ASCJ 2007: ABSTRACTS

For the convenience of those wishing to print out only the abstracts of specific sessions, page ranges are given in the chart below.

<table>
<thead>
<tr>
<th>Saturday, June 23</th>
<th>Sunday, June 24</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Session 1</strong> Dream Work in India and Japan: A Cross-Cultural, Interdisciplinary Perspective (pp. 2-3)</td>
<td><strong>Session 22</strong> Social Stratification in East Asia (pp. 37-38)</td>
</tr>
<tr>
<td><strong>Session 2</strong> East Asian Urban Transition: Manifold Scales of Contemporary Spatial and Cultural Transformation (pp. 4-5)</td>
<td><strong>Session 23</strong> Media Representations of Women in the Public Space: Comparative Studies of Modern Japanese and Chinese Society (pp. 39-40)</td>
</tr>
<tr>
<td><strong>Session 3</strong> Roundtable: New Horizons in Japanese Literary Studies I—Canonization and Popularization: Reconfigurations of the Past (p. 6)</td>
<td><strong>Session 24</strong> Great Collaborations: Image, Text, Producer, and Consumer in Edo Publishing (pp. 41-42)</td>
</tr>
<tr>
<td><strong>Session 4</strong> Waste, Water, and Affliction: Disease Ecology in Urban Japan (pp. 7-8)</td>
<td><strong>Session 25</strong> Dehistoricized Korean Womens Diaspora: the Zainich Korean Women, the Korean “Comfort Women” and Korean Women in U.S. Military Base Towns (pp. 43-44)</td>
</tr>
<tr>
<td><strong>Session 5</strong> Japanese Colonial Images of Korea and Koreans (pp. 9-10)</td>
<td><strong>Session 26</strong> Cultural Data: New Media and Visual/Print Culture in Postmodern Japan (p. 45)</td>
</tr>
<tr>
<td><strong>Session 6</strong> Individual Papers: Asian History (pp. 11-12)</td>
<td><strong>Session 27</strong> Individual Papers: History and Representation in East Asia (pp. 47-48)</td>
</tr>
<tr>
<td><strong>Session 7</strong> Aestheticization of Women and Politics in Japanese and Korean Works from the 1900s to 1940s (pp. 13-14)</td>
<td><strong>Session 28</strong> Reconceptualizing Modern Japan-China Relations: A Diplomatic and Intellectual History (pp. 49-50)</td>
</tr>
<tr>
<td><strong>Session 8</strong> Identity and History in East Asian Education and Politics (pp. 15-16)</td>
<td><strong>Session 29</strong> Ecological and Health Risks: The Search for a Safe Civil Society in East Asia (pp. 51-52)</td>
</tr>
<tr>
<td><strong>Session 9</strong> Roundtable: New Horizons in Japanese Literary Studies II—Gender, Genre, and Sociality (p. 17)</td>
<td><strong>Session 30</strong> For Love or Money: Nikkei Assimilation in Contemporary Japan (pp. 53-54)</td>
</tr>
<tr>
<td><strong>Session 10</strong> Visualizing Asian Modernity: Reality and Fantasy in Japanese and Chinese Films (pp. 18-19)</td>
<td><strong>Session 31</strong> Cultural Politics of Language and Subjectivity from Colonial Korea: Failed Encounters in the Japanese Empire (pp. 55-56)</td>
</tr>
<tr>
<td><strong>Session 11</strong> Representations of Youth at Risk (p. 20)</td>
<td><strong>Session 32</strong> Individual Papers: East Asian Literature (pp. 57-58)</td>
</tr>
<tr>
<td><strong>Session 12</strong> Internationalization and Globalization in Modern Japan, 1857-2007: Fiscal, Monetary, Financial (pp. 21)</td>
<td><strong>Session 33</strong> Gender Politics and Textual Visuality in Medieval Japanese Buddhist Narratives (pp. 59-60)</td>
</tr>
<tr>
<td><strong>Session 13</strong> Individual Papers: Japanese Thought and Religion (pp. 22-23)</td>
<td><strong>Session 34</strong> Gender and Body in Japan (pp. 61-62)</td>
</tr>
<tr>
<td><strong>Session 14</strong> Individual Papers: The Internationalization of Japan (pp. 24-25)</td>
<td><strong>Session 35</strong> Individual Papers: Marriage, Family, Gender (pp. 63-64)</td>
</tr>
<tr>
<td><strong>Session 15</strong> Images and Reception in East Asia (pp. 26-27)</td>
<td><strong>Session 36</strong> Japan in Northeast Asian Voices of a Female Student, a Prosecutor, a Businessman and an Ethnographer (pp. 65-66)</td>
</tr>
<tr>
<td><strong>Session 16</strong> Roundtable: New Horizons in Japanese Literary Studies III—Text-Image, Media, and Print Culture (p. 28)</td>
<td><strong>Session 37</strong> Sacrifice and Regret: The Rhetoric of Temporality in Contemporary Japan (pp. 67-68)</td>
</tr>
<tr>
<td><strong>Session 17</strong> Visual Connections of East Asia: Views and Visions (pp. 29-30)</td>
<td><strong>Session 38</strong> Crossing Historical and Generic Lines: Strategic Formations in the History of the Japanese Performing Arts (pp. 69-70)</td>
</tr>
<tr>
<td><strong>Session 18</strong> Perspectives on Civil Society in Asia Social Stratification in East Asia (pp. 31-32)</td>
<td><strong>Session 39</strong> Images in Texts: Representations of the Filipino and the Japanese (pp. 71-72)</td>
</tr>
<tr>
<td><strong>Session 19</strong> Historical Perspectives on Innovation and Industrial Development in Japan (pp. 33-34)</td>
<td><strong>Session 40</strong> Japan in Northeast Asian International Relations: Maritime and Trade Interactions (pp. 73-74)</td>
</tr>
<tr>
<td><strong>Session 20</strong> Individual Papers: Asian Political and Economic Relations (pp. 35-36)</td>
<td></td>
</tr>
</tbody>
</table>
Session 1: Room 1452

Dream Work in India and Japan: A Cross-Cultural, Interdisciplinary Perspective
Organizer / Chair: Kate Brittlebank, University of Tasmania

Analysis of personal dreams and/or visions can provide scholars with a useful tool for accessing an individual’s imaginative or inner world. Through the disciplines of history, literary criticism and art history, the papers in this panel consider the role of dreams and visions in the lives or three people: Tipu Sultan (1750–1799), Shimamura Hōgetsu (1871–1918) and Foujita Tsugouharu (1886–1968). The first draws on recent scholarship, on the place of dreams within the Islamic cultural universe, to explore the significance of the Mysore ruler’s dream book; the second reassesses Hōgetsu’s attitude to naturalism, a literary theory ostensibly rooted in knowledge and science; while the third investigates the personal meaning of Foujita’s “My Dream” (1947), a painting executed on the eve of exile.

1) Kate Brittlebank, University of Tasmania
Re-Viewing the Past: An Analysis of Tipu Sultan’s Dreams

Despite the fact that Tipu Sultan’s Mysore was never subjugated to British rule, nor even signed a subsidiary alliance with them, the manner of his death—at their hands, in 1799—and his constant opposition to their activities on the subcontinent, have meant that his life has predominantly been studied through a colonial or postcolonial lens. This paper proposes a different approach, taking as a heuristic device an analysis of Tipu’s record of his dreams. Nile Green has pointed out that research conducted over the past few decades, into the place of dreams and visions within the Islamic cultural universe, has brought “new insight into the Muslim past, allowing an often intimate encounter with past individuals and private experiences scarcely granted by the analysis of other kinds of documentation.” Tipu Sultan’s khwab nama, or dream book, is arguably the most personal document associated with the eighteenth-century Indian ruler available to historians. The paper discusses the dreams in the light of Green’s view that the “cultural embeddedness of dreams” gives them potential as “a useful means of charting some of the parameters of the inner imaginative universe of the Muslim past.” In doing so, it also considers Tipu’s reasons for recording the dreams that he did and what they tell us about his own perceptions of his place in an alternative historical narrative, one that was deeply rooted in a Muslim view of the past.

2) Massimiliano Tomasi, Western Washington University
Visions of the Past: Shimamura Hōgetsu’s “Torawaretaru bungei” and the Roots of Japanese Naturalism

Shimamura Hōgetsu (1871–1918) was one of the Meiji era’s most prominent literary critics. A rhetorician and scholar, Hōgetsu was also the leading theoretician of the period’s most central literary movement-naturalism. His review of Shimazaki Tōson’s Hakai (The Broken Commandment, 1906) and such articles as “Shizenshugi no kachi” (The Value of Naturalism, 1908) became important milestones in the literary developments of the late Meiji years. Despite his central role in the establishment of the movement, however, Hōgetsu was harshly criticized for the alleged anti-naturalist posture he took in “Torawaretaru bungei” (Literature in Shackles), an essay that appeared in January 1906, three months before the publication of Tōson’s Hakai. In this piece, Hōgetsu revisited Europe’s literary history through the persona of Dante, who appeared to him during an imaginary encounter in the Gulf of Naples, near Mount Vesuvius. Dante predicted the imminent arrival of symbolism, dismissing an approach to literature based on knowledge and science rather than emotions. This has been interpreted by some as a rejection of naturalism on the part of Hōgetsu, at a time when many considered him the only critic capable of granting a legitimate theoretical framework to the movement. This paper argues against such interpretation. Analyzing its unique textual structure, including Hōgetsu’s decision to choose an imaginary Dante as spokesman for his views on literature, this paper offers a contextual reading of “Torawaretaru bungei” that demonstrates the importance of this piece in the evolution of Japanese naturalism and the unfolding of late Meiji literary discourse.

3) Aya Louisa McDonald, University of Nevada, Las Vegas
Painting as Exorcism: An Analysis of Foujita’s “My Dream” (1947)

At the end of the Pacific War, Foujita Tsugouharu (1886–1968) was one of Japan’s most celebrated war artists. A leading member of the Japanese art world, who had enjoyed success in Paris in the 1920s, since the early 1940s he had been in charge of a group of artists documenting the major events of Japan’s war in Asia. Early in 1945 he had completed one of his most important paintings—a disturbingly visceral, highly realistic visual document of the fall of Saipan (1944) highlighting the tragic suicides of the non-combatant, native population, including many women and children depicted in extremis. Controversial, the painting raised questions about Foujita’s intent, even loyalty to Japan.
Around 1946, the Japanese war artists, expecting to be prosecuted as war criminals, allegedly selected Foujita to take responsibility for all the war art. Their fears were unfounded but, “for the good of the future of Japanese art,” Foujita was branded an outcast and exiled from Japan. One of Foujita’s most important post-war paintings, executed as he awaited an exit visa and revealing a new direction in his art, is a curious work, depicting a sleeping nude woman encircled by several small animals dressed in costume. Most remarkable is its title: “My Dream.” The paper asks who is the dreamer and what is the dream? Attempting to decipher the meaning of the painting, it suggests that, at least in part, it is the exorcism of the horrors of war and the personal pain of betrayal and humiliation.

Discussant: Ian Mabbett, Monash Asia Institute
Session 2: Room 1453

East Asian Urban Transition: Manifold Scales of Contemporary Spatial and Cultural Transformation

Organizer / Chair: Heide Jaeger, Manchester Metropolitan University

In recent years, different scholars have addressed the changing urban space of the Asian city. While these cities are neither comparable nor identical, they share common problems, e.g. the displacement of local culture by modern life style. How does one read the contemporary Asian city on the edge between local past and global growth? The panel seeks to take a bottom-up perspective identifying common pathways which follow an approach beyond the discussion about nostalgia and modernity. The papers seek to affirm an urban identity that is threatened by marginalization of urban space, aiming to strengthen local life which is deeply seated in the citys interplay of past and present.

Four papers are presented, reflecting at different scales on case studies in Shanghai, Tokyo and Daegu, South-Korea. Demmler outlines problems of large scale planning approaches in the case of Shanghai Province, drawing at the inability to adequately address spatial qualities from an everyday life perspective. Iossifova describes the process of socio-economic and spatial transition with focus on the “joint line” between two opposing neighbourhoods. Analogous, Jaeger uses the case of Tsukudajima, Tokyo to reflect on the challenge faced by the local community to situate itself between low and high rise. Finally, based on small case studies Menzel/ Weiner explore how in the daily life style and environment of Daegu, Korean traditions and cultural roots are kept or cut. Taking multidisciplinary perspectives, the papers complete each other in questioning how global processes reshape the urban space in the Asian city.

1) Rolf Demmler, Independent scholar

Urbanization of the Lower Yangtze Delta: Human Scale Planning Approaches for a Regional Identity

Until 2020, the Lower Yangtze Region will see an intense spatial transformation. In order to strategically deal with an estimated rise in population of 3-4 million people in Shanghai Province, a massive development of autonomous urban satellite cities is envisaged. By absorbing this influx in Shanghais metropolitan hinterland rather than the city itself, further urban sprawl and further increase in Shanghais already high density are thought to be prevented. The region will sustain agricultural production and a substantial rural community while making space for intense urbanization and industrial development. Shanghai inevitably remains the economical international and local centre.

The paper argues that the new hinterlands quality and its cities autonomy will greatly depend on the ability to define regional identity in opposition to the mega city, which necessitates a rigorous account of the hinterland’s current and potential future assets. In a detailed outline of the official regional plan, the paper looks at inherent key problems of large scale planning approaches, especially the inability to adequately address spatial qualities from an everyday life perspective.

In order to fill this gap the paper suggests a bottom-up strategy to assist a sustainable regional identity by integrating an intimate scale into the big picture. Firstly, it explores how a phenomenological reading of spatial characteristics and a topological, more flexible notion of spatial and functional context can provide a detailed representation of the regions potential assets from a human scale perspective. Secondly, it identifies methodological approaches to integrate these findings into regional scale planning practice.

2) Deljana Iossifova, Tokyo Institute of Technology

The New Middle Class and the Old Poor: Spatial Manifestation in Shanghai

Economic progress in China within the past twenty years has introduced a hitherto unknown urbanization push—which has unfortunately proven to engage high environmental costs and numerous other unwanted consequences. The increasing gap between the well-off and the poor is just one of them. While housing reforms mostly aim to support a (questionable) middle class, those at the lower end of the social ladder are often left behind to deal by themselves with the issues at hand. This paper focuses on the spatial manifestation of this emerging gap, by examining two contrasting realities within the rising Chinese city. Two neighbouring Shanghainese communities of very different conditions—one grown and poor, the other just recently developed and relatively well-off—will be compared. Their respective spatial layout and the predominant everyday life patterns of their inhabitants (or users) will be evaluated in order to determine differences and similarities, if any. Thought will be given to the linear space between them, raising the question of whether it appears more as a permeable joint line or rather an impervious border.
3) Heide Jaeger, Manchester Metropolitan University

**Between the Lines: Situating the Local Community between Low and High Rise—The Case of Tsukudajima, Tokyo**

Tokyo’s positioning as global city has caused many discussions but seldom it was directly focused on to the processes which affect the life at the bottom edge. Saskia Sassens terms of centrality/accumulation are predominant in areas of Tokyo’s new developments as Roppongi or Shiodome. But only a stone throw away we find local neighborhoods, opposed to the sprouting of skyscrapers. In Japan, small scale developments have historically produced a high degree of urban heterogeneity being maintained by the invisible, cultural coding of each ward. But since the 1980s, the government favoured larger developments, causing economically driven urban layers on top of the existing urban fabric. Taking the case of Tsukudajima, the paper draws firstly on the perspective of a local community, asking how here recent redevelopment has changed the local lifestyle.

But in between the High Rise we still find remaining alleys, crammed with small scale housing and tiny eateries. Many Tokyoites say that this kind of neighbourhood keeps the spirit of old Tokyo alive and offer reasons to walk around Tokyo searching for such lost spaces. However, the paper will secondly reflect on the question how the local residents can maintain their living inside the growing sea of skyscrapers? Is this a lost war, or to which degree can marginalized structures coexist or be integrated? Following Waley’s *Moving the Margin of Tokyo* (2002) the paper will therefore finally outline to which extend the local space is still a part of daily life or only existing in the urban memory.

4) Carmen Menzel, Keimyung University, and Hendrik Weiner, Independent scholar

**Today’s Korean lifestyles: Cultural Roots and Western Influences—Examples in Design and Architecture**

Today’s Korean lifestyle is determined by strong stereotypical western images according to modern (family) life, pleasure, success and wealth. This affirmatively evaluated image guides the appearance of Korean society in the present and also to the future, getting obvious in political goals, advertising strategies, urban planning and solutions of the different design disciplines. Daily dreams of people follow these aims as well. The possession of new and expensive goods, global brands and a particular adaptation of western lifestyle symbolize the forward-looking and modern Korean citizen. Examining these symbols and expressions of today’s lifestyle in Korea, there can be discovered an interesting mixture of western standards and eastern needs, interpretations and kinds of use.

What does this mix tell about the western influences on Asians daily lives and their cultural self-conception? How do western influences affect social approaches in East Asia? How do Korean traditions and cultural roots get kept or cut? Small case studies and examples in design and architecture of this cultural mixture will be presented. Focus is public and private environments in the city of Daegu, South Korea and representatively used products of every day life. We will review and converge to the question about how and if an authentic Korean approach in design and architecture could or might need to be created.

The paper is co-produced by Carmen Menzel, Keimyung University, Daegu, and Hendrik Weiner, Leibnitz University Hannover.

Discussant: Geeta Mehta, Temple University
New Horizons in Japanese Literary Studies

These three roundtable discussions focus on new horizons and future perspectives in Japanese literary studies, particularly as they relate to ancient through early-modern Japanese literature and culture. The focus is on new approaches and methodologies in the study of Japanese literature and culture from an interdisciplinary perspective, emphasizing the intersections of literature, social history, visual studies, and religion, highlighting three constellations of issues: canonization, popularization, and religiosity; gender, genre, and sociality; and text, image, and media.

New Horizons in Japanese Literary Studies I
Canonization and Popularization: Reconfigurations of the Past
Haruo Shirane, Columbia University (chair)
Michael Watson, Meiji Gakuin University (organizer)

1) Jamie Newhard, Arizona State University
2) Peter Flueckiger, Pomona College
3) Okuda Isao, Seishin Women’s College Emeritus / Columbia University
4) Kinugasa Masaaki, Hosei University
5) Kate Wildman Nakai, Sophia University

Literary study has been traditionally characterized by the reading and interpretation of specific texts within their immediate historical contexts and authors, but it has become increasingly clear that the subsequent impact of these texts, in canonical forms (such as commentaries, treatises, annotated editions), in popular media (setsuwa, otonozōshi, ukiyoe, anime, manga), in education (women’s education, poetic schools, kokugaku and Confucian academies), in social manners (fashion, food, architecture, design, etc.), and in religious and political functions (deification of poets, embodiment of sectarian beliefs, etc.) are equally if not more important in terms of how we understand of texts. Constructing of the present always requires a reconstruction of the past, and reconstruction of the past in Japan has inevitably involved the reconstruction of literary texts or figures. This roundtable examines how this approach to literary study, the significance of which has been recognized in recent years, cuts across historical periods, social boundaries, and genres to provide a new perspective on Japanese cultural history and literature.

(For parts two and three of “New Horizons in Japanese Literary Studies” see sessions 9 and 16.)
Session 4: Room 1456

**Waste, Water, and Affliction: Disease Ecology in Urban Japan**

**Organizer:** Alexander Bay, Chapman University

Combining medical and environmental historians, this panel examines the human impact on the environment and how these changes altered the relationship between humans and disease. That is, our panel analyzes disease ecology by looking at disease in specific social, cultural, and environmental contexts in pre-war Japan. There are several threads that tie our panel together. First, we examine the state’s changing role in waste management and disease prevention. Wilson engages the history of water, waste, and people’s relation with their local environment in late Edo. Focusing on the ubiquitous Edo period nightsoil purveyors, Hoshino traces the establishment of a municipal waste management program in Tokyo and its role in preventing the spread of infectious disease. Second, we look at the modern conjuncture that brought new infectious diseases to Japan and the western medical ideas concerning public health that were used to combat them. Ichikawa analyzes disease ecology in several treaty ports and the public health necessities that facilitated the importation of Western medicine. Bay looks at how bacteriology dominated medical science in the 1880s, and shows that only slowly did the importance of the environment, evidenced through medical statistics, animal and finally human experiments, come to the fore in the 1910s. Third, our focus is purposely urban. In big port cities, the confluence of urbanization, waste, and disease emerged in new and often lethal ways. In this sense, the aim of our panel is also to historicize the changing disease and environmental patterns of prewar Kobe, Yokohama, and Tokyo.

1) Roderick Wilson, Stanford University

* Mizu and Machiya: Water and Environmental Relations in Nineteenth-Century Edo

In an 1880 speech, the governor of Tokyo prefecture, Matsuda Michiyuki, castigated the sanitary conditions of the city’s dense residential quarters and their communal wells and toilets. He called for the replacement of the city’s “shingled hovels” with buildings of stone, gas lights, and iron plumbing. Heeding Matsuda and others’ alarms about the easy transmission of disease, later municipal administrators, planners, and engineers expended much energy and money to reengineer people’s relations with their water and waste. Accordingly, historians have also written much about the implementation of this modern sanitation regime and of its beneficial and baleful affects on society. Few scholars, however, have examined the social dimensions of the water supply and waste disposal that inspired Matsuda’s speech. In this paper, I focus on the daily flow of mizu (water) through Edo’s machiya (commoner dwellings) to explore the social life of water in the city. In the first part, I examine the machiya as less an individual residential unit than a node embedded within a set of networks in order to show how water and waste formed an essential and constitutive part of several social networks within the city. In this sense, I argue that social relations are better understood as socio-natural or “environmental relations.” Having thus incorporated nature into what is typically seen as the social realm, I extend this line of argument in the second part of my essay to reconsider “state-society” relations as seen in the provision, maintenance, and regulation of water works and waste collection.

2) Tomo Ichikawa, Yokohama National University

* Treaty Port Medicine* in Modern Japan 1859–1899

The introduction of Western medicine in Japan in the Meiji period is often portrayed through the histories of Japanese physicians educated by foreign doctors or those who went abroad to study in Western countries. However, this approach is limited to major institutions such as the military or imperial universities. In order to extend practice to the local level, several decades were necessary. This paper argues that the medicine in treaty ports played a major role in the introduction of western medicine. By the Ansei Gokakoku Jōyaku (Treaty of Amity and Commerce with western countries), five treaty ports such as Nagasaki (1859), Yokohama (1859), Hakodate (1859), Kobe (1868) and Niigata (1869) were opened as bases for foreign trade (Osaka was added in 1868). These treaty ports were basically composed of a Kyoryūchi (Foreign settlement) and a Japanese native town. These settlements were not only trading ports but also the hub of import for acute infectious diseases, such as cholera and bubonic plague. Therefore, the residents in treaty ports had no time to wait for Japanese experts to be educated. They relied on the medical expertise of naval surgeons at consulates and missionary doctors in the foreign settlements. More importantly, these doctors then trained many Japanese medical men at the local level. Because the structure of the foreign settlements influenced the practice of medicine in each treaty port, I make a comparative study of the Nagasaki, Kobe and Yokohama treaty ports in this paper. I also examine how “Treaty Ports Medicine” changed by the end of settlement system in 1899.
3) Takanori Hoshino, Keio University

*Transition to Municipal Management: Cleaning Human Waste in Tokyo in the Modern Era*

The purpose of this paper is to clarify how the disposal of human waste in Tokyo changed from private to municipal management in the modern era. I also examine the collapse of the recycling society of the early modern period. Other studies have focused on the value of human waste and the conflict between farmers, landowners and the city government over waste management. These studies have not focused on the transition to municipal management and therefore have ignored the falling value of human waste in the Meiji and Taisho eras. This paper focuses on changing environmental, economic and hygienic issues. In Edo and Meiji eras, shit-mongers bought human waste because it had value as fertilizer. Through this system, the hygiene of the city was well maintained. But, by the Taisho era, this system broke down. Urbanization, the development of chemical fertilizer and general inflation decreased the value of night-soil. Consequently, the shit-mongers suffered and the hygiene of Tokyo was compromised. Night-soil peddlers began charging for their services in 1918, but many problems remained. For sanitary reasons, as well as issues of different rates and qualities of service between Shitamachi and Yamanote, Tokyo made the management of human waste a municipal service, establishing infrastructure and subsidizing the collection of night-soil. By the end of the early part of the Showa period, the city government had altered the local environment inside and outside the city, changing (and improving) the relationship between humans, their waste, and the ecology of water-borne diseases like cholera and dysentery.

4) Alexander Bay, Chapman University

*Deficient Modernity: Factories, White Rice, and the Science of Vitamins in Prewar Japan*

In 1913, Dr. Toyama Shunkichi, director of the Tokyo Experimental Hygiene Laboratory, announced that he had developed a rice bran extract that cured beriberi (vitamin B1 deficiency). The practice of polishing rice was dangerous, he said. “Highly polished rice…becomes the beriberi poison. No one else in the world indulges in pure white rice consumption like we Japanese.” During the 1910s, a handful of researchers began examining living conditions in factories, revealing that white rice and hard work made these places hotbeds for beriberi. While plentiful white rice and factory work were signs of modern progress, doctors showed that they were deficient. By connecting diet and living conditions to beriberi, they made a provocative argument: Beriberi was specific to the modern era and particular to modern places like factories and dormitories. In premodern Japan, the masses ate brown rice, and remained free from the effects of beriberi, but after the Meiji Restoration, the culture of eating white rice spread throughout the archipelago, and beriberi followed. The medical elite, however, refused to acknowledge the relationship between beriberi and diet because they had been searching for a causal bacillus since the 1880s. I argue that the science of vitamins was generally accepted in Japan only after 1920 when vitaminologists combined environmental research, i.e. living condition is factories, with laboratory experiments using vitamin deficient foods on human subjects. The shift away from the laboratory does not reflect the abandonment of experimental medicine but rather the recognition of the importance of environment in disease causation.

Discussant: Akihito Suzuki, Keio University
Japanese Colonial Images of Korea and Koreans

Organizer: Chizuko T. Allen, University of Hawaii at Manoa

This panel discusses diverse Japanese images of Korea and Koreans in the colonial era (1910–1945), shedding light on their implications at the time and today. Recent studies have pointed out the presence of complexities in both colonial policies and reactions in the Korean society. Japanese images of Korea and Koreans, likewise, were by no means monolithic or unchanging. Japanese journalists, politicians, and scholars, with different motives and processes, looked at Korea through their respective lenses and produced varying images. The process of image making in fact began much before the annexation, when Meiji-era Japan saw Korea from an ideological, historical, and political perspective. Both the media and scholarly circles produced and reproduced images, including the ones magnifying regional differences, as Japan colonized Korea and controlled its land and people. Although Japanese scholars acknowledged the peninsula’s contributions to the islands in early times, this led to negative, as well as positive, images of Korea. These contradictory images from the colonial era continued to influence both the Japanese and the Koreans after 1945.

