and writings played for the aristocratic and warrior governments to buttress their political power with cultural authority. But intellectual responses to these interactions were rather diverse. On the one hand, Japan was viewed as the smallest and farthest part of a tripartite world, but as such, although more in ideal terms, conceived as a member in a global network. On the other hand, the simultaneous boost of arguments claiming exclusiveness against neighbouring countries led modern scholars to mark the same century as a turning point towards national awareness and essentialist thinking, culminating in the formula of Japan as a spiritually superior 'land of the Gods' (*shinkoku*). Both opposing conceptions of Japan as periphery and sacred centre can be interpreted as two sides of the same coin. However, a closer look casts some doubt whether both extremes can be so easily arranged in a clear-cut oppositional relationship. A text like the 'Hachiman Gudōkun,' which is famous for its demonizing view on foreign countries, even offers at the same time a surprisingly rational perspective on Japan's relation to continental culture.

How then to make sense out of this? In my presentation I will ask for possible motives behind the complex medieval worldview and investigate its political and religious dimensions in the light of ongoing interactions between Japan and the continent. I will inquire about the impact of these interactions on the sources and rethink the place of Japan's medieval worldview beyond too narrowly defined national and cultural borders.

### About the author

Dr. phil. Daniel Schley studied medieval History, Philosophy and Japanese studies in Hamburg and Tokyo, M.A. in 2007. Ph.D. in 2013 from Ludwig-Maximilians-University Munich. Foreign researcher at the Historiographical Institute of the University of Tokyo, 2008–2012. He recently published his dissertation entitled *Herrschersakralität im mittelalterlichen Japan* ('Sacred Kingship in Medieval Japan'). Research interests in medieval Japanese History and early 20<sup>th</sup> century intellectual history.

## **A World War as Educational Opportunity – Campaigns of the Ministry of Education and the Home Ministry to Prepare Imperial Japan's Society for Postwar Challenges (1914–1920)**

Jan SCHMIDT (Ruhr University Bochum, Germany)

### **Abstract**

In 1915, shortly after war had broken out in Europe, both the Ministry of Education and the Home Ministry launched large research projects to observe the ongoing war effort in the belligerent nations in Europe and in the USA.

The major outcome of the project conducted by the Ministry of Education was the publication of a 40-volume series entitled *Educational Sources on Contemporary Affairs*. The ministry also produced a widely distributed photo album in 1916, organized several exhibitions with war-related photographs and invited teachers and women's societies to magic lantern slide and film screenings to explain about the new qualities of this war.

The Home Ministry also dispatched dozens of young bureaucrats to Europe and to the USA. Their observations not only resulted in lengthy reports on various aspects of the mobilization efforts, but eventually fed into a large information campaign on 'preparations for the postwar era' (*sengo junbi*), which was initiated in 1917 and transformed into the 'Campaign for the Cultivation of National Strength' (*Minryoku kan'yō undō*) after the war.

In my talk, I will compare publications from both ministries with evidence of how they were received on the prefectural level, in order to show how 'knowledge' about 'the world' was generated inside the higher bureaucracy, how it was spread to local actors and to which extent it was finally implemented. The final argument will be that although large parts of this 'knowledge' were just used to bolster policy goals that had been formulated already before 1914, the actual observation of mobilization efforts in the belligerent states did change the discursive space in which certain policies could be implemented more smoothly due to what was now deemed as irreversible trends of the times.

### **About the author**

Dr. des. Jan Schmidt took his MA in Medieval/Modern History and Japanese Studies at Heidelberg University in 2006. Since 2006, he is a Lecturer in Modern Japanese History at Ruhr University Bochum. 2013 PhD in Japanese History (Thesis: 'Postwar Is Prewar – The First World War in Japan: Medialized War Experience, Postwar-Inter-Discourse, and Politics 1914–1918/19'). Visiting Associate Professor at the Institute for Research in Humanities, Kyōto University, in 1913/14, with the project: 'Transdisciplinary Studies of the First World War.' Member of the Editorial Board of '1914–1918/online. International Encyclopedia of the First World War,' in charge of entries on East Asia.

## **Learning from Future Enemies – Norisugi Kaju, the Emergence of ‘Social Education’ (*shakai kyōiku*) and the Transformation of Japanese Society after the First World War**

Katja SCHMIDTPOTT (Free University of Berlin, Germany)

### **Abstract**

Recent scholarship has shown that the emergence of social education in Japan in the 1920s can not only be explained by internal factors such as the rice riots of 1918, but that external factors such as a growing global economic competition and the perceived need to prepare Japan for future wars against the Western powers also need to be taken into account. In my talk I will add to this approach by considering the impact of the First World War.

I will focus on the ‘father’ of social education in Japan, Norisugi Kaju, who was a middle-ranking official in the Ministry of Education (Monbushō). From March 1917 to December 1918, he was dispatched to the United States and Britain on a research trip to collect information on the state of education in societies under the conditions of total war. In 1919, he was appointed head of the new social education department within the Ministry of Education, and in 1920, he became one of the initiators of the Campaign for the Improvement of Daily Life (*seikatsu kaizen undō*, 1920–1943) which was a major agent of social education that promoted the rationalisation of everyday life.

Looking at the writings of Norisugi and relevant source material on the Campaign for the Improvement of Daily Life, I will show how knowledge about efficiency and rationalisation was generated from the observation of wartime Western societies, and how it was spread and implemented in Japan. I will argue that Japan’s long tradition of official efforts to ‘improve’ peoples’ daily habits was changed by observations of how the concepts of efficiency and rationalisation were applied in the societies of the belligerent nations. What had been a loose set of moral appeals before was transformed into a systematic approach of social engineering after the First World War.

### **About the author**

Katja Schmidtpott is Professor of Modern Japanese Social and Cultural History at the Department of History and Cultural Studies, Freie Universität Berlin. She received her doctoral degree in Japanese History from the Faculty of East Asian Studies, Ruhr-Universität Bochum and was Professor of Japanese History and Society at Philipps-Universität Marburg from 2006 to 2012. From 2012 to 2013, she was an affiliated researcher and temporary lecturer at the University of Cambridge, Faculty of Asian and Middle Eastern Studies. Her current research project is on shifting time perceptions in Japan during the first half of the 20<sup>th</sup> century.



## Is There a Japanese Way of Preserving Cultural Heritage?

Peter SIEGENTHALER (Texas State University, USA)

### Abstract

There is little question that decisions made during the Allied Occupation of 1945–52 formed the basis for Japan's entry, shorn of its earlier aggressive imperialism, into the global postwar order of structures and norms. Substantial scholarly attention has been devoted in recent years to the exploration within Occupation-era sources of how and by whom the basis for this renewed international presence was shaped and maintained. However, while education, economics, political affairs, and local administration have received attention in this regard, culture, such as the formation of legal structures for the identification and protection of cultural heritage, has been for the most part overlooked.

This study explores negotiations among Occupation officials on the one hand and Japanese bureaucrats on the other concerning the establishment of new structures for historic preservation in the post-Occupation era. Central to this study is the presence of pivotal intermediaries between the two authorities, Japanese academics hired by the Arts and Monuments division of SCAP to assess the condition of noted sites and objects, as well as to engage officials in the Ministry of Culture over the formation of long-term plans. Two of these Field Examiners, the art historian Takata Osamu and the linguist Asai Erin, produced scores of reports of site visits and meetings with representatives of the Ministry, documenting the development of thinking on key issues in preservation and highlighting their own role in those exchanges. Drawing on their reports, gathered at the National Archives in College Park, Maryland, and on Japanese sources in the Diet Library, Tokyo, we are able not only to continue an ongoing re-assessment of the dynamics of Occupation politics, but also to investigate the creation of foundational Japanese programs for the protection of “intangible cultural properties” and “folk cultural properties” that became influential worldwide in the decades that followed.

### About the author

A Senior Lecturer in History at Texas State University, Peter Siegenthaler is a social and cultural historian specializing in architectural preservation, heritage tourism, and cultural politics in twentieth-century Japan. His current book project investigates the genesis in the first two postwar decades of a popular ‘preservation consciousness’ (*hozon ishiki*) rooted in local historic preservation movements, and its institutionalization in the 1970s in the townscape preservation districts now found widely across Japan. In other research he has explored the presentation through travel guides of sites of traumatic memory, and the interrelationships of film and history in China and Japan.

## Riverscape Change in Edo-Period Japan – Engineering and Levees on the Tone River

Patricia SIPPEL (Tōyō Eiwa University, Japan)

### Abstract

Japan's rivers changed dramatically in the Edo era. The Tokugawa bakufu and domain lords, as well as merchants and well-to-do farmers, built ponds and dams, dredged streams, and diverted river courses in order to expand agricultural land and enhance transportation networks. Riverside land and flood plains were converted into farmland and villages for a growing rural population. And, as the effects of aggressive development were reflected in large-scale, chronic flooding, rivers were transformed with flood control mechanisms, including levees, retarding basins, dams, and further rounds of stream diversion.

While the policy dimensions of flood control have been examined by scholars such as Otani Sadao (*Edo bakufu chisui seisakushi no kenkyū*, 1996), this paper examines physical changes to the rivers themselves, focusing on the Tone, Japan's second longest river and its largest by catchment area. In the opening decades of the 17<sup>th</sup> century, the Tone underwent a major restructuring that separated it from its main tributary, moved it out of Edo Bay, linked it with a new set of rivers to the east, and diverted it to the Pacific Ocean at Choshi in present-day Chiba Prefecture. Its banks were reinforced with levees that promised flood protection for Edo and surrounding communities. However, the dangers of flooding were not easily avoided, and, as the incidence and scale of damage increased in the 18<sup>th</sup> century, the Tone was subjected to ongoing modification, particularly through the repair and rebuilding of levees.

Using physical evidence derived from maps, contemporary records and geographical data, this paper aims to examine changes in the Tone River during the Edo era. By clarifying especially the physical and technological characteristics of its flood control mechanisms, such as the Chujo Levee located in present-day Kumagaya, Saitama Prefecture, the paper aims to illuminate the impact of radical human reconstruction on the Tone riverscape.

### About the author

Patricia Sippel is Professor of Japan Studies at Toyo Eiwa University, Japan. Her research interests include local government and finance in the early modern era and rivers and flood control in the eighteenth and nineteenth centuries.

## **‘The History of Japan Is Nothing Less than the History of the World’ – The ‘Takeuchi Documents’ as Reinterpretation of the Mythological and Historical Past**

Maik Hendrik SPOTTE (University of Halle-Wittenberg, Germany)

### **Abstract**

In the 1920s, Takeuchi Kiyomaro 竹内巨麿, founder of the ‘new religion’ Amatsu-kyō 天津教, that followed the Shintō tradition (*shintō-kei shin-shūkyō* 神道系新宗教), announced that he had in his possession what he claimed was a body of texts, the so-called *Takeuchi monjo* 竹内文書, as well as numerous artifacts, all of which had been passed down in his family for thousands of years. The content of these documents not only contradicted the “dominant doctrine” that reigned until 1945, the *kokutai* 国体, in that it called into question its central element, the notion of an uninterrupted dynasty of Japanese *tennō*. At the same time, the texts presented a narrative of prehistory that differed fundamentally from the version of Japan’s myth of creation in the earliest preserved written accounts.

Although the authenticity of those documents and artifacts was already questioned in contemporary discussions, their content can be interpreted in a political exegesis within the context of a form of Japanese nationalism. In my paper, I analyze the content of the documents as an extension of an imperial history of Japan to a ‘global history of ancient times’ (*kamiyo no bankoku-shi* 神代の万国史), since Shintō was raised with these documents and artifacts to the status of an idealized proto-religion and a political concept of world history with Japan as its breeding ground.

This contribution does not aim to address the ‘divine’ from the perspective of religious studies. Instead, the epistemological focus is on analyzing the content and political impact of this body of texts and artifacts.

### **About the author**

Dr. Maik Hendrik Spotte, Postdoctoral Fellow, Martin-Luther-University Halle-Wittenberg (FRG), Institute for Political Science and Japanese Studies & International Graduate School ‘Transformations of Civic Society’ (the latter in cooperation with the University of Tōkyō). Detailed profile at <http://www.sprotte.name>. Selected publications: [2014:] 国際的現象としての「大逆罪」 — ドイツ帝国の場合. In: 初期社会主義研究25; [2014:] ‘Egon Bahr und sein Japan-Besuch 1969: Japanische Atomwaffen als ‘Frage des Willens, nicht des Könnens?’ In: *Bochumer Jahrbuch zur Ostasienforschung* 36; [2013:] ‘The Conquest of Bread: Early Japanese Socialism and the Russian Revolution of 1905 as an Inspiration.’ In: *The Russian Revolution of 1905 in Transcultural Perspective*, ed. Fischer von Weikersthal et al.

## Postcards from Hell – Glimpses of the Great Kantō Earthquake

M. William STEELE (International Christian University, Japan)

### Abstract

On September 23, 1923, typhoon, earthquake, tsunami and fire transformed Tokyo and Yokohama into a living hell. Known collectively as the Great Kanto Earthquake, the 1923 disaster had extreme social, political, and economic consequences: around 150 thousand people were killed and reconstruction costs depressed the Japanese economy in the years leading up to the Great Depression. The event has been studied from many angles, including environmental history, urban reconstruction, international aid, scapegoating in crisis situations, and for general insight into the uses of disaster for political, social, and ideological ends.

The imagining and memorializing of the earthquake is the subject of a recent book by Gennifer Weisenfeld (*Imagining Disaster: Tokyo and the Visual Culture of Japan's Great Kanto Earthquake*, UC Press, 2011). Weisenfeld examines photography, film, and art, but refers only briefly to postcards, an 'alternate source' that offers unique insight into the social history of disasters such as the Great Kanto Earthquake. The extraordinary number of earthquake related postcards, often sold in sets, is well known; indeed the visual record of the disaster is often dependent upon postcard depictions. As social phenomena, however, the postcards are little studied. Who published them and who bought them and why? What subjects were covered? Were they simply souvenirs? What news did they convey? What memories did they record? Using the collection of over 200 earthquake postcards in the archives of the Tokyo Metropolitan Library, this paper will add to earlier studies by suggesting ways in which the postcards are part of a longer tradition of disaster art, including broadsheets and woodblock prints that went beyond the visual record to include political and social comment. In an age before Twitter and Facebook, postcards functioned as a sort of primitive social network, informing us both of what people saw and what people thought at a time of major social and political upheaval.

### About the author

M. William Steele is Professor of Modern Japanese History at the International Christian University (Tokyo). His work focuses on the social and cultural history of Japan in the late nineteenth century, the period of Japan's modern transformation. His book, *Alternative Narratives of Modern Japanese History* (Routledge, 2003) examined local initiatives, local experiences, and new ways to document and interpret Japan's encounter with the West. His recent publications concern reaction and resistance to the introduction of Western things and ideas into Japan in the 1870s and 1880s.

## **Officers and Gentlemen, War Gods and War Criminals Postwar Japanese War Films and Biography**

Dick STEGEWERNS (University of Oslo, Norway)

### **Abstract**

Ever since the allied occupation forces withdrew from Japan in 1952, another battle erupted related to the Japanese war effort in the Second World War, namely the competition for the collective war memory of the Japanese people. Japanese internal and external relations have been tremendously harmed by this battle, which has not come to an end and has resulted in the complex situation of a nation fundamentally divided on the crucial issue of the nature of 'the war' and the related question of Japanese war responsibility. My most recent research project is concerned with the way this battle for Japan's collective war memory has been waged on the silver screen, since film was the most popular and most influential public medium in the postwar period. In this paper I intend to focus on historical personae that have been the central object of various postwar Japanese war films, such as Yamamoto Isoroku, Yamashita Tomoyuki, Tōjō Hideki and the Shōwa Emperor, and trace continuities and discontinuities in the way that these are presented. I will also analyze why postwar Japanese war films focus on certain historical personae, and why certain parts of their personal histories are invariably included in the films and why other parts are left out.

### **About the author**

Dick Stegewerns is an Associate Professor in the Department of Cultural Studies and Oriental Studies at the University of Oslo, Norway. His main research interests are in the fields of the political, intellectual, social and diplomatic history of modern and contemporary Japan, as well as Japanese popular culture and the history of Japanese cinema. He is the editor of *Yoshida Kiju – 50 Years of Avant-Garde Filmmaking in Postwar Japan*, (Norwegian Film Institute, 2010) and has most recently written on divergent conceptions of "distance, constrictions, and taboos" between Japan and Europe.

**The Journey of Japanese Embassies within China – 15–16<sup>th</sup>-Century Sino-Japanese Relations as Seen from Japanese Travel Diaries / 遣明使の旅路—入明記から読み解く 15・16 世紀の日明関係  
(presentation in Japanese)**

SUDA Makiko (The University of Tokyo, Japan)

**Abstract**

In later 14<sup>th</sup> century Japan, the Muromachi shogunate was established as new central government. The Muromachi shogunate accepted the formal sovereignty of Ming China that granted investiture to the shogun, calling him ‘King of Japan’. As formal ‘vassal’ of China, the shogun sent more than ten tribute embassies to the Chinese emperor between the 15<sup>th</sup> to the middle of the 16<sup>th</sup> century. The embassy sent by the ‘King of Japan’ at the beginning of the 14<sup>th</sup> century was the first official embassy from a Japanese ruler to China after several hundred years, when the last official embassy (*kentōshi*) was sent to Tang China at the end of the 9<sup>th</sup> century.

In the case of Japanese embassies to Ming China, members of the embassy occasionally prepared travel records in the form of diaries called *nyūminki*. In these diaries they recorded the events during their journey in chronological order together with copies of documents sent to Chinese authorities or received from them. There are three travel records written in the form of diaries that still exist today: *Shōun nyūminki*, *Shotoshū* and *Saitoshū*. In these travel records we can find useful information on the diplomatic negotiations of the Japanese in China, their trading activities and the cultural exchange with Chinese.

This presentation aims to introduce the content of these Japanese travel diaries concentrating on the records on the journey within China, between Ningbo and the capital, Beijing. We will discuss the characteristics of the *nyūminki*-diaries as historical sources and analyze through them the different activities of Japanese in China.

**About the author**

Suda Makiko 須田牧子 studied Japanese History at Tōkyō Metropolitan University, where she received her PhD in Japanese History in 2007. She is Assistant Professor at the Historiographical Institute of The University of Tokyo, working on the edition of late medieval Japanese historical sources. Field of research: Japan-Korea and Japan-China relations in medieval Japan.

## Icons, Avatars and Parables – Recent Developments in the Allegorical Treatment of the Japanese War Experience in Manga and Anime

Alistair SWALE (University of Waikato, New Zealand)

### Abstract

Alongside cinema, *manga* and *anime* have played a significant role in mediating responses to the outcome of defeat in the Pacific War. While some have been overwhelmingly pacifist, with a strong emphasis on the Japanese becoming victims of wartime carnage, others have been remarkably unreserved in attempting to construct a positive narrative on a military disaster fought by a heroic and nobly self-sacrificing populace.

It can be argued that manga (or 'graphic novels') and animation lend themselves to particularly forthright treatments of difficult and painful historical experiences. Joe Sacco's work depicting atrocities in *Safe Area Goražde*, along with Ari Folman's treatment of a massacre of civilians in *Waltz With Bashir* attest to an extraordinary facility for these media to make the unmentionable something that can be depicted and represented directly.

This paper aims to highlight more recent manga and anime case studies to highlight how these media have evolved since the end of the Cold War and the coincidental weakening of popular commitment to literal adherence to the 'Peace Constitution'. Alongside more well-covered examples such as those produced through Ghibli Studios (including Miyazaki's most recent work, *The Wind Rises*), this paper will look at international collaborations such as *First Squad* (Studio 4°C, 2009) and the highly allegorical *Valkyria Chronicles* (A-1 Pictures, 2009).

### About the author

Alistair Swale is a Senior Lecturer in the Screen and Media Studies programme at the University of Waikato, New Zealand. His research interests are in the history of mass communication in modern Japan as well as contemporary Japanese popular culture, particularly cinematic *anime*. He is the author of *The Meiji Restoration: Monarchism, Mass Communication and Conservative Revolution* (Palgrave Macmillan, 2009) and is currently working on a monograph entitled, *Anime Aesthetics: Japanese Animation and the 'Post-Cinematic' Imagination* (scheduled for publication in 2015).

## The Transmission Process of the ‘Kaei Sandaiki’ Viewed from Book Inventory Stamps

TANAKA Makoto (Ritsumeikan University, Japan)

### Abstract

In the field of historical materials study, research about non-letter knowledge of historical sources, has in recent years shown progress leading historical materials theory to a new stage. Therefore, this paper focuses on the book inventory stamp sealed on classical books, and clarifies its transmission.

This paper deals with the ‘Kaei Sandaiki 花營三代記’ edited by the Muromachi Bakufu, which chronicles the Bakufu and is considered one of the most important records of medieval warrior houses next to the ‘Azuma Kagami 吾妻鏡.’ There are few differences in all existing manuscripts because they are based on the same copytext. This has raised the difficulty of clarifying the transmission of this record by using differences between the texts. I therefore clarify the transmission of the ‘Kaei Sandaiki’ by focusing on book inventory stamps.

In this paper, I pay attention to a manuscript in the Cabinet Library (Naikaku bunko 内閣文庫), which is considered to be one of the manuscripts of the ‘Kaei Sandaiki’. Although the year of creation is unknown, the book inventory stamp shows that Hayashi Shunsai, the Confucian scholar, was in possession of this manuscript. According to his diary, he sealed this manuscript with his stamp in 1668. This manuscript was completed by 1668 at the latest, which is the oldest manuscript of the ‘Kaei Sandaiki.’

In Shunsai’s diary, there are descriptions about borrowing historical materials from several daimyo. Tadanao Sakai, one of his lenders, recorded his reading lists, and the book considered to be ‘Kaei Sandaiki’ was on that list. It is a good guess that Shunsai borrowed the manuscript from Tadanao.

In this way, focusing on a book inventory stamp helps to clarify the date of creation and the source of the manuscript. This paper proves that it is possible to obtain new information by comparing related historical materials even though there are few differences in the manuscripts themselves.

### About the author

Tanaka Makoto is a doctoral student at Ritsumeikan University. He majors in Japanese medieval history, in particular the organization and historical materials of the Muromachi Bakufu. He has published papers on ‘The Rewards Office of the Early Muromachi Bakufu: An Inquiry into the ‘Rewards Administrators (Onshō bugyōnin),’ *Komonjo kenkyū* (The Japanese Journal of Diplomats), 72 (2011) and “About the Reorganization of the Muromachi Bakufu’s Hikitsuke Kata in the 3rd Year of Kōei Era (1344), *Ritsumeikan Bungaku* 624 (2012).



## **Russo-Japanese Rapprochement and the Entente (1905–1907)**

Sergey TOLSTOGUZOV (Hiroshima University, Japan)

### **Abstract**

The construction of an alliance was not the primary goal at the beginning of Russo-Japanese and Russo-British negotiations which followed the Russo-Japanese War. However, various new alliances resulted from these negotiations, and this presentation will give special attention to Russo-Japanese relations in the context of global politics, highlighting, in particular, the greatly transformed relations between Russia, Japan and Britain. Firstly, there was a deterioration in Anglo-German relations with a corresponding realignment of British policy towards Russia. Secondly, the Anglo-Japanese Agreement, which was drawn up by Russia's desire for revenge, had a rather narrow focus, thus detracting from its overall importance, obviating the chance to resolve problems in Central Asia between Russia and Great Britain. Thirdly, Japan and Russia had mutual interests in East Asia, in particular rail interests, which were related to the organic unity of the southern and northern parts of the Chinese Eastern Railway in China. Fourthly, there was a strong desire on the part of Russia to maintain relations with France as a corner-stone of its foreign policy. The negotiations between Russia and Japan had begun as the result of the Treaty of Portsmouth, while talks between Russia and Britain had the goal of completing negotiations that had started before the war. Thus, we see a major realignment in international relations in the region, and this was integral to a larger shift in world geopolitics. Japan, as the result of financial distress, desired access to the Paris financial market, and, consequently, sought a new treaty alliance with France, which was followed by the similar treaties between Russia and Japan, and between Britain and Russia. This presentation will explicate and analyze the formation of the Entente, in which relations between Britain, Russia and France were consolidated.

### **About the author**

Sergey Tolstoguzov (PhD) is a Visiting Researcher at Osaka University of Economics and Law Instructor at the Department of Integrated Arts and Sciences, Hiroshima University. He graduated from Sankt-Petersburg State University (Japanese History). His specialization is pre-modern and modern history of Japan and Russian language pedagogy. His current research topics include comparative history of Japan and Russia, Meiji Ishin, history of Tenpo Reforms in Japan, diplomatic history of the 19<sup>th</sup>–the first half of the 20<sup>th</sup> century. He holds degrees from Russian and Japanese graduate institutions: Hiroshima University (MA, Ph.D) and Candidate of Sciences (History) (IHAE FEBRAS) (Vladivostok, Russia). Dr. Tolstoguzov has been living and teaching in Japan since 1993.

## **Parades, Presents and Paperwork – The Ambiguous Rewards of Filial Virtue**

Niels VAN STEENPAAL (Kyoto University, Japan)

### **Abstract**

The idea that granting official rewards to virtuous men and women was part of the responsibilities of benevolent government was not unique to the early modern period. The concept, as well as its practice, had been imported from China as part of that famous bundle package of administrative efficiency, the *ritsuryō* system, during the early eighth century. The practice was soon discontinued, however, only to revive again, new and improved, several centuries later during the Edo period. After some early experiments by a select few domains, most notably Okayama and Aizu, the bakufu introduced its own rewards system, which then inspired the rest of the country to follow suit.

Despite the frequency with which these rewards are cited in narratives concerning benevolent government, scholarship has not yet started probing the details of this system. Who decided, on what basis, who would receive a reward? What kinds of rewards were there, and where and by whom would they be granted? How were these rewards and their recipients viewed by their contemporaries? These are all questions that cannot be left unanswered if we are to determine the significance of these rewards in the contemporary discourse and practice of benevolence. This paper, therefore, sets out to accomplish such a task. Through a broad range of sources, both textual and visual, I will elucidate the bureaucratic mechanisms behind the rewards for filial virtue, and offer a novel and sobering look at the reality of benevolence.

### **About the author**

Earning his PhD at Kyoto University in 2012, Niels van Steenpaal spent two years as a JSPS research fellow at the University of Tokyo, after which he took up his current position as assistant professor at the Kyoto University Hakubi Center for Advanced Research. Interested in early modern moral culture – the pathways, processes and media through which morality finds expression in material culture – he has studied subjects such as print culture and the celebration of virtue. His current project uses collected biographies to examine the way in which the Japanese moral imagination changed over the Edo, Meiji and Taishō periods.

## Meeting of Exiles – Reconfiguring Anarchism in the Midst of World War I

Nadine WILLEMS (University of Oxford, UK)

### Abstract

In February 1916, several prominent figures in the European anarchist movement, including Peter Kropotkin (1842–1921) and Paul Reclus (1858–1941), issued the *Manifesto of the Sixteen*. This declaration expressed support for the Allied powers against Germany, a position immediately attacked by other European anarchists as being contrary to the long-held principle of non-participation in wars waged by capitalist nation-states. One intriguing feature of the *Manifesto* is the presence among its signatories of radical activist Ishikawa Sanshirō (1876–1956), who had fled Japan for Europe in 1913 to escape political persecution. Since Ishikawa had been a leading representative of the non-war movement at the time of his country's conflict against Russia in 1904–1905, his stance in favour of a military defeat of Germany appears as an ideological volte-face.

The investigation of Ishikawa's experience of exile, however, suggests a more nuanced interpretation. Thrown into the chaos of the Great War, the Japanese intellectual witnessed the brutal invasion of Belgium by German forces at first hand. An exploration of the emotional aspects associated with geographical displacement and war highlights the continuity of his political stance over time. It also brings to the fore a broad conception of humaneness, which drew inspiration from a blend of East Asian and Western traditions. Moreover, the sixteen's political commitment to the *Manifesto* contributed to the development of a loose network of like-minded thinkers with a global reach – many of them sharing a similar history of persecution and exile. They were intent on upholding ideals of resistance to any form of state oppression, as well as remaining apart from institutional affiliations and ideological categories. Over time their lives and work redefined the ideas of anarchist engagement and non-state transnational politics.

### About the author

Nadine Willems has a Law degree from Belgium and worked for fifteen years as a journalist in Tokyo, returning to academia in 2008. After obtaining an MSc in Modern Japanese Studies from Oxford University, she went on to pursue a DPhil in the intellectual history of modern Japan, which is near completion. Her research examines transnational intellectual connections between Europe and Japan in the early twentieth century, focusing on the transmission, blending and implementation of ideas through non-institutional channels. It also looks at the importance of agrarian issues and the natural world in the development of a distinctive Japanese anarchism.

## Japan's Reconstruction of 'WWII' in the Heisei Era

Kinnia YAU (Chinese University of Hong Kong, China)

### Abstract

Shimazu Naoko remarked that '[s]elf-victimization of the Japanese, as a means of coming to terms with the past, implied that the memory of the war needed to be selective and sanitized to emphasize the suffering, as opposed to the aggression' (Shimazu, 2003: 106). The sense of victimization in Japan resulted in postwar Japanese movies' avoiding the existence of Asia. Takei Teruo regarded a number of anti-war films, such as *The Burmese Harp*, *Fires on the Plain* and *Rhapsody in August*, as complete failures, based on the fact that they did not refer in the slightest way to Japan's role as victimizer in World War II (Takei, 2003: 247–252). Given such a 'consensus' in Japan, especially since the end of purification in the late 1950s, it was difficult for any Japanese movies on World War II to have an in-depth discussion of the conditions of other regions in Asia.

However, this situation has undergone a subtle change since the beginning of the 1990s. In the midst of the transition from Shōwa to Heisei, Japan continued to suffer from its prolonged economic depression, only to be overtaken by other regions in Asia such as China and South Korea.

In the face of these challenges, Japan has had to readjust and establish positive relations with China and South Korea. This has resulted in changes in Japanese World War II movies. The focus of this paper, therefore, is on Japanese movies produced in the Heisei period that use World War II as the stage for review of the after effects of the war. It aims to explore how and why Japanese filmmakers have 'selectively' reconstructed the history of this conflict given the changing political situation in the post-Cold War period.

### About the author

Kinnia Yau has been a faculty member of The Department of Japanese Studies at The Chinese University of Hong Kong since 2003. Her research interests include Japanese studies, transnational film and cultural studies in East Asia, and visualizing cultures of World War II. Kinnia is the recipient of the Young Researcher Award 2008, CUHK; as well as a Harvard-Yenching Institute visiting scholar in 2010–2011. She has been the editor of several books, including, *East Asian Cinema and Cultural Heritage: From China, Hong Kong, Taiwan to Japan and South Korea* (Palgrave Macmillan, 2011).

## Of Stones, Tales, Ethnographies, and Films – A Prewar History of Alternative Sources in Japanese History

Lisa YOSHIKAWA (Hobart and William Smith Colleges, USA)

### Abstract

When Japan's first generation of modern German-modeled 'scientific' historians began to study their national past in the late nineteenth century, they accepted manuscripts as the only legitimate evidence. Some attribute this decision to these historians' initial training in Chinese Studies. Among these scholars was Kume Kunitake, often known as the pioneer of Japanese paleography (*komonjo-gaku*), who restricted *komonjo* to writings on paper to the neglect of stone memorials and other surface materials. Kume's and his colleagues' students – who were trained primarily in European methodology – emerged in the early twentieth century and opened historical research to alternative sources. Kuroita Katsumi, the first Japanese *komonjo-gaku* specialist, included stone and metal inscription as part of *komonjo*. His contemporary colleagues were founding Religious Studies and Archeology as academic disciplines during this time, which led to historians embracing ruins, objects, and oral tales as evidence by the first decade of the century. Historians came to head digs alongside archeologists, for example, and spearhead preservation movements to save the physical vestiges of the past. As the Japanese imperialist interests escalated, historians traveled to the colonies and incorporated ethnographical observations into their historical studies. Soon after the invention of 16 mm films in 1923, historians were using them to capture images they encountered in research trips abroad to use as evidence. This paper traces this early evolution of alternative sources in Japanese historical studies.

### About the author

Lisa Yoshikawa is an Assistant Professor of History and Asian Studies at Hobart and William Smith Colleges in New York. She received her doctorate in history from Yale University in 2007 and specializes in imperial Japan's intellectual and cultural history. She has just completed a book manuscript on the late-nineteenth to mid-twentieth century Japanese historians, with a focus on Kuroita Katsumi. Her new projects include the study of Japanese scholars working at colonial imperial universities and their repatriation, and a cultural history of the Japanese Giant Salamander.

## **Soviet Asia – Soviet Political Thought in the Making of Japan’s Greater East Asia Co-prosperity Sphere, 1940–1945**

Urs Matthias ZACHMANN (University of Edinburgh, UK)

### **Abstract**

The Greater East Asia Co-Prosperity Sphere is generally seen as the archetypical expression of Japan’s rhetorical strategy to use Pan-Asianism for the coercion and co-optation of resisting countries under occupation in East and Southeast Asia during the Asia-Pacific War. However, a closer look underneath the Pan-Asianist rhetoric reveals an intricately woven and complex fabric of ideas and concepts, most of which were anything but ‘Asian’ in origin. Apart from the ‘Asian Monroe Doctrine’ as an orthodox way of justifying Japan’s exclusive sphere of influence, we can also observe Carl Schmitt’s concept of the ‘large space’ (*Großraum*) and other German geostrategic concepts informing the evolving architecture of Japan’s Co-Prosperity Sphere. However, most surprising of all is the important role which the Soviet model and Soviet political thought played in the formulation of the position of this Sphere in the global international order and the evolution of new orders. This influence has so far been overlooked, as it is only, but unmistakably expressed in the coded language of Japan’s wartime empire. Through a close reading of the writings and (auto-) biographies of Japanese experts who were commissioned by the Ministry of Foreign Affairs in 1941/42 to come up with a blueprint for the Co-Prosperity Sphere, this paper will demonstrate the important role and function of Soviet political thought in the making of the Co-Prosperity Sphere. The results will help us to answer a number of important questions, such as the potentially subversive and destructive role of the Co-Prosperity Sphere in Japan’s wartime empire and the exceptionally easy transition of Japan into the new postwar order under US/Soviet domination.

### **About the author**

Urs Matthias Zachmann is the Handa Professor of Japanese-Chinese Relations at the University of Edinburgh. His fields of research are the intellectual and cultural history of modern Japan, the history of international relations in East Asia, and law and legal history in East Asia. Among his publications are *China and Japan in the Late Meiji Period: China Policy and the Japanese Discourse on National Identity, 1895–1904* (Routledge 2009/2011) and *Völkerrechtsdenken und Außenpolitik in Japan, 1919–1960* (The Discourse on International Law and Foreign Policy in Japan, 1919–1960), Nomos 2013.

## EAJS SECTION 8a: Religion

### **Keynote Speech: Challenging Topics in the Study of Japanese Religions**

Paul SWANSON (Nanzan Institute for Religion and Culture, Japan)

#### **Abstract**

There are a number of ‘hot’ topics in the study of Japanese religions, both domestically (within Japan) and ‘abroad’ (outside Japan, mainly Europe-North America). I will discuss three (or four) interrelated topics, such as the debate over the word ‘religion/*shūkyō*’; the recent popularity of research on ‘modern/*kindai*’ religion, especially Buddhism, in the Meiji to early Shōwa period; the attempt to redefine ‘Shinto’; and the ‘post-Aum’ study of religion. There are a number of other topics that may be mentioned briefly, such as gender studies; increased interest in non- or trans-sectarian topics (beyond the Kamakura schools) such as *engi*, *kōshiki*, *shōgyō* and other detailed textual resources in temple warehouses around Japan; increased social activism by religious organizations as exemplified by the response to the 3/11 disaster; the coming collapse of temple Buddhism in rural areas, and so forth. Each of these issues has its own permutations, both within Japan and among scholars outside Japan.

Also, I plan to spend the last third of my presentation talking about the state of academic publishing, contrasting the ‘open access’ model of the *Japanese Journal of Religious Studies* to the ‘business model’ of large journal conglomerates, and speculate on what the future has in store for academic publishing and the challenges facing researchers in this area.

#### **About the author**

Paul L. Swanson is a Permanent Research Fellow at the Nanzan Institute for Religion and Culture, Nanzan University. He is the editor of *Japanese Journal of Religious Studies*. Publications include *Foundations of T’ien-t’ai Philosophy* (1989), *Pruning the Bodhi Tree* (1997), *Nanzan Guide to Japanese Religions* (2006), and *Modern Buddhism in Japan* (2014). His annotated translation of the *Mo ho chih kuan* (摩訶止觀) is forthcoming.

## The Historiography of 'People's Religion' (*Minshū Shūkyō*)

Janine Tasca SAWADA (Brown University, USA)

### Abstract

Edo-period religious movements were the subject of numerous studies in Japan during the 1960s and '70s, reflecting the growing interest at the time in 'people's history' or 'popular history' (*minshūshi* 民衆史). Writers of popular history, dissatisfied with Marxist interpretations of Japanese history as well as with postwar modernization theory, looked to Tokugawa religious groups to demonstrate their view that ordinary people of the time produced politically conscious forms of thought and were thus important agents in Japan's nineteenth-century entry into the modern period. Well-known scholars such as Murakami Shigeyoshi and Yasumaru Yoshio identified several religious groups that originated in the Edo period as forms of 'people's religion' (*minshū shūkyō* 民衆宗教) that may have contributed to Japan's modernization.

I will focus in my paper especially on the *minshūshi* interpretation of the Mt. Fuji religious movement (Fujikō 富士講), which originated in the early Tokugawa period. Fuji religious leaders had indeed called for socio-political and moral reform, and the group was repeatedly banned by the Tokugawa authorities. However, the 'people's history' view of the Fuji movement was almost entirely based on its development in the late eighteenth and nineteenth centuries. The ideas and practices of Mt. Fuji practitioners during the early Edo period were not recorded in discursive writing to any significant extent, and twentieth-century scholars tended to view them as inchoate antecedents, not worthy of sustained analysis. The *minshū shūkyō* interpretation of heterodox Edo-period groups necessarily defined them in opposition to religious formations that were deemed less rational or progressive, and in the case of Fujikō obscured continuities with its post-medieval religious matrix.

### About the author

Janine Sawada is Professor of East Asian Studies and Religious Studies at Brown University. Her early work, *Confucian Values and Popular Zen* (1993) concerns the popularization of religious ideas and practices among the working classes of Japan during the eighteenth century. Her later book, *Practical Pursuits: Religion, Politics, and Personal Cultivation in Nineteenth-Century Japan* (2004), argues that diverse religious groups of the early nineteenth century shared a preoccupation with personal cultivation that reemerged in the early Meiji period in the form of conservative political coalitions. Sawada is currently studying religious practices associated with Mt. Fuji during the seventeenth century.



## **Buddhism in Print – Buddhists and the Periodical Press in Early Meiji Japan**

Mick DENECKERE (University of Cambridge, UK)

### **Abstract**

Unlike the Enlightenment in Europe, the Japanese Enlightenment did not come about as a response to new scientific discoveries. For Japan, it was rather a matter of ‘civilising’ as quickly as possible along Western lines. Behind Japan’s civilising rush was its wish for a revision of the unequal treaties that it had concluded with a number of Western powers beginning in the mid-1850s. The Japanese Civilisation and Enlightenment or *bunmei kaika* movement of the 1870s was therefore a government-sponsored programme of sorts. The need to civilise was, however, not only felt in the political world. The short but violent anti-Buddhist movement during the years surrounding the Meiji Restoration made Japanese Buddhism aware of the need to modernise in line with the state’s ‘civilisation’ project.

Whereas the Enlightenment has traditionally been regarded as a secular movement, scholarship from the past two decades has emphasised the need to consider religion as a partner of the Enlightenment in the secularising process and to move away from the term’s traditional definition as a merely philosophical and anti-religious movement. Moreover, recent studies on the Enlightenment increasingly challenge its Eurocentric character, emphasising instead the global conditions and interactions through which it emerged and tracing its trajectory throughout the nineteenth century. Such approaches allow us to reconsider the Japanese Enlightenment movement of the 1870s. While Fukuzawa Yukichi, the intellectual society Meirokusha and its journal *Meiroku zasshi* are considered the paragons of the Japanese Enlightenment and have received considerable academic attention, the Buddhist presence in this movement remains understudied. In my presentation I will discuss the appearance of a number of Buddhist journals in the context of the Japanese Enlightenment Movement and of the Japanese journal and newspaper publication landscape of the 1870s.

### **About the author**

Mick Deneckere completed a Bachelor and Masters degree in Japanese Studies at the KU Leuven, Belgium. Her master’s thesis was on Fukuzawa Yukichi and his critique of Confucianism. In Cambridge she obtained an MPhil in East Asian Studies, for which she wrote a dissertation on the Meiji scholar Inoue Tetsujirō and his ideas on bushido. She is currently completing her PhD at Selwyn College, University of Cambridge under the supervision of Prof. Richard Bowring. Her research primarily concerns the early thought of the True Pure Land Buddhist priest Shimaji Mokurai (1838–1911) and the dynamic between religion and politics in the early Meiji period.

## **Renegotiating the Importance of Hidden Christians through the World Heritage Site Nomination Process**

Tinka DELAKORDA KAWASHIMA (University of Tsukuba, Japan)

### **Abstract**

Since 2007, several organizations such as local governments of Nagasaki prefecture, Hirado Tourism Association, and Catholic Church in Nagasaki have been promoting churches and Christian sites in Nagasaki to be included in the UNESCO World Heritage List. This paper aims to scrutinize the changing position of Hidden Christians in the nomination process, by focusing on the recent inclusion of their sacred sites into the pilgrimage routes established in Hirado and Sasebo areas, which has been motivated in part by the World Heritage site proposal application.

Hidden Christians have played an important role in the tradition of Christianity in Japan. In Edo period, during which Christianity was forbidden and persecuted, they continued practicing Christianity in secret. However, once the freedom of religion was introduced in 1871, their 'hidden Christianity' became regarded as heresy by the Catholic Church. Despite their disputed position in the history of Christianity in Japan, nowadays the Japanese Church seems to view them in an increasingly positive light. Nevertheless, as Hidden Christians have no large organizations beyond their villages, they have not been able to present their opinions in these reevaluations of their own tradition. In this paper, based on the analysis of pilgrimage routes and pilot survey in Hirado, I will show the complex relationships among various organizations related to the nomination process for UNESCO World Heritage and the changing role of Hidden Christians and their sacred sites in this project.

### **About the author**

Tinka Delakorda Kawashima is a JSPS postdoctoral research fellow at the Department of Religion and Comparative Philosophy at the University of Tsukuba. She received her M.A. in religious studies from the University of Tsukuba in 2007 and her Ph.D. in sociology from the University of Ljubljana in 2011. Since 2003 she has been a teaching assistant in Japanese language, society and religion at the Department of Asian and African Studies at the same university. Her most recent research concerns the mutual relationship between popular religiosity and consumer practices in a comparative perspective of European and Japanese pilgrimages.

### ***Mediated Religion and Charismatic Imagery in Contemporary Japan***

#### **Panel abstract**

This panel examines the increasingly media-centred environment, in which religious institutions and organisations operate in contemporary Japan. It examines how issues such as public image play a significant role in shaping and representing the public face of religions, and how religious groups seek to use media forms in order to try to shape and influence how they are perceived. The panel looks at how Buddhist institutions have picked up on and utilised the current interest in mascots to create new and (in their eyes) hopefully warm and attractive images that enhance the ways in which they are seen in popular perception. It examines how religious groups, many of which have struggled with negative perceptions and attacks on their nature since the 1990s, seek to counter such negativity via the use of websites and the like, while simultaneously reshaping their own agendas and mediating the status and nature of their leader in order to widen their appeal to a new, media-oriented generation. It then examines how charismatic authority – a key element in analyses of new religions in Japan – is influenced and mediated by new technologies and media forms, and how such new media themselves offer avenues for reshaping such authority, notably among new religions whose aging leaders are no longer as able to maintain the high profiles they had in the earlier periods when their movements were developing. The papers will be followed by a discussant who will bring these topics together via a discussion of how image construction and media technologies are (re)shaping or impacting upon patterns of Japanese religiosity and religious institutions in the present day.

#### **Panel participants**

John SHULTZ (Kanai Gaidai University, Japan),

Isaac GAGNÉ (Waseda University, Institute for Asia-Pacific Studies, Japan)

Erica BAFFELLI (University of Manchester, UK)

## **Felt Religion – Japanese Buddhism and the Medium of the Mascot**

John SHULTZ (Kansai Gaidai University, Japan)

### **Abstract**

Mascot characters have skyrocketed in number in recent years in Japan. Indeed, enthusiasm for such characters has rendered them almost a media necessity for organizations and communities, on par with color brochures, institutional Twitter feeds, or official homepages. While the appropriation of religious-themed figures by secular forces has sometimes met with initially stiff public opposition – as in the case of the famous Nara mascot Sento-kun – Buddhist officials likewise have scrambled to create mascots of their own. These characters constitute noteworthy, and surprisingly potent, new media attempts to represent the nature of religious teachings, the spirit of patriarchs, or to embody the essence of a sacred journey in cartoon images or in oversized felt costumes used at public events. This research looks at the creation and use of mascots by Buddhist institutions, including traditional sects, famous temples, and pilgrimage routes, such as the Shikoku *henro* and the Shodoshima pilgrimage. This ethnographic research will consider if such mascots offer any implications for the wider picture of religious faith in contemporary Japan.

### **About the author**

John Shultz received his PhD in Japanese Studies from the University of Manchester and his MA in Asian Religion from the University of Hawaii. His research centers on popular religious practice and thought in contemporary Japan. He is particularly interested in modern interpretations of traditional Buddhist culture with regard to topics such as pilgrimage and the meaning of Buddhist sutras. Dr. Shultz has approached these topics with a keen eye on the role and influence of new media, such as the Internet and other forms of cyber-expression.

## **Un-mediated Morality’ – Virtualizing Charisma and Humanizing Sociality in the Digital Age**

Isaac GAGNÉ (Waseda University, Institute for Asia-Pacific Studies, Japan)

### **Abstract**

In 2011, nearly 65 years after their founding, the Japan Daily Meeting Association (JDMA) launched its first official website, heralding their debut on the digital world stage. The JDMA is a state-recognized ‘social education organization’ which advocates Neo-Confucian family ethics and daily practices including 5AM meetings, rallies, and membership drives. Like many postwar groups that grew by advocating ‘spiritual’ practices via charismatic leaders and dogmatic followers, JDMA has been the target of criticisms of unethical practices including extortion and ‘mind-control,’ and these criticisms intensified on slanderous Internet blogs and bulletin-board-systems since the 1990s. In response, JDMA launched its website both to ‘set the record straight’ and in preparation for transitioning to their third-generation leader, who aims to reach out to a new generation of Japanese youth.

In this presentation I document JDMA’s internal debates regarding creating an online presence. While the internal debates were ostensibly about difficulties of crafting a ‘virtual’ representation of teachings that leaders felt were only understandable through ‘embodied practice,’ they also reflect challenges in adapting to shifting sociality among different generations – from face-to-face sociality among older members to ‘virtualized sociality’ among youth. Moreover, JDMA’s struggles resonate with broader challenges in both ‘virtualizing’ charismatic authority and ‘humanizing’ interpersonal sociality in the digital age. Ultimately, I reflect on how organizations are struggling to respond to the growing gap between the social entailments and entanglements of face-to-face sociality and the ‘un-bound relations’ of often anonymous and aggressive Internet sociality in Japan. I suggest that the ways individuals use new media to slander, defend, or discuss groups such as JDMA highlight what could be called the ‘un-mediated morality’ of Japanese Internet anonymity.

### **About the author**

Isaac Gagné is a Research Associate at the Institute of Asia-Pacific Studies, Waseda University. He received his Ph.D. in sociocultural anthropology from Yale University, with a focus on the changing meanings and practices of religion and morality among members of religious movements in response to socioeconomic and demographic transformations in contemporary Japan. His current research investigates the gendered and economic dimensions of institutional strategies for religious revitalization through discourses of ‘spiritual wellbeing’ and appeals to popular culture, and the creative negotiation and re-appropriation of religious discourse and practices among individuals.

## **Sacred Models – *Shifting Patterns of Authority* in Japanese ‘New Religions’**

Erica BAFFELLI (University of Manchester, UK)

### **Abstract**

Charismatic authority has been seen as one of the defining element of *shinshūkyō* (new religions). These movements emerged in Japan since the early nineteenth century and are normally built around founders who have claimed divine powers or new spiritual insights. Previous studies have been conducted on the role of charismatic leadership in the foundation of religious movements and on members’ reactions to the failure of the leader’s authority (due, for example, to internal crisis or conflicts with the society). However, changes in relationship between members and leaders in later stages of religious movements developments have been overlooked. This paper will focus on the changing dynamics of ‘charismatic’ authority in reaction to leaders’ exposure to the media. In particular, it will discuss the role of the media in answering the difficulties created by the ‘proximity gap’ due to the lack of the direct contact with the leader because of geographical distance (for example, members who live overseas or who are no longer able to attend the live ceremonies) or because of the gradual withdrawal of the leader from the public scene, with the latter issue becoming an increasing problem for a number of new religions whose leaders are now aging and unable to maintain the high levels of public visibility that were central to their movements' success in earlier decades.

### **About the author**

Dr. Erica Baffelli is currently a Senior Lecturer in Japanese Studies at the University of Manchester. She is interested in religion in contemporary Japan, with a focus on groups founded from the 1970s onwards. Currently she is examining the interactions between media and ‘new religions’ (*shinshūkyō*) in 1980s and 1990s and the changes in the use of media by religious institutions after the 1995 Tokyo subway attack. Recent publications include: Baffelli and Reader. *Aftermath: the Impact and Ramifications of the Aum Affair*. Special Issue of the *Japanese Journal of Religious Studies*, 39, 1, 2012; Baffelli, Reader and Staemmler eds., *Japanese Religions on the Internet: innovation, Representation and Authority*. Routledge, 2011.

## ***‘Maritime Religion’ in Japan***

### **Panel abstract**

One of the most widely known aspects of traditional Japanese religiosity is the so-called ‘mountain religion’ (*sangaku shûkyô*) or ‘mountain cults’ (*sangaku shrinkô*), which is often elevated to one of the main features of Japanese civilization as a whole. According to this view, mountains play a central role in Japanese understandings and representations of the sacred, as the sites of the divine par excellence, abodes of the kami and residences of the dead and entries to the other world and sources of blessings for this world.

However, it is remarkable that in a large archipelago such as Japan, very few scholars have paid considerable attention to religious cults based on the sea – marine sacred sites, sea deities, and visions of the other world as related to the sea. Of course, important and influential studies exist on deities visiting from a land beyond the sea (*marebito*) and on some sea deities, but overall, the common understanding of Japanese appears to be land-centered and focused primarily on mountains. This is perhaps part of a larger trend to represent Japan essentially as a continental culture, based on agriculture (rice cultivation), worshipping deities descended from a mountain-like space (Takamagahara), and proud of its isolation understood as a sort of land-locked aspect of insularity. Cultural historians (most notably, Amino Yoshihiko) have begun to challenge these understandings as deeply ideological and not always based on historical and cultural realities. This panel aims to revisit the nature, role, and importance of maritime religion in Japanese history by presenting a general, critical introduction to the subject, followed by an analysis of the transformations of visual representations of sea deities between the late Edo and the early Meiji periods, and by discussions of a wide-spread network of maritime cults centered on Empress Jingû. A respondent will present some further reflections and new directions of research.

