The abstracts given here are based on versions sent to ASCJ. When participants did not provide revised files of their abstracts, the original proposal abstracts have been used, with minimal changes in formatting. Italics and macrons may be missing. Changes and corrections should be sent in Word format by attachment to <ascj20xx@gmail.com> as soon as possible.

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SATURDAY JUNE 21

SATURDAY MORNING SESSIONS: 10:00 A.M. – 12:00 NOON

Session 1: Room 5125
Technologies of Alterity and the Production of Cultural Bodies in Contemporary Japan
Chair/Organizer: Baryon Tensor Posadas, University of Toronto/Hokkaido University
Discussant: Toshiya Ueno, Wako University

This panel is organized around the understanding that in the contemporary moment of global capitalist modernity, it is in the constellation of various bodily and material practices constituted in relation to different affective technologies that discourses of alterity are encountered. Manifestations of this appear in several ways. Take, for instance, the cinematic apparatus. Not only are the boundaries between interior and exterior drawn upon bodies in gendered and racialized terms (re)produced in the machine-mediated gaze vis-à-vis the screen, but the spectrality of cinematic images also have the effect of producing different temporalities as Other.

With this as our point of departure, our papers will articulate various symptoms and strategies that engage this context by examining a range of technê—film, performance, visual art, digital media—in contemporary Japan. Baryon Posadas will discuss Kurosawa Kiyoshi’s film Retribution (2007) in terms of the temporality of dead bodies and the trope of haunting they foreground, and through this, sketch out the implications of the spectral Otherness of the past constituted by the cinematic apparatus. Sara Osenton’s paper tackles the image of the cyborg in the art of Yamaguchi Akira as a practice that opens a nuanced understanding of the techno-Orientalist gaze. Finally, Awatani Yoshiji will discuss representations of techno(logy) culture in Japan, with a particular focus on the discourse of techno-Orientalism, digital media, and pop culture.

1) Baryon Tensor Posadas, University of Toronto/Hokkaido University

Dead Bodies: Serial Killers, Specters, Spectators in Kurosawa Kiyoshi

What is immediately striking about Kurosawa Kiyoshi’s film Retribution (Sakebi, 2007) is the extent to which it is haunted by the spectres of previous films from his body of work. With resemblances to the decrepit landscapes in Cure (Kyuâ, 1997) or the apocalyptic finale of Pulse (Kairo, 2001), it appears that, at least at first glance, Kurosawa is repeating himself.

Haunting, however, is not a simple repetition, but the reappearance of the dead or disavowed to trouble the temporality of the present. That such a haunting manifests on the formal level of the film is only appropriate given that its narrative revolves around the persistent haunting of the detective protagonist by the ghost of a victim of a crime. This
paper will discuss this haunting by examining it in relation with other key motifs and formal strategies that foreground questions of repetition such as serial killing (the crime of repetition) and doppelgangers (the repetition of the subject). Through these, I will argue that the film articulates the limits of conceptions of crime in the detective genre, and by implication, modern narrative forms as such including film, literature, or history. I will then attempt to sketch out the stakes and implications of my reading of the film by way of an engagement with the practices of spectatorship constituted in relation to the technology of the cinematic apparatus, particularly in terms of the spectrality and temporality of its labour within the context of the repetition compulsion of global capitalist modernity.

2) Sara Osenton, University of Toronto  
   *Cyborgs and the Embodiment of Technology: Rethinking the Cyborg Body in Japanese Art*

Contemporary artist Yamaguchi Akira blends together past and future, tradition and technology—often directly onto the body—to create elaborate cyborg humans, animals and environments. Why is the cyborg—the half human, half-mechanical technological body—such a prevalent theme within Japanese visual culture? This paper considers the cyborg as one way in which the Japanese imagination struggled to move beyond defeat. The cyborg thus works as a mechanism in which to reconfigure identity through the recovery the imagined and metaphoric whole body from the defeated and mutilated real and national body. The cyborg body as metaphor opens a nuanced understanding of Techno-Orientalism and enables us to see how both Japan and the West have been complicit in the creation of competing constructions of power and to understand why images of cyborgs in Japanese visual culture are so prevalent, and so powerful. While the West has used the technological gaze to dehumanize, I contend that the cyborg body is used in Japanese images as a site for re-imagining an equalised power relationship as a process of recovery. By taking a close look at Yamaguchi Akira’s use of the body and technology, this paper will elucidate the potential meanings of the cyborg in art production.