1) Lionel Babicz, Maison franco-japonaise, Tokyo / Rikkyo University

Images of Korea in the Meiji Period

The ways in which Meiji Japan perceived Korea were complex and varied. Roughly speaking, there were three kinds of perceptions: the strategic representation that put Korea as Japan’s first line of defense against China and Russia; the civilizational images of a “barbarian” Korea as opposed to a “civilized” Japan; and the racial perceptions of the Koreans as the brethren of the Japanese. Beside these three visions existed what may be called “widespread features”—ideas, feelings and sensations found in various shapes and associated with different and even opposing demands. The stories and legends about Empress Jingū and Hideyoshi constituted salient examples of these widespread features. Another instance may be the instrumental view in which Korea was perceived only in terms of its usefulness to Japanese interests. The most startling view of all was the nostalgic image of Korea, i.e. Korea as the incarnation of a past Japan, before Westerners arrived and modernization began. This paper, by presenting the evolution of these visions through the Meiji period, will show how Korea helped the Japanese elaborate their image of an ideal, modern and civilized Japan.

2) Mark E. Caprio, Rikkyo University

Looking North: Image Formation of Korea’s Northern Provinces and its People during the Period of Japanese Colonial Occupation

This paper will examine shifts in Japan’s images toward the Korean peninsula’s northern region during its period of colonial occupation (1910–1945). Korea’s northern provinces were traditionally viewed as the peninsula’s backwater, a region inhabited by peoples who were culturally inferior to Koreans of the southern provinces. Some in the Chosón regime even denied the existence of yangban in the north— despite their record of passing the civil service examinations. Upon annexing Korea, the Japanese administration formally adopted the view of the entire peninsula as inferior, with little concern for regional distinction. A view of Korea’s northern provinces as a distinct region emerged among Japanese after they began to travel, and eventually live, in the northern provinces. Like Chosón-era images, these too were negative. The region’s continental geography made it vulnerable to intrusion by foreign peoples and foreign ideas. This vulnerability manifested in the more famous crimes against Japanese being committed by northern Koreans. Korean informants, many of northern provinces, encouraged these disparaging images by offering opinions critical to their home region. From the late 1920s as Japanese interests in Korea shifted from agriculture to industry, and after Japan’s imperial frontier strayed into Manchuria, more practical images of Korea’s north as an industrial center emerged. This encouraged migration of both Japanese subjects and Japanese industry to the region.

3) Marie Seong-Hak Kim, St. Cloud State University

Ume Kenjirō and Korean Law: Reforms and Tribulations of a Meiji Jurist in Korea, 1906–1910

In 1906, Itō Hirobumi, the first Resident-General in Korea, invited Ume Kenjirō 梅謙次郎 (1860–1910), professor of civil law at Tokyo Imperial University and one of the framers of Japan’s civil code, to oversee the creation of a modern legal system in Korea. Ume’s work in Korea during the next four years closely reflected his intellectual outlook steeped in nineteenth-century liberal individualism and natural law theory. His campaign to write a Korean civil code and establish a modern judicial administration was based on his analysis of Japan’s own legal transformation, but the fact that he was opposed to the demands by most contemporary Japanese scholars and politicians for quick imposition on Korea of the Japanese codes indicates that his legislative goal was something more than duplicating
Japan’s legal regime. Ume’s arguments in favor of an independent Korean civil law and Korea’s autonomy in judicial matters were a minority view in the soon-to-be colony dominated by those professing Japan’s *mission civilisatrice*. Korea’s annexation by Japan in 1910 cut short Ume’s legal reform efforts, but his doctrine of custom and natural law significantly influenced colonial jurisprudence in Korea for the next few decades. Ume’s Korean saga highlights the insight and tensions underlying legal reform in the colonial context.

4) Chizuko T. Allen, University of Hawaii at Manoa
*Korea as the Source of the Japanese Civilization and People*
It is known that *Nissen dōsoron*, the Japanese argument that the Japanese and Korean peoples shared common cultural and ethnic origins, justified the Japanese annexation and assimilation of Korea in the first half of the twentieth century. Little is known that the assertion was divided into two primary strands of thought. On the one hand, conventional Japanese scholars, relying on the Japanese chronicles compiled in the eighth century, contended that ancient Japanese had crossed the Korea strait and subjugated early Koreans. On the other hand, Japanese scholars trained in Western-imported academic disciplines came to conclude, after their search for the origins of the Japanese people, that more significant ancient migrations had taken place in the opposite direction. According to this theory, the early peninsular people not only migrated to the Japanese islands en mass but made critical contributions to Japan’s state formation. While the first view was utilized by the Japanese colonial administration, the second view was disseminated among scholars and adopted by Korea’s nationalist historians. The colonial-era image of Korea as the source of the Japanese civilization and people continues to impact on both Koreans and Japanese today.

Discussant: Yukiko Koshiro, Nihon University
1) Maria Grazia Petrucci, University of British Columbia

*The Economic and Religious Connections between Japanese Pirates and Portuguese Traders in Sixteenth-Century Japan*

The Pirates occupied the Seto Inland Sea since the 14th and 15th Centuries, and some Japanese historians like Amino Yoshiko distinguished those as Wakō, from the pirates or Kaizoku of the Seto Inland Sea. The role of the Japanese pirates in sixteenth-century Japan is often interpreted in negative terms as these pirates were pillaging coastal areas and endangering navigable routes particularly in the Seto Inland Sea until they came to be integrated in Toyotomi Hideyoshi’s “navy” for territorial unification of Japan. However, this view does not consider that in most cases pirate houses had semi-governmental functions at least since the 15th century.

This paper is an attempt to explore the complex relationship between the various layers of power (represented by the local landed Lords, Hideyoshi’s central government and major religious institutions) and piracy within the context of Portuguese trade and the spread of Christianity in Japan. The connection between pirates and rival mercantile groups were a reality of that time. Therefore, pirates often identified themselves not only with the looting/pillaging figures but with certain group of wealthy merchants often tied to the egoshu- wealthy merchants associations. In 1586 as the Jesuit Vice provincial Coehlo traveled from Bungo (Kyushu) he was invited by the Corsair Xixima dono, a man who owned many vessels and to whom merchants were paying tribute, in exchange for the providential safe conduct in the form of a silk flag with his insignia as warranty of protection. From a Jesuit Christian perspective, the pirates were equivalent to powerful sea merchants.

2) Ariko Ota, International Christian University

*Porcelain and Power: Comparative Regional Analysis of Industrial Development in Modern Japan*

The presentation will report the major findings of the research project on industrial development in modern Japan. It comparatively analyzes the major regions of porcelain manufacturing in Arita, Seto, and Mino in the late nineteenth century. It discusses the relationships of political authorities and those who were engaged in the industry shaped the distinctive pattern of industrial development in each region. In Arita (Saga prefecture), some manufacturers and merchants maintained a close relation with the political authorities and gained funding for introducing new machineries and establishing new factories. In Seto (Aichi prefecture) and Mino (Gifu prefecture), manufacturers and merchants did not have a strong connection with the central government. They utilized the pre-existing resources and networks of production and distribution. Comparative analysis illustrates the public support did not always bring a positive outcome for industrialization in the case of porcelain manufacturing. Instead, a moderate innovation of the pre-existing production relations and practices often led to a successful outcome for a further growth. Comparative analysis of porcelain manufacturing illuminates multiple paths of industrial development in modern Japan.

3) Jin Feng, Grinnell College

*Ginling College (1915–1928): The Beginning of a Family Saga*

I will examine a group of writings produced in the 1910s and 1920s by several Chinese and American women who told the story of building Ginling College (Jinling nüzi wenli xueyuan, 1915-1952), an all-women’s institution of higher education founded in Nanjing, China by female American protestant missionaries of multiple denominations. In particular, I will scrutinize both the missionaries’ construction and dissemination of the discourse of “the Ginling Family” and the ways in which Chinese women reworked this dominant discourse in order to actively create modern identities for themselves and modernity for China, and thus exemplifying gender and cultural negotiations at an important juncture of Chinese history.

The writings of the American missionary founders of Ginling College reveal that they not only successfully institutionalized a family spirit at Ginling but also expanded the trope of the family from the institutional to the national level. In this way, they cultivated among their students a collective sense of noblesse oblige towards their nation and people. However, with the ascent of nationalist consciousness and political forces starting in the late 1920s, the perceived needs of Ginling’s institutional family often clashed with those of the national family, resulting in internal rifts and tensions. Ultimately, the gender and cultural negotiations made possible by the discourse of the Ginling family reveal the true value of a missionary college like Ginling: its indispensable and unique role as
both a catalyst for the cultural modernization of China and a site of cross-cultural engagements that enabled Chinese women’s self-representation.

4) Aaron Skabelund, Brigham Young University

Mobilizing all Creatures Great and Small: Children, Dogs, and Total War

In Japan and other combatant countries during the Second World War, government and private media metaphorically manipulated dogs to rally human populations at home and on battlefronts. Stories celebrating the bravery and loyalty of militarized and masculinized canines—both real and imaginary—appeared in textbooks, songs, public statuary, and juvenile literature. Even as they sought to nurture intimate ties between people—especially children—and dogs, official and commercial voices exploited those bonds to mobilize both for war.

The association between children and dogs, as well as other animals, is often thought to be natural, rather than a historically constructed cultural artifact. This was precisely the opinion expressed by Tagawa Suishō, the creator of one of the 1930s most popular cartoons, which depicted the battles of Norakuro and his fellow canines against various beasts that represented Japan’s enemies. Asked why he chose to feature dogs, Tagawa replied: “Children like dogs, so I thought I’d make a dog the protagonist. I had the dog do things children enjoy. Children like to play soldiers, so I had the dog play soldiers.” Tagawa’s logic was that because children like to pretend to be soldiers, he had dogs play soldiers. But the reverse logic was equally true and was surely of greater historical consequence. Popular culture, like government propaganda, actively fostered affinity for dogs in children and at the same time took advantage of that familiarity to encourage an interest in becoming a soldier and to cultivate values that supported militarism.

5) Masaya Nemoto, Hitotsubashi University

Preservation of Atomic Bomb Dome and Control of Peace Memorial Park: Interaction between the City Government, Organizations, and Individuals in Hiroshima During the 1960s

This paper aims to examine interaction and negotiation between the Hiroshima city government, social organizations, and individuals behind preservation of Atomic Bomb Dome and control of Peace Memorial Park during 1960s. Most earlier studies on memorials and monuments of the A-bomb in Hiroshima have tended to emphasize two actors and their confrontation: against the city government, A-bomb survivors make resistance. However, this dichotomy often excludes the other actors such as social organizations and powerful individuals that indeed play a crucial role in making policies of the city government or deciding goals of campaigns in social movements. In this paper, I will illustrate the complex interaction between the actors, focusing on preservation of A-Bomb Dome and control of Peace Memorial Park in 1960s. In this paper, I will first describe the network of the local intellectuals who led Anti A- and H-bombs movements, which broke up until the middle of 1960s. They found new possibilities of peace movements in making and preserving records of the A-bomb experience, and encouraged the city government to take appropriate efforts. Second, I will explain inauguration of Mayor Setsuo Yamada (1967–1975) and his policies. He promoted cooperative structure with the intellectuals, while his regulation for Peace Memorial Park drew criticism from them. In the third part, I will analyze differences and similarity in their attitudes which caused the interactions.
Session 7: Room 1452

Aestheticization of Women and Politics in Japanese and Korean Works from the 1900s to 1940s
Organizer / Chair: Mamiko Suzuki, University of Chicago

From fictional characters to public personas, aestheticized depictions of girls and women inform the national imagination and drive political motivation. This panel explores how gendered aesthetics function within various discourses of and by women in Japanese and Korean novels and memoirs spanning the Russo-Japanese to Pacific Wars. Each paper respectively discusses how women’s roles were shifting in the modern era, particularly during wartime. This panel takes up four cases of gender constructions during the 1900s to 1940s. Suzuki’s paper looks at a Meiji women’s rights activist and interrogates evaluation of her life and writings during the last century. Cho’s paper discusses how the importation of Chekov’s works opened up possibilities for new literary representations of women in 1930s Korea. Matsugu’s paper on Yoshiya Nobuko’s aesthetic lesbianism probes the intersections of nation, race, and sexuality in 1930s wartime Japan. Endo’s paper deals with a teacher’s wartime memoir and investigates how the figure of the female teacher supports the ethos of wartime mobilization. Through the combination of these papers, we ask whether there are crucial differences or similarities between the aestheticization of fictional characters and of historical figures. We also explore methodologies by which to deal with the aesthetics of gender politics as simultaneously problems that are historical and literary.

1) Mamiko Suzuki, University of Chicago / Ochanomizu University
From Voice to Pen: Representations of Kishida Toshiko as Public Woman

Over a century after her death, People’s Rights activist and writer Kishida Toshiko’s (a.k.a. Nakajima Shōen; 1864–1901) historical status has shifted numerous times. The first commoner to receive a court appointment as the Meiji empress’s tutor, Toshiko rose to fame as one of the first and few female orators in the People’s Rights movement of the 1870s. Embodying feminine accomplishment and political subversion in the mid-Meiji period, Toshiko is a complex discursive figure. Historiographically, her life is often split into two unequally treated stages, the latter represented by her marriage in 1886 to fellow activist and first chairman of the House of Representatives Nakajima Nobuyuki. While only one of her speeches from the movement was transcribed, she published consistently after her marriage in such journals as “Taiyō,” “Jiyū no tomoshibi” and “Jogaku zasshi.” I will examine her published writings, including her diaries from the same period, paying close attention to the discursive contexts for her publications. Since the publication of her diaries after her untimely death from tuberculosis in 1901 occurred shortly prior to the Russo-Japanese war, my paper will also explore the significance of turn of the century political and military tensions as the context for her posthumously published diaries that served to memorialize her.

2) Heekyoung Cho, University of Chicago / Waseda University
Creating an Unimaginable Female Character: Hyon Chin-gon’s Rewriting of Chekhov’s Short Stories in the Mid-1920s

Translation and appropriation of texts from foreign languages play an integral part in the formation of most modern national literatures. Modern Korean literature is no exception. During the first decades of the twentieth century, Korean intellectuals enthusiastically imported foreign literatures, and none more so than of Russia. My paper examines this appropriation, but I also engage the triadic relationship of the Russian, Japanese, and Korean languages, because Korea was a colony of Japan during this period. My concern is to identify the specific context of Korean appropriations of Russian literature and in so doing, portray Korean intellectuals’ active, even opportunistic use of a foreign literature in articulating and promoting their agendas. This paper will focus on the appropriation of Chekhov’s stories by Hyon Chin-gon, who contributed profoundly to the formation of the modern short story genre. Chekhov’s influence on Hyon is evident in the mid 1920s, when Hyon’s literary themes shifted from the life of the intellectual to that of the lower classes. Hyon adopted Chekhov’s “Sleepy” (1888) to create an active female protagonist for his story “Fire” (1925). Whereas in Korean literature up until this story women in hopeless situations could only have killed themselves, Chekhov’s story provided the possibility of vengeance and lent legitimacy to this trope. In Hyon’s example, a Korean author used Russian literature to open up a new space of action for female characters. I argue that such acts of appropriation function to enable writers to experiment with previously unimaginable plots by establishing cultural plausibility.
3) Miho Matsugu, DePaul University

**Aesthetic Lesbianism and Colonialism in Yoshiya Nobuko's “The Woman’s Classroom”**

From canonical authors such as Tanizaki Junichirō, Kawabata Yasunari, and Murakami Haruki to the pop media of pink movies and animation, aestheticized and eroticized female same-sex fantasies pervade modern Japanese cultural production and consumption. Such literary and visual texts open a peep-hole into a sanctuary made exclusively by and for girls who escape from, or are enclosed by, a male-centered sexist world. In this paper I analyze “The Woman’s Classroom,” a story about six female medical students and their immediate postgraduate lives as they struggle to become independent women and “good” citizens in wartime Japan between 1936 and 1938. The story was published over an eight-month period in 1939 as a serial novel in *Tokyo Nichinichi Shimbun*. Its author, one of the most successful writers of the time, was Yoshiya Nobuko. Well-known as a lesbian, Yoshiya was a self-declared feminist whose criticism of Japanese patriarchal ideology was the mainstay of her literature. Yet her aestheticization of lesbianism in the novel, far from posing a political challenge to Japan’s colonialist ambitions, was grounded in an ideology of racial and ethnic purity that imperial Japan fiercely endorsed. I will contrast how the relationship between the two protagonists glorifies their self-sacrificing spiritual pureness against the allure of what is illuminated as modernity and Westernization. I argue that the lesbianism Yoshiya articulated functioned to turn marginalized young women’s same-sex emotional and social bonding into sexually, ethnically and racially “untainted” authentic Japanese feminine patriotism in the late 1930s wartime Japan.

4) Mika Endo, University of Chicago / Chuo University

**Schoolteacher as Mother: Hirano Fumiko and the Gendering of the Wartime Classroom**

Women’s relationship to children, as mothers and caretakers, has long been a publicly debated issue within feminist thought. In order to probe how gender has been historically conceived in the realm of education, this paper looks at a 1940 memoir called “Records of a Woman Teacher” (*Jyokyōshi no kiroku*), in which Hirano Fumiko narrates her life as an elementary school teacher of lower class children in the 1930s. In my paper, I take on two lines of investigation: first, I look at the politics of Hirano’s self-representation as a “woman teacher,” and second, I focus on the implications of her narration of the children in her classroom. While giving us a narrative of attachment and mutual learning through creative work, her rhetoric is structured by language that problematically argues for women’s “natural” role in protecting and raising children. In addition, her efforts to “correct” their local dialect, their behavioral manners, as well as their hygiene practices suggest how these children of ‘backward’ sectors of Japanese society can become “civilized” and serve the national interest. By contextualizing her memoir within its historical setting, I consider her complicated relationship to state education (her book received high praise from the Ministry of Education), to the period’s active leftist educators (with whom she showed great sympathy and camaraderie), and to the popular audience, which embraced her work through over 106 printings. I argue that her self-representation is fraught with rhetoric that links maternalism with nationalism in the realm of education.

Discussant: Kan Satoko, Ochanomizu University
Identity and History in East Asian Education and Politics
Organizer: Peter Cave, University of Hong Kong

The interrelationship of history education, identity, and politics is an issue that continues to spark concern, controversy and protest across many countries in Asia. This panel examines aspects of the interrelationship in different parts of East Asia from the 1920s to the present day. First, Deborah Solomon examines the production, content, and use of history textbooks created for Korean students by the Japanese colonial government in the 1920s, exploring the governments attempts to use history to shape political identity, and the resistance to these attempts by Korean students. Ryota Nishino focuses on the shortcomings of the portrayal of the colonization of Hokkaido and the Ainu people in postwar Japanese history textbooks. Peter Cave analyses Japanese history textbooks recent retreat from a more explicit presentation of Japanese imperial aggression within the context of their move towards increased liberalism over the last three decades. Finally, Angelina Chin explores the relationship between history education and public perceptions of Japan and Sino-Japanese relations in Hong Kong. She examines changes in the way Hong Kong school textbooks have portrayed the history of Sino-Japanese relations, before and after the 1997 handover of the territory to China, as well as the repercussions for Hong Kongers sense of patriotism and their views of Japan. The panel as a whole will illuminate different ways in which history has been used and abused in the quest to shape national feeling and identity, and will also explore modes of resistance to such attempts to use history.

1) Deborah Solomon, University of Michigan, Ann Arbor
The Contested Role of History in 1920s Colonial Korean Education
In 1923, as part of a range of educational reforms aimed at diminishing student unrest, the Japanese Government-General in Korea issued a new series of geography and history textbooks for use in Korean schools. The period after these textbooks were issued, however, was notable during the Japanese colonial era for the frequency with which student protests occurred. From 1924 onward, school boycotts sparked by unpopular teachers, disagreements in the classroom, and general dissatisfaction with the Japanese colonial education system as a whole erupted often in different areas of the Korean peninsula. Ultimately, these small-scale regional protests culminated in a peninsula-wide student protest movement in 1929 and 1930, which involved 194 schools and as many as 54,000 students.

In their protests, students often directly targeted the newly-issued history textbooks as a focus of their complaints, and demanded that Korean history be taught instead of Japanese history in the classroom. In this paper I will focus on the content of these new history textbooks, as well as on internal Government-General documents that reveal how they were created, and on teachers manuals which indicate how these texts were to be taught in colonial schools. By contrasting official educational goals with the complaints voiced by students involved in anti-Japanese protests, I argue that both educators and students saw the teaching of history not only as one of the cornerstones of a quality modern education, but also as an expressly political project.

2) Ryota Nishino, University of Western Australia
Making of the Empire from the Home Front or Internal Colonization? The Ainu Response to Japanese Colonization in the Nineteenth Century

This paper derives from my doctoral thesis, which analyses thirty Japanese middle-school history texts adopted and used in the years between ca. 1951 and 1993. Several scholars have already studied the textbook descriptions of Japan’s imperial wars. However, little attention has been paid to analysing how the texts narrate the ways in which Japan’s internal empire expanded in the lead-up to Japan’s imperial wars in the twentieth century. Here the paper looks at Japan’s colonization of the Ainu in Ezo-chi (Hokkaido). The textbooks paid little attention to the post-Meiji colonization of the Ainu until the mid- to the late-1970s. Then texts began introducing the colonization of the Ainu under the Japanese power. In the texts, the Ainu are portrayed as passive recipients of the Japanese colonial yoke, giving little historical agency to the Ainu—thus presenting the history of the interaction from Japanese perspectives. However, the texts do not explicitly present the Ainu-Japanese interaction as part of Japan’s post-Meiji risorgimento and expansion projects. Rather, throughout the years the narrative style remained like that of a chronicle, entailing little presentation of perspectives or interpretations of the events and themes. While the texts may shed light on the occurrence of the Japanese colonization of the Ainu, without pedagogical reorientation the texts are bound to fail to present how and why colonization occurred, or to help students appreciate how the two opposing forces responded to or even collaborated in the colonization process.
3) Peter Cave, University of Hong Kong

*Changing Representations of Japan’s Asian Empire in Junior High History Textbooks*

In recent years, the accounts given by Japan’s junior high history textbooks of the country’s modern relations with Asia have given rise to violent controversies, and have strained relations with Japan’s Asian neighbours. While international attention has focused on the *New History Textbook* published by Fusosha, which is used by few schools, within Japan there has been considerable concern that other, more popular textbooks have been cutting back on content that might offend Japanese nationalists. This paper examines changes in the coverage of modern Japan’s relations with Asia in the best-selling junior high history textbooks over the last decade, and finds that avoidance of controversial material is significant, though not always as dramatic as reported. The paper also places recent changes in a longer-term context by examining changes in Japan’s market-leading junior high history textbook from the 1950s until the present, and shows that though its inclusion of controversial material has declined since 1998, such material remains more extensive than it was during the 1970s. Furthermore, the proportion of the textbook dealing with history since 1895 has increased. While the omission of historically important material is to be deplored, the extent to which textbooks have moved towards a conservative presentation of history should not be exaggerated. Moreover, in other ways textbooks have been increasing their emphasis on independent historical investigation and analysis—a less explicit form of liberalism.

4) Angelina Chin, Pomona College

*Loving Disability: “Patriotism” in Postcolonial Hong Kong*

After the handover in 1997, many Hong Kongers born between the 1950s and 1970s see patriotism with suspicion. To them, being a patriot never just means loving one’s country, but also requires self-censorship and surrendering oneself to the pro-Chinese government camp in politics. In popular discourse, the concept of the nation was abruptly introduced to the residents in the former British colony. In secondary school history, curriculum developers and teachers have to adhere to the patriotic principle and ensure that a pro-Beijing version of Chinese history be taught to children. One might expect that secondary school students in Hong Kong today would have completely different relationships with China than the earlier generations, who tend to view themselves as Hong Kong people rather than subjects under the mainland Chinese government. Focusing on public perceptions of the Sino-Japanese war (1931–1945) and Sino-Japanese relations, this presentation examines the notion of patriotism among different generations of Hong Kongers. It will explore the following: First, do Hong Kongers share similar concerns with many mainland Chinese about the Yasukuni shrine, Nanjing massacre and remilitarization in Japan? Second, how are the Sino-Japanese war and its aftermath portrayed in secondary school history textbooks today, as compared to 20 years ago? And has the changing history curriculum been successful in generating new patriotic sentiments in young Hong Kongers? Third, what are Hong Kongers’ responses to the anti-Japan demonstrations in mainland cities in 2005? And do their views matter in the East Asian community today?

Discussant: Alexander Bukh, Waseda University
Session 9: Room 1455
Roundtable: New Horizons in Japanese Literary Studies II
Gender, Genre, and Sociality
Chair: Tomi Suzuki, Columbia University
Organizer: Christina Laffin, University of British Columbia
1) Gus Heldt, University of Virginia
2) Kojima Naoko, Rikkyo University
3) Gaye Rowley, Waseda University
4) Miki Wheeler, University of California at Berkeley
5) Indra Levy, Stanford University

Sociality has been defined by certain anthropologists as the process by which members of a community learn the nuances of social behavior (how to survive or succeed in socially sophisticated environments) through the engagement with literary and cultural texts, artifacts, and ceremonies. Literary texts and drama provide what Victor Turner calls the “subjunctive case,” in which readers and audiences can experience various scenarios—both successful and tragic—without enduring the actual consequences of such behavior. At the same time, literary texts, particularly poetry, letters, and diaries, are indispensable everyday tools of social and political communication and persuasion, which are not only mimetic and expressive, but critical performative acts. Different Japanese genres (waka, niki, kikōbun, setsuwa, monogatari, otogizōshi, etc.) perform these tasks in different ways, and are highly inflected by gender and power relations. This panel examines how sociality relates to issues of gender and genre, with particular attention to the intersection with new social and historical studies in such areas as women’s education, political and literary patronage, social hierarchy and mobility, and homosociality.
Session 10: Room 1456
Visualizing Asian Modernity: Reality and Fantasy in Japanese and Chinese Films
Organizer: Esther Yau, Occidental College
This film panel investigates the various strains of realism and fantasy in Japanese and Chinese cinemas that have appeared from the 1930s to the 1990s. Given the imaginary characteristics of film and its historical role in the self-representation of nationalism and modernity, the persistence of realism in its various forms of critical realism, allusive realism, social realism, and the simulated real is a matter of interest for our investigation. Individual papers probe the aesthetic and cultural ramifications of notable and lesser-known Asian films which play significant and complex roles representing to its spectators the nation’s present and future, women and gender relations, and personal fulfillment in modern life.

The shared critical interest in the papers surrounds these Asian films’ (re)inventions of visual idioms in the process of negotiating the relationship between history and social imaginary as well as aesthetics and urban sensibilities which make them telling representations of Asian modernity to the world. Two papers on Japanese films examine the historical and national significance as well as the cultural politics of established cinema and less known animated films before and after World War II. Two papers on the films of Republican China and contemporary Taiwan do the same by focusing on the visual and aesthetic strategies of the films directed towards ethical re-centering and personal fulfillment. Together, these papers analyze the aesthetics, ideologies, and visual issues related to Asian cinemas that have responded imaginatively to the challenges and changing conditions of modernity.