### **Panel participants**

Fabio RAMBELLI (University of California, Santa Barbara, USA)

Gaynor SEKIMORI (Research Associate at SOAS, University of London, UK)

Emily (Emm) SIMPSON (University of California, Santa Barbara, USA)

## Maritime Religion in Japan – Floating Mountains, Seafaring Deities, and Dragons of the Abyss

Fabio RAMBELLI (University of California, Santa Barbara, USA)

### Abstract

Revisionist cultural historians, in particular by Amino Yoshiko, have questioned the traditional role attributed to agriculture in Japan and opened up new perspectives on the importance of the non-agricultural in Japanese history, among which maritime aspects (travel, trade, fishing, etc.) have been particularly emphasized. Much remains to be done however in order to transpose this new approach to the field of Japanese religious history. As is well known, received understandings privilege land-centered religious phenomena, such as agricultural deities and rituals, and in particular mountain cults. With a few exception, little has been done on maritime religiosity, which is still envisioned largely as the manifestation of marginal, outlying parts of the archipelago, far away from the political and religious centers. Many reasons can be adduced to explain this peculiar way of looking at the spatiality of Japanese religion: emperors traditionally resided inland, and claimed to be descendants of deities from a mountain-like realm (Takamagahara of the ancient imperial myths); imported religious systems, such as Buddhism and Daoism, tended to associate the sacred with mountains, rather than with coastal or maritime regions; Confucianism attributed an essential role to agriculture to the detriment of any other activities associated with maritime regions. More recently, western constructs of religion, with their Christian roots, might have contributed to these existing, indigenous trends, by emphasizing inland spaces, and mountains in particular, with sacredness.

This paper, after a critical review of received modes of understanding and an exploration of new perspectives opened up by the historical approach proposed by Amino Yoshihiko and others, presents an overview of important aspects and sites of Japanese maritime religiosity: the role of the sea in classical purification rituals (Nakatomi no harae), the characterization of one type of the other world (Tokoyo) as situated beyond the sea, maritime shrine/temple networks, and sea deities. By proposing a more diverse and nuanced religious landscape, this paper aims at reconfiguring current discourses on Japanese religious history.

### About the author

Fabio Rambelli (Ph.D., 1992) teaches at the University of California, Santa Barbara, where he holds the ISF Endowed Chair of Shinto Studies. He is the author of *Vegetal Buddhas* (2001), *Buddhas and Kami in Japan* (with Mark Teeuwen, 2001); *Buddhist Materiality* (2007); *Buddhism and Iconoclasm in East Asia* (with Eric Reinders, 2012); *A Buddhist Theory of Semiotics* (2013); and *Zen Anarchism* (2013). He works on Buddhism, the history of Shinto, and the intellectual history of Japan.



## Reorganizing Identity – Maritime Deities and the Meiji Reassignment of Religious Meaning and Purpose

Gaynor SEKIMORI (Research Associate at SOAS, University of London, UK)

### Abstract

Pre-Meiji popular religion was rarely governed by political concerns. Local deities absorbed multiple meanings and functions and prospered or fell according to the effectiveness of their cult. Some maritime deities, like Benzaiten, formed strong local bases (Itsukushima, Enoshima), others, like Konpira, became the centre of networks that spanned the whole country. However none remained exclusively maritime, just as many centres that seemed to face inland were linked as well by tradition and practice to the sea (Ise, Hagurosan). This paper will argue that the combinatory religious landscape of the Edo period allowed a broad range of expression, iconographic, functional, ritual and hermeneutic among others, and that the division between mountain and sea was perhaps not as wide as modern scholarly attention would suggest.

A useful means to examine local cults is through *osugata* or *mie*, talismans bearing the images of the deity or presiding figure. A collection of over three hundred such *osugata* dating in most part from the late Edo period is in the collection of the British Library. An analysis of these allows us to identify cult centres and deities connected with the sea in order to create a picture of maritime religion as it existed before the changes to the religious landscape brought about by the Meiji policy of *shinbutsu bunri*. Centres like Enoshima, Itsukushima, Konpira and countless other smaller temples and shrines were recast in the guise of 'pure Shinto', the names and iconography of their deities changed and frequently discarded. This paper will focus on the Anbasama cult centred on Osugi Shrine in Ibaraki prefecture, asking how it survived and if its meaning remained the same. These are important questions when we seek to recover the 'hidden' layer of Japanese religiosity connected with the sea.

### About the author

Gaynor Sekimori is Research Associate in the Centre for the Study of Japanese Religions at SOAS, University of London. A graduate of the Faculty of Oriental (Asian) Studies at the Australian National University, she earned her PhD at the University of Cambridge in 2000. Her research interests include Japanese religious and intellectual history, particularly Haguro Shugendō and its rituals, while her recent work has focused on material and visual culture in the context of Japanese popular religion, concentrating especially on printed talismans featuring images (*ofuda*, *mie*). She has published in the *Japanese Journal of Religious Studies*, *Monumenta Nipponica*, *TASJ* and *Religion Compass*, and co-edited the special volume on Shugendo of *Cahiers d'Extreme Asie*.

## **The Jewel of the Tide – Empress Jingū and Maritime Religiosity in Medieval Japan**

Emily (Emm) SIMPSON (University of California, Santa Barbara, USA)

### **Abstract**

This paper aims to trace the development of sea religion in early and medieval Japan through the case study of Empress Jingū. The legend of her conquest of Korean kingdoms in the third century was first presented in the Nara chronicles, the Kojiki and the Nihonshoki. Yet the narrative evolved during the Heian and Kamakura periods as her son, Emperor Ōjin, was identified with Hachiman, a prestigious god and bodhisattva associated with the imperial family and protection of the state. Through her connection to Hachiman and her supposed conquest of the Korean peninsula, Jingū remained prominent in nationalist discourse in modern Japan.

This long-lived legend focuses on a sea journey undertaken at the command of the gods and facilitated by their help, which Jingū invokes when encountering obstacles along her way. I begin by analyzing the relationship between Jingū and maritime religiosity within the narrative, drawing on the works of Mishina Akihide, Akima Toshio and Bernhard Scheid. This includes her control of the sea via omens, supplications and tide-controlling jewels as well as her relationship to sea deities, namely Sumiyoshi, Azumi-no-Isora and Dragon God Sāgara. In addition, I discuss how the typhoons that repelled the Mongol invasions, seen as the work of Hachiman, bolstered and reemphasized this connection to the sea. Lastly, I provide a snapshot of the sea shrines associated with Jingū, not only in her status as a tutelary god in most Hachiman shrines, which are second only to Inari shrines in number throughout Japan, but also in shrines dedicated to Sumiyoshi. I aim to show how Jingū's legend serves as the basis of Hachiman's association with the sea, making him an important deity not only to the imperial family and warrior clans, but also to the non-agricultural sector of the islands of Japan.

### **About the author**

Emm Simpson is a PhD student in the department of East Asian Languages and Cultural Studies at the University of California, Santa Barbara.

Graduating from Vassar College in 2007, she spent a year in Shikoku before entering graduate school. From an early interest in Japanese shamanism, Emm developed a fascination with the female shamanic figures of the early chronicles and the way in which their myths and legends resurface and are reinterpreted. Her proposed dissertation topic aims to take the long durée approach to studying the legend of Empress Jingū.

## ***The Sensorial Construction of the Body in Medieval Religion: Voice, Taste, Form, Performance***

### **Round table abstract**

This panel builds on the discussion on Buddhist embryology presented at the previous EAJIS, and aims at introducing findings from recent archival research. While in the earlier panel we explored the medieval conceptualisation of the body according to cosmological and embryological patterns, we now turn to a sensorial approach and consider how the physical dimension of the body was read and put to effective use in a number of distinct religious practices. Our assumption is that the medieval 'religious body' was constructed and expressed through the senses, and relied on physical feelings and bodily experiences, which were given shape and actualised in performative practices.

Panellists will develop this hypothesis by drawing on different genres of source material. We will explore:

1. the enactment of the 'living body of the Buddha' in folk performing arts, as codified in the invocatory texts (*saimon*) recited during kagura;
2. the effects generated by vocal expressions, such as chanting and sutra recitation, which emerge from kanbun reading manuals, treatises on *shittan* and *shōmyō* transmission documents;
3. taste, and how it affected different ways of drinking tea within ritual practices and the use of tea as a healing practice for the body;
4. the emotions of love and sex, and the transformation of such human experience into a ritual framework to articulate practices centred on the kami;
5. ritual seeing, that is the colours and forms that are generated in Tantric visualisation practices of the body.

### Round table participants

ABE Yasurō (Nagoya University, Japan)

SHIBA Kayono (Chiba University, Japan)

YONEDA Mariko (Kobe Gakuin University, Japan)

ITŌ Satoshi (Ibaraki University, Japan)

Lucia DOLCE (SOAS, University of London, UK)

## The Religious Body in Performing Traditions – Enacting the ‘Living Body of the Buddha’

ABE Yasurō (Nagoya University, Japan)

### Abstract

Medieval religion constructed ways of linking the world and human beings drawing on Buddhist cosmology. *Shugenja*, who practised the worship of kami and buddhas, developed and spread through the whole country a rich tradition of performing arts, conceived as rites of passage during their training and as ritual celebrations. One of these was the *shimozuki kagura* (kagura of the 11<sup>th</sup> month). The *saimon* called ‘Five forms and six senses,’ transmitted in the *hanamatsuri* of Okumikawa, is a ritual text that explains how the body of human beings, from its five organs to its six senses, is born from the five agents and the five great elements, and thus manifests the principle of reality. The performer who utters the words of this *saimon* and invokes kami and Buddha, entertaining deities and human beings together, is a *gyōja* (in this *hanamatsuri* the role is played by the *hana taiyū*). Similar *saimon* were performed country-wide and spread widely in the medieval period.

At the same time, origin stories and performing arts reused one of the main motifs of medieval tales, the transformation of Buddhist statues considered to be ‘living bodies’ into actual bodies that could endure suffering on behalf of human beings. These legends of the ‘living body’ of the buddhas which we find in medieval religious arts, through the activities of religious figures such as the *hijiri*, show that the body of the buddha that appeared in this world has to die, and overlap this image to that of the body of human beings who long for being reborn. What these literary texts transmitted in relation to rituals tell us is that there is an exchange between the sacred, that is, what reappears, perceived as a living body, and human beings. This is rooted in a cosmic view of the body on which medieval religion is constructed.

### About the author

ABE Yasurō is a professor in the Graduate School of Letters of Nagoya University, and the director of the Center for Cultural Heritage and Texts at the same University. He is a specialist of Japanese medieval religious texts. His recent publications include *Chūsei Nihon no shūkyō tekusuto taikei* (Nagoya daigaku shuppansha 2013).

## The Voice as Religious Body – Sounds of Reading and Chanting

SHIBA Kayono (Chiba University, Japan)

### Abstract

This paper considers the voice, in particular the voice produced by sutra chanting. From the miraculous effect of reading the sutra as an individual practice, which appears in *Dainihonkoku hokekyô genki*, to its use in religious settings such as the *hôe*, sutra recitation evolved in a refined manner. What was the philosophy that sustained such development? And what were the concrete songs that we have now lost like?

While collection of tales such as *ôjôden* and *setsuwa* recounted wondrous things occurring when reading and chanting sutras, reading manuals on pronunciation and meaning edited in the medieval period and oral transmission documents regarding *shômyô* and sutra chanting centred on understanding and solving the questions above. For instance, Kamakura period oral transmission documents on sutra chanting developed an original perspective on the characteristics and efficaciousness of the voice on the basis of a vast number of *shômyô* and *shittan* theories. Further, these sources clearly assume not only one's voice utterance but also that one is 'being listened to.' In other words, from reading and reciting as a practice (*gyô*) there developed an awareness of the voice as what reveals the body in the place of performance. This paper thus seeks to examine how the religious body was embodied, considering not only recitation and vocalization and the explanations given in different manuals, but also actual ritual performances.

### About the author

SHIBA Kayono is a professor at Chiba University, Chiba.

She specialises in Japanese mediaeval literature, especially the relationship between religion and performing arts. She has published *A Study of Dôkyô-do, Hoke-kyô Chanting and its Cultural Significance During the Middle Ages* (in Japanese).

## **The Taste of Tea – Drinking and the Body in Yōsai's Thought**

YONEDA Mariko (Kobe Gakuin University, Japan)

### **Abstract**

This presentation addresses different experiences of taste, focusing on tea. In particular it explores Yōsai's interpretation of the effects of drinking tea. From the late Heian period tea was closely connected to the performance of Buddhist rituals (*hōe*). In particular it was one item in the so-called *ki no midokyō*, the seasonal recitation of sutras for the protection of the state which took place at the imperial palace. Spices such as sweeteners and ginger were added to bitter tea. Such sweetened tea not only moistened the throat of monks, but it was also effective in healing their bodies exhausted by the performance of lengthy rituals. This followed the Chinese use of tea as a medicine. Further, monks drank tea during their practices and sutra-copying sessions. It is thought that, because of its bitter taste, tea was effective in keeping monks awake. These were effects of drinking tea that monks learnt from their own sensorial experience.

In his *Kissa yōjōki* Yōsai (Eisai) drew on the idea that sweet taste strengthens the heart, which we find in esoteric Buddhism. He recommended drinking tea and enjoying it bitter as it was originally. He gave a theoretical explanation, underpinned by esoteric Buddhist cosmology, of the actual practice of using tea in a ritual context.

### **About the author**

YONEDA Mariko is an Associate Professor at Kobe Gakuin University. Her research to date has explored Japanese prose literature with a focus on the medieval period. She has published on the 'Essay on Idleness' and on Yōsai.

## Sexual Desire and the Kami – the Impact of Tantric Notions on Medieval Shinto

ITÔ Satoshi (Ibaraki University, Japan)

### Abstract

Medieval Shinto was greatly influenced by esoteric Buddhism. In particular, notions of sexual love bore a direct influence on the content of Shinto exegesis. In medieval esoteric Buddhism the non-duality of the two mandalas and the idea of *sokushin jôbutsu* were connected directly (and not through a metaphorical reading) to the sexual intercourse between man and woman. For the worship of kami, which did not have any original doctrinal basis, the concrete image of sexual love offered an ideal framework in which to articulate the understanding of reality.

This presentation draws on treatises on the kami, secret transmission documents and certificates of transmission, and apocryphal sutras such as the *Shôji hongengyô* (which contains the motif of the five-stage growth of an embryo), to demonstrate how in medieval Japan the connections between kami and sexual love were transformed into concrete rituals of consecration (*kanjô*), and how from here a characteristic view of the body arose.

### About the author

ITÔ Satoshi is a professor in the Faculty of Humanities at Ibaraki University, Mito. He specializes in the history of Japanese religion, particularly Medieval Shinto. His publications include *Chûsei Tenshō daijin shinkō no kenkyū* (Kyoto: Hōzōkan, 2011), *Shintō to wa nanika* (Tokyo: Chuokoron-Shinsha, 2011) and *Chûsei shinwa to jingi/shintō sekai* (edited, Tokyo: Chikurinsha, 2011).

## Seeing the Body – Colour and Form in Tantric Visualization Practices

Lucia DOLCE (SOAS, University of London, UK)

### Abstract

This contribution explores the ritual practices of seeing that emerge from a heterogeneous corpus of illustrated medieval documents produced within Tantric circles. It draws on non-canonical types of visualisation developed in the medieval period, in particular one centred on a pair of deities, Fudô and Aizen (interpreted as embodiments of sun and moon), as well as normative practices in Japanese Tantric Buddhism, such as the visualisation of the syllable A (*ajikan*) and the ‘five syllable visualisation on the practitioner’s body’ (*goji gonshin kan*). The aim of this analysis is to unfold the dynamic interaction of colours (white and red, white and yellow) and forms (through objects and mantric syllables) that engendered the practitioner’s creation of an idealised, yet material, vision of the body.

### About the author

Lucia DOLCE is Numata Reader in Japanese Buddhism at SOAS, University of London, where she also directs the Centre for the Study of Japanese Religions. Her research has explored doctrinal and ritual aspects of Buddhism in Japan, with a focus on the medieval period. She has published on the Lotus Sutra and the Tendai and Nichiren traditions of interpretation; Tantric Buddhism; rituals and ritual iconography; and kami-buddha combinatory cults.



## A New Perspective on the Historical Emergence of the Tripartite Wish-fulfilling Jewel Cult in Medieval Shingon Buddhism

Steven TRENSON (Hiroshima University, Japan)

### Abstract

The wish-fulfilling jewel (J. *nyoi hōju*), in its function as a different form of the relic of the Buddha (*busshari*), may without a doubt be defined as one of the most important features of medieval Shingon Buddhism in particular and medieval Japanese religion as a whole. Textual evidence shows that rituals and beliefs centered on the jewel developed in Shingon from the latter half of the eleventh century, and that by the end of the thirteenth century the jewel cult had emancipated from the boundaries of Buddhism to occupy a central place in a number of Shintō lineages. One particular aspect of the wish-fulfilling jewel cult lies in the adoption of a tripartite structure which forms the fundamental framework for doctrinal and ritual implementations. The structure, concretely, is one where the jewel occupies the center as the single embodiment of the two mandalas of Shingon tradition, each of which is represented by two different Wisdom Kings: Aizen and Fudō. While past and recent scholarship has already clarified many aspects of this particular tripartite jewel belief, its historical emergence, however, remains unclear. Indeed, opinions are still divided as to whether the tripartite jewel cult emerged in the early twelfth century or only much later, in the early fourteenth century. In this paper, a new perspective will be offered, which is based on the observation that the jewel cult of Shingon is fundamentally a dragon cult. Concretely, it will be shown that the above-mentioned tripartite structure of Shingon jewel worship had already been formed as the core feature of rainmaking and dragon beliefs by at least the end of the twelfth century. In so doing, the paper will provide an important clue for better understanding the shaping of medieval Shingon and Shintō.

### About the author

Steven Trensou is Associate Professor at Hiroshima University, Graduate School of Integrated Arts and Sciences. His research focuses on dragon and relic worship in medieval Japanese Esoteric Buddhism and Shinto. His publications include 'Une analyse critique de l'histoire du Shōugyōhō et du Kujakuyōhō: Rites ésotériques de la pluie dans le Japon de l'époque de Heian (*Cahiers d'Extrême-Asie* 13, 2003), and 'Daigoji ni okeru kiu no kakuritsu to Seiryūshin shinkō' in *Girei no chikara: Chūsei shūkyō no jissen sekai* (2010). He is currently writing a monograph on the history of Shingon rainmaking, dragon worship, and related relic/jewel beliefs.

## The Tathāgatagarbha Theory in Shōtoku Taishi's Commentary to the Śrīmālā Sūtra – A Comparative Approach

LIN Peiying (The Hebrew University of Jerusalem, Israel)

### Abstract

This paper attempts to elucidate and re-evaluate the significance of a commentary on the *Śrīmālā Sūtra* attributed to a Japanese Prince through a comparative approach. The famous figure Shōtoku Taishi (573?–621?) is the alleged author of this commentary. In light of his importance, first a brief sketch of the historical background will be provided. What follows will be a discussion about the possible authorship of this commentary. This influential commentary in the strand of *tathāgatagarbha* thought is remarkable for its integration of *Yogācāra* and *tathāgatagarbha* thought. Therefore, I will first clarify the cardinal concept of *tathāgatagarbha* in relation to *ālaya-vijñāna*, with a focus on a close reading of the *Laṅkāvatāra Sūtra*. Then this paper will turn the focus on doctrines related to the *tathāgatagarbha* in Shōtoku's commentary: a) Eight Noble Truths, b) Nirvana, and c) Dharmakāya. In what follows, Shōtoku's commentary will be compared with the well-known Three Treatise Master Jizang's (549–623) commentary on the *Śrīmālā Sūtra*, which is contemporary to Shōtoku's work but represents a Madhyamaka viewpoint. Overall, this paper examines three different strands of *tathāgatagarbha* theories, which all trace their root to the *Śrīmālā Sūtra*. Through an examination of these affiliated *tathāgatagarbha* scriptures, it enables us to assess Shōtoku's commentary in the broader context of East Asian intellectual history.

### About the author

Dr. Peiying Lin is a Postdoctoral Fellow at the Louis Fieberg Centre for East Asian Studies, the Hebrew University of Jerusalem. She was awarded a PhD degree from the School of Oriental and African Studies, University of London in July 2012. Her doctorate examined cross-culturally the patriarchal tradition and textual transmission in China, Japan and Korea at the early stage of the history of Zen Buddhism. This research relied heavily on historiography for reconstruction of the religious and intellectual history of East Asia between the fifth and the ninth centuries. Her current project continues to work on Buddhist networks to provide a new perspective on the authors' cultural identities and the dynamics of Buddhist interaction in medieval East Asia.

## **Ritual or/and Entertainment – The dynamics of the Two-fold Nature of Ritual Performance**

OUCHI Fumi (Miyagigakuin Women's University, Japan)

### **Abstract**

There has been a close relationship in the development of religious traditions and the artistic/entertainment cultures of Japan and this relationship had been maintained down to the present. The complexity of two phases of ritual performance, which was argued using a pair of concepts ‘efficacy’ and ‘entertainment’ in Richard Schechner’s classical contribution, has been investigated by both Japanese and Western academics. However, the issue of how the twofold nature of rituals and the performing arts has been involved in creating new meanings for the various traditions remains open to discussion. A forceful illustration for exploring this theme can be found in the alterations made to the folkloric performing arts handed down in the area that experienced the earthquake and tsunami of March 2011 and the way the Japanese society dealt with it.

This paper will investigate how the twofold nature of religious rituals and the performing arts engenders a creative power to re-produce performativity. It focuses on two instances. Its primary concern is the alterations that occurred in some folkloric performing arts transmitted in Iwate and Miyagi prefectures following the disaster of 2011. Ethnographical evidence points to a deep concern for the dead as the critical agent of the performativity in both cases. To place this in the broader context of the development of Japanese religious culture, it also looks at changes to the four types of samādhi practice, systematised in the Chinese Tiantai tradition and introduced into Japanese Tendai, as one of the earliest examples of the tendency towards a twofold nature of ritual performance taking a doctrinal and performative approach. It concludes that the ambiguous boundary between religious rituals and the performing arts demonstrate a creative power, typically by encompassing a concern for the dead, which has contributed to empowering the dynamics of cultural transmission.

### **About the author**

Fumi Ouchi is professor of Musicology in the Department of Music at Miyagigakuin Women’s University. Her recent publications include ‘ ‘Bukkyō’ riron no fukugōsei: Annen no koe-ron o megutte’, in Lucia Dolce and Mitsunashi Tadashi eds, *‘Shinbutsushūgō’ saikō* (Tokyo: Bensei Shuppan, 2013), ‘Buddhist Liturgical Chanting in Japan: Vocalisation and the Practice of Attaining Buddhahood’, Axel Michaels, Anand Mishra, Lucia Dolce, Gil Raz, and Katja Triplett eds, *Grammars and Morphologies of Ritual Practices in Asia* (Wiesbaden: Harrasowitz Verlag, 2010), and ‘Shōmyō no biteki hyōgenryoku to kennō’, in Lucia Dolce and Ikuyo Matsumoto eds, *Girei no chikara* (Kyoto: Hōzōkan, 2010).

## ***From Temple Archive to Public Performance***

### **Panel abstract**

*Shôdô*, preaching the Buddhist doctrines, has a long tradition in Japanese religious history. Not so the study of this important activity, which began mainly with academic-religious, stereotyped disputations among monks, and explanation of sūtras within the frame-work of certain rituals. When in the course of history the target groups of *shôdô* changed, preaching developed fully into a kind of public performance. This popularization generated a significant change in structure, rules or usage of preaching materials, requiring henceforth, in order to make these public lectures on Buddhism attractive, their opening on causality [*innen*]-stories, poetry and also borrowings from classical literature. The identification of the ‘way of poetry’ and the ‘way of Buddhism’, culminating in the practice of a secret tradition of poetry [*waka kanjô*], constitutes an important element in ritual literary art. Overall studies in the historical development of preaching had started some forty years ago, but research in the multiple materials used in the wider range of *shôdô* is a much younger discipline which requires further investigation and clarification.

This panel proposes first-hand research on *shôdô*-specific documents, their linguistic quality and geographical diffusion. Special attention will be paid to the famous Kôfuku-ji monk Jôkei’s materials, and the internal relationship of the various types of *shôdô*-constitutive elements [*hyôbyaku*, *gan-mon*, *reiken-banashi*, etc.]. A special attention will be paid to poetry and its signification in Buddhism by taking up a *kôshiki*-text, that had not yet received sufficient scholarly attention. From there will come up a general clarification of major genres of *shôdô bungei*, i.e. the literary arts of Buddhist preaching in their relationship to ritual performance.

### Panel participants

CHIKAMOTO Kensuke (University of Tsukuba, Japan)

UNNO Keisuke (National Institute of Japanese Literature, Japan)

Michael JAMENTZ (Kyoto University, Japan)

## The Religious Texts and the Origins of Buddhist Assemblies – On the *Shōdō*, Buddhist Preaching, of the Southern Capital, Nara

CHIKAMOTO Kensuke (University of Tsukuba, Japan)

### Abstract

Various methods and viewpoints have been employed in understanding the written sources of Buddhist preaching, *shōdō shiryō*, as religious texts, and the aim of this paper is to elucidate the role of *shōdō* within the ritual of Buddhist assemblies by analyzing the *shōdō shiryō* of the early-Kamakura monk Jōkei of Kōfukuji. How were these *shōdō* texts, which can be classified into several genres, composed, and how are they interrelated? In considering this problem, the existence of an extensive corpus of extant source materials by an author is vital. In this sense, the broad variety of existing *shōdō* source materials composed by Jōkei serve as an excellent target for analysis.

The manuscripts in the collection of the Tōdaiji Library that were authored by Jōkei concerning Kiyomizudera are pertinent in this regard. The principal *shōdō* piece, which was written at the time of the early-Kamakura rebuilding of Kiyomizudera, is important in recounting a previously unknown episode in the history of the temple. As it reveals the motives of Kōfukuji, which directed Kiyomizudera, it is also valuable in understanding inter-temple relations. Although this item shares rhetorical elements with other *shōdō* works written by Jōkei, it has been restructured, providing vital information in grasping the character of *shōdō* texts. As it touches upon faith in Shōtoku Taishi and the worship of native deities, it is a microcosm of the discourse on medieval religious history. An analysis of the work links it to the political and religious history of the Heian (Kiyomizudera), the Southern Capital at Nara (Kōfukuji), and Kantō (the Kamakura regime).

This paper also addresses other *shōdō* materials composed by Jōkei while attempting to locate his work in multiple contexts, including the history of *waka* and faith in both Kasuga and Amida, a basis for the link between Nara and Kamakura.

### About the author

CHIKAMOTO Kensuke is Associate Professor of Japanese medieval literature at the University of Tsukuba. His research interests center on examining Buddhist rituals, from the perspective of their cultural history. His investigation into the Buddhist sermons as well as the preachers and sermonizers who performed them clarifies the significant role of the religious words, and reveals the performing aspect of religious acts, which may be defined as a narrative art.

Recent publications are as follows: 'Hijiri to Tonsei no bungakushi tenbyō.' In *Komazawa Daigaku Bukkyō-bungaku kenkyū*, Vol.16. 2013. 'Gedatsubo Jokei no shōdō no tamensei to igi' In *Setsuwa-bungaku kenkyū*, Vol.45. 2010.

## Recounting the Procedures of Buddhist Assemblies – On the *Hitomaro Kōshiki*, *Waka Kanjō*, and the *Secret Transmission of the Kokinwakashū*

UNNO Keisuke (National Institute of Japanese Literature, Japan)

### Abstract

Rituals in which the image of Kakinomoto Hitomaro played a central role, such as the *Hitomaro eiku* and *Hitomaro kōshiki*, have long interested scholars investigating their influences on cultural activities associated with faith in esoteric Buddhism and native deities. Although actual performances of the *Hitomaro kōshiki* have not been documented, a group of works on the secret transmission of *waka* containing the term *kanjō* (initiation) in the title, such as the *Waka kokin kanjō no maki*, sometimes contain records of the ritual procedures (*shidai*) of the *waka kanjō*. These works can be described as texts on esoteric doctrine (*kyōsō*) that logically propound the unity of *waka* and Buddhism and also as texts on esoteric practice (*jisō*) that situate Hitomaro within the context of the *waka kanjō*. Although they are not religious texts per se, they can be seen as important source materials for an investigation of the *kō* (ritual lecture).

The *waka kanjō* itself was transmitted both as ritual that included a series of set behaviors as well as a written work that contained various secret traditions. The various works concerned with the *waka kanjō* were born of the exchange of secret traditions between Nijō Tameaki, a poet of a collateral line of the Mikohidari house who had moved to the Kantō area, and esoteric monks from Izusan, a sub-temple of Daigoji. These works were regenerated in the perspective of the Kantō region (for example the relationship between local deities of the East and *waka*), located far from Kyoto.

This paper argues the significance and content of *waka kanjō* texts as procedural manuals that embodied the *Hitomaro kōshiki* as a performing art of a Buddhist assembly and considers the meaning of the changes in the historical development of the works on *waka kanjō*.

### About the author

UNNO Keisuke is an associate professor at the National Institute of Japanese Literature (NIJL). He writes on medieval and early-modern *waka* poetry, history and materials on the ritual of secret teaching of *waka* poetry, and relationship between poetry and ideas or religion in medieval and early modern Japan. Recent works are as follows: ‘Jugaku to Toshō Kotengaku no Kaikō (the encounter of Confucianism and court noble's classical scholarship),’ *Genji monogatari to Girei*, Musashino-shoin, 2012, ‘A History of Reading: Medieval Interpretation of the Kokin wakashū,’ *Sekai he Hiraku Waka*, Bensei-shuppan, 2012, ‘Yoshida Shintō to Kokin-denju,’ *Chūsei shinwa to Jingi Shintō sekai*, Chikurin-sha, 2011.

## Locating a 12th Century *Fugen Kōshiki* in the Tradition of Liturgical Literature and the Buddhist Affirmation of Poetry

Michael JAMENTZ (Kyoto University, Japan)

### Abstract

This paper examines the significance of a *Fugen kōshiki*, found in a mid-Kamakura- era manuscript copied by the Tōdaiji prelate Sōshō, in terms of its relationship to similar texts and contemporary performance practice. The *kōshiki*, which has never been published nor received scholarly attention in either Japan or the West, contains a clear defense of the theologically suspect act of composing poetry. Repentance before Fugen advocated in the *kōshiki* leads there to an affirmation of poetry based on *kyōgen kigō* ideology and *hongaku* thought. In the end poetry itself is recognized as sacred path rather than transgressive act.

As the content of this *Fugen kōshiki* is unlike any of the several extant *kōshiki* with the same title, but is closely related to a famed *hyōbyaku* attributed to Chōken, the putative founder of the Agui school of Buddhist preaching, the relationship among the various major genres of *shōdō bungei*, the literary arts of Buddhist preaching (including *hyōbyaku* and *kōshiki* as well as *ganmon*) requires clarification. This relationship has not been systematically studied in the West and has often been neglected in Japan. A prerequisite for an accurate appraisal of this *Fugen kōshiki* is placing it in the context other *kōshiki* and preaching genres.

Western scholarship has often failed first to identify and then to recognize the role of the main literary genres of *shōdō* in terms of religious practice. The central difficulty of identifying genres, which is linked to the problem of proper translation into Western languages, continues to obscure their importance. This paper offers a theoretical framework and addresses the issue of the translation of key terms required to fully comprehend the *Fugen kōshiki*. In addition to the terms for the literary genres themselves, others associated with the practice of the genres, such as *shidai*, *sahō*, and *hossoku* are also addressed.

### About the author

Michael JAMENTZ is a lecturer at Kyoto University. His publications include ‘Hōryūji shōzō ‘Go Tenjiku zu’ ni tsuite no oboegaki’ [A Memorandum on the Hōryūji ‘Map of the Five Indias’] in Fujii Kenji, Sugiyama Masaaki, and Kinda Akihiro ed. *Daichi no shōzō* [Portrait of the Land] (2007) and ‘Shinzei ichimon no shinzoku nettowāku to inseiki kaiga seisaku’ [The Secular and Cleric Network of the Descendants of Shinzei and Insei Period Painting] in *Rokuon zasshū* No. 10 (2008.3). ‘A Dedicatory Proclamation for *The Tale of Genji*,’ in the *Tale of Genji Reader* and ‘Shōken hyōbyakushū’ kaidoku’ in *Higashi Ajia no shūkyō bunka* are forthcoming.

## ***Images of Shinran in Twentieth Century Japan – Perspectives from Inside and Outside the Shin Denomination***

### **Panel abstract**

Shinran (1173–1262), the Kamakura-period Buddhist thinker who is revered as the founder of the Shin school (Jōdo Shinshū), has held a place in the popular Japanese imagination for centuries. Through the Edo period, Shinran's image among the populace was created and controlled primarily by the doctrinal authorities of the denominations that grew up around his teachings. The story of Shinran's life was told yearly to Shin followers in the Honganji denominations, the largest and most influential of those groups, through the ceremonial reading of a biography written by Kakunyo (1271–1351), Shinran's great-grandson who was instrumental in the creation of those denominations. The picture scrolls that served as the basis for *etoki* describing Shinran's life were given to local temples directly from the head temple, and created entirely based on its directions. With the proliferation of print and other media in the years after the Meiji Restoration, the creation of Shinran's image ceased to be solely the purview of these denominational centers. Shinran's life, the nature of his religious insight, and the thrust of his teachings came to be the subject of literature, philosophy, and art, as well as the academic disciplines of Buddhology, history, and philosophy. The responses to these new views of Shinran from the doctrinal authorities in the Shin denominations have been varied. Some ideas have been adopted entirely into the orthodox view, while others have been criticized, serving as a foil to clarify orthodoxy.

By presenting the development of the image of Shinran in three specific areas – pre-war literature, post-war social criticism, and Higashi Honganji's doctrinal studies – this panel will explore the dynamics of the relationship between the image of Shinran in denominational orthodoxy and that in the broader Japanese imagination in order to shed light on the complex and varied role that this compelling religious figure has played in the discourse of twentieth-century Japan.

### **Panel participants**

AMA Michihiro (University of Alaska, USA)

INOUE Takami (Otani University, Japan)

Michael CONWAY (Otani University, Japan)



## Displacing the Founder – Revisiting Kurata Hyakuzō's *The Priest and His Disciples*

AMA Michihiro (University of Alaska, USA)

### Abstract

In 1916, Kurata Hyakuzō (1891–1943) serialized the play, *The Priest and His Disciples* (*Shukke to sono deshi*), in a journal and this work, which was reprinted as a book in the following year, contributed to the unprecedented rise of religious literature during the Taishō period (1912–1926). It particularly triggered the production of the so-called ‘Shinran Literature’ (*Shinran bungaku*). Since then, Japanese scholars have examined the literary representation of Shinran (1173–1262)—*Shinranzō*—and how modern Japanese writers project their personal concerns and soteriological needs onto him as their ideal character.

This paper looks at *The Priest and His Disciples* from a new perspective. It treats the image of Shinran at the intersection of history and fiction by referring to the study of Michel de Certeau and explores ways in which the work encompasses history, the novel, and hagiography. The present study investigates how Kurata constructs the image of Shinran as de Certeau’s concept of ‘other’ and places it in history and in Shinran’s legends, on which he simultaneously builds his story. Kurata fictionalizes the historical characters based on scriptural passages, such as the ones from the *Tannishō*. In accordance with the Honganji tradition, he creates a possible interpretation of Shinran’s struggle in a plausible setting without deifying him, tracing the characters’ attitudes and emotional responses, and artistically expressing the idea of birth in the Pure Land together with the Ascension of Jesus and other Christian concepts.

Kurata’s depiction of the image of Shinran differs from the image held by the authorities of Shin Buddhist organizations. Shin Buddhist leaders have criticized his work primarily through a doctrinal perspective and have failed to acknowledge *The Priest and His Disciples* as more than a piece of fiction. At the same time, the personalization of Shinran, as demonstrated by Kurata, coincides with the Higashi Honganji reform movement, through which Kiyozawa Manshi (1863–1903) emphasizes the experiential aspect of faith in Amida Buddha, and a broader modernist attempt to situate the founders of the so-called Kamakura New Buddhism into the discourse of Japanese Buddhism. Kurata’s creativity is, therefore, not completely separate from the discourse of modern Japanese Buddhism established by the Shin Buddhist orders, even though he removes denominational credibility from the historical characters and devises a new image of Shinran.

### About the author

Michihiro AMA is Assistant Professor of Japanese at the University of Alaska, Anchorage. He specializes in the study of modern Japanese Buddhism. His research interests include: Buddhism and Transnationalism; Buddhism in Literature and Film; Buddhism, Gender and Ethnicity; and Buddhism and Language. He is the author of *Immigrants to the Pure Land: The Modernization, Acculturation, and Globalization of Shin Buddhism, 1898–1941* published by the University of Hawai’i Press (2011). He is also guest editor for the special issue on ‘Natsume Sōseki and Buddhism’ in *The Eastern Buddhist* 38 (2007). Ama is currently working on a book project, tentatively titled *The Awakening of Fiction: Literature and Buddhism in Modern Japan*.

**The Revival of Shinran in Japanese Contemporary Thought – The Cases of Yoshimoto Takaaki, Karatani Kōjin, Imamura Hitoshi and Yasutomi Ayumu**  
INOUE Takami (Otani University, Japan)

**Abstract**

This paper delineates and analyzes the images of Shinran that have been presented in the works of leading intellectuals in contemporary Japan, beginning with Yoshimoto Takaaki (1924–2012), followed by Karatani Kōjin (1941–), Imamura Hitoshi (1942–2007), and the latest Yasutomi Ayumu (1963–). Yoshimoto, who was often regarded as an ‘intellectual giant’ in postwar Japan, adored Shinran and left voluminous works on him, including one of his earliest works *Tannishō ni tsuite* (On the *Tannishō*, 1947), as well as his famous *Saigo no Shinran* (The Last Shinran, 1974) and *Mirai no Shinran* (The Future Shinran, 1990). Yoshimoto continued to think and talk about Shinran until his dying days. Some of these statements are included in his posthumous publication *Furanshisuko e* (To the Memory of Furanshisuko, 2013). In these works, Yoshimoto presented a distinctive image of Shinran, not particularly as the founder of the Honganji tradition but rather as a radical thinker who based himself and his ideas on the reality of ordinary people’s lives. Karatani Kōjin has also paid attention to the universality of Shinran’s ideas and introduced him in his *Rinri* 21 (Ethics 21, 2000) and *Sekaishi no kōzō* (The Structure of World History, 2010). According to him, Shinran was a philosopher who elucidated a ‘universal religion’ in medieval Japan, which realized an ideal mode of exchange that enabled free and equal associations based on gratuitous ‘giving.’ Although both Yoshimoto and Karatani identified themselves as ‘non-believers,’ their positive presentations of Shinran have impacted strongly on liberal audiences searching for an ideal to share in contemporary society. In a similar vein, Imamura Hitoshi depicted an image of a philosophical seeker in his *Shinran to gakuteki seishin* (Shinran and the Academic Spirit, 2009) through reading the *Kyōgyōshinshō* as a system of thought that culminated in social philosophy. In conclusion, this paper also touches briefly upon Yasutomi Ayumu’s advocacy of ‘Shinran Renaissance,’ which coincided with the ceremonies of his 750<sup>th</sup> memorial under the hopeless shadow of the Fukushima nuclear disaster in 2011.

**About the author**

INOUE Takami (Associate Professor, Otani University) Graduated from Kyoto University in 1984, majoring in Buddhist Studies. Received M.A in Buddhist Studies from Otani University in 1991. Received M.A. (1994) and Ph.D. (2010) in Religious Studies from UC Santa Barbara. Research interests: History of Pure Land Buddhism; Shin Buddhism; Universal Religion; *Shinbutsu bunri*; the bas-relief of Amitābha and his Western Pure Land from Cave 2 of the South Xiangtangshan, Northan Qi dynasty (c. 570).

## Shifting the Image of the Founder in the Ōtani-ha's Doctrinal Studies – From the Shinran of the Tannishō to the Shinran of the *Kyōgyōshinshō*

Michael CONWAY (Otani University, Japan)

### Abstract

In a recent article, James Dobbins has documented a change in the image of Shinran in the late Meiji and Taishō periods which he characterizes as a shift from a pre-modern image that views Shinran as a semi-mythic figure who performed various miracles in the course of his life to a modern image that sees him as a simple human being possessed of profound religious insight. Dobbins attributes this shift in large part to the rediscovery and popularization of the *Tannishō* (A Record in Lament of Divergences [in Understanding], a short collection of memorable statements of Shinran's that was written by his disciple Yuien (1222–1289).

This paper aims to pick up where Dobbins left off, exploring in more detail the nature of that early modernization and tracing how representatives of the Ōtani-ha of the Shin school have presented Shinran through the course of the twentieth century. I will focus on three pivotal times in the creation of the modern and contemporary Shinran of Shin orthodoxy: (1) the first two decades of the twentieth century, which Dobbins points to; (2) the late post-war period, when a new image of Shinran was presented in alignment with the attempted modernization and democratization of the denominational organization; (3) the first decade of the twenty-first century, when denominational scholars engaged in a self-conscious reevaluation of previous images of Shinran with the goal of reconstructing one more relevant to the needs of the time.

The paper will argue that in the complex process of the creation of denominational ideology over the course of the past century, one can see a shift from a strong emphasis on the profound, simple, and direct statements of Shinran's relayed in the *Tannishō* to a more nuanced approach to that work which instead gives priority to the more fully developed doctrine couched in the dense, technical language of the *Kyōgyōshinshō*. Although this shift is styled by scholars of Shin doctrinal studies as presenting a more faithful presentation of Shinran's thought, it may also be read as an attempt to assert their authority as his true representatives, over against the claims of other, popular thinkers who generally rely on the more accessible *Tannishō*.

### About the author

Michael CONWAY (Adjunct Lecturer, Otani University; Managing Editor, *The Eastern Buddhist*). Received PhD from the Shin Buddhist Studies Department of Otani University in 2011 for a dissertation focused on the Chinese Pure Land patriarch Daochuo (562–645). Research interests are broadly related to the history and development of Pure Land Buddhism in China and Japan, with a focus on the thought of Shinran (1173–1262), its background in the Pure Land Buddhism of his predecessors, and its development in Japanese history, especially in the modern period.

## Scenes from Clerical Life – The Diaries of the Yoshida Brothers

Elizabeth KENNEY (Kansai Gaidai University, Japan)

### Abstract

The diaries two members of the ideologically and politically powerful Yoshida Shinto family, written during the late Muromachi and early Edo, give us a ‘behind the scenes’ look at the texture of daily life at their Shinto shrine. The elder brother, Yoshida Kanemi 吉田兼見 (1535–1610), was the chief priest of the shrine. His younger half-brother, Bonshun (1553–1632), was a Rinzai Zen priest, known for his connections to the most powerful men of the time, including Hideyoshi and Iyasu. Each brother kept a diary for decades, and together the two diaries, *Kanemi kyôki* 兼見卿記 and *Bonshun nikki* 梵舜日記, cover more than sixty years, from 1570 to 1632. A few key scenes in the diaries are well known to historians of religion, but overall the diaries have not been carefully studied.

The brothers wrote about the weather, strange atmospheric phenomena, earthquakes and floods, dreams, political events, battles, executions, religious debates, the annual cycle of activities, monthly ritual duties, their social lives, tea ceremonies and poetry parties, illness and medicine.

My presentation will focus on the religious elements in the diaries: shrine duties, memorial services, taboos, palace rituals, prayers for safe childbirth and relief from nightmares, pacification of angry ghosts, outings to dharma talks, a Shinto-Buddhist initiation diagram for an emperor, rituals performed by visiting miko.

### About the author

Elizabeth Kenney teaches courses on Buddhism and Shinto in the Asian Studies Program at Kansai Gaidai University, Osaka. At the International Association of Buddhist Studies conference in Vienna in August 2014, her presentation was ‘84,000: Calculating the Incalculable from Jingying Huiyuan to Sōboku.’

## **Guardians of the Eastern Pacific Borders – A Re-examination of the Ritual Performance of Japan's Outlying Islands Through a Case Study of the Kagura of the Southern Izu islands**

Jane ALASZEWSKA (SOAS, University of London, UK)

### **Abstract**

This paper provides a new understanding of the role of peripheral Japanese islands in the formation of the Japanese state and how island *kagura* transmits this important history. I show that islands located on the cardinal points formed a protective square around the Japanese state as it emerged during the Ritsuryō period. I demonstrate that *urabe* (divination specialists) from these islands were invested with the ritual role of protecting Japan's borders from the plague demon, acting in opposition to the threat from the outside forces of Korea, China and the Ainu. I take as a case study the Southern Izu islands, whose *urabe* performed plastromancy rituals to guard the eastern sea passage leading up to what is now Tokyo. I present evidence that the island *urabe* played a central role in rituals performed at the *jingikan* and advance the hypothesis that this paved the way for the formation of a shared ritual culture on these outlying islands. By the 19<sup>th</sup> century the Southern Izu island plastromancy rituals had ceased. However, I reveal that the *kagura* of the Southern Izu island of Aogashima preserves aspects of these historic rituals, including the role of *urabe*. I also look at the contemporary transformation of the Aogashima *kagura* into a maritime ritual. I conclude that Aogashima has developed an alternative form of modernity rooted in island animism, an Asian model of modernity that embodies values and protagonists that stand in opposition to modernization in the western sense.

### **About the author**

Jane Alaszewska is a Research Associate in the Centre for the Study of Japanese Religion, School of Oriental and African Studies, University of London. An ethnomusicologist by training, she undertook a JSPS Postdoctoral Research Fellowship at Japan's National Buddhist University in order to further her keen interest in the performance of Japanese ritual. Her PhD and Postdoctoral research concentrate on the music and ritual of the Southern Izu islands. In particular, she is interested in the historical development of the *kagura* performance of Japan's outlying islands.

## ***Creation of Sacred Sites: The Relationship between Jisha Engi and Religious Space***

### **Panel abstract**

Sacred sites do not begin as sacred. They undergo a change in visibility through rites, architecture, statues, and written or oral records, which mark their creation. In Japan, documents explaining the origins of sacred sites (mainly temples and shrines, *jisha* 寺社) were produced from the Nara period on. Through ongoing processes of textual production and transmission, these developed into a range of materials with diverse form and content that are now known as *engi* 縁起, or *jisha engi* 寺社縁起.

The purpose of this panel is to explain how *engi* were often at the very source of the creation of Japanese sacred sites. To anchor that claim, it focuses on the evolution of accounts centering on the traces of a seventh-century mountain practitioner, En no Gyôja 役行者 (En the Practitioner). En is considered one of the founding figures of Japanese Buddhism as well as the founder of Shugendô 修験道, the ‘Way of acquiring powers through practice’ at sacred mountains. During the Insei period, perceptions of these mountains changed as En no Gyôja became a central figure in narratives describing their origins and history.

The first paper takes a general approach and offers a framework for a renewed discussion of *engi*. The second paper articulates the evolution described above, and the third paper provides a concrete example in the form of an analysis of a twelfth-century text illustrating En no Gyôja’s transformation into a model figure for Shugendô practitioners.

### **Panel participants**

Heather BLAIR (Indiana University, USA)

KAWASAKI Tsuyoshi (Shūjitsu University, Japan)

Carina ROTH (University of Geneva, Switzerland)

## Genre, Mode of Representation, or Sheer Eclecticism? Thinking through Medieval *Engi*

Heather BLAIR (Indiana University, USA)

### Abstract

Ranging from the laconic to the dramatic, the fictional to the forged, narratives of the origins of temples and shrines (*jisha engi* 寺社縁起) have been produced on an ongoing basis from the Nara period to the present day. In content, form, and style, *engi* are often as different from each other as they are from materials that belong, at least notionally, to other genres. These differences raise the question of whether, or to what extent, *engi* can properly be said to constitute a genre at all.

This paper examines several well-recognized historical ‘turns’ in the production and reception of *engi*: a shift from a bureaucratic, documentary mode to what has been called p.r. for temples and shrines in the Heian period; dramatic changes in modes of production associated with the emergence of illustrated *engi* in the Kamakura period; and patrons’ transformation of the reproduction of *engi* in the Muromachi period.

This paper argues that both rhetorically and formally, *engi* have been in flux from their very inception. In this respect, *engi* have remained true to their name, which initially entered the Japanese lexicon as a translation for the Buddhist term ‘dependent origination’ (Sk. *pratītyasamutpāda*). Rather than approaching *engi* as a genre with recognizable conventions, it makes better sense to read them as a flexible range of adaptations centering on the representation of constantly re-negotiated institutional identity.

### About the author

Heather Blair is an assistant professor at Indiana University (Department of Religious Studies). Her dissertation centering on the political aspects of early medieval pilgrimages to Mount Kinpu 金峰山 in central Japan has been distinguished by the Weinstein Dissertation Prize. She is currently researching the religious practices of aristocratic lay people in the early medieval period, focusing on material culture (especially sutra burials) and non-doctrinal texts. Her first book, *Peak of Gold*, examining the roles played by Mount Kinpu in ritual, politics, and textual production among political and social elites at the turn of the 11th century, is forthcoming.

## En no Gyōja's Transformation into a Founding Figure and the Restoration of the Spacetime of Sacred Mountains

KAWASAKI Tsuyoshi (Shūjitsu University, Japan)

### Abstract

During the Insei period, special powers gained through religious practice at sacred mountains (*shugen* 修験) became an established and highly valued feature of Japanese Buddhism. As Shugendō formed during this time, it, like any other sect, needed a founder. En no Gyōja was selected for that position, and more and more *engi* relating his achievements in his practice began to appear. As a result, accounts of the space-time of the sacred mountains surrounding the capital and Nara changed radically, moving from individual records for each mountain (most of which have been lost), to new standard accounts linking En no Gyōja to each of these mountains.

My objective in this paper is to frame this evolution in terms not of Shugendō history, but rather the Japanese history of Buddhism. To that end, I analyze the relationship between concepts of the transmission through the three countries of Indian, China, and Japan (*sangoku denrai* 三国伝来) and Japanese particularism, and second, the relationship between cities and sacred mountains.

I understand the Insei-period evolution of perceptions of sacred mountains in the following way. The great temples of the capital and Nara made mountain temples their affiliates in order to claim the special powers ascribed to sacred mountains. They also took control of *engi* transmitted among *yamabushi*. On the other hand, the same temples composed new *engi* that they considered appropriate for Japanese sacred mountains within the framework of *sangoku denrai*. In this project, they made free use of the broad knowledge and rhetoric accumulated in their own monastic communities.

### About the author

Kawasaki Tsuyoshi is a professor at the Shūjitsu University 就実大学 in Okayama (Department of Culture and Expression). His main field of study is Japanese classical literature, with a strong specialization in Shugendō related literature, particularly medieval *jisha engi* 寺社縁起, the foundation narratives of temples and shrines. He recently published a book on Shugendō and Muromachi culture.