The order of presentation is arranged according to historical era, starting from the 1930s through the postwar era to the 1990s; instead of separating Japanese and Chinese cinemas presentations, they crisscross each other in the panel.

1) Naomi Ginoza, Tsurumi University
Japanese Women as Ideological Icons: Japan’s 1930s for Women
This paper examines the social imaginary in Japanese cinema of the 1930s and its homological relationship with civil society. Japanese films of the 1930s served the dominant ideology of Imperial Japan by de-politicizing the potentially political, while the civil society of the 1930s embraced Japan’s imperialistic vision disguised as pan-Asianism. Taking screen images of modern women as ideological icons of this relationship, this paper analyzes the relationship between “peaceful-looking” modern culture in the 1930s and nationalism leading to war. It is a widely shared historical perception that Japan was then headed for “fascism” in tandem with situations in Germany and Italy. Despite the salient political changes, people did not consider the period as the “valley of darkness” as they indulged in the culture of consumption and pursued their own style of “modern life.” All the while, Japanese cinema functioned as the showcase of modern life as mainstream films depicted popular life with humor and pathos. These films appropriated the social realities of women who were “second-class citizens” giving socio-economical contribution through cheap labor in public and private spaces without any political rights. The realities were aptly reorganized within the framework of cinematic dramaturgy that projected changing ideological values onto the women as visual icons. As their diverse portraits transgressed the gender norm of the time, these icons ultimately served to confirm the status quo of imperial-capitalist Japan. Through a historical and iconographic analysis, my paper unearths the many implications in cinema’s imaginary for modern life and nationalism.

2) Esther Yau, Occidental College
Relentless Landscapes and the Crisis of Vision in Chinese Cinema: 1947 to 1948
Scenes of wartime suffering and migratory experiences have constituted the core of critical realism in many acclaimed films of the late Republican era (1945–1948). Focusing on the scenes of agonized looking, confrontational looking, averted gazes, and loss of vision in these films, this paper investigates the staging of the “crisis of vision” in three films. The problem of straight vision in the realist and the melodramatic Chinese films of the late 1940s marked the loss of ethical centeredness and the filmic responses to this loss.

In 1948, Director Fei Mu wrote that Chinese filmmakers “did realism in a subjective manner” such that “a dense romanticism sharply contrasted with the films’ relentless exposure of social evils” thus getting into “a full-fledged and mutually irreconcilable clash between content and form.” This incisive criticism is extended to my examination of the contradictory impulses in the disrupted normative visions that seek compensating powers of sight through the leftist progressive discourse. Working with Cai Chusheng and Zheng Junli’s melodrama classic, A Spring River Flows East (1947), and two realist films Faraway Love (Chen Liting; 1948) and Spring in a Small Town (Fei Mu, 1948), this paper also attends to the attempted reinvention of personal-social ethics figured in the screen’s intimate relationships between self-determining women and men. The stark aspects marked these
films’ realism apart from the screen romances of revolutionary nationalism made after 1949. Together, their social imaginary articulated the experiences of difficulties in ethical vision and action in a crooked world.

3) Tze-Yue G. Hu, University of Oklahoma

**Animating for “Whom” in the Aftermath of a World War?**

The paper covers a part of Japanese postwar cinema which has been largely neglected due to the loss or unavailability of film materials and a lesser view on animation in general. The period in question is the immediate years after the Second World War when Japan was under the administrative control of the Allied Forces Occupation (1945-1952). In recent years, the discovery and screening of such animated films made during this period has shed light on this part of Japanese cinema history. My presentation will discuss two films in detail, *Sakura* (“Cherry Blossoms,”1946) and *Mahō no pen* (“Magic Pen,” 1946).

By theorizing the animated images found these in two films, the paper asserts that individual animators contributed to not only their own but also the ‘survival’ of the nation by the artful choice of symbolic images selected to ‘please’ and to ‘entice’ Japan’s foreign administrators. Already skilful in the construction of fantastical images, experienced Japanese animators participated in creating new imagery contrary to the past animated imperialistic imagery that had existed during the war. The paper further examines the ‘allusive realism’ expressed in the films by cross-examining the corresponding real-life images as found in a defeated dejected Japan and its urgent attempts to rebuild a new future.

In short, the paper primarily argues that the animated images expressed are in essence representative of the bag and baggage of Japan’s modernization experience—they reflect deep realms of thought and fantasy, powerful enough in upholding and communicating certain wants and desires.

4) Hsiu-Chuang Deppman, Oberlin College

**Screening Taipei with Love: A Comparative Reading of Chen Yuhui’s and Chen Kuo-fu’s The Personals**

Among recent works analyzing the many faces of Taipei, Chen Yuhui’s autobiographical novel *The Personals* (1992) and Chen Kuo-fu’s filmic adaptation of the story (1998) have created a new direction for Taiwan’s literary and cinematic movements. Combining a sociological investigation of human psychology with an anthropological field study, Chen’s fiction uses a woman’s search for a marital partner to screen Taiwan’s cultural diversity. In comparison, Chen Kuo-fu’s film blends the traditions of narrative cinema with quasi-documentary reportage to create an episodic snapshot of Taipei on the move—a city moving against gendered sexual and class expectations.

Both artists use a conscious mixture of genres—autobiography, drama, news reels, and documentary—to allegorize the “miscegenation” of Taiwan’s many postmodern identities: China’s “renegade province,” Japan’s post-colonial partner, America’s Asian-Pacific protégé, and a *de facto* independent nation. Despite their anxiety over Taiwan’s ambiguous political destiny, these artists have nevertheless embraced an optimistic view of the island as a democratizing society in which the changing class, racial, and sexual relations consolidate the city-state’s pursuit of social equilibrium.

Examining the two Chens’ sensitive representations of Taiwan’s dubious and yet hopeful future, my paper analyzes the ways their works revise the definitions of social realism in film and literature by mixing personal fantasy with national memory. Both versions of *The Personals*, I argue, develop an aesthetic of *encounters*—between genres, media, sexes, and peoples—to simulate a synthetic view of the island’s complicated reality.

Discussant: Michael Bourdagh, University of California, Los Angeles
Session 11: Room 1457

**Representations of Youth at Risk**

Chair/Organizer: David Slater, Sophia University

Japanese youth are increasingly under scrutiny as to their character, background, motivation and future. The daily play of representations of youth range from apathetic and passive to the psychotically dangerous. This panel is designed to bring together different images of youth, how they are situated within the social whole and how they are being positioned toward the future (or indeed, what sort of future is available to them at all). We all identify a move that is roughly coordinated with cultural shifts of neoliberal transformations that are occurring in other national projects, but are also embedded within Japanese institutional contexts that result in the deployment of some unexpected cultural forms in new uses.

1) Bob Yoder, Meiji Gakuin University

**Class, Controls and Youth Deviance in Japan**

The presentation is an overview of social controls, social class and youth deviance in Japan. Based on previous research and my own field work, institutional social controls, youth parental class and youth rebellion are dealt with in a historical and patterned manner. Emphasis is placed on trends from prewar Japan up to the present. That is, there has been a precedence of relaxing and then tightening institutional social controls over youth behavior that is class based and this has had various repercussions regarding youth deviance. What this means in the context of youth deviance today and suggestions for future research on youth deviance concludes the presentation. Hopefully, questions raised during the presentation will facilitate audience participation.

2) David Slater, Sophia University

**Freeta and the Representation of the Future: Class Differences in Neoliberal Japan**

The history of the attempts to identify and explain “freeta” in the popular and academic press demonstrates shifts that alternatively valorize and obscure possible adult futures for young, mostly urban, Japanese. I understand the label “freeta” as an important part in the reconfiguration of capitalist social imagines and class sorting for young people as labor in an age of neoliberal shifts. This paper attempts to chart these discursive shifts with reference to changes in the labor market over time, from the moral panic and social outrage that accompanied the first appearance of this new category of youth to the more recent normalization of youth as working without institutional affiliation, and in some sense, without operative social identity beyond a consumption category. Ethnographically, this paper identifies the range of referents scooped in these classification struggles in identifying the social class-specific renderings as they are played out for those at the bottom of the educational, occupational and social ladder as they encounter the truncated trajectories of “freeta-hood.”

3) Sachiko Kaneko, Independent Scholar

**Youth who cannot become Adults, Hikikomori & NEET: Youth and Cultural Debates about Maturity in Contemporary Japan**

This paper examines internal cultural debates about maturity in contemporary Japan through explorations of so-called “otona ni narenai wakamono-tachi” (youth who cannot become adults). Its particular focus is on assumptions behind support available for youth labelled as hikikomori or more recently, NEET (those not in education, employment, or training). The key term “jiritsu” (which can roughly be translated as ‘independence’) in organizational support for these youth and its contested meanings will be explored from an anthropological perspective. This paper will examine the debates about definitions of maturity and adulthood in contemporary Japan and the challenges such youth “issues” pose to social institutions in Japanese society, including the family, the educational system, and the labour market.

Discussant: Yuko Kawanishi, Tokyo Gakugei University
Session 12: Room 1556
Internationalization and Globalization in Modern Japan, 1857–2007: Fiscal, Monetary, Financial
Organizer: Mark Metzler, University of Texas at Austin
Chair: Richard J. Smethurst, University of Pittsburgh

In 1857, Japan was financially isolated, autarkic, and, by Western standards, seemingly backward. In 2007, it is the world’s number-one creditor yet is scarcely described, either in Asia, the West, or Japan itself, as the core of the world’s financial system. At neither point, however, are things quite what they seem on the surface, and in the 150 years since 1857 lie an extraordinarily complex set of transformations. This panel advances some ways to conceptualize the contours of change and the forces at work. We begin with a consideration of the finances of the Japanese state and their Meiji transformation. We next consider the changing structure of the international monetary order and Japan’s changing place in it. We conclude with discussion of how Japan’s financial system is changing and is likely to change in the future.

1) Simon James Bytheway, Nihon University
Internationalization and the Financial World of Japan

As the world’s largest creditor nation, with some of the world’s largest banks and leading industries, Japan is often portrayed as a financial superpower. With long-established “Western-style” financial institutions represented in all the world’s major financial capitals and markets, a technologically savvy Japan is often said to be positioning itself to be leading the Asia/Pacific region or even the entire world into the marvels of the 21st century. Against this continuing rhetorical backdrop, however, fundamental questions arise as to Japan’s ability to internationalize in today’s increasingly globalized world economy. Domestically, foreigners are permitted only a limited presence in the Japanese economy, especially in the commanding heights of finance. Japan’s leading city and regional banks have only recently begun to offer services that have long been standard in other industrialised economies, such as 24/7 ATM access, simple exchange and transfer functions, phone and internet banking, while they persist in paying customers for their “service” with tissues and toilet paper. How, in what ways, and to what ends, is Japan’s financial world international, or undergoing internationalization?

2) Katalin Ferber, Waseda University School of International Liberal Studies
Japan’s Fiscal Modernization

Rudolf Goldscheid famously wrote that the budget is the skeleton of the state stripped of all misleading ideologies, and it is generally acknowledged that how a state gets and uses money is fundamental to understanding its nature. Nevertheless, few historians, especially English-speaking ones, “follow the money” when it comes to understanding the state, and fiscal history remains a rare and seemingly isolated practice. My paper offers some theoretical ideas for approaching the process and implications of Japan’s mid-Meiji transition to “modern,” Westernized fiscal practices. I give specific attention to the roles of the financial officials Matsukata Masayoshi and Tajiri Inajiro.

3) Mark Metzler, University of Texas at Austin
Japan on the Margins of the International Great Depression of 1873–1896

Between 1873 and 1896, most of the world experienced a long phase of price deflation punctuated by three severe international depressions. For decades, this episode was called the “Great Depression,” before that name was reapplied to the depression of the 1930s. More recently, neoclassically minded economic historians have revised this first Great Depression out of existence, describing the era instead as the “first globalization boom,” an era of “good” deflation, open trade, and free capital flows. The international gold standard, established in the 1870s, emerges here as a critical institution both in regard to financial globalization and in regard to the questions of deflation and depression. I take the suggestion of globalization seriously while seeking to rehabilitate and globalize the former Great Depression view. I argue further that East Asia’s experience establishes the limits of the Western-centered depression process. Despite Asia’s rapid incorporation into the world economy, the continuing use of silver-standard currencies made late nineteenth-century price movements in Asia substantially different from those in the Western gold bloc. A consideration of Japan’s position in particular thus helps to define the extent, and the limits, of the international process of deflation and depression. I conclude with some historical reflections on the globalization and deflation of recent times.

Discussant: Richard J. Smethurst, University of Pittsburgh
Session 13: Room 1557
Individual Papers: Japanese Thought and Religion
Chair: M. William Steele, International Christian University

1) Steffen Doell, Kyoto University
And Emptiness Falls Down to Earth: Yi-Shan Yi-Ning and the Early Years of Japanese Five Mountains Zen Literature
Five Mountains (gozan) literature has a problematic reputation in both Japanese Buddhist studies and kanbun literature studies: traditionally, it has been regarded as lacking in terms of spirituality as well as literary expression. This view, however, deprives us of the possibility to experience its rich and complex textures, and—even more important—distorts our understanding of medieval Zen Buddhism. Targeting these misinterpretations, my paper will focus on the gozan literature’s early stages, when Chinese monks were emigrating to Japan to gather huge followings and inform a sinocentric discourse that lasted for close to 250 years. In this process, Yi-Shan Yi-Ning (Jp. Issan Ichinei, 1247–1317) is a paradigmatic figure: he was the only emigre monk with the status of official envoy of the Yuan court. At the same time, his writings were thoroughly inclusivistic in nature. He seems unconcerned with what has been called the “pure Song-style Zen”, but—following established Chinese literary tradition—deals with Confucianist ideas and Daoist ideals, criticizes political realities and produces works of art and literature for their own sake. Although the major representatives of the first generations of Japanese gozan monks (Sesson Yūbai, Kokan Shiren, Chūgan Engetsu, Musō Soseki, among others) studied with Yi-Shan, he has yet to be acknowledged as a major figure in medieval Sino-Japanese history.

2) Chantal Weber, University of Freiburg, Germany
Ganjin and his Input on the Buddhistic Network of Nara-Japan
The Tōdaiwajō Tōseiden (唐大和上東征傳) written in the Nara period in Japan gives a vivid picture of T’ang China. The story of the Chinese monk Ganjin (688–763) and his attempts to reach Japan is well known. Equally well-known is his role in the development of Buddhism during Nara period, during which he introduced the formal ordination procedures and of vinaya teaching. One might wonder why one person could be such influence on the religious society in Japan. To facilitate the explanation I would like to introduce the social network analysis for cultural phenomena. This analysis will focus on the personal relation between Ganjin and the personage like persons of historical importance like Fujiwara no Ason Kiyokawa (?–779) or Kibi no Ason Makibi (695–755) that appears in Tōdaiwajō Tōseiden. One might find that Ganjin was a main hub in the network of Buddhism. Therefore it was possible for him to spread information new to Japanese monks very quickly and efficiently. With mathematical network analysis it is possible to verify his influence and so called power.

3) Tatiana Linkhoeva, The University of Tokyo
Overcoming Modernity: Nishitani Keiji on Nihilism and Emptiness
The standard approaches to the work of Kyoto School member Nishitani Keiji (1900–1990) are largely confined to two themes: criticisms of his wartime apologetics for Japanese Imperialism, and appraisals of the Zen-philosophical elements in his thought. In this paper I discuss Nishitani’s work in a broader cultural and intellectual context. First, I discuss Nishitani’s treatment of the problem of nihilism within the context of the Japanese engagement with modernity. For Nishitani, nihilism emerged as the result of the confrontation of Japanese culture and the Occidental modern, which directly lead to contradictions at both the level of Japanese society as a whole, and at the level of individual consciousness. Accordingly, Nishitani proposed to discover an “elementary subjectivity,” which he derived from the Buddhist notion of “emptiness”. This, Nishitani held, would free both the individual and society from inner conflict. I argue that Nishitani’s confrontation with modernity was continuous with one of the central concerns of intellectual life in Japan, beginning from the Meiji period. Nishida Kitaro, the most influential modern Japanese philosopher, sought to overcome these contradictions through what he refers to as the “Absolute,” or “emptiness,” terms which are, essentially, religious in character. However, true to his Existentialist influences (F. Nietzsche and M. Heidegger in particular), Nishitani places the Absolute within the individual, yet without renouncing its transcendent character. I argue that as a result, Nishitani’s attempt to create a new subjectivity, freed from its modernist contradictions, resulted in the dissolution of the very individual into the absolute.
4) Nana Miyata, Bonn University

*Spirit and Body within Shamanism in Japan*

Shamanism is a comparably new topic within the field of studies on religion in Japan, although many European scholars have dedicated since long their attention towards this field both from the viewpoint of religion as well as folklore. One of the scholars at the forefront was Mircea Eliade, whose famous thesis titled “Shamanism: Archaic Techniques of Ecstasy” states that shamanism is to be understood as archetype of religion, and that ecstasy forms its main fundament. The phenomenon of being possessed by supernatural spirits would not be a noteworthy source. In case of Japan the question remains that it is almost the other way round. It was the possession-type, having apparently played not only an important, even a prototypical role in forming religion in Japan. How is this to be explained? My presentation is intended to introduce early Japanese shamanism in as far as it helps to analyze the change in its cultural context, paying attention on the influence of Buddhism. For this purpose it will be necessary to present firstly a short overview of the history of shamanism in Japan until the sixteenth century. Secondly, to investigate the Nara-period chronicles *Kojiki* and *Nihon shoki* in terms of mentioning shamans or shamanic practise at an important turning point in forming the state of Japan. As a conclusion, we shall compare this transition with its peculiar shift in respect to the conception of body and soul. Thus, we hope to offer a fitting interpretation for the peculiarities of Japanese shamanism, in other words, to explain the transition from the possession-type to the ecstasy-type, from at the earliest times female to later mostly male shamans.

5) Matthew Fraleigh, Brandeis University

*The Strange Tale of Don Kihōte, Ingenious Samurai of Japan*

While the migration of a text across linguistic and cultural boundaries may prompt a range of misreadings, omissions, and other “infelicities,” recent research into the adaptive translations known as hon’annono has shown that the process also provides many opportunities for creative re-configurations of both textual and visual source material. This paper focuses on *Ehon Don Kihōte* (A Don Quixote Picture book), a particularly vivid instance of such adaptation produced in 1936 by the mingei artist Serizawa Keisuke for Carl Keller, an American collector of Don Quixote editions and acquaintance of mingei founder Yanagi Muneyoshi (Sōetsu). Far from being a derivative copy of Western illustrated texts, this rare Japanese volume was a uniquely imaginative experiment in cross-cultural re-interpretation. Serizawa selected over thirty famous moments from the novel, re-envisioning each of them as if it had taken place within the realm of Edo-period Japan. Don Quixote was reborn as a samurai, and the material culture and events associated with his many adventures were creatively domesticated. Moreover, this presentation will show how not only the content of the images, but the very artistic techniques that Serizawa and his collaborators employed—the conventions of illustration they selected, the medium in which they worked, and even the diction and orthography they chose for the text’s captions—all served to naturalize Don Quixote to the Edo setting. Not simply a means for applying an exotic patina of “Japaneseness,” the Edo setting in fact revealed the creators’ astute reading of the text.
Individual Papers: The Internationalization of Japan
Chair: Tom Gill, Meiji Gakuin University

1) Stephen Robert Nagy, Waseda University
Globalization, deepening economic interdependence, a greying population and low birth rates are threatening Japan’s long term sustainability and economic vitality. Foreign workers are increasing being seen as a potential solution to this dilemma although, the national government remains hesitant of receiving large numbers of foreign workers because of concerns over crime, the maintenance of social stability and cross cultural friction.

In 2006 the total number of foreigners living in Japan was estimated to be approximately 2,000,000. This number is expected to rise in concert with the aforementioned pressures but also because of more foreign residents choosing to remain in Japan as permanent residents. Local governments are responding to increasing numbers of foreigners in their communities by planning and implementing Multicultural Coexistence Policies. These policies center on inclusionism and pluralism, principles that enable foreign residents to realize their rights and fulfill their obligations as municipal residents. Multicultural coexistence policy also aims to diffuse intercultural friction through cultural awareness, language and exchange programs and as a result facilitate the integration of the growing foreigner minority population.

This paper compares the multicultural coexistence practices of three municipalities in the Tokyo Metropolitan Area (TMA) to illustrate how local governments are overcoming the challenges of a growing numbers of foreigners living in their traditional monoculture societies.

2) Arudo Debito, Hokkaido Information University
Immigration and Internationalization in Japan
In 21st-Century Japan, immigration and internationalization in Japan is a reality. Record numbers of international marriages, registered foreign residents, and foreign worker zones within urban areas have made clear that Japan needs an immigration policy. Since 1990 (when visa requirements were loosened to allow hundreds of thousands of third-world laborers), 2000 (when both the U.N. and the Administration of Prime Minster Obuchi called for 600,000 net imported workers per annum), and 2006 (when the Health Ministry formally acknowledged that Japan’s population is shrinking), Japan has tried futilely to maintain its exceptionalism from the forces of globalization. That must, and will, change. This paper will discuss the forces being brought to bear on Japan, and appraise its current efforts to change course and face the inevitable.

3) Melanie Perroud, École des Hautes Études en Sciences Sociales
A World of Opportunities: Unforeseen Uses of Residency Statuses Granted to Descendants of Japanese
The 1990 reform of the Japanese law on immigration introduced a new status of residence targeted at 3rd-generation descendants of Japanese citizens (Nikkei sansei) and their spouses, the “long-term resident” status. This status complemented the pre-existing “child and spouse of a Japanese citizen” visa, used by 2nd-generation descendants (Nikkei nisei). These two statuses are exceptional in that they are the only ones allowing unskilled work in Japan.

The Brazilian presence in Japan, that had appeared in the second half of the 1980s, rocketed after the reform and in 2005, over 300,000 Brazilians were registered by local governments. Today, the Brazilian community is the third largest foreign group in Japan. This paper argues that the reform of the Japanese law on immigration, beyond granting access to the Japanese territory and unskilled labor market, has opened a world of opportunities for Brazilian Nikkeis and their spouses. Drawing from forty in-depth interviews conducted in Japan and Brazil with Brazilians living or having lived in Japan, this paper presents two alternative uses of these residency statuses that have been largely unforeseen by the Japanese government and overlooked by studies of the Brazilian migration to and settlement in Japan. In the first case, migration to Japan is used as a means to gather the financial resources required for other migration projects, that would notably lead to Canada and Australia. In the latter case, students spend their 3-month summer vacation working in a Japanese factory or ski resort, a practice called “arubaito.”
4) Kristin Surak, UCLA / University of Tokyo

Convergence and Japan’s Postwar Foreigner Policies

An academic consensus has emerged that citizenship laws and immigrant rights in rich, liberal, democratic countries are converging. As much of this work draws on Western cases while making broader claims, Japan is an important test case. After discussing the three central theoretical positions represented by global-institutionalist, liberal-democratic, and problem-solving perspectives, I examine trends in foreigners’ rights in Japan since World War II in three domains: entrance, rights of residents, and citizenship. While conditioned support for global-institutionalist and problem-solving perspectives is found, Japan provides a poor fit with liberal-democratic accounts. Convergence is occurring in the expansion of rights, but not in access to the territory or to citizenship.

5) Lih Shing Chan, Doshisha University

The Cultural Production of the Chinese Minority Press in Japan

Since 1985, the number of Chinese in Japan has been growing fast in comparison with the past stagnant growth. Newcomers mainly from Mainland China have changed the composition and social context of the Chinese residents in Japan, and at the same time have become a potential market for the Chinese vernacular print-language market. However, the development of the new commercial Chinese press in Japan should not be merely celebrated as the accomplishment of the Chinese communities in their struggle of ethnic survival. In fact, linking the commercial Chinese press to the historical context of Chinese overseas press has shown that the Chinese identity is being constructed and redefined by the press.

From the historical context, this paper goes on to examine how the commercial Chinese press relates itself with the Chinese identity in Japan, which is socially constructed and imagined. By adopting the critical political economy approach, this paper intends to explore the cultural production of the Chinese press. Its aim is to provide a critical reading on the way of financing and organizing the Chinese ethnic minority media in Japan, as this minority media industry impinges on the production and circulation of meaning and the ways in which the Chinese identity is to be consumed and attributed to the Chinese community.
1) Dinah Roma-Sianturi, De La Salle University  
*The Aesthetics of Nostalgia in Contemporary Travel Narratives on Japan*

The travel narratives on Japan hailed as recent classics display a common aesthetics of nostalgia. Nostalgia as it is used in current travel and tourism studies constructs a cultural other in its elegiac preference for the past while highlighting traditional or exotic cultures seen as escaping the corruption of the fallen world. The use of the words “lost,” “disappearing,” “hidden,” and “vanishing,” to describe the writers’ view of contemporary Japan as struggling under the weight of consumerism and modernity depicts the longing for an idealized, sacralized albeit irretrievable past. This paper explores how the aesthetics of nostalgia in contemporary travel narratives constructs Japan as a cultural other by examining narrative motifs of pilgrimage, landscape and the feminized Japan as representations of an “authentic” Japan.

2) Shuk Ting Yau, The Chinese University of Hong Kong  
*Nostalgia and Anticipation: A Case Study of Contemporary Japanese Melodrama*

Despite the miracles in economic growth of Japan in the post-war period, the collapse of the bubble economy in the early 1990s has brought the country into a period of struggle and depression. This tremendous contrast with the past has triggered a sense of nostalgia in the Japanese of the glories in or before the 1980s, when Japan stood out from the other Asian countries by its significant economic growth and rapid technological advancement. Such ideology can be observed in particular in Japanese melodramas produced in the 1990s and afterwards, such as *Love Letter* (1995, Iwai Shunji), *Be With You* (2004, Doi Nobuhiro), *Crying Out Love, in the Centre of the World* (2005, Yukisada Isao) and *Touch* (2005, Inudō Isshin), in which the protagonists can experience again the reunion with their passed away family members, lovers and good friends. These melodramas express a sense of nostalgia of the good old days, but at the same time provide encouragement to the audience to face the present and the future. This paper aims to explore how Japanese melodramas produced in and after the 1990s reflect the collective fear and desire of Japanese people in the age of economic recession.

4) Nana Okura, Yale University  
*Cultural Heroes or Social Shame? Recontextualizing Popular Reception of the Japanese Hostages*

This paper analyzes the lingering news coverage of the Japanese hostages in Iraq (April 7–15, 2004) that generated an outpouring of public opinion in Japan. Based on intensive interviews that I conducted with a former hostage and members of the viewing and reading public in summer 2004, I examine how Japanese people, depending on their age, occupation, gender, and political leanings (ideology), interpreted the global news of the Japanese hostages, and then localized this news through reinterpretation and further reflection. Despite a wide variety of original and media-influenced opinions on the issue, there are remarkable similarities in how people engaged with the news of the hostages, subsequently shifted their views, and ultimately reevaluated the whole nature of the news. I argue that, compared to the reception of the American hostages in the United States, the reception and reinterpretation of Japanese hostages was “syncretic,” “cumulative,” and “reflective” in a culturally particular way: it was highly situational and personalized, and yet incremental and diachronic. I found that the recipients of the news were not simply responding to the mere facts of what the hostages themselves did, but rather how the hostages and their families responded to and articulated their ordeal. This revealed not so much their ideological orientation as their own desired idea of morality and rationality, which came to be shared by many Japanese people, who otherwise seem to share very little understanding about rationality and morality.

5) Setsuko Buckley, Whatcom Community College  
*Teacher Perceptions in Teaching Moral Values in Japan*

The current lack of focus and clarity in the teaching of moral values at the K-12 level in Japan has greatly exacerbated and added to student behavioral problems and threatens adverse long-term social consequences. Thus, defining key moral values and developing effective ways of communicating them in schools has become a critical issue. This has become especially important as Japan is radically restructuring its education system to encourage the development of a more individualistic and creative student; a change seen as a necessity to successfully compete in a rapidly globalizing world. Given the importance of this issue, little data is available to evaluate the current situation. This paper will identify
the moral values that affect the K-12 education in Japan, investigate how teachers perceive those moral values, understand how teachers incorporate those moral values into their instructional practices, and investigate the expected impacts of teaching these moral values. The Delphi method was used for 18 teachers at the K-12 level in a suburban city, Japan. It is a specific way of obtaining information from a panel of experts concerning unknown facts or potential visions of the future through a controlled and anonymous discussion process that values all the panelists and allows them to defend and change their answers free of group pressures. This study will provide a critical database of the current situation in Japan as well as the possible directions. Furthermore, it will provide intriguing opportunities for further understanding the role of culture in teaching moral values.
Session 16: Room 1455
Roundtable: New Horizons in Japanese Literary Studies III
Text-Image, Media, and Print Culture
Chair: Satoru Saito, Rutgers University
Organizer: Tomoko Sakamura, Swarthmore College
1) Joseph Sorensen, University of California at Davis
2) Ii Haruki, National Institute of Japanese Literature
3) Keller Kimbrough, University of Colorado
4) Komine Kazuaki, Rikkyo University
5) Jack Stoneman, Brigham Young University
6) Toeda Hirokazu, Waseda University

One of the most exciting developments in literary studies in recent years has been the attention given to visual studies. A major feature of Japanese literary texts is their inherent mixed-media representation of calligraphy, paper design, painting, and poetry and/or narrative. This holds true from mid-Heian monogatari and uta through late medieval otogizōshi. With the emergence of book culture and printing in the 17th century, the combination of text and image continues from kanazōshi to kibyōshi to gōkan, with almost all the major prose genres combining text and image in some creative combination. Equally important, these genres, which were often created by a team and intended for particular circles, were of extreme importance in social communication, education, and entertainment. These facts challenge modern assumptions about literary production, reading, interpretation, and reception. This panel looks at how new approaches that foreground text-image and the materiality of the manuscript and book are radically changing the state of the field.
Session 17: Room 1456
Visual Connections of East Asia: Views and Visions
Organizer / Chair: JungBong Choi, New York University
The panel attends to the exponential growth of visual connections across Japan, Korea and China. While the region is afflicted by political and economic rivalries, an increase in common visual experiences catalyzes the formation of new interactions across political boundaries and different social groups. We seek to offer a range of perspectives and approaches to the new forms of intra-regional visual culture in East Asia.

Mitsuyo Wada-Marciano examines the recent surge of films that address ethnic minorities in Japan, especially Korean-Japanese (zaínichi). Focusing on Blood and Bone (a film made by a Korean-Japanese filmmaker Sai Yoichi), she contrasts its grand ambition as an “ethnic film” with its poor performance in international markets. To explicate this gap, she delves into the positions from which this and other “ethnic films” (Rikidozan: A Hero Extraordinary and Yunbogi’s Diary) narrate the cultural interdependence between Japan and Korea.

JungBong Choi discusses a “Yon Sama” syndrome in Japan, a fanatic idolization of Korean actor Bae YongJun who starred in Winter Sonata. He posits that the surfacing of Yon Sama is a political event that takes place outside the conventional territory of politics dictated by Korean and Japanese states. By interpolating Giorgio Agamben’s notion of “homo sacer” and “bare life,” Choi defines Yon Sama as a sovereign entity governed neither by the culture industries of Japan and Korea nor by Bae YongJun himself and the surround fan culture. He argues for the possibility of mobilizing Yon Sama for a new biopolitics that radically abandons the ethnocentrism of both nations.

Finally Jooyeon Rhee discusses the silent film Arirang (1926). Although the film itself has been lost, the work of its pioneering director has long been the subject of discussion. Rhee will consider the cultural and artistic value of Arirang, arguing that the lack of any interrogation of the textuality of Arirang is the result of the polarized domain of nationalist politics in both Koreas.

1) Mitsuyo Wada-Marciano, Carleton University
Blood and Bone: Traffic in the Ethnic Film
The film Blood and Bone (2004) by the Korean-Japanese (zaínichi) filmmaker Sai Yoichi garnered major film awards in 2005 in Japan. As the director himself stated that he had no interest in making “minor” films, but only “major” ones, the success of the film with critics and at the box-office signals the first triumph of an ethnic cinema in the history of Japanese cinema. All factors of the film, both its film narrative and the process of production, indicate the possibility of increased cultural “traffic” between North/South Korea and Japan, and even with the worldwide market: The film is adapted from the zaínichi writer Yan Sogil’s novel; the director Sai shot the last sequence on location at the 38th latitude in South Korea; and the film casts the actor/filmmaker Kitano Takeshi as the leading character.

However, the film has had little impact outside the Japanese domestic market. It has not even been released in South Korea, except for one screening at Pusan International Film Festival in 2004. My paper examines Blood and Bone’s mechanism of attractions and how the film enacts the contradiction of ethnic desires that are “minor” yet “major” in their aspiration. How does Blood and Bone lay bare the cultural interdependence between Japan and South Korea and, at the same time, its tension? I will be discussing the film in relation with other examples of ethnic cinema such as Song HaeSung’s Rikidōzan: A Hero Extraordinary (2004) and Oshima Nagisa’s Yunbogi’s Diary (1965).

2) JungBong Choi, New York University
Ennobling the Savage and Savaging the Noble: Biopolitics of Yon Sama
Giorgio Agamben’s notion of Homo Sacer opens up a new route to engage with the contemporary discussion of biopolitics. Drawing on Agamben’s concepts of bare life and homo sacer, I address the rise of Hallyu (韓流) stars in Japan (Yon Sama in particular) from a standpoint of postcolonial biopolitics. In so doing, Agamben’s space/territory-specific frameworks will be transposed into a time/period-relevant paradigm to account for the postcolonial and post-cold war conditions of East Asia.

Yon Sama is a Japanese alias of Korean actor Bae YongJun, the male protagonist of Winter Sonata. Rather than being a mere nickname for Bae YongJun, however, Yon Sama epitomizes a sovereign body morphed through the abstraction of the persona, physique, and sensibility that Bae YongJun performed in Winter Sonata and other media texts. Aggrandized and reified, Yon Sama departs from its bare life form, Bae YongJun, and assumes political autonomy as an embodiment of unclassifiable personhood. A sovereign entity, Yon Sama exercises a type of “constituting power” by which the cognitive proximity/distance between Japan and Korea is reorganized outside the institutional dynamics of Japanese and Korean states.

- 29 -
In this sense, Yon Sama is an avatar imbued with energies emanating from the fortuitous collaboration between an assemblage of the South Korean culture industry and a haphazard ensemble of middle-aged women in Japan. Yet this accidental production is expressive of the postcolonial/post-cold war conjuncture of East Asia wherein the semantic axis of politics has shifted to manifestly ahistorical sites and apolitical acts (e.g., entertainment industry).

3) Jooyeon Rhee, York University

*Na Un-Kyu’s Film Arirang and the Making of a National Narrative in South and North Korea*

Among the number of films that portrayed the reality of colonized Korea, *Arirang* (1926) is widely considered as one of the most important that evoked the fervor of Koreans for independence. This silent film was written and directed by Na Un-Kyu, whose ground-breaking directoral and acting techniques contributed to the early development of Korean cinema. However, the seven decade-long discussion about *Arirang* and its director reveals the strikingly ambiguous readings of cultural texts that have been picked up by nationalist ideologies. On the one hand, there is no trace of the original—the film has been lost since 1950; an unfortunate condition which meets barely one of the five that Metz provided as an essential basis for the textual analysis of film. On the other, despite this textual inadequacy, the preemptive designation of *Arirang* as *minjok yŏnghwa* (nationalistic film) places it squarely within the nationalist paradigm. I will argue that the lack of any interrogation of the textuality of *Arirang* is the result of the polarized domain of nationalist politics in both Koreas. Thus, the objective of this paper is two-fold. First, I will focus on a textual analysis of the two quasi-primary written texts as a way of exploring the cultural and artistic value of *Arirang*. Second, I will problematize the ambiguous authorship of *Arirang* in order to scrutinize the hegemonic system of knowledge production, which penetrates to the heart of the interpretation of cultural texts.

Discussant: Ayako Saito, Meiji Gakuin University
Perspectives on Civil Society in Asia
Organizer: Simon Avenell, National University of Singapore
This panel explores issues of civil society in South and North-East Asia from differing theoretical and disciplinary perspectives. The first paper looks at the development and dynamics of civil society in South Asia, arguing—through reference to the case of Bangladesh—that civil societies in developing countries tend to be more service oriented and less involved in advocacy because of, first, traditional domestic political dynamics and, second, the sources and direction of international funding for civil society organizations. The second paper looks at the issue of minorities in Bangladesh, using ethnographic data to understand how a specific group was constructed as a minority within the social and ethnic history of the region. The third paper investigates the promises of civil society and globalization in South Asia. Challenging what the author sees as a “neoliberal orthodoxy,” the paper posits a weakening of the democratic impulse in favor of managerial governance, greater wealth inequalities, and a strengthened coercive dimension of state power. The third paper shifts attention to civil society in Japan, tracing the idea of the shimin or “citizen” in civic discourse. The author argues that transformations in the meaning of this idea over time can be attributed to changing attitudes of activists, bureaucrats, and others with respect to the role and significance of civil society. Each of the papers shares a commonality in that they treat civil society and/or civic discourse as neutral and contested terrains, susceptible to influence from political, economic, and social institutions, as well as established ideological positions.

1) Farhat Tasnim, University of Tsukuba
Civil Society in Bangladesh: More Services, Fewer Advocacies
Grassroots developments in Bangladesh gained world recognition with the 2007 Nobel Peace Prize being awarded to Professor Yunus and his Grameen Bank. On the other side of the coin, Transparency International rated Bangladesh as the World’s most corrupt country for five successive years from 2001–2005. Why, then, can civil society be so successful at the grassroots level, yet not have any strong role in producing good governance and institutionalizing democracy? Although international development organizations and donor countries regard civil society as the best instrument for such ends in third world countries, very few of these organizations have successfully influenced government policies. Referring to Bangladesh, this paper shows how civil society organizations in developing countries are more service oriented and less involved in advocacy. The analysis, based on survey work on civil society organizations in Bangladesh in September 2006, found that inflows of foreign funds and socio-economic realities led to the growth of more service-providing civil society organizations. Collaboration between civil society and politicians during colonial and national movements and thereafter the strong presence of patronage, patron-client networks and corruption, caused both the politicization civil society organizations and a decline in their advocacy functions. Bangladesh also lacks the necessary democratic environment for the proper functioning of civil society at the national level. The paper suggests that a better combination between modern NGOs and the indigenous culture of voluntarism, charity and collective functions at the meso level may lead to a more vibrant civil society.

2) Nasir Uddin, Kyoto University
Constructing “Minority”: The State of “Tribal” People in Bangladesh
No ethnic group are themselves a minority unless they are conceived relating to the larger ethnic group in the context of State, nation and ethnicity. Minority, therefore, is not an intrinsic entity rather a creation of the politics of nationalism across time and space. The present paper argues regarding how “tribal” people of Chittagong Hill Tracts in Bangladesh have been constructed as “ethnic minorities” within the social and ethnic history of the region.

The Chittagong Hill Tracts (CHT), inhabited by eleven “tribal” groups, is surrounded by three international borders of India, Myanmar, and Bangladesh. Historically evident, the “tribal” people were the earliest who migrated to the CHT from neighboring regions. They had been politically independent, economically self-sufficient, culturally distinctive, and socially egalitarian. They were then not a minority, as they did not appear to be related to a larger ethnic group or to be within any State’s boundary. However, from the intrusion of British (1860), Pakistan (1947) and Bangladesh (1971), the “tribal” people gradually became a minority within the State and the CHT. Now, they are a “ethnic minority” in context of demography and ethnicity, economic development and engagement in State-management.
The “tribal” people of CHT have steadily been marginalized across different regimes of colonial and post-colonial State-formation and nation-building process. The present paper examines and explores how the “tribal” people of the CHT have been constructed as a “ethnic minority” within the ethnic and political history of this region based on ethnographic data.

3) Mustapha Kamal Pasha, University of Aberdeen
The Revenge of Civil Society: Globalization, Inequality and Marginalization in South Asia
Neoliberal accounts of globalization stress the emergence of an assertive civil society and a burgeoning new middle class in South Asia as unqualified evidence of the emancipatory promise of globalization. In the first instance, the rise of civil society is seen to confirm the failure of statism, both as ideology and policy. In the second instance, the expansion of a new middle class appears to demonstrate the benefits of market fundamentalism. Civil society or the non-state sphere of associational life is recognized in these accounts as a principal correlate of democratization. Civil society or the non-state sphere of associational life is recognized in these accounts as a principal correlate of democratization. In turn, the new middle class is celebrated as structural reinforcement of the democratic impulse, but also wealth creation in a region historically mired in poverty. Challenging neoliberal orthodoxy, this paper proposes that the advent of neoliberal globalization has (a) weakened the democratic impulse in South Asia in favor of managerial governance; (b) exacerbated inequality and poverty in the region accompanied by new modalities of social exclusion and marginalization; and (c) strengthened the coercive dimension of state power while reducing its distributive capacity. Neoliberalism has exposed civil society to latent social, cultural, and religious tensions, transforming the normative character of both state and civil society. The virtual death of the social compact congealed in the State is equaled by a growing culture of indifference. While notable exceptions exist, globalizing tendencies have been accompanied by the emergence of a vast new underclass in both urban and rural zones of the political economy. This paper maps out some of the developments.

4) Simon Avenell, National University of Singapore
Civil Society and the Mythology of the “Shimin” in Japan
This paper considers the intellectual history of the shimin (citizen), one of the key symbols of civil society in postwar Japan. My argument is twofold. First, contrary to its presentation as a seamless expression of progressive postwar citizenship “beyond the state,” I suggest that the shimin has been a far more complex and plastic construction linked to nationalism, economic materialism, and notions of civic republicanism. Second, I argue that the seeming shift in civic rhetoric and activism after the turbulent protest of the 1960s and early ’70s can, in fact, be traced to developments during that period. I look specifically at the way intellectuals, bureaucrats, and activists first formulated and later transformed the idea of “citizen participation” (shimin sanka). Initially the idea related to popular participation in the policymaking process but later it came to mean something far more complex. I suggest that this shift can only be explained by tracing the changing attitudes of groups and institutions to civil society over time. In particular, I focus on changing state attitudes to civil society. I want to show how civil society has been, and continues to be, a contested and negotiated space.

Discussant: Yutaka Tsujinaka, University of Tsukuba
Session 19: Room 1557  
**Historical Perspectives on Innovation and Industrial Development in Japan**  
Organizer: Maki Umemura, London School of Economics  
Chair: Harald Fuess, Sophia University

Modern Japanese economic and business history has been shaped by the context of late development. This panel examines how patterns of economic and industrial development in Japan were distinct from Western counterparts. The panelists touch upon a variety of issues, ranging from the role of industrial policy toward innovation, state-industry collaboration, and path dependence – and discuss how these factors influenced succeeding events. Peter Von Staden begins, looking at the dynamics and consequences of government-industry collaboration and competition in the steel industry during the interwar period. Julia Yongue follows, examining the long-term impact of Meiji industrial policy on the Japanese pharmaceutical industry before World War II. Maki Umemura then explores the role of government and entrepreneurs in shaping Japan’s post-war pharmaceutical industry.

1) Peter von Staden, University of the West of England  
**The Prewar Business and Government Relationship: Partners and Competitors in Nation Building**  
When business and government are ‘partners’ in nation building and competitors in an industry which is fundamental to this process, how does the relationship work? Through this question, we explore the limits to which each actor took on the responsibility of nation building and, in turn, better understand how this important relationship operated in the prewar period.

Evidence from Shingikai records on the amalgamation of the iron and steel industry (1916–1934) reveal that this formal forum was used to negotiate policy outcomes. Though discussions indicate that both actors acknowledged their role in nation building, it was primarily government who bore the responsibility. At the same time, both viewed themselves as independent and their positions were importantly shaped by the prevailing economic and political conditions.

Our understanding of how business interacted with government in this period is largely informed by the characterizations of the seisō relationship and, the ‘state led’ and ‘reciprocal consent’ perspectives. Each depiction captures important elements of the interaction but none explore the limits to which marketplace competition shapes their dynamic.

2) Julia Yongue, Hosei University  
The purpose of this paper is to analyze the key catalysts in the establishment of a viable Japanese pharmaceutical manufacturing industry; that is, one based on western medicine rather than traditional herbal remedies of Chinese and/or Japanese origin. The Japanese government implemented numerous policy measures to aid in the establishment of this industry and thus achieve self-sufficiency in medicines (kokusan-ka). These policies yielded little immediate success; however, they had a significant long-term impact on the development pattern of the industry. The translation and publication of a Japanese pharmacopoeia in 1886, the establishment of institutions for the study of pharmacy and the implementation of the Industrial Fostering and Encouragement Policy (Shokusan Kangyō Seisaku) of 1885 are examples of early measures.

Despite these initiatives, few large-scale enterprises joined the industry in the late 1880s and the dependence on imports persisted. In the 1890s, the Meiji government founded Uchiguni, Tōyō and Nippon Seiyaku (50% government ownership), all of which later merged with other enterprises. It was not until the implementation of the 1915 Dyes and Pharmaceuticals Production Promotion Law (Senryō Iyakuhin Seizō Shōreiho) that large-scale enterprises such as Takeda and Fujisawa joined the industry as pharmaceutical manufacturers. Dire shortages of medicines following the outbreak of WWI, entrepreneurial initiative and the introduction of new technologies are also significant considerations in this analysis of the birth and establishment of a Japanese pharmaceutical manufacturing industry.
3) Maki Umemura, London School of Economics

Patterns of Growth in Japan’s Postwar Pharmaceutical Industry

At the end of the Second World War, much of Japan’s small pre-war pharmaceutical industry lay in ruins. But despite the physical devastation, the institutional foundations of industry remained remarkably intact. The survival of these institutions enabled the pharmaceutical industry to quickly rebuild and exploit new technologies. By the early 1950s, Japan was largely self-sufficient in antibiotics. This achievement is striking in light of the wartime devastation. In subsequent decades, Japan’s pharmaceutical industry developed, primarily through the growth of domestic demand.

The 1970s saw an important shift in the Japanese pharmaceutical industry from imitation to innovation. Previously, Japanese firms emphasised very little original research beyond reverse-engineering Western pharmaceuticals. After the introduction of a product patent system in 1975, however, Japanese firms began to invest more extensively in R&D. The 1990s brought forth new challenges and opportunities as the industry underwent dramatic reorganisation amid scientific and technological advances, foreign entry, and pressures of globalisation.

Through the history of the pharmaceutical industry, this paper examines the role of government and entrepreneurs in shaping the growth of a high technology sector in a late developing economy. Case studies are conducted in two therapeutic sectors, antibiotics and anti-cancer agents, to examine developments in earlier and later phases of the post-war era. The government played an essential role in establishing the initial infrastructure of post-war industry, and channelled its growth by securing domestic demand and protecting incremental innovations. In later decades, firms assumed a larger role as agents of change.

Discussants: Harald Fuess, Sophia University
Makoto Kasuya, University of Tokyo
Session 20: Room 1558

**Individual Papers: Asian Political and Economic Relations**

**Chair:** Gregory Noble, University of Tokyo

1) Wai Chi Sham, Lingnan University  
**Ping Shan Airport Incident 1945–1946**

During the final stage of the Second World War, the Chinese Nationalist Government repeatedly asked the British for the return of Hong Kong to China. These demands meant that the British colonial rule in Hong Kong after the war was not secure.

In the midst of this uncertainty, the British Colonial Government launched a huge new airport construction project in Ping Shan in the New Territories. As this project needed to relocate the indigenous people in Ping Shan area in order to get the lands for the new airport, there were conflicts between the colonial government and the indigenous people. Furthermore, when the indigenous people asked the Chinese Nationalist Government for help to oppose actions of the British Colonial Government, the construction of Ping Shan Airport even become the diplomatic problem between the British and the Chinese Government.

This paper analyses the interaction between the British Government, the Hong Kong British Colonial Government, the Chinese Nationalist Government and the indigenous people in Ping Shan area on the Ping Shan new airport construction issue. Through the Ping Shan airport incident, it showed that the Chinese Nationalist Government has not provided unconditional support to the indigenous people. The action and the attitude of the Chinese Government in this incident dispelled British’s scruple on the Chinese Government’s demand for returning Hong Kong. Without the scruple, the British simply act on their own way for adopting policies to secure their colonial rule in Hong Kong.

2) Haruka Matsuda, The University of Tokyo / Seoul National University  
**A Clash of Empires in East Asia: The Geneva Conference on Korea, 1954**

This study focuses on the Korean portion of the 1954 Geneva Conference, using the discussions on Indochina at the same Geneva Conference as a basis for comparison. The Geneva Conference on Korea and Indochina resulted in armistices in both regions, armistices that were accomplished not by force but by diplomacy.

This paper consists of two parts: the events starting from the Armistice Agreement (27 July 1953) leading up to the Geneva Conference itself, and the Geneva Conference on Korea (26 April–15 June, 1954). Through an examination of U.S. and Korean primary sources, such as the *Foreign Relations of the United States* (hereafter *FRUS*) and *Hanguk Oegyo Munso* [Korean Diplomatic Correspondence, microfilm], this paper will demonstrate the process.

The results of the Geneva Conference stabilized the divisions of both Korea and Vietnam, as the status quo in Korea and Vietnam had been chosen as the best solution. This paper reveals how the situation in Indochina influenced the Geneva Conference on Korea. In addition, this study points out that not only the superpowers but also some parties from the “two Koreas” and “two Vietnams” that accepted the division of their countries as the best possible compromise from the Geneva Conference.

3) Karsten Giese, GIGA Institute of Asian Affairs  
**China’s Peaceful Rise in Asia: A Victory of Soft Power**

Only a decade ago in the majority of Asian countries China was perceived as a threat, a rising power aggressively laying claims on territories and expanding its military power projection capacities. Economically China was viewed to pose a serious threat to Asia as a centre of gravity constricting development opportunities of other Asian countries. This has changed radically, and China now is widely perceived as providing huge opportunities rather than serious challenges for the countries of the region. Political and economic elites there now broadly accept Chinese regional dominance and voluntarily consider Chinese national interests when setting their own political or economic goals.

Taking Joseph Nye’s ground breaking work as a starting point I argue that Soft Power provides the key to understanding this development. The paper will analyse the evolution of Chinese soft power capacities: First experiences during the struggle to regain the confidence of educated Chinese elites in and outside China in the aftermath of 1989, the Chinese reactions towards the 1997 Asian financial crisis, China’s approach towards the Tsunami disaster 2004/5 and the first concerted international soft power campaign focusing on the 600th anniversary of the travels of Zheng He in 2005 for creating favourable perceptions of China and acceptance for China’s rising to power in Asia. I will demonstrate that contrary to Nye’s assumption China as a non-democratic country—although not yet in possession of a consistent overall strategy—might be in a better position to effectively exert soft power than democratic societies.
4) Ringo Ma, Hong Kong Baptist University  
Conflict Management in Three Taiwanese Organizations  
Although conflict management is one of the most researched areas in communication studies, cultural variation of conflict management is usually left unaddressed. Many previous studies indicate that dominant patterns of communication adopted in Chinese culture are at odds with some valued ones in North America, so conflict can be both perceived and managed differently in Chinese culture. The purpose of this study was to explore the sense-making process associated with interpersonal conflict in three Taiwanese organizations. Members of the organizations were interviewed to answer the following questions: (a) How was a recent case of interpersonal conflict within the organization perceived and managed? (b) what were the major concerns when dealing with the conflict? and (c) what was the reason for the manner in which the conflict was managed? Theme analysis of the interviews yielded the following: minimal conflict perceived and experienced, concern for future relationship, and harmony as a way of life. Although large-scale protests in the public for political reasons are common in Taiwan now, the pattern of conflict management in organizational settings does not seem to have changed. The holistic or synthetic approach still dominates various organizational processes. When this approach is applied, conflict is not totally avoided, but long-term consequences of a conflict usually take precedence over short-term gains in the thinking of organizational members.

SPECIAL SESSION: Room 1455  
Jennifer Crewe, Associate Director and Editorial Director, Columbia University Press  
Adventures in Publishing Translations of Asian Literature

KEYNOTE ADDRESS  
“Chinese and Indian Diasporas in Historical, Comparative, and Global Contexts”  
Anand A. Yang  
Professor of International Studies  
Director, Jackson School of International Studies  
University of Washington  
and  
Past President of the Association for Asian Studies  
Building 3 - Room 3201
Session 22: Room 1453  
Social Stratification in East Asia  
Organizer: Hirohisa Takenoshita, Shizuoka University  

Social stratification research has targeted a wide variety of inequality which lies in the society and which are embedded within our daily life. In our panel, each presenter will focus upon intergenerational social mobility, labor market and career mobility, digital divide and inequality of mental health. In other words, this session could deal with many aspects of social inequality. In addition, another feature in this panel is that each paper focuses on social stratification in different countries. Dialogue on social inequality based on empirical findings in different nations might make a substantial contribution into further theoretical development regarding social stratification research. Hirohisa Takenoshita examines intergenerational social mobility and tries to compare the extent to which father’s occupation affects son’s occupation between Japan, Korea and China. Shin Arita focuses in particular upon the effect of flexibilization of labor market created by economic crisis in the later 1990s on economic outcome and career mobility among Korean workers. Tsuyoshi Sugano highlights the new agenda for social stratification research such as digital divide. He explores the causal relations between social stratification and IT use in Japan. Junko Nishimura reconsiders the linkages between gender stratification and mental health among Japanese women. She examines the impact of employment transitions on psychological distress among women, based on panel survey dataset. This panel will thus approach social inequality in East Asia from a sociological point of view. Considering social stratification which underlies the social structure will stimulate further insights toward contemporary Asian societies.