## ***En no Gyōja Kumano Sankei Nikki – A Tale of En no Gyōja's First Pilgrimage to Kumano***

Carina ROTH (University of Geneva, Switzerland)

### **Abstract**

The *Shozan engi* 諸山縁起 (*Origins of the Mountains*) is a twelfth-century compilation of three *engi* 縁起 linking the Shugendō mountains of Ōmine 大峰, Katsuragi 葛城 and Kasagi 笠置. One of its most evocative sections depicts an epic journey in which En no Gyōja travels to Kumano 熊野 at the southern tip of both the Ōmine range and the Kii peninsula. En no Gyōja is traditionally linked with Katsuragi: he is said to have lived there and to have built a magical bridge crossing from there to Kinpusen 金峰山 (the northern end of Ōmine). The *Shozan engi* appears to be the earliest document making a connection between En no Gyōja and Kumano.

This paper aims at showing how the *Notes on En no Gyōja's Pilgrimage to Kumano* present En no Gyōja as the true founder of the Kumano pilgrimage route, one of the most prestigious and most ritualized pilgrimages of the medieval period, especially among retired emperors and aristocrats. We shall examine how this narrative is one of several traditions established at the same time by different Shugendō lineages, all of them vying for control of the Ōmine range. Ōmine, sometimes described as the 'Mecca of Shugendō', is the highest and most secluded among early Shugendō sites. Practice within its boundaries was essential for promotion in the Shugendō hierarchy. Both the *En no Gyōja Kumano sankei nikki* and the *Shozan engi* testify to early attempts to organize and systematize Shugendō, using Ōmine and En no Gyōja as its founding pillars.

### **About the author**

Carina Roth is a lecturer at the University of Geneva, Switzerland (Department of East Asian Studies). Her fields of interest are medieval Japanese religions, focusing on Shugendō 修験道 (the 'Way of powers through practice'), its history and its texts, as well as the various aspects of *honji suijaku* 本地垂迹 ('original nature and manifested traces'). She shall shortly defend her dissertation on the *Shozan engi* 諸山縁起 ('Origins of the mountains'), considered one of the founding documents of Shugendō.

### ***Faces of Shintō in Modern and Contemporary Japan***

#### **Panel abstract**

Shintō has been presented in a variety of guises in the course of Japanese history—as Japan’s indigenous religion, as a religion of nature, and even in the 19<sup>th</sup> and early 20<sup>th</sup> century, as a non-religion, to mention just a few. It has very often been taken as a symbol of Japan for touristic purposes—its sacred gates, or *torii*, are familiar even to people who have never visited Japan—and its involvement in nationalistic and militarist endeavors have come to the fore in Japanese history. Based on the idea that this religion is multifaceted and can be analyzed from different angles, drawing from both textual analysis and fieldwork research this panel aims at addressing the following questions which are significant for the understanding of modern and contemporary Shintō: How do Shintō shrines present themselves today and how is Shintō creating an appealing image of itself? How is Shintō coping with problems linked to secularization and the lack of interest of people in religion? What role does Shintō play in contemporary society and how does it operate at the community level? What is the relationship between Shintō and the *chōnaikai* (neighborhood associations) and what is the role of Shintō in contemporary festivals? Although allegedly lacking of sacred scriptures, Shintō does possess classical texts that are considered ‘normative’ and ‘sacred’ by its adherents. In this regard, how did Shintō canonize its sacred scriptures in the modern period? And how did Shintō institutions support the creation of a new Japanese national identity through these scriptures?

#### **Panel participants**

Michael WACHUTKA (Tübingen University, Germany)

Elisabetta PORCU (International Research Center for Japanese Studies, Japan / University of Leipzig, Germany)

Paul B. WATT (Waseda University, Japan)

## In Search of Japan's Spiritual Culture – Ōkura Kunihiro and the Canonization of Shintō's Sacred Scriptures

Michael WACHUTKA (Tübingen University, Germany)

### Abstract

One peculiarity of the Shintō religion frequently alluded to outside and inside Japan is its apparent lack of its own sacred scriptures. There are however several classical texts seen as 'normative' and 'sacred' by Shintō adherents. Various attempts at authoritative compilations of Shintō manuscripts go back to medieval times. Yet, it is noteworthy that only the 1936 collection of more than a dozen ancient texts compiled by the Ōkura Institute for Research of Japan's Spiritual Culture (Ōkura seishinbunka kenkyūjo 大倉精神文化研究所) and originating with considerable socio-cultural connotation at the height of national hubris was explicitly titled *Shinten* 神典, i.e., Shintō's 'Sacred Scriptures.' This paper will trace the religious-ideological background and complex editorial history leading to the genesis of this work, which due to its deliberate appearance with leather binding, lightweight paper, and gilt edging was conceived as 'Bible for Japan.' The notion of canonization usually implies the bindingness of a textual corpus, heightened to the ultimate. According to Jan Assmann, the resulting canon therefore distinguishes itself with an absolute 'immobilization of the flow of tradition.' In this paper however, canonization is not grasped as a static concept. What shall be properly acknowledged is precisely the processual and discursive character of the development of a new Japanese national identity supported by this emerging canon of the sacred scriptures of Shintō. By spotlighting the relatively small circle of protagonists such as the Institute's initiator Ōkura Kunihiro 大倉邦彦 (1882–1971) and *Shinten*'s most prolific contributor Ueki Naoichiro 植木直一郎 (1878–1959), the veil of anonymity is lifted from a normally obscure process of canon formation.

### About the author

Michael Wachutka obtained his B.A. and Ph.D. in Japanese Studies from the University of Tübingen (Germany) and an M.A. in Comparative Culture & Asian Studies from Sophia University, Tōkyō. Since 2009, he is the Director of Tübingen University's Center for Japanese Studies at Dōshisha University in Kyōto. Specializing in cultural studies and the history of religious ideas in pre-modern and modern Japan, his current research concentrates on the relation between Japan's spiritual culture and national identity, specifically on Ōkura Kunihiro and the Ōkura seishinbunka kenkyūjo, and on the concept of the 'sacred scriptures' of Shintō (shinten) throughout Japanese history.

## Gion *Matsuri*, Shintō and Community in Present-day Kyoto

Elisabetta PORCU (International Research Center for Japanese Studies, Japan / University of Leipzig, Germany)

### Abstract

The Gion *matsuri* 祇園祭 is one of the major Japanese festivals and one of the three ‘great festivals’ (*sandai*) in Kyoto. This festival provides an excellent example to analyze the role of religion – Shintō in this case – in contemporary society, for example, through the intermingling of religion, tourism and local government, as well as the shifting borders between the religious and the secular in an urban setting. While the Gion *matsuri* is commonly perceived and promoted at the local level as linked to culture and tourism (it constitutes a crucial event for the city of Kyoto and its image), its religious aspects cannot be overlooked. The origin of the festival lies in *goryōe* 御霊会 rituals to placate departed spirits and disease-divinities; the floats themselves – both the *yama* and *hoko* types (*yamahoko*, or *yamaboko* 山 ‘floats and halberds’) – are sacred spaces that enshrine one or more tutelary deities (*go-shintai* 御神 the procession of portable shrines (*o-mikoshi* 御神輿) and the transfer of the *kami* from Yasaka Shrine to the temporary shrine (*o-tabisho* 御旅所) on Shijō street are crucial events in the festival; and Shintō rituals are performed by Yasaka Shrine priests during different phases of the festival. Based on extended fieldwork in Kyoto this paper will focus on the role of Shintō – and Yasaka Shrine – in the contemporary developments of the Gion *matsuri*. In particular, it will explore the dynamics occurring at the community level, for example, those related to the *chōnaikai* 町内会 (neighborhood associations)/*hozonkai* 保存会 (preservation associations related to the various floats that belong to the Gion Matsuri Yamahoko Rengōkai, or Gion Festival Preservation Associations) involved and the Yasaka Shrine; and how its religious aspects are presented to the crowds of visitors who every year are attracted to this event.

### About the author

Elisabetta Porcu (Ph.D., 2006), is a senior researcher at the Centre for Area Studies (University of Leipzig), and a Visiting Research Scholar at the International Research Center for Japanese Studies in Kyoto. She has worked in several universities in Japan (2004–2010) and has been a Numata Visiting Professor at the University of Hawaii (2013). She is currently working on Japanese religions and popular culture and the Gion Matsuri in Kyoto. Her publications include: *Pure Land Buddhism in Modern Japanese Culture* (2008), and ‘Pop Religion in Japan: Buddhist Temples, Icons and Branding’ (2014). She is the founding editor of the *Journal of Religion in Japan* (Brill).

## Shintō at Mt. Miwa Today

Paul B. WATT (Waseda University, Japan)

### Abstract

Against the backdrop of Shintō's involvement in the ultra-nationalism and militarism of Japan in the 1930s and 40s, as well as against the backdrop of statistical evidence that interest in Shintō, along with other religions, is on the decline in Japan, Shintō leaders have had to make conscious efforts to present the religion in appealing ways. This paper takes as a case study one of the oldest centers of *kami* 神 worship in Japan, Miwa Shrine (Miwa Jinja 大神神社) located on Mt. Miwa 三輪 in Nara Prefecture. In the 3rd through 5th centuries, the Mt. Miwa area was the focal point for the formation of the early Yamato 大和 or Japanese state, and the remains of palaces of early Yamato rulers as well as their tombs dot the regional landscape. Before there was Ise 伊勢 Shrine, where Amaterasu 天照, the Sun Goddess, who later became the supreme *kami* of the Shintō pantheon, was enshrined, there was Mt. Miwa. Although Amaterasu was also worshipped nearby, Mt. Miwa's main *kami* was and is Ōmononushi 大物主 (The Great Spirit Master), also known as Ōkuninushi 大国主 (The Great Land Master). Intriguingly, under the name of Ōkuninushi this *kami* has also been worshipped in the distant Izumo 出雲 region, a region that the Yamato rulers viewed as one of their chief rivals. Drawing on Miwa Shrine's print publications, its website, as well as data gained on numerous visits to the shrine, this paper illustrates how the shrine seeks to present itself today as a religion of nature, of religious services for its parishioners, as a place of pilgrimage, and as a religion that preserves Japan's early history and culture.

### About the author

Paul B. Watt is Professor in the Center for International Education at Waseda University, an adviser to Waseda's International Division, and Director of Waseda's Global Leadership Program. He received his Ph.D. from Columbia University's Department of East Asian Languages and Cultures. In the United States, he has taught at Grinnell College and Columbia University, and he is Professor Emeritus of DePauw University. His main field of teaching and research is Japanese religious history.

## EAJS SECTION 8b: Intellectual History and Philosophy

**Keynote Speech:** 'Philosophy' or 'Thought' – Categories for the Analysis of Japanese Intellectual History (*in Japanese*)

SUEKI Fumihiko (International Research Center for Japanese Studies, Japan)

## ***Buddhist Philosophy? Hermeneutics of Ancient and Medieval Buddhist Thought***

### **Symbol and System, Meaning and Referent – The Truth Status of Kūkai's Assertions**

Ian ASTLEY (Edinburgh University, UK)

#### **Abstract**

Thinkers in Kūkai's Shingon tradition take it for granted that the system that he formulated, consists of symbols and concomitant ritual actions that are interconnected such that proper appreciation and practice will lead to a sudden rupture from those interconnected entities and thereupon liberation from the gravity that holds them together. Kūkai's understanding of language is derived from Indian *mantra* and *bīja* inasmuch as he posits a system of referents on a deeper level than that of normal human language. But does Kūkai's assertion necessarily take the esoteric 'science of sound' beyond the first-order logic of the everyday? If he is constructing a symbol system that reveals the workings of the realm of enlightenment directly, is he not simply substituting one system of referents with another, elevating its metaphysical significance with mere rhetoric? Or should we regard Kūkai as having succumbed to the urge to explain the infinite by reference to its revelation in the finite, an approach that will always run into the difficulties caused by attempting to posit a relation that must in the nature of things either not exist or not be explicable by any means accessible to known human faculties? Kūkai's assertions apply to the gamut of the sensible world. He makes bold statements not only in the field of language (understood as permutations of sound) but also with particular respect to the visible and the dynamic – about the power of objects and associated ideitic processes. Recent work on the relation between text and image as well as the communication of meaning poses compelling questions about the truth status of the assertions made by Kūkai, which I will seek to analyze using approaches such as Gauker's critiques of word and image, the body of work catalyzed by Mitchell, or Rambelli's work on Buddhist semiotics.

#### **About the author**

Ian Astley is a Senior Lecturer in Japanese at the University of Edinburgh, UK, and specializes in the Shingon tradition of Japan, in particular the thought of Kūkai and its religio-political implications. He was awarded his PhD by the University of Leeds and has previously held positions at the universities of Aarhus and Marburg. He is the author of *The Rishukyō* (1991) and has published numerous articles and reviews. He also has an interest in modern Japan and has just published an article on Kōyasan and its heritage (Springer 2014). He is a founding co-editor of the *e-Journal of East and Central Asian Religions* and its earlier incarnation, *Studies in Central & East Asian Religions*. Current research includes an analysis of Kūkai's understanding of the relation between sensory perception and enlightenment, and a contribution on the Rishukyō for the *Brill encyclopedia of Buddhism*.

## Imposition, Appropriation, Inspiration – Kūkai as Seen by Philosophers

Paulus KAUFMANN (University of Zurich, Switzerland)

### Abstract

The famous Japanese monk Kūkai (774–835) has received some attention of philosophers and philosophically inspired authors in Japan and in the West. Kūkai is seen as contributing, for example, to the philosophy of language (Izutsu Toshihiko, Morimoto Kazuo), to environmental ethics (Umehara Takeshi, Paul Ingram), or to a new philosophy of the body-mind (David Shaner). Some of these interpretations have been criticized by philologists as *imposing* a foreign conceptual framework, as *appropriations* of remote ideas or as anachronistic creations ‘of a modern Kūkai’. In my talk I present some examples of philosophical interpretations of Kūkai and distinguish different forms of criticism. It is the aim of this presentation to clarify what is meant by saying that we ‘impose’ our own concepts on a text or that we ‘appropriate’ its ideas. I will contrast these terms with the term ‘inspiration’ that is also often used to describe philosophical treatments of ancient texts. I will thus make sense of the critical potential of these terms, but I will also ask if they adequately reflect our evaluations.

Although I agree that most of the philosophical interpretations of Kūkai that I will present are false, I want to argue that the project of philosophical interpretation should not and actually cannot be dismissed altogether. There is, according to convincing hermeneutical principles, no alternative to using modern vocabulary to make sense of ancient texts, and in that sense we cannot but impose our own conceptual framework and appropriate the texts’ ideas. Precisely because we want to do justice to the texts, we cannot confine ourselves to using the same vocabulary, as this even makes it more likely that we smuggle in concepts that do not fit the text. I want to argue that the problem in doing justice to a given text is not the use of concepts that emerged in times and places remote from the text itself, but rather the use of a limited conceptual repertoire, be it rational or emotional, philosophical or ritualist, protestant or shamanistic.

### About the author

Paulus Kaufmann received his PhD in 2010 from the Center for Ethics at the University of Zurich, Switzerland. His research interests include moral and political philosophy as well as philosophy of language and rhetoric. At the moment he works on a book about Kūkai’s thought on language focusing on his conception of meaning and the persuasive strategies that reveal this conception. His main publications include *Humiliation, Degradation, Dehumanization* (2009, ed. with H. Kuch, C. Neuhauser and E. Webster), *Using People - Scope, Role, and Justification of a Common Sense Concept* (2012), and *Begriff und Bild der modernen japanischen Philosophie* (2014, ed. with R. Steineck and E.L. Lange).



## **Dōgen's Textual Philosophy in Context**

Aleksi JÄRVELÄ (Helsinki University, Finland/Tōyō University, Japan)

### **Abstract**

Dōgen's Textual Philosophy in context *The Sôtō Zen Patriarch Dōgen* (1200–1253) is often considered to be one of the most philosophical thinkers in the history of Japanese thought. In this presentation I approach Dōgen's major literary work, *Shōbōgenzō* (The Treasury of the True Dharma Eye), as a philosophical text and ask questions regarding the approaches to his philosophy, their possibilities and limitations. Although many topics have been explored in Dōgen's thought, perhaps the most treated fascicle of his work has been *Uji* 有時, variously translated as Being time, Existential moment etc. Most, if not all, philosophical treatments however proceed to interpret the fascicle from a rather conceptual point of view, centering on the concept of *uji*. The aim of this presentation is to look at the Uji fascicle and highlight differences between possible philosophical approaches by contrasting this traditional conceptual approach with a contextual approach. This so-called contextual approach entails contextualization, i.e. situating the text, from multiple perspectives: taking the text itself as a part of a ongoing accumulating set of overlapping Zen texts; approaching the text's use of language by applying explicit and implicit textual references; formulating a paradigm of thought as a background against which implicit arguments become more explicit. This contextual approach is an attempt to formulate a new paradigm of theorizing Dōgen's philosophy that is simultaneously treating various areas highly problematic in treatment of any Zen text: language against ineffability; critical thought against non-discriminatory mind; textual form of teaching against the Zen bias towards writing. This contextual model aims to offer a flexible theory of Zen thought that by accommodating a greater amount of contextual factors shows how Zen makes use of philosophical arguments implicitly without strictly establishing philosophical positions.

### **About the author**

Aleksi Järvelä is a PhD candidate at Helsinki University. He is writing his dissertation on Zen Master Dogen's (1200–1253) main opus Shobogenzo (Treasury of the True Dharma Eye). He is currently doing his research in Toyo University as a research student.

## ***Authentic Being and Action in Japanese Buddhist Philosophy***

### **Panel abstract**

One of the recurring issues in early Japanese Buddhist thought concerns the relation of human beings to a presumed basic, authentic being and the consequences this relation has on their thoughts and actions. The Tendai doctrine of original enlightenment, of an inherent Buddhahood that needs to be realised, not reached, has influenced the new Buddhist discourses of the Kamakura period in different ways. In Pure Land schools, for example, it is presupposed that the deluded subject is incapable of any authentic action (except abandoning itself to the care of Amitabha), while for such Zen thinkers as Dōgen any action a being is engaged in can be authentic, if based on a right attitude.

The panel comprises three papers dealing with the views of Genshin, Shinran and Dōgen on this topic. We start with approaching Genshin's idea of the 'single moment' of authentic practice, its relation to time and its influence on the construction of selfnarratives, proceeding then to the idea of pure acts in Shinran's thought, and finally moving on to Dōgen and his theory of Buddha-nature as authentic and dynamic being. All these views will be approached as philosophical positions rather than discourses to legitimise religious practice, even if such has been their primary role for their original proponents and recipients.

### **Panel participants**

Alari ALLIK (Tallinn University, Estonia)

Laetitia SÖDERMAN (University of Helsinki, Finland)

Rein RAUD (Helsinki University, Finland)

## **Sense of Time in Genshin's Writing**

Alari ALLIK (Tallinn University, Estonia)

### **Abstract**

It is well known that Genshin wrote *Essentials of Rebirth* (985) at a time when people were increasingly convinced that the 'defiled world of final age' (*jokuse-matsudai*) is approaching. This belief was based on a linear sense of time, which reinforced the idea of predetermined historical development of the world from the age of true dharma to the age of latter dharma. On a more personal level Genshin focuses on the importance of a single moment of contemplation (*ichinen*), which reveals the true nature of human being. According to Genshin 'the single reflection at death outweighs all the karmic acts of a hundred years.' Based on this understanding, one's personal record of having accumulated merits over the years of practice has no importance when one is facing the moment of rebirth. This idea presupposes a sense of time in which one lives towards the perfect last moment, which always appears as 'not yet' in the everyday experience of time. This kind of model of living towards death put a lot of pressure on the people whose depth of devotion could not be verified before that final event. In this paper I will attempt to outline the different approaches to time in Genshin's writings and also discuss what kind of impact this has had on the sense of personal development and self-narration of the practitioners who followed Genshin's teachings in search of their true self.

### **About the Author**

Alari Allik is a lecturer on Japanese literature, religion, and philosophy at the Tallinn University since 1997. His research is focused on self-narration of medieval Japanese Buddhist writers such as Yoshishige no Yasutane and Kamo no Chōmei. Alari Allik has also been interested in translation studies and written on Estonian translations of Ono no Komachi's poetry. His own translations include the selection from Saigyō's 'Poems of a Mountain Home' (*Sankashū*), Kamo no Chōmei's 'An Account of My Hut' (*Hōjōki*) and 'One Hundred Poets, One Poem Each' (*Hyakunin isshu*).

## Mechanics of Practice in Shinran's *Kyōgyōshinshō*

Laetitia SÖDERMAN (University of Helsinki, Finland)

### Abstract

Jōdo Shinshū is famous for its highly original approach to Buddhist practice – namely that there is and should be none in their brand of Buddhism. According to Shinran (1173–1263), the saving grace of Amida is the sole entrance to the Pure Land, and thus any acts of Buddhist practice can be seen as relying to one's own power (*jiriki*) and as such reflecting mistrust towards Amida's other-power (*tariki*). Since the devotee should surrender completely to Amida Buddha's grace even one act of *jiriki* could negate the salvation of a human being.

However, taking this statement literally could be quite misleading, as there are always acts and consequences to them. Philosophically this would have been one of the easiest ways for Shinran to take a stand apart from the other Buddhist schools of his time, since practice (*shugyō*) was seen as one of the main pillars of Buddhist enlightenment. Thus we might actually be better served by asking not whether or not there is practice, but what kinds of acts would a person enlightened by the grace of Amida Buddha be doing, or, what kinds of acts would bring a person closer to him.

What then are the mechanics of acting in Shinran's philosophy: what begets a pure act and what is the chain of events that unfolds from this? Even though, according to Shinran, *nembutsu*, saying Amida Buddha's name out loud, is the key to salvation, there are also events before and after – the events that culminate in the *nembutsu* and the events that

## **Dōgen's Buddha-nature as Authentic Being**

Rein RAUD (Helsinki University, Finland)

### **Abstract**

*Busshō*, one of the central fascicles of Dōgen's *Shōbōgenzō*, is dedicated to the problematic of Buddha-nature, the understanding of which in Dōgen's thought is fairly different from previous Buddhist philosophy, but concordant with his views on reality, time and person. The paper will present a close reading of several key passages of the fascicle with comment in order to argue that Dōgen's understanding of Buddha-nature is not something that entities have, but a mode of how they are, neither in itself nor for us, but in the total world-process.

In a lengthy section, Dōgen discusses Buddha-nature (*busshō*) in opposition with *mubusshō*, its apparent negation (translated as 'no-Buddha-nature,' 'without-Buddha-nature' or even '*mu*-Buddha-nature'). In previous scholarship, there have been efforts to explain this *mubusshō* in a variety of ways as a derivate of what Buddha-nature is. I will show how the text makes it possible to interpret the notion of *mubusshō* not as a term denoting a philosophical concept, but as a reified statement about being and (the borders of) language, analogous to similar constructions that have been generally recognised as such in Dōgen's thought. The implications of this approach for a broader understanding of Buddha-nature are significant. Thus I am going to look at a number of other passages from the *Busshō* fascicle as well as other sections of Dōgen's text through this reading in order to show that they represent a coherent and original theory of how authenticity and being can be understood.

### **About the author**

Rein Raud is the Professor of Japanese Studies at the University of Helsinki and a Distinguished Research Fellow of the Tallinn University, with numerous publications on Japanese literature and philosophy. His current research is mainly concentrating on Dogen, whom he has proposed to re-interpret as a rational philosopher, understandable, even if with difficulty, without recourse to mystical experience.

## ***A (Japanese) Secular Age? Querying the ‘Secular’ in Japan from Edo to Heisei***

### **Panel abstract**

In the past several decades, scholars in Japan and the West have paid serious attention to the category of ‘religion’ in Japan, particularly in terms of the ideological discourse that developed in the early Meiji period (1868–1912). At the same time, comparatively little attention has been paid to the term or category that is often contrasted with religion: the *secular*. And yet, recently a few scholars have argued for more comparative research on the emergence and development of various types of secularism in non-Western contexts. José Casanova, for instance, has suggested that scholars of secularism and secularization ‘refocus the attention beyond Europe and North America, and adopt a more global perspective,’ while Mark Teeuwen calls for ‘a body of research that focuses squarely on the ‘secular’ forces that imposed limits on the ‘religious’ realm in early modern Japan.’ This panel employs case studies from three periods: Edo, Meiji-Taishō, and Shōwa-Heisei, to address the following questions: *Does Japan have an indigenous secular tradition? If so, how has the secular been framed or understood in a Japanese context over the past two centuries? What role, if any, did the concept of the secular have in the Meiji ‘modernization’ of Buddhism? What are the roots of the han-shūkyō movements that arose in the Taishō and early Shōwa periods? To what extent is postwar political secularism (as exemplified by the strict constitutional separation of religion and state) a ‘foreign’ dictate, as some Shinto scholars have argued? How does the contemporary Shinto establishment understand and negotiate this political secularism? And how does the religion-secular dichotomy relate to normative understandings of what counts as ‘public’ and ‘private’?*

### **Panel participants**

Mark TEEUWEN (Oslo University, Norway)

James Mark SHIELDS (Bucknell University, USA)

Aike P. ROTS (Oslo University, Norway)

## Edo Period Secularism?

Mark TEEUWEN (Oslo University, Norway)

### Abstract

It has long been something of a commonplace among scholars of Japanese religion to describe the Edo period as ‘secular,’ in contrast to the more ‘religious’ world of medieval Japan. While seldom spelled out, Edo-period secularism appears generally to refer to a diminishing interest in otherworldly matters and a new emphasis on this-worldly obligations and values in popular writings; a growing reluctance on the part of the authorities when it comes to interfering in questions of faith and doctrine; and a turn away from metaphysical exegesis towards more historical approaches in scholarship. There is a great gap, however, between such arguments about Edo society on the one hand, and the broader recent debate on secularism on the other. Scholars who set the tone in that debate, such as Talal Asad, are adamant that secularism arose exclusively within a European context, and can only be understood as a product of the specific history of the Reformation. When secularism was exported to Asia, Asad and many others insist, it was transplanted into an environment that was utterly alien to the very notion of secularity. In this paper, I will argue that we need to recognise and actively study the presence of notions *similar* to secularism in Edo period Japan. At the same time, we need to utilize recent research on secularism in order to clarify the limitations and contradictions within the emerging secularism of early-modern Japan. Only then can we understand the dynamics of the Japanese adoption of Western forms of secularism in the Meiji period.

### About the author

Mark Teeuwen has a PhD from Leiden University, and has been teaching at Oslo University since 1999. His research area is the history of Japanese religion, with a focus on Shinto. His most recent books are *A New History of Shinto* (with John Breen) and *Lust, Commerce, and Corruption: An Account of What I Have Seen and Heard by an Edo Samurai* (with Kate W. Nakai a.o.). The present paper is closely connected with his article ‘Early Modern Secularism? Views on Religion in *Seji kenbunroku* (1816)’ (*Japan Review* 25, 2013).

## Japanese New Buddhists and the (Re-)Construction of ‘This Worldly’ Buddhism, 1900–1935

James Mark SHIELDS (Bucknell University, USA)

### Abstract

Although scholarly attention in the past several decades has focused on the fact that prewar Japanese Buddhists were largely unresistant to prevailing ideological trends towards nationalism and imperialism, there is also a significant undercurrent of ‘progressive’ and even ‘radical’ Buddhism during the same period, beginning, arguably, with the New Buddhist movement(s) that emerged around the year 1900. Intent on reframing Buddhism as a modern, pan-sectarian lay practice directed at both individual and social reform, New Buddhists like Furukawa Rōsen and Sakaino Kōyō struggled to situate Buddhism in relation to the category of ‘religion’ – and particular vis-à-vis Christianity, which for them was the best (or worst) representative of that category. On the one hand, these reformers were influenced by progressive Christian movements, especially the Unitarians, but they were also wary of associating Buddhism with a monotheistic tradition that focuses on a transcendent Being and the afterlife. In effect, they wished to establish a ‘natural,’ ‘this worldly’ Buddhism rooted in both ‘reason’ and ‘faith,’ and often employed the term ‘pantheism’ to describe their standpoint. Several decades later, Seno'o Girō, founder of the socialist Youth League for Revitalizing Buddhism, faced with a new wave of anti-religious (*han-shūkyō*) movements, argued that Buddhism was or must be both ‘atheist’ and ‘materialist’ – while maintaining a humanist element. This paper analyzes the various ways in which both New Buddhists and Buddhist socialists reimagined Buddhism in light of questions concerning transcendence, ritual, ethics, and salvation, ultimately creating hybrid forms of ‘religious secularism’ (or ‘secular religion’). I situate their arguments within the broader ‘modern’ context in which they wrote, which was heavily influenced by Western ideas about religion, as well as in relation to traditional precedents in East Asian Mahayana Buddhism (especially Zen and Nichiren) for thinking about the secular (*genzoku, zokumu*) as a positive and even ‘sacred’ category.

### About the author

James Mark Shields is Associate Professor of Comparative Humanities and Asian Thought at Bucknell University (Lewisburg, PA) and Japan Foundation Visiting Research Fellow at the International Research Center for Japanese Studies (Kyoto, Japan, 2013–14). He conducts research on modern Buddhist thought, Japanese philosophy, and comparative ethics. In addition to various published articles and translations, he is author of *Critical Buddhism: Engaging with Modern Japanese Buddhist Thought* (Ashgate, 2011), and is currently completing a book manuscript on progressive and radical Buddhism in Japan.



## Public Shrine, Private Faith – Shinto and (Anti-)Secularism in Twenty-first Century Japan

Aike P. ROTS (Oslo University, Norway)

### Abstract

Japan is today going through multiple concurrent processes of secularisation and sacralisation, which are neither non-linear nor mutually incompatible. The fact that the category '*shūkyō*' has lost much popular appeal does not necessarily mean religious institutions are becoming socially and politically irrelevant, nor does the discursive '*deshūkyōisation*' of Japan necessarily point to secularisation. On the contrary: as described by Mark Mullins in a recent article (2012), contemporary Shinto is subject to attempts at 'deprivatisation'; i.e., attempts by the Shinto establishment to reestablish the tradition as a public imperial cult. Following his analysis, in this paper I will argue that the decline of 'religion' as a popular category in Japan today goes hand in hand with new processes of sacralisation, and with attempts by Shinto actors to reclaim the public sphere. Scholars and priests associated with the shrine establishment are becoming increasingly vocal in their opposition to legal and political secularism, suggesting that it is a foreign dictate that does not fit Japanese culture and society. Authors such as Tanaka Tsunekiyo and Sonoda Minoru argue that Shinto is, essentially, a *public* worship tradition—as opposed to supposedly 'private' faith traditions such as Buddhism and Christianity. Avoiding the contaminated category *shūkyō*, priests and ideologues actively try to relabel Shinto as 'culture', 'tradition' and 'heritage'. By doing so, they effectively negotiate and challenge the parameters set by postwar secularism, actively contributing to the (re)sacralisation of Shinto. Central to their narrative is the notion of *chinju no mori* (sacred grove), which in recent years has come to be seen as the focal point of the local community, representing continuity with the ancestral past. In this paper, I will analyse contemporary Shinto actors' ongoing negotiation of secularism, 'religion', and the public-private dichotomy, with particular reference to this notion of *chinju no mori*.

### About the author

Aike P. Rots has degrees in Japanese studies and comparative religion from Leiden University and the School of Oriental and African Studies in London. He received his doctorate degree from Oslo University, where he wrote a dissertation on the topic of Shinto, sacred space and religious environmentalism in contemporary Japan. His publications include 'Ambiguous Identities: Negotiating Christianity and 'Japaneseness'' in *Handbook of Contemporary Japanese Religions*, eds. Inken Prohl and John Nelson, Leiden: Brill, 2012, pp. 309–344; and 'Shinto's Modern Transformations: From Imperial Cult to Nature Worship' in *Routledge Handbook of Religions in Asia*, eds. Bryan S. Turner and Oscar Salemink, Abingdon: Routledge, forthcoming.

***Fukansai Habian on Christ, Buddha, Confucius, and the Gods: Myōtei Mondō in Early Modern Japanese Intellectual History***

**Panel abstract**

Recent scholarly attention has increasingly gravitated toward Fukansai Habian and his catechistic text, *Myōtei Mondō*, in recognition of its importance in the history of Japanese thought and religious discourse. *Myōtei Mondō* comprises three fascicles, the first of which refutes Buddhism, the second of which attempts to debunk Confucianism and Shinto, while the third fascicle presents Christianity as the only valid path to salvation. In the person of Habian we can glimpse the meeting of radically different worldviews, see how a former Zen monk came to embrace and understand Catholic Christianity, and observe the tensions and challenges this entailed. Habian's refutation of Buddhism, Confucianism, and Shinto exposes how a native Japanese critically comprehended these spiritual/intellectual systems, something not revealed in any other contemporaneous text. It also showcases how an educated Japanese came to understand Christianity shortly after its arrival in Japan. The presenters are members of a team that has just finished the first complete single-volume translation of this text – into any language. Their presentations cover each fascicle of the work. They examine issues such as afterlife discourse between traditions, an unheard of critiquing of Shinto national myths, the reception and discourse of Neo-Confucianism in Japan, and a semantic investigation into the formation of a conceptual framework that influenced later developments in Japanese religion. Through these presentations the panel will paint a holistic picture of a seminal text, unique in the history of Japanese thought.

**Panel participants**

James BASKIND (Nagoya City University, Japan)

Richard BOWRING (University of Cambridge, UK)

John BREEN (International Research Center for Japanese Studies, Japan)

## **The Pure Land is No Heaven – Myōtei Mondō, Nihon no Katekizumo, and Afterlife Discourse in Japan During the Early 17th Century**

James BASKIND (Nagoya City University, Japan)

### **Abstract**

The question of the afterlife is one of the central concerns of normative religiosity. It is often the motive force driving missionary activity and remains the most potent incentive for conversion. This is particularly true in Christianity and Pure Land Buddhism where the correct methodology is paramount in attaining the ultimate post-mortem state. These two traditions, however, approach ontological questions from radically different perspectives: belief in a single and omnipotent Supreme Being and an immortal soul are prerequisites for Christian orthodoxy while traditionally Buddhism recognizes neither an absolute God nor a soul. Yet superficial similarities remain, which supply both a template and a foil to the Christian vision of the afterlife. This presentation will examine the Christian refutation of the Pure Land teachings as seen in the writings of the great Italian Jesuit Alessandro Valignano and recorded in his work *Nihon no katekizumo*, and the Japanese Christian convert and former Zen monk Fukansai Habian's *Myōtei Mondō*. Our investigation will examine their respective polemical mechanisms, which, while sharing little in common, nonetheless highlight the cultural filters that thoroughly colored the afterlife discourses of each figure. While Valignano attacked the unfeasibility of the Pure Land based on its emphasis on sensual experience, Habian, in keeping with his Buddhist background, asserted that its hyperbolic descriptions were none other than expressions of the void, emptiness, and nothingness. These similarities and differences will be held up to a critical reading in order to flesh out salient features of afterlife discourses across cultures.

### **About the author**

James Baskind is associate professor in the Department of Humanities and Social Science, Nagoya City University. Main areas of research include Sino-Japanese intellectual history centered on the Obaku school of Zen, and Buddhist-Christian interaction in early modern and modern Japan.

## Habian on Confucianism

Richard BOWRING (University of Cambridge, UK)

### Abstract

This talk will introduce the section on Confucianism in Habian's *Myōtei Mondō*. This text, written by a Japanese who had converted to Christianity (but who was later to recant), is of interest both for what it covers and what it does not cover. The fact that this text was written well before Confucianism became entrenched as a major part of intellectual life in Japan makes it of unusual importance. *Myōtei Mondō* was clearly written within a certain context, namely a comparison with the supposed benefits of converting to Christianity, and this leads Habian to restrict himself by and large to matters of Neo-Confucian metaphysics and questions of origin. It does not, therefore, provide a comprehensive description. Nevertheless it offers us a rare glimpse into what an educated but reasonably objective Japanese observer in the early seventeenth century understood Confucianism to be and what he considered to be its relevance for the society of his time.

### About the author

Richard Bowring is professor emeritus of Japanese studies, University of Cambridge. Areas of research include Japanese literature, grammar, and religion and thought. He is the author of publications such as *The Religious Traditions of Japan 500–1600*, Cambridge University Press (2005); 'Fujiwara Seika and the Great Learning', *Monumenta Nipponica* 61.4 (2006); and 'Preparing for the Pure Land in Late Tenth-Century Japan,' *Japanese Journal of Religious Studies* 25:3–4 (1998).

## **‘Lies and more lies!’ – On Fukansai Habian's ‘Shintō no Koto’**

John BREEN (International Research Center for Japanese Studies, Japan)

### **Abstract**

Maruyama Masao described *Myōtei Mondō* as ‘the greatest masterpiece,’ and he was particularly taken by its section ‘Shintō no koto,’ which is the subject of this presentation. ‘Shintō no koto’ was, Maruyama wrote, ‘quite without precedent in pre-war Japan as an attack on the creation myths.’ For Ebisawa Arimichi, the doyen of Christian scholarship in post war Japan, ‘Shintō no koto’ was, moreover, ‘the first Japanese text ever to take on the *kamiyo* myths.’ Ebisawa placed it on a par with the modern polemical writings of Kume Kunitake and Tsuda Sōkichi. Perhaps because these appraisals, highly suggestive and provocative though they are, were not based on any careful analysis of the text, still less contextualisation, ‘Shintō no koto’ has remained largely unknown. This presentation sets out to make amends. It begins by analyzing the dynamics of the Shintō dialogue between Yūtei and Myōshu to explore the substance of the assault launched here on Shintō. The presentation then locates ‘Shintō no koto’ in the context of earlier Christian writings on ‘Shintō’ to consider the extent to which this was really an ‘original,’ and not merely a pulling-together of fragmented ‘Shintō’ knowledge, already possessed by Catholic missionaries. Finally, it seeks to locate ‘Shintō no koto’ more broadly in the context of early modern intellectual history: How does it stack up against other attacks on the ‘Shintō’ myths circulating before the modern period?

### **About the author**

John Breen is professor in the Department of Research Exchange at the International Research Center for Japanese Studies. His main area of research is the modern history of Shinto, shrines and the imperial court. Recent publications include: 近代外交体制の創出と天皇 荒野泰典他編、日本の対外関係7:近代化する日本 吉川弘文館、2012年、儀礼と権力 天皇の明治維新 平凡社、2011年, and *A new history of Shinto* (co-authored with Mark Teeuwen) Wiley-Blackwell, 2010.

***Fukansai Fabian (continued) and Papers on Edo Thought***

**Between ‘Law’ and ‘Sect’ – The Emergence of the Category of ‘Religion’ in Japan in the 16-17th Century Encounter of Buddhism and Christianity**

Hans Martin KRÄMER (Heidelberg University, Germany)

**Abstract**

When Christianity arrived in early modern East Asia, it was not immediately clear to previously existing religious groups what this new entity was: a set of ritual practices? A form of ethics? a theory about the origin of the world? Neither were the missionaries necessarily clear about their strategy of how to present Christianity, as can be seen by the differences between the approaches taken in China and Japan. One strategy lay in the choice of whom the missionaries chose to compete with, and it was clearly Buddhist monks who they saw as their main adversaries in Japan. Not surprisingly, then, the Japanese terminology chosen for grasping Christianity also derived mainly from language associated with Buddhism. Unfortunately, very little material from Japanese authors is extant from the period before the prohibition of Christianity, the one major exception being Fukansai Habian’s *Myōtei Mondō*. Focusing on the third volume of this book, i.e. the part where Habian expounds on Christianity, I will analyze the terminology and concepts used in order a) to pursue the recently presented claim that Habian presented a heavily Buddhist colored worldview, and b) to show how proto-umbrella terms for ‘religion’ emerged from Habian’s comparativist approach to the religious landscape of Japan. By situating *Myōtei Mondō* within a broader conceptual history, I will also attempt to relate the abstract terminology of the Edo Period to later conceptual innovations of the mid-19th century.

**About the author**

Hans Martin Krämer is Professor of Japanese Studies at Heidelberg University. After completing a PhD on the history of higher education in mid-twentieth century Japan at Bochum University, he spent one year each on postdoctoral fellowships at Harvard University and Nichibunken. He has recently finished a manuscript on the role of Buddhists in the appropriation and reconception of ‘religion’ in early Meiji Japan and remains interested in processes of knowledge exchange about ‘religion’ between Europe and Japan. Further interests include the history of Japanese Christianity, higher education, and human-animal relations since the Edo Period.

## Yamaguchi Shidō and the Grand Theory of Kotodama

Andriy NAKORCHEVSKI (Keio University, Japan)

### Abstract

Yamaguchi Shido: the grand theory of *kotodama* In this paper, I will present the outline of thought of Yamaguchi Shido (1765–1842), a thinker almost totally ignored by academia, but who was, and still is, an influential figure among so-called ancient Shinto (古神道) restorers. He is revered, along with Nakamura Kodo, as a founding father of a systematical *kotodama* theory of early modern Japan, and his opus magnum, ‘Mizuho-no tsutae’, greatly influenced Deguchi Onisaburo (1871–1948), the co-founder of Omotokyo. It can be said, that Yamaguchi Shido belongs to the nativist movement, but he explicitly distanced himself from *kokugaku*, criticising its method for shallowness and profanity. He believed that the pure philological approach fails to reveal the profound truth, hidden in the cosmogonical chapters of ‘Kojiki’, and that the true meaning of the text might be deciphered only if each sound of the Japanese language will be interpreted not as a meaningless, arbitrary phoneme, but as a direct revelation of metaphysical truths. The key to deciphering their profound meanings lies in the very form of appropriate kana letter that is nothing else but mysterious diagrams, which graphically depict various movements and combinations of the basic cosmological elements.

Yamaguchi not only devised a kind of Shintoist Kabbala, but he also attempted to create a grand theory of universal applicability – from cosmology to a healing technique. This approach was not unique, and he belonged to the large group of of ‘alternative’ nativists who did not reject Neo-Confucian-like speculative way of thinking as being corrupted and alien to the Japanese mind, but who attempted to show that a grand theory of the same scale and subtlety already existed in ancient times in Japan in a hidden form, and the current task is to reveal it and apply for both theoretical and practical purposes.

### About the author

Andriy Nakorchevski is teaching at Keio University, Tokyo. He has received his PhD (‘Teaching of Ippen and Jishu school’) from the Institute of Philosophy, Moscow and he is the author, co-author and co-editor of many books and papers on the history of Japanese religions in Russian. His current research is focused on Shinto-oriented thinkers of the late Edo period.

## **A Reflection on the Philosophical Thought of Takenouchi Shikenobu**

Valdo FERRETTI (University of Rome La Sapienza, Italy)

### **About the author**

Valdo Ferretti (b. 1951) is presently an Associate Professor at the Institute of Oriental Studies of the University of Rome 'La Sapienza'. In the past he was a Japan Foundation and JSPS fellow in Japan. His research has focused on issues in the premodern history of Japan, with a special concern for the Japanese imperial court in the Edo period. His last book (*L'impugnatura del Ventaglio. Un affare di stato nel Giappone del '700*, La Nuova Cultura, Roma 2012) centers on the *Hōreki jiken* of 1756–59.



## ***Confucianism and ‘Civilization’ in Modern Japanese Liberalism***

### **Panel abstract**

The aim of this panel is to examine a hypothesis that concepts and mindsets nurtured in the Tokugawa Confucianism were reformed rather than nullified when they were challenged by the liberal political principles originated in the modern Western societies at the time of *kaikoku* or ‘the opening of the country’ period. Conventional understanding assumed that ‘the Western impact’ caused the abolishment of traditional value system by radicals and the irrational reaction against it by conservatives, or, in some cases, only conducted to disguised Westernization while traditional mindsets were maintained underneath. Though the trade-off between Confucian values and Western liberalism has been still a persistent assumption, there appeared provocative studies in recent years that challenged this assumption, including ones by the presenters of this panel. The four papers of this panel do not claim that Confucian ethics and Western liberalism share a view in human ontology or ethical value. They argue, however, that the reformation of Confucian concepts and logics in the course of the ‘modernization/Westernization’ of socio-political-ethical values in Japan contained elaborated thinking and philosophical endeavors which are worth careful scrutiny.

The first paper focuses on the concept of ‘liberty of conscience’. To protect freedom of conscience as right of an individual has rarely been pursued in the East Asian political thoughts. Late Tokugawa-early Meiji intellectuals attempted to explain this idea by using traditional concepts such as *ten* (天) and *gi* (義). The functions and dysfunctions of this philosophical attempt will be examined. The second paper (the English summary will be submitted by the end of March) treats ‘utilitarianism’. Compared to China or Korea, where Chu Hsi’s principle of moral cultivation dominated the official philosophy, open or positive discussion about *ri* (利) had been less problematic in Japan. However, the introduction of the principle of utilitarianism provoked serious criticism even from pro-Westernization camp. This paper probes the redefinition of *ri* and public benefit in the arguments contrived by the intellectuals who were involved in the debates. The third paper analyzes the role of Confucian norms in the understanding of international law. The Japanese adoption of Western international law did not mean abolishment of Confucian norms but reconfiguration of the relation between ethical norms and legal codes. The fourth paper treats the intellectual arguments in another *kaikoku* period; the post-World War II period. This paper examines how the post-war liberal intellectuals ‘re-contextualized’ traditional Confucianism and also explore recent attempts among the new generation of historians to remap Japanese political/social thought in the East Asian cultural sphere.

### **Panel participants**

Kiri PARAMORE (Leiden University, Netherlands)

SUGAWARA Hikaru (Senshū University, Japan)

ŌKUBO Takeharu (Keiō University, Japan)

## Post-1945 – Confucianism under the Jackboot of Liberal Democracy

Kiri PARAMORE (Leiden University, Netherlands)

### Abstract

Liberal democracy has been the prime normative force in Japanese politics and political philosophy from the post-WWII period until recently. Even the most serious critics of liberal democracy during this period, notably mainstream leftist groups like the JSP, still usually accepted core liberal democratic principles like democracy and individual freedom of conscience. This dominant authoritative position of liberal democracy completely changed the political and political philosophical context within which the Confucian tradition came to be conceived in Japan.

As earlier presentations in this panel have shown, in late nineteenth and early twentieth century Japan Confucianism was often used to mediate the acceptance of liberal ideas into a socio-political environment sometimes structurally disposed against them. With the establishment of the post-war primacy of liberal democracy, however, this traditional role of Confucianism in modern Japanese political thought became obsolete. This presentation looks at how Confucianism was redefined or recontextualized in post-WWII Japanese intellectual society, focusing on some key themes and personalities involved in this process. The paper examines the rise of a new historical conception of Confucianism in the post-war, as well as some late twentieth and early twenty first centuries reactions against it, discussing:

1. The use of Confucianism to make sense of pre-WWII Japan (principally by Maruyama Masao)
2. The related use of Confucianism to redefine a post-WWII post-East Asian Japanese identity (by Tsuda Sōkichi, Maruyama Masao, Minamoto Ryōen and others)
3. The opposing 1990s use of Confucian history and the Confucian tradition to try to reintegrate Japanese and East Asian political histories and consciousness (Watanabe Hiroshi, Mitani Hiroshi)
4. The current deliberately ironic use of the history of Confucianism to humorously ‘deconstruct’ and ‘re-sinify’ (read: deparochialize) public conceptions of post-war Japanese liberal democratic nationalism (Yonaha Jun)

### About the author

Kiri Paramore is university lecturer in Japanese history at Leiden University. He studied Asian Studies and Asian History at the Australian National University (B.A.S. Hons. 1999) and Area Studies and Intellectual History at the University of Tokyo (M.A. 2003, Ph.D. 2006). He has been awarded research fellowships from the Institute of East Asian Studies, UC, Berkeley, and the Institute of Chinese Literature and Philosophy, Academia Sinica, Taipei, where he was visiting research professor in 2011–12. His first book was *Ideology and Christianity in Japan* (Routledge, 2009). He is currently finishing his second book, *Japanese Confucianism: A Cultural History*, for Cambridge University Press.

## **‘Utilitarianism’ and ‘Confucianism’ in Japan (*in Japanese*)**

SUGAWARA Hikaru (Senshū University, Japan)

### **Abstract**

欧米圏においては、あらゆる思想、哲学が「utilitarianism に対して主張しutilitarianism に対して自己弁護しなければならない」と言われているように(Will Kymlicka)、Michael J. Sandel のような反utilitarianism 的な哲学者でさえ、自らの講義や著書において多くのページを割いてutilitarianism を一つの検討に値する哲学として捉え分析している。utilitarianism が既に、社会内において「暗黙の背景として作用している」からである。

それに対し、東アジアの多くの国々においては、utilitarianism は依然として、無理解や不人気にさらされており、utilitarian とは、批判対象につけるためのレッテルとして機能することさえある。utilitarianism が真剣な考察対象となることは少ない。

このような東アジア圏におけるutilitarianism への嫌悪感の背景には、Confucianism があると言われてきた。理想としての「天理」に対し「人欲」や「利」「功利」を対置させるのはConfucianism の基本的な発想だからである(朱熹)。Confucian が「利」や「功利」を嫌悪し、utilitarianism に批判的になるのは、この文脈からすれば当然のことだと言えよう。

しかし、西周や福澤諭吉らに代表されるように、東アジア圏の中でも、近代日本には例外的にも、utilitarianism への関心を持つ思想家がいた。彼らもまた、Confucianism を背景的な素養としていたにもかかわらずである。彼らはなぜ、Confucian としての出自を持ちながら、utilitarianismに好意的であり得たのであろうか。

本発表はまず第一に、utilitarianism とConfucianism との思想的な異同を確認し、第二に、西周や福澤諭吉らにおけるutilitarianism 理解とConfucianism との関連を、近世日本における「利」理解のバリエーション(藤原惺窩、熊沢蕃山、大橋訥庵、会澤正志斎、中江兆民など)を踏まえて考察する。

これらの考察を通じ、多くのConfucian は、utilitarianism を、私生活上の個人道徳の問題として捉え批判していたのに対し、西周らは、utilitarianism を個人レベルに適用するような哲学としてではなく、「安民」「安天下」(荻生徂徠)を実現するための、統治思想、公共哲学(Robert E Goodin)として捉え、それ故、それに対して肯定的であり得たという理解を示す。

### **About the author**

Hikaru Sugawara, Professor of History of Japanese Political Thought at Senshu Universtiy, Tokyo. He did his bachelor degree of political science at Rikkyo University and MPhil and PhD of Advanced Social and International Studies at the University of Tokyo. He received his Ph.D. from the University of Tokyo in 2007. He was a visiting researcher at the International Institute for Asian Studies (IIAS) in the Netherlands in 2011–2012. He is the author of *Nishi Amane no Seijishiso (Political Thought of Nishi Amane: Rules, Utility and Faith, Perikan sha, 2009)*.

## Diffusion of International Law and the Quest for Civilization at the Dawn of Modern Japan

ŌKUBO Takeharu (Keiō University, Japan)

### Abstract

The end of the seclusion policy in 1854 thrust Japan into a web of relations with the Western nations, and as a result, European international law was a topic of particularly urgent concern including some normative philosophical questions: What is Civilization? What are the rules in the international relations? What are the differences with the existing order in East Asia?

Under these circumstances, one of the most influential books about international law in Japan as well as in other East Asian countries was the Chinese translation by the American missionary W.A.P. Martin of *Elements of International Law* by Henry Wheaton (Chinese: *Wanguo gongfa*, Japanese: *Bankoku kôhō*). It was published in 1865 in Beijing.