1) Hirohisa Takenoshita, Shizuoka University  
Intergenerational Mobility in East Asian Countries: A Comparative Study of Japan, Korea, and China  
There have been fewer cross-national comparative works on social mobility in East Asian countries than in Western countries. The present study aims to explore the similarities and differences of intergenerational social mobility in three East Asian countries and to examine whether FJH hypothesis would fit well into mobility tables of Japan, Korea and China. Log-linear and log-multiplicative model is applied to mobility tables of respondent’s occupation by father’s occupation in three countries. The analysis of relative rates of mobility did not support the FJH hypothesis because a level of social fluidity was higher in Korea and China than in Japan. Focusing on how relative mobility patterns differ between three countries, intergenerational mobility in Korea is characterized as lower rates of class inheritance such as service class and petty bourgeoisie class, compared to Japan, while there seems to be similarity between Japan and Korea in terms of movement between classes. Unlike Korea, class inheritance rates in China are almost as large as in Japan. However, mobility pattern between classes greatly differs between China and two capitalist countries. In particular, both downward and upward mobility between white collar bloc and unskilled manual position are more pervasive in China than in Japan and Korea. These results implies that sociologists, who are interested in cross-national comparison on social mobility between East Asian countries including China, should pay attention to both political institutions and situations for local labor market which would substantially affect social mobility.

2) Shin Arita, The University of Tokyo  
Flexibilization of Labor and Its Effects on Social Stratification in Korea  
Korea was beset by a serious financial crisis in 1997 and massive business bankruptcies and structural reforms following the crisis drastically increased unemployment rates. Although unemployment rates gradually declined in several years, the labor market in Korea has been greatly “flexibilized” after the crisis, partially due to the labor market reforms implemented by the government. As a result, about half of the employed are reported to be temporary or daily workers in Korea. Such changes in the employment structure might have great influence on inequality in the society. In this presentation, I empirically examine how the “flexibilization of labor” has proceeded and has affected people’s socio-economic status and job mobility patterns. In particular, I focus on (1) profiles of atypical workers, (2) income differences based on the employment status and (3) job mobility among typical, atypical and self-employed workers in Korea from a comparative perspective. Through these empirical examinations, I argue that globalization and neo-liberal reforms have greatly changed the social stratification structure in Korea.
3) Tsuyoshi Sugano, Nihon University
The Relationship between Social Stratification and Information Literacy in Contemporary Japan: Analysis with Second-Order CFA model

The revolution in information and communication technology (ICT) in Japan has affected various aspects of people’s life. We conducted the Japan Survey on Information Society (JIS) for researching effects of ICT on values, social orientation, psychological functioning, lifestyle, and perceived social image on the information society in contemporary Japan (Naoi et al. 2003). A multi-stage random sampling survey of men and women 20-89 years old was carried out in autumn 2001. The original sample size was 1,500 with a response rate of 67.4%, giving a valid sample of 1,011. First, we describe objective aspects of ICT; use rates of various kinds of ICT, such as video recorder, cellular phone, stereo or radio cassette, fax, computer, copy machine, printer, game console, and digital camera. We also analyze subjective aspects of ICT; knowledge about the Internet. One of the most important questions is, whether so-called “digital divide” or a gap in information literacy exists or not in Japan. Although there are many preceding research, most analyses were focused on limited measurements and were conducted by descriptive analyses. We analyze both objective and subjective aspects of ICT with confirmatory factor analysis. It is shown that the four first-order factors such as use of and interest on various measures of ICT are explained by one higher order factor that represents a single second-order factor of general information literacy. We also analyze the differences in information literacy among socio-demographic groups, such as gender, age, education, household income, and occupation with structural equation modeling. The results showed some relationship between social stratification and information literacy.

4) Junko Nishimura, Meisei University
Gender Stratification and Mental Health: Employment Transition and Psychological Distress

Gender stratification is partly structured by sexual division of labor in our society. Sexual division of labor would affect many aspects of their social life like work career, household activity, social attitudes and mental health. In addition, it gives rise to a wide variety of work and family life among women in contemporary Japan like those who continue to work full-time in the child care stage, those who exit out of labor force then but who reenter the labor force in the future and those who will continue to do housework. Thus, women’s employment status and employment transitions might affect not only economic life but mental health. Gender stratification is also composed of inequality of health. However, it is not clear whether women’s employment is psychologically beneficial or not in Japan. That is partly because most studies concerning employment and women’s psychological distress are based on cross-sectional data. Evidence from previous research does not show significant differences in distress of women by employment status. In this view, no statistical differences in distress between employment statuses might reflect quitting behavior of full-time workers who experience higher distress. However, this explanation is not empirically verified. This article presents a longitudinal examination of relationship between initial psychological distress and employment transition, and the effect of employment transition on the change in psychological distress of married Japanese women.

Discussant: Yoshimichi Sato, Tohoku University
Session 23: Room 1455

Media Representations of Women in the Public Space: Comparative Studies of modern Japanese and Chinese society

Organizer: Rachel Hui-chi Hsu, Tunghai University

Chair: Ruri Ito, Ochanomizu University

This panel focuses on Japanese and Chinese history for comparative studies of media representations on women in the first half of the 20th century, a period when women emerged in the public space unprecedentedly and drew intense attention of the press. Vera Mackie explores the artistic and satirical representations of the artist’s model from a series of visual genres in modern Japan and reveals the desire, which was mixed with anxiety, about women’s body and their appearance in the public or semi-private space such as the artist’s studio. Barbara Sato examines how Japanese working-class women, a peripheral yet potential group in the practices of consumerism, experienced and responded to modernity by way of mass women’s magazines in the 1920s that materialized these women’s cravings for consumer culture while appropriated their images at will. Rachel Hui-chi Hsu looks at a variety of narratives about waitresses in Beijing around 1930s and shows that the media representations of waitresses revealed the new mode of urban consumption and the emerged desires for sensual and emotional gratification from below. Shaopeng Song traces the transformation of housewives from the identity of “Parasites” to “Socialist Labourers” in the 1950s Chinese society represented by the People’s Daily and, in the meantime, questions as well as redefines the gendered public/private dichotomy rooted in western experiences. These representations provide some basis for considering and comparing the gendered and contested constructions of women by the mass media while shed new lights on reconceptualizing the private, semi-private and public spaces.

1) Vera Mackie, The University of Melbourne

The Artist’s Model as Modern Girl: The Gendered Spaces of Early Twentieth-Century Visual Culture

The practice of painting from living models was introduced into Japan in the last years of the nineteenth century, and the first paintings portraying the naked human body caused controversy when displayed in public galleries. By the 1920s and 1930s, it was no longer unusual to see the portrayal of women’s bodies. This was apparent in high art and in more popular genres such as satirical cartoons. Models were necessary for the production of many of these representations, and at times became the literal subject of the paintings, prints, photographs and cartoons. Although the cartoons reflect an anxiety about women’s bodies, they also provide a space for contemplation of the female body. A series of cartoons work on the distinction between artistic space and real space, and provide a fantasy space where this distinction can disappear. In several cartoons, we see such scenes as a model emerging from the frame of a painting, or a model unveiling her body to demonstrate the connection between her own body and that represented in the painting on the wall. In this paper I will explore the place of the artist’s model in the visual culture of early twentieth century Japan. This will focus on the representation of the woman as model in a range of visual genres: painting, prints, photographs and satirical cartoons. The model also makes an appearance as a character in the fiction of the time, and the artist’s studio appears as a highly gendered and sexualized space.
2) Barbara Sato, Seikei University

*Working Class Women and Fragments of Modernity in Interwar Japan*

This paper examines how the varied nature of consumerism in mass women's magazines in the 1920s pulled working-class women into the forefront of a modernity bound up with the unsettling image of the modern girl, a quintessential icon of modern consumerism. Although mass women's magazines in Japan are considered the bastion of an expanding middle class, a more complex picture emerges of a readership that encompassed a broader segment of women than those ostensibly targeted and for whom education and jobs would seem to have positioned them on the outskirts of the middle class and consumerism. Tensions existed between the way working-class women were seen and represented and ways they sought to appropriate consumer culture for their own ends. Working-class women were aware of their lack of skills and the tenuous links they shared with women's higher-school graduates. Nevertheless, when they recognized that they, too, could enjoy some forms of consumerism without accepting it all, mass women's magazines became a site where transitions were visible. Different social experiences reflect different responses to modernity. Even if working-class women had no direct link to department store shopping, not all women experienced commodification as an external force. As the quality of mass market journal illustrations improved, the visual aroused women's daydreams. To fabricate a working-woman's everyday life around the contents of mass women's magazines is unrealistic, but as sources of information, magazines served as a catalyst for rethinking roles and testing change.

3) Rachel Hui-chi Hsu, Tunghai University

*A Notorious Celebrity: Waitresses of Beijing in the Press during the Nanjing Decade (1928–1937)*

The rise of waitresses in Beijing was closely connected with the social change of this city after 1928, when Beijing was demoted from the national capital to an ordinary city and renamed Beiping. It was in this period that the economy of Beiping suffered a slump and the middle-to-lower class people began to occupy a greater part of the population due to the departure of wealthy families and the entry of mostly underprivileged immigrants. Waitresses emerged mainly in medium and small-size eateries that catered to the needs of the rising plebeian population, as well as boosting the declining economy. As it turned out, the “waitress boom” in Beiping by the spring of 1930 gave them high visibility in the mass media. This paper examines a variety of narratives about waitresses of Beiping in the press, and explores the controversial images of waitresses created by journalists and the public. By juxtaposing and comparing diverse descriptions of waitresses, this paper suggests that, in a way, the media representations of waitresses revealed the new mode of urban consumption and the emerged desires for sensual and emotional gratification from below. All kinds of accounts on waitresses, ranging from serious social critiques and debates to frivolous gossips and voyeuristic fancies, reflected the energetic participation from many circles of the society, and thus shaped these waitresses into notorious celebrities in Beijing.

4) Shaopeng Song, Renmin University of China

*Localized Modernity and Publicized Private Sphere: Housewives in the People’s Daily in 1950s China*

Modernity varies locally. While the West witnessed the separation of public sphere and private sphere as a key aspect of modernity, China adopted a different path. With the building of modern state and economy in 1950s China, we see only the expansion of public sphere. The private sphere did not develop correspondingly, nor there emerged a separation between the two spheres. During the transformation from a household-nation society into individual-state society, the housewives in public sphere became a particular representation of modernity, especially in the collectivization period. The social-construction of modernity greatly shaped housewives. On the one hand, their labour became part of the socialist labour, as needed, admitted and honoured by the government. In this sense, they thus became state housewives instead of family housewives. On the other hand, they were still required to carry out the traditional family duties. Furthermore, the gendered and ranked labour made housewives’ family duties accessorial, compared to the male’s labour in public sphere. In short, in the 1950s Chinese housewives political status of housewives moved along from “parasites” to socialist labourers, and they began to work out of household, including agricultural labour. This article analyses the reports on housewives and housework in the 1950s’ *People’s Daily*. *People’s Daily* has been the authority newspaper of CCP, which stands for the voice and will of the Party and the state.

Discussant: Andrea Germer, German Institute for Japanese Studies in Tokyo
Session 24: Room 1456
Great Collaborations: Image, Text, Producer, and Consumer in Edo Publishing
Organizer: Julie Nelson Davis, University of Pennsylvania
Chair: Lawrence Marceau, University of Auckland

The “middle part” of the Edo period in Japan presents us with literary and artistic works that distinguish themselves by their sophistication and complexity. Two characteristics shared by works dating from the late-eighteenth and early-nineteenth centuries are first, the levels of collaboration that occurred among players involved in the process of commercial printing and publishing, and second, the permeability of genre boundaries in works produced. This panel presents new approaches to examining both of these phenomena, focusing on publications that combine image and text in startling ways. Julie Nelson Davis looks into the complex web of relationships behind the production of the full-color illustrated book, the Seirō bijin awase sugata kagami (1776), to identify connections among the two artist-illustrators, their managers, and the publisher, Tsutaya Jūzaburō. Angela Dragan takes up the case of Santō Kyōden’s groundbreaking work of kibyōshi fiction, Gozonji no shōbaimono (1782), illustrated by his alter ego, Kitao Masanobu. Dragan demonstrates how author “collaborated” with artist to produce a work that attracted the highest praise from contemporary critics, both for its literary wit and its artistic style. Lawrence Marceau takes up another kibyōshi, by Jippensha Ikku, that plays with the process of printing and publishing itself, in a way that both entertains and informs reader-viewers. Bibliographic scholar Suzuki Jun will enhance the panel with his perspectives as discussant.

1) Julie Nelson Davis, University of Pennsylvania
Reflecting the Beauty of the ‘Blue Towners’: Ukiyo-e Publishing, Yoshiwara Networks, and the Seirō bijin awase sugata kagami

In the Edo period, artist, copyist, block cutter and printer collaborated under a publisher’s direction to produce printed works, yet it is often the artist who is praised for the final product and the participation of the others involved is taken for granted. This project offers an alternative model for analyzing printed work through a study of the publisher Tsutaya Jūzaburō (1750-97). Tsutaya became one of the eighteenth century’s most influential publishers, achieving the status of impresario and tastemaker, employing the period’s most famous artists as well as many of Edo’s most prominent authors. The role of the publisher and his collaborative enterprise will be reconsidered through an analysis of the full-color album, the Seirō bijin awase sugata kagami (1776), illustrated by Kitao Shigemasa and Katsukawa Shunsō. Tsutaya held the rights to publish the highly profitable guidebooks (sakken) to the Yoshiwara, and he relied on affiliations with the district’s brothel owners for the success of these projects. For this album, he also collaborated with publisher Yamazaki Kinbei in order to expand the distribution into the city of Edo. This presentation will discuss Tsutaya’s enterprise as a collaboration between the artists, his clients, and the broader market for printed materials about the Yoshiwara.

2) Angela Dragan, “D. Cantemir” University, Bucharest
The Author and Artist You Know So Well: Word and Image in Santō Kyōden’s Gozonji no shōbaimono

Santō Kyōden (1761-1816) is mainly known today as a gesaku writer of the later eighteenth century. He was also active, however, as an ukiyo-e illustrator under the name of Kitao Masanobu. The breakthrough in his career came in 1782, when Ōta Nanpo in his gesaku critique, Okame hachimoku, ranked Masanobu as an ukiyo-e artist in second place after Torii Kiyonaga. Nanpo also praised Kyōden’s kibyōshi, Gozonji no shōbaimono (The Merchandise You All Know So Well), which the author had illustrated under his artistic pseudonym, and cited both text and illustrations for their excellence.

We thus see that Santō Kyōden/Kitao Masanobu acted as a creator who reached high skill in two professions, both as an artist and as an author. Kibyōshi, known for their balanced blending of text and image, in many ways represented the best medium for Kyōden to express both of these skills. Kyōden’s kibyōshi also made the various genres of popular fiction into characters themselves, thus providing insight into views of illustrated fiction by both producers and consumers at the time. My presentation on the kibyōshi Gozonji no shōbaimono will analyze how text and image work together in forming a coherent whole, arguing that it is the remarkable interaction of these two elements that won its author such high praise.
3) Lawrence E. Marceau, University of Auckland

“It’s a Hit!”: Self-Referentiality and Edo Publishing

In 1802 an aging and relatively unsuccessful writer collaborated with his publisher in Edo and put together a pair of booklets aimed at providing readers with an exciting and heartrending narrative on that most poignant of all subjects—printing and publishing. That year the author, Jippensha Ikkū, went on to produce a bona fide best seller for his publisher, Murataya Jirobei, the first instalment of the renowned series of humorous travel novels, Dōchū hizakurige. Ikkū’s kibyōshi, It’s a Hit! The Regional Book Wholesaler (Atariyashita jihon-doiya), presents, fully illustrated, the process of carving the blocks, printing the text, cutting the pages, folding, covering and stitching the booklets, and then marketing the product. Contemporary scholars have given It’s a Hit low marks for creativity, especially when comparing this late kibyōshi with works by such masters as Koikawa Harumachi and Santō Kyōden. Through examining both text and image in this and related works, It’s a Hit proves distinctive in that author, publisher, and others involved in the craft of production appear explicitly in the text, and reader/viewers gain direct access to their (constructed) world. By interpreting the work from this self-referential perspective, this study suggests that the work in fact plays with Ikkū’s self-effacing persona of lacking inspiration, and allows for a new approach to kibyōshi production as readers vicariously share the author’s own experience. Later authors, including Kyōden and Shikitei Sanba, follow up on Ikkū’s lead with their own self-referential works, revealing the composition process itself.

Discussant: Jun Suzuki, National Institute of Japanese Literature
Organizer / Chair: KyungWon Yun, Sungkonghoe University

The discourse of “official” history of Korea has largely erased women’s lives. This elimination of women in Korean history continued on to the post-liberation era, years widely known as the era of cold war. This panel attempts to historicize women’s lives through an examination of their experiences within the context of Japan’s colonial domination, the cold war in East Asia and American military dominance. The existence of “comfort women,” the forced sex slavery by the Japanese military, belatedly became a “historical fact” in 1991 with the “coming-out” of a former “comfort woman,” Kim Hak-sun in South Korea. Kim Pu-ja’s paper addresses the issue of “comfort women” by investigating the historical conditions that have collectively contributed to their displacement and delayed return to their homeland. Song Yeon-ok uses the metaphor of “invisible women” to discuss the zainichi Korean women who are alienated within their society and also face internal disintegration. Japan’s emphasis on the notion of race and family-centered nation in the postwar era, Song argues, became oppressive to the zainichi women who struggled to build and sustain their lives in Japan. Yoon Kyung-won’s paper examines Korean women in US military base towns as those vulnerable bodies that are at the mercy of the US military. Yoon analyzes the base town women not just as a phenomenon limited to South Korea, but as a diasporic phenomenon that perpetuates itself within the logic of the globalized capital and dominance of the US military.

1) Younok Song, Aoyama Gakuin University

The Makings of the “Invisible” Zainichi

Although the majority of zainichi Korean women in Japan envision their future within the Japanese society their marginal status as a diasporic community continues to haunt them. Diaspora does not simply refer to a geographically uprooted people. It also implies a historical displacement—an erasure from the “official” narrative. More and more zainichi Korean women are choosing to immigrate to North America, unable to endure the family-centered communal life style, a prerequisite of the zainichi life style that combats the discriminatory Japanese society.

But is their journey going to end in North America? In addition, there are zainichi Koreans who move to North Korea in hopes of finding a new home there, but they too are being alienated as “guipo,” the returnees from Japan, and some of them end up as victims of human-trade at the Chinese-North Korean borders.

Those zainichi Koreans who have relatives in North Korea have no freedom of speech in Japan, a country where freedom of speech is guaranteed for all citizens. Rather, they are forced to depict the stories of their relatives who are held as hostages in North Korea as nothing but a romantic tale. The zainichi Korean diaspora is increasingly becoming ‘invisible’ as their historical experiences are further removed from the mainstream narrative. This paper investigates makings of the zainichi ‘invisible’ and validates their lived experiences in a variety of social contexts including those who “return” to North Korea and those who immigrate to North America.

2) Puja Kim, Hanshin University

Abandoned Korean “Comfort Women”

The issue of abandoned Korean “comfort women” opens up the discussion for the Korean women’s diaspora in the twentieth century. The majority of the Korean “comfort women” that were mobilized during the Fifteen-year War (1931–1945) were brutally abandoned at the war fronts as the Japanese military never bothered to inform them of Japan’s defeat in the war. Some of the abandoned “comfort women” managed to return to their homeland on their own, but many others were left behind. This paper explores the issue of abandoned “comfort women” by contextualizing it within the colonial discourse. One of the central sources will be the testimonies of those former “comfort women” who managed to finally return home, after 50 years of delay. In addition to the colonial domination and war, I address how other historical conditions, such as the division of North and South Korea, the cold war in East Asia, the debates over war responsibility and the domestic violence by patriarchs, are the reasons behind the abandonment and displacement of the Korean “comfort women.”
3) KyungWon Yun, Sungkonghoe University

The Diasporic Women in the U.S. Base Towns of South Korea

The history of U.S. military base towns in Korea begins with the arrival of the U.S. army on September 8, 1945. On the institutional level, the maintenance of the U.S. military base towns has been backed up by the profit-seeking U.S. government and politically dependent Korean government. In the sphere of everyday life, the women in the U.S. military base towns have emerged as social bodies that embody and represent the socio-political contradictions of Korean society, as well as those contradictions that arise from the nationalist discourse, class struggles and sex industry. Furthermore, the recent reshuffling of the U.S. military in East Asia threatens the livelihood of the women in base towns, breaking up their communal living.

The dispersion of women in base towns, however, is not a phenomenon limited to South Korea. In Dongducheon, the largest base town in South Korea, women from a third country such as Filipinos and Indonesians are “filling up” the vacancies that were caused by the departure of Korean women. This paper examines the issue of women’s diaspora within the context of U.S. military base towns. By investigating the societal structure that produces and reproduces diaspora, I address the symbiotic workings of the driving forces such as the logic of world order fueled by globalized capital and the U.S. supremacy triumphed by military strength.

Discussants: HyoDok Lee, Tokyo Foreign Language University.
Chikako Mori, Nanzan University.
This panel is an interdisciplinary examination of the intersection of new media technology and contemporary Japanese visual and print culture. The presentations will focus on the way that web technology, video games, and cell phones have influenced the structure of manga, literary fiction, and visual art, and the way that the database is replacing narrative as a main form of cultural expression. Presentations will also consider the possibility for contemporary fiction and visual art to be shaped by the language and consumption patterns engendered by new media, and at the same time, to comment critically on the implications of mass culture. The first paper discusses the influence of new media on the shōjo manga industry and how competition from the interactive mediums of video games and cell phones prompted publishing houses to create interactive forms of manga that allow consumers to collaborate in the construction of narrative meaning and in the constitution of manga as a genre. The second paper examines Murakami Takashi’s “Superflat” artwork and the way it combines the language of both visual arts and new media to self-consciously occupy a position between art and popular culture. The third paper looks at the confluence of database technology, often associated with computer programs and RPGs (role-playing games), and the fiction of Kobayashi Kyōji—fiction that incorporates the non-narrative structure of the database only to comment critically on the decline of narrative meaning in society. The fourth paper concludes the panel by examining the critical potential of the “pop literature” of Murakami Haruki, whose works are consumed as mass-artifacts and yet are also able to critique the role of identity in Japan’s “information society.”

Organizer / Chair: Marc Yamada, Brigham Young University

1) Jennifer Prough, Valparaiso University

Shōjo Manga in Cyberspace: The Shōjo Manga Industry and New Media Competition

In recent decades manga, as a genre, has become a legitimate part of postwar Japanese culture, and even a prime export. Based on two years of ethnographic fieldwork at the top four shōjo manga publishing houses (Kodansha, Shogakukan, Shueisha, and Hakusensha), this paper examines the ways that manga publishers grapple with competition from new media forms, especially video games and cell phones. My argument here is two-fold: on the one hand I analyze the ways that postwar shōjo manga magazines, in particular, are structured to be interactive beyond the pages of manga itself through contests and readers pages that surround manga content. Secondly, I examine the ways that shōjo manga publishers began to engage with new media at the turn of the 21st century, by increasing their usage of the internet. In the wake of competition from new media, especially cell phones, large-scale publishers sought ways to extend the participation in shōjo manga worlds. This paper interrogates the interactive features of shōjo manga magazines, attentive to recent shifts in internet content and usage, asking, in what ways are readers able to participate in the creation of shōjo manga as a genre; to what extent has the internet begun to shift the parameters of such participation; and finally, in so far as interaction is mediated through the publishing houses’ own web pages is even internet interaction circumscribed.

2) Marc Yamada, Brigham Young University

Database Consumption and “Animalized” Subjects in Kobayashi Kyōji’s Fiction

This paper will examine the fiction of Kobayashi Kyōji and the way it engages the representation of Japan’s “intelligent” information society of the 1980s and 90s. Three of Kobayashi’s novels—Telephone Man (Denwa Otoko, 1984), A Tale of True Love (Junai-den, 1986), and A Tale of a Novel (Shōsetsu-den, 1985)—self-consciously model themselves after the database (a format used by media sources to facilitate the rapid exchange of information) in order to dispute the connection between information and intelligence made by Prime Minister Nakasone and others in the late 1980s. These novels encourage reading patterns similar to those engendered by the database only to challenge the belief that a greater amount of information in society equals a greater degree of meaning to frame social experience and create a truly “intelligent society.” Using critic Ōtsuka Eiji’s assessment of Japan’s information society of the 80s and 90s, this paper will discuss the way Kobayashi’s fiction suggests that the rapid modes of communication thought to produce a density of intelligence actually resulted in the decline of meaning and the fragmentation of master narratives, narratives which account for social experience in its totality. Kobayashi’s novels, as this paper will also discuss, demonstrate how the absence of grand narrative meaning produces what critic Azuma Hiroki refers to as the process of “animalization”: the decline in the power of the individual to construct an identity and to express agency in the information age.
4) Ko Lun Chen, National Chiao Tung University

*Un-working Inclination: An Open Identity in Murakami Haruki’s A Wild Sheep Chase*

This paper will discuss the nature of identity in Murakami Haruki’s novel, *A Wild Sheep Chase*. Taking into account the criticism of Murakami’s work, this paper interrogates a fundamental literary question: should a literary work respond to social conditions as criticism, or should it prioritize aesthetic or entertainment value in and of itself? While Murakami’s work is often labeled as “pop literature” and criticized by some critics for its lack of social responsibility, *A Wild Sheep Chase*, as this paper will argue, occupies a position that is not limited by the “serious” and “popular” paradigm. The novel’s autonomy from this paradigm is reflected in the “open” identity of its characters and the way in which characters (like the “Boku” narrator) continually work on un-working their fixed positions by problematizing their identity. Using the work of Immanuel Kant, Jacques Rancière, Herbert Marcuse, and Jean-Luc Nancy, this paper will argue that Murakami’s work represents the condition of the postmodern subject by positing a narrative subject who continually asks the question “who am I?”