However, if we shed light on the cultural exchange with The Netherlands since the seventeenth century, we cannot overlook the existence of another book which had the same title ‘*Bankoku kôhō*’ published in 1868: Nishi Amane’s translation of the notes he had taken of Dutch professor Simon Vissering’s lectures on international law during his studies in The Netherlands in the early 1860s. This was a pioneering effort by Japanese to attempt a systematic presentation of international law. Nevertheless, even now a thorough investigation of the influences of Dutch jurisprudence on Japanese modernization is lacking.

This study compares these two intellectual origins of international law and delves into the significant debate among Japanese liberal intellectuals such as Nishi Amane, Tsuda Mamichi, Fukuzawa Yukichi and Nakamura Masanao over the course Japan should chart for itself in the international society of the late nineteenth century. In doing so, it elucidates how their knowledge and activities produced an effect upon the foreign policy of Japanese government towards East Asian countries.

### About the author

Takeharu Ōkubo is Associate Professor of the History of Asian and Japanese Political Thought at Keio University, Japan. He received his Ph.D. from Tokyo Metropolitan University in 2004 and taught at Meiji University until March 2014. He was a visiting researcher at the International Institute for Asian Studies (IIAS) in the Netherlands in 2011–2013. He has published widely on the Intellectual History of Cultural Exchange between Europe and Japan. His first book, entitled *Kindai Nihon no Seiji Kōsō to Oranda* (University of Tokyo Press, 2010), is scheduled for publication in English, translated by David Noble, under the title *The Quest for Civilization: Encounters with Dutch Jurisprudence, Political Economy, and Statistics at the Dawn of Modern Japan*, by Brill in August 2014. He has several English publications, including ‘Encounters with Dutch Jurisprudence at the Dawn of Modern Japan’ in *The Netherlands-Japan Review*, vol. 2, no. 2, 2011; ‘Ono Azusa and the Meiji Constitution,’ translated by Gaynor Sekimori, in *Transcultural Studies*, vol. 1, Universitat Heidelberg, 2013.

## ***Confucianism and ‘Civilization’ in Modern Japanese Liberalism (continued) and Papers on Modern Japan***

### **Liberty of Conscience as a Natural Right? – Debates on Conscience and Tenryō (天良) Among the Early Meiji Intellectuals**

MATSUDA Koichiro (Rikkyo University, Japan)

#### **Abstract**

This paper examines the debates on ‘liberty of conscience’ in the early Meiji period. Past studies on Meiji liberalism have generally focused on the claims for freedom from authoritarian political repression or iconoclastic social convention established in Tokugawa polity. However, a question remains what Meiji liberals wanted to defend. Was it ‘progress of civilization’ or a certain set of values? If the latter was the case, then, was it an inalienable individual right or any specific ethical way of life? Did they respect the individuality of a moral agent that chooses and decides the goodness for one’s own life, or did they just believe in the common natural goodness of human being? Through reading the arguments on ‘liberty of conscience’ by Mori Arinori, Fukuzawa Yukichi, Nakamura Masanao, Kato Hiroyuki, this paper analyzes how these intellectuals distinguished the individual rights as the foundation of legal justice from the intrinsic value of ‘conscience’. It will be made clear that these thinkers used conventional ethical terms such as *ten* (天) and *gi* (義) in order to explain their idea of liberty of conscience but their attempts undoubtedly contained radical reorientation, rather than simple conservation or negation, of Confucian terminology, which brought about a complex effect in the public discussion over rights and morals in the modern polity.

#### **About the author**

Koichiro Matsuda, Professor of Japanese Political Thought at Rikkyo University, Tokyo. He is also an advisory board member of *The Journal of Japanese Studies* and *Monumenta Nipponica*. He received his Ph.D. from Tokyo Metropolitan University in 1991. He taught at Gifu University from 1992 to 1995 and started to teach at Rikkyo University in 1995. He was a visiting fellow at Clare Hall, University of Cambridge (1998–2000) and a visiting researcher at the International Institute for Asian Studies (IIAS, 2006). He is the author of *Edo no chishiki kara Meiji no seiji e* (Intellectuals and Politics from the Edo Period to the Meiji Period) (Perikansha, 2008), which was awarded Suntory Prize 2008 and *Kuga Katsunan: Jiyu ni koron wo daihyosu* (An Intellectual Biography of Kuga Katsunan, a journalist in Meiji period) (Minerubashobo, 2008). His recent publications in English include *Patriotism in East Asia*, (co-edited with Jun-Hyeok Kwak, Routledge, forthcoming in 2014); ‘The Concept of ‘Asia’ before Pan-Asianism’ in Sven Saaler & Christopher Szpilman, eds., *A Documentary History of Pan-Asianism: The Development of Ideas of Asian Identity and Solidarity, 1800–2007*, (Rowman & Littlefield, 2011).

## **K. A. Wittfogel and Japanese Sinology 1926–1945**

Yufei ZHOU (Osaka University, Japan)

### **Abstract**

Much has been written on the adaption of Western social and political thought in Japan. However, Western ideas are usually looked down upon as remote influences rather than a ‘speech act’, which is appropriated and mingled in order to serve a certain political and economic agenda. This paper addresses the formulation of the notion *Tâyô Shakai* with relation to the Marxist view of China. The deliberate misinterpretation by Japanese intellectuals of K. A. Wittfogel’s concept of Oriental society as ‘Asiatic stagnation’ is rather compelling for exploring the relation between power and discourse, imported knowledge and local issues. To relocate Wittfogel in Japanese scholarly network of the early Shōwa period, this paper will firstly examine the interactions of all persons and institutions involved in the reception process. Beginning with Wittfogel’s undulating friendship with Hirano Yoshitarō in Weimar Germany, a detailed story on activities of individual agents in translation and circulation will be reconstructed. This paper will then focus on how Wittfogel’s theory was transformed into 「アジア蔑視論」 in the discourse of Panasianism. On the basis of interpretations of Wittfogel by prominent advocates like Moritani Katsumi, Ozaki Hotsumi, Ôgami Suehiro, the paper will trace the logic behind their text selection and interpretation, and examine how Wittfogel’s theory contributed to the objectification and definition of China, particularly from a time-specific point of view.

### **About the author**

Yufei Zhou is a Ph.D. candidate at the Graduate School of Human Sciences of Ōsaka University. She has degrees in German Studies and European Art History and was visiting student researcher at Heidelberg University (2012) and UC Berkeley (2014). Her dissertation focuses on an entangled reception history of the German-American sociologist K. A. Wittfogel in Japan and China. Her further research interests include Japan’s China historiography in the light of the changing Sino-Japanese relations, and German-Japanese cultural exchange during the Taishō and Shōwa period.

## **An Oppressor of Academic Freedom? Minoda Muneki in the Yanaihara Incident (1937)**

Takashi SHOGIMEN (University of Otago, New Zealand)

### **Abstract**

The Yanaihara Incident is typically seen as one of the instances where the wartime Japanese government suppressed academic freedom. The anti-militaristic polemical writings of Yanaihara Tadao, Professor of Colonial Policy at the Imperial University of Tokyo, stirred up controversy, which led ultimately to his resignation; during the controversy, he was subjected to attacks from government authorities, influential politicians, colleagues at the university, and some right-wing public intellectuals. One such intellectual, Minoda Muneki, led the campaign against Yanaihara by writing a short book *The Truth and the War*.

Existing scholarship narrates the Incident largely from the perspective of the victim, thus leaving unexplained what was wrong with Yanaihara's views from the standpoint of those who attacked him. Moreover, due to his 'fanatical' nationalism, Minoda's work has not been studied seriously until the first decade of the present century. This paper discusses how and why Minoda opposed Yanaihara, thereby uncovering an intellectual and ideological context of the Yanaihara Incident. The paper concludes that the disagreement between Yanaihara and Minoda was ultimately religious rather than political; thus, academic freedom was a non-issue for both of them.

### **About the author**

Takashi Shogimen is Associate Professor in History at the University of Otago in Dunedin, New Zealand. While he is by training an intellectual historian of medieval Europe, he has published on modern Japanese history with some focus on the life and thought of Yanaihara Tadao. His publications include *Ockham and Political Discourse in the Late Middle Ages* (Cambridge University Press, 2007), *Yoroppa Seiji Shiso no Tanjo* (University of Nagoya Press, 2013: awarded the 2013 Suntory Prize), and articles on Yanaihara in *Shiso* (2002), the *Journal of the History of Ideas* (2010) and the *Journal of Japanese Studies* (2014).

### ***Philological and Exegetical studies of Classical Texts in 18th and 19th century Japan: A Comparative Approach***

#### **Panel abstract**

The late eighteenth century saw a substantial development of philological studies among the ‘empiricist’ (考証学派) Confucians in Japan. They methodologically owed a great deal to Ken'en (Sorai) and ‘classicist’ (Kogaku-ha) methods, and also to the increasingly influential Q’ing ‘empiricist’ scholarship (清代考拠學) that saw a massive evolution in 乾隆 and 嘉慶 periods. On the other hand, it was such a remarkable book as 『七經孟子考文』 compiled by Yamanoi and Nemoto (published in 1731) that decisively set the direction of Q’ing China empiricism in the eighteenth century, so, it was indeed an intellectual exchange between the both sides of Japan Sea that enhanced scholarly development in the era. The Bakumatsu ‘empiricist’ Confucianism helped develop the scholarly foundations of such influential Meiji intellectuals as Kume Kunitake, Nishi Amane, and even Nakamura Masanao, usually considered a 朱子学者, who played a critical role in their absorption of new knowledge.

Elements of study methods of pre-Han language developed among Sorai and Shundai were adopted by Motoori Norinaga for his study of classical Japanese, and his works of philology and language were further extended by his disciples such as Ban Nobutomo. Methodologically, Norinaga’s philology exposes elements of similarities to classical Greek study methods of August Boeckh.

The panel comprises a language and philological studies specialist with profound knowledge of c.18th German philologists such as F.A. Wolf and A. Boeckh, a Sinologist specialising in Q’ing China empiricist scholarship, and a Japanese intellectual historian. The chair would like to assert that this would probably be the first occasion in this field that the mid-to-late Edo language and philological scholarship is to be studied in depth by well-informed academics of these respective disciplinary backgrounds in comparative perspective, that involves some least-known rare historical and antiquarian materials only available in Japan.

#### **Panel participants**

TAKEMURA Eiji (Kokushikan University, Japan)

ETO Hiroyuki (Tohoku University, Japan)

ITO Takayuki (Nichibunken, Japan)



## The Mid-to-late Tokugawa Philology and Empiricism

TAKEMURA Eiji (Kokushikan University, Japan)

### Abstract

The text study methods that embraced meticulously detailed philological and bibliographical research, and the study of pre-Han language – words, grammatical structure, and phonetics peculiar to the ancient Chinese – evolved in the first half of the c.18th in Japan, particularly among Ken'en (Sorai) and Kogaku-ha scholars. Amongst them, Yamanoi Kanae, Nemoto Bui, and Dazai Shundai, the Sorai disciples, and Ito Togai of Kogaku-ha were the key figures. Standard of philological studies improved dramatically in Japan in the second half of that century, thanks largely to the massive increase of Q'ing Confucian texts through which the Japanese scholars further reinforced their scholarly methods.

Meticulously detailed the Q'ing philologists' text critique might have been, the scholars in China seldom openly casted doubt over the 'originality' of such classical texts as 論語, 詩 and 書. This scholarly attitude is arguably contrastive to, for instance, Ito Jinsai's denial of Chu His's assertion of 大學 and 中庸 as Confucius' own work, and his detailed text critique of 論語, and philological studies by Tominaga Nakamoto and Yamanoi Kanae that embraced highly 'objective' empiricism that is comparable to the critique of the text of Homer by Giambattista Vico of c.17th and August Boeckh of c.19th in Europe.

Intellectual history of Tokugawa Japan infer the significance of Neo-Confucian scholarship (朱子学 in particular) that helped develop the modern intellectual foundations in Japan. However, no study of these fields has as yet revealed which specific elements of the Confucian text study had helped develop intellectual foundations and in what specific way. In fact, it was the philological study methods developed among the mid-to-late Tokugawa 'empiricist' Confucians, and the way it was taught at domain schools and private institutions (*shijuku*) that appeared to have been crucial in nurturing the scholarly *habitus* of the late-Tokugawa and early-Meiji intellectuals.

### About the author

Eiji Takemura is Professor of Japanese intellectual history with special reference to the development of Confucian studies in the 18th and 19th centuries. He teaches at Kokushikan University, Tokyo, and is also Project Collaborator of the Tobunken, University of Tokyo, and Research Member of Waseda. He studied at the University of Melbourne, U.C. Berkeley, and has a degree from London University. His recent works include *Bakumatsu-ki Bushi/Shizoku no Shiso to Ko'i* (Ochanomizu Shobo, 2008), 'Confucian studies in the Tokugawa period and the modern intellectual foundations' (*AJJ*, 2013), 'Kume Kunitake and his study of Shang Shu' (『東洋文化』, 2012), and 'Hagakure' compiled in *Iwanami Koza Nihon-no Shiso* vol.5 (2013).

## Intellectual Parallelism of ‘Kokugaku’ and ‘Philologie’ – From Perspectives of New Kokugaku Scholars in the Meiji Era

ETO Hiroyuki (Tohoku University, Japan)

### Abstract

In 17th-century Japan, *kangaku* and *rangaku* thrived through rigorous language study, particularly textual interpretation of Chinese and Dutch books. Against such an intellectual trend, a fierce nativist reaction gained ground as *kokugaku* movement in 18th-century Japan. With a philological and exegetical rigor to examine the original meaning of Japanese classical literature and ancient writings, *kokugaku* scholars insisted on a return to *yamatogokoro* from foreign influence (i.e., *karagokoro*) in order to identify and appreciate traditional value of Japanese mentality and morality. Their inductive method provided a model of language and cultural studies for many succeeding generations of scholars.

Among these *kokugaku* scholars, the achievement of Motoori Norinaga (1730–1801) deserves special attention, who conducted a linguistically-oriented investigation of ancient Japanese thought and culture and re-evaluated *mononoaware* of the ancient Japanese people to refute the claims of Chinese influence introduced at a later stage. By means of studying the ancient language and literature, Norinaga contrived to understand intuitively the world that the ancient people experienced. This attitude parallels the approach of German philologists of the 19th century, which we find in the definition of *Philologie* made by August Boeckh (1785–1867) as *Erkennen des Erkannten*.

The presenter will 1) examine distinctive features of the *kokugaku* school of 18th-century Japan in the framework of Japanese intellectual history with special emphasis on Norinaga’s attitude towards his philological and exegetical approach to the ancient Japanese language and culture and 2) examine significant connection between language study and national identity by comparing the *kokugaku* movement of 18th-century Japan with *Philologie* of 19th-century Germany, particularly focusing on perspectives of new *Kokugaku Scholars* in the Meiji Era.

### About the author

Hiroyuki Eto is Professor of English and linguistics at Tohoku University in Sendai, Japan. His principal research interests lie in the areas of the intellectual history of linguistics and historical approach to English teaching. He received his PhD in Germanic philology from Georgetown University in 2000 and his DLitt in English philology from Sophia University (Tokyo) in 2002. He has published widely on the history of language study in Europe and Japan including *Philologie vs. Sprachwissenschaft* (Nodus Publikationen, 2003) and *Multiple Perspectives on English Philology and History of Linguistics* (co-edited with Tetsuji Oda, Peter Lang, 2010).

## The Reassessment of the Qing Scholarship and the Bakumatsu Empiricism

ITO Takayuki (Nichibunken, Japan)

### Abstract

The Q'ing empiricism is arguably the culmination of the long, complicated, nonetheless, ever-lasting evolutionary process of Confucian scholarly methods in China that started roughly in the former-Han period (BC2). It affected the neighboring scholarship that included the one in Japan, and was indeed the chief methodological ingredient of the so-called 'Kyoto China Studies' (京都支那学) of modern Japan.

This Q'ing-derived Kyoto Confucianism had long been taken for granted as 'standard' Confucian scholarship, and, for this very reason, it tended to have been perceived merely as a 'method' rather than a scholarship that involves philosophy and the study of ideas. Meiji 'philosophers' such as Inoue Tetsujirō had turned to Sung and Ming Confucianism, for they believed that those were more compatible with, or, familiar to, Western philosophy and the history of ideas.

However, the recent studies by Yu Ying-shih, Benjamin A. Elman, Kai-wing Chou, Chen Zuwu, and Chang So-an present a different picture. Further, the recent Japanese intellectual currents vividly illustrate the reflection of late-Ming scholarly achievements within Q'ing empiricism, elements of peculiar Confucian metaphysics that are different from those of Sung and early-Ming, and even inclination toward pragmatism among Q'ing scholars that has until recently been considered rather alien to the empiricist scholarship of the era. The presenter would rather argue that the stereotypical image of Q'ing empiricism is the projected perception that was envisaged by the Meiji empiricist scholars.

### About the author

Takayuki Ito is Professor of International Research Center for Japanese Studies, Kyoto, Japan. His research interest lies in the history of Chinese thought, chiefly in Ming and Q'ing thought in comparative perspective. He received his Ph.D. (D., Litt.) from Tokyo University in 1996. He currently specializes in intellectual and cultural interaction in East Asia. His first book, entitled *Considering 'Early Modern' in the History of Chinese Thought*, was published by the University of Tokyo Press in 2005. He also co-authored *China as perspective* (joint authors are Yuzo Mizoguchi and Yujiro Murata), that was published in Tokyo in 1995.

## ***Modern Thought and Philosophy***

### **Shiratori Kurakichi's Conversion Concerning the Kinship between the Japanese and Korean Languages and his Research on the Age of the Gods**

Yoko TAKAU-DROBIN (KTH, the Royal Institute of Technology, Sweden)

#### **Abstract**

Shiratori Kurakichi's conversion concerning the kinship between the Japanese and Korean languages and his research on the age of the gods (神代史). Shiratori Kurakichi (1865–1942) is undoubtedly one of the most influential historians of the Meiji period. He is regarded as the father of Japan's Oriental Studies. Shiratori's list of merits is very long. Here it might be enough to state that between 1914 and 1921 he was employed as royal tutor of history of the crown prince (later Emperor Showa). In spite of his brilliant career as historian and orientalist Shiratori's name is seldom mentioned in historiographical studies after World War II (except those concerning the Yamataikoku dispute). Since two decades, however, Shiratori's name has mostly been referred to in works on the study of the Korean language.

Since the time when Shiratori started to study the Korean language and history in 1890 until the beginning of the 20th Century, he advocated a close kinship between the Japanese and Korean languages. Around the year 1910, however, he renounced this idea of kinship. This renouncement is called 'Shiratori's conversion.' It was against the current of the times. Between 1996 and 2000 a few interesting articles were published to explain 'Shiratori's conversion' within the context of Japan's expansionism and its changes of the policy of assimilation of the Korean people around the Japanese Annexation of Korea in 1910. These articles arose a question how this conversion had been brought out. Did it have bearing on his study of the history of the age of the gods which was simultaneously intensified with the discussions with his protégé, Tsuda Sokichi? In this paper I will answer this question and show that there is a clear correlation between Shiratori's conversion and his research on the history of the age of the gods and that this correlation leads us to Shiratori's stance on the origin of the Japanese Imperial House.

#### **About the author**

Yoko Takau-Drobin is a university lecturer of the Japanese language and studies at the School of Education and Communication in Engineering Science, KTH Royal Institute of Technology in Sweden. She is also a PhD candidate at the University of Gothenburg, and is writing her dissertation on Shiratori Kurakichi and the establishment of Toyoshigaku (the history of the Orient). She obtained a Fellowship award from Japan Foundation 2012–13, and did her research at the Historiographical Institute of the University of Tokyo.

## Phenomenology Displaced – Kaizō, Husserl and a Non-European Idea of Europe

Emanuele MARIANI (University of Lisbon, Portugal)

### Abstract

Accepting an invitation officially formulated by the journal *Kaizō* in August 1922, Husserl delivers between 1923 and 1924 a largely inedited reflection on ethics. He presents there for the very first time, and to a Japanese audience, an aspect of this thought hitherto known only by the inner circle of his students: an ethical reflection that leads him to the *idea of Europe* and the *crisis of mankind*.

How can we understand the importance of such topics, their supposed European cultural specificity and this particular editorial context? Critical literature has rarely focused on the philosophical importance of this exchange: Husserl would have just taken advantage of an academic pretext, offered by a unilateral Japanese initiative, and then provided an audience –until then foreign to phenomenology– with a testimony about the ‘decline of the West’. Yet, and here lies the point perhaps the most relevant, the title of this collection of articles follows precisely the name of the journal, *kaizō – Erneuerung*, i.e. ‘renewal’. It is more than a literary excuse or a simple *captatio benevolentiae*. ‘Renewal’ should be thought as the very mission mankind is called to perform, in its own authenticity: moral renewal, since rational, where Europe itself stands as symbol of rationality. Europe, nevertheless, is to be conceived as an *ideal*, rather than a geographical place, beyond all national boundaries. What Husserl would have thought, consequently, is an *intercultural* project, and he is thus claiming a legitimate reception from the Japanese reader.

Here’s our thesis: in Husserl’s thought, Europe could exemplify the idea of the most accomplished rationality, only if it is not conceived in a merely European way. The idea, apparently paradoxical, of a non-European Europe would have then allowed the Japanese philosophical reader to think of a renewed as well as ‘European’ idea of Japan.

### About the author

Emanuele Mariani. I have obtained a PhD in philosophy at the University of Sorbonne (Paris IV), under the direction of prof. J.-L. Marion, in partnership with the University of Salento (Italy). My doctoral research was concerned with phenomenological (Husserlian) thought and the history of metaphysics with special emphasis on the Aristotelian tradition. Presently, I am a post-doc researcher at the University of Lisbon under the supervision of prof. P. Alves with a project funded by the FCT (Foundation for Science and Technology) about the ‘limits of phenomenology’.

## Grammar or Metaphysics? On the Extent of the Influence of Japanese Syntax on Nishida Kitarō's Logic of *Basho*

Aingeru AROZ (Tokyo University, Japan)

### Abstract

Grammar or Metaphysics? On the extent of the influence of Japanese syntax on Nishida Kitarō's logic of 'basho'. Nishida Kitarō's logic of '*basho*' or 'Place' as expounded for the first time in his seminal article '*Basho*' (1926) is widely regarded as the foundational act of 'Nishida philosophy' as such. Nishida's logic of *basho* aims at overcoming the privileged place assigned to substance and subject in Aristotelian metaphysics and logic, by focusing instead upon the 'plane of the predicate'. This leads Nishida to postulate an architecture of concentric circles, in a structure where the subject is subsumed by the predicate, then the predicate is subsumed by the so-called 'place' of oppositional nothing, which is finally subsumed, in turn, by the 'place' of true nothing. In this presentation, I will briefly review the arguments of three contemporary Japanese thinkers, Nakamura Yujiro, Karatani Kojin and Fujita Masakatsu, who have claimed that the structure of Nishida's logic of *basho* is related to the syntactic structure of Japanese language. The three of them compare Nishida's logic to the grammatical theory defended in Tokieda Motoki's *Principles of National Language* (1941), one of the most important works of linguistics in modern Japan, where the syntactic structure of Japanese language is modeled in terms that strongly resemble indeed Nishida's logic of *basho*. After arguing that the relationship is actually the opposite, namely that it is actually Tokieda who draws upon Nishida in order to give an account of Japanese sentence structure, I will explain how the structure of Nishida's logic of *basho* has little to do with syntax or the peculiarities of 'philosophizing in Japanese' and is instead related to an important source of Nishida's essay 'Basho', namely the philosophy of the German thinker Emil Lask, from whom Nishida adopted and reinterpreted crucial elements in order to provide a logical grounding to his own philosophy.

### About the author

Aingeru Aroz-Rafael is a Ph.D. Candidate at the Graduate School of Interdisciplinary Information Studies of the University of Tokyo. He received his M.A. in Philosophy and Letters from the Autonomous University of Madrid. He is currently writing his Ph.D. Dissertation on modern Japanese philosophy and linguistics (Dissertation title: Language and Philosophy in Modern Japan: The Philosophical Background of Tokieda Motoki's Theory of Language). His research interests include philosophy, philosophy of language and language sciences, and modern Japanese philosophy and linguistics.

### ***Negotiating the Divide between Religion and Education: Religiously Affiliated Universities in Prewar Japan***

#### **Panel abstract**

The prewar framework for the accreditation of private institutions of higher learning took shape through a series of measures, including the 1899 Ministry of Education instruction that sought to restrict proselytizing and religious activities in schools subject to government regulation, the 1903 Specialized School Law, and the 1919 University Law. How did this evolving state framework, which imposed conditions and limitations while also offering social standing and prerogatives such as the deferment of military training, affect religiously affiliated universities' definition of their educational mission and relationship with sponsoring organizations at home and abroad? The panel explores the impact of such measures on three types of religiously affiliated institution that ultimately gained recognition under the University Law. Katō Naoko examines how Dōshisha, a Protestant school dating to 1875, responded to the changes in governmental educational policy, focusing particularly on what happened to its theological school. Ejima Naotoshi takes up the six prewar Buddhist universities, examining their transformation from traditional sectarian centers for training monks dating to the Edo period to modern educational institutions. Kate Wildman Nakai traces how Sophia, a Catholic school founded in 1913, charted its course in the setting already defined by the 1899 and 1903 measures.

#### **Panel participants**

KATŌ Naoko (adjunct instructor, Simon Fraser University, Canada)

EJIMA Naotoshi (Taishō University, Japan)

Kate WILDMAN NAKAI (Sophia University, Japan)

## **The Dōshisha School of Theology – Defining a Place for ‘Religious Studies’ in the Prewar Framework of Higher Education**

KATŌ Naoko (adjunct instructor, Simon Fraser University, Canada)

### **Abstract**

Dōshisha was unique among prewar Japanese universities affiliated with Protestant churches in that it was founded, in 1875, by a Japanese Protestant educator, Niijima Jō, rather than by foreign missionaries. Niijima envisioned Dōshisha not as a direct instrument for evangelization, but as a modern educational institution based on the Christian spirit, seeking to cultivate and educate the individual for a higher moral and national purpose. In pursuing this goal Niijima and his successors had to negotiate with two other sets of premises about the school's proper role. On the one hand, the American missionary groups that supported it economically in the first several decades gave priority to evangelization and saw Dōshisha as a training school for missionaries. On the other, the regulations concerning higher education issued by the Japanese government from the 1890s until the end of World War II posed restrictions on evangelization within schools while offering new opportunities for official recognition. The tension between these countervailing forces came initially to a head in the late 1890s, when the Dōshisha administration responded to government policy by deleting ‘Christianity’ from its educational guidelines, a decision that jeopardized funding from the American Board.

The history of the School of Theology, founded in 1888, exemplifies the ways in which Dōshisha tried to navigate between the founder's goals, American missionary groups, and the Japanese government. Influenced by Niijima's belief that social work was commissioned by God, early graduates such as the prison reformer Tomeoka Kōsuke and Salvation Army colonel Yamamuro Gunpei became pioneers in Japan's social welfare initiatives. Emphasis on this dimension deepened with the establishment of the school's social welfare program in 1931. To ensure that these important parts of its educational vision would survive, Dōshisha adapted itself to meet the changing administrative requirements set by the state.

### **About the author**

Naoko Kato; B.A., Sophia University; Dip Ed., University of Western Australia; M.A., University of British Columbia; MSIS, PhD, University of Texas at Austin. Adjunct instructor, Simon Fraser University, British Columbia. Doctoral Dissertation, ‘Through the Kaleidoscope: Uchiyama Bookstore and Sino-Japanese Visionaries in War and Peace’ (2013), is a transnational history that focuses on Sino-Japanese networks surrounding a bookstore in Shanghai during the first half of the twentieth century and touches upon Pan-Asianism, Christianity, and the peace movement. Current projects include ‘Sino-Japanese Transnationals and Esperanto between Shanghai and Tokyo,’ a chapter in an edited volume on transnational Japan as history.



## The Six Buddhist Universities in the Modern Japanese Higher Education System

EJIMA Naotoshi (Taishō University, Japan)

### Abstract

How did the six prewar Buddhist-affiliated universities evolve from sectarian facilities for training Buddhist priests into academic institutions engaged in research and education on Buddhism? This presentation traces the process of transformation and the factors underlying it.

In the mid-nineteenth century, with the downfall of the Tokugawa shogunate and the establishment of the new Meiji political order, Japanese Buddhism faced an unprecedented series of challenges. Measures instituted by the new government, including the abolition of the traditional statutes regulating the activities of monks and nuns and the forced separation of temples and shrines, together with destructive activities against Buddhism seen in various regions, eroded the privileges and protections that Buddhist temples and organizations had enjoyed under the Tokugawa regime. Among the efforts made by Buddhist organizations to overcome these challenges and secure a more positive future was reform of the systems for training priests specific to each sect. Individual sects took steps to reshape the traditional seminaries (*gakuryō*) of the Edo period into ‘schools’ aligned with the modern Japanese educational system as it was consolidated in the late nineteenth and early twentieth century. Of those schools, six evolved into higher institutions of education and were eventually recognized by the government as ‘universities.’ In the course of this evolutionary process, however, the original purpose underlying the schools’ establishment—the training of priests—necessarily also shifted. The presentation explores three factors that contributed to this shift: the spread of the concept of ‘religion,’ the introduction of modern Buddhist doctrinal studies, and the effect of government policy concerning higher education.

本発表では、戦前日本に存在した 6 つの宗門系大学が、どのようにして僧侶育成機関から仏教の学術的な教育・研究機関へ変容していったのか、その過程と要因を報告する。

19 世紀の半ば、日本仏教はこれまで経験したことがない打撃を受けた。の廃止、神仏分離、廃仏毀釈など、徳川幕府から明治政府へという政治権力の交替に伴って、それまで有していた特権的な地位や権利を日本仏教は大きく失う。仏教再興のために、各仏教教団は自宗派の僧侶育成システムの改革に着手することとなった。江戸期における伝統的な‘学寮’を、近代教育制度に則った‘学校’として再編成することによって、新しい僧侶育成システムの構築を図った（宗門系学校の誕生）。それらの学校のうち、後に高等教育機関として成長し計 6 つの学校が大学として認可された（宗門系大学の誕生）。しかしながら、大学へと成長する過程において、仏教教団が有していた目的（＝僧侶育成）は変質せざるを得なくなっていた。それはなぜであろうか？その要因を、宗教概念の流布、近代仏教学の導入、高等教育行政の実態という 3 つの側面から明らかにしたい。

**About the author**

Ejima Naotoshi; B.E., Nagoya University; M.A., Ph.D, Taisho University; Researcher, The Institute for Comprehensive Studies of Buddhism, Taisho University. Research has focused on religious studies, particularly the relationship between religious groups and the system of higher education in Japan. Recent publications include the collective volume *Kindai Nihon no daigaku to shūkyō*, ed. with Miura Shū et al. (Hōzōkan, 2014), and 'Meiji zenpanki Shinshū Ōtaniha ni okeru kōtō kyōiku seido,' in *Bukkyō bunka*, No. 22, 2013.

## Sophia University – Charting a Course for a Catholic Institution of Higher Learning in Tokyo

Kate WILDMAN NAKAI (Sophia University, Japan)

### Abstract

The Catholic Church came later than the various Protestant denominations to the field of higher education in Japan, and concern not to be left behind was an important factor in the Vatican's decision in 1908 to dispatch three Jesuits to Tokyo to establish an 'institute of higher studies.' The institute was to convey a Catholic perspective while introducing advanced Western learning, particularly in the area of philosophy, and thereby help to combat the dangers presented by 'Protestantism and rationalism.' The institute's specific form was initially uncertain, but the Jesuits in Tokyo came to conclude that it had to be situated within the framework of state-accredited higher education. The institute thus opened its doors in 1913 as Jōchi Daigaku (Sophia University), recognized by the Ministry of Education as a 'university' under the provisions of the Specialized School Law. In 1928, having gathered the necessary endowment funds and met other requirements, Jōchi obtained recognition as a full-status university under the University Law promulgated in 1919, the sole Catholic and one of only four Christian-affiliated schools do so prior to the end of the Second World War.

Choosing this course meant, however, that the Jesuits had to work within the framework of the 1899 instruction that sought to limit the mingling of education and religion. While in communications overseas they identified Jōchi as the 'Catholic University,' within Japan they could develop Jōchi's Catholic character in only an indirect fashion. As elsewhere they faced also the challenge of adapting the traditional content and structure of Jesuit education to an environment that increasingly emphasized 'up-to-date' and practical training. The growing nationalism of the 1930s and 1940s posed further stumbling blocks. Jōchi's contours as a Christian-affiliated Japanese institution of higher learning took shape out of the process of navigation among these conflicting considerations.

### About the author

Kate Wildman Nakai; B.A., M.A., Stanford University; Ph.D, Harvard University; professor emerita, Sophia University. Research has focused on Tokugawa intellectual history, particularly the thought and political program of Arai Hakuseki and the late Mito school. Recent publications include *Lust, Commerce, and Corruption: 'An Account of What I Have Seen and Heard' by an Edo Samurai* (Columbia University Press, 2014), with Mark Teeuwen et al., and 'Coming to Terms with 'Reverence at Shrines': The 1932 Sophia University–Yasukuni Shrine Incident' (2013). Current research centers on issues of 'State Shinto,' religion, and education in prewar Japan.

## EAJS SECTION 9: Politics and International Relations

### **An Analysis of the LDP Election Slogan ‘Take Back Japan’ (日本を取り戻す) or the Paradox of the Resurgence of Nationalism in a Globalized Japan**

Patrick HEIN (Ochanomizu National Women's University, Tokyo)

#### **Abstract**

‘Take back Japan’ was one of the LDP's key slogans in the campaign for the Dec. 16 election that returned the long-dominant party to power just three years after a huge defeat. To Westerners the slogan may sound bizarre and meaningless: why had Japan to be taken back and from what? The first part of the presentation analyzes the anachronism of Abe’s new-old nationalism and traces the origins/spiritual roots of his determination to revitalize Japan as a proud nation in his book ‘Toward a Beautiful Country’ (美しい国へ). At the heart of his 2006 book Abe consistently renders the Japanese nation as civic nation 国民 not as ethnic nation 民族, a distinction made not only conceptually but also through his description of how democratic nationalism functions in practice.

In the second part of the presentation it is analyzed if Abe’s determination and his attempts to impose his concept of nationalism are shared by the majority of Japanese voters (especially among the many who did not vote or vote against him in the two last elections). Does the recent victory of the LDP in both elections mean that the Japanese people are becoming more nationalistic or militaristic ? Could it not be that voters have voted for Abe in spite of, not because of, his nationalism? One can obtain a clearer picture of Abe’s intentions by comparing his words to his deeds and by examining his actual policies. After exploring the public debates and reactions to three of Abe’s recent policy initiatives-the restoration of the sovereignty day, the planned constitutional revisions and the export of nuclear technology-one may argue that not every Japanese voter is ready to unequivocally support Abe’s radical policies towards a national renaissance.

#### **About the author**

Project lecturer

## **The Comeback Kid – Comparing the Political Leadership of Shinzo Abe in his First and Second Administrations**

Tina BURRETT (Temple University, Japan)

### **Abstract**

Politics is an unforgiving business in which comebacks are rare. In Japan, Shinzo Abe is the only post-war prime minister to led two non-consecutive administrations. Abe's return offers a rare opportunity to explore how past failures shape decision-making when leaders are given a second chance at power.

This paper compares Abe's leadership during his first and second administrations. There is no doubt that to date, Abe's second premiership has been more successful than his first. Today, 11 months after returning to office, Abe's approval rating stands above 60 percent, compared to 26 percent at the same point in his first premiership. What accounts for the differences between Abe's two premierships? In answering this question, I employ a model developed by Theakston et al to analyse political leadership in historical and situational context. 1 Although designed to compare the styles and skills of different leaders, I utilise this model to identify changes in Abe's leadership between his first and second administrations.

I conclude that developments in Abe's leadership style, coupled with changes in the institutional and situational context of his leadership explain the successes of his first year back in office. I further conclude that Abe's mandate is not as solid as it appears. His 2012 and 2013 election victories owe more to the collapse of the DPJ, low turnout, and biases in the electoral system than to a surge of enthusiasm for the LDP. Abe's leadership is benefiting from more favourable political circumstances and the support of a more professional backroom operation. Yet he is still governed by the same conservative convictions as during his first term. Should he forget the lessons of his earlier failure, Abe's second term may end the same way as his first.

### **About the author**

Assistant professor

## **The Two-fold Nature of Historical Controversies and Abe's Dilemma**

Anran WANG (Yale University, USA)

### **Abstract**

Although having taken hard-line stances on historical issues for nearly two decades, and having reiterated his will to visit the Yasukuni Shrine as a premier, Shinzo Abe's position after taking office was complex and characterized by compromise rather than simply being rightist or hard-line. On the one hand, Abe made ritual offerings to the shrine and ignited controversies regarding the definition of invasion and the nature of comfort women. On the other hand, however, he has refrained from visiting the shrine so far, and reaffirmed the introspective Murayama statement. This paper seeks to analyse the casual factors that led to this puzzling and complicated scene by examining the domestic political environment inside and outside the Liberal Democratic Party, as well as the external political environment involving China, South Korea and the US. It argues that the twofold nature of the controversies over history created Abe's dilemma in balancing the fragile domestic and international relations and shaped Abe's swaying policy on historical disputes. Denying and rewriting the militaristic history of Imperial Japan may provide legitimacy for Japan's 'normalisation' as an international actor, but will also jeopardize its image as a constructive, peace-loving regional power, which is essential for obtaining major countries' consent for its normalisation process. This study provides insights for predicting the future impact of historical controversies on Japan's regional relations.

## **Teaching How to Fish? The Transformation of Japan's Development Agenda**

Bart GAENS (The Finnish Institute of International Affairs, Finland)

### **Abstract**

It is the aim of this paper to explore recent developments in Japan's development policy. In particular the analysis will focus on how Official Development Assistance (ODA) plays into the ambitions of Tokyo to increase its regional and global presence. Japan has increasingly regarded ODA as a prime strategic tool in its foreign policy. ODA can now be seen as a vital component in Japan's recent efforts to redefine its place in East Asia as well as globally, in particular in the light of the growing power of a re-emerging China. ODA is seen as underpinning Japan's efforts to pursue 'enlightened national interest' (*hirakareta kokueki*), in contrast to its pursuit of 'isolated national interest' before WW2. Not unlike the European Union, Japan aims to develop its international role from a 'great economic power without military might' towards becoming a 'global civilian power'. Incorporating a comparative angle, the paper will examine how Japan's cooperation with developing countries has been strategically re-defined, not only to strengthen Japanese soft power, but also to enhance Japan's diplomatic relations within East Asia, and promote its economic and security-related interests in the region.

### **About the author**

Senior research fellow

## **Asian Peacemakers? Positioning Japan in the Middle East**

Sonja GANSEFORTH (University of Leipzig, Germany)

### **Abstract**

The last decade has witnessed increased Japanese activism in the Middle East, not only in the diplomatic, but also in the military realm. With Japanese Middle Eastern policies in the last decades manoeuvring uncomfortably between the need to secure energy sources and U.S. alliance pressures, the largest shifts were the re-appearance of the Middle East on Japanese political world maps after the 'oil-shocks' of the 1970s and the increasing political and military investment in Middle Eastern affairs since the second Gulf War.

Tracing Japanese-Middle Eastern relations from colonial expansionism until recent relations shaped by resource conflicts, this paper looks at changes in Japan's stance in the Middle East historically, before analyzing today's developmental and military interventions. Special attention is paid to highly publicized diplomatic and developmental initiatives under LDP leadership like the 'Arc of Freedom and Prosperity' and the 'Corridor for Peace and Prosperity'. The latter development initiative for the Palestinian Territories envisioning a cooperative industrial border park is even propagated as a Japanese peace initiative in the Israeli-Palestinian conflict.

This paper therefore analyses how, besides military capacities, notions of Asian solidarity and Japan's assumed neutrality in the Arab-Israeli conflict are also mobilized for Japan's ambitions of a stronger international standing on the stage of Middle Eastern politics.

Throughout their modern history, Japanese-Middle Eastern relations have been marked by tropes of a common Asian-ness, emphasized in certain contexts and downplayed in others. Despite efforts to carve out a unique position for Japan distinct from the historically problematic European and American policies in the Middle East, however, recent interventions are falling very much in line with the policies of most other 'Western' countries, bearing rather neo-colonial features.

### **About the author**

PhD candidate



## **Japan's Defense and Security Policies in the Era of 'Active Pacifism' – Sino-Japanese Relations during Abe's Second Premiership**

Laura PAREPA (University of Tsukuba, Japan)

### **Abstract**

This paper attempts to explore the deteriorating Sino-Japanese relations by analyzing the impact of political decisions related to defense and security issues taken or proposed by the Abe Government in highlighting the influence of different factors on the Japanese policy making process. The question is whether the security decisions of the Abe Government are based on strategic interests, or related to a right-wing militarist political agenda.

The Hatoyama Government promoted 'future-oriented' relations in Asia by encouraging the idea of an East Asian Community (based on economic cooperation and interdependence), then supported by China and Korea in certain regards. As political leaders changed in all three countries, such a project turned out an unrealistic vision of the future of Asia.

The current Japanese Government has shifted the defense-security policies (through National Security Strategy and National Defense Program Guidelines) and increased calls for 'return to normalcy' and 'active pacifism'. Now, such positions of Japan, which can reshape the security architecture in Asia, have led to an overreaction from China, accusing Japan of attempting to restore militarism, but been well received by some Asian countries. In fact, on the one hand, Japan is facing a new security environment dominated by an assertive China, on the other hand, Japan is encouraged by the U.S. to pursue a more active security policy. Often misunderstood and misjudged, Japanese security policies can be seen as an answer to the challenges that lie ahead and as a mirror to the Chinese security actions and decisions.

Based on a comparative method and discourse analysis, this paper will specifically look at four aspects: strategic interests, strategic perceptions, external security environment and domestic situation, in order to demonstrate Japan's needs to adjust its strategic behavior by adopting defense and security measures.

### **About the author**

Research assistant

### ***Recalibrating Risk: Implications for Theory in Japan's Relations with China, North Korea and the US***

#### **Panel abstract**

The theoretical implications of recent political developments in Japan remain underexplored. Seemingly bereft of the theoretical tool kit to explain the transition in Japan's relations with China, North Korea and the United States, the literature marches to the tune of empiricism, adding little to the refinement of IR theory. True, the triadic paradigm of realism and liberalism, in their traditional or neo-form, and constructivism have enhanced understanding beyond the empirical, yet alone these approaches remain limited in illuminating Japan's deteriorating regional relations with China and North Korea, and in elucidating the transition in Japan's relations with US. What is more, the classic division between external and internal politics continues to constrain our analytical frameworks, leaving the exploration of the complex relationship between outside and inside unfulfilled.

This panel aims to address these limitations by examining Japan's relations with China, North Korea and the United States by utilising the concept of 'risk'. Traditionally associated with sociology, the politics of risk is gaining attention as a conceptual approach to overcome the limitations of the triadic paradigms and the truncation in theory building the separation of the domestic and the international imposes on the field. We aim is to deploy a risk approach to shed light on the three case studies to ask the following questions: How has the development and dominance of the 'China threat' narrative in Japan led to a recalibration of domestic risks, specifically environmental risks? How has the mediation of risks identified with narcotics smuggling and international remittances affected Japan-North Korea relations? How has the recalibration of risk impacted on the governance of Okinawa in the context of the risk and harm created by the existence and operation of US military facilities?

#### **Panel participants**

Ra MASON (University of Central Lancashire, UK)

Glenn HOOK (University of Sheffield, UK)

Paul O'SHEA (Aarhus University, Denmark)

## **Drugs and Money from North Korea – Framing Illegality and Mediating Risk**

Ra MASON (University of Central Lancashire, UK)

### **Abstract**

The importation of illegal drugs by North Korean agents in collaboration with Japanese organized crime syndicates (yakuza or bōryokudan), represents a further diversification of potentially grievous risks identified with the DPRK by the Japanese state. Due to Japan's Draconian laws on the importation and usage of narcotics, and stigmatization of all recreational substance usage, Pyongyang's apparent involvement in such activities has allowed actors seeking to instrumentalize its negative framing for political purposes to add an additional form of risk. Having recalibrated security risks related to missile and nuclear testing, as well as the framing North Korean abductions as threatening sovereignty and identity, narcotics smuggling has also been linked to the DPRK.

This paper examines how this risk is constructed, in combination with fears of Pyongyang's other illicit financially based activities, in the sense of North Korea being the deliberate proprietor of Japan's societal evils. How this is represented by drug proliferation sourced from the North and illicit remittances sent to the DPRK is, therein, elucidated. These aspects of risk construction are also understood in the context of Japanese society's inability to overcome a historically based identity that can be traced back to the Emperor's reinstatement of power following the Meiji Restoration. Ultimately, this has produced a predominant world-view which constructs risks identified with a derogatory rivalry against neighbouring states. In that sense, by highlighting the diversity of risks identified with North Korea, this paper also builds on the understanding of how Japan has recalibrated risks in response to other states as part of a contextual process that is directed at the state-level across the region. The discussion, therefore, also serves as part of an explication of how the construction and mediation of risks have been diversified to affect a wide range of potential and actual harms for Japan.

### **About the author**

Lecturer

## **The American Eagle and Governance in Okinawa – Narrating Risk, Remembering Harm from Military Accidents**

Glenn HOOK (University of Sheffield, UK)

### **Abstract**

The Japanese government narrates the deployment of US as essential for the security of the national population. But such a security policy creates a risky environment for the local population in Okinawa, where most forces are deployed. How has the local population in Okinawa responded to such an unequal distribution of the eagle's might? What are the implications of the government's security policy for local governance in Okinawa? The purpose of this paper is to answer these two questions by taking up the case of US military accidents. Its aim is to illuminate the risk, potential harm and harm to the local population from US military activity. It does so by using the concepts of risk and memory to explore particular accidents and the overall implications of a security policy premised on the unequal distribution of US forces for governance in Okinawa.

The paper examines how the risk of new military accidents has been linked to the memory of other accidents in the past going back to the case of the 1959 crash of a US aircraft into a local school and shows how commemoration of the tragedy has been carried out and embedded in local memory. It next examines the case of the 2004 crash of a helicopter in the grounds of Okinawa International University in Naha and then the case of the August 2013 crash of an Air Force HH-60 rescue helicopter inside the Marine's Camp Hansen. The final case is the risk of a potential accident from the 2012 and 2013 deployment of the Osprey at Marine Air Station, Futenma. In each of these cases, the focus is on how subnational political authorities and the local population in Okinawa have responded in terms of narrative and praxis and implications for governance.

### **About the author**

Professor

## **Transboundary Pollution and the 'China Threat' – Dissonance in the Recalibration of, Response to, and Harm Caused by Environmental Risks**

Paul O'SHEA (Aarhus University, Denmark)

### **Abstract**

China, as viewed from Japan, is the source of a variety of risks, from 'classic' security risks to risks related to the flows of people and goods between the two countries, such as food or crime risks. Environmental risks represent a very different set of risks that require a particular response: pollution does not respect international boundaries. This paper shows how the 'China Threat' narrative – which has its origins in traditional security concerns – has percolated throughout Japanese society and contributed to the recalibration of environmental risks. China's rapid economic development and emergence as the 'workshop of the world' has had grave environmental repercussions not only for itself but increasingly also for its neighbours. The paper shows how the recalibration of transboundary pollution emanating from China as a serious risk to the environment in Japan has developed not simply in accordance with the actual harm – i.e. the impact of the pollution – but also as a function of the deterioration of Sino-Japanese relations and changing perceptions of China in Japan. At societal level, the 'China threat' narrative has altered perceptions of China in Japan: for example, scientists identified Chinese pollution as the cause of damage to trees on Yakushima years ago, however the government dismissed the claims and the media paid little attention. Today, the scientists have a receptive domestic audience, and the issue has become a national news story. At the state level, the deterioration of bilateral ties has affected Japanese aid to China, much of which was aimed at mitigating environmental damage. Thus there is a complex interplay between risk recalibration and risk response – the result of which is that the response may actually be exacerbating, rather than mitigating, the risk.

### **About the author**

Assistant professor

## **Back to the Past – Analysis of the Amendments Regarding Emperor and the National Symbols in the LDP 2012 Constitutional Draft**

Maciej PLETNIA (Tokyo University, Japan / Jagiellonian University, Poland)

### **Abstract**

Ever since LDP's return to power in late 2012, there has been ongoing discussion regarding possible revision of Japanese constitution. Prime Minister Abe Shinzō made numerous remarks regarding his will to implement those changes. Understandably, amendments to the controversial Article 9 in which Japan renounces war and rules out any possibility of having military forces, have become main focus point for both journalists and scholars. That said, judging by LDP constitutional draft from 2012 there are other articles that current ruling party would like to amend. In my paper I analyze the proposed changes regarding position and significance of the Emperor, national flag and anthem, as well as separation of the state and religion. This textual analysis is supplemented with the discourse analysis of the remarks Abe Shinzō has made regarding constitutional reforms since he became the Prime Minister for the second term. If those amendments were implemented new constitution would symbolically bound contemporary Japan with its pre-1945 past. Furthermore, both LDP constitutional draft and leading politicians' comments regarding necessity of those amendments fit into much broader narrative regarding Japan's historical past, and signify Japanese conservatives' intention to reconstruct collective memory of both the Pacific War and occupation years as well.

### **About the author**

Research student at Tokyo University; PhD candidate at Jagiellonian University

## **Government Oversight of the Nuclear Energy Sector – Rebuilding Public Trust?**

Kerstin LUKNER (University of Duisburg-Essen, Germany) & Alexandra SAKAKI (German Institute for International and Security Affairs (SWP), Germany)

### **Abstract**

The Fukushima nuclear disaster that followed the powerful earthquake and devastating tsunami of March 11, 2011, fundamentally undermined public confidence in the government's ability to ensure safety at nuclear power plants. A number of investigative commissions launched in the aftermath of the triple disaster criticized the collusive relations between utilities and regulatory bodies. Even though anti-nuclear sentiments grew, the government did not abandon nuclear power from its energy policy mix. The paper takes up a (political) trust perspective and examines public perceptions of the government's role in nuclear power plant safety after the disaster, based on an analysis of public opinion polls and media reports. Firstly, it discusses the changes in the regulatory structure, focusing on the new Nuclear Regulation Authority (NRA), established in September 2012. In how far has this institutional change generated renewed public trust in governmental oversight of the nuclear energy sector? Secondly, the paper scrutinizes the government's role in the clean-up efforts and safety measures at the Fukushima nuclear plant. Has the government convinced the public of its ability to ensure safety at the power plant, despite recurring problems with water leakages?

### **About the authors**

Kerstin LUKNER, post-doctoral researcher

Alexandra SAKAKI, Senior fellow

## **Abe's Pragmatic Rightist Strategy on Senkaku Issue and Its Impact on Sino-Japanese Relations**

Minzhao WANG (Peking University, China) & Anran WANG (Yale University, USA)

### **Abstract**

The nationalisation of the Senkaku Islands by the Noda administration in September 2012 led to a significant deterioration in Sino-Japanese relations. With the more rightist and hawkish Liberal Democratic Party (LDP) returning to power in December, it was reasonable to fear the dispute would escalate further. However, the new Prime Minister Shinzo Abe took a rather pragmatic position, avoiding further conflicts and seeking the rebound of bilateral relation. These developments ask for a close examination of the nature and impact of the diplomatic strategy adopted by the Abe administration. This paper addresses this issue through a study of governmental discourses and media coverage from the two countries before and after the LDP's return to power. It argues that the LDP, while refraining from provocative actions over the islands, links the dispute with broader political, diplomatic and military ambitions. It attempts to lay the groundwork for Japan to become a major military power by manipulating the disputes for promoting military build-up, constitutional amendment, and the consolidation of its alliance with the US. This strategy, defined as pragmatic rightist, means that current Sino-Japanese relations are being characterized by the provocative factors highlighted by the 'steps to war' theory. This provides a fresh perspective in understanding contemporary bilateral relations between Japan and China, and especially long-term security dilemma between the two countries.

### **About the authors**

Anran WANG, Graduate student

Minzhao WANG, Student



### ***Enduring Dependencies: The US Influence on Japan's Foreign Policy***

#### **Panel abstract**

The aim of this panel is to assess Japan's foreign security policy in light of the key role played by the US. The panel consists of three presentations, each drawing on an International Relations (IR) theory – Structural Power, Neo-classical Realism and Neo-Gramscianism. The panel thus provide diverse explanations of the enduring Japanese dependence on the US. Since Shinzo Abe and the Liberal Democratic Party (LDP) got back in power in December 2012, policies aimed at 'breaking away from the postwar regime (sengo rejime kara no dakkyaku), the revising the US-crafted constitution and creating a Japanese-style 'National Security Council (NSC)', all tentatively initiated under the first Abe administration (2006–2007), remain crucial components of Japan's foreign and security policy. Closely related to these policies is the linchpin of the government's foreign security policy: a concentrated effort to strengthen the US alliance. This demonstrates the continuing relevance to explore the sources and consequences of the robust relationship. In this vein, the first article, through a process-tracing approach, challenges the view of standard alliance theory that the US keeps an open option to 'abandon' Japan. The article instead suggests that US power over Japan is best conceptualized as a 'structural power' which reinforces Japanese fears of abandonment. The second article applies a neo-classical realist approach to demonstrate that Japan has followed in the footsteps of US strategies, resulting in a balancing toward the rising China. In the last article, a neo-Gramscian 'coercive/consensual' understanding of hegemony is applied in order to explain the contradiction between the Abe government's desire to 'break away from the postwar regime' and bolstering the US alliance.

#### **Panel participants**

Björn JERDÉN (Stockholm University and the Swedish Institute of International Affairs, Sweden) & Linus HAGSTRÖM (Swedish Institute of International Affairs)

Giulio PUGLIESE (University of Cambridge, UK)

Misato MATSUOKA (University of Warwick, UK)

## **The Myth of US Abandonment of Japan – Introducing a Structural Power Mechanism of Alliance Power Discrepancies**

Björn JERDÉN (Stockholm University and the Swedish Institute of International Affairs, Sweden) & Linus HAGSTRÖM (Swedish Institute of International Affairs)

### **Abstract**

Why were the DPJ administrations (2009–2012) almost universally branded as incompetent or amateurish in their foreign policy, while subsequent seemingly comparable LDP behavior has not led to the same kind of narrative? In other words, why is the LDP foreign policy under Abe Shinzō portrayed as overall realistic and professional? We think discourse theory can provide means for an explanation. Discourse theory reveals how some courses of action appear logical, commonsensical, natural, reasonable, normal or realistic, and how and why others appear illogical, senseless, unnatural, unreasonable, abnormal, or naïve. Hence, it discloses how world views, perceptions of reality and, hence, narratives get established. The study consists of three steps. First, it documents a similar level of what could be construed as foreign policy incompetence between the DPJ and the LDP administrations 2009–2014. Second, it analyses the production of expertise behind the dominant narratives in each of these two cases. Third, it outlines the consequences for our understanding of ‘discursive’ or ‘productive’ power relations in Japanese politics and foreign policy.

### **About the authors**

Björn JERDÉN

Linus HAGSTRÖM Senior Research Fellow

## **The U.S. and Japan's China Policy – A Neo-classical Realist Reassessment**

Giulio PUGLIESE (University of Cambridge, UK)

### **Abstract**

The literature on Japan's post-Cold War foreign and security policy as a whole has been mostly characterized by structural approaches. These generally understand Tokyo's China policy as informed by pragmatic engagement and, to a lesser extent, balancing experiments. They fail, however, to address the policy-making mechanisms and origins behind Tokyo's behavior. Most importantly, these accounts discount or grossly misinterpret the U.S. factor in Japan's China policy, the most notable example being Richard Samuels' description of a Japanese 'double-hedge' aimed at the U.S. and China.

Here I would like to advance the merits of an eclectic Neo-classical Realist approach, which combines Neo-realism with aspects of Constructivism and policy-making studies. Based on fresh primary and secondary sources, this study presents case studies related to prominent turning points in recent Japanese government's China policy, and thus detailing the enduring formative role of the U.S. In line with Kenneth Waltz' postulates, China balancing – albeit of changing intensity outweighed shallow engagement throughout the period under

analysis. I argue that, Japan did pursue balancing policies following changes in the international structure, however it has done so along policymakers' perceptions. Importantly, they have followed in the footsteps of U.S. strategies, which have favored both engagement and balancing. Interestingly, engagement too has reflected U.S. influence on its Trans-Pacific ally, an influence reflected in the Japanese policy-making process under account in line with Neo-classical Realist theory. The study focuses on the period 2006–2010, when Japan undertook new strategic initiatives clearly aimed at tackling China's rise.

### **About the author**

PhD candidate

## **‘Breaking Away from the Postwar Regime’? – The Abe Administration's Foreign Policy Agenda Through the Neo-Gramscian Window**

Misato MATSUOKA (University of Warwick, UK)

### **Abstract**

This paper examines an inconsistency between the two pillars of the second Abe administration's foreign and security policy: ‘sengo rejime kara no dakkyaku (breaking away from the postwar regime)’ and bolstering the U.S.-Japan alliance. The former concept was adopted by the first Abe administration (2006–2007) in order to reverse the political reforms introduced under the US occupation of Japan and reflects the fact that Japan still remains in the ‘long postwar’. This agenda continues to be relevant under the second administration (2012–present), particularly in the field of defense and security, where the administration promotes an increase in the defense budget, the exercise of the right to collective self-defense and a revision of the US-crafted constitution. Simultaneously, strengthening the U.S.-Japan alliance is also at the center of the current administration's policy through an increase in joint military exercises and expanding defense cooperation in such fields as space and cyber.

In this paper, the contradiction between ‘breaking away from the postwar regime’ and bolstering the US alliance is explored by deploying a neo-Gramscian account on hegemony. More precisely, based upon the assumption that the U.S.-Japan alliance is a part of the US global hegemony, or Pax Americana, neo-Gramscian ‘coercive/consensual’ aspects of hegemony are adopted to exemplify Japan's difficulties in breaking away from the postwar system. The paper further proposes that strengthening the U.S.-Japan alliance and expanding the US ‘hub-and-spoke’ system in the Asia-Pacific region may contribute to the re-consolidation of Pax Americana.

### **About the authors**

PhD candidate

### ***New Perspectives on Understanding Japan's Deteriorating Relationship with China***

#### **Panel abstract**

In recent years Japan's complex – but vitally important – relationship with China has seen a significant and serious deterioration. This is despite the tremendous increase in bilateral trade and exchanges that liberal International Relations (IR) theorists assume should lead to improved relations. Common explanations of this deterioration focus on traditional considerations in IR theory to highlight competition for resources, influence and power. This panel brings together a collection of papers that seek to offer alternative explorations of the recent trends in Japan's China policy, employing varying theoretical perspectives to improve our understanding of these developments. These analyses include: consideration of apologies in influencing bilateral relations; the role of domestic institutional and discursive shifts in shaping Japan's foreign and security policy towards China; and the significance of established behavioural expectations in the bilateral relationship.

The employment of such a range of diverse perspectives provides an opportunity to explore new ways of thinking about the nature of Japan's relationship with its neighbour, and offers an insight into the predicament it faces in formulating its China policy. It is hoped that this will provoke debate and discussion on the challenges that Japan faces in handling this difficult relationship as well as provide an opportunity to consider ways in which the recent deterioration of bilateral ties can be ameliorated.

#### **Panel participants:**

Karl GUSTAFSSON (Swedish Institute of International Affairs, Sweden)

Kai SCHULZE (Free University of Berlin, Germany)

Ed GRIFFITH (University of Leeds, UK)

## **Ontological Security and Recognition – Shame, Insult and the Deterioration of Sino-Japanese Relations**

Karl GUSTAFSSON (Swedish Institute of International Affairs, Sweden)

### **Abstract**

The questions of why interstate relations deteriorate and become conflictual and why they improve are at the heart of International Relations (IR) research. The deterioration of Sino-Japanese relations offers an especially important case because in the 2000s the relationship deteriorated and grew conflictual despite increased trade, exchanges and the fact that Japan has facilitated China's rise.

This article incorporates key insights from Ontological Security Theory (OST) and Recognition Theory (RT) into one integrated approach to the study of interstate relations. It thus seeks to provide a theoretical framework able to explain why bilateral relations deteriorate even under conditions where one might expect improved relations. The theory also provides clear suggestions for how relations might improve. Despite the numerous similarities between OST and RT no comprehensive dialogue between the approaches has so far taken place and the two theories have not yet been integrated. OST or RT on their own, like other existing approaches, fail to fully explain the puzzle introduced above.

The integrated theory, in contrast, more fully explains the deterioration of Sino-Japanese relations. The analysis suggests that during the 1970s and 1980s, Sino-Japanese relations were largely characterised by routines of recognition. In the 2000s, in contrast, misrecognition became increasingly common, causing relations to deteriorate severely. These developments can be explained by the ontological security seeking behaviour of the two states, which has involved identity change accompanied by altered ways of recognising the other. This in turn has disrupted the previous routines of recognition and caused bilateral relations to deteriorate.

### **About the authors**

Research fellow

## **Japan's New Assertiveness – Institutional Change and Japan's Deteriorating Relations with China**

Kai SCHULZE (Free University of Berlin, Germany)

### **Abstract**

In 2013, Japan's Prime Minister Abe Shinzō announced Japan's need to become 'more assertive' in its foreign policy towards its rising neighbor China. Abe did so, although Japan actually criticized China for the exact same reason – that is China's own so-called 'new assertiveness' since 2010. The harsher tone from Tokyo is widely evaluated as a direct reaction to external factors especially China's rise to great power status and the successional worsening territorial dispute with Japan. Significant domestic changes in Japan's foreign and security institutions, however, are widely neglected to explain Japan's deteriorating relations with China. So why does Japan turn more assertive towards China, is it really only in reaction to China's rise? This paper offers an alternative explanation. It argues that it was not only the external developments, but rather a significant domestic long-term institutional change of Japan's security and foreign policy institutions that contributed to Japan's 'new assertiveness' towards China.

By employing Discursive Institutionalism this paper argues that especially the upgrade of the Defense Agency to the Ministry of Defense significantly changed the institutional and discursive order of Japan's security actors. As a result, China critical evaluations that are favored in the Ministry of Defense became more likely to succeed as dominant discursive pattern and thus contributed to the increasingly 'assertive' rhetoric of Japan's foreign policy decision-makers towards China. Through the analysis of official publications by participants of Japan's security discourse, the elements and effects of this domestic institutional change of Japan's security policy towards China are scrutinized and evaluated. By applying this approach to the discussion on the deterioration of Sino-Japanese security relations, this paper puts focus on the understudied field of domestic causes of foreign and security policy changes and thus contributes to new perspectives on future research on similar topics.

### **About the author**

Research fellow

## **Japan's Islands Dispute with China – The Competition for Norm Development**

Ed GRIFFITH (University of Leeds, UK)

### **Abstract**

Following the Noda administration's decision in 2012 to nationalize three of the Senkaku Islands, the reaction from China was stronger than had been expected. This paper will explore why there was an underestimation of this response in Japan. It does not seek to offer potential solutions to the dispute, but rather to understand the tactics that both sides employ. It will do so through a 'structurationist' approach to understanding international relations, which is rooted in the constructivist branch of IR theory and influenced by Anthony Giddens' attempts at addressing the agent-structure problem in social science. The paper will argue that actions on both sides have previously been governed by three norms within the relationship: China's tacit acceptance of Japan's administration of the islands; Japan's tacit acceptance of China's special interest in the islands; and a commitment from both sides to maintain the status quo. China's pursuits of its interests in previous incarnations of the dispute have been constrained by these norms. Operating at the margins of expected behavioral patterns in this dispute, China has taken the opportunity provided by Japan's nationalization of the islands, to seek to alter the structure of the relationship regarding this issue and the wider international understanding of the situation. It has done so through increased activity in the area, and a global promotion of rhetoric over the islands. The study suggests that Japan's failure to react to this process sufficiently has weakened its position in this area of the relationship. This approach is highly revealing in showing that Chinese policymakers are consciously strategizing to maximize China's national interests through the competition to establish normalized behavioral patterns, which has implications for our understanding of Japan's vital relationship with its neighbor.

### **About the authors**

PhD candidate



## **Komeito**

Axel KLEIN (University of Duisburg-Essen, Germany)

### **Abstract**

In analyses of Japanese politics Komeito is seldom the center of attention. The party's connection to Souka Gakkai, a lay Buddhist organization which claims to have members in eight million households across Japan, still dominates Komeito's public image and also most of what little academic work has been done on the party. Even during its ten-year stint as part of the national government (1999– 2009) Komeito did not attract much scholarly interest. This may be due to the fact that the LDP outshone its junior partner in sheer size and power. Part of the explanation, however, may also be that Komeito is seldom perceived as fighting for policies different from those of the LDP and appears to be locked into the coalition. As a result, the party's image is often reduced to that of a yes-man of the LDP.

This impression was mistaken for the coalition period 1999–2009, and as I will argue in my paper, it is also a misperception for the new alliance that has been ruling Japan since December 2012. Komeito and its core constituencies may share conservative social values with the LDP, but both parties are at different ends of the political spectrum when it comes to constitutional revision, military proliferation, and patriotism. In all these fields, Komeito is not part of the coalition because of similar policy goals but because it tries to act as a brake on the LDP's right wing tendencies. Looking at coalition theory, Komeito therefore presents a deviant case.

My research is part of a larger research project on Komeito and also timely since Komeito celebrates its 50th anniversary only two months after the EAJS.

### **About the author**

Professor

## **The Increasing Irrelevance of Japan's Parliamentary Opposition – De-institutionalisation and the Possibilities of Re-alignment**

Ian NEARY (Nissan Institute / Oxford University, UK) & Stephen DAY (Oita University, Japan)

### **Abstract**

Most attention within Japanese politics in recent months had focussed on PM Abe and 'Abenomics'. Does his programme for domestic and foreign policy amount to a coherent political programme? What are its chances of success? Relatively little attention has been paid to the opposition parties apart from to note their lack of impact. This is in contrast to the first decade of the C21st when it seemed that incentive structures put in place by the 1994/5 electoral reforms were channelling Japanese parliamentary politics towards a two party system.

We propose an analysis of the current party system using notions of 'institutionalisation and de-institutionalisation' as developed by Mainwaring and Scully in their analyses of Latin American politics, to ask to what extent the parliamentary parties in Japan have developed organisational structures that leaders and members alike value for their own sake. Has the apparently stable structure of 2003–9 that gave way to a fluid structure between of 2009–2013 been replaced (at least in the short-to-medium term) by party system completely dominated by the LDP? Are we likely to see processes of realignment, in the run-up to 2016, among the currently fragmented opposition parties as they attempt to recapture public support? Will that structure be able to acquire institutional resilience?

### **About the authors**

Ian NEARY, Director of Nissan Institute

Stephen DAY, Associate professor

## **DPJ's Attempt to Establish a 'Politician-led' Decision Making Process and to Redefine the Relationship Between Politicians and Bureaucrats**

Arnaud GRIVAUD (Paris Diderot (CRCAO), France)

### **Abstract**

It is well-known that the Democratic Party of Japan (DPJ) took the power in 2009 with slogans like 'politician-led politics' or 'independence from the bureaucracy', thus ending the long reign of the Japanese Liberal Democratic Party (LDP). The role of senior civil servants in the policy making process and the relationship between these bureaucrats and politicians are fundamental issues in our democracies. In the 1990's, when the bureaucratic supremacy and the collusion between bureaucrats and politicians were broadly criticized by the media, a lot of reforms have been attempted in order to establish a 'top-down' type policy making process led by the Cabinet and the Prime minister (PM). Yet, finding these reforms insufficient, the DPJ advocated a 'real politician-led system' with new reforms like the establishment of the National Policy Unit, the Government Revitalization Unit, the Cabinet National Personnel Bureau and the suppression of the Administrative Vice-Ministers' meeting or the increase of political staffs of Ministers.

Nevertheless, we could hardly say that it succeeded in creating a system supporting the PM's leadership if we consider each of the short-ended Hatoyama, Kan and Noda's Cabinets. However, as the reestablishment of the Administrative Vice-Minister's meeting, the political appointment of the Chief of the Cabinet Legislative Bureau and the 'National civil service reform' under the second Abe's Cabinet show us, the redefinition of the relationship between bureaucrats and politicians is still a crucial issue.

In this essay, after an introduction on the system advocated by DPJ-led governments, we will analyze the factors of its success and failures by using numerical data and concepts borrowed to the new institutionalism. First of all, the lack of agreement inside the party due to an insufficient preparation before the elections regarding major bills that had to be delayed has been extremely significant. Secondly, because DPJ's deputies had a strong distrust in bureaucrats, they evicted them from the policy making process instead of using them, which was a critical mistake. Moreover, the lacks of communication, coordination and effective division of roles between politicians and bureaucrats, which came probably from the top-down type leadership overvaluation, are likely to be factors disturbing the advent of a real 'PM-led political system'. Finally, we will explain how the second Abe's Cabinet, which was established at the end of 2012, made use of its previous experience and DPJ's one.

To conclude, this essay shows that seeking factors of changes requires focusing also on each actor's understanding and way of thinking and not only on institutions. Hence, without any change of political actors' consciousness, Japan is likely to be unable to escape from the now 20-year-old transition period that began when the '55 year-system' collapsed.

### **About the author**

PhD candidate

## ***The Second Chances: Abe Shinzō and Charting a 'New' Course for Japan***

### **Panel abstract**

In December 2012 the Liberal Democratic Party managed to wrestle power from the Democratic Party of Japan campaigning on electoral platform that was largely focused on reviving the ailing economy. Nearly a year later the third arrow of 'Abenomics' is yet to bring the promised structural reforms. The overall aim of the panel is to present that after twelve months in power, whereas the declared focus of the Abe administration still remains the economy, the government has actively engaged in pursuing policies that have aimed to boost Japan's national self-confidence, reform education along 'patriotic' lines and restrict the public's access to information. These policies have often little to do with the economy. Furthermore, as Abe's policies have led to the increase of tensions in the region, the panel also addresses the ability of Abe's administration to ameliorate conflicts between Japan and its powerful neighbour, i.e. China, and the question whether Abe's nationalistic views and policies make him a potential liability to the US in East Asia.

The first three papers in the panel address the matter of Abe's 'New Growth Strategy', the efforts to enhance Japan's soft power through 'Cool Japan' initiative and the push to reshape educational system, respectively. They focus on the issue of somehow fluctuating commitment of the new administration to prioritising economy. Secondly, the last two papers take up the subject of Abe's propensity to stir up divisive history-related matters and its impact on relationship with China and the US. Worryingly, as the fourth paper argues, the absence of China-hands within LDP leads to the lack of important 'crisis management tool' in the relationship with the PRC. Finally, the last paper tackles the matter of war memory-related problems in the US-Japan relationship.

### **Panel participants**

Olga BARBASIEWICZ (Polish Academy of Sciences, Poland)

Tomasz OLEJNICZAK (Kozminski University, Poland)

Karol ZAKOWSKI (University of Lodz, Poland)

Kamila SZCZEPANSKA (Ruhr University Bochum, Germany)

## **War Memory and Japanese – American Relations after Abe's Re-election**

Olga BARBASIEWICZ (Polish Academy of Sciences, Poland)

### **Abstract**

Abe reelection in December 2012 may put a new perspective onto the Japanese-American relations. Foreign policy conducted by Abe Shinzō is defined as 'hawkish' and may annoy the closest partner of Japan that is United States of America. The reason for American dissatisfaction is challenging the American norms and values by the new government, which were initiated after World War II, as well as Abe's denial of the U.S. decision or facts on the events which occurred during the World War II. In my presentation I am going to refer to the theory of Maurice Halbwachs and Pierra Nora about the lieux de mémoire by which it is pointed out that places and objects can influence national memory. As the main part of the investigation, I will explore pressure groups, as well as political parties, as a certain 'place of memory'. I am going to verify the influence of the interest groups on the decisions of particular politicians and political parties in relation to the war memories and foreign policy making.

### **About the author**

PhD candidate, Research assistant

## **The ‘New Growth Strategy’ of Abe Administration**

Tomasz OLEJNICZAK (Kozminski University, Poland)

### **Abstract**

Japan is currently undergoing one of the major structural reforms. The aim of these reforms is to dispel the deflation mindset that has been haunting Japan for over two decades, revitalize the economy and society and reclaim the position of the world’s second economy that has been taken away from Japan by China – it’s biggest regional competitor. Japanese central administration is widely recognized as an architect of post-war economic miracle. The question is, however, whether they can repeat this achievement under the current conditions.

In this paper we take a closer look at strategic planning process of Japanese government. We focus on the ‘New Growth Strategy’ trying to explain what makes it different from previous strategies. We also try to identify the mechanism and actors behind its formulation as well as potential risk and opportunities related to them. We find that the process of formulation of ‘New Growth Strategy’ consists of paradoxes of centralization without formalization and innovative, evolutionary strategic planning based on traditional mechanisms.

### **About the author**

PhD candidate

## **Japan's China Policy under Abe's Second Cabinet**

Karol ZAKOWSKI (University of Lodz, Poland)

### **Abstract**

The paper discusses Prime Minister Abe's policy towards China since assuming power in December 2012. While Abe is a right-wing nationalist, he also holds a pragmatic approach to foreign policy making. During his first term as prime minister in 2006–2007 he managed to skillfully shelve history problems and normalize Sino-Japanese relations after a series of crises under Koizumi administration (2001–2006). Since returning to power in 2012 Abe has tried to revive the idea of the mutually beneficial relationship based on common strategic interests (*senryakuteki gokei kankei*) which was a basic concept in relations with China during his first term. I argue, however, that the results of these efforts have been greatly limited due to the weakening of personal connections between the Japanese and Chinese statespersons. Because of the recent escalation of disputes between Beijing and Tokyo, the Japanese politicians of younger generation are reluctant to specialize in policy towards China, which weakens the pro-Beijing faction in LDP. Without sufficient informal ties with the Chinese decision makers Abe has limited ways to discuss with Beijing such delicate matters as the dispute over the Senkaku/Diaoyu Islands.

## **‘Towards a Beautiful Country’ Version 2.0 – The Second Abe Cabinet and Educational Reform**

Kamila SZCZEPANSKA (Ruhr University Bochum, Germany)

### **Abstract**

In December 2012, DPJ lost power to LDP under the leadership of Abe Shinzō. Whereas the electoral campaign was focused on economy and bread-and-butter issues, the question of educational reform, although downplayed, has not been abandoned. In the party’s electoral manifesto the matter of education was listed immediately after ‘taking back economy’ slogan, as a number two on LDP’s reform agenda.

The paper investigates the aims and trajectory of educational reforms proposed by LDP and discusses their potential consequences for the country’s relationship with its closest neighbours, namely China and South Korea. Firstly, the paper presents the conclusions of deliberations of a special body lead by Shimamura Hakubun that delineate LDP’s ideas on reforming Japanese education system, which include among the others a notion to revise the existing textbook screening standards and references to fostering pride in Japanese traditions and culture. Secondly, the paper analyses recommendations of a special educational panel – the Education Rebuilding Implementation Council – a body that has been tackling the issues such as bullying, corporal punishment and overhauling the system of boards of education. Lastly, the paper presents the constestation between MEXT and LDP over the content of revised ‘course of study’, including the question of preserving so called ‘neighbouring countries clause’. In sum, the paper argues that whereas patriotic education is portrayed as an antidote for many ailments of Japanese education system, such as ijime and suicides among students, the main priority here seems to be dismantling the US-introduced postwar educational system – the priority that, despite the outward focus on economy of Abe’s second Cabinet, did not change since 2006, when Abe became Prime Minister for the first time.

Overall, the trajectory of educational changes proposed by the ruling administration has a potential to raise tension in East Asia, endangering the US interests in the region.

### **About the author**

Post-Doctoral researcher



## **Politicizing Everyday Life, but not Gender – The Agenda-setting of Life Politics in Contemporary Japan**

TAKEDA Hiroko (The University of Tokyo, Japan)

### **Abstract**

With demographic and socio-economic transformations progressing, family-related issues have been elevated to one of the most focused political agenda items in the Japanese political process since the 1990s. This has resulted in the increased attention directed towards ‘everyday life’, in particular, family life, amongst the policy-making elite, and the reforms of family-related policies have frequently been mobilized as a representation of ‘political change’ in Japan, as exemplified by the promotion of women’s economic participation by the current Abe government. Despite this, however, statistical and survey data indicate that little progress has been made in the area of family-related policy.

By analysing the logical construction behind policy-making through the examination of political discourses, this paper argues that the Japanese state’s failure in the area of family policy reform stems from the exclusion of ‘gender’ from the agenda-setting process concerning life-related politics. This implies not only a lack of ideational difference amongst the male-dominated policy-making elite (contrary to mainstream political analyses that asserted the realization of the two-party system with the 2009 general election) but also the influence of the socio-political arrangement of reproduction on the state policy-making process. In other words, without more fundamental structural and ideational changes than the government changes from the Liberal Democratic Party to the Democratic Party of Japan and back, family-related policies in Japan remain dysfunctional.

### **About the author**

Project Associate Professor

## **Prisoners of Their Own Device – A Constructivist Analysis of Japanese Agricultural Trade Policies**

SASADA Hironori (Hokkaido University, Japan)

### **Abstract**

The Japanese government's agricultural trade policies have been characterized by their protectionist nature for much of the Post-WWII period. Japan's protectionist agricultural policies are withstanding the strong demands for liberalization from the business sector and Japan's trade partners. Scholars of Japanese politics and agricultural economy have provided explanations for the context behind the government's reluctance to liberalize the Japanese agricultural market focusing primarily on the clientalistic relationship among LDP politicians, MAFF bureaucrats, and agricultural groups.

However, this conventional explanation fails to address the historical context behind the formation of the clientalistic relations among those actors. Because of its static understanding of policymaking process, it is unclear how and why the actors come to develop such a relationship. Also, the conventional explanation cannot adequately explain the lack of policy changes in recent years in spite of the dramatic changes in political environment at the domestic and international level.

This paper tries to challenge the conventional wisdom and present a more dynamic account for the clientalistic relationship and the lack of change in Japanese agricultural trade policies utilizing the analytical tools of social constructivism. It will analyze the historical process in which these actors constructed their preferences and the reasons behind the fact that the actors' preferences remain unchanged for an extended period of time. The main argument of the paper is that the clientalistic relationship among these actors is the product of their constructed preferences which reflected some agricultural policy ideas, and the actors have been entrapped in the relationship and became unable to change the circumstances, even if they wish otherwise.

### **About the author**

Associate Professor

## ***Energy Security in Japan: Political, Economic and Social Aspects***

### **Panel abstract**

Japan's successful development and industrialization during the postwar period has been dependent on the availability of reasonably priced energy. Large aspiration were put into nuclear energy that were to secure Japanese needs in the future. The breakdown of the nuclear power plant in Fukushima in 2011 has changed things radically. The closing of the country's nuclear power plants has affected not only the economy of the country but also politics and daily life for its citizens. Japan stands at a cross road and how it manages to secure energy is of crucial importance for the country's future.

In this panel we will look at energy security from three different perspectives. The first paper researches the development of alternative energy sources and the nature of triple helix (government, business and the academy) engagement in the search for sustainable and environmentally sound energy systems. The second paper connects rising energy costs for export industry and its importance for the ongoing negotiations for trade agreements, e.g. an EU-Japan free trade agreement / economic partnership agreement and the Trans-Pacific Partnership (TPP) agreement. The third paper researches nationwide movements at the grassroots level in Japanese society, that are strongly protesting against exports of nuclear power plants and how Japanese civil society groups are developing transnational networks with anti-nuke groups in the international community.

Panel participants:

Carin HOLROYD (University of Waterloo, Canada)

Patricia NELSSON (European Institute of Japanese Studies, Stockholm School of Economics, Sweden)

Akihiro OGAWA (Stockholm University, Japan)

## **Future Energy – Japan's Pursuit of Scientific Solutions to the Energy Challenge**

Carin HOLROYD (University of Waterloo, Canada)

### **Abstract**

For several decades, Japan has engaged in intense debates about energy security. While much of the national discussion has focused on conventional energy sources – imported oil, liquefied natural gas, nuclear power and geo-thermal systems – the Government of Japan, with the private sector, has financed the exploration of large scale alternative energy supplies, far beyond what is being contemplated in wind and solar power.

This paper examines a set of these alternatives including nuclear fusion, hydrogen energy, space-based energy (using microwaves to deliver captured energy from outer space to earth), the Green Float Project (ocean-based self-sustaining cities) and tidal energy. Each of these projects are at the limits of scientific evidence and practicality but are attracting substantial and sustained funding and interest. The paper looks at both the scientific and energy potential of the emerging technologies and the nature of triple helix (government, business and the academy) engagement in the search for sustainable and environmentally sound energy systems.

Both the Japanese government and the private sector are clearly interested in the search for sustainable and even profitable solutions to the environmental, energy and lifestyle questions that hang over modern society. This analysis links Japan's ongoing support for the commercialization of science and the government's switch from technology-driven development to research and development strategies rooted in the identification, and attempt to address critical domestic social, economic, cultural and environmental

priorities. The project is not an examination of the scientific foundations of these project. Instead, it will investigate the policy environment that emerged to sponsor these undertakings and will consider the financial and political support that is propelling these fascinating initiatives forward.

### **About the author**

Associate professor

## **Japan's International Trade and Energy Security in the Post 3/11 Environment**

Patricia NELSSON (European Institute of Japanese Studies, Stockholm School of Economics, Sweden)

### **Abstract**

A secure supply of inexpensive energy propelled Japan's exporters to become major players in international trade, in particular in high technology exports. This paper explores the question: can Japan rely on an inexpensive supply of energy, post-3/11, to fuel major export industries? According to Japan's 2010 Strategic Energy Plan, dependence on nuclear was on track to expand to one-quarter of the total energy supply by 2030. Post-3/11, the situation is totally different; Japan is increasing its imports of fossil fuel. October 2013 recorded an unexpected jump in Japan's trade deficit to ¥1.09 trillion (ca €7.9 billion) which was nearly double the ¥556.2 billion trade deficit one year earlier. Although exports grew more than predicted and were nearly 19 percent above 2012, imports rose by a startling 26 percent over the previous year, largely due to the cost of energy imports and a weak yen. A weak yen is both a boon and a threat to Japan's export industries. How can exporters expand production while keeping the cost for the energy they need in check?

This paper explores this question in light of solutions currently being developed at the government and industry levels. Major companies want to expand their export potential through trade agreements, e.g. a EU-Japan free trade agreement / economic partnership agreement and the Trans-Pacific Partnership (TPP) agreement, which have gained momentum in response to 3/11 and the stalled WTO Doha Round. At the same time, energy imports are eclipsing product exports. As a temporary measure, Prime Minister Abe negotiated a number of favorable energy import deals, albeit with cautiousness regarding, e.g., Russia's influence in the international gas market. In the long run, such deals will have to be replaced by energy solutions that range from increasing energy efficiency to reducing dependence on imported energy.

### **About the author**

Senior research fellow

## **Unethical Politics in Bolstering Nuclear Exports in Japan and Trans-national Protest Networking**

Akihiro OGAWA (Stockholm University, Japan)

### **Abstract**

This paper argues the development of transnational networking against Japan's actions to export nuclear power technology to India, Turkey, and other countries. In July 2013, Prime Minister Shinzo Abe officially announced the effective use of nuclear power generation as part of his economic growth strategy. The strategy envisages Japan receiving orders from abroad for infrastructure technologies that will amount to about 30 trillion yen in 2020. The Abe administration treats the export of nuclear power generation technologies and equipment as an important element in this infrastructure export policy. Abe has been keen to promote the nuclear industry since taking office in December 2012. Meanwhile, at the grassroots level in Japanese society, there are strong protests against such nuclear politics; Japanese civil society groups are developing transnational networks with anti-nuke groups in the international community. In particular, this paper looks at the way in which transnational civil society groups criticize the current Japanese politics as unethical. In fact, the Fukushima Daiichi Nuclear Accident is not yet over, as the destroyed nuclear reactors keep leaking contaminated water every day. The transnational network stresses the need of a strict safeguard regime on nuclear technologies and emphasizes on more transparency on public safety issues.

### **About the author**

Visiting professor

## EAJS Section 10: Japanese Language Teaching

### *Translation Studies and Language Education – Multiple Languages*

#### **Panel abstract**

With the rise of communicative language teaching in language education around 1970, 'translation' began to be seen as not being useful or even detrimental to language learning. Since then, translation plays only a minor role in language education. If, however, translation is used in language education, this is mostly in form of grammar translation or text translation. When teachers incorporate only these translation practices into language education, this does not mean that they incorporate Translation Studies. Translation Studies includes wider aspects of translation activity, sometimes considering any act of speaking and writing as translation! When only offering grammar or text translation practice to students, there is not much space for creativity or multilinguality to develop their potential.

The goal of this panel is to clarify and discuss how Translation Studies can best be used in language education.

Kikuko Tanabe will explain how Japanese universities work to incorporate Translation Studies in language education and how students accept this discipline; Jeffrey Angles will argue that, by using Translation Studies in language education, the door to learn not only about language but also about culture will open widely; and Nana Sato-Rossberg will discuss the possibility of incorporating Translation Studies in language education in order to highlight the multilingual and multicultural aspects of Japan.

#### **Panel participants**

Nana SATO-ROSSBERG (University of East Anglia, UK)

TANABE Kikuko (Kobe College, Japan)

Jeffrey ANGLES (Western Michigan University, USA)

## Translation Studies and Multiple Languages in Japan

Nana SATO-ROSSBERG (University of East Anglia, UK)

### Abstract

Within the Japanese higher education system the term Translation Studies is often still understood as ‘study’ to learn how to do good translations and avoid wrong translations. This idea is far from Translation Studies as widely practiced in the West today.

Language teachers teaching Japanese might misunderstand the role of Translation Studies in their context as a source of guidance for teaching translation from one national language to another national language, specifically text translation. In order to use Translation Studies effectively in the language education, we need to abandon this limited understanding.

This paper will be based on *Warene – Neko do yaru* (I am a cat, 2013) translated by Gishi Masanobu and *Chimei Ainugo Sho-jiten* (Small dictionary of Ainu place name, 1956) by Chiri Mashiho. Using these books, I will discuss how translation can encourage awareness of language multitude, and can contribute to raising creativity in Japanese language education, so offering a view of the multicultural perspectives that can Translation Studies can offer.

### About the author

Nana Sato-Rossberg is a lecturer at the School of Language and Communication Studies, University of East Anglia. Her recent publications include *Translating Culture – Creative Translations of Ainu Chanted-Myths* by Mashiho Chiri (2011 Sapporodo, Sapporo), *Translation Studies* (2011 Misuzu, Tokyo) *Translation and Translation Studies in the Japanese Context* (2012 Continuum Publishing, London, co-edited with Judy Wakabayashi), and ‘Conflict and dialogue: Bronisław Piłsudski's ethnography and translation of Ainu oral narratives’, *Translation Studies*, 5(1), 2012.



## **TS-Oriented Translation Education – With Specific Examples from Japanese Classrooms**

TANABE Kikuko (Kobe College, Japan)

### **Abstract**

English education in modern Japan has been wavering between two opposing policies: traditional elitist liberal-art education and more practical, professional-oriented education, and translation has been an integral part of this process. Translating literary classics by grammar-translation method (GTM) has been a dominant practice in universities but is being replaced by aural-oriented, more communicative approaches under the pressure of globalization. Translation teachers now find the enhancement of literacy and communicative skills their *raison-d'être*. With this context in mind, the presentation will explore the effect of introducing Translation Studies (TS) into language learning and, giving actual application examples from undergraduate translation classrooms, discuss the links between language learning and TS.

### **About the author**

Kikuko Tanabe (MA, International Communication, Graduate School of International Politics, Economics and Communication, Aoyama Gakuin University, Tokyo, Japan) is a Professor at Kobe College, Hyogo, Japan. She has translated more than 60 non-fiction works from English and French into Japanese. Publications include *Practical skills for better translation* (Macmillan Language House, 2007) and *Building translation skills: from basics to advanced applications* (Sanshusha, 2008), both co-authored with Kyoko Mitsufuji; 'An annotated bibliography of Uchimura Kanazo's 'Gaikokugo no kenkyû'' in *Japanese Discourse on Translation: an anthology with commentary*, edited by Akira Yanabu, Akira Mizuno, and Mikako Naganuma (Hosei University Press, 2010)

## **Teaching Translation Studies as Cultural History**

Jeffrey ANGLES (Western Michigan University, USA)

### **Abstract**

Translation studies have played a marginal role in language education because most teachers schooled in audiolingual or communicative approaches tend to see anything other than using the target language as a distraction from the task of improving linguistic proficiency. This paper will argue that looking at historical examples of translation could supplement current classroom practices, providing a rich, new window into the target language and culture. The critical study of translation provides students hints at how one might successfully render one language into another, while at the same time teaching one to be increasingly aware of the fine details of language use. Meanwhile, it also opens a surprisingly rich and complex window in the culture and history of contemporary Japan.

As a case study, this paper will show what one can discover about language and culture through the translations of that most quintessentially American of authors – Theodor Geisel, also known as Dr. Seuss – into Japanese. One finds that a discussion of translation choices quickly opens into a larger discussion of ideological currents shaping Japanese literature and culture. For instance, Ōmori Takeo's hugely successful Japanese version of *The 500 Hats of Bartholemew Cubbins*, published during the SCAP Occupation in 1949, gave Dr. Seuss' liberal, anti-imperialist story a special resonance for readers after the *ningen sengen* of 1946. The most recent wave of Seuss translations has been spearheaded by the feminist poet Itō Hiromi, whose choice of language mobilized Seuss in a liberatory agenda that rejects gender bias. In each case, the translator's role goes far beyond simply replacing words – the act of translation participates in a much larger historical drama.

### **About the author**

Jeffrey Angles (1971–) is an associate professor of Japanese and translation at Western Michigan University. He is the author of *Writing the Love of Boys: Origins of Bishōnen Culture in Japanese Modernist Literature* (University of Minnesota Press, 2011) and award-winning translator of *Killing Kanoko: Selected Poems of Hiromi Itō* (Action Books, 2009), *Forest of Eyes: Selected Poems of Tada Chimako* (University of California Press, 2010), Takahashi Mutsuo's *Twelve Views from the Distance* (University of Minnesota Press, 2012), and Saitō Tamaki's *Hikikomori: Adolescence without End* (University of Minnesota Press, 2013), plus numerous other works.

## Google, Tablets, Smartphones and Clouds? New Perspectives in Kanji Education

Stanislaw MEYER (Jagiellonian University, Poland)

### Abstract

A profound consequence of technological revolution following the rise of e-society is that knowledge has been depreciated for the sake of information. As far as concerns kanji education, the knowledge of how to use dictionaries used to be the core of kanji studies. Nowadays, however, students use only electronic dictionaries, in particular smartphones, where the information about a kanji can be quickly retrieved by means of one click and one move of a finger. Students are less motivated to memorize kanji because the internet offers numerous tools for reading and translating Japanese texts, easily accessible from smartphones. What is most regrettable is that instead of choosing professional dictionaries students prefer to use free tools from internet the quality of which is often highly disputable.

Certain social trends, however, are irreversible and therefore one has no choice but to positively embrace the situation. The Department of Japanese Studies at my University in Poland gradually abandons the traditional way of kanji teaching, putting more weight on internet. Three years ago I started developing an e-learning platform for kanji studies – ‘Kanji Jigoku’ – which is planned to contain all materials required from students to master during the three-years curriculum. The platform is still under construction, but already contains the full set of characters and compound words (*jukugo*), organized into lessons. I have also developed various algorithms enabling students to check their knowledge of kanji and vocabulary. Currently I am working on an application for smartphones and tablets. Internet, and in particular Google, offers numerous tools for designing new applications which can make kanji studies more diverse, interesting, efficient and adjusted to one’s personal needs.

While meeting expectations of the young generation of students, however, we stick to one fundamental principle: knowledge of kanji is the core of knowledge of Japanese language. Studying kanji can be fun and interesting, but first of all it is painful, difficult and it requires a lot of time and patience. Hence the name of the platform: ‘Kanji Jigoku’, or ‘Hell of Kanji’.

### About the author

Stanislaw Meyer is lecturer at the Department of Japanology and Sinology, Jagiellonian University in Krakow. He obtained MA degree in history from the University of the Ryukyus (2002) and PhD in Japanese Studies from the University of Hong Kong (2007). He specializes in Okinawan history and Japanese ethnic minorities. His hobby is computer programming and currently he is developing a kanji e-learning platform for Polish students of Japanese language.

## **Developing an online test targeting children with multilingual backgrounds: Focusing on creation SPOT for children and math test items**

SAKAI Takako (University of Tsukuba, Japan); KOBAYASHI Noriko ([formerly] University of Tsukuba, Japan) & KONO Akane (Tsukuba International School, Japan)

### **Abstract**

With the increase of children with multilingual backgrounds in various educational contexts in Japan, calls for a common scale for measuring their Japanese language proficiency are increasing. Recently, a number of measurement devices, such as face-to-face multilingual measurements, are being utilized. However, such devices are time-consuming and limited.

We have been developing an online test with the goal of objectively and easily measuring the cognitive academic language proficiency (CALP) of children. The development of CALP requires more time than that of basic proficiency, and must usually be learned through intentional study. The test we are developing is a test set housing multiple measurements. In the current presentation, we report on two of these measurements in particular: 1) SPOT for children and 2) math.

In the SPOT for children, we selected 111 grammatical items from Japanese language textbooks for 1st to 6th year students. Grammar was chosen in part to verify the applicability of this domain of language, used in the original SPOT, in a measurement for children. It was found that CALP-related grammatical items increase in the 4th and 5th years. For our 32 test items, we maintained the kanji and form of the example sentences extracted from the textbooks. In the audio of the sentences being read, the first 10 were read slowly to target younger test takers, with the remaining items being read at a natural speed.

For the math test items, we selected vocabulary items necessary for CALP from math textbooks for 1st to 6th year students. We prepared multiple choice items using meanings differing from everyday use, items used only in math, and differences in meaning between similar concepts.

Finally, we also report on the results of a study done to confirm the potential for application of these measures.

### **About the authors**

Sakai Takako 酒井たか子: Professor, Faculty of Humanities and Social Sciences University of Tsukuba.

Research Area: Japanese Language Education, assessment, Publications (selection)

1. Learning about the Sound Changes in Spoken Japanese: The Development of CALL Materials, in Perspectives on Teaching Connected Speech to Second Language Speakers, pp. 207–230, Honolulu: NFLRC, University of Hawaii Press. 2006.
2. A reconsideration of the placement test as a mid-scale test, in M. Fujiwara, et al. (eds.), Daigaku niokeru Nihongo Kyoikuno Kochikuto Tenkai, pp. 263–276, Tokyo: Hitsuji Shobo. 2007.
3. Test wo Tsukuru, in K. Murakami (ed.), Nihongo Kyoiku Sosho 'Tsukuru', Tokyo: 3 A Network. 2013.

Kobayashi Noriko 小林典子: Former-Professor, the University of Tsukuba

Research Area: Japanese language education (grammar, listening and assessment)

Publications (selection)

1. Waku-Waku Bunpoo Risuningu (Learning Japanese by ear)(co-authored with J. Ford-Niwa et al. ) Bonjinsha, Tokyo 1995
2. 'SPOT: A Test Measuring 'Control' Exercised by Learners of Japanese', The Acquisition of Japanese as a Second Language, Kanno,K. ed., John Benjamins Publishing Co., Amsterdam & Philadelphia, 1999 (co-authored with J. Ford-Niwa)
3. Japanese : A Comprehensive Grammar (co-authored with S. Kaiser et al.) Routledge, London 2001
4. Nihongo Gakushuusha no Bunpoo Shuutoku (co-authored with H. Noda et al.), Taishuukan, Tokyo 2001

Kono Akane 河野あかね: Japanese Program Director, Tsukuba International School

Research Area: Japanese Language Education (for young people)

Master of Arts in International Studies from the University of Tsukuba

She received an award for her master's thesis. She has a certificate for teaching Japanese as a foreign language from the University of Tsukuba and teaching specialized qualifications for both junior high school and high school. She has taught Japanese to both Japanese and foreign students at Japanese high schools, colleges, universities and international schools, and has given guest lectures at the University of Tsukuba. She has attended several IB PYP, MYP and DP workshops.

## **Paraphrasing Skills of the Japanese Language Learners – The Perspective of Vocabulary Knowledge and Strategies**

ONO Masaki (University of Tsukuba, Japan); MORITOKI Nagisa (University of Ljubljana, Slovenia); Naoko TAMURA-FOERSTER (University of Bonn, Germany) & YAMASHITA Yukino (University of Tsukuba, Japan / University of Stendhal-Grenoble 3, France)

### **Abstract**

Paraphrasing is a useful technique in daily conversations to explain unknown things and teachers use it in language classes and tests very often as a metalanguage in order to explain unknown words and expressions to the learners. It is a communicative skill that, according to the description of Grice (1975), is used to avoid obscurity and ambiguity of expressions.

According to CEFR/JF STANDARDS, a learner who 'can use circumlocution and paraphrase to cover gaps in vocabulary and structure' is classified into B2 level. In our presentation, we analyze the development of paraphrasing skills of Japanese learners of novice high level, intermediate and advanced levels.

There are two types of paraphrasing to be discussed:

- A) paraphrases which are based on vocabulary knowledge and
- B) paraphrases which are based on communication strategies.

Our observation shows three patterns below in regard to the paraphrasing of type A.

1. replacing the word in question with another word
2. explaining the word in question with an antonym
3. giving concrete examples of the word in question

To discuss the paraphrasing of type B, utterances of learners in the various classroom interactions such as role-plays 'To ask someone something' are analyzed. In these interactions, the learners use not only other words related to the word in question, but also change communication strategies to make themselves fully understood.

Based on the observation of the Japanese language learners in Slovenia, France, Germany and Japan, we will discuss the relation between language competency and paraphrasing skills. Our observation in the above countries indicates that the learners of different levels use different types of paraphrasing techniques according to their language competency. Our study also shows a necessity of paraphrase instruction on each level of Japanese language learning.

### **About the authors**

Dr. Masaki Ono is an associate professor at the University of Tsukuba.

Ono, Masaki, Yukino Yamashita and seven others. 2013. 'Contrastive Study of 'Teinei' of Japanese, Korean, Chinese, Sinhala, Uzbek and German.' *Journal of Japanese language teaching*, Vol.28. International Student Center, University of Tsukuba. <https://www.tulips.tsukuba.ac.jp/dspace/handle/2241/119090>

Ono, Masaki and two others. 2010. *Communication and Japanese Consideration Expressions*. Meiji Shoin.

Nagisa Moritoki, Ph.D. is an assistant professor in the Department of Asian and African Studies, Faculty of Arts, University of Ljubljana (Slovenia). Her research areas include language education, Japanese linguistics and language planning. Her selected publications are: (1) Ikeda, Nobuko and Nagisa Moritoki. 2013. 'Supporting Learning Disabilities in Slovenia: Building a Social System for Japanese Language Learners with Dyslexia.' *Language, Culture and Communication* 5. Department of International Communication, Rikkyo University. 141–152. (2) Moritoki, Nagisa and Kristina Hmeljak Sangawa. 2013. 'Japanese Language Support for Migrant Children in Japan: Needs, Policies, Activities, Problems' *Dve domovini* 37, 123–134.

M.A. Yukino Yamashita is a graduate student at the University of Tsukuba, a lecturer at the University of Stendhal-Grenoble 3, France.

Ono, Masaki, Yukino Yamashita and seven others. 2013. 'Contrastive Study of 'Teinei' of Japanese, Korean, Chinese, Sinhala, Uzbek and German.' *Journal of Japanese language teaching*, Vol.28. International Student Center, University of Tsukuba. <https://www.tulips.tsukuba.ac.jp/dspace/handle/2241/119090>

## Practical Translation as Communication Act – Activities and Assessment from a Relevance-theoric View

HIGASHI Tomoko (Université Grenoble Alpes-Lidilem, France)

### Abstract

In translation activity, equivalence between source text (ST) and target text (TT) or rhetorical quality of TT were often emphasized. Recent developments in functionalist approaches such as *skopos* theory, and pragmatic account have heightened the focus on the process of translation and the dynamic role of translator. CEFR considers the translation as communication act, namely mediation activity of two languages and two cultures. Relying on these perspectives, I have been carrying out teaching of translation course (French to Japanese) for French speaking master students of professional specialized translation program, attempting to find out an appropriate method of translation as a communication act and objective criteria for assessment. As a result of globalisation, practical translation other than literature field should be revalorised and real quality should be questioned.

This communication reports the practice of this course and argues about the positive results or limit of such approach. Translation tasks from first language (L1) to L2 or L3 at university course tend to become linguistic exercise aimed to construct correct and natural sentences by translating as faithfully as possible. Linguistic accuracy is admittedly necessary, but my first concern is to design true translation training, contextualizing translation task and setting the students in real-life professional situation. The students are required to search for useful information such as similar Japanese text, specialized terminology text, etc. Secondly, the criteria to evaluate the translation competence should be defined clearly. According to relevance-theory, human communication creates an expectation of *optimal relevance*, and the hearer's attempt at interpretation will yield *adequate contextual effects* at *minimal processing cost* (Wilson & Sperber 1989, Gutt 2011). We attempted to elaborate a criteria relayed on these views. The students are constantly encouraged to reflect on what is a good translation and to develop an awareness of relevancy of translation. Thirdly, works on linguistic forms and vocabulary are necessary, but these activities are carried out explicitly for the purpose of accomplish an efficient translation.

### About the author

Tomoko Higashi is a Senior Lecturer in Japanese at Grenoble Stendhal University. Her research interests are in linguistics (pragmatics, discourse and interaction analysis) and foreign language education (pragmatic competence, CEFR). She has published a number of papers in Japanese and in French and 2 Japanese textbooks for French learners, Among her recent publications, there are *Modalité pragmatique dans une interaction des amoureux in Japon Pluriel* (2014), *Négociation identitaire et alternance codique dans les interactions franco-japonaises par visioconférence in Didactique plurilingue et pluriculturelle – l'acteur en contexte mondialisé* (2012), and textbooks, *Parlons japonais I, II* (1989/2000, 2003).