Discussant: Kukhee Choo, University of Tokyo
Session 27: Room 1556

Individual Papers: History and Representation in East Asia
Chair: Patricia Sippel, Toyo Eiwa University

1) Maria Marangos, Ritsumeikan University

Modernizing Through Tradition: Kyoto’s Development in the Meiji Period

This paper examines the development of Kyoto as a modern city in the wake of the Meiji Restoration. Although Kyoto became the locus for political activity, the capital was inevitably returned to Tokyo. By examining Kyoto’s development I have addressed several key issues such as the means by which Kyoto survived the loss of its status as the capital city and the ways that it transformed itself in order to abate that loss. The time period studied in this paper covers a three-decade span from the restoration of the Emperor to the first Festival of Ages. This period includes three unique phases of development: survival, expansion and preservation. These phases were part of the process of dual-modernization, consisting of westernization and conservation. This was entirely governed by the premise of the “invention of tradition,” a course of formalization and ritualization that refers to the past through constant reelection in the creation of new customs, events, etc. Using newspaper archives, contemporary sources, and secondary sources, I argue that Kyoto abated the loss of its status as the capital of Japan by becoming a city that not only looked to the future, but also kept strong ties with its history. In addition, I propose that the events of the Meiji period bequeathed a legacy for 20th century Kyoto, in which Kyoto became a paradigm for a city that was a bastion of tradition, history and heritage in a modern setting.

2) Mio Wakita, University of Heidelberg

From Ethnic to Allegorical Body: Representations of Japanese Women in Souvenir Photography of the Meiji Period

Souvenir photography of the Meiji period, which developed after the opening of the port of Yokohama in 1859 for foreign tourists, often employs staged sceneries, and female figures in kimono or semi-nude figures feature as its major motives. Contrary to a common interpretation as historically authentic documents or as semi-colonialist photography reflecting Western gaze, the representation of women in souvenir photography should be regarded as arbitrarily constructed, as its hybrid authorship gives new insight into the politics of representation.

The Western gaze dominated the first phase of the production in the 1860s and 1870s, forming the image of Japanese female body as sexualized exotic object of desire and/or ethnological document, whereas images pictured by Japanese photographers especially from the 1890s and 1900s reveal new aspects of the female image: While photographers heavily employed native visual traditions (bijin-e) of ukiyo-e, female figures were carefully staged with kimono as encoded sign of cultural dignity set against an “arcadia” of idealized Japan, conveying messages toward the West epitomizing the Japanese woman as allegorical figure of an artistic Japan.

The appearance of this aesthetized allegorical female body in Meiji souvenir photography marks a turning point in the history of Japanese visual traditions, transforming female images from the ethnic to the allegorical with political connotation, far widening the scope of the traditional female representation.

My paper will explore this paradigm change by analysing photographs of Kusakabe Kimbei’s photographic studio active in the 1890s and 1900s.

3) Karen Fraser, Santa Clara University

Picturing Modern Places: Photographic Views and Geographic Identity in the Meiji Period

Modernization and industrialization transformed the physical landscape as much as the cultural landscape of late nineteenth-century Japan. Geographic locations had to negotiate new identities and roles for themselves much like people did. The production of landscapes and cityscapes became a key photographic practice at the same time that the sweeping changes of the Meiji era took place. Landscape views became an important means of compiling, ordering, and circulating geographical information, particularly for outlying areas formerly underrepresented in visual culture.

Tomishige Rihei, who founded one of Japan’s first photography studios in Kumamoto, Kyushu, in 1870, was among the earliest Japanese photographers to produce a comprehensive record of visual information about a specific geographic location. As the de facto official photographer for the Kumamoto military garrison as well as the city and the prefecture, Tomishige captured the development of Kumamoto from 1870 into the twentieth century. His photographs were instrumental in helping to construct and disseminate an image of Kumamoto as a modern city and prefecture. This paper uses Tomishige Studio photographs of various local sites and structures as a case study to
examine the relationship between photography and geographic identity. I consider how photographs provided a seminal opportunity for Kumamoto to mediate and define its complex modern image, situating the photographs as part of a regional identity-building project that was, in turn, linked to the national-identity building project.

4) Richard Reitan, Franklin and Marshall College

**Reassessing the Dangers of the “New Woman” in Early Taishō Japan**

By the end of the Meiji period (1868–1912), women had become a serious problem for Japanese society. The so-called *fujin mondai* or “woman problem” of late Meiji and the early Taishō period (1912–1925) was understood as a conflict between two competing moral ideals for women: the “good wife/wise mother” and the “new woman.” More specifically, it was for many a struggle to uphold “traditional” gender roles against the threat of the “new woman.” But the perceived threat posed by the new woman seemed disproportionate to her power to threaten. At the close of the Meiji period, those calling themselves “new women” or demonstrating for greater political participation, legal rights, and so on, constituted only a small fraction of Japanese society, while the dissemination of their views was strictly monitored (and at times suppressed) by government censors. How then do we explain the proliferation of writings in major journals by educators, journalists and government bureaucrats that denounce the “new woman” position as “dangerous,” “unhealthy,” “unnatural,” and “immoral?” One way to address these questions is by analyzing the “women problem” within the context of Personalism, national morality and the broader moral discourse with which it was closely intertwined. Approaching the problem of the “new woman” in the context of morality will help to show the way in which moral discourse was gendered, the way gender discourse was evaluatively inflected, and will allow for a reassessment of the dangers of the new woman in early Taishō Japan.

5) Asato Ikeda, Carleton University

**State Control and Japanese War Painting**

The paper will examine the debates surrounding the repatriation of 153 Japanese war paintings (*sensō-ga*) in 1970 as a discourse that defined socio-political issues concerning *sensō-ga* that affect their display to this day. In 1967, the photographer Nakagawa Ichirō discovered a group of confiscated Japanese war paintings at Wright-Patterson Air Force Base in Ohio, spurring calls for their return to Japan. In 1970, 153 *sensō-ga* were returned on indefinite loan to the National Museum of Modern Art, Tokyo. In 1977, The National Museum of Modern Art planned an exhibition of 50 *sensō-ga*, but this was abruptly cancelled as so as not to anger the formerly colonized Asian nations. The idea of exhibiting *sensō-ga* by themselves became taboo, and the museum decided to display only a few war paintings in its permanent exhibition. This prompted a dispute by critics and artists over how to deal with *sensō-ga*; Hariu Ichirō and Yoshida Yoshie as well as Kikuhata Mokuma claimed that war paintings were the most extreme manifestation of the state intervention in art that characterized Japanese modern art. For them, the returned *sensō-ga* accommodated in the national institution, not being accessible to the public, were indicative of continuing state control in the post-war period. By exploring arguments made in the 70s, I will examine the reasons why all 153 *sensō-ga* have not been exhibited. I will argue that as long as the state controls what is presented to the public, the socio-political paradigm in which *sensō-ga* were created continues to exist.
ASCJ 2007 abstracts

Session 28: Room 1452
Reconceptualizing Modern Japan-China Relations: A Diplomatic and Intellectual History
Organizer / Chair: Brett McCormick, Otterbein College

International scholarship on Japan-China relations frequently reflect divergent perspectives and emphases. This panel will demonstrate how historical understanding and perspectives have direct bearing on policy, suggest a comprehensive framework for future historical analysis, and argue that stable relations depend on transcending divergent national narratives of history. Dr. McCormick’s study of modern Japan-China relations identifies recurring dynamics that consistently shaped these relations, and which are compatible with multiple national perspectives. He will also identify the historiographical challenges faced in developing work in this field, and suggest some new frameworks for organizing future discussions. Dr. Cassel and Dr. Field examine late 19th and early 20th century international incidents that exemplified the strains in state-to-state relations in the lead up to the first and second Sino-Japanese wars, respectively. Dr. Cassel’s paper focuses on treaty relations between China and Japan during the 1858-95 period, with a special focus on extraterritorial privileges, and explores various Sino-Japanese homicide cases in Shanghai and Nagasaki. Dr. Field’s paper focuses on relations between China and Japan in the first few decades of the 20th century, and explores an international incident between China and Japan involving the murder of a Japanese officer in Shanghai in 1935. Dr. Chiang’s paper concludes with Hu Shi’s observations of Japan and its relations with China, with a focus on each of the time periods discussed above. He demonstrates how as both an intellectual leader and a diplomat, Hu Shi was in a unique position to both observe and shape the nature of Japan-China relations.

1) Brett McCormick, Otterbein College
Rescuing the Nation from History: Questioning Narratives of Modern Japan-China Relations, 1871–1990

Japanese, Chinese, and English language scholarship on modern Japan-China diplomatic history often reflect divergent perspectives and emphases. Foreign policies founded on such divergent narratives are invariably incompatible. This paper is part of ongoing efforts to construct a more comprehensive framework for historical analysis capable of inclusively accommodating multiple national perspectives and approaches. This paper examines Japan-China diplomatic relations from the 1870s through the end of the Cold War. It posits four recurring dynamics that consistently shaped these relations, and which are compatible with multiple national perspectives: 1) “Clarity of Relations” – When Japan and China did not share a mutually agreed upon, clearly defined relationship, there was a tendency for conflict, and for the relationship thereafter to be defined in terms of that conflict; 2) “Mutual Visions of World Order” – As systems of international relations underwent fundamental change, the larger stakeholders in the previously dominant world or regional orders tended initially to resist the change, consequently limiting subsequent renegotiations of Japan-China bilateral relations; 3) “Dilemmas of Bilateralism versus Multilateralism” – Even in periods of a stable regional order, Japan-China bilateral relations were frequently limited to functioning within the strictures of multilateral paradigms dominated by others (e.g. Cold War alliances); 4) “Fear and Suspicion” – Lack of regional security regimes capable of promoting trust or confidence building has repeatedly preempted options for exiting cycles of conflict. Japan and China’s unprecedented opportunity to structure their relationship as equals, and on their own terms, can only be successful if our historical frames of reference can transcend divergent national narratives.
Discussant: Andrew Wilson, U.S. Naval War College

2) Pär Cassel, University of Michigan
*Exporting Extraterritoriality: Qing Jurisdiction over the Chinese Communities in the Treaty Ports of Nagasaki and Yokohama, 1858–1895*

Most of the voluminous literature, which deal with the “treaty port system” in China and Japan, leave the impression that consular jurisdiction only became a factor in Sino-Japanese relations after the infamous Treaty of Shimonoseki, 1895. However, it is an often ignored fact that both Chinese and Japanese enjoyed extraterritorial privileges in each other’s country for more than two decades under the Sino-Japanese “Treaty of Tianjin.” The failure to integrate the history of early Sino-Japanese relations into a larger framework is a serious gap in the historiography of the treaty ports, given the fact that the Chinese community constituted roughly half of the foreign population in the treaty ports in Japan prior to the first Sino-Japanese War. Drawing on archival material from Diplomatic Records’ Office in Tokyo and the Prefectural Library in Nagasaki, this paper explores how “Chinese extraterritoriality” was negotiated and practiced in the treaty ports of Nagasaki and Yokohama and sheds new light on the complex dynamics between Chinese and Japanese treaty ports. The paper will argue that far from being merely derivative of the Western dominated treaty port system, the extraterritorial clauses in the Treaty of Tianjin in effect amounted to an extension of the Qing legal order into the arena of Sino-Japanese relations.

3) Andrew Field, University of New South Wales
*Crime and Collusion in 1930s Shanghai and Tokyo: An International Incident in a Time of Decaying Sino-Japanese Relations*

In 1935, a Japanese seaman named Hideo Nakayama was shot to death on the streets of Shanghai. Nobody witnessed the crime, and the murder caused an international uproar with great repercussions for Sino-Japanese relations. Eventually, a police investigation led by the indefatigable Shanghai Municipal Police detective Uyehara resulted in the arrest of four men. The subsequent trial focused on two individuals, both Cantonese, and both members of the Hong Bang, a powerful criminal syndicate in Southern China. Based on evidence I have collected in the Shanghai Municipal Police files, the Shanghai Municipal Archives, and in special naval archives at Tokyo University, I have assembled a story that connects this crime with both the Hong Bang and the Third Fleet of the Japanese Navy. This paper will focus on the ramifications of this incident, looking at how powers in Nanjing and Tokyo reacted to the murder and how it played out in Shanghai. The story will be contextualized within the complex juridical framework of treaty port era Shanghai (1843–1943) and within the framework of the breakdown in relations between China and Japan during the 1930s, leading to the Japanese invasion of China in 1937. One argument that I will make in this paper is that the Hong Bang was collaborating with the Japanese Navy to expand its own power base in Shanghai, and that the Nakayama murder was advantageous to both parties in this respect. If not for the work of that meddlesome Uyehara, they might have gotten away with it!

4) Yung-chen Chaing, DePauw University
*“When the Lips Perish, Chills Overtake the Teeth”: Hu Shi on Japan and Its Relations with China*

Hu Shi (1891–1962), modern China’s most influential intellectual leader, scholar, and ambassador to the United States (1938–1942), was at once an admirer and critic of Japan. Unlike most of his compatriots whose views about Japan were shaped by their visceral responses to crises in the Sino-Japanese relations, Hu’s views about Japan were predicated on his deeply-held political and philosophical convictions. Hu’s respect for Japan until the 1920s can be attributed to his admiration for Japan’s success in modernization. Ultimately, however, Hu’s admiration for Japan and his conviction about what Japan should do as the leading Asian Power was first shaped by his pacifism and, later, by his faith in an international mechanism to maintain peace. This is particularly the case by the late 1930s as Hu became China’s ambassador to the United States. His criticisms of Japan during this period, however severe, can only be understood properly when put in the context of his belief in a collective security system. At the same time, Hu’s increasingly critical opinion of Japan was part and parcel of his general critique of all traditional Asian traditions: Chinese, Japanese, as well as India. To Hu, Japan’s militarism represented an irrational and reactionary core, which was common to all medieval barbarism East and West and which, in his view, remained intact in spite of Japan’s modernization. In fact, it was Hu’s contention that Japan’s modernization represented a conscious effort on the part of its leaders to shield and persevere its traditional core.

Discussant: Andrew Wilson, U.S. Naval War College
Session 29: Room 1453

Ecological and Health Risks: The Search for a Safe Civil Society in East Asia
Organizer / Chair: Mutsuko Takahashi, Kibi International University

This panel studies the ecological and health risks that are distinctive features of East Asian societies. As a starting point, it attempts to enhance the understanding of ecology and health by recognizing the significance of biocentrism and deep ecology. Health issues are not limited to human body and mind but also linked to ecological balance. Where Nature is undervalued, human life— as well as other species—are not respected. Social structure and cultural values are the bases of violent and destructive actions, ranging from environmental destruction and military clashes to domestic violence, which are tolerated to varying extents in all societies. Thus, this panel focuses on social structure and force concerning “ecological and health risks” in East Asia with global perspectives. Comparisons will be made among China (including Hong Kong) and Japan and also with experiences in the West. East Asian societies are often located outside of human rights’ regimes in our mental map, while these societies seek better living standards through rapid economic development. This panel will suggest alternative policy responses to ecological and health risks through collaboration between different social actors. The panel explores how safe civil society can be achieved and how humans and non-human creatures can enjoy safe lives without being threatened by the physical or non-physical violence occurring beyond borders.

1) Miranda Schreurs, University of Maryland
Grass-roots Activism and Environmental Health in East Asia

East Asia has witnessed a proliferation in grassroots activism in recent years. This paper will examine how grassroots activism focused on the human health consequences of pollution have struggled to change corporate behaviour and national policies in Japan, Korea, and China. The paper will take up several case studies of grassroots campaigning comparing across the three countries. The paper will suggest that despite their relatively small size, grassroots movements have at times been able to wield powerful influence and to alter the direction of national environmental policy. The paper will also consider the extent to which there has been cross-national assistance and learning among civil society groups in East Asia fighting pollution and societal injustice.

2) Elizabeth Wishnick, Montclair State University
Environmental Risk in China: Societal Responses

This paper examines the growth of civil society in China in response to environment challenges and uses a conceptual framework based on the German sociologist Ulrich Beck’s World Risk Society. For Beck, risk refers to the unintended societal consequences of economic decisions. In Beck’s terminology, modernization is “reflexive,” in that it proceeds, on the one hand, without concern for the broader environmental consequences. On the other hand, he argues that eventual awareness will prompt society to take measures to address the risks that were created. China’s rapid development, emphasizing GDP growth rather than sustainability, creates environmental risk by generating pollution and raising demand for energy resources. Scholars note the development of Chinese NGOs focusing on environmental, the impact of new information technologies, and the involvement of Chinese researchers in global epistemic communities, but also point to the limits of such networking and continued Chinese government efforts to restrict NGO activities and control information flows. The paper considers the applicability of risk, which emerged from the study of democratic societies in Western Europe, to an authoritarian regime such as China and argues that Chinese approaches to risk management may not necessarily have a democratizing impact.
3) Raymond K. H. Chan, City University of Hong Kong

Environmental Risks: Threats and Politics in Hong Kong

The paper will provide a review of the environmental risks and consequences that facing Hong Kong recently, for example, air pollution, epidemic diseases and food safety. The problems are caused by rapid economic development with disproportionate attention on the social and environmental aspects in Hong Kong. The problems are also a product of a parallel economic development process in Mainland China (particularly in the Pearl River Delta) which causing unprecedented environmental deterioration in there. The increasing interaction between Hong Kong and its nearly regions, and the dependence on Mainland for food supply have transferred the risks from there to Hong Kong. There is increasing attention on the threats caused by these environmental risks; mainly on the impacts on Hong Kong’s economic competitiveness and its attractiveness to foreign capital and talents. They also show concern on the costs of implementing programmes to tackle these risks. More and more groups have been formed to demonstrate their concerns and agendas. In this paper, I will present the risks that Hong Kong is facing, the impacts of these risks, and the politics concerning the costs of tackling such risks. It is argued that the impacts are in fact, borne by different social classes disproportionately, and the public, though with higher awareness, are still not ready to pay the costs. A gap between Hong Kong and the nearby regions also explain the lack of progress.

4) Mutsuko Takahashi, Kibi International University

Risks and Green Welfare State: Japanese and Korean Alternatives

This paper discusses possibilities and challenges of a green welfare state in East Asia in the search for ecologically—not only economically—sustainable social development. Ecological thought in discussion of the welfare society reminds us of the limits of an anthropocentric approach to life. This research attempts to apply a biocentric-oriented approach to life security in civil society. The paper first provide a brief review on the theoretical development of green/ecological welfare state by paying special attention to the Nordic welfare states where green parties have been playing active roles in decision-making and policy-making as cabinet parties. Through comparison with Nordic cases this research questions what kind of alternatives are available for greens in the politics of welfare in East Asia, mainly in Japan and South Korea. Both these countries are members of OECD but not yet acknowledged as ecology-friendly welfare societies. Nor have they any green parties. On the other hand, in Japan and South Korea among grass-roots groups there are those seeking ecological balance and life security and to overcome social exclusion and social injustice by developing social empathy. In conclusion, from a comparative perspective of different paths of development of welfare states in Nordic and East Asian societies, this paper will discuss the complex social formation of risks and explore alternatives for social transformation in the era of “new risks” [possibilities] under globalization.

Discussant: Li-Rong Wang, Taiwan National University
Session 30: Room 1455

**For Love or Money: Nikkei Assimilation in Contemporary Japan**

**Organizer / Chair: Art Nomura, Loyola Marymount University**

This panel focuses on the lives of North American-born Japanese who have chosen to live in Japan for love (and/or) money. It will explore the lifestyles and examine the challenges faced by a wide range of contemporary nikkei in Japan. Panelists will present their findings on why North American Japanese have made the choice, who has chosen to immigrate, and how Japanese culture has encouraged or discouraged their presence.

1) **Art Nomura, Loyola Marymount University**

**Finding Home: Japanese-Americans Living in Japan**

I will present and discuss excerpts and findings from a self-produced, Fulbright sponsored video and book about Japanese-Americans who have decided to live in Japan rather than America. Responses to questions about lifestyle, identity, personal evolution, and choice of residence, provide insight into the expatriate experience of those who have chosen to live in their ancestral homeland.

I believe both video and book are the first accountings of Japanese-Americans who have chosen to live in Japan. Although its focus is very specific, I believe its appeal is universal. These documentations hold special relevance to viewers/readers who are immigrants and descendants of immigrants themselves. The issues explored are of particular interest to me since I am a sansei (third generation Japanese-American) who personally shares and empathizes with many of the issues raised by this exploration. Both video and book also include my observations of Japan as a first-time Japanese-American visitor.

2) **Donna Fujimoto, Osaka Jogakuin College**

**Research on Long-Term Nikkei Residents of Japan**

Since 2003 a small group of Nikkei (those of Japanese heritage), all originally from North America and who are long-term residents of Japan, have been holding discussion meetings mostly in the Kansai area. They meet to share their experiences of being a Nikkei in Japan, and many have reported that these meetings provide an opportunity for them to reflect and to express themselves in a way that is quite unlike their usual interactions in Japan. Over a three-year period other Nikkei from both Kanto and Kansai have joined, and the group is now called the Nikkei Gathering.

Since 2004 all the meetings of this loosely organized group have been videotaped, and these recordings serve as both an archive for members who were unable to join as well as a source of data for research. Research on this particular group of foreign residents in Japan is of interest not just to the Nikkei themselves, but also to many others in anthropology, sociology, intercultural studies, immigration research and others. Members of the Nikkei Gathering believe that to have a clear understanding of this small sample of the overall foreign population in Japan, it is essential for careful qualitative research be conducted. It is clearly an advantage to have one of its own members to carry out this research, as it ensures a strongly emic perspective.

This presentation will report on preliminary research begun in 2005. One study is a narrative analysis of in-depth self-introductions of Nikkei and another is a text analysis of an Interactive Group Journal which was begun in 2006. The diversity of experiences and attitudes of members of the Nikkei Gathering seem to be a microcosm of the diversity found in North America in general.
Japanese-American Women in Japan: Gender and Ethnicity in a Transnational Context

While Japanese-Americans may initially have moved to Japan in order to connect with their cultural “heritage,” out of curiosity about their ancestral homeland, or because of choices made by their families, many find themselves staying because they may also have successful careers, enjoy a comfortable middle class status and the quality of life in Japan, and/or to stay close to family and raise their children in Japan.

One thing to note is that among these Japanese-Americans living in Japan, there seems to be many more men than women. One of the most striking aspects of Japanese-American experiences—in family and work life—is how they are highly gendered. Drawing on ethnographic data, I will look at how and why the experiences of Japanese-American women vastly differ from the experience of Japanese-American men of “love,” marriage, and work in Japan. I am interested in analyzing the ways in which ethnic identities in a transnational context are gendered and sexualized. What expectations of being a single woman, mother, and/or wife are faced by those interpellated as Japanese-American women? In what ways do gendered ideologies the U.S. and Japan overlap and diverge?

And how do they affect Japanese-Americans? How do terms such as “woman” and “Japanese-American” gain meaning in Japan, and how do these identifications shape behavior and expectations? Addressing these questions, I will explore how ideologies and categories of gender, sexuality and race are managed (and reproduced) transnationally by Japanese-Americans in Japan.

Discussant: John Ino, Meiji Gakuin University
Session 31: Room 1456
Cultural Politics of Language and Subjectivity from Colonial Korea: Failed Encounters in the Japanese Empire
Organizer / Chair: Nayoung Aimee Kwon, UCLA

From conversion (tenkō/chōnyang) to collaboration, the taint of “failure” is salient in critical discussions of colonial Koreans who attempted to engage directly with the shifting imperial policies of Japan. This panel proposes to examine these “failed” attempts by colonial Koreans in the seemingly fluid and expanding cultural fields of the Japanese empire. By the late 1930s, imperial policies in Korea were fluctuating from differentiation toward assimilation, and colonial subjects were mobilized under the slogan of *Naisen Ittai* (Embodiment of Japan and Korea) in all realms for wartime imperial expansions. In this context, unprecedented movements of people across imperial borders and the coming of age of a generation through the colonial education system gave rise to formations of new linguistic subjectivities and cultural productions between the colony and the metropole. It was a time of severe censorship in all cultural productions throughout the empire which required complex negotiations by those who tried to carve out a space for agency and dialogue. This panel seeks to reflect together on these borderline productions and their producers in realms ranging from the nexus of national/imperial literatures, bilingual literary and cinematic “collaboration(s),” and the biopolitics of spatial linguistic hierarchies, to productively reconsider, not simply denounce, such “failures” in the cultural encounters between Korea and Japan in the uneven context of empire.

1) Ho Duk Hwang, Sungkyunkwan University
Colonized Bodies and the Biopolitics of Language: Surplus of Assimilation in the Cases of Yi Kwang-su and Ch’ae Man-sik

I consider the bilingual conditions of colonial Korea in spatial and bodily metaphors. In political discourse, the mouth is delineated as an orifice for consumption/eating and for speaking. The citizen-subjects of the *polis* (city-state) segregated themselves as enlightened, considering their place as cultured through differentiation from the bare life connected to the metonymy of the eating mouth. It seems significant to consider colonial writer Yi Kwangsu’s late 1930s chōnyang/tenkō away from advocating for Korean subjects as objects of his enlightenment project to representing them as unenlightened mouth/hole = anal/hole human/animals whose lives revolved around eating and excreting in his novel *Obscurity* (Mumyōng) translated into Japanese. Yi Kwangsu’s conversion in the bilingual colonial situation can be metaphorically explained as a conversion from the (eating) mouth/hole = anal/hole = Korean language toward the (speaking) mouth/ hole = Law/Order/Hygiene/Kogugo (Imperial Language). Then, I turn to the representation of the bilingual city space of colonial Seoul. During the colonial period, the population ratio of the Japanese was kept at around 27% and concentrated in the Western and Southern districts, however, the city experienced a compulsory integration under the imperial slogan of “One Nation, One Language” in late 1930s. *Resident of Chongno* written by Ch’ae Man-sik in 1942 (published in 1946), gives prominence to issues of internal borders by depicting a sense of a physical place and sensory perceptions of a Korean movie director. I will elucidate the issue of internal borders in the colonial city through the Marxian concept of the “inorganic body.”