## **Development of a Japanese Simplification System Using Collective Intelligence**

KAWAMURA Yoshiko (Tokyo International University, Japan)

### **Abstract**

This study aims to develop a written Japanese simplification system through the collaboration of Japanese language instructors. There is an emerging demand to simplify abstruse Japanese sentences in areas of accident prevention and medical services. Moreover, to realize a convivial society, it is very important for us, Japanese native speakers (JNS), to know how to communicate with Japanese non-native speakers (JNNS) using simple Japanese. Our system will automatically convert difficult words of input sentences into easy words. It will provide effective support to both JNNS and JNS and help to foster clearer communication in Japanese.

The mechanism of the system is as follows. Using a ‘Simple Japanese Replacement List’ made by Japanese language instructors, it converts words, transforms word forms, euphonic changes, and replaces auxiliary verbs and postpositional particles to make sentences conform to Japanese grammar. Multiple replaceable candidates on the list are displayed in a balloon-tooltip.

This system results will be public on the Internet. It will help not only JNNS to read Japanese text, but also JNS to know how to make easy Japanese text for a more convivial society.

### **About the author**

Yoshiko Kawamura is Professor in School of Language Communication in Tokyo International University, and the chair of the Association of Japanese Language Education Methods. Her research interests include social linguistics, second language acquisition, and educational technology. She has developed a Japanese language tutorial system ‘Reading Tutor’ (<http://language.tiu.ac.jp/>) and a multilingual Japanese dictionary ‘Reading Tutor Web Dictionary’ (<http://chuta.jp/>), and released them on the web. Her recent publications appeared in such journals as, Japanese Language Education in Europe, *Acta Linguistica Asiatica*, and *Journal CAJLE*.

## **Project-based Learning in Japanese Language Education Featuring Drama and Community Involvement**

Tomoko GEHRTZ-MISUMI (Tokushima University, Japan)

### **Abstract**

Project work is a special method of language learning and teaching, which emphasizes and enhances the ability to communicate freely. This case study describes a 'Drama Type Project Work', a three years project of Japanese language education featuring drama and involvement of the local community.

Foreign students in collaboration with local Japanese were staging several drama performances using only the Japanese language.

I would like to concentrate on three points:

1. How to approach a drama and theater orientated Japanese language education.
2. How to exploit and educate the global and local human resources
3. in order to achieve a fruitful collaboration.
4. How to enlarge the scope of the teacher. (Teacher as designer)

### **About the author**

Professor, International Center The University of Tokushima Japanese Language Education, Cross-cultural Communication Physical communication  
'Japanese correspondence course for JET participants' reconsideration of Project-based Learning in Japanese Language Education.

## **Learning Process in the Acquisition of Intercultural Communicative Strategies Using Skits**

SUZUKI Yuko (University Complutense de Madrid, Spain)

### **Abstract**

In order to communicate effectively, it is necessary to help our students develop some communicative strategies. According to the CEFR *Strategies are a means the language user exploits to mobilise and balance his or her resources, to activate skills and procedures.*

The implementation and development of these communicative strategies can be performed through a series of steps: pre-planning, Execution, Monitoring, evaluation of task, Repair Action. In particular, the development of production oral activities involves the ability to participate in spontaneous conversation. To achieve this objective, Prof Yamauchi (2005) used skits to help students develop this communicative competence. This method is particularly useful for those students who do not live in Japan.

The purpose of this presentation is to emphasize the two main objectives of skits: first, the opportunity for students to play a role and second, to take part in spontaneous conversation. In the first step of this process, students take part in a spontaneous conversation in a particular situation and analyse what is appropriate in Japanese culture. By watching a short video, students analyse Japanese body language and its relevance in the communicative process. Afterwards, students compare the differences in body language with their own culture.

After this first step, students write their own skits bearing in mind the previous analysis on how a message is transmitted in the Japanese culture by means of both words and body language. Students develop a situation and all the different elements involved in the communication process. Finally, students perform their skits and at the end, a feedback session is carried out where students have the opportunity of evaluating themselves, the task and the strategies they have to implement to achieve their objectives.

In conclusion, a skit is a valuable task to help students analyse and understand the strategies needed to communicate effectively in any social interaction.

### **About the author**

My name is Yuko Suzuki and I'm a teacher of Japanese as a foreign language. I have been teaching children and university students for twenty-five years. Moreover, I founded the Association of Japanese Teachers in Spain and I was the President for four years. Now, I am an active member of this group. I specialized in Methodology and I am particularly interested in Intercultural Communicative Strategies. Currently, I work for Centro Superior de idiomas Modernos (CSIM) de la Universidad Complutense de Madrid and for Universidad Autónoma de Madrid.

## **Fusion of Japanese Language Education and Japanese Literature – A Report of Teaching *Haiku*, *Waka* and Modern Poetry**

YOKOTA Toshiko (California State University, Los Angeles, USA)

### **Abstract**

For the purpose of surviving in the 21st century, students are expected to obtain abilities to think critically and understand different cultures from multiple perspectives. In the Japanese literature and civilization classes, professors conduct various activities to enhance such abilities. By introducing some of these activities, I hope to be able to help Japanese instructors who are interested in incorporating Japanese literary texts into their language instruction. It is pointed out that the goal of foreign language education is to enhance the students' cultural literacy. The benefits of assigning literary texts include giving students the opportunities to read the texts in the appropriate socio-historical context, analyze the cultural product, practice and perspective revealed in the text and compare and contrast the culture with their own. Through discussion with classmates from different cultural backgrounds, they can also acquire abilities to understand the certain issues from multiple perspectives.

This presentation reports on concrete activities for teaching *haiku* by Masaoka Shiki, *tanka* by Yosano Akiko and poems by Hoshino Tomihiro for the students who have completed studying the basic grammar of the Japanese language. For example, one of the effective activities is choosing a favorite modern *tanka* and uploading it with the reasons for their selection on the Moodle.

Moreover, I would like to report the result of the student survey conducted in the spring of 2014 and compare it with the one in 2012.

### **About the author**

Toshiko Yokota Ph.D.: I am a professor of Japanese at California State University, Los Angeles. My research interest is in how Japanese literary texts can be incorporated in Japanese language instruction. I am especially interested in improving Japanese learners' reading abilities, critical thinking skills and cultural literacy through reading Japanese literature. In order to provide reading comprehension questions, discussion topics and topics for writing activities, I have published the following textbook with two co-authors.

Shibata, S., Yokota, T., & Morioka, A. (2011). Exploring Japanese Literature: A Text for Language Learners at Intermediate Level and Above. CreateSpace.

## **Japanese Learning in and Outside Online Classrooms in Higher Education – An Exploration from the Motivational ‘Self’ Perspective**

MIZUFUNE Yoko (Dalarna University, Sweden)

### **Abstract**

By virtue of distance courses available online, Japanese studies have been attracting a wide range of students in Swedish higher education. Accommodating such diverse students in online classrooms provides challenges and difficulties among educators. There seem to be gaps between how/what students wish to learn and how/what they are expected to learn through their participation and the mismatching may lead to demotivation of learning at worst.

Having seen this problem, the current study will explore the relationship between learner’s L2 motivation and their perception of learning, using the perspective of the selfdetermination theory (Ryan & Deci, 2002) and the L2 motivational self system (Dörnyei, 2009). Having some kind of motive for learning Japanese does not mean that everybody has autonomous learning attitudes and ideal self-images as an intellectual individual with skills to deploy lifelong learning although such concepts are underpinnings behind the development of CEFR and ELP. Based on a questionnaire survey and interview studies with Swedish college students, the present study aims at shedding light on their spontaneous learning taking place outside the classrooms. Furthermore, this study will investigate to what extent their learning related to the courses is autonomous at the tertiary level.

Autonomous learning is not about learning individually without any support from others, but a behavior that is self-initiated and self-determined. The present study intends to identify what encourages students to cope with challenging education. The roles of teachers will be also discussed from the viewpoints of learners. The purpose of this exploration is to promote learner autonomy and competences to invite learners’ maximal personal as well as academic developments through Japanese learning in higher education.

### **About the author**

Yoko Mizufune is a lecturer of Japanese at Dalarna University in Sweden. She is currently completing a two-year educational research program at the University of Gothenburg. Her research interests include L2 motivation, extramural activities in L2 learning, learner autonomy, E-learning and higher education.

## **How Do Learners Engage in Web-based Synchronous Foreign Language Instruction? A Case Study of Off-screen Behaviors Engaged by Novice Learners of Japanese**

SUZUKI Satomi (Georgia Institute of Technology, USA)

### **Abstract**

Distance language courses have been widely adopted in university education. These courses are often delivered via synchronous audio-based conferencing software where class participants' behaviors in their physical environment are invisible to others. However, there are numerous unknowns as to how students engage in online learning while situated within their physical environment. Yet, very few researchers to date have looked at the off-screen behaviors of second/foreign language learners while they sit in front of their computers at home/offices. This study examines three focal students' off-screen learning behaviors in their private environment and the role they played in their learning process during synchronous online Japanese classes. The primary data consist of video files of three focal students which were self-recorded using a camcorder during class sessions. Student videos were synchronized with archived sessions of online instruction which captures the virtual classroom and the interactions of all students and the instructor (~60 hours). A theme-based qualitative analysis revealed the emergence of various affordances and constraints as the learners creatively utilized their physical surroundings for their learning purposes. Findings of this study showed that learners actively engaged in diverse and dialogic off-screen learning activities that are sharply contrastive to those in the teacher-centered online environment. For example, focal students engaged in more target language vocalization in the off-screen environment where no one heard them speaking, than in the online environment. Specifically, the students privately helped their classmates behind the screen, overtly imitated others' language use, and engaged in the self-initiated 'dialogues'. This study demonstrated evidence that their autonomy and agency were enhanced during online instruction when the learners were free from the traditional classroom. As a pedagogical implication, it is important to examine not only what appears as the immediate benefit of technology, but also to consider affordances and constraints from the learners' perspective.

### **About the author**

Satomi Suzuki received her PhD at the University of Georgia (UGA) in 2011. She is an instructor of Japanese in the School of Modern Languages at Georgia Institute of Technology. She has co-developed and taught online Japanese courses at the university since 2003. She has also taught computer-assisted language learning at the Language and Literacy Education department at UGA. Her main research interests are conversation analysis, technology-enhanced language education (particularly the role of affordances during online instruction), and pedagogical application of second language acquisition theories and research.

## **(Im)Politeness in the CEFR? Notes from the View Point of a Non-European Language – Japanese**

Barbara PIZZICONI (SOAS, University of London, UK)

### **Abstract**

The Common European Framework of Reference for Languages (CEFR) has provided not only a common reference for European countries, but also a canon of current thinking about language learning and teaching in which also Japanese education specialists have shown interest (Tanaka et. al 2005). Many however question whether its ‘spirit’ can be transferred to such a different cultural, demographic and political context (Okumura et. al 2012), and there is also some anecdotic scepticism in relation to the ‘fit’ of some linguistic features, among which the *keigo* system, to the CEFR level descriptors.

The CEFR makes only a passing explicit reference to Politeness (CEFR 2001: 5.2.2.2) and characterizes it as sociolinguistic competence, including a) politeness conventions and b) registers. It does not offer guidelines on how to identify corresponding linguistic structures, but offers ‘rules of thumb’ like the following: *‘In early learning (say up to level B1), a relatively neutral register is appropriate [...]. It is this register that native speakers are likely to use towards and expect from foreigners and strangers generally.’*

In Japanese, linguistic choices that impinge on (im)politeness are necessary to even basic communicative acts (e.g. when speaking to teachers or to peers, which challenges the notion of a single ‘neutral’ register quite early on). Several questions then arise such as: given the wealth of honorific devices in Japanese, is it possible to introduce, for each level of competence, enough linguistic forms to match the abilities described in the CEFR scales? Are such scales overambitious when it comes to a honorific-rich language? This contribution offers a theoretical reflection on how to conceptualize (im)politeness in Japanese pedagogical contexts and in relation to models of (im)politeness emerging from current scholarly research (Watts 2003; Locher 2004; Pizziconi 2011), and suggests practical guidelines for Japanese teachers and users of the CEFR.

### **About the author**

Barbara Pizziconi is a Senior Lecturer in Japanese applied linguistics at SOAS, University of London. She is a Japanese specialist and interested in linguistic (im)politeness and pragmatics, language acquisition and pedagogy. Recent publications include: 2011 ‘Japanese honorifics: the cultural specificity of a universal mechanism’, *Politeness in East Asia – Theory and Practice*, Sara Mills and Dániel Z. Kádár (eds.), CUP: 45–70; 2013 ‘Japanese vocabulary development in Study Abroad – the timing of the year abroad in a language degree curriculum’, *Language Learning Journal*, and 2013 with M. Kizu and N. Iwasaki, ‘Modal markers in Japanese’, *Japanese Language and Literature* 47/1: 33–133.

## **Social Networking Sites for Students at Beginner Level – Speeding up the Learning Process**

Tiziana CARPI (Sapienza University / University of Milan, Italy)

### **Abstract**

Most recent research suggest that, integrating web 2.0 tools into their classrooms, educators can show learners how to exploit Social Networking Sites (SNSs) for academic purposes to create a dynamic learning environment, promote critical thinking and offer authentic L2 learning opportunities, beside making deeper connections with the cultura of the native L2 speakers.

Given that such sites are already part of many students' e-routine, it was suggested that instructors should take advantage of using SNSs such as FB for the opportunities they offer.

In contrast with previous research that has investigated different ways to integrate FB within intermediate-advanced foreign language class, this study suggests an alternative use of the same tool for a near zero beginner class of L2 learners of Japanese.

While Japanese language clases need to invest a lot of time in order to introduce and practice the script, almost no space is left for activities that students would need most to become proficient in a digital, pluricultural and plurilingual society.

FB, currently the most popular SNS in Italy, was selected for this exploratory project with the goals of investigating: students' perceptions and attitudes towards the use of a web resource, with which they are already familiar, for language learning; its potential benefits in terms of motivation and language and cultural learning.

The experiment, which run for ten weeks and was offered on a voluntary basis to a hundred students, included participation to a closed FB group and two questionnaires.

A series of simple pedagogic tasks, designed through guidelines grounded in SLA research, was developed and submitted on a weekly basis.

Results, assessed through statistical analysis, offer insights to better grasp the potentials that SNSs may play indeveloping participation, motivation, language and cultural learning awareness even at beginner levels and in speeding up their learning process.

### **About the author**

BA, MA in Japanese language and literature (Ca' Foscari University, Venice), MA in Japanese Applied Linguistics (SOAS, London). Currently PhD candidate at the Italian Institute of Oriental Studies (Sapienza University, Rome) Has been teaching Japanese language, culture and translation at University of Milan since 2009. Main field of research: CALL and SNSs for language learning and teaching. Member of EAJS, EuroCALL, CALICO, AIDLG. Japanese Studies Fellowship for Doctoral Candidates (The Japan Foundation, 2014)



## **Simple Tweets Transform into Food for Thought – Possible Use of Translation in Beginner Classrooms**

GYOGI Eiko (SOAS, University of London, UK)

### **Abstract**

Recent studies increasingly recognise the importance of existing linguistic and cultural repertoires of learners, as conceptualised in various terms such as plurilingualism and pluriculturalism (Coste, Moore, & Zarate, 2009), intercultural competence (Byram, 1997), flexible bilingualism (Blackledge & Creese, 2010) and translanguaging (García & Baetens Beardsmore, 2009). This has also led to a re-evaluation of translation in classrooms (Cook, 2010). Some studies have begun to actively bring translation into language classrooms (Carreres & Noriega-Sanchez, 2011; Colina, 2002; González Davies, 2004).

This study will aim to use translation to nurture intercultural competence, by making learners aware of contextual factors surrounding the text based on the systemic functional linguistics (Halliday & Matthiessen, 2004). With a practical example taken at a university in the UK, it will examine what translation can do to bring intercultural domain even to beginner learners who have studied Japanese for five weeks only. In the classroom, students were asked to translate a tweet of two Japanese celebrities (Kyari Pamyu Pamyu and Hiroiki Ariyoshi) from Japanese to English. The analysis of classroom discussions, students' learning diaries and homework reveals that even a simple tweet is sufficient to make beginner learners realise the intriguing but difficult process of mediating two languages.

Many students were surprised to know the various issues at stake when translating from one language into another, not only by considering contextual factors but also tones, cultural background, humour and personality. For example, a student noted in their learning diary: 'There were so many ways to translate and perceive it, yet we had to choose the one we felt fit the best, but with so many different criteria, it wasn't easy.' Although this is a practical example from a university in the UK, it is hoped that this has pedagogical implications for use of translation in other places.

### **About the author**

I am a PhD candidate and Japanese language teacher at SOAS, University of London. I am interested in various topics in applied linguistics and language pedagogy, including the use of the first language, heritage language learners and politeness. I have now been working on the use of translation in the language classroom for elementary and intermediate learners of Japanese. My major publications include 'Critical Cultural Awareness in Language Classrooms through Translation: a Reflection on the Use of Katakana' (in press), and 'Ibunkakan nōryoku o hagukumu tamenō honyaku katsuyō hō – shokyū, chukyū kurasu deno jissen' (2013).

## **From an ‘Everyday Talk’ to a ‘Business Speech’ – Towards a Curriculum to Establish an Oral Presentation Competence for B2 Level**

USHIYAMA Kazuko (University of Stendhal-Grenoble 3, France)

### **Abstract**

Since the decision of the 2008 Japanese Ministry of Education called ‘Project of 300,000 foreign students in Japan’, the globalization in the field of Japanese education has extended. The students hoping to find an employment in Japanese or Japanese-affiliated companies is increasing. Therefore, the enrichment of the business Japanese curriculum is expected not only in Japan or in Asia but also in Europe. The aim of this study is to propose a curriculum for a business Japanese Master French students (1) to develop rapidly their presentation ability in formal speech. The main data are their oral presentations in Japanese in their future professional field and the follow-up interviews that the students passed after doing a monitor evaluation for their own presentations. The linguistic level of students can be considered B1 or at the beginning of B2 level of CEFR / JF standard. A formal speech with a formal topic [Cf. CEFR 4.4.1.1] should be slightly difficult for them not only in the application of specific terms of their business fields, but also in the mental stress control to success in their formal speech, that I heard in the follow-up interview of the students. From this remark, I consider that it is important to support the psychological side of the students in formal speech training. Based on my data analysis, I would like to try to do some suggestions for a Japanese business course curriculum for the European students, and more specifically the French students, to raise their presentation and communication skills rather quickly stepping up to a B2 level that is described by CEFR and JF standard.

Note: (1) Here, I am talking about the students of Japanese-English major in addition to French, specialized in the field of international marketing, trade and logistic.

### **About the author**

Kazuko Ushiyama, Ph.D in linguistic, is a full-time lecturer at the Stendhal University Grenoble 3 in France. In addition to the didactic field, she is interested in contrastive studies (linguistic, rhetoric, pragmatic), translation, synonymic studies, sociolinguistic studies and Japanese social and cultural studies. Her recent theses are: ‘Exchanged linguistic and competence in language and culture: in the case of Japanese language for professional purpose’ (2013) (French thesis) with Nozomi Takahashi, ‘What are the characteristics of paragraphs difficult for learners of Japanese at B1 level? – Analysis based on the types of text and textual organization’ (2013).

## **Aiming for the Simplification of Nursing Terminology to Facilitate the Japanese Language Education of Caregivers**

ENDO Orie ([formerly] Bunkyo University, Japan)

### **Abstract**

Since 2008, the Japanese government has formed EPAs (Economic Partnership Agreements) with Indonesia and the Philippines. Contained within those agreements is a project to cultivate human resources for nursing and caretaking in Japan. As a consequence, the importance of Japanese language education in the fields of nursing and caretaking has become increasingly pronounced. The Society for Teaching Japanese as a Foreign Language (NIHONGO KYOIKU GAKKAI) has begun exploring ways to provide Japanese language support in this new field, which differs from previous areas treated in Japanese language education. Japanese language support for both the acquisition of caretaking knowledge and skills on the job and for taking the annual national exam have unfurled before our eyes as pressing issues for the care worker candidates that have come to Japan. Through providing such support, we have learned that the terminology used on site and in textbooks is exceedingly difficult. In this presentation, I use a vocabulary survey of care worker textbooks to argue for the simplification of nursing terminology, and to also propose a reorganization and unification of the terminology.

### **About the author**

Endo Orie, PhD. 遠藤織枝: Institution: Former Professor at Bunkyo University. Field: Sociolinguistics, Japanese language education

Major Publications:

Onna no kotoba no bunkashi [A Cultural History of Japanese Women's Language] (Gakuyou Shobou, 1997)

Chuugoku onna moji kenkyuu [Research on Nūshu] (Meiji Shoin, 2002)

Shouwa ga unda nihongo [Japanese Created in the Showa Period] (Shougakkan, 2012)

A Cultural History of Japanese Women's Language (Center for Japanese Studies at The University of Michigan, 2006), etc.

## **Report on the Development of the Japanese Scheme of Work in Primary Education in England – A Case Study of Japanese Language Education for Citizenship**

FUKUSHIMA Seiji (The Japan Foundation, London, UK)

### **Abstract**

In this presentation, I will introduce the outline of *the Japanese Scheme of Work for primary schools (SOW)*, with a report on the teaching practice at the primary school in London, and examine how Japanese language teaching can apply to Plurilingual and Intercultural Education as an education for citizenship.

From September 2014, languages education becomes compulsory for Key Stage 2 pupils (Year3–6) in England, as a consequence of the reform of the curriculum. The new curriculum was announced in September 2013, however, as far as foreign language education is concerned, it only gives teachers a rough guideline. In response to the situation, the Japan Foundation London decided to develop SOW in order to encourage teachers to introduce Japanese language into their curriculum.

SOW is being developed with reference to the new curriculum, the KS2 Framework for Languages developed by the former Labour government and the guide for Plurilingual and Intercultural Education by the Council of Europe. It consists of 36 lesson plans (45minutes) for one year, which contain objectives, contents, activities, grammar and vocabulary, and is planned to be made for whole Key stage 2.

Designing the SOW, I consider it important that the education of Japanese is complied with the national curriculum, which aims to foster citizenship. However, the meaning of ‘citizen’ is controversial and varies according to the context: it can refer to legal status, an ethnic group or a citizen of the EU. In this complex situation, by reference to the guide for Plurilingual and Intercultural Education, I define ‘citizen’ as being an individual living together with others, respecting cultural diversity, and design SOW to contribute to citizenship education along these lines, while considering the relationship between the UK and Japan.

### **About the author**

Seiji Fukushima is Chief Japanese Language Advisor at the Japan Foundation London. He has long been dedicated to Japanese language education abroad, in places such as Mexico, Uzbekistan, Russia and Hungary. He specializes in Japanese applied linguistics and language education policy. His recent publication is ‘Research note for development of intercultural competences based on the Plurilingual and Intercultural Education and its assessment’

## **An Approach toward Deliberation in Japanese Language Culture Pedagogy**

ARAI Hisayo (Waseda University, Japan)

### **Abstract**

In Common European Framework of Reference for Language (CEFR), it is stressed for any language learners to become engaged in creating a diversity of societies through communication acts. In order to achieve the object, the presenter consider it necessary to incorporate the process for learners to think not personally but through deliberation into class activities, in which one's differences are brought forward. Her class work can be characterized not as just pragmatic language pedagogy but as language culture pedagogy.

In this presentation, the presenter will show the importance of 'an approach based on the concept' practices, which constitute the curriculum for the topic of political understanding, by analyzing the audio recording of the class activities which had been recorded and transcribed, and the reports written by some learners before/after each class activity. She will consider the meaning and the method of dealing with deliberation in language culture pedagogy.

The presenter taught a ninety-minute, advanced-level Japanese class once a week at a university in Japan. She analyzed a class of thinking international relations. In this class, each learner was required to choose a problem from the contemporary world events and to put forth his/her own views to discuss with others in the class. The aim of this class was to encourage the learners – through interaction held in the classroom – not to merely provide sourced information but to present their own opinions concerning the chosen problems, by relating themselves to the problems and reconsidering the world they hitherto regarded in a matter-of-fact manner. The learners worked together towards an intersubjective process of understanding each other and sharing their insights in a certain context in order to understand an abstract concept.

### **About the author**

Affiliation: part-time lecturer in Center for Japanese Language at Waseda University

Research fields: language culture pedagogy, deliberation, and education for citizenship

## **The Importance of Plurilingualism and Pluriculturalism for Japanese Language Teachers as International Volunteers**

HIRAHATA Nami (Shiga University, Japan) & NISHIYAMA Noriyuki (Kyoto University)

### **Abstract**

In this presentation, I will first outline the changes in Japan's official policy of dispatching Japanese language teachers abroad. Secondly, I will highlight the problem that Japan's policy of promoting Japanese consists only of the provision of Japanese language education, and emphasize the importance of Japanese language teachers engaging in plurilingualism/pluriculturalism.

Japan has long sent abroad Japanese language teachers, mostly young, under the title 'International Volunteers'. A typical example is the Japan Overseas Cooperation Volunteers programme. Inspired to serve humanity, the volunteers work abroad for several years, and are required to learn the local language and culture. Some volunteer in a number of countries; these are known as 'repeaters'.

Through this, volunteers inadvertently became plurilingual and pluricultural. Recently, however, at a time when other languages have become more prominent, Japan has become more vocal in stressing the need to promote Japanese language education abroad. The teacher dispatch programme has been reorganised as part of this response.

For example, in December 2013, Japan announced the dispatch to ASEAN countries of over 3000 'Japanese language learning partners' comprised of students and senior citizens. Although it is still too early to get a detailed understanding of this programme, it is unlikely that these teachers and learning partners, dispatched with the sole aim of providing Japanese language education, will attach much importance to plurilingualism and pluriculturalism.

Plurilingualism/pluriculturalism developed in Europe, a continent diverse in culture and language. Therefore, in the case of Japanese, which is only a common language in Japan, it is difficult to expect plurilingualism/pluriculturalism to be taken into account when Japan attempts to promote Japanese abroad. However, in a multi-polar world, and with the continuing global spread of English, it is important for Japanese language teachers, as citizens involved in language education, to deepen their understanding of these two concepts.

### **About the authors**

Nami Hirahata is Associate Professor at the International Center, Shiga University. Her area of research is Japanese Language Teacher Education. She gained a B.A in Education from the University of Tsukuba, followed by an M.A and Ph.D in Japanese Applied Linguistics at Waseda University. She holds JFL teaching experience in five countries (Kiev State University, Moscow State University, etc.), as well as JSL teaching experience in Tokyo (the University of Tokyo) and Saitama (Adaptive Education Center for Japanese Returnees from China). Her latest publication is titled 'Native speaker' Japanese language teachers: questioning the competencies of native speaker Japanese language teachers working abroad.'

Professor Noriyuki Nishiyama is a professor in the Graduate School of Human and Environmental Studies, Kyoto University. He specializes in language policy, foreign language acquisition and education, and French language education. He holds key posts in professional organizations in these areas, and is

currently serving as the deputy chair of the professional organization for French education in Japan and the Japanese Association for Language Policy. He has recently organized several conferences and meetings on multilingualism and plurilingualism, most recently, an international research meeting entitled 'On cross-cultural education: education and pedagogy of language and culture' in April this year.

## **Learning Culture through Phonetics in a Japanese Drama Project Class**

NAKAGAWA Chieko (Waseda University, Japan) & NAKAMURA Yuka (Waseda University, Japan)

### **Abstract**

This paper presents the integration of pronunciation instruction into a University Japanese language drama-production class.

The class has three interrelated goals: 1) to develop the ability to express abstract concepts in Japanese to others, 2) to develop the willingness to understand differing points of view during working towards group produced outcomes, and 3) to learn oral expression, and the variations in Japanese pronunciation and intonation.

Drama projects are effective for developing the learners towards these goals as they require the integration of the four language skills through the process of first deciding on a theme, developing a story and a script, and finally, practicing and presenting the drama to an audience.

The class itself was held three times a week over a semester (90 min X 3 times X 15 weeks) by two teachers. The first teacher taught the class twice a week and focused on the development of the first two goals. The second teacher worked towards the third goal.

The pronunciation instruction consisted of first teaching the rules and variation in the rules of Japanese intonation for half of the term, and then applying these rules to their acting performances in the second. Here, learners were taught how to express themselves and perform based on the situation they have created by the integration of phonological knowledge (pronunciation and intonation, and voice-tone), and paralinguistic expression such as body position and other facial expressions.

This presentation focusses on the development of pronunciation and intonation by describing the processes the learners underwent when making connections between the context and their phonological knowledge, and using these in both their comprehension and linguistic and paralinguistic expression. The cross-cultural understanding attained through interaction with both Japanese and other cultures is also discussed.

### **About the authors**

Chieko Nakagawa (Ph.D): Affiliation: Waseda University; Subject Area: Japanese phonetics

Yuka Nakayama (M.A.): Affiliation: Waseda University; Subject Area: Teaching Japanese as Foreign Language, Japanese Studies



## **Building ‘My Own’ Specialized Vocabulary – Web-based Vocabulary Learning for Pre-Intermediate Learners**

YAZAWA Michiko (The Japan Foundation Japanese Language Institute, Kansai, Japan) & ITO Hideaki (The Japan Foundation Japanese Language Institute, Kansai, Japan)

### **Abstract**

This paper examines the facilitation of specialized vocabulary building for late-elementary level Japanese learners. It is a case study of a six-month course offered to researchers and postgraduate students who have research themes related to Japan in the social sciences or humanities, and who need to learn Japanese in order to undertake research activities in Japan. The participants vary in their academic discipline, research subject, and research stage, but also in terms of their cultural backgrounds. In order to cater to the diversity of their needs, we designed a vocabulary learning course of 14 class hours across 8 weeks, in which the aim to have participants compile their own specialized vocabulary list. To compensate for any limitations in Japanese proficiency, the class was introduced to a text analyzer, a free web-based tool that automatically extracts and lists keywords from self-selected specialized articles. The listed keywords are exported to Excel where they are processed phonetically through the addition of yomigana, which in turn allows participants to consult dictionaries on the web.

This Method can be used in late-elementary courses, whether for academic or general purposes. Moreover, free web-based tools with high versatility enable learners to continue learning autonomously after the course as is necessary.

### **About the authors**

Michiko Yazawa is a Language Education Specialist at the Japan Foundation Japanese-Language Institute, Kansai (JFKC). She joined JFKC in 1997, and since then, she has been in charge of designing, coordinating, and teaching Japanese language courses for researchers, librarians, and diplomats. As a practitioner, she is particularly interested in how to bridge in-class learning with real-life communication outside the classroom, and has been pursuing the concept of metacommunication, which functions as a key competence in every successful interaction. She is a co-author of ‘Japanese through Real Activities’ (2008), a resource book for project-based learning.

Hideaki Ito is a Language Education Specialist at Japan Foundation Japanese-Language Institute, Kansai. He worked from July 2011 to July 2013 at Japan Foundation Japan Cultural Institute in Cologne (Germany). As a practitioner of Japanese language education, He is particularly interested in acquisition of Transitive-Intransitive paired verbs.

## **Collection of Student Articles as a Case-study for Acquisition of Discourse Competence and Written Production in the Field of Japanese Language and Culture**

Ljiljana MARKOVIĆ (University of Belgrade, Serbia) & Divna TRIČKOVIĆ (University of Belgrade, Serbia)

### **Abstract**

The paper examines the application of David Little's Theory of Learner Autonomy to raising the level of efficiency in the teaching of Japanese language and culture within the program of Japanese language and culture at bachelor's, master's and doctoral studies level at our University. Our contribution is that, while David Little expounds the autonomous learning paradigm only within the field of foreign language acquisition, in this paper we apply the same principles to the realm of acquiring knowledge about Japanese culture. Furthermore, we propose to demonstrate how the knowledge acquired by studying about Japan's culture along the lines of the principles of learner autonomy works to deepen students' understanding, to promote and encourage their endeavor in mastering the Japanese language in its different spheres of use. By doing this, we have broadened the application of David Little's paradigm of Learner Autonomy from language studies to the broader field of Japanese Studies, which include the area of Culture Studies. Correlating language and culture studies achieves an improvement in the acquisition of the Japanese language and an increased propriety in language use, empowering students to realize the awareness of the central position of their personal effort in the process of acquiring language skills. The results presented in this paper could serve as a useful model for the possible applications of culture knowledge to raising the level of foreign language acquisition.

### **About the authors**

Prof. Ljiljana Marković, PhD (born Djurović)

Full professor in Japanese Studies and Vice Dean, Faculty of Philology, University of Belgrade, Chairperson of the Doctoral Studies Program, Member of the Belgrade University Council and Coordinator of Academic Cooperation with Japan. Educated at Cambridge University and Chuo University. Awarded the Minister of Foreign Affairs of Japan Prize, 2010. Since 1976, taught over 500 students who graduated in Japanese Studies Major, tens of Magisters and Masters in Japanese Studies, as well as 11 PhD candidates.

Author of numerous academic publications in the field of different aspects of Japanese language and Japan's civilisation.

Divna Tričković, PhD (nee Ilinčić, Belgrade, 1977) earned her bachelor's, master's and doctoral degrees at the Faculty of Philology, Belgrade, where she works as an Assistant Professor at the department for Japanology Studies. She has received professional training at Charles University in Prague, Czech, and in Japan (Saitama University, Kansai and Urawa Japanese Foundation Institutes). Her fields of research are Japanese language and linguistics, contrastive analysis, methodology of teaching Japanese as a foreign language. She has published articles about Japanese language, and is the coauthor of the first Japanese language textbook in Serbian. She is involved in translating and writing.

## **Connecting Sweden, South Korea, China and Japan through Online Exchanges – To Raise Learners' Pluricultural Competence**

HATTORI [SAITO] Rieko (Dalarna University, Sweden); Masako HAYAKAWA THOR (Dalarna University, Sweden); LAO Yichen (Donghua University, People's Republic of China) & MATSUURA Keiko (Busan University of Foreign Studies, Republic of Korea)

### **Abstract**

The purpose of this presentation is to describe a joint research project, which was carried out between 2012 and 2014. The project was collaborative and involved five Japanese language teachers in Sweden, South Korea, China and Japan.

In recent years, the Council of Europe has been promoting the idea of 'pluriculturalism'. A 'pluricultural' individual has within him- or herself various 'cultural channels'. The individual can draw upon these as a means of adapting to various situations and becoming a mediator between cultures. Students who study in their own countries usually do not meet or study with foreign students, at least not in the same classroom, and thus they have few opportunities to learn about different cultures. With the use of new communication technology, it is possible for such students to meet and interact with people who have different cultural backgrounds.

This project was set up to provide such opportunities to students. The main goal of the project is to design a learning environment where students can actively engage with each other in the target language (Japanese) and develop their pluricultural competence through their exchanges.

The participants in this project were intermediate students enrolled in Japanese courses at each university and a number of Japanese native speakers. The students from each university interacted online in small groups outside of the ordinary classes. Their interaction was based on four different topics which were given to them by the teachers and was both oral, using Skype and Adobe Connect, as well as written, using OneDrive, and lasted eight weeks.

In this presentation, we focus on the participants who had never been to Japan and who had never interacted in Japanese with people outside of their classes. We will explore how they experienced the exchanges based on the data which were collected through questionnaires and follow-up interviews.

### **About the authors**

Rieko Hattori completed her master's degree in Japanese language education in 2011 (The Graduate School of Japanese Applied Linguistics, Waseda University, Japan). The focus of her thesis was the educational challenges and possibilities of online education in Japanese for beginners.

Currently she is working as a lecturer at the Japanese Department of Dalarna University, which focuses strongly on the synchronous online education. Her research interests include *pluriculturalism* and making a learning community in language education using ICT. She is currently conducting a project, 'Pedagogical Methods in Web-Based Language Teaching – Students' point of view' financed by Dalarna University.

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## **Case Study of Cooperation between a Translation Course and a Japanese Language Course**

Naoko TAMURA-FOERSTER (University of Bonn, Germany)

### **Abstract**

This study illustrates cooperation between a translation course and a Japanese language course within a master program. The introductory translation course was mandatory for students who are majoring in Translation Studies. The Japanese language course (B1 to B2) was optional for them and one half of them took the course.

Historically the main focus of Translation Studies shifted from a linguistic one to communication oriented one. 'In recent years, translation practice has been viewed as the application of a translator's knowledge to problems of intercultural communication.' (Hasegawa 2012) Translators are expected not only to be fluent in both languages but also to take an active role in overcoming cultural barriers (Witte 2000).

We supported the cultural aspect in our language course which implements a project oriented syllabus: fundraising activities addressing Japan related companies in the region. For examples they read authentic Japanese texts such as promotion flyers, charity solicitations etc. to create their own promotion flyer for an event at University Bonn or to write charity solicitations to Japanese companies of their choice. In our translation course they translated German counterparts of above-mentioned texts, called parallel text, into Japanese. All of the aforesaid texts belong to a text type which aims to cause an act, such as applying for the promoted event, by readers and is called operative text (Reiß1983, Kauz2002).

This study analyses syllabi and materials of both courses as well as translations in final exam to discuss which elements of parallel texts can be transferred in the translation of the students in B1 to B2 level and which ones not and suggests that operative texts offer a good foundation for working on languages as well as on problems of intercultural communication.

### **About the author**

Naoko Tamura-Foerster is an assistant professor in Institute of Oriental and Asian Studies at University of Bonn, Germany. Her research fields include Japanese Grammar, Japanese as a Foreign Language and Translation Studies.

## **The Practices and Issues of Blended Learning in Japanese Language Education – An Attempt to Use the e-Portfolio System**

FURUKAWA Tomoki (Kansai University, Japan)

### **Abstract**

This study utilizes quantitative and qualitative surveys to investigate the effectiveness of Blended Learning (BL).

Kansai University 'Bekka' is using an ePortfolio System (ePS) and conducting BL education that integrates its standard classroom learning with e-learning. The Bekka is striving for students' understanding and acquisition of learning materials by giving them regular learning drills that have been uploaded to the ePS.

This study conducts quantitative and qualitative surveys to investigate the effectiveness of the BL education described above. For its quantitative assessment, it examines the correlation between rates of e-learning implementation (log analysis) and e-learning task achievement for the entire duration of the program and grades in Japanese classes, and it conducts a questionnaire survey on BL with 125 individuals. The qualitative assessment uses an interview survey with 10 Japanese language students in the Bekka.

The results of these surveys show that there is a strongly correlative relationship between e-learning task achievement rates on the one hand, and grades in Japanese classes on the other, with an average correlation of 0.6 across all classes. The questionnaire and interview surveys also show affirmative results, with approximately 71 percent of students reporting affirmative approval of BL. Many expressed the opinion that they were able to learn efficiently, that the successes of e-learning tasks and feedback were collected in the ePS, and that they were able to review their studies. Conversely, negative results suggest that those task achievement rates for drills with automatic grading functions fall gradually as the semester advances, compared with drills for which feedback is provided through teachers. On average, those task achievement rates fell to around 62 percent for all classes. The main reasons given for this decrease are the amount of assignments, reluctance toward computer-based study, and problems with internet access.

### **About the author**

Tomoki Furukawa is a Lecturer of Japanese Language and Culture Program at *Kansai University*. He received his doctorate in Literature from *Nagoya University*. His recent publications include 'Design for Japanese Language Education with Blended Learning' in *Learning Environment Design for Encouraging Students Learning: The challenge of active learning introduced by a new paradigm* (2014) and 'Japanese Language Education with an e-Portfolio System Starting before Coming to Japan: Aiming at Development of Articulation Considering Learning Environment' in *Journal of International Students Education* (2013). His major research interests are classroom interaction, language education with e-Portfolio and Blended Learning.

## Fluidity and Hybridity in Pluri-lingualism and Pluri-culturalism – Thinking about My Future and Japanese Language Learning Project

SATO Shinji (Princeton University, USA) & SHIBATA Tomoko (Princeton University, USA)

### Abstract

The importance of pluri-lingualism and pluri-culturalism has long been recognized in the field of foreign language education (e.g., Hosokawa & Nishimaya 2010). However, the misguided treatment of diversity and multiplicity of language and culture in foreign language education sometimes leads to emphasizing the differences and hierarchy of language and culture (Segawa 2013). In order not to do so, we first review one of the most important aspects of pluri-lingualism and pluri-culturalism; theories of fluidity and hybridity of language and culture. We then define pluri-lingualism and pluri-culturalism competence as not only the inherent ability in individuals but also the performative ability to display in the interaction with others. Finally we report on an advanced-level Japanese project to provide learners with a space in which they can perform outside of the classroom.

*Thinking about My Future and Japanese Language Learning Project* was conducted in a private university in the United States where twelve students who took advanced-level Japanese in 2013–2014. Learners think about the relationship between their future and Japanese language learning throughout the semesters. First they set goals for 1) Japanese language proficiency, 2) their future, and 3) contributions to the community that they (would like to) belong. The students then find and engage in a community by making the most of their linguistic and cultural background. The students have peer group discussions and individual instructor consultations to discuss their development of the project as well as share and solve problems.

This research examines how both the learners and community members have influenced with each other by analyzing students' reports, peer group discussions, individual instructor consultations, and a survey about the project. Finally we discuss the necessity of pluri-lingualism and pluri-culturalism in the Japanese language education from the viewpoint of 'language education for the global citizen' (Sato and Kumagai 2011).

### About the authors

Shinji Sato is Senior Lecturer and Director of the Japanese Language Program, Department of East Asian Studies, Princeton University, USA. His research interests include language policy and teaching and the critical examination of commonplace ideas in language education. Sato is the co-author of several publications, including, *Asesumento to nihongokyôiku* [Assessment and Japanese Language Education] (Kuroshio syuppan, 2010), *Syakaisanka o mezasu nihongo kyôiku* [Japanese Language Education for the Global Citizens] (Hituzi shobo, 2011), *ibunka komyunikeisyon nôryoku o tou* [Questioning Intercultural Communicative Competence] (Koko syuppan, 2014), and *Rethinking Language and Culture in Japanese Education* (Multilingual Matters, 2014).

Tomoko Shibata is a lecturer at East Asian Studies Department, Princeton University, USA. She specializes in phonetics and phonology and is currently researching Japanese prosody acquisition in classroom settings. She is also developing pronunciation exercises using anime and dramas. Her publications include 'Prosody Acquisition by Japanese Learners' (Han, Z. H. (Ed.), *Understanding Second Language Process*, 2007), 'Anime o riyoo shita nihongo kyôiku'

(Hatasa, Y. (Ed.), *Japanese as a Foreign Language Education: Multiple Perspectives*, 2008), and 'Nihongo gakushuusha no inritsu shuutoku' (Hatata, K. et al. (Ed.), *Second Language Acquisition Research and Language Education*, 2012).



## **How do Post-beginners Feel About Their Experience of Learning Japanese at a University? From a Motivational Point of View**

MORIMOTO Kazuki (University of Leeds, UK)

### **Abstract**

Whilst the need for ‘articulation’ has been called for in the field of Japanese education worldwide in recent years (Tohsaku, 2009 etc.), bridging between school and university has become a particularly important issue in the UK where the number of learners is increasing at secondary schools (J-GAP Europe, 2013).

In fact, having analysed the five-year data for those who entered the Japanese degree programme at the University of Leeds between 2005 and 2009, no significant difference was observed in terms of the Japanese language skills achieved at the time of graduation between those students who had studied Japanese for qualifications at secondary schools (‘post-beginners’) and those who started learning Japanese from scratch at university. This may suggest that the Japanese programme at the University may not successfully provide those post-beginners with the best opportunities to make the most of their previous learning experience.

However, previous research dealing with issues of articulation is limited in number, and few studies have closely examined how post-beginners find their experience of learning Japanese and how their attitude and motivation affect their ability to attain Japanese language skills.

Using both questionnaires and semi-structured interviews involving the first-year students in Leeds, this research will investigate what the post-beginners’ initial motivations are and how they develop over their course of study. Furthermore, retrospective feedback on their experience of learning Japanese will be obtained from the upper-year students who had studied Japanese before coming to Leeds via a questionnaire. Based on Sakai & Kikuchi (2009) and other previous studies, these sources of data will be analysed from the perspective of demotivational factors, and discussed in terms of how the Japanese programme could be improved by referring to the motivation strategies proposed by Dörnyei (2001) and Dörnyei and Ushioda (2011).

### **About the author**

Kazuki Morimoto is Senior Teaching Fellow in Japanese and the Japanese Year Abroad Tutor in School of Modern Languages and Cultures at the University of Leeds. He is teaching grammar, conversation, speech and writing from beginners to advanced learners, as well as involved in various classroom-based research. His research interests include teaching and assessing writing, English-Japanese translation, learning strategy and motivation.

## **Reconsideration of ‘the New Educational Content for Japanese Language Teacher Development’ – The Comparative Study of Educational Content for Language Teacher Development for Teaching One’s Own Language as a Foreign Language in Different Countries**

MORITOKI Nagisa (University of Ljubljana, Slovenia)

### **Abstract**

The purpose of this presentation is to propose improvements for the Educational Content for Japanese Language Teacher Development, which was issued in 2000 by the Agency for Cultural Affairs, Japan, by researching and comparing the educational contents for language teacher development in teaching that country’s language as a foreign language, as they exist in other countries.

The Educational Content for Japanese Language Teacher Development has been changed from the former policy issued in 1985 in order to correspond to the new movement of internationalization and diversification of Japanese language learners. The features of the new Educational Content include (1) focusing on communication as an aim of language education and (2) placing Japanese language education in relation to the three categories (‘society and culture’, ‘education’ and ‘language’), and five sub-classification (‘society’, ‘culture and region’, ‘language and society’, ‘language and psychology’, ‘language and education’ and ‘language’). At present both the program of language teacher development in higher education and the contents of JEES (the Japanese Language Teaching Competency Test) are based on this new Educational Content (Nuibe and others 2005), though different arguments over its pros and cons have been raised (e.g. Mizutani 2001, Nuibe 2002).

On the other hand, each country has, based on its historical background, its own educational program for teaching language as a foreign language, mostly in higher education. This presentation compares the educational contents of language teacher development in other countries (Slovenia, France, China, Australia and others) against the ‘the New Educational Content for Japanese Language Teacher Development’ in Japan and analyses its specific characteristics and backgrounds. The presentation also makes recommendations for programs and educational contents with regard to the demands for changes in Japanese language education brought about by the diversification of society, as well as considering young learners and learners with learning difficulties not only in Japan but abroad as well.

### **About the author**

Nagisa Moritoki, Ph.D. is an assistant professor in the Department of Asian and African Studies, Faculty of Arts, University of Ljubljana (Slovenia). Her research areas include language education, Japanese linguistics and language planning. Her selected publications are: (1) Ikeda, Nobuko and Nagisa Moritoki. 2013. Supporting Learning Disabilities in Slovenia: Building a Social System for Japanese Language Learners with Dyslexia. *Language, Culture and Communication* 5. Department of International Communication, Rikkyo University. 141–152. (2) Moritoki, Nagisa and Kristina Hmeljak Sangawa. 2013. Japanese Language Support for Migrant Children in Japan: Needs, Policies, Activities, Problems. *Dve domovini* 37, 123–134.

## **Verification of the Effectiveness of the Can-do-statements in the CEFR/JF Japanese Language Education Standard for Japanese Language Placement – Realizing Articulation in Japanese Language Education before and after Coming to Japan**

MOHRI Takami (Kansai University, Japan) & FURUKAWA Tomoki (Kansai University, Japan)

### **Abstract**

Currently, the Society for Teaching Japanese as a Foreign Language is planning the Japanese Global Articulation Project (J-GAP) , and assessing its effectiveness by striving for promotion of and exchange in both fields of research and education. However, as Yorozu and Itō (2011) indicate, ‘There are instances in which placement test classifications conducted for students shortly after their arrival in Japan for studies are not accurate.’ Thus, determinations on the levels of students and their classification exist as significant issues with the realization of articulation that ties learning before and after study in Japan.

Kansai University ‘Bekka’ has been planning to raise Japanese language proficiency through the implementation of e-learning education for incoming overseas students prior to their enrollment. Since opening its doors in April 2012, Bekka has been making its determinations of Japanese language levels not only after the students’ arrival in Japan, but also before. Bekka has done this to establish a learning environment preemptively, with such elements as estimates of post-enrollment class levels and number of classes, course material preparation, and curriculum adjustment.

In addition to conventional placement tests (J-CAT, conversation, and writing), this Japanese language level determination also uses the Can-do-statements (CDS), a CEFR/JF Japanese Language Education Standard. Among 175 international students placed in classes using the Japanese language level standard over the past two years, the number of students who switched class after their placement was eight.

In questionnaire and interview surveys conducted in January 2014, targeting 83 and 10 students respectively, more than 90 percent of respondents indicated ‘Class placement was appropriate.’ Additionally, the correlation between CDS which is the CEFR/JF Japanese Language Education Standard and the determination tests were comparably strong, at an average of 0.6, suggesting that the Japanese level determinations before and after coming to Japan are effective.

### **About the authors**

Takami Mohri has been a lecturer at the *Kansai University* Japanese Language and Culture Program – Preparatory Course since 2011. She received her M.A. (2004) and Ph.D. (2011) in Japanese Applied Linguistics from *Waseda University*. Her recent publications include ‘An Empirical Study of Interaction and Comprehension Processes during a Lecture: How International Students' Eyes can Act as Indicators of Higher Education Policy in the Age of Globalization’ (COCO Publisher, 2014). Her research and teaching interests centre on the practice of supporting the development of academic literacy for JSL learners. She is particularly active in studying effective uses of e-portfolio. 101 を r d s .

Tomoki Furukawa is a Lecturer of Japanese Language and Culture Program at *Kansai University*. He received his doctorate in Literature from *Nagoya University*. His recent publications include 'Design for Japanese Language Education with Blended Learning' in *Learning Environment Design for Encouraging Students Learning: The challenge of active learning introduced by a new paradigm* (2014) and 'Japanese Language Education with an e-Portfolio System Starting before Coming to Japan: Aiming at Development of Articulation Considering Learning Environment' in *Journal of International Students Education* (2013). His major research interests are classroom interaction, language education with e-Portfolio and Blended Learning.

## 補助動詞「~てくれる」の新用法 擬人化プラス他動詞のトリセツ

ONUMA Atsuko (Columbia University, USA)

### Abstract

In this research, I check the occurrences in both written and spoken samples of a new construction: case particle 'to' (conditional clause) + personification of object (things) as subject + transitive verb + benefactive auxiliary verb 'te-kureru'.

Generally, when inanimate object as subject occur they are used only with intransitive verb in Japanese.

✕ *(Sojiki no) botan wo osu to sojiki ga heya no soji wo hajime masu.*

When you push the button of the vacuum cleaner, it starts cleaning the room.

In this case, since the vacuum cleaner cannot perform a volitional act, the combination of inanimate subject and transitive verb sounds strange for Japanese

On the other hand, because the vacuum cleaner is a non-volitional appliance, this sentence sounds natural.

○ *(Sojiki no) botan wo osu to heya no soji ga hajimari masu.*

When you push the button of the vacuum cleaner, cleaning the room starts (automatically).

However, recently, the rule is changing, especially among sales people who work in appliance stores and drugstores. They personify commodity and use transitive verb and benefactive auxiliary verb 'te-kureru' ('as a favor to you') together.

○ *(Sojiki no) botan wo osu to sojiki ga heya no soji wo hajime te kure masu.*

When you push the button of the vacuum cleaner, it starts cleaning the room as a favor to you.

This construction allows the speaker to communicate politely with the customer. However, this is confusing to a learner of Japanese. This new construction is not mentioned as a grammatical possibility in existing Japanese textbooks. Rather, such a pairing of inanimate subject and transitive verb is pointed out as an incorrect construction.

My research shows that, in spoken language, the phenomenon is spreading rapidly. Thus, a learner of Japanese should learn this new style at least in the listening mode.

### About the author

Born and raised in Tokyo, Atsuko Onuma studied Japanese Language and Literature in Waseda University and holds a Bachelor of Arts. In 2010, she moved to New York and is currently a student at Columbia University Graduate School of Arts and Sciences (Japanese Pedagogy). Her concern is Sociolinguistics

and Pragmatics. She is a member of EAJIS and ACTFL. Her recent presentations include: 'The Variation of Prime Ministers' Speech – From 'You Guys' to 'Sir or Madame –' (03/21/2014 Japanese Language Variation and Change conference), 'How Tame-Keigo (Tameguchi-Keigo) language system in Japanese contemporary novels is translated in English' (3/23/2014, International Conference on Practical Linguistics of Japanese)

## CEFR B1 Level from Analysis to Teaching Practice – From the Point of View of Learners as Social Agents

SAKURAI Naoko (Katholieke Universiteit Leuven, Belgium) & HIGASHI Tomoko (Université Grenoble Alpes-Lidilem, France)

### Abstract

The *Common European Framework of Reference for Languages* (CEFR) published by the Council of Europe in 2001, advocated Plurilingualism as a concept and adapted the Action-oriented approach as the policy for language education. From this point of view, CEFR considers learners as social agents that are 'members of society who have tasks (not exclusively language-related) to accomplish in a given set of circumstances, in a specific environment and within a particular field of action.(CEFR, p9)'

How can we implement the Action-oriented approach into Japanese language education? The authors have carried out a project during four years in order to clarify the CEFR B1 level and to elaborate a curriculum of this level based on the above concept. This fourth and final year, we have done a pilot course consisting of three lessons of two hours each, totalling six hours, prepared according to the results of our previous three years of research.

At the beginning of this year, we firstly developed the scenarios of the curriculum composed of ten modules which we already made in 2011. The scenarios of each module have a story and in this story learners have to realize several tasks corresponding to B1 level which they will face in real life. Afterwards we chose module 1 for the pilot course and we made a teaching plan and teaching materials. During this process, we took account of authenticity of teaching materials and we put emphasis on teaching strategies.

In this presentation, we present this pilot course and the result of reflecting reports by the teachers and feedback from participating students. In addition, we show our consideration of the Japanese language course based on Action-oriented approach.

### About the authors

Naoko Sakurai is a lecturer in Japanese language and a teaching instructor of Japanese at Catholic University of Leuven and founder and president of Belgian Association of Japanese Language Teachers. Her research interests are in Japanese Language Education (Reading, CEFR etc). Selected publications: Leerplan Japans Deel I-Leerinhouden R.G1.1 en R.G1 (CEFR A1/A2) (CLT: 2002), 「ベルギーオランダ語共同体、成人言語教育における CEF の導入」 『ヨーロッパにおける日本語教育と CEFR』 (The Japan Foundation: 2005) 「5.言語教育機関における CEFR 文脈化の意義」 『複言語・複文化主義とは何か—ヨーロッパの理念・状況から日本における受容・文脈化へ』 (Kuroshio Publishers: 2010)

Tomoko Higashi is a Senior Lecturer in Japanese at Grenoble Stendhal University. Her research interests are in linguistics (pragmatics, discourse and interaction analysis) and foreign language education (pragmatic competence, CEFR). She has published a number of papers in Japanese and in French and 2 Japanese textbooks for French learners, Among her recent publications, there are Modalité pragmatique dans une interaction des amoureux in Japon Pluriel (2014), Négociation identitaire et alternance codique dans les interactions franco-japonaises par visioconférence in Didactique plurilingue et pluriculturelle – l'acteur en contexte mondialisé (2012), and textbooks, Parlons japonais I, II (1989/2000, 2003).

## **A Comparison Between Japanese Learners in Europe and Native Japanese Speakers When Reading On-Line *kuchikomi* Reviews – Does the Difference in Cultural Background Affect Their Reading?**

NODA Hisashi (National Institute for Japanese Language and Linguistics, Japan); ANAI Suzuko (Oxford Brookes University, UK); KUWABARA Yoko (University of Fukui, Japan); SHIRAIISHI Minoru (Autonomous University of Barcelona, Spain); NAKAJIMA Akiko (Paris Diderot University, France) & MURATA Yumiko (Munich University, Germany)

### **Abstract**

Are there any differences between Japanese learners in Europe and native Japanese speakers when reading on-line *kuchikomi* reviews? Are the differences derived from their cultural backgrounds? We investigated 40 advanced learners in UK, Spain, Germany, France and 20 Japanese native speakers in order to find out the way in which we introduce authentic materials into Japanese learning. The learners were asked to read on-line reviews of restaurants and using the ‘talked aloud’ method, they talked about the content, their opinions, whether they trust the entry or not, and their feeling towards certain features such as the use of symbols. How they read was recorded, then transcribed and translated for analysis. The on-line review (*kuchikomi* site) was chosen for the analysis as these kind of on-line texts are not yet introduced into Japanese language learning, but it is highly likely that advanced learners will encounter such texts in everyday Japanese.

The results show some differences in interpreting. The European learners regard the use of symbols and emoticons as ‘not serious’, ‘cute, but not reliable information’. Japanese native speakers treat these as meaningful information. Furthermore Japanese natives accept the detailed information on service and individual experience as an indication of the restaurant’s reputation, but European learners do not see these as useful information as individual experience cannot be generalized.

It can be said that these differences depend on different cultural backgrounds such as

1. the different conventions of writing informal text
2. the difference in how on-line reviews are written

When using authentic informal material, it is necessary to pay attention to cultural background so that readers will understand the writer’s intention correctly.

### **About the authors**

Hisashi Noda: Professor of Japanese Linguistics and Japanese as a Second Language, Center for JSL Research and Information, National Institute for Japanese Language and Linguistics, Japan. Noda works on Japanese grammar and Japanese as a second language. He is the author of *Wa to ga* [Japanese particles *wa* and *ga*] (Kurosio, 1996), co-author of *Nihongo no bunpō 4: fukubun to danwa* [Japanese grammar 4: complex sentences and discourse] (Iwanami Shoten, 2002), and the editor of *Nihongo kyōiku no tame no komyunikēshon kenkyū* [Communication studies for Japanese language education] (Kurosio, 2012).



Suzuko Anai; Senior Lecturer of Japanese Studies, Oxford Brookes University, UK; Research Interests; Kanji Learning, e-Learning, Extensive Reading and Japanese Language Education in general; Publication; 'Let's Read Japanese' Japanese graded readers.

Yoko Kuwabara: Associate Professor of International Center, University of Fukui, Japan; Research Interests; Learning Kanji, Interpreting Unknown Kanji Compound.

Minoru Shiraishi: Senior Lecturer of Japanese Studies, Autonomous University of Barcelona, Spain; Research Interests; Arts in Intercultural Studies. Japanese Language Education; Publication; *Imagenes secretas Picasso y la estampa erótica japonés*, Translation: Minoru Shiraishi and Marce altimir (2009). 『ガウディ自然と聖家族教会』 Jordi Cussó i Angès, 翻訳: Minoru Shiraishi and Marce altimir, (2011).

Akiko Nakajima: Associate Professor, Department of Oriental Languages and Civilizations, Paris Diderot University; Research Interests: Semantics, Lexicology, Lexicography, Teaching Japanese as a foreign language.

Yumiko Murata: Senior Lecturer of Japanese Studies, Ludwig Maximilian University of Munich, Germany; Research Interests; Teaching Japanese as a foreign language, Japanese linguistics.

## **A Tentative Plan for Nurturing Intercultural Competence at a Teacher Training University in Japan Study of a Japanese Textbook from Peer-reading between Foreign and Japanese Students**

IZUMIMOTO Chiharu (Nara University of Education, Japan) & IWASAKA Yasuko (Nara University of Education, Japan)

### **Abstract**

In our presentation, we will discuss 1) the rationale of our intercultural practice, 2) the content of our practice and 3) the outcome and the implications. We have done an educational practice for aiming at fostering the intercultural competence both for foreign and the Japanese students through peer-reading of a Japanese textbook.

In foreign language education it is significant to understand the others and to recognize the self through the process of interaction with a person in a different culture (Kramsh 1993). And fostering intercultural competence (Byram 1997) plays an important role. In the Japanese school education as well it is expected to train teachers' intercultural competence and to raise their awareness on multicultural symbiosis. However, the dichotomy between the Japanese and foreign students is big because the occasions of interrelating each other are quite limited. The educational research and the practice on intercultural understanding for foreign and Japanese students have just been under way.

We will show the outline of our extracurricular lessons. In the first lesson the students were required to read the text 'NAITA AKAONI (Red Demon Cried)' without the ending. After they checked the vocabulary words and the outline together in a culturally mixed group, they discussed the endings they thought and the moral behind them. In the second lesson each student shared a story of a demon, monstrous creature, or any other supernatural being in relation to their own culture and discussed the differences and the things in common. From their statements and our observation we will refer to the significance of the study and the implications for the future.

### **About the authors**

Chiharu Izumimoto: Associate Professor at Nara University of Education; Study area: Japanese Language Education; Research Works: *Speech for Basic Level Japanese*, 2004, BONJIN-SHA. 'A curriculum Design of Japanese Education for Specialists from the Basic Level – A Case Study of Vocabulary Class and Speech & Presentation Class in Japanese Language Program for Foreign-Service Officers & Public Officials-' , *NIHONGO KOKUSAI CENTER KIYO*, Vol.12, pp.115–122

'Reflective Observation for Consultation for Language Learning Aimed at Autonomous Learning Support', *Madani-Ronshu*, pp83–108, 2008. and others.

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‘Foreign Language Activities conducted in Collaboration with the Primary School Teachers and the University Researchers as Intercultural Education’  
*Bulletin of Center for Educational Research and Development*, Vol.21, pp.37–43, 2012. and others.

### ***Japanese Speakers and Learners as Plurilinguals in the World of Global Mobility***

#### **Panel abstract**

Recent waves of globalization and rapidly advancing digital technology have had great impacts on people's mobility and the ways in which they communicate. In the field of Japanese education, there is a need for teachers to be aware of such changes in communication, in order to adapt their approaches and meet the new demands arising from them. This panel focuses on 3 groups of Japanese speakers from widely different contexts but who have in common the fact that they are plural language users. By analyzing those Japanese speakers' awareness of and attitudes towards language and culture from a dynamic perspective of time and space, we hope to deepen our understanding of plurilingualism and to go beyond the dichotomy of native language speakers and learners. The questions raised in this panel are hoped to help understand the meanings and applications of plilingualism and pluculturalism in Japanese contexts.

#### **Panel participants**

MIYAKE Kazuko (Toyo University, Japan)

IWASAKI Noriko (SOAS, University of London, UK)

KAWAKAMI Ikuo (Waseda University, Japan)

## **Sense of Identity and Language Use Observed in the Narratives of Elderly Japanese Female Residents in the UK**

MIYAKE Kazuko (Toyo University, Japan)

### **Abstract**

After the Second World War, in a period where Japan was making rapid economic and political progress and advancing onto the international stage, some Japanese voluntarily chose to leave Japan and settle in foreign lands. Moreover, globalization in recent years has led to increased numbers of such cases. In this rapidly changing world, we have very little understanding of how Japanese speakers living in multilingual and multicultural societies retain and inherit their own language. The present speaker names this type of Japanese migrants 'Japanese Diaspora', distinguishing them from those early emigrants who left Japan in groups and established ethnic communities in Hawaii, South American countries and alike. In this talk, 10 elderly Japanese women are chosen as an early example of this Japanese Diaspora. They were married to British citizens and settled in the UK in the 60s and 70s. The interviews with them reveal their efforts to retain the Japanese language while struggling to improve their English. Although they had a strong wish to pass down their language to their children, they had to abandon it in the overwhelmingly English environment. Meanwhile, they were able to keep the habit of cooking and eating Japanese food as well as maintain some Japanese customs. They often feel a strong sense of attachment to Japanese cultural norms and traditions, and even those who have changed their nationality to British still refer to themselves as Japanese. However, despite holding such a strong attachment to Japanese culture, relatives and friends, many also report to experiencing a sense of discomfort and distance from them. Their children, most of whom do not have Japanese nationality, do not feel strongly Japanese and often marry non-Japanese, their lives becoming further removed from Japanese-ness. The ambivalent attitudes and identity of these Japanese women have been formed during the process of 50 years since their arrival in the UK. By focusing on these ten women, and comparing their cases with those of modern-day women who have chosen live in the UK, the interviews aim to shed light on the roles played by language and culture and the process of communication between parent and child in plurilingual and pluricultural societies.

### **About the author**

Kazuko Miyake is a sociolinguist and Professor of Japanese Linguistics in the Faculty of Literature at Toyo University in Tokyo. She worked as a journalist before becoming an academic researcher. Her areas of research and interest include politeness phenomena across cultures, the relationship between language and identity and mediated communication. She is currently working on investigating the sense of identity of 'Japanese Diaspora' in the UK. She has published numerous books and articles, including *Nihongo no Taijin-kankei Haaku to Hairyo-gengo-kodo* [Japanese concept of interpersonal relationship and politeness behaviour] (Hituzi Shobo 2011), *Media to Kotoba, Vols.1,2, 4* [Media and Language, Vols 1, 2, 4] (Hituzi Shobo 2006–2009).

## **Coming to Terms with Japanese Vagueness – A Plurilingual Learner of Japanese**

IWASAKI Noriko (SOAS, University of London, UK)

### **Abstract**

Today learners of Japanese as a second language form their images of Japan via multiple sources such as media (e.g., TV, films, blogs, web news), textbooks and other publications, as well as personal contacts formed by travelling in Japan or interacting with Japanese people. Furthermore, Japanese learners in Europe often have knowledge and experience of multiple languages and cultures. Being plurilingual individuals could potentially help them keep away from the polarizing mentality of ‘us vs. them.’

This paper examines the image of Japan that a Japanese major at a British university, Sam (Pseudonym), holds about Japan before, during, and after he studied in Japan for one academic year. His plurilingual linguistic identities were also examined by asking him to draw a language portrait (Krumm 2011). Sam consistently had a very positive image of Japan (Japanese people, society, and language). Yet, there was an aspect that he was rather ambivalent about – vagueness in Japanese language and communication. While highly valuing the benefit of vagueness, he was also rather disturbed by some Japanese people’s seeming hospitality – possibly without revealing their true intentions.

Upon pondering over the issue, he came to acknowledge the importance of not telling the whole truth for some purposes – in order not to hurt people, for example – but at the same time wishes that Japanese people would make appropriate judgments as to when to be direct and frank. He stated this opinion in highly mitigated and hedged manner, mirroring his wish to express his opinion while cherishing the value of vagueness.

### **About the author**

Noriko Iwasaki is Senior Lecturer in Language Pedagogy in the Department of Linguistics and the chair of the Centre for Language Pedagogy at the School of Oriental and African Studies (SOAS), University of London. Her research interests include psycholinguistics (e.g., sentence production), second language acquisition, and language pedagogy. Her recent publications appeared in such journals as *Language and Cognitive Processes*, *Applied Linguistics*, *Foreign Language Annals*, and *Critical Inquiry in Language Studies*.

## Children Crossing Borders – Their Plurilingual and Pluricultural Background and Identities

KAWAKAMI Ikuo (Waseda University, Japan)

### Abstract

Children Crossing Borders (CCB: Kawakami, 2006) is an analytical concept, which can be used to analyze and understand the life of children crossing spatial and linguistic borders in learning and using different languages. Memory is at the core of this concept, in particular, the memory of success or failure these children have had in communicating with others growing up in plurilingual and pluricultural settings. These experiences of success or failure are constructed as either fun or difficult memories. These memories are also influenced by socio-cultural factors and transform depending on daily negotiations with others in the social context. As a result, these memories and their recollection construct and reconstruct the diverse identities of such children over their life paths. Recently the number of CCBs whose parent(s) are Japanese and who have grown up outside Japan have become more numerous in the student population within Japanese universities. This paper focuses on these students' Japanese language learning and their awareness of their plurilingual competence. Based on interviews with these students and their life-narratives, this paper analyzes how they think about Japanese language learning and their identity. One of the findings is that, in relationships between themselves and others, they are continually probing within themselves for a suitable sense of distance with the Japanese language. In addition, their motivation to learn Japanese language is influenced by their family history, the various borders crossed, the Japanese language learning settings, language activities and their relationships with meaningful others. This paper also discusses how we perceive the CCB's plurilingual and pluricultural background and identities, and what kind of language education should be offered to such students.

### About the author

Ikuo Kawakami is a Professor at the Graduate School of Japanese Applied Linguistics, Waseda University in Tokyo. He holds Ph.D. (Osaka University) and his majors are anthropology and Japanese language education. He has worked for the Japanese Ministry of Education's committee for developing 'JSL Curriculum' for JSL students in schools. He has published numerous books and papers, including *Ekkyo-suru Kazoku:zainichi Betonamu kei jyumin no seikatsu sekai* [Families crossing borders: The life world of Vietnamese living in Japan] (Akashi Shoten, 2001), *Idou-suru kodomotachi no kotoba no kyouikugaku* [Language Pedagogy of Children Crossing Borders]( ed. Kuroshio-shoten , 2006), *Idou-suru kodomo toiu kioku to chikara-kotoba to aidentiti* [Memory and literacy as Children Crossing Borders: languages and identity]( ed. Kuroshio-shoten , 2013)

### ***What is Language Education for Citizenship Formation?***

#### **Panel abstract**

The focus of the present panel will be to discuss the significance of 'Mediation of Language and Culture' from the standpoint of Language Pedagogy. In order to think about the relation between 'Mediation of Language and Culture' and Language Pedagogy, we should ask ourselves about the objectives of Language Pedagogy. In this panel we suggest 'citizenship formation' as the main purpose of Language Pedagogy and we will attempt to define and analyse citizen formation from different angles.

After addressing our theoretical framework as well as the meaning and problems related to 'citizenship formation' (talk 1), we will underline, through a case study in Italy (talk 2), the necessity of a Language-Culture activity that combines a continuous repetition of 'self-expression with the comprehension of the other', a combination could destroy stereotypes deriving from cultural essentialism. Lastly, in talk 3, we will point out how, when we consider dialogue and written drafts as 'holistic and customizable' activities, they are indeed activities closely related to 'citizenship formation', and we will suggest how to reconsider the evaluation of such a Pedagogy.

#### **Panel participants**

HOSOKAWA Hideo (Waseda University, Japan)

Marcella MARIOTTI (Ca' Foscari University of Venice, Italy)

Jinhwa CHANG (Williams College, USA)



## **Why Citizenship Formation Now? Aims of Language Education**

HOSOKAWA Hideo (Waseda University, Japan)

### **Abstract**

Even if ‘citizenship formation’ is an extremely important concept, it rarely been discussed in the field of Language Pedagogy. The European Council proposed a philosophy of Language Education (CEFR, 2001) that listed five concepts: plurilingualism, diversity of language, mutual understanding, democratic citizenship and social unity, and they need to be discussed under a certain hierarchy. We can locate ‘Democratic Citizenship’ as something indispensable for the formation of a democratic society. Amongst the little research we can find on language pedagogy and citizenship, M.Byram (2008) asserts that Citizenship Education equates to Intercultural (mutual-culture) Education. ‘Interculture’ is the mutual relationship with the other, who is part of various contexts, from an individual scale to a global one, and in so doing holds plural identities. So, if we consider such ‘Intercultural (mutual-culture) Education’ as the formation of the place of fundamental activities that depend upon Language, aimed to build a society in which different people live together on earth, then we can say that a ‘Comprehensive’ Language Pedagogy that aims at the formation of a place where each and every person moves from his/her own hobbies or interests to a social awareness via verbal/language activities. It can follow that he/she becomes able to accept the other and develop discussions around a theme, such a ‘Comprehensive’ Language Pedagogy. Language Pedagogy is one of the disciplines that forms individual citizenship. On the basis of such a premise, the presenter will discuss the relation between the present system of ‘Educational Evaluation’, ‘teachers’ encouragement, and training’ while examining the meaning of ‘Language and Culture Mediation’ in Language Pedagogy.

### **About the author**

Professor Emeritus at Waseda University and Head of the Language and Culture Education Research Centre Yatsugatake Academia. His research field is Language and Culture Education, Japanese Language Education. He is the author of Kenkyū katsudō dezain (‘Design for research activities’, 2012); Kotoba no shimin ni naru – Gengo bunka kyōikugaku no shiso to jissen (‘Becoming a citizen through language’: the thought and practice of Language and culture pedagogy’, 2012), Watashi wa donoyōna kyōiku jissen o mezasu no ka – gengo kyōiku to aidentiti (‘What kind of educational practices am I aiming for? Language Education and identity’, 2013); and others.

## **Language and Culture Practices for Self-expression and Understanding of Others – Japanese Language Education in Italy**

Marcella MARIOTTI (Ca' Foscari University of Venice, Italy)

### **Abstract**

In this talk three case studies from 2010 to 2013 will be presented to inquire about Japanese Language Education in Italy as Citizenship Formation. We all live and partake in different kind of 'societies and communities' simultaneously. We can define the 'culture' of each society as that which results from significant mutual relationships as a 'fluid awareness' or 'intercultural relation.' These qualities emerge from the very interaction between 'the culture of individual' that belongs to each subject as 'language actor'. But as Byram (2009) highlights, there is no interaction without willingness.

In this talk I will show three case studies, each with different language activities, in order to reflect upon what kind of Japanese language community/third place has been created depending on the 'grade of willingness'. Moreover, I will discuss what type of meaning can be discerned from 'intercultural' Language Education in the way in which Dal Fiume defines it (2000). I question: in the case that a community, otherwise called 'collaborative society', had not been formed in the classroom, or in the case that a process of meaningful intercultural interaction failed to take place, would the reason of such absence be because the class, made only of Italian native speakers, had been forced to speak Japanese Language, or could be it due to other factors independent from the second language? This is the question I will attempt to answer in my talk.

Following the above analysis, and recognizing students' opinion that 'freeing myself from my native language, I was able to rethink my opinions and values that were previously in a state of confusion', I'll try to clarify how necessary Language and Culture Activities are in the frame of the repetition of 'self-expression and Other understanding'.

### **About the author**

Marcella Mariotti (Ph.D.) is an assistant professor of Japanese Language and Business Japanese at Ca' Foscari University of Venice. She is developing the first Hypermedia Dictionary of Japanese Grammar (BunpoHyDict) and coordinates the online Japanese-Italian dictionary Itadict. Her research interests are in e-Learning, Japanese Language Education and ideologies, Japanese Children Literature. She has published a monograph on Japanese Language (*La lingua giapponese*, Carocci, forthcoming 2014) and has translated into Italian works of Japanese Contemporary Literature (Matsutani Miyoko, Takashi Yoichi, Katayama Kyōichi, Aoyama Nanae).

## **Revision of Composition through Dialogue – Learning Processes in a Japanese Language Class**

Jinhwa CHANG (Williams College, USA)

### **Abstract**

In this talk I will qualitatively analyse the students' process of editing their writing through dialogues and written composition within the framework of practices that are activated in 'Holistic' Japanese Language Education. The purpose is to discuss how to evaluate such process for all students, considering the students' individual learning differences.

'Holistic' Japanese Language Education is an approach proposed by Hosokawa (1999) that holds as key concepts 'Thinking', 'the Self' and 'Dialogue'. This research will analyse the classroom activities at the presenter's home university in Tokyo through 13 weeks based on such 'Holistic' approach.

The semester-long assignment was for each intermediate Japanese learner to choose a person who fascinated him/her, write why he/she was fascinating by him/her, and to have a dialogue with that chosen person. I will adopt a qualitative evaluation and research method: I will focus on one student (B), using the transcript of her classroom exchanges, to find out 1) how, through the learner's peer editing process, the content of B's writing had transformed, and 2) how the relationship between teacher and learner, or between learners themselves, had changed B's final writing piece.

Learner B had been asked to review the feedback that she received from all of her classmates, and ultimately developed several versions of her own writing piece. In so doing, B's writing became something that satisfied both the writer and the reader. Such 'Polishing through Dialogues', more than simply being an activity to 'write a paper', is a holistic and customized activity that parts from traditional methods of learning Japanese. It breaks with many linguistic and cultural preconceptions that the learner brought with him/her at the beginning of the course. In addition, while I will point out how this process is a process for Citizenship Formation via language, I will propose, as a future research direction, a way of assessing this type of student-centred writing process.

### **About the author**

Jinhwa Chang obtained her MA in Japanese Applied Linguistics from Waseda University in Tokyo in 2004. She is currently finishing her doctoral dissertation and teaching as a Visiting Lecturer of Japanese at Williams College, United States. Within the field of Japanese Pedagogy, her research focuses on student writing processes, cultural education, and analysing dialogues. She has published several articles on these topics; her most recent publication is titled 'What are the Factors that Affect Writing of Japanese Language Students?', Language and Cultural Education Studies, Center for Japanese Language, Waseda University, 2013.

### ***On the Use of Onomatopoeia in Japanese Written and Spoken Discourse about Food***

#### **Panel abstract**

The papers in this panel investigate the use of onomatopoeia in Japanese written and spoken discourse about food. Previous research on onomatopoeia in general (Hamano 1998; Tamori & Schourup 1999; Shibasaki 2002; Tamori 2002; Iwasaki et al. 2013 and others) and onomatopoeia and food in particular (Akiyama 2002, 2003; Hayakawa et al. 2005, 2006, 2006; Kadooka 2007; Ohashi 2010; Fukutome et al. 2011; Harada 2012) has tended to focus on phonological, and semantic aspects of these words, often taking a quantitative approach. In this panel we focus on the function, effects, strategies, etc. underlying the use of onomatopoeia in Japanese written discourse and spontaneous conversation. The first paper proposes 7 functions of onomatopoeia in written texts related to food including newspapers, magazines, novels, essays and cookbooks. These functions include the use of onomatopoeia for procedural directions, sensory description, and metaphoric abstraction, and can be extended to other non-food texts as well. The second paper analyzes the use of onomatopoeia in gourmet magazines. It elucidates how the use of onomatopoeia can affect the image of the cakes/food described and varies with the target reader's gender and age. The third paper demonstrates how onomatopoeia is used in taster lunch conversations often for negative evaluation of the food. Participants used onomatopoeia for the food texture (with sensory/ perceptual evidentials) and in the climax of food stories (often accompanied by gesture) to evaluate the food in the present. These studies contribute to research on onomatopoeia by elucidating its functions, discourse effects, accompanying prosody and body movements, and strategies with which it is used in written and spoken discourse. Pedagogical applications include teaching the overriding functions, strategies and effects of choices among onomatopoetic forms, and giving Japanese learners practice in using onomatopoeia for food evaluation and storytelling with accompanying prosody and body movements.

#### **Panel participants**

TAKASAKI Midori (Ochanomizu University, Japan)

HOSHINO Yuko (Jumonji College, Japan)

Polly SZATROWSKI (University of Minnesota, USA)

## Functions of Onomatopoeia in Japanese Texts on Food

TAKASAKI Midori (Ochanomizu University, Japan)

### Abstract

In this study, I analyze how onomatopoeia about food are used in Japanese texts such as newspapers, magazines, novels, essays, and cookbooks. Previous research on onomatopoeia has dealt with the relation between its form and semantic/grammatical aspects (Tamori & Schourup 1999), and its morphological /phonological system (Kadooka 2007). However, there has not been any research which attempted to analyze the use of onomatopoeia in a specific field such as the food from a functional point of view.

In this presentation, I propose the following seven functions for the use of onomatopoeia about food:

1. Specification of procedural directions, e.g., *kongari* 'browned, well-done'
2. Way food is cooked, e.g., *karatto* 'crisp'
3. The sense of touch, e.g., *korikori* 'crunchy'
4. Amount of liquid or gas in the food, e.g., *gitogito* 'oily'
5. Semantic change from an action to a particular substances, e.g., *shabu-shabu* 'swish' → 'meat boiled quickly by swishing'
6. Abstraction through metaphor, e.g., *sakusaku* 'sound of chewing something crispy' → 'businesslike manner'
7. Distinction of subtle differences among group of synonyms, e.g., *torotto* 'syrupy', *torotoro* 'thick', *torori* 'viscous', *toroori* 'very thick'

I demonstrate how these seven functions are used with different frequencies in actual texts, and note that they can be extended to onomatopoeia used to describe 'sports', 'rain' and so on. I conclude that onomatopoeia is not a supplemental feature but rather has an essential function in texts. This study contributes to research on onomatopoeia by elucidating its functions, and also has applications to teaching Japanese.

### About the author

I received an M.A in Literature from Ochanomizu University in 1974, and I am a professor of Japanese linguistics at Ochanomizu University. My research areas include text analysis, discourse analysis, and stylistics. My major publications are: *Koko kara hajimaru bunshou • danwa* (『ここからはじまる文章・談話』.2008, Hituzi Publishers, co-authored with Kazumi Tachikawa; 'Bunshouchuu no goi no kinou ni tsuite – 'Tekusuto kouseikinou' to iu kanten kara' (「文章中の語彙の機能について——テキスト構成機能」という観点から」, 2013, NINJAL Collaborative Project Reports 12–06)

## **Onomatopoeia in Japanese Gourmet Magazines**

HOSHINO Yuko (Jumonji College, Japan)

### **Abstract**

In this presentation, I analyze the use of onomatopoeia in gourmet magazines. Some magazines can be useful realia for learners of Japanese as a second language, because Japanese culture is reflected in the expressions of magazines which are published daily in Japan. By reading many magazines, Japanese learners can learn not only about real uses of Japanese expressions but also about Japanese culture. It goes without saying that the expressions in gourmet magazines are closely related to Japanese food culture.

In this paper, I elucidate how the use of onomatopoeia can affect the image of the cakes/food described in magazines, and can be an effective strategy for expressing the texture and taste of some foods. The texture of cheap candies and snacks is described by expressions which are easy to understand. For example, onomatopoeia such as baribari 'crunchy' and sakusaku 'crispy' which are used to express the texture of Japanese rice crackers are so common that even children often use to express these textures. On the other hand, uttori 'enrapturing' and kyun 'heart-wringing' are expressions used about high quality foods to convey a delicious image, rather than the taste and texture. I also show how the use of onomatopoeia varies with the target reader's gender and age.

Based on a collection of examples of onomatopoeia used in present day magazines, I indicate new usages of onomatopoeia that have not been described in dictionaries previously, and show how the meaning of onomatopoeia has been extended in gourmet magazines. Results of this research also contribute to teaching Japanese as a second language by proposing an effective curriculum for teaching onomatopoeia together with Japanese food culture.

### **About the author**

I received a Ph.D. in Linguistics from Ochanomizu University in 2010. I have been teaching Japanese linguistics and Japanese as a second language at the Jumonji College in Japan since 2011. My research interests are discourse analysis and stylistics. I am particularly interested in the components and the organizations of discussion, and have focused on interactions among members of small groups whose goal is to solve a certain problem as in the following book chapter. 'A discourse analysis of advice-giving conversation.' In Midori Takasaki and Kazumi Tachikawa (Eds.), *Koko kara hajimaru bunshou danwa*, pp. 99–133. Tokyo: Hituzi Publishers, 2008.

## On the Use of Onomatopoeia and *gairaigo* ‘Loanwords’ in Japanese Taster Lunches

Polly SZATROWSKI (University of Minnesota, USA)

### Abstract

In this paper I analyze how participants used onomatopoeia to evaluate, identify, and tell stories about food in 13 videotaped taster lunch conversations. Previous studies of onomatopoeia and food have focused on its semantic and phonological characteristics (Backhouse 1994; Akiyama 2002, 2003; Yamaguchi 2002; Hayakawa et al. 2005, 2006, 2006; Ohashi 2010; Harada 2012;). Few studies outside of the use of onomatopoeia in storytelling (Aridome ms. 1999; Karatsu 2004, 2012, 2014; Koike 2009; Szatrowski 2010, 2013) have considered how onomatopoeia is used in spontaneous conversation. Results of my analysis show that participants tended to use onomatopoeia (often with accompanying gestures) to highlight the climax in stories about past food experiences as well as to evaluate the food in the present. For example, the climax of a story about a Kanto person eating *udon* ‘noodles’ in Kyoto for the first time, was *syooyu o @zyaa.@* ‘(she/he) @[went zyaa] dumped@ soy sauce (on it)’, and the storyteller accompanied the onomatopoeia *zyaa* ‘dump’ with a gesture where she swung her right hand down over her bowl of noodles at the taster lunch. Another woman evaluated the texture of a Senegalese dessert negatively using onomatopoeia (*tyotto bunibuni site ru no ni zara zara site te tyotto ki@moti warui. @* ‘although (it’s) a little jellylike, (it) is (also) grainy and (so it) is a bit dis@gusting.@’). In these cases the onomatopoeia was often accompanied by expressions of modality/evidentiality, in particular what Chafe (1986) refers to as sensory, perceptual evidentials such as *kimoti*, *kanzi* ‘feeling’. This research contributes to research on onomatopoeia by elucidating its use in conversational interaction. Teaching collocations in which onomatopoeia are used and giving learners practice with the use of onomatopoeia in food contexts and storytelling will allow them to experience the meaning of these terms through their 5 senses, and help them involve their Japanese interlocutors.

### About the author

Polly Szatrowski (University of Minnesota- Institute of Linguistics, professor) received her PhDs in linguistics from Cornell University and the University of Tsukuba. Her research focuses on Japanese linguistics, and conversation/discourse analysis and her major publications include Szatrowski, Polly. 1993. *Nihongo no danwa no koozoo bunseki – Kanyuu no danwa no sutoratezii no koosatu (Structure of Japanese conversation- Invitation strategies)*. Tokyo: Kurosio, Szatrowski, Polly, ed. 2004. *Hidden and open conflict in Japanese conversational interaction*. Tokyo: Kurosio, Szatrowski, Polly, ed. 2010. *Storytelling across Japanese conversational genre*. Amsterdam: John Benjamins, Szatrowski, Polly, ed. 2014. *Food and language: Verbal and nonverbal experiences*. Amsterdam: John Benjamins.

## ***Learners' and General Purpose Dictionary Making Between Corpus Based Approaches and Traditional Lexicography***

### **Panel abstract**

Recent developments of large scale Japanese language corpora, (BCCWJ etc.), are radically changing our view of the nature of lexical items and at the same time enable efficient assessment and extraction of items, suitable for learner's dictionaries and general-purpose dictionaries.

The first half of the panel focuses on the potential of corpus based approach for learner's dictionaries and present state-of-the-art findings in this area, with potential for monolingual and bilingual learners' dictionary development.

In 'The construction of a corpus based dataset to support the compilation of dictionaries for JFL learners', the first co-presenter is presenting results of a 4 year project on building a corpus informed online database of contents needed for compilation of Japanese language learners' dictionaries for intermediate and advanced learners.

In 'Japanese basic verb usage handbook for JFL learners: the state of the art and future prospectus' results of a unique project at NIJLA are presented. The co-presenter is presenting 'verb usage handbook', employing cutting edge research insights of various branches of linguistics combined with Japanese language pedagogy, with illustrative examples from corpora and elsewhere. 'Handbook' is to be accessible online as a monolingual edition.

The second half focuses on corpus based description and large scale dictionary projects.

In 'Corpus based description of bracket structures information in Japanese language dictionaries', next co-presenter explores the use of corpora for lexicographic description of bracket structures, i.e., long distance adverb collocations of the type *tabun* – ...*daroo*, etc, that have been relatively neglected in pedagogy and in lexicography.

In 'Bilingual lexicography of typologically distant languages: compilation of a large scale Japanese-Polish bilingual dictionary', the last co-presenter presents the ongoing work on a 'great' bilingual dictionary – focusing on methodological, typological and other pertinent issues involved; a project which is confronted also with the possibilities, offered by the recent advances in basic research in corpus lexicography.

### **Panel participants**

SUNAKAWA Yuriko (University of Tsukuba, Japan)

Prashant PARDESHI (National Institute of Japanese Language and Linguistics [NINJAL], Japan); MOMIYAMA Yosuke (Nagoya University, Japan)

SUNAKAWA Yuriko (University of Tsukuba, Japan) & IMAI Shingo (University of Tsukuba, Japan)

Andrej BEKEŠ (University of Ljubljana, Slovenia)

Romuald HUSZCZA (University of Warsaw / Jagiellonian University in Krakow, Poland)



## **The Construction of a Corpus Based Dataset to Support the Compilation of Dictionaries for JFL Learners**

SUNAKAWA Yuriko (University of Tsukuba, Japan)

### **Abstract**

The number of Japanese language learners outside Japan, especially of advanced level learners, is increasing yearly. From the intermediate level onwards, they could profit from bilingual Japanese learners' dictionaries in their native language, but in most linguistic areas as of the world, with the exception of a few 'big' languages, such as English, Chinese, Korean, French etc., only very simple dictionaries for beginners and for tourists are available.

Our project therefore aims at supporting the compilation of Japanese language learners' dictionaries for beginners, intermediate, and advanced learners, by compiling a database of dictionary contents needed when editing a Japanese language learners' dictionary, and offering it online. This 4-year project is in progress, from 2011 to 2014. Two surveys were conducted: a survey of the vocabulary used in textbooks of Japanese as a foreign language and a quantitative survey on the targeted area of the Japanese language in a large-scale corpus, in order to select the list of lemmas to be included in the database, and a general list of basic vocabulary for Japanese language instruction was created. All entries were also graded according to their difficulty by 5 experienced Japanese language teachers, and high negative correlation with their frequencies in BCCWJ was confirmed.

At present, usage examples are being compiled on the basis of this vocabulary list, and a database system is being developed. A prototype of a database search interface and download system has been completed. The database is going to include various types of information which are considered to be useful for learners, such as grammar, phonetics, synonyms, collocations, stylistics, learners' errors etc. These are presently being studied in detail to be made public in 2014.

### **About the author**

Yuriko Sunakawa, Professor, Faculty of Humanities and Social Sciences.

Research field: Japanese linguistics (discourse, lexicon, grammar), Japanese language pedagogy.

Publications: 1. Jae-ho Lee, Ishikawa Shinichiro and Yuriko Sunakawa. 2012. *Nihongo kyouiku no tame no koopasu chousa nyuumon*. Tokyo: Kuroshio, 2. Yuriko Sunakawa, Chieko Kanoo, Tomoko Hifumi, Masaki Ono. 2010. *Nihongo kyouiku kenkyuu he no shoutai*. Tokyo: Kuroshio, 3. Yuriko Sunakawa. 2005. *Bunpoo to danwa no setten – nihongo shudai tenkai kinoo no kenkyuu*. Tokyo: Kuroshio.

## Japanese Basic Verb Usage Handbook for JFL Learners – The State of the Art and Future Prospectus

Prashant PARDESHI (National Institute of Japanese Language and Linguistics [NINJAL], Japan); MOMIYAMA Yosuke (Nagoya University, Japan)

SUNAKAWA Yuriko (University of Tsukuba, Japan) & IMAI Shingo (University of Tsukuba, Japan)

### Abstract

In this presentation we report and demonstrate the outcome of a collaborative research sub-project entitled ‘*Nihongogakushuushayou kihondoushi handobukku no sakusei* (Compilation of Japanese Basic Verb Usage Handbook for Japanese as Foreign Language (JFL) Learners)’ (referred to as ‘handbook’ below). This endeavour is a part of the large project entitled ‘Universals and Crosslinguistic Variations in the Semantic Structure of Predicates’ carried out at the National Institute for Japanese Language and Linguistics (NINJAL), Tokyo, Japan.

The handbook differs in many ways from the conventional printed dictionaries or electronic dictionaries available at present. First, the handbook is compiled online and is going to be available on internet for free access soon. Secondly, the handbook is corpus-based: the contents of the entry are written taking into consideration the actual use of the headword using the Balanced Corpus of Contemporary Written Japanese (BCCWJ) corpus and Tsukuba Web Corpus (TWC). Also, it contains illustrative examples of particular meanings culled from the BCCWJ corpus as well as those coined by the entry-writers. Third, the framework used in the description of semantic issues (polysemy network, cognitive mechanism underlying semantic extensions and semantic relationships among various meanings, etc.) is cognitive linguistics, which adopts a prototype approach. Fourth, it includes audiovisual contents (such as audio files and animations/video clips etc.) for effective understanding, acquisition and retention of various meanings of a polysemous verb. The handbook is an attempt to share cutting edge research insights of various branches of linguistics with Japanese language pedagogy.

We hope that the handbook will prove to be useful for JFL learners as well as Japanese language teachers across the globe.

### About the authors

Prashant Pardeshi: Research field: Linguistic typology/contrastive linguistics.

Publications: Prashant Pardeshi, Shingo Imai, Kazuyuki Kiryu, Sangmok Lee, Shiro Akasegawa and Yasunari Imamura. 2012. Compilation of Japanese Basic Verb Usage Handbook for JFL Learners: A Project Report. In *Acta Linguistica Asiatica*, Volume 2, No. 2: 37–64., Prashant Pardeshi. 2013. Compilation of a Handbook of Usage of Japanese Basic Verbs for JFL Learners: Research outcomes and Future prospects. In *NINJAL Project Review* 4.1: 28–35.

Yuriko Sunakawa, Professor, Faculty of Humanities and Social Sciences, University of Tsukuba, Japan.

Research field: Japanese linguistics (discourse, lexicon, grammar), Japanese language pedagogy

Publications: 1. Jae-ho Lee, Ishikawa Shinichiro and Yuriko Sunakawa. 2012. *Nihongo kyouiku no tame no koopasu chousa nyuumon*. Tokyo: Kuroshio, 2. Yuriko Sunakawa, Chieko Kanoo, Tomoko Hifumi, Masaki Ono. 2010. *Nihongo kyouiku kenkyuu he no shoutai*. Tokyo: Kuroshio, 3. Yuriko Sunakawa. 2005. *Bunpoo to danwa no setten--nihongo shudai tenkai kinoo no kenkyuu*. Tokyo: Kuroshio.

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Imai Shingo <http://www.intersc.tsukuba.ac.jp/~imai/>

## Corpus Based Description of Bracket Structures Information in Japanese Language Dictionaries

Andrej BEKEŠ (University of Ljubljana, Slovenia)

### Abstract

Bracket structures are conspicuous features of Japanese language. One aspect of bracket structures, i.e., suppositional adverbs in combination with sentence-final modality forms, has been studied Kudô (2000) as 'quasi grammatical' agreement phenomena. Bracket structures can be conceived also as more or less systematically occurring long distance collocations, often carrying some discourse-pragmatic function in addition to semantic one. Nonetheless they are not yet systematically taught as a part of curriculum for learners of Japanese as a second language as has been pointed out in Srdanović et al (2009). Moreover, dictionaries including learners' dictionaries also lack a systematic description of this phenomenon.

In this study we propose a general schema for description of collocation based bracket structures which could be found in the areas of modality (epistemic: *tabun* – *darou*), (deontic: *zeshi* – *kudasai*), tense and aspect (*mou* – *[shi]ta*), etc. While knowledge of bracket structures can be acquired through learners' experience, we argue that explicit teaching of such structures can contribute towards earlier focusing of learners on projection of incoming discourse, both spoken and written. We are basing our description on approaches taken for description of collocations in lexicography. *References* Kudô Hiroshi (2000) 'Fukushi to bun no chinjutsu no taipu' (Adverbs and the type of sentence-final modality). *Nihongo no bunpo 3 – modariti* (Japanese Grammar 3: Modality), ed. by Nitta Yoshio and Masuoka Takashi, pp. 161–234. Iwanami shoten, Tokyo. Srdanović, Irena, et al. (2009) 'Koopasu ni motozuita goi sirabasu sakusei ni mukete: suiryooteki fukushi to bunmatsu modariti no kyooki o chuushin to shite' (Towards Corpus-Based Creation of Lexical Syllabus: Collocations Between Suppositional Adverbs and Clause-Final Modality Forms). *Nihongo kyooiku*, 2009, Vol. 48, No.142, pp. 69–79.

### About the author

Research field: Japanese linguistics (text pragmatics), Japanese language pedagogy

Publications: 1. Bekeš, Andrej (2012) Possibility of content shifts as predictors of the *wa*-topic in Japanese narrative. In Kikuko Nishina (ed.) *Nihongo gakushuusha shien no kouchiku gengo kyouiku koopasu shisutemu kaihatsu*. 157–174. Tokyo: Bonjinsha. 2. Bekeš, Andrej (2011) Images of pre-WW II : national language policies as reflected in the field of 'national language studies' itself. *Acta linguistica asiatica*, Volume 1, No. 1: 39–51.

## Bilingual Lexicography of Typologically Distant Languages – Compilation of a Large Scale Japanese-Polish Bilingual Dictionary

Romuald HUSZCZA (University of Warsaw / Jagiellonian University in Krakow, Poland)

### Abstract

The planned Japanese-Polish dictionary, the first such project undertaken in Poland, aims at description of modern Japanese lexicon, from basic lexis to representative scientific, etc., terminological sets. Being equal in size to the existing English-Polish, German-Polish, French-Polish, etc., dictionaries, it will belong to a 'great dictionary' (100,000–200,000 entries) type, while being a *chūjiten* (approx. 150,000 entries) by Japanese lexicographic standards.

The editorial team is affiliated with the Centre of Japanese-Polish Lexicography (University of Warsaw). It consists of three regular editors, and of Japanese linguists of working in the field of Japanese linguistics and/or lexical studies. The project is in its preparatory stage focusing on theoretical and applied research on Japanese lexicography. This research is published annually in series 'Lexicographica Iapono-Polonica'. In this presentation we focus on some important questions dealing with bilingual lexicography of typologically distant languages, e.g., Japanese (synthetic and agglutinative) and Polish (synthetic and afusional). Moreover, Japanese is a poly-systemic language, consisting of three different strata. Respecting the autonomy of *wago*, *kango* and *gairaigo* entries, these strata require different lexicographic strategies. A fundamental problem is thus internal differentiation and working out particular types of lexicographic definitions, adjusted to typologically and stratifically different entries on the object language side (e.g., Japanese parts of speech, Sino-Japanese lexical items and wordformative affixes, particular genres, ideographic entries, and *gairaigo* words). The definitional contents of each type of entries must be therefore representing lexical properties of Japanese while being subordinated to the scope of definitional equivalents in Polish.

Moreover, bilingual lexicography of the Japanese language reflects duality of the ideographic and logo-centric monolingual lexicography. The planned Japanese-Polish dictionary, too, will have to confront this issue.

### About the author

Research field: semantics, lexicography, Japanese linguistics, Japanese language pedagogy

Publications: 1. Romuald Huszcza, Jan Majewski, Maho Ikushima, Jarosław Pietrow. 2003. Gramatyka japońska. Podręcznik z ćwiczeniami. T.1. Wydawnictwo Uniwersytetu Jagiellońskiego (Skrypt lub podręcznik akademicki), 2. Romuald Huszcza, Jan Majewski, Maho Ikushima. 2003. Gramatyka japońska. Podręcznik z ćwiczeniami. T.2. Wydawnictwo Uniwersytetu Jagiellońskiego (Skrypt lub podręcznik akademicki), 3. Romuald Huszcza. 2011. Gramatykalizacje japońszczyzny. Wydział Polonistyki UW., 4. Romuald Huszcza. 2012. Gramatykalizacje japońszczyzny. Wydział Polonistyki UW.

## POSTER SESSIONS

### **Mediation in Social Interactions among Science University Students with Different Cultural Backgrounds**

HONGO Tomoko (Tokyo University of Agriculture and Technology, Japan)

#### **Abstract**

In recent years, the globalization of education and research in the science fields has come to cause researchers and students to use language pluralingually in conducting discussions in the laboratories of Japanese science universities. English use is spreading, especially in the laboratories that international researchers belong to.

This study analyses social interactions in the group discussions among international students, Japanese students and scholars in the laboratories of science university. The focus of the study is to investigate how the language is used in plurilingual contexts and the characteristics of verbal and non-verbal behaviors in such environment from the perspective of 'mediation.' Mediation in this study means 'intercultural practice,' or 'intercultural competence' in Byram (2001)'s term, to interact with 'others,' to accept other perspectives and perception to the world, to mediate between different perspectives, to be conscious of their evaluations of difference (Byram 2001:5).

The analysis found that 'mediation' arises when the participants of the discussion try to deepen the mutual understanding among them, and they try to utilize their own partial language abilities effectively. Furthermore, such mediation develops sequentially triggered by certain content-specific utterances by the participants. Being in the shared context, not only the participants who have spoken actively, but other members also have become the bearers of mediation.

#### **About the author**

Tomoko Hongo works at Tokyo University of Agriculture and Technology. She conducts research in such areas as Japanese Language Education; Interaction analysis; Conversation Teaching. Her publications include the following: (1) Hongo, T. 2014. 'Japanese Language Use by International Students in the Plurlingual Interactions' *The Tama Bulletin of International Student Education* (09): 21–27; (2) Hongo, T. 2012. ' 'Language and Society' Designing a Context-awareness Approach in Language Learning' *The Tama Bulletin of International Student Education* (08): 17–23; (3) Hongo, T. 2004. 'Group Monitoring by Intermediate-Level Learners of Japanese.' *Journal of Japanese Language Teaching* (118): 96–105.

## **How do Teachers Perceive the CEFR? – An Analysis of Practitioner Interviews using KH Coder Software**

INOUE Reiko (Waseda University, Japan)

### **Abstract**

The Common European Framework of Reference for Languages (CEFR) was introduced to set up systems to evaluate language ability in educational institutions for the Japanese language in Europe. However, there are still some problems such as the difficulty in contextualizing the CEFR, for example, the philosophy of the CEFR, common reference levels, classroom activities, evaluation, and so on. The difficulty in contextualizing the CEFR can be divided into two categories of ‘understanding’ and ‘practice’. It is still a very challenging task for the most teachers to understand the philosophy of the CEFR and put it into educational practice.

Okumura and Tsuji (2010) state that they obtained a very positive result to establish a lingua franca for talking about language education between teachers in CEFR practice. However, what does a ‘lingua franca’ for practitioners to effectively discuss CEFR practice mean in concrete terms? It is necessary to know how teachers perceive the CEFR in order to put the abstract philosophy of the CEFR into concrete educational practice.

In this study, I will analyze how practitioners at the institutions in Europe perceive the CEFR in the practice of contextualizing. I use KH coder software to analyze an interview survey of teachers who have experience of CEFR practice. By examining the narratives of the practitioners in the case of a higher education institution where the practitioners have more than ten years experience in utilizing the CEFR, I conducted a survey to explore their shared relationship with words. And through this analysis of the interviews, I attempt to clarify what the ‘lingua franca’ for discussing the actual experience of teachers practicing the CEFR might be. Finally, I try to discover how this lingua franca is formed effectively in practical educational activities.

### **About the author**

I am a second year graduate student in the master’s program at the Graduate School of Japanese Applied Linguistics, Waseda University. Before joining this master’s program, I taught at the University of Bonn (2007–2009) and the University of Latvia (2009–2012) as a Japanese language lecturer. My current interests are language teaching and policy, development of teachers, practical research and related topics. I have been conducting research on the CEFR and its practice in Japanese language education at graduate school.