2) Nayoung Aimee Kwon, UCLA
Kim Saryang and the Conundrum of the Minor Writer in the Japanese Empire

I attempt to read beyond myopic binaries of resistance/collaboration and colonizer/colonized in the hybrid linguistic field of late colonial Korea by considering the ambivalent responses triggered by a colonial bilingual writer on the threshold of the Japanese literary field. Kim Saryang’s “voyage in” to the metropole with his nomination as an Akutagawa Literary Prize finalist (1940) for his Japanese language story, “Into the Light” offers a rare glimpse into the conditions in which writers were genuflecting from the colony (gaichi, outskirts) toward Japan (naichi, inland) for education and “enlightenment,” and what they encountered on arrival. The texts I examine are Kim’s personal correspondences, his critical and literary publications, as well as commentaries of critics at the award ceremony to consider the abject position of Kim and his bilingual writings perched between the literary fields of colonial Korea and metropolitan Japan. I read the anxieties of the colonized writer and those of critics in Korea and Japan toward the threat of “contamination” by the foreign in their perceptions of selfsame identities. By being mindful of blurring boundaries on multiple levels including the question of the (m)other tongue in Kim’s private (personal) and public (political) writing acts, I consider the conundrum of the minor writer, the complex politics of representation in a forked tongue, and the response to the assimilationist call towards an imperial literature (*kokumin hungaku*) extended to colonized writers in the uneven context of empire.
3) Yoshiaki Mihara, Doshisha University

Ch’oe Chaesŏ’s Failed Project of “Kokumin Bungaku” (Imperial Literature)

Ch’oe Chaesŏ (1908–1964) was arguably one of the most brilliant colonial Korean intellectuals emerging from the Japanese imperialist education system. Graduating from Keijō (Seoul) Imperial University, he was a promising scholar of English literature in the Japanese academia, while playing the role of a leading critic and chief advocate of “Intellectualism” in the post-KAPF critical scene in Korea. Through his editorship of Inmun p’yŏngnon (1939.7–1941.4) and Kokumin Bungaku (1941.11–1945.5), he presided as a leading colonial intellectual throughout the last phase of Japanese Imperial rule, which inevitably (and perhaps justifiably) gave him the name of a collaborator. In this presentation, I would like to critically reassess, rather than simply denounce, Ch’oe Chaesŏ’s collaboration as a desperate, and ultimately failed attempt to create a space for Korean literature and criticism to survive, given that the Japanese political and cultural dominance seemed irrevocable. His is a most significant case, I would argue, because he ceaselessly tried to theorize and re-theorize his critical position at every turn of the colonial situation, and his theoretical project of “Kokumin Bungaku” (i.e., (re)claiming the status of Korean literature as a vital part of Japanese imperial literature) is all the more interesting for its very failure. Here, I shall analyze Ch’oe Chaesŏ’s theoretical project by examining his appropriation of contemporary English critical thoughts and idioms, especially T. S. Eliot’s theory of “Tradition” and editorship of the Criterion (1922–1939).

4) Young-Jae Yi, The University of Tokyo

Dual Language, Dubbed Cinema: Propaganda Films of Colonial Korea

What is a national cinema in modern Korea? Is it a film produced in the national language or by a national subject? This paper will elucidate the dual concepts of the “national / colonial” subject focused on propaganda films of colonial Korea. I examine colonial cinema of the late colonial period under Japanese rule as a nexus of (post)colonial and national cinema. My analysis focuses on a film by a colonized Korean male director Ch’oe In-Kyu, Angel without a Home (1941) supplemented with contemporary colonial filmic and literary texts by Koreans and Japanese. I argue that colonial male bodies were undergoing drastic changes from the late 1930s. These changes were, for the most part, triggered by the new possibility of becoming imperial soldiers. Korean males were able to make strides toward becoming imperial/national subjects (kokumin) through a remolding process, tenkō, in a sense. But kokumin was a hierarchical notion, with Japanese(ness) privileged in the order of the Great East Asia Co-prosperity Sphere, and the fulfillment of remasculinization for colonial males were limited to the boundary of the colonial divide. This film, which describes transformations of juvenile vagrants into imperial subjects, was strongly recommended by the Press Section of the Imperial Korean Army only to fail to pass censorship in Japan. Screening was sanctioned under the condition that it be dubbed in the Japanese language. Here, I will delve into the reasons why imperial authorities had to deprive new imperial subjects of their bilingual topos and the reasons behind their screening prohibition.

Discussant: Naoki Sakai, Cornell University
Session 32: Room 1457
Individual Papers: East Asian Literature
Chair: Angela Yiu, Sophia University

1) Lanyin Chao, University of Auckland
The Portrayal of Women in Two 228 Stories by Male Writers
Fredrick Jameson’s provocative notion of national allegory has useful resonance in an examination of February 28th (228) literature in Taiwan which variously embodies discourses of the nation.* Numerous Taiwanese male writers employ the figure of a woman to embody Taiwan in their 228 stories. The stories of protagonists’ destiny are often “allegories of the embattled situation” of Taiwanese society both around the time of the 228 repression and thereafter. In this paper the ways in which two 228 stories by male writers, “Winter Night” by Lu Heruo and Potsdam Chief by Wu Zhuolu, adopt this trope are compared. Both writers stand in opposition to the Guomindang regime and use their portrayal of female figures as a mechanism for the promotion of their political views. While in one case the very body of the female protagonist becomes the site of struggle over its meaning and ownership and in the second case the female character becomes the embodiment of Taiwan’s disillusionment, both authors appropriate the female predicament of victimization. This paper will explore the implications both of this exploitation and its concomitant replication of male exploitation of women.

2) Elaine Gerbert, University of Kansas
The Peepshow World in Taishô Literature
From the beginning of their contact with Western powers, leaders of Japan were keenly conscious of being on view by the rest of the world. Sensitivity to the gaze of others was sharpened by the activity of the greatly expanded public media of the Meiji period, when new forms of visual representation, and new kinds of specular activity introduced new and striking visual images of foreign cities and their inhabitants, and made the Japanese public ever more conscious of the appearance and status of Japan in the world. As a corollary to the sense of the world as spectacle, and the sensitivity to the gaze of the outside world, what also emerged was a tendency on the part of some of the most cosmopolitan writers of the Taishô period to feature in their works a miniaturized toy world bounded by strictly defined limits of space and time: a peep show world in which events are captured as frozen tableaux and narrative time enters the realm of dream and fantasy.

This paper explores the contrast between the panoramic view and peepshow perspective—a contrast that finds a parallel in the distant and near views of the binoculars—and investigates the psychological proclivity for the peepshow perspective in Japanese culture.

3) Noriko Reider, Miami University
Nakagami Kenji’s “Oni no hanashi” (A Tale of a Demon): Oni of Destabilizing Text
Nakagami Kenji’s (1946–1992) “Oni no hanashi” (A Tale of a Demon, 1981) is based upon a story from Konjaku monogatarishū, incorporating character elements from Ueda Akinari’s “The Lust of the White Serpent” and “Hankai.” Born in the buraku community (outcast quarters) of Shingū, Wakayama prefecture, Nakagami intimately understood discrimination by mainstream Japanese society and its government, which as an outcast of society the oni 鬼 (demons, ogres) also symbolize. Nakagami appears to treat the oni sympathetically. Yet, a close examination of the story reveals that Nakagami is not an unreserved champion of the oni’s condition. Rather, Nakagami’s scrutiny of an oni is oblique, sometimes double layered and certainly enigmatic. Nakagami incorporates the beliefs, mythology and imagery of the oni into his written text—a vehicle historically alien to a majority of Japan’s socio-economic outcasts. In doing so, “A Tale of a Demon” and its destabilized texts may have been Nakagami’s challenge to the heritage of Japanese written language and her recorded accounts. To this point, this paper will explore how Nakagami’s treatment of the oni undermines the text in his process of telling a story and how the oni’s myth continues.
4) Kristina Vassil, University of Michigan

Meiji Men in America: Race, Class, and Miscegenation in Nagai Kafū’s Amerika Monogatari

In a provocative article published in the Spring 2006 issue of Nihon Kindai Bungaku, Yoshitaka Hibi offers a revisionist reading of Nagai Kafū’s Amerika Monogatari. He begins with the question, is Amerika Monogatari really Japanese literature? This seems a ridiculous question to most since we know Kafū as a prominent Japanese author whose work fits squarely into the category of modern Japanese literary studies. Yet this may be a fair question to ask; after all, it was unclear when Kafū left for the United States in 1903 when—if ever—he would return to Japan. While scholars in Japan are starting to breathe fresh life into this canonical text, scholars in the United States seemed to have reached an impasse, focusing most of their attention on form and Kafū’s debt to Maupassant for style, mood, and theme. Other scholars have honed in on the “Western Other” in Kafū’s stories, which brings us a little further away from form and a little closer to the details of the stories themselves. What most everyone seems to have ignored, however, is the pervasive presence of the Japanese immigrant community in Kafū’s stories. It is in fact the complex relationship between various members of this community and the narrator that propels the plot and bring into relief interesting questions involving class, race, miscegenation and even sanity. My paper will probe the role of Japanese immigrants in Amerika Monogatari, specifically in “A Return through the Meadow,” “Long Hair,” and “A Night at Seattle Harbor” with special attention to race and class.

5) Yoshiko Fukushima, University of Oklahoma

Documentary Theatre in the Japanese Style: Anti-Nuclear War Plays by Noda Hideki

Documentary theatre, having its origin in the epic theatre of Bertolt Brecht and the political theatre of Erwin Piscator in the 1920s Germany, explores the boundaries of reality and sends political ideas by weaving fragments of historical documents. This paper assesses Noda Hideki's documental approaches in his two anti-nuclear-war plays, Pandora's Bell (Pandora no kane) (1999) questioning war responsibility of the Showa Emperor Hirohito and nuclear bombs dropped by the United States, and Oil (Oiru) (2003) criticizing Japanese people’s forgetfulness, treating three historical times, the Ages of the Gods, Japan’s 1945, and the present time from the 9/11 attacks to the invasion of Iraq. Since the formation of the NODA MAP in 1993, Noda, diminishing his pop-avant, infantile style, has produced a refined theater posing insightful questions about social and political issues. The paper examines Noda’s approaches of engaging memory, identity and nationhood, and his critique against constant hegemonic presence of America in global affairs. Noda documents the spectacular war in the past and revives the wartime memory in the Japanese audience’s mind using his own dramatic, or melodramaic, style. His style differentiates him from the open approach of contemporary documentary plays in the United States and other European countries sending a direct socio-historical and political critique to the society. This paper explores Noda’s perspective against utilitarianism to the war, taken by both U.S. and Japan, but at the same time questions the verisimilitude of his utilitarian approach to history and theatre in documenting history on the stage.
Session 33: Room 1556

Gender Politics and Textual Visuality in Medieval Japanese Buddhist Narratives
Organizer / Chair: Monika Dix, Sainsbury Institute, SOAS, University of London

This panel explores the roles of women as authors and/or agents by re/constructing their discourses in medieval Japanese Buddhist narratives. What are the practices by which women were represented in various textual and visual genres? Our goal is to explore – from an interdisciplinary perspective – how women are portrayed in these discourses by considering the religious, political, and socio-cultural arenas women’s experiences and agencies are accounted for within specific historical contexts.

The papers will investigate both the inclusion and exclusion of women in court stories (monogatari) such as the Wagami ni tadoru himegimi, miraculous origin stories (engi) such as the Dōjōji engi emaki and the Kegon engi emaki, and oratory Buddhist tales (bukkyō setsuwa) such as the Higo banashi shū, and how these specific contexts allow for women to be written into the histories that constitute these literary traditions as authors and/or agents. Moving beyond a simple portrayal of women in light of the silent operations of gender that are existing forces in most societies, the presentations challenge the conventional notion of women’s declining importance in Japanese society and significantly enrich the study of gender in medieval Buddhist narrative tradition. By focusing on specific instances of textual and pictorial production in which women/ gender are explicitly addressed, we will interrogate the writing of history that excludes in relation to that which includes.

1) Saeko Kimura, Tsuda College

The Imagery of “Tosotsu-ten”: Women’s Salvation in Medieval Japan

This paper examines how and for what reasons an unusual woman’s Tosotsu-ten ōjō (the ascension to Tusita Heaven) was imagined at one point in time in court circles in medieval Japan by analyzing the intersection of visual and textual sources. I will focus on the image of Fugen-jū-rakṣasatṿya (Fugen and the ten rakṣasa daughters). This image of the Buddhist deity Fugen depicted together with the ten rakṣasa daughters is original to Japan and emerged in the late Heian period. Since this iconographical convention is only found in Buddhist painting but not in canonical Buddhist texts, I will draw on the medieval Japanese court narrative called Wagami ni tadoru himegimi (The Princess in Search of Herself) to explain images of Fugen and the ten rakṣasa daughters.

A well-known section of volume five of the Hokkekyō (Lotus Sutra) describes the Dragon King’s Daughter’s ability to achieve Buddhahood, and is thus regarded as an important indication of the possibility of women’s salvation. But the Dragon King’s Daughter has to transform her female body The Princess in Search of Herself clearly indicates that women could attain salvation in Tusita Heaven in their female bodies. This court narrative avoids the paradox of women’s salvation by adopting the Tusita Heaven as a mother land for the rebirth of women as women.

2) Charlotte Eubanks, Pennsylvania State University

Embodying Buddhism: Gendered Issues in Textual Production and Reproduction

A survey of medieval literature—primarily Buddhist setsuwa collections, but also imayō and nō texts—shows that oratorical prowess was often metaphorically linked to ideas of sexual potency, particularly in the case of male speakers. This was problematic for both monks and nuns, but let to especially interesting developments for female renunciants. On the one hand, literature shows that female speakers were afforded grudging respect for their ability to store and reproduce religious text. On the other hand, however, their physical bodies were the object of great curiosity, giving rise to rumors of biological and social gender deviation. In some instances, these women came under close scrutiny either for a suspected inability to engage in sexual penetration and reproduction, or for the suspicion that they engaged rather too much in these activities.

This paper will explore the act of preaching in relation to the five steps of sutra veneration. Against this backdrop, I will consider the narratives of the so-called Lump Nun of Higo Province and the Dragon King’s Daughter as examples of gendered politics at work in Buddhist oratory. Finally, I will conclude by offering some suggestions about the ways in which this medieval understanding of the erotic aspect of oral prowess may have affected later Muromachi and Edo-period conceptions of preaching nuns as morally and erotically suspect.
Monika Dix, Sainsbury Institute, SOAS, University of London

Saint or Demon? Gender Ambivalence in the Dōjōji engi emaki and the Kegon engi emaki

The Dōjōji engi emaki and the Kegon engi emaki, two Japanese didactic Buddhist tales, present us with a dramatically compelling vision of a constructed conflict: while the Buddhist goal of enlightenment is to transcend sexuality altogether, it is female sexuality that becomes a major impediment, whereas male sexuality is the prerequisite for salvation. This paper examines the issue of gender and metamorphosis through the analysis of the “demonic” nature of the heroines in the Dōjōji engi emaki and the Kegon engi emaki in order to explore how different representations of women’s impure nature due to their sex are presented both textually and pictorially in medieval exegesis. Why are women shown transforming themselves into serpents and dragons in these Buddhist narratives of female salvation? What is the necessity for women to undergo such a metamorphosis in order to attain enlightenment, and how does it enhance the elevation of these “transformed” women to saints?

By focusing on two different but related “demonic” transformations of the heroines in the Dōjōji engi emaki and the Kegon engi emaki, I will show how the reading, meaning, and reception of women’s impure nature based on their sex underwent a significant semantic drift from denoting forms of existence external to women to connoting a state of being inherent to them.

Discussant: Haruko Wakabayashi, Historiographical Institute, The University of Tokyo
Session 34: Room 1557

**Gender and Body in Japan**

**Organizer / Chair: Keiko Aiba, Meiji Gakuin University**

Gender studies and related disciplines have shown us the significance of considering bodies in order to understand femininity and masculinity as well as gender identity. Responding to the current attention to corporeality, this panel considers gender relations in Japan from a somatic point of view. The panelists conduct their research in diverse areas: sociology, anthropology, history and literature. This will allow for contrasting approaches from different disciplines. The first pair of papers concern prostitution and female body: Guthrie-Shimizu’s paper, “Sex, the Female Body, and Public Health in US-Occupied Japan” and Reisel’s paper “Crying Bodies: The Hidden Prose of Enjo-kōsai.” Guthrie-Shimizu examines how the US occupation forces in the early post-war years regulated the Japanese female body, and focuses on licensed prostitution and venereal disease control. Reisel considers the bodies of young teenage girls involved in prostitution today. The two papers will explore historical changes in prostitution and provide analyses of prostitution at both a macro level and micro level. The second pair of papers are Bullock’s “Gendering the Body in Postwar Japanese Women’s Narratives” and Aiba’s “Transformed Bodies and Gender: Self-perceptions of Japanese Women Pro-Wrestlers.” Here again interesting comparisons can be drawn. While Bullock shows that some postwar Japanese women writers try to construct new forms of femininities through disavowal of the body, Aiba shows that some women wrestlers redefine the ideal feminine body from the normative thin body to a body which is strong and “cool.” Both Bullock and Aiba consider whether women challenge the normative femininity through new relations with their own bodies.

1) **Sayuri Guthrie-Shimizu, Michigan State University**  
**Sex, the Female Body, and Public Health in US-Occupied Japan**  
This paper examines the development of base town prostitution in the early post-war years in Japan as a way of elucidating the intersection of the U. S. government and military’s official and unofficial policies towards military prostitution in the American zone of occupation and military operations and the Japanese state and society’s attitudes towards licensed prostitution, the female body, and venereal disease control. Despite the official government ban on regulated prostitution since the Progressive era, the U. S. military had long tolerated the reality of commercialized sex in the vicinity of its military installations and this dual policy played out in various parts of the world as the U. S. expanded its military presence during WW II and the subsequent decades. In Japan under the Allied occupation, the Japanese government and the occupation authorities had to devise a new way to “accommodate” American male soldiers’ needs for intimacy with the local female population while reconciling it with the political imperative of remaking Japan into a gender-equal, democratic society. In this political and social milieu, a unique blend of government regulation and private-sector self-policing emerged to govern post-war Japan’s new regime of commercialized sexuality and public-private collaboration in public health, particularly venereal disease control. The result of this historic matrix is a uniquely Japanese way of controlling the female body in which social schisms along class and ethnicity lines were deeply etched into the new “democratic” regime of the body and commercialized intimacy as an integral aspect of postwar Japanese industry.

2) **Mary Reisel, Rikkyo University / Temple University**  
**Crying Bodies: The Hidden Prose of Enjo-kōsai**  
The phenomenon of compensated dates, *Enjo-kōsai*, has spread in Japan for over a decade, becoming a magnetic center of attention for media all over the world. An enormous number of reports and articles have been published during the years, most of them accusing the young women whom they portray as delinquent, selfish and lacking any values. The picture created in the media has depicted *enjo-kōsai* as an act of prostitution conducted by spoiled teenagers who would do anything for famous brand goods and easy money.

However, the reality beneath the image of the cold and greedy girls is much more complicated than what is seen on the surface. Most of the actors in the *enjo-kōsai* scene are motivated by emotional needs and a lack of communication that they cannot satisfy in their daily life. Many women are eager to create warm relationships but have no idea how. Others discovered that *enjo-kōsai* was a group activity they had to participate in if they didn’t want to be left alone. The buyers, those called vaguely *hentai oyaji* (‘dirty old men’), may seem to be on the other side of the fence but their main driving force is the same: a fear of loneliness and an urge for friendship, which they cannot produce in their daily relationships. The physical body became the main mode for reaching out.
The paper centers on the relationship between the physical body and the symbolic uses it embodies within enjo-kōsai and will show how bodies can turn out to be a unique language and a form of communication.

3) Julia Bullock, Emory University
**Gendering the Body in Postwar Japanese Women’s Narratives**
In the 1960s and 1970s, as dramatic transformations in the Japanese economic and social fabric led to contestation of normative gender roles that resulted in a resurgence of the feminist movement, Japanese women writers struggled to articulate new forms of feminine subjectivity in spite of dominant views of women that rendered them sexual objects, rather than intellectual subjects. In many of these narratives, the masculine gaze plays a crucial role in disciplining female protagonists to behave as appropriately “feminine,” by underscoring the primacy of their corporeality as women over other possibilities of female selfhood. This paper analyzes three such narratives: “Jōsha sakugo” (1972) by Takahashi Takako, *Kurai tabi* (1961) by Kurahashi Yumiko, and “Haigon” (1966) by Kōno Taeko—in order to understand the specific ways in which feminine subjectivity is established through negotiation with this scopic economy, and the strategies of resistance available to women to construct themselves otherwise in the face of normative discourses of gender. In each of these stories, the masculine gaze precipitates a rupture or crisis in feminine subjectivity, precisely because it attempts to instill or enforce a vision of femininity that is unfamiliar and unwelcome. This normative model of womanhood emphasizes a corporeal femininity that underscores the biological processes of women’s bodies (pregnancy and menstruation) and their psychological “consequences” (irrationality, jealousy, etc.). In each case, female protagonists who aspire to a more universally “human” subjectivity as disembodied intellects are abruptly reminded through the masculine gaze of their bodily specificity.

4) Keiko Aiba, Meiji Gakuin University
**Transformed Bodies and Gender: Self-perceptions of Japanese Women Pro-Wrestlers**
Studies about female bodybuilders and so-called self-defenders have shown us the possibilities of transgressing gender through the transformation of bodies and bodily skills. In Japan, professional women wrestlers transform their bodies as bodybuilders do, and like self-defenders, obtain bodily skills which can be used for fighting against violence. It is worthwhile to consider whether such women wrestlers transgress the ideal of the female body or the norms of femininity in Japan. To examine how women wrestlers perceive their wrestling bodies, data were collected through in-depth interviews with twenty-five women wrestlers. Five perceptions were identified: “acceptance of one’s body” and “insecurity about one’s body,” a “wrestler’s body,” “just an ordinary girl who can do pro wrestling,” and the “new ideal female body.” Particular attention should be paid to the last of these perceptions, as this view redefines the ideal feminine body from the normative thin body to a body which is strong and cool. By doing so, this view attempts to regard their bodies as attractive both as wrestlers and as women. This is a view that transgresses the ideal female body.

Discussant: Scott North, Osaka University
Session 35: Room 1452
Individual Papers: Marriage, Family, Gender
Chair: Yoshiko Ashiwa, Hitotsubashi University

1) Izumi Mori, The University of Tokyo
Private Tutoring in Japan: The Private Sector in Education and Its Implications for Public Schooling

Private tutoring, an organized form of supplemental education that occurs outside school, has been widely practiced in East Asia for many years. Especially in Japan, education-minded parents have often sent their children to after-school tutoring called “juku,” in the hope that their children will perform better in school. Despite the widespread recognition and possible implications of private tutoring, it has so far received little attention by researchers, due to lack of statistics and difficulties in data collection. Drawing on interviews and document analysis, this paper examines the reason why private tutoring has developed in Japan since 1960s. Many underlying causes can be identified, be they economic, social or cultural reasons; however, the most important factor should lie in its relation with the way public school operates in society. For example, lack of sufficient teaching and support at public schools may lead the anxious parents to turn to tutoring more easily. Throughout the paper, I will consider the role that private sector education plays in society and seek to provide implications for public school policy.

As private tutoring is a system that runs parallel to formal schooling, the issue is often complex and controversial. Tutoring is sometimes criticized for its huge costs and the pressure it puts on students, whereas some regard it as a hidden but necessary component of Japanese education. While it may lead to inequality, it also ensures freedom of choice for parents who seek better opportunities for their children—where there exists conflict between freedom and equality.

2) Akiko Yoshida, University of Oklahoma

Retreat from marriage has been associated with women’s economic independence. However, marriage rates (for instance in the U.S.) are lower among low-income males and females than economically independent women. Based on observation of Japan and the U.S., I propose that retreat from marriage needs to be understood as two successive phenomena. Marriage rates are likely to decline initially because of women’s gained economic independence, as seen among Japanese women who were affected by the mid-80s’ economic boom. I hypothesize that many of these women ended up unmarried largely due to a mismatch in gender role expectations between males and females, as well as between females and the structural environment (e.g., one that lacks access to childcare). However, culture is likely to adapt to given conditions (e.g., normative changes such as social acceptance of higher education by females, or policies friendly to working parents). Subsequent generations may suffer less from mismatched expectations, thus marriage rates are likely to rise. Women with higher earning prospects may even become attractive in marriage markets. As cultural lag diminishes, lower marriage rates may become a product of males’ and females’ lower income (as observed in “parasite singles” of Japan). This paper offers a better understanding of impacts of economy on marital behavior, which might apply to many rapidly industrializing Asian societies. It has a policy implication since low fertility rates of Japan, a major social issue in its relation to aging, are largely due to low marriage among the reproductive generations.

3) Kumiko Nemoto, Western Kentucky University

Why is non-marriage increasing among highly educated women in Japan, one of the least gender-equal industrialized countries? According to the economic independence theorists improving economic standing among women leads to the decline of marriage primarily due to women’s avoidance of unequal gender burdens in household. However, scholars have pointed out this theory’s contradiction in its exclusive emphasis on women’s economic independence in such highly gendered traditional society as Japan. Corresponding to the limited applicability of economic independence theory to Japan, a country with distinct gender inequality, this paper examines how gender barriers in the labor and marriage markets shape employed women’s views of marriage in Japan. Based on in-depth interviews with 26 never-married Japanese women, the paper addresses how employed women’s views of marriage are shaped by gender inequality in employment structure and the marriage market in Japan.
Employing the notion of gender strategies, I analyze four strategies (deflection, repudiation, ambivalence, and compliance) through which employed women negotiate their positions within the discourses of marriage and rationalize their non-married status. I also discuss these women’s non-married status as resistance to the gender inequalities in the current employment structure and marital relationships, which, I argue, possibly translate into the patterns of rising non-marriage in Japan.

4) Ekaterina Korobtseva, University of Oxford

**Media Construction of the Difference between Unwed and Divorced Single Mothers in Contemporary Japan**

In marked contrast to Western countries, the numbers of unwed mothers in Japan have hardly changed since the 1950s—although Japan underwent most of the social and economic changes to which the growth of illegitimacy in the West is so often attributed. At the same time, the visibility of lone mothers in the Japanese media has grown rapidly over the past few years. Consequently most Japanese people “know” what it is to be a lone unwed mother from mass media and not from a first person contact.

In this paper I present the results of content analysis of mass media portrayals of unwed mothers. Using data from qualitative interviews carried out in 2004–2005, I then examine how these portrayals affect the way childless unmarried women perceive their potential choices in case of premarital pregnancy. This analysis will offer insights on how the norm of motherhood is constructed in Japan (as social norms manifest themselves most strongly when they are violated) and explain the puzzle why so few women carry an unmarried pregnancy to term in Japan.

My findings complement conventional economic explanations of the phenomenon, which are powerless to account for the combination of very low numbers of lone unwed mothers with rapidly growing numbers of divorced mothers. My study also serves as comparison point to the large body of research on never-married mothers in the West, especially Ermisch’s recent study which applies social contagion theory to the explosive growth of the numbers of unwed mothers in European countries.

5) Diana Adis Tahhan, University of New South Wales


Ethnographic research, undertaken in 2005, indicates that touch exists in its physical form in Japanese parent-child relationships until the child is about five years old. Before this age, there are specific forms of touch prevalent in father-child relationships, and in particular, mother-child relationships. However, there appears to be an “age-limit” where touch is deemed inappropriate for parent-child interaction. After this “limit,” the child is “weaned” and touch becomes scarce and contextual, manifest primarily in rituals of co-sleeping and co-bathing. There have been various authors who have mentioned this change in behaviour, but not why this “cessation” exists in the first place.