## **Motivation for Learning Japanese among Armenian Students**

Astghik HOVHANNISYAN (Hitotsubashi University, Japan)

### **Abstract**

This study aims to introduce the current state of Japanese language education in the Republic of Armenia and to investigate Armenian students' motivations towards learning Japanese as a foreign language. Japanese language education in Armenia started in 1992, after the collapse of the Soviet Union. Currently two institutions of higher education and a cultural centre teach Japanese as a foreign language. Despite the fact that cultural exchange programs between Japan and Armenia are very rare and there are extremely limited employment opportunities due to non-existence of Japanese companies in the country, the number of Japanese language learners has been growing steadily in recent years. Thus, exploring the reasons why Armenian students learn Japanese is of great interest.

Two instruments were utilized to investigate the motivational factors of Armenian students to learn Japanese, a questionnaire, and follow-up interviews. The questionnaire was adapted from Gardner's Attitude/Motivation Test Battery (AMTB), modified to meet Armenian learners' needs and conducted among students learning Japanese in Russian-Armenian (Slavonic) University and 'Hikari' cultural center. The findings revealed that Armenian students have intrinsic and instrumental motivations for learning Japanese. The students also showed high interest in Japan and the Japanese culture.

### **About the author**

I am a second year PhD student at Hitotsubashi University Graduate School of Language and Society. I hold a Master's degree from Hitotsubashi University and a Bachelor's degree from Yerevan Institute of the Humanities. My research interests focus on Eugenics in modern Japan and the discourse about marriage and reproduction in the Taisho/ early Showa era eugenic magazines. I also have a strong interest in Japanese language education and second-language acquisition.



## **Report on the Connection between Japanese Language Classes for International Students and the Japanese Language Teacher Training Course**

KUROSAKI Satoko (Seigakuin University, Japan)

### **Abstract**

This presentation reports on activities that connect the two classes. One class is ‘multi-cultural society and international exchange’ that is included in the Japanese Language Teaching Training Course. Another is a Japanese language class for international students.

There are some background factors that created the need for these activities. We had some discussion activities that included Japanese students who were taking the Japanese Language Teaching Training Course as well as international students who were in advanced Japanese courses for several years. However, there were many occasions when some Japanese students behaved like teachers or language evaluators while at the same time, international students acted like students worried about being evaluated. This meant that it was difficult for both groups to have any kind of discussion based on equal terms.

That was why we have developed different kind of activities. The activities are done in the following order (1)–(5).

1. Japanese students make speeches, pretending to be international students. These speeches are recorded.
2. International students listen to the speeches, evaluate them, and make comments as judges. They make the comments orally, and they are recorded as well.
3. Japanese students listen to the comments that international students have made, and revise their own speeches. Japanese students write their thought and self-evaluation on the moodle.
4. International students read what the Japanese students have written, and write their own thought on the moodle again.

Japanese students realize how difficult it is to make a speech even in their own language. Moreover, they realize their prejudice and stereotype through comments that international students have made. International students learn the expressions that Japanese students use and also learn more about Japanese students’ personality.

### **About the author**

Satoko Kurosaki is Assistant Professor at Faculty of Humanities, Japanese Culture Department, Seigakuin university. She received her M.A. in Japanese Applied Linguistics from Waseda University. She taught as a visiting instructor at St. Olaf College in the U.S.A., and before that, as a foreign language instructor at HuaQiao University and Tsinghua University in China. She is currently working on issues related to promotion of mutual understanding and cultural exchange between Japanese and international students. Her publications include: KUROSAKI, Satoko. 2014. ‘How Were World Café-style Discussions Involving International and Japanese Students Perceived?’ The Journal of Seigakuin University 26(2), 1–15.

## Instruction for Writing Japanese Academic Papers by Tasks to visualize the Writer's Thinking and Working Process – Training Plurilingual and Pluricultural Competence

YAMAMOTO Fumiko (Musashino University, Japan)

### Abstract

I tried to train plurilingual and pluricultural competence by taking in divergent cultural information on Japan, Mainland China, Taiwan, Korea, Canada, Malaysia, Africa, Mongolia, when students write a Japanese academic paper on their own society and culture by tasks to visualize their thinking and working process. The tasks are composed of 18 sub-tasks to a) know one's own interests, b) choose a theme properly out of them, c) determine a topic on the theme, and d) predict a conclusion by hypothesis. The students collect necessary informations by themselves in order to accomplish these tasks in Japanese, English, or their native languages.

The result was these tasks were effective in the students' appropriate choice of topic and writing good outline and paper (Yamamoto, 2008; 2012). The reason was they tried to verbalize more what they thought not only in Japanese but also in English and their native languages, through highly recognitions such as 1) comparison and contrast, 2) categorization, 3) interpretation, 4) inference and reasoning, 5) assertion and conclusion, than those who didn't do these tasks (Yamamoto, 2013).

Now I will show when and how all the 15 students in the class acquired the above recognition and verbalization. The table 1 shows the students' nationality, Japanese language proficiency test grade, paper title, and the tasks to have induced their 1) to 5) recognition and verbalization.

Table 1

Nationality	JLPT	Paper title	Tasks
Taiwanese	2	Business Policy to make <b>Dintaifung prosper</b>	a)-b)
Canadian	2	Drug Industry and Business in Canada	
Chinese	1	Peony Flower in Luoyang, China	
Korean	1	Only-one Strategy of Sharp Corporation was a Success?	
Indonesian	2	Safe Measure against Malaria without DDT	a)-c)
Korean	1	Alternative System in Korean Army	
Chinese	2	Function of Chinese School in Malaysia	a)-d)
Korean	2	Legalization of Euthanasia	

Korean	1	Relations between Academic Background and Employment	a)-d)
Mongolia	3	Eco-tourism in Mongolia	
Chinese	1	Convenience Stores in China from Japanese point of view	
Korean	2	When Korean Drink?	
Chinese	2	Chinese Most Favorite Meat Dumpling: Steamed One	
Egyptian	2	Is Egypt Safe for Tourists?	
Korean	2	Can Characters be Judged by Blood Type?	

### About the author

Fumiko Yamamoto works at Musashino University, Faculty of Global Communication. Her areas of research include Socio-linguistics, Cognitive linguistics, Academic Japanese. Her publications include: Varieties of Citations from Quoting to Interpreting in the 'Literature-analysis-type' Papers in Humanity and Social Science, *The Society of Technical Japanese Education*, 2014; Influence of a Learners' Recognition of his own Thinking and Writing Processes on the Content and Expressions in his Academic Writing Products, *Global Communication*, 2013; *A Handbook of Expressions and Mechanics for Writing a Japanese Report/Paper: For International and Japanese Students in Every Field*, University of Tokyo Press, 2009. *Cross National Boundaries; Revised Edition*, Shinyo-sha, 2007.

## **Development of Human Resources that Utilize Japanese Language Education – For Plural Language and Cultural Social Construction**

MATSUOKA Yoko (Iwate University, Japan) & ADACHI Yuko (Niigata University, Japan)

### **Abstract**

In this presentation we will propose that it is important to develop human resources who have a kind of plural language and cultural communication skills for new multicultural society construction. We have developed training materials for community key persons to gain plural languages and cultural communication skills.

In this presentation, we support ‘plurilingualism’ which is one of the main concepts of Common European Framework of Reference for Languages, and we propose a way to develop human resources for plural language and cultural community that utilize the point of view of Japanese language education.

Immigrants need to have not only language ability, but also the knowledge and capacity to adapt of new culture in order to participate in a new society. Immigrants cannot participate in a community without sufficient communicative competence. One solution would be to provide language education to immigrants. At the same time, it is necessary to support talented people who build new communities in communicating with immigrants.

In Japanese language education, when a teacher communicates with students, skills in explaining combined with the language a student understands, using paraphrasing, illustrations, subject selection, changing of context composition which consider their partner's culture, are used abundantly. Communication with new residents who have various language and cultural backgrounds can be handled smoothly because community leaders, such as public officers and social workers learn such skills.

We have developed training materials which utilize the communication skills used in Japanese language education. It consists of examples of everyday contact situations of immigrants and Japanese people. In this presentation, we will introduce the training methods for community key persons and in order to solve the issue of communication in a society where language and culture are intermingled and the meaning to which Japanese language education contributes to this will be examined.

### **About the authors**

Matsuoka, Yoko: Associate professor International Education Center; Japanese education, Sociology, Language policy for immigrants;

M.A. Area Studies -Japanese education-, Tsukuba University

Adachi, Yuko: Associate professor International Center; Japanese education, Sociolinguistics; M.A. Japanese language, Osaka University of Foreign Studies

## **JHL Children in JFL Course in Secondary Schools in Ireland – Their Role as Mediators**

INAGAKI Midori (Waseda University, Japan)

### **Abstract**

In 2006, in response to Common European Framework of Reference for languages, the Department of Education and Science of Ireland issued ‘Language Education Policy Profile – Ireland’. This document suggested that Ireland should shift from an officially bilingual country (Irish/English) to a plurilingual country. The Post-Primary Languages Initiative was started in 2001 and Japanese as a foreign language (JFL) was introduced as an official subject in the state exam. Since then, the number of students studying JFL has been increasing. At the same time, the number of children who have a Japanese parent and are studying Japanese as a Heritage Language (JHL) has been increasing. They have been learning Japanese at Japanese ethnic schools. Some JHL students are also taking the post-primary level JFL state exam. While attending JFL classes they sometimes have an identity as mediators between Japanese language and culture and their JFL peers.

In this presentation, I consider the JHL students as mediators. I describe how JFL students and JHL students work together in the class as peer learners. Based on the interviews from teenage JHL students, I analyze two aspects of their Japanese learning. One is the benefit to the JFL children. If they have JHL students in the class, they can learn many aspects of Japanese language and culture from their JHL peers. Also they get the opportunity to speak and listen to ‘real’ Japanese with these peers. The other benefit is for JHL students. They receive peer approval for being ‘half Japanese’ from JFL students. This means a great deal to JHL students and it motivates them to get them back to learning Japanese.

Considering the role of JHL children as mediators in JFL courses suggests the possibility of new approaches to Japanese language education for young Japanese language learners.

### **About the author**

B.A. in Literature from Meiji University. M.A. in Education from Waseda University. After working as ‘Kokugo’ (Japanese language as a national language) teacher at junior and senior schools in Japan, started teaching Japanese language as a foreign language in Ireland. Joined the Post-Primary Languages Initiative as the first Japanese Development Officer from 2001 to 2011. Also taught at Dublin City University, Ireland as a part time lecturer. Moved to Tokyo in 2011 to start PhD research at Waseda University. Current research interests are Japanese language for children and Japanese as a heritage language.

## Can Learners of Japanese use *-te-i-nai*? – A longitudinal Study of Tense-aspect Morphology by a Native Speaker of Russian

SUGAYA Natsue (Tohoku University, Japan)

### Abstract

It has been reported that native speakers of Japanese prefer *-te-i-nai* (negative non-past imperfective form) to *-nakat-ta* (negative past form) when they deny a past action (Gouda, 2013). However, learners of Japanese have difficulty using *-te-i-nai*. According to one analysis of the ACTFL-OPI corpus (Matsuda et al., 2011), each intermediate and advanced learner used only one or two tokens of *-te-i-nai*, on average.

This longitudinal study was conducted to examine the acquisition of Japanese tense-aspect markers. We investigated data from a Russian native-speaker, *Alla* (pseudonym), who is married to a Japanese person. Alla learned Japanese through daily communication and had never received formal instruction before the data collection. We analyzed nine months of interview corpora, which comprised (1) two ACTFL-OPI datasets (obtained in the first month and seventh month), (2) 25 interviews related to her diary (first month through ninth month). Regarding the OPI assessment, Alla was judged as novice-high at first month and as intermediate-low at the seventh month.

The results were inconsistent with earlier obtained L2 data. Alla produced *-te-i-nai* (negative non-past imperfective form) more often than *-nakat-ta* (negative past form) from the beginning of the data collection and continuously showed appropriate use of *-te-i-nai* in past contexts. She also showed extensive use of the contracted forms (*-teru* and *-te-nai*), which are more common in daily conversation. Her preference for the informal equivalent implied the influence of the learning environment and exposure to ample input.

Although this is a case study of a learner, the results suggest that learners can learn the Japanese tense-aspect markers effectively without grammar explanation. One might infer that it is important how teachers balance input and communicative interaction with explicit instruction.

### About the author

Natsue Sugaya is an associate professor in the Center for the Advancement of Higher Education, Tohoku University, Japan. She has taught Japanese as a second/foreign language in Japan and Russia. Her research interests include L2 acquisition of tense-aspect morphology, L1 and L2 processing of verbal inflection. Her articles have appeared in *Nihongo Kyooiku* [Journal of Japanese Language Teaching], *Daini gengo to shite no Nihongo no shutoku kenkyu* [Acquisition of Japanese as a Second Language], and *Studies in Second Language Acquisition*.

## **The Plurilingual Competences of the Plurilingual Supporters – An Interview Survey**

TOKUI Atsuko (Shinshu University, Japan)

### **Abstract**

With an increase in people moving around the world, plurilingual supporters, that is, non-native speakers with roots overseas who support foreign residents at schools and in communities in Japan by using more than one language depending on the context and situation, currently play an active role in various areas.

This study aimed to elucidate the plurilingual competences of plurilingual supporters based on 41 interviews. Semi-structured interviews were conducted of plurilingual supporters in various communities in Japan regarding the roles they play. Nine plurilingual competences were identified as the analysis of the survey. The competence to: change their position according to the situation and context; find their position according to the situation and context; the ability to regulate or to combine multiple languages; resolve the miscommunication between foreign residents; build relationships between foreign residents or organizations; support foreign residents based on their own experiences as foreign residents; communicate; give psychological support; support foreign residents based on their experiences as the plurilingual supporters.

These plurilingual competences are dynamic and context-oriented, which is different from the aspect of intercultural competences which was static and individual-based. The study of the plurilingual competences will provide us with a chance to reconsider of the concept of intercultural competences.

### **About the author**

Associate professor of Education department of Shinshu University (Japan). BA from Waseda University (English language Education), MA from Osaka University of foreign studies (Japanese linguistics).

Speciality: Intercultural communication; Teaching Japanese as second language.

Research area: Interview research of plurilingual supporters' communication; Conversational Analysis of group communication.

Publications (Books): *Tabunka kyousei no komyunikeshon* (ALC, 2002); *Taijin kankei kouchiku no tamen no komyunikeshon* (Hitsuji shobou, 2006);

*Nihongo kyoushi no koromo saikou* (Kuroshio, 2007); *Tabunka kyouiku wo dezain suru* (Keiso shobou, 2013).

### **A Collaborative Project via the Internet for the Pluralistic Approaches to Languages and Cultures**

HAYASHI Ryoko (Kobe University, Japan); KUNIMURA Chiyo (University of Rennes, France) & KANEDA Jumpei (National Museum of Ethnology of Japan)

#### **Abstract**

The poster presents the summary of a collaborative project via the Internet between a Japanese class of Centre Franco-Japonais de Management (Master course) at the University of Rennes 1 and a seminar in Human Communication at the Faculty of Intercultural Studies of Kobe University. The participants of the project were 10 JFL in France and 15 students in Japan who worked in small groups to make short movies or presentations about the cultural differences between France and Japan. Each group consisted of one or two students at Kobe and one student at Rennes 1. The authors tried to measure the ability of intercultural communication and collaboration of the participants using the descriptors of CARAP (Compétences et ressources) of Pluralistic Approaches for Languages and Cultures published by the Council of Europe. The CARAP consists of about 500 descriptors divided into three groups: Knowledge (K), Skill (S) and Attitude (A). The descriptors have been published in English, French and German and were translated into Japanese by the authors. The participants of the project were asked to choose the descriptors they thought important for executing the project. In the preliminary analysis, the descriptors evaluated as highly important were those that were of interest to other cultures, variation of languages or making the partner a request such as 'knows some examples of prejudice/misunderstandings of cultural origin' (A2.2), 'possesses knowledge about one's own communicative repertoire' (K3.4) and 'can ask an interlocutor to reformulate what has been said' (S7.6). The results will be presented and discussed in light of how such kinds of collaborative projects can influence participants' abilities in intercultural communication.

#### **About the authors:**

Ryoko Hayashi, Ph.D.: Professor at Faculty of Intercultural Studies, Kobe University. Field of interests are phonetics, L2-acquisition (esp. Japanese, German, Italian and English as L2) and speech communication disorder.

Chiyo Kunimura: Professeur agrégé at Ecole Universitaire de Management of the University of Rennes 1. Research fields are Japanese language education and intercultural communication.

Jumpei Kaneda, Ph.D.: Research fellow at the National Museum of Ethnology. Field of interests are linguistic, esp. multimodal analysis of discourse and relation between speech and grammar.



## **E-learning Materials by the Center for Distance Learning of Japanese and Japanese Issues**

Jae-ho LEE (University of Tsukuba, Japan)

### **Abstract**

The International Student Center at University of Tsukuba was certified as a Center for Distance Learning of Japanese and Japanese Issues in March 2010. We are developing an e-learning system with digital contents focused on the Japanese language and cultural/social issues of Japan. International students at Japanese institutions may freely access the system and learn Japanese. We report on the development of e-learning contents and other activities, along with the plan of the next year's activities.

### **About the author**

Affiliation: University of Tsukuba, Associate Professor Specialized field: E-learning, Corpus linguistics

HP: <http://jhlee.sakura.ne.jp/page5.html>

## オーディオビジュアル翻訳活動の試み

NISHINA Yoko (University of Bonn, Germany)

### Abstract

The poster presentation reports the class activity of an audio visual translation in a university course. The students learn how to translate the script of the films or documentaries in the form of subtitles to match the video in regard to amount or speed.

This audio visual media helps the students in giving the contexts to understand the story and expressions, provides with functional and situational syllabi, and can be applied as it is lively and natural. Different expressions between the languages appearing for the same scenes reveals the cultural differences.

Existing interest in Japanese films of anime increases the motivation of the students. Beginners get engaged in 'situational translation' and practice to play the role in films.

Advanced students in the translation course learn and practice how to use the technology to put subtitles on a computer.

Translation activity is a project work that students are actively involved in and has significance for action-oriented language learning.

### About the author

Yoko Nishina did her undergraduate work in Japanese linguistics and literature at Sophia University in Japan and received her Master of Arts in General linguistics and German linguistics as a foreign language at the University of Heidelberg in Germany. Her doctoral thesis dealt with clause linkage and clause reduction.

Her scientific interest is in the field of General linguistics, language typology, contrastive linguistics, Japanese as a foreign language, translation etc.

She worked at several universities in Germany, Italy and Japan and is currently a substitute Professor at the University of Bonn. She is a listed reviewer of several scientific publications.

## **Textbooks as a Vehicle for the Study of Language and Culture**

ITO Seiko (Keio University, Japan) & HOSAKA Toshiko (Nihon University, Japan)

### **Abstract**

#### Research Background and Purpose:

In general, most of the Japanese language textbooks focus on teaching learners about grammar and various expressions, but these textbooks also subtly teach learners about Japanese culture as well. In this study, we regard textbooks as a vehicle for the study of language and culture, and analyze textbooks in order to gain a concrete understanding of the cultural points included therein. In previous research, we analyzed several textbooks used in beginner-level Japanese classes for the following items to investigate the manner in which they are expressed: 'cultural practices' 'products of the culture studied', and 'culture-related nouns'. In this presentation, we will try to clarify what the term 'Japanese culture' means to non-native speakers who come from a social and cultural background outside of Japan. We will also analyze how Japanese culture is expressed in each textbook.

In addition, we will try to define what the term 'cultural item' refers to in regards to Japanese language education.

#### Research Method:

The textbooks analyzed are 'Minna no Nihongo' and 'A New Approach to Elementary Japanese'. These two textbooks utilize different approaches. The former is a grammar-centered textbook, and has been used in Japanese language classes for a long period of time. The latter is a new textbook published in 2012, and is based on Bakhtin's theory of language and linguistics. We analyzed the textbooks for the following items: 'words and phrases', 'topics', 'discourse composition', and 'illustrations'.

Significance: Textbooks function as a cultural vehicle. By studying the cultural points included in these Japanese language textbooks, it is possible to improve the methods used to teach both language and culture.

### **About the authors**

Seiko Ito is a part-time Japanese Teacher at Keio University Center for Japanese Studies, Japan Women's University, and Saitama University Japanese Language Educational Center. She obtained MA in Japanese Literature at Japan Women's University. She has completed a long-term specialized training program of Japanese-language education at the National Japanese Language Research Institute, and has Japanese-Language Teaching Competence Test Certification. Her research interest is the structure of the Japanese-language text.

Toshiko Hosaka: Professor at the Graduate School of Social and Cultural Science (distance learning: GSSC), Nihon University. M.A. in education from International Christian University, Tokyo. She has been teaching Japanese Language at Keio University etc. since 1986, engaging in Japanese Language and Japan Studies Program also as a coordinator at Nihon University since 2004, lecturing on 'Japanese Language Education' and other themes at GSSC since

2011. Her research interests range over language education using Movies and ICT, instructional design and intercultural literacy. Major publication: 'NHK TV programs for Japanese classrooms 1, 2, 3, teacher's manual', The Japan foundation 2002

## **Redesigning the 'CDS for Japanese Language Class School of Engineering' Based on CEFR and JF Standard and Its Implementation**

FURUICHI Yumiko (The University of Tokyo, Japan) & ITO Natsumi (The University of Tokyo, Japan)

### **Abstract**

In recent years, a need has arisen for Japanese language skill evaluation within the school, particularly among European exchange students utilizing the CEFR Japanese language skill evaluation. This study examines steps toward redesigning the CDS at the Japanese Language School within the School of Engineering based on CEFR and JF standards.

### **About the authors**

Yumiko Furuichi is the coordinator of the Japanese language program and she teaches the Japanese language at School of Engineering, the University of Tokyo. She has been conducting research on science and engineering spoken Japanese corpus since 2007.

Natsumi Ito teaches the Japanese language at the School of Engineering, the University of Tokyo. She has been conducting research on science and engineering spoken Japanese corpus since 2010.

## **The Role of International Students in Japanese Schools in Fostering Cross-cultural Understanding among Japanese University Students and Japanese Children**

YABE Hiroko (Tokyo Gakugei University, Japan) & SHIMADA Megumi (Tokyo Gakugei University, Japan)

### **Abstract**

At the Japanese teacher-training university at which the authors work, future teachers are being trained to have an international perspective so that they may respond to the need to provide a globalised school education. The learning goals of international understanding and cross-cultural understanding have been set not only within the university but also within the elementary school attached to it. For some time, the authors have been engaged in activity in this regard, namely carrying out learning initiatives in cooperation with their Japanese students as part of a series of measures to improve the Japanese ability of international students. However, in recent years, we have instead been mainly working on measures to promote cross-cultural understanding among Japanese students and Japanese children. This presentation reports on the progress of these two initiatives.

The first initiative involves joint classes of Japanese and international students. While joint classes are a familiar approach at various institutions, our process innovated by providing opportunities for the Japanese students and the international students to cooperate and completed realistic tasks, fostering cross-cultural understanding.

The second initiative involved morality teaching materials for use in the middle and upper grades of elementary schools, to supplement the joint classes described above. The main teaching materials consisted of international students' introductions to their 26 home countries, on paper, DVD, and the Internet.

The results of the joint classes were ascertained on the basis of the Japanese university students' portfolios, and the morality teaching materials on the basis of assessment by the pupils' teachers. Additionally, on the basis of the portfolios of the international students, it was shown that these measures had contributed to their understanding of Japan and to cross-cultural communication.

### **About the authors**

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Main Publications: Yabe, H., Sun, Y., and Shimada, M. 2013: Attributes in the Acquisition of Japanese Vocabulary for Chinese Speakers: Results of a Pilot Test of a Cognitive Diagnostic Test of Japanese Vocabulary. *Bulletin of Tokyo Gakugei University Division of Comprehensive Educational Science* 64–2, 367–376. The Institute of Cultural Science

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Main Publications: Shimada, M. 2013: Hawaii Nikkei-jin no Nihongo. In Okamura, T. & Apoi, Y. (ed.) *Oceania no Gengo-teki Sekai*. Hiroshima: Keisuisha.  
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## **Analysis of Learner Self Evaluation using Can-do Statements regarding Japanese Skills for Academic Purposes**

SUZUKI Mika (Tokyo University of Foreign Studies, Japan) & FUJIMORI Hiroko (Tokyo University of Foreign Studies, Japan)

### **Abstract**

Can-do statements that clearly demonstrate educational objectives can be utilized for various purposes including curriculum improvement and learner self-assessment. Can-do lists such as the ELP (European Language Portfolio) and the CEFR-J (Tono 2013), which correspond to specific learners and/or certain purposes, have developed alongside the CEFR or JF Standards, which are more general and conceptual references.

The 'JLPTUFS Can-do List,' which clarifies Japanese language knowledge and skills for academic purposes, was developed at Tokyo University of Foreign Studies. This list is presently utilized as a language proficiency self-assessment tool for learners a syllabus design guideline for instructors, etc.

This presentation focuses on reporting the results of learner self-evaluation and pinpointing recognized improvement in language skills. For this research, 193 learner data items (82 for spring term and 111 for fall term) were collected and analyzed. Learners at each level, introductory to ultra-advanced, were asked to assess their language skills in terms of relevant can-do items. All learners were provided with approximately 100 can-do items for evaluation purposes, depending upon their language level.

Spring-term results showed that learner evaluation was higher in almost all levels and skills at the end of the term than at the beginning with some variance depending upon language level and type of skill. Analysis of the language level and the self-evaluation results indicated that learners in the introductory level evaluated oral communication skills 'can-do' items highly at the end of the term while intermediate-level learners recognized they had progressed significantly in written expression. Both results were shown to be statistically significant. These results, which will include fall-term data and more detailed analysis, will be explained in detail in this presentation and are sure to promote a revision of the 'JLPTUFS Can-do List' and improvement of the program.

### **About the authors**

Mika Suzuki 鈴木美加 and Hiroko Fujimori 藤森裕子 are members of faculty of Japanese Language Center (JLC) for International Students at Tokyo University of Foreign Studies (TUFS). Both have been in charge of Japanese language courses for academic purposes and been working to develop and validate can-do list for Japanese Language Program at TUFS. Mika Suzuki is an associate professor at TUFS and one of her major academic interest lies in reading comprehension process of second languages. Hiroko Fujimori is a professor at TUFS, her major is applied linguistics, and has been working to develop materials for Japanese language teaching.



## **An Attempt to Build up Cross-cultural Communication Ability under the Use of CEFR Based Textbook 'DEKIRU'**

MITSUMORI Yu (Japan Foundation, Budapest, Hungary)

### **Abstract**

Nowadays, it has been seen that some institutions are beginning to use textbooks 'DEKIRU' which are based upon the concept of CEFR in Hungary. The textbooks – 'DEKIRU1', 'DEKIRU2' – were created by Japanese language specialists from The Japan Foundation and Hungarian local teachers with the support of 'Japan-Hungary Cooperation Forum'.

In its preface, this textbook says that the purpose of Japanese language education is not only learning language but also to obtain knowledge and to foster skills, motivation and spirit of tolerance to have continuous dialogue between human beings who have different culture (Sato Szekacs 2009). Thus, to build up cross-cultural communication ability is an important aspect for both teachers and learners when they choose to use the textbooks for learning Japanese.

This report focuses on what is needed and how to practice lessons to build up cross-cultural communication ability in a Japanese language course using the textbooks. In the textbooks, there are original cultural contents such as 'quiz', 'kaleidoscope' and 'Culture column' to acquire knowledge about Japanese culture. In addition to those contents, there are some lessons almost directly referring to misunderstanding which is caused by different culture. This report also mentions how we used these contents in our course.

'Language portfolio' is used in our course. In this report, how we use the portfolio to recognize cultural aspects will also be picked up.

### **About the author**

The author is a Japanese Language Specialist of The Japan Foundation Budapest.

Research Field: 'Life History' of Japanese Language learners.

## **Development of a Japanese Oral Proficiency Test – A Comparative Study of Oral Proficiency Scales in Large-scale Proficiency Tests**

YUI Kikuko (Kyoto University of Foreign Studies, Japan); KAMADA Osamu (Nanzan University, Japan); SHIMADA Kazuko (Acras Japanese Language Education Institute, Japan); NOYAMA Hiroshi (National Institute for Japanese Language and Linguistics, Japan) & NISHIKAWA Hiroyuki (Meikai University, Japan)

### **Abstract**

Many large-scale foreign language proficiency tests currently in use are accompanied by an oral component. In our project to further develop and improve Japanese oral proficiency testing – funded by the Grants-in-Aid for Scientific Research (Kaken) – we will compare oral tests in other languages such as English in TOEFL, German, Spanish and other languages. We will examine the definitions, assessment criteria, and testing and assessment methods of speaking ability, including cultural competence. Although most of the presenters are heavily involved with The ACTFL Oral Proficiency Interview (OPI), our goal here is to propose a new and improved test.

Currently available tests each have their own approach, as reflected in their titles: oral competence, speaking ability, conversational competence, etc. These imply a focus on 'medium' 'skills' and 'language activity' respectively. Most tests are around 20 minutes in length, with the assessment criteria mostly designed by scales of difficulty from personal to social domain, concrete to abstract matters, and description to discussion. While some have their own testing items and scales, most refer to the CEFR framework. Some marked characteristics of testing methods are 'spontaneity (spontaneous reaction/ preparation provided)', 'listener's role (dialogic/ narrative/ information resource)', and 'response (listening ability)'. Testing interviews are mostly conducted by either one or two testers, and the examinees can be tested as a group.

While the oral proficiency test envisioned in our project is based on the concept of 'proficiency', it follows the Can-do Statements projected in the 'JF Japanese Education Standards' and CEFR, and attempts to complement the current version of the Japanese Language Proficiency Test, which does not have an oral component. This test is being developed with Japanese learners in Japan and overseas, including Europe.

### **About the authors**

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Publications: *Chûkyû kara no Nihongo Proficiency: Writing* (Japanese Proficiency from Intermediate Level: Writing). Bonjinsha Pub.; *Proficiency to Nihongo Kyôiku* (Proficiency and Japanese Language Education). Hitsuzi Shobô.; *Communication no tame no Nihongo Bunpô* (Japanese Grammar for Communication). Kuroshio Pub.; 'Writing no Proficiency Kôjô wo Mezashita Nihongo Kyôiku Kyôzai (Japanese Language Teaching Materials aiming at Improving Proficiency of Writing)', *Study on Japanese Proficiency*, Vol. 1. JALP.

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Publications: *Nihongo no In'yô* (Reported Speech in Japanese). Hituji Shobô Publishing; *Ikita sozaini yoru Chûkyû kara Jôkyû he no Nihongo* (Progressing from Intermediate to Advanced Japanese). Japan Times; *Nihongo Kyôiku to Proficiency* (Japanese Education and Proficiency). Bonjinsha Pub.; *Taiwa to Proficiency* (Conversation and Proficiency). Bonjinsha Pub.

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## Character-connected Ending of Japanese and Its Translation – ‘-desu’ in *Hard-boiled Wonderland and the End of the World*

KUCHIKATA Shuichi (Erciyes University, Turkey / University of Tübingen, Germany) & NIIMI Yoko (Erciyes University, Turkey / Nagoya University, Japan)

### Abstract

In this study, an analysis of the English translations of ‘*desu*’, a character-connected ending of Japanese, is conducted. It reveals that the character-connected expressions are found in the English translation.

In recent years, character-connected language expressions are attracting increasing attention. Some Japanese sentence endings used by specific characters are called *Kyaragobi*, character-connected ending, in Kinsui (2003). Although this study analyses novels, *Kyaragobi* can be seen among animation and manga which are strong motivation for Japanese language learners. Thus analysis of *Kyaragobi* is important especially for translation.

This study analyses a *Kyaragobi* ‘*desu*’ used by a Professor in *Hard-Boiled Wonderland and the End of the World*. Post verb ‘*desu*’ such as in ‘*mukae ni kita desu*’ are regarded as *Kyaragobi* for they are grammatically irregular. Examples are collected and corresponding English translations are analysed. There are 134 instances of *Kyaragobi* ‘*desu*’ and 43 of them are the form of ‘*oru desu*’. To characterize unique utterances, English translations often adopt means such as omission of vowels in prepositions, *q* in *-ing*, and irregular spelling such as *you* as *y*’. For example, English translation of above-mentioned ‘*mukae ni kita desu*’ is ‘*I came t’meet you*’. As a result, not all ‘*desu*’ instances correspond with the special means in translation and vice versa. Therefore *Kyaragobi* ‘*desu*’ and the special means in translation do not always correspond. However, this translation can be regarded as an example of *Kyaragobi* translation. It is suggested that Japanese language teachers and learner can collect instance of *Kyaragobi* then understand each instance to think possible translations.

### About the authors

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Yoko Niimi: Affiliation: Erciyes University / Nagoya University

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## A Multi-lingual Contrastive Analysis of Benefactive Constructions through a Group Work

KUROSAWA Akiko (Yamagata University, Japan)

### Abstract

1) In many languages, verbs corresponding to *ageru* and *kureru* in Japanese are the same word. 2) In Japanese if one benefits from some event, it is verbalized as in *oshiete/tetsudatte kureta*, which is not obligatory in many languages. 3) *Watashi wa tomodachi ni sono koto o oshiete moratta* and *Tomodachi ga watashi ni sono koto o oshiete kureta* express the same event from a different point of view, whereas two distinctive benefactive constructions used here are not common among languages.

The present report shows the effect of a multi-lingual contrastive method of studying giving and receiving expressions through a group work at a class session of 'An Introduction to Japanese Language Teaching'.

Students form a small group with other language speakers and explain how expressions for 1) to 3) are constructed in their own language, discussing which aspects are different. Then participants share the results through a class presentation, highlighting characteristics of the Japanese benefactive construction. Key findings include: while what is represented by *ageru* and *kureru* in standard Japanese is denoted by an identical verb in such languages as English, Chinese and Korean (*give*, *gei* and *juda* respectively), some Japanese dialectal verbs (e.g. *keru*) share the same property with these languages rather than with Modern Japanese, and Modern Japanese is rather unique in this respect.

The effect of this collaborative work is that it has a far greater impact than a lecture for participants to find out the difference between languages when their peers show that to them. They have a chance to view their mother tongue in a new light. It also provides a good opportunity for them to interact with their peers, which they greatly enjoy and appreciate. Overall this group work is an approach that could contribute significantly to students' understanding of the benefactive construction.

### About the author

Akiko Kurosawa is a professor in the Institute of Arts and Sciences at Yamagata University, Japan. She was a member of the faculty at SOAS, University of London and Hong-Ik University in Korea. She holds a PhD in philosophy (linguistics) from King's College London, and an MA in linguistics from SOAS, University of London. Her MA and BA in Japanese literature and linguistics are from Sophia University, Japan. She co-published with Ruth Kempson 'At the Syntax-Pragmatics Interface: Japanese Relative Clause Construal' in Hoshi, H. ed. *The Dynamics of the Language Faculty: Perspective from Linguistics and Cognitive Neuroscience*.

## Selecting Advanced Japanese Language Vocabulary for Tourism

Irena SRDANOVIĆ (University of Ljubljana, Slovenia) & KASEDA Harumi (Yokohama College of Commerce, Japan)

### Abstract

Research on Japanese language for tourism has been conducted mainly outside of Japan. This is in part because the local tourism guide profession is perceived to be relatively high income and because of the increasing demand for Japanese speaking locals. While Japanese language textbooks, syllabuses and other materials have been created in countries with a large number of Japanese tourists such as Indonesia, Thailand, they mainly target beginner-level Japanese language learners. There is thus a need for a higher level of Japanese language competency within the tourism industry in the future as the number of Japanese language learners who are majoring in tourism also increases. Accordingly, the objective of this research is to identify the characteristics of tourism-specific terminology within the Japanese language and determine its advanced vocabulary.

Firstly, words not contained within the Japanese Language Proficiency Test level list that appear within a textbook used at a tourism studies course are classified into 5 groups: 1) general proper nouns, 2) proper nouns with a specific usage, 3) specialized terms, 4) compounds of specialized words and general words forming a specialized notion, and 5) other. Next, the specialized terms obtained in this study are used as seed words to create a specialized corpus using the WebBootCat corpus building software. Furthermore, the corpus is compared to a general Japanese language corpus and the nature of the tourism-oriented extracted terms is explored. The results provide the key to understanding this specific academic domain and are valuable not only for foreign language learners but also for native speakers studying tourism.

### About the authors

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### **Minor in Japanese Language for Business Purposes**

Kyoko KHOSLA (Hogeschool van Amsterdam, The Netherlands)

#### **Abstract**

This project aims to design a Japanese language course for students of Business and Economics Majors who already have basic knowledge of Japanese and wish to improve their language capabilities to be able to function in a Japanese business environment. The aim is to enable the students to intern at Japanese Companies in Japan or Japanese affiliates in The Netherlands.

A student completing the Japanese language course at our university, Hogeschool van Amsterdam, typically has studied the language for c. a. 250 hours and has been to Japan as an exchange student for three to four months. The language proficiency level attained at this stage is A2 conversation level. The minor course 'Japanese Language for Business Purposes' aims to build upon these capabilities of the students by familiarising them with the practical situations they are likely to face when working in a Japanese business environment.

As a first step, I conduct a survey of the previous students who have experience of internship at Japanese companies in Japan or at Japanese affiliates in The Netherlands to assess the level and content of Japanese language needed. These language requirements will then be incorporated into the course to improve delivery and learning experience. At the end of the course the students are expected to feel comfortable and competent using Japanese language in a Japanese business environment.

#### **About the author**

TMA (Trade management of Asia), Department of Economics; Hogeschool van Amsterdam. The Netherlands

## **Features and Evaluation of Foreigner's E-mail Sentences in Japanese**

MURAKAMI Kyoko (Nagoya University, Japan)

### **Abstract**

Email has become one of the most important means of daily communication. It is also important for foreigners in Japan to produce e-mails in Japanese in order to function in Japanese society. On the other hand, learning to write by hand is increasingly becoming a marginalized skill and is only essential for filling out the occasional document with a name and address. With the use of email being as prevalent as it is, it is unfortunate that foreigners are not being educated on how to write an effective email using the established etiquette and social mores. In this study, we found that many unnatural or misleading expressions were being used in most e-mails written by foreigners due to direct translations from those in their mother tongue, which led native speakers to underestimate the writers' general ability. Hence it is necessary to assist foreigners to acquire skills for writing e-mails in the course of Japanese language education.

We developed a testing procedure for e-mail writing proficiency of non-native speakers. First, we collected e-mails written by native speakers on a computer or mobile phone on specified topics (e.g. information of arriving late, declining an invitation to eat out, an inquiry and so on). Next, we derived several features from the e-mails, and formulated a table of standards based on them. Six testers independently rated e-mails written by 30 foreign workers on the five-point rating scales of 'functional efficiency', 'formal appropriateness', 'the time required', 'accuracy', 'constructions', and 'sociolinguistic ability'. Sufficiently high inter-rater reliabilities of all scales were obtained.

### **About the author**

Kyoko Murakami has specialized in Japanese Language Education for thirty years. She is a Professor of the International Language Center at Nagoya University in Japan.

She received her Master's degree and completed some doctoral work in Psychology from Tokyo University of Education. Her research fields are Second Language Acquisition and Studies in Language Testing. Her recent publications include 'Test wo tukuru' (2013, 3A Corporation), and 'Nihongo-kyouiku no tame no Shinri-gaku' (2002 Shin-yo-sha).



## Learners' Perception of Japanese Grammar – A Case Study of A2 Level Learners in UK

FUJINO Hanako (Oxford Brookes University, UK)

### Abstract

Many language learners consider grammar as a central piece of their learning although they do not always find grammar lessons as enjoyable as others, such as conversation or reading and writing. Studying grammar is less compensating for them because despite their effort, they forget what they learn and they are never sure of which form to use in a particular situation. In contrast, teachers strive to explain grammar, provide numerous exercises, and expect the learners to be able to use what they've seen after a certain amount of time. Such mismatches in perception and expectation are argued to affect the learners' motivation and cause a negative effect in the learning process.

Current grammar teaching methods employ the discovery approach, which aims to raise the learners' awareness. Errors are considered inevitable and not to be insisted upon, since mastery is ultimately determined by the natural course of acquisition. However, recent perception studies show that ESL and EFL learners favor receiving explicit grammar instructions and expect corrective feedback from their teachers.

Learners' perception of grammar has been studied very little in Japanese language teaching. At a moment when there is much debate over how grammar should be integrated into the task-based teaching method according to CEFR, it seems equally important to understand how learners perceive Japanese grammar and what they expect in their grammar lessons.

In this study, questionnaires regarding grammar perception were registered to 30 university students in the UK, who were enrolled in a Japanese grammar module that met twice a week for 2 hours. The students were in their second year with levels between A2 and B1. A focus group with a smaller number of students was also organized to discuss how they felt about their grammar lessons and what they thought could be improved.

### About the author

Hanako Fujino is Lecturer in Japanese Language and Linguistics at Oxford Brookes University. She specializes in the second language acquisition of Japanese grammar and Japanese language teaching as a foreign language. She is the author of *The Acquisition of Japanese Nominal Modifying Constructions* (Cambridge Scholars Publishing, 2013), and her articles include '格助詞「に」の習得過程と評価について (On the Acquisition and Evaluation of the Case Particle 'ni'), *Proceedings of the 17th Symposium on Japanese Language Teaching in Europe (2014)*, '終助詞「ね」についての日西対照研究 (A Japanese-Spanish Contrastive Study on the Ending Particle 'ne')', *Proceedings of the Second Symposium of the Association of Teachers of Japanese in Spain (2012)*, among others.

## **Crosscultural Dimensions of Foreign Language Learning and Teaching**

Judit HIDASHI (Budapest Business School, Hungary)

### **Abstract**

The contribution aims at pointing out the increasing importance of language issues in education, that comprise three areas:

1. *language use* in the educational domain in the globalized world: the issue of world languages, of local languages, the concept of intercultural learning ( Jin – Cortazzi: Researching Intercultural Learning 2012);
2. *language acquisition*: crosscultural differences of learning styles, learning methods and learning practices;
3. *language teaching*: crosscultural differences in expectations, in perceptions and in methods (Jin – Cortazzi: Researching Cultures of Learning 2013).

It will be demonstrated – showing examples – that differences in learning and teaching cultures (Hidasi: The Impact of Cultural-mental Programming on the Acquisition of the Japanese language 2007) might lead to misconception, miscommunication and difficulties in achieving the ultimate educational goal: to acquire a foreign language with the best possible efficiency. The relevance of the topic is reinforced by changing needs in the context of CEFR driven language policy in Europe that effect language planning, mobility, labor market and knowledge-based society. Changes in methodology (content-based language teaching, digital technology, etc.) will also be touched upon including particular cases (that of Hungary, Japan, etc.). Attempts will be made to demonstrate some projections with respect to future trends that can be expected.

### **About the author**

Judit Hidashi is professor of communication at Budapest Business School. She first went to Japan in 1977 (Tokai University) and ever since has been a regular visitor to Japan for study and for work. 1998-2001 she worked at the Hungarian Ministry of Education, 2001- 2006 she was professor of communications at Kanda University of International Studies. Council-member of EAJS 1996–2003. Decorated (2005) with the Order of the Rising Sun, Gold Rays with Neck Ribbon, for advancing Japanese language education and developing civil ties between Japan and Hungary. 2006-2012 Dean, and since 2012 Director for International Relations at BBS. AJE and EAJS member.

## **Learning from One Another – Plurilingualism and Pluriculturalism. Collaborative Song Making Project Using Learners' Heritage Languages (A Practical Report from a Japanese Classroom in a Secondary School in the UK)**

Shoko MIDDLETON (Greenford High School, UK)

### **Abstract**

This presentation is a practical report from Greenford High School, a multicultural comprehensive secondary school in London. Many of our students have English as an additional language. They are living in the environment of plurilingual and pluricultural environment in each context. The students' ability and feelings towards their heritage languages are diverse but this potential power was too good to be ignored in the foreign language classroom. In my Japanese language classroom, I have implemented a collaborative song making project using learners' heritage languages.

The project was devised for GCSE Japanese students (age 14–15). The task was to make a multi-lingual song using the target foreign language (Japanese) and the students' heritage languages. This was prompted by 'The Language Factor Song Competition' run by Routes into Languages, SOAS, to promote foreign languages learning at the secondary level.

The theme of the task was 'Friendship' as one of the values in the London Olympics. The students worked together to create, compose and perform a multi-lingual song, which has Japanese as a main language, with Hindu, Nepalese, Punjabi, Thai, etc. We had collaboration from the Music department and entered the competition.

As a result, the students' motivation of learning Japanese was increased and they gained awareness and confidence in their heritage languages. Furthermore, the classroom atmosphere got friendlier and they learned a variety of phrases while singing and this had positive impact on their attainment. In my Japanese classes, while teaching Japanese grammar, vocabulary and culture, I also aim to get my students to consider the similarities and differences with British culture and English language but also with their heritage languages and cultures. By doing so, they can share their knowledge and increase their awareness and understanding of other cultures.

I will try and continue to improve my students' Japanese level while learning from one another's pluri-lingual abilities.

### **About the author**

Shoko Middleton (MA TESOL, IOE, Lon.; BA Keio; Dip. ATCL) is a full time teacher of Japanese at Greenford High School (UK) and a teaching fellow of Japanese at UCL Centre for Languages and International Education. She has taught at Morimura Gakuen High School (Japan), King Edward VII School (Sheffield) and Sheffield Hallam University. She has also worked as a Japanese language advisor at Japan Foundation London. Past presentations include 'Why Japanese – a practical report from a secondary school in UK' at AJE Vienna 2006, 'Short Stories' at BATJ Conference 2008 at Leeds and 'Kurosawa's Dreams' at Oxford in 2011.

# An Examination of the One Direction Hypothesis in the ‘Synesthesia Metaphor’ in Japanese – The Direction of the ‘Meaning Diversion’ among the Five Senses of the Japanese ‘Verbs’, ‘Adverbs’, and ‘Adjectives’

MUTO Ayaka (University of the Ryukyus, Japan) & SOEJIMA Kensaku (Tohoku University, Japan)

## Abstract

A ‘Synesthesia metaphor’ is a metaphor which describes something usually experienced with one sense in terms of another sense category. For example, in the phrase ‘sweet voice’, a taste adjective is used to describe a sound.

The ‘one direction’ tendency in the change in sense categories in this synesthesia metaphor is assumed to be an example of the usual tendency common to different languages as in Figure 1 below.

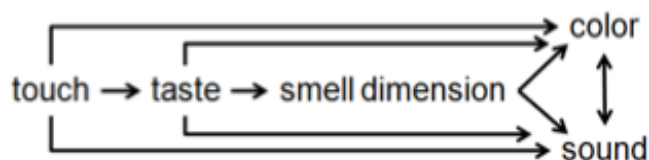


Figure 1 : one-directional hypothesis of a Synesthesia metaphor (Williams 1976)

Japanese synesthesia metaphors are the focus of this study. The direction of the ‘Meaning diversion’ among the five senses of the Japanese ‘verbs’, ‘adverbs’, and ‘adjectives’ was investigated. As a result of this investigation, the numbers of examples diverted from ‘touch’ were found in Japanese to be more than the number of ‘sight’ expressions. However, diversion examples from sight were also found in Japanese without exception. Therefore, it can be said that the results of this investigation were as follows.

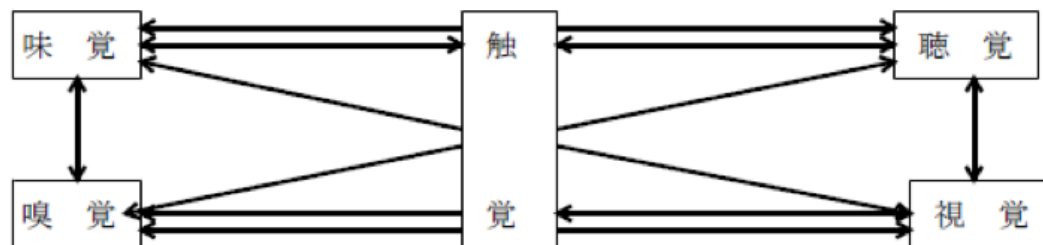


Figure 3: The direction of the ‘Meaning diversion’ among the five senses of the Japanese ‘verbs’, ‘adverbs’, and ‘adjectives’

Although the One Direction Hypothesis is not absolute, the tendencies of meaning diversion in Japanese adjectives were found to support this hypothesis. Japanese synesthesia metaphors are the focus of this article, and their individual characteristics in comparison to those from other languages will be identified and examined in further detail in light of this research.

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Selection of Publications: 'Examination in 'one direction hypothesis of 'synesthesia

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KARAI (hot) [in Japanese], Journal of Japanese language teaching 112, 42–51, 2002.

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## **Cooperation of Japan Studies and Japanese Language Education at Graduate School – Point of View Academic Skills Training**

MATSUNAGA Noriko (Kyushu University, Japan)

### **Abstract**

This is a report concerning research on examines the training of the academic skill to be required in graduate school education based on a program of the graduate school education to return result of the Japan Studies to foreign student education, Japanese language education .

The cooperation of the Japanese language education and Japan Studies advances, but a problem is yet left for the cooperation with the social science and training of the almighty talented person (talented person with the communicative competence by Japanese and the knowledge of arts and social science).In this study team, we are doing educational program to return result of the field cross-sectional Japan Studies to graduate school education from 2010 to solve such a problem. However, it is not shown about the necessary element for the training method of the wide viewpoint and the academic skill training in the inspection of the past instructional activities and the precedent study concretely either. Therefore I analyzed the reports of foreign students again in order to clarify these points. As a result, the reports of the foreign students had weak item of the ‘quotation’ ‘objectivity’ as well as the indication of the precedent study. Furthermore, I found that foreign students were missing in a viewpoint to analyze a theme into newly.

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## **Can-do-statement-based Japanese Language Course for Technical Trainees**

TANABE Junko (HIDA, Gifu University, Japan)

### **Abstract**

The aim of this study is to report the can-do-statement-based Japanese language course for technical trainees. The purposes of learning and of using Japanese language currently vary by person. The need for 'Japanese for Special Purposes (JSP)' is high and JF standards are used according to the needs and purposes of learners/users in various educational fields.

The trainees and expats who come to Japan are a part of those who learn and use Japanese language. They are not only from Asia, but also from Europe and the Americas. Their number increases every year. Therefore, I believe that the Japanese language education for them should be researched widely as JSP.

The Japanese language for technical trainees emphasizes listening and speaking. This is different from academic Japanese, which requires a balance of 4 techniques. It is also different from daily Japanese for non-Japanese residents. Since most trainees come to Japan without their families, it doesn't expect contact situations with schools or the community. It is also different from business Japanese, which requires the concept of 'Uchi' and 'Soto' because trainees usually don't have an opportunity to use Japanese language with 'Soto' persons in business. The Japanese language necessary for trainees with these backgrounds is 'daily Japanese' for their life in Japan and basic 'Training Japanese' for effective technical training.

A can-do-statement-based intensive novice Japanese course for technical trainees was conducted late last year. The can-do statements motivated them a lot and helped them develop Japanese communication ability much more than expected. I believe that we should review the course and discuss its advantages and points to improve as this will be useful for future JSP and JF standards.

### **About the author**

Junko Tanabe works for HIDA (The Overseas Human Resources and Industry Development Association), which was previously called AOTS (Association for Overseas Technical Scholarship). She also works for Gifu University. Her areas of research include JSP (especially Japanese language for those who need Japanese language as a tool) and Development of learning/teaching materials.

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