This paper uses interview content and participant observation classes to explore the practices and discourses of this apparent “cessation.” Drawing on Donald Winnicott’s transitional sphere and Hiroshi Ichikawa’s concept of “mi,” this paper suggests a critical component of Japanese parent-child relationships and childrearing: touch and skinship do not disappear after the child becomes five. In this so-called weaning process, touch is not stopping: it is moving. Touch moves beyond a physical form to that which includes a non-physical form, a “fleshy” form. There are different ways of inhabiting and becoming familiar with the world. This paper focuses on the ways in which children find ways of “belonging” and “familiarity” in the family when touch “moves” to include other more “fleshy” forms.
Session 36: Room 1453

Being “Japanese” in Colonial Korea: Voices of a Female Student, a Prosecutor, a Businessman and an Ethnographer
Organizer / Chair: Helen Lee, University of Florida

Over the four decades spanning Japanese colonial domination in Korea, many Japanese moved to the colony and made their new home. Living in an expatriate community, amongst the colonized, the social reality for Japanese settlers and their subsequent relations with the colonized (and with fellow Japanese) manifested in varying degrees of negotiations, struggles and collisions. This panel examines Japanese settler experiences in a wide range of domains, such as in the policy maker’s endeavors, a female student’s involvement in the kominka movement, settler organizations’ struggles against the colonial government, and ethnographic production of “Korea.” So Young Yoon’s paper addresses how “Korea” is observed and documented by Japanese ethnographers from 1905 to the early 1920s. Through her study of travelogues and guidebooks, Yoon identifies three distinctive ways of producing colonial Korea. Sung Yup Lee investigates the competitive, often conflicting, dynamics between the settler organizations and the colonial government in the 1920s. Rather than a cooperative colonial partnership, Lee’s paper reveals the antagonism at the root of the settler organizations and the colonial government. Helen Lee’s paper illustrates how a young female Japanese student responds to the call for service to the empire, and how she situates herself within the heightened kominka movement in the early 1940s. Hiroki Nagashima discusses Nagasaki Yūzō, a prominent Japanese prosecutor and probation officer, and his brainchild policy that attempted to “tame” and “manage” political dissidents through an implementation of Yamatojuku in colonial Korea.

1) So Young Yoon, Hanseo University
Bringing “Choson” Closer to Home

Korean society under Japan’s colonial domination can be best characterized in Mary Louise Pratt’s notion of “contact zones,” in which Japanese and Koreans shared living space on a daily basis. In the capital, Keijō, the Japanese settlers numbered 170,000 in 1910 and reached 400,000 by the late 1930s. Countless Japanese also traveled to Korea and penned travelogues and guidebooks that introduced Korean customs and manners to the home audience. By examining these texts published during 1905 and 1920, this paper explores how Japanese viewed colonial Korea, and what kinds of interactions were exchanged between Japanese and Koreans. Some of the dominant modes of describing colonial Korea are the heroic portrayal of Japan’s conquest and the subsequent reconstruction of “Japanized” Korea. Meticulous historical retrieval of Japan’s victories over the Korean peninsula provided evidence supporting Japan’s present conquest while cosmetic reconstruction of Korea in Japanese flavor by planting cherry blossoms, for example, created visually a sense of mighty imperial subjugation. These rhetorical strategies are largely shaped by three distinctive viewpoints. First is the binary juxtaposition between the “civilized” versus the “barbaric.” Second is a call for assimilation between Japan and Korea that advocates elimination of Japanese contempt for Koreans. Third view does not necessarily oppose the colonial domination, but takes it beyond the binary juxtaposition and forwards a scholarly investigation on Korea and Korean culture.

2) Sung Yup Lee, Kyoto University
Fighting over the Pie: The “Culture Rule” of the 1920s and Japanese Settlers in Korea

The budan seisij, or ‘military rule’ policies by Japan’s colonial government in Korea during the 1910s were oppressive to both Korean subjects and Japanese settlers. The 1919 March 1st Movement ushered in a new era of colonial governance, bunka seisji or “culture rule,” that seemingly opened up possibilities in the political sphere. Both Korean and Japanese elites saw the shift in colonial governance as an opportunity to expand their political influence, and competed with each other in their “hunt for a bigger slice of the pie.” This paper examines police reports, letters written by colonial officers, and settlers’ newspapers and magazines in order to explore the power structure and struggle between Japanese settler organizations and the government-general (sōtokufu) in colonial Korea in the early 1920s. The settler communities during this era sought to recover their rights which had been denied in the 1910s, and also lobbied for favorable treatment from the colonial government in order to claim more benefits in the colony. Unlike any other model of colonial partnership, however, settler communities and the colonial government in the case of Japan manifested a rather hostile relationship in Korea. The government tried to eliminate the political intervention of settler organizations as it implemented policies of ‘culture rule,’ and the collective voices of settlers did not enter the political realm until 1924 during the Pan-Korean Conference of Public Officers.
3) Helen J. S. Lee, University of Florida

_Dying as a Daughter of the Empire_

Women’s role in Japan’s modern empire has received growing scholarly attention in the last decade. As home-managing mothers, child-bearing wives and factory workers, women were called upon to serve on all fronts in sustaining the expanding empire. During wartime Japan (late 1930s-1945), the Japanese women in colonial Korea were pounded by ideological injunctions and practical imperatives demanding better service to the empire. This paper explores the negotiations and struggles of Asano Shigeko (1922–1942), a Keijō-born female Japanese student who died of tuberculosis at the age twenty-one, through a reading of her _Yamatojuku niki_, the _Diaries of Yamatojuku_. Asano Shigeko represents the typical “Chōsenko” in the capital, Keijō, whose education and social landscape reflect her privileged upbringing in a settler community. A graduating member of the Seiwajuku, the Ryokki renmei operated institute better known as _hanayome gakko_, or bride school, Asano volunteers her services at the Yamatojuku in which she teaches Japanese language to Korean children. Her diary documents her teaching experiences at Yamatojuku from January to April 1942, contextualizing Asano within the escalating _kōminka_ movement and the discourse of “good women of the empire.” More importantly, her diary depicts how Asano embraces the “good women” ideals, responds to the demands in her day-to-day life, and evaluates her role in the empire in a confessional tone that reveals her struggles, frustration, dilemma, confusion, and challenges.

4) Hiroki Nagashima, Saga University

_“Taming” the Evil: Japanese “Supervision” of Political Dissidents and the Keijō Yamatojuku_

How did the colonial government “tame” the evil in the colonies that resisted its political ideology? This paper examines Yamatojuku in colonial Korea and its creator Nagasaki Yūzo in order to explore the tumultuous years spanning the late 1930s and early 1940s, when the expanding empire was forced to address the growing number of political dissidents and return them to colonial society. In 1936 the imperial state promulgated an edict to “supervise” and “police” political dissidents, both in colonial Korea and Japan. Countless political dissidents, and those who were released on bail, were subjected to the colonial government’s “guidance,” designed with the purpose of facilitating their reintegration into society. This state policy generated problems, as the edict required the introduction and provision of job opportunities for the large number of individuals who fell under state “supervision.” Before the Sino-Japanese War, the prison chaplain played a central role in providing inmates with a probation system; however, the War engendered a multiplying number of political dissidents and a new measure was imperative. In response to this social upheaval, a prosecutor and probation officer in Keijō, Nagasaki Yūzo, masterminded the Yamatojuku—which was implemented in 1940 as an institution that provided “supervision” and employment for political dissidents. This state-operated institution not only nurtured ‘national character’ and ‘spirit’ in ex-convicts, but also provided free Japanese language education for impoverished Korean children. Furthermore, Yamatojuku participated in cultural policies of the colonial state by supporting a variety of events, including theatrical performances.

Discussant: Toshio Nakano, Tokyo University of Foreign Studies
Sacrifice and Regret: The Rhetoric of Temporality in Contemporary Japan
Organizer / Chair: Takehiro Watanabe, Sophia University

The title of this panel takes its inspiration from Paul de Man’s classic essay, “The Rhetoric of Temporality.” In this reappraisal of Romanticism, the literary critic examined the temporal structures of symbols, allegories, and ironies. For him, the symbol as a literary device gave the false illusion of eternity and infinity, while allegory and irony were better suited to conveying the truth about life’s mortality and the spectral finitude of linguistic meaning.

This panel explores the expressions of sacrifice and regret that threaten to dominate the post-bubble, post-postwar Japanese cultural imaginary. Inspired by de Man’s focus on the temporal structures of representational forms, the papers are thematically related in their effort to trouble the recent effort to voice regret for the missed chances of the past and champion the sacrifices made for the future. From notions of “the lost decade” of the 1990s to the articulations of remorse over supposedly diminished cultural values and national prowess, the widespread perception of loss conveys the sense of unrealized hopes and histories, of the tortured need to give undying meaning to the past.

Each paper will weave together a distinct encounter with contemporary Japan by addressing different registers of the temporality of sacrifice and regret, from the hallowed battlefields of the past to the military zones of the present, from the scenes of fatal accidents caused by corporate oversight to the buckling of lives under the structural weight of bubble-era credit capitalism.

1) Michael Fisch, Columbia University
Collisions: Derailing the Temporal Logic of Modernity

In the public anger directed at the JR West following the Amagasaki accident of April 2005 was compressed not only the grief of a community struggling to comprehend its loss but also the expressions of a disillusioned nation, questioning the ideologies embraced in its past and anxious about the future. For many, the train driver’s determination to recover a mere ninety-second delay at the cost of 107 lives was the twisted consequence of the virtue placed on punctuality in Japan within the framework of an rational ideology emphasizing efficiency, productivity and social order. The unusually high number of high school and university students among the victims compounded the sense of tragedy and intensified the urgency to re-examine basic social ideals.

To live in urban Japan is to live on the train and be subject to the fluctuations of its apparatus such that its conversational currency is equivalent to the weather. Its schedule sets the tempo of the everyday as its rhythm pulses through the bodies of its people. As the central institution of time and enforcer of discipline via the imposition of “passenger manner,” it is an embodiment of nation and national authority, preserver of propriety and node of cultural production.

Although neither Japan’s first nor most fatal railroad accident, the derailment and collision at Amagasaki generated an unprecedented reaction from the public. This paper seeks to explore that reaction in terms of its significance to the structures of temporality that define everyday life in Japan.

2) Kazuma Maetakenishi, Columbia University
Sacrificial Traces of Battlefield/work: Absence, Presence, and Representation in Okinawan War Memories

No word, image or thought can ever become one. This general problem is also what an anthropologist philosophically has to confront when he or she writes an ethnography after completing fieldwork with a bunch of notes on intriguing phenomenon and experience in the field. But we have to use words to tackle with this issue, since language cannot do more. That is why our language sometimes has to be blurring, straining, and clotting with sacrificial traces.

This presentation deals with Okinawan dialects, war memories, and local history. For example, you will listen to a story about a man working in the fields and a battleship on the ocean behind him. I met him while I did my fieldwork. His crop field abuts on the sugar manufactory with a wall bullet-pocked by naval bombardment in the Second World War, one of the cultural properties of the town. In a long conversation with me, he never talked about the war vessel behind him but instead told stories of Amawari, a “notorious” local lord about 500 years ago.

As Saussure already showed, there is no necessary reason why a particular sound should be identical with a thought or thing. The sign, phonic as well as graphic, is a structure of difference, so any single sign leads to another and so on. In this eternal process, “the radically other” emerges and tries to show us how to deal with a language to see a locus of singularity of history, the Okinawan post/colonial history. And it gives out a smell of war.
3) Jun Mizukawa, Columbia University

*Unfinished Story in an Unlikely Place*

Some memories are unforgettable. The quality of their being so is revealed by their capacity to haunt people in an unusually perverse manner. Other memories are irreconcilable, especially when personal lives become intertwined with the conflicting politics of the world, or when one’s voice is hijacked by the voice of “us” by the virtue of “our” common denominator, a familial or national allegiance toward a particular state. But, over time, personal tragedies can and do occasionally metamorphose into beautiful stories. Even the most tragic and tormenting fragments of the past sometimes transcend banality and coalesce into stories whose undeniable beauty is manifested in the most ironic fashion imaginable. A story of a blue-eyed old man I met in Las Vegas is the latter kind whose ambivalent yet unsurpassable beauty cannot help but invoke a deep sense of pain and sentiment. This paper explores the effect and the affect of time in narratives. This is also an attempt to consider a few ramifications of the peace politics in the post-war Japan against the continuous tide of oblivion and rising right-wing politics in contemporary Japanese society.

4) Takehiro Watanabe, Sophia University

*Usury and Tales of Regret in Post-Bubble Japanese Manga*

Japan after the bursting of the 1980s bubble economy saw a proliferation of pulp fiction and manga depicting a grey-market usury business that preyed upon the helpless. Targeting a young male adult readership, these stories can be regarded as morality plays that show the dangers of credit in a ruthless market economy. The stories center around a loan-shark protagonist who, with both yakuza and lawyer connections, straddle between legal and illegal economic zones, and a lender who must trade in his life, his legal lifestyle, and many times his family, to overcome an unexpected misfortune or satisfy a need for sex, power, and money. These stories, set primarily in Osaka, are elegiac in their ethnographic portrayal of human relationships that paradoxically form as a result of the heartless, alienating power of money. This paper will examine two manga, “Naniwa kin’yudo” by Aoki Yuji and “Naniwa kin’yuden—minami no teio” by Temoji Dai. These two graphic novels are chosen because of their immense popularity and their status as the originators of the “Yamikin,” or usury, genre of manga. The writings of Aoki Yuji, a self-proclaimed Marxist who has written essays on the nature of Japanese capitalism, will also be discussed. By examining these cultural expressions of regret for money spent in better times, the paper sheds light on how the bubble era and the experience of economic bust are being represented in popular discourse.

Discussant: Anne Allison, Duke University
how kabuki production practices and conventions conditioned and shaped the borrowing practice itself. It is thus one of the aims of this paper to show by and starring Ichikawa Danjūrō that some of these practices, how existing material was adapted varied. This panel highlights four examples of such formations in the history of the Japanese performing arts. The first looks at how nō producers and theorists borrowed from other artistic genres as well as religious doctrines in order to construct a theory of performance. The second paper takes the example of kabuki during the formative Genroku era (1688-1704) and shows how the demand for a steady stream of new plays led producers to a heavy reliance on material from older established genres such as nō and jōruri. Finally, the third paper focuses on the dance technique of puppet mimicry, which first appeared in kabuki as an imitation of puppet movement in bunraku but which was also taken up in the newly created art of Japanese Dance (nihon buyō) during the Meiji period.

1) Noel J. Pinnington, University of Arizona

**Intellectual Borrowing in the Development of Nō Performance Theory**

The development of the nō theater was accompanied by the articulation of complex ideas about performance visible in the works of Kanze Zeami and Komparu Zenchiku. This articulation depended on a promiscuous borrowing of concepts from other arts: calligraphy, poetics, court performance arts, as well as Buddhism and other religious theories. But what was the intellectual basis of this borrowing? I propose that the borrowing in these works arose primarily from four traditions: the parallels set up between Buddhism and poetry to counter the idea of poetry’s sinfulness; the observations of parallels in the training processes of different arts; the intellectual techniques of the “unity of the three creeds”; and the textual techniques developed by medieval Shinto thinkers. The first two do not entail any belief in necessary equivalence between separate paths to mastery, and, along with a search for a language for the bringing of sarugaku traditions from oral to written form, characterize Zeami’s works. The third and fourth are predicated on a fundamental identity in human paths to mastery, and operate primarily in the textual realm. These two provide the basis of much of Zenchiku’s writings.

It is sometimes suggested that the borrowings of medieval practitioners of arts, were based on a belief in the universality of their goal: the achievement of a state of universal wisdom. Such ideas are the result of the over-reading of the intellectual and textual traditions in which they participated.

2) William Lee, University of Manitoba

**Grist for the Mill of Kabuki Production: Borrowings from Jōruri and Nō in Genroku Kabuki**

In the Genroku era (1688-1704) kabuki came into its own as a theatrical form. Under pressure from the government to clean up its act, kabuki theatres by this time had begun producing full-length, multi-act plays of dramatic content. To meet the demand for a steady supply of new plays for the commercial theatre producers employed several strategies, one of the most important being the adoption of story lines from older dramatic traditions, especially nō and jōruri. Eventually this practice became ubiquitous, and with the constant addition of new kabuki and jōruri plays to the body of source material, the stock of dramatic “story worlds” or sekai became a standard resource for playwrights to exploit. In the Genroku theatre, however, this was still a relatively new activity, and in many cases it is possible to point to the first adoption in kabuki of particular story worlds.

This paper examines two examples of this practice. The first is the Kyoto play Isshin Niga Byakudō (1698), adapted by Chikamatsu Monzaemon from earlier jōruri plays for the troupe of the great actor Sakata Tōjirō. The second example is the Edo play Naritasan Funjin Fudō (1703), written by and starring Ichikawa Danjūrō I. Since the theatres in the two regions had different production practices, how existing material was adapted varied. It is thus one of the aims of this paper to show how kabuki production practices and conventions conditioned and shaped the borrowing practice itself.
3) Megumi Inoue, University of Auckland

*Women, Melodrama, and Subject Formation: From Kabuki Dance-Drama (shosagoto) to Modern Japanese Dance (Nihon-buyō)*

Around the turn of the 18th century (the Genroku period), dance-drama pieces called *shosagoto* began to appear on the kabuki stage. They developed as part of the art of the *onnagata*—male actors who impersonated women—to express frustrated personal desire and emotion as feminine. “Femininity,” thus created on kabuki stage through the male body and imagination, was then copied by professional as well as non-professional female performers and dance teachers called *odoriko* or *okyōgenshi* to be circulated among townspeople.

The purpose of this paper is to examine the trajectory of changes in the mode, method, and social function of kabuki dance-drama pieces (*shosagoto*) originally developed as the feminine sphere. Special attention will be paid to a form of kabuki drama-dance choreography called “puppet mimicry” (*ningyō-buri*). In this choreography dancers mimic the stilted movements of bunraku puppets. Puppet mimicry was adopted for melodramatic scenes where the heroine’s emotions reach a peak. In the Meiji period, these scenes were isolated from the original plays and composed as pieces of *Nihon-buyō*. Two renowned scenes will be scrutinized: “Hidaka River” (the heroine, chasing her lover, transforms into a serpent) and “Oshichi at the Fire Tower” (the heroine beats a fire drum, which breaks the law.) By examining the trajectory of the development of dance-drama vis-à-vis the changing gender system in kabuki and *Nihon-buyō*, this paper will explore how melodrama and dance were mobilized to construct communal, national and gendered subjects in nineteenth century Japan.

Discussant: Jonah Salz, Ryukoku University
Images in Texts: Representations of the Filipino and the Japanese
Organizer / Chair: Johanna Zulueta, Hitotsubashi University

Depictions of the Other abound in art, literature, and mass media. Their popularity and accessibility (media, in particular) as sources of information, and their legitimizing gaze towards the Other have produced (and reproduced) a myriad of images, leading to stereotypes of the Other. These widely-held images do change, however it cannot be denied that these changes may be mere reproductions of previously held images.

This panel looks at images of the Filipino—by the Japanese, and the Japanese —by the Filipino, that have existed and continues to exist, by exploring various texts such as manga, cinema, and an internet website. Through the analyses of these various texts, it becomes more apparent that representations of both the Filipino and the Japanese are shaped by various historical, political, economic, and socio-cultural factors that map out centuries-long relations between the two countries. Through the eyes of the Japanese comic strip artist, the Filipino movie director, the Japanese tourist, and the Philippine tourism department, existing images are being challenged and confirmed, while establishing and re-shaping the image of the Other.

1) Karl Ian Cheng Chua, Hitotsubashi University
From Dankichi, an Adventurous Boy, to the Boy Named “Pilipino”
The name of Shimada Keizo does not ring a bell to Filipinos, yet he has been part of Philippine History as the artist of a comic strip entitled “A Boy Named ‘Pilipino’” printed in the Japanese-controlled newspaper The Tribune Manila. The 18 comic strips revolved around the character “Pilipino,” a Filipino boy during the Japanese Occupation. However, prior to his stint in the Philippines, Shimada Keizo authored a Japanese picture story entitled Bouken Dankichi (Dankichi, an Adventurous Boy), a popular comic in the 1930’s. The main character, Dankichi, in a dream, becomes king of an island south of Japan. One description of the series says “On the one hand, this work tells a story about creating a pastoral utopia on an island; however, on the other hand, it can be read as an embodiment of the idea to conquer Southeast Asia at that time.” Taking this into mind, this study aims to look at how the Filipino is represented in the Japanese imagination and how it has changed through the two works of Shimada Keizo. Through these works one would be able to see in one aspect, how Shimada shapes his Japanese readers to imagine peoples of the Southern Islands (Nan’yō) as well as how he shapes his Filipino readers to imagine themselves.

2) Gonzalo Campoamor II, Hitotsubashi University
Phases and Faces in the Filipino War Film: The Changing Images of the Japanese Invader and the Filipino Defender in Contemporary Philippine Cinema
Since the year 2000, at least six movies tackling issues brought out by the wartime Japanese occupation was produced by the Philippine film industry. This paper focuses on three of those: Yamashita: The Tiger’s Treasure (2001), Aishite Imasu 1941 (I Love You 1941, 2004), and Blue Moon (2005). It is difficult to overlook their significance given the fact that they all were released as entries to a major local film festival and received numerous awards, including best films, in at least three local award-giving bodies. All the three films, in a bid to find a lost treasure, a lost identity, or a lost love, utilized a family-based recollection of past through the eyes of the now lolos and lolas (grandparents). This paper looks at how the complexities of invasion and its historical significance is evaluated and represented in the films and explores the possibility of contextual cyclical changes. It analyzes how, through recurring cinematic flashbacks and testimonies, representations of both the Japanese soldier/invader and the Filipino subject/defender/guerilla have changed in comparison to images in a number of films that emerged during and immediately after the war (as early as 4 March 1946). The paper then focuses on how these representations are treated as historical reminders of the present-day. Ultimately, the paper aims at the symptomatic analysis of contemporary Philippine cinema under the broad context of the evermore improving Philippine-Japan socio-economic relations. The year 2006 marks the 50th year of the resumption of trade relations.
3) Johanna Zulueta, Hitotsubashi University

“Firipin wa karada ni ii”: Embodied Images, Sensual Texts, and Postcolonial Representations of the Philippines in Japan

The year 2006 marked the celebration of 50 years of friendly relations between the Philippines and Japan (Firipin Nihon Yuukou Nen). In line with this, the Philippines’ Department of Tourism (DOT) actively promotes the Philippines as a “premium resort island” to Japanese tourists via a website, travel brochures, and even a Philippine-themed café in one of Tokyo’s business districts. This study looks at the current program undertaken by the DOT to promote the Philippines as a tourist destination for the Japanese. With this, the image the Philippines portrays, I argue, is only a re-imaging of existing images of the Other (and for this study, of the Japanese) on the country and hence, the Philippines’ self-representation through its tourism program is just a mere affirmation of these images held by the Other. In other words, the Philippines’ self-representation may be said to be, in a strict sense, non-existent and is only a re-appropriation of existing images/representations of the Other. It may be further argued that these images only sustain the construction of the Philippines as an exotic/erotic (Urry 2002:56) tourist location, leading to self-exoticism. This study would analyze this website as text illustrating existing images of the Philippines as a postcolony, and the Filipinos as postcolonial subjects. The appropriation in the website, of what John Urry calls the “tourist gaze” (Urry 2002), allows the embodiment of sensory (and perhaps even sensual) experience/s, through the interplay of images and text.

Discussant: Satoshi Nakano, Hitotsubashi University
Session 40: Room 1556

**Japan in Northeast Asian International Relations: Maritime and Trade Interactions**

**Organizer / Chair: Feng Chongyi, University of Technology, Sydney**

Japan’s security lies squarely in the international relations of northeast Asia, which are complicated by tensions such as those between North and South Korea, the standoff between China and Taiwan, shifts in the geopolitical topography with the rise of China, and historical antagonism towards Japan. Maritime issues are an underexplored but significant influence on these international relations, involving border disputes, food security and energy security. This panel brings together scholars with expertise in regional maritime politics as well as in Japan studies, to shed new light on the politics of the region from a new perspective, that of maritime interactions and trade relations.

1) Aysun Uyar, Yamaguchi University

**Preferential Trade Agreements of Japan: Implications for Japan–East Asian Economic Relations**

Preferential trade agreements (PTAs) are the recent forms of regional cooperation in East and Southeast Asia. While Japan has been implementing reforms in order to get through its fluctuating economic duration, it also adjusted itself to this `still evolving` political economic structure with economic partnership agreements (EPAs) and PTAs in East Asia. Hence, Japan has been involved in a variety of regional and bilateral PTAs not only for domestic-economic purposes but regional-political considerations as well. This paper intends to analyse the changing configuration of PTA policy of Japan while arguing that PTA policies are not mainly formed through economic and domestic considerations but the regional political developments also shape PTA policy formation of the Japanese foreign policy making. Furthermore, PTA experience of Japan is one of the crucial cases by which the evolution of Japanese regional stance vis a vis “East Asian regional economic integration” can be scrutinised.

The paper consists of three parts. The first part explains preferential trade arrangements in East Asia with an international political economic focus. The second part analyses the domestic and regional factors behind the Japanese PTA formulation while paying attention to changing policy making mechanism through economic reforms and evolving regional dynamics. The last part discusses the analytical framework, which emphasises the emerging regional political economic factors—the lingering security stand of the US and the enhancing strategic and institutional position of China in East Asia—within the PTA policy formation of the Japanese foreign policy making mechanism.

2) Feng Chongyi, University of Technology, Sydney

**Political Conflict and Economic Cooperation: Fisheries Interactions Between China, Japan, and the Koreas**

During the twentieth century Japan was a world leader in deep sea fisheries, which, together with fisheries closer to home, was an important part of Japan’s food security. As Japan’s economy matured, however, it became more cost efficient to operate from South Korea, Taiwan, and now China. As a result, Japanese fishing interests spread through collaborations throughout the region, and fishing interests from each of these countries have also made cross border connections. This economic integration contrasts starkly with antagonistic political relations amongst the countries of northeast Asia.

This paper plots regional fisheries interactions against the history of political relations, generating new understandings of the complex politics of northeast Asia.

3) Roger Smith, Oxford University

**Japan’s New Fisheries Strategy**

After the widespread declaration of EEZs and the imposition of high-seas fisheries controls and moratoriums in the 1970s and 80s, Japanese policymakers have once again been confronted with the problem of how to guarantee a stable supply of fisheries for Japanese consumption. A new comprehensive security strategy first proposed in the early 1980s and promulgated into law in 2001, reaffirming food security and self sufficiency as one of the cornerstones of the new policy. Although the motives for international fishing policy remained focused on self sufficiency, new means were adopted to realize this goal. Since Japan lost many valuable distant-water fishing grounds with the onset of the enclosure movement as well as free access to fisheries that were now under restrictive protection, it had to look for new fishing grounds and apply an alternative approach for finding sources of fish.
This new fishing strategy can be divided into four main parts: 1) developing coastal fisheries more intensively; 2) increasing the amount of international imports into the Japanese market; 3) negotiating new bilateral agreements to permit access to host countries fishing grounds; and 4) promoting the notion of increased or free access to fisheries resources at multilateral forums and organizations.

Discussant: Chiyuki Mizukami, Meiji Gakuin University