3) Yoshiji Awatani, Kansai University  
   *Images of Techno(logy) Culture in Japan: Representation of Techno Orientalism, Digital Media, and Pop Culture*

This paper discusses representation of techno(logy) culture in Japan. Specifically, I will focus on the discourse of techno-orientalism in connection with digital media, and pop culture. Recent images of Japanese pop culture are infused with “technology.” These images, such as the *otaku*, or Akihabara, emerged in the 1990’s, marking the era of post-industrial information society side by side with the introduction of the broadband system that has advanced the electronic environment of Japan and the peculiar developments in Mobile phone culture in Japan.

This prominence of techno culture, at the same time, involves various discourses and cultural expressions on technology. To begin with, a significant part of post war Japanese thought is already concerned with such discourses. This is seen, for example, in “Japan that can say No,” which later developed into a form of Techno-Orientalism.

These problems around technology also find representation in popular culture. Anno Hideaki’s *Neon Genesis Evangelion* or Oshii Mamoru’s (director of *Ghost In The Shell*) works regularly explore the man-machine relationship, as well as images of war and battle. Although images and representations of war have changed since 1945, these representations do not necessarily result in the glorification of the war. Rather, I would argue that such animations’ representation of war became possible because it is a virtual war. Along with this, I will also take up the image of “Tokyo” as it plays a symbolic role in the story of Eva and Oshii’s works. This convergence of thought, pop culture and technology represents images of Japan (Tokyo) as techno(logy) culture.

**Session 2: Room 5222**  
**Roundtable: Risk in Japan**
Chair/Organizer: Glenn Hook, University of Sheffield
1) Mark Caprio, Rikkyo University
2) Andrew Dewit, Rikkyo University
3) Yukiko Yamazaki, Tokyo University
4) Harukiyo Hasegawa, Doshisha University
5) Glenn Hook, University of Sheffield

The work of Ulrich Beck has alerted us to the need to examine risk within the new paradigm of Risk Society (1991), where the individual is increasingly charged with the duty of responding to a wide range of risks created by the nature of modern life. True, a substantial amount of scholarly effort has been directed into how to manage risk and how to explain the transition to preemptive rather than evidentially based political, economic and social mechanisms of utility in reducing the potential for risk to give rise to harm. But this work is overwhelmingly focussed on the advanced industrial states of North America and Europe. I

The literature on risk in Japan remains sparse, despite the Japanese preoccupation with all kinds of hazards and insecurities (both external and internal). The purpose of this panel is to move forward the debate on risk in two respects. First, in terms of geographic focus, the panel will examine the case of Japan, a neglected area of study. Second, in terms of approach, the panel will direct attention to how risk is manifested in three domains: the state, market and society. It will focus on international relations, with a particular interest in Japan’s relations with the United States, as seen through the manifestation of risk in Okinawa (Hook), and Japan’s relations with North Korea (Caprio); on energy and fiscal policy, to demonstrate how risks are being manifest in terms of energy policy (DeWit) and in terms of fiscal crisis (Yamazaki); and on the corporation and labour, to elucidate how risks are mediated by the company and labour (Hasegawa). The panel is therefore interdisciplinary in conception and approach.

Session 3: Room 5223
Magic, Mythical, and Mundane in The Extensive Records of the Taiping Period
Organizer/Chair: Xiaohuan Zhao, University of Otago
Discussant: Hidemi Tokura, University of Tokyo

The Taiping guangji (Extensive Records of the Taiping Period, hereafter TPGJ) in 500 fascicles was compiled during the Period of Taiping Xingguo (976-983) under the reign of Emperor Taizong of the Northern Song Dynasty (960-1127). With nearly 7,000 entries included in this multi-volume anthology, TPGJ boasts the largest collection ever seen of classical Chinese narratives known as “xiaoshuo,” and has long been held in high regard as “the treasure house of xiaoshuo.” Entries in it cover an extreme wide range of subject matter from gods, ghosts, and spirits to birds, beasts and flowers. This panel has three papers each dealing with a different aspect of TPGJ. The first paper is devoted to a general study of the classificatory system of xiaoshuo items in TPGJ, the second one deals with encounters and unions of humans with immortals as manifested in “salvation stories” grouped under the subheading of “Female Immortals” in TPGJ, and the third one has its focus on fox tales with reference to their influence on fox literature and culture in pre-modern China.

1) Xiaohuan Zhao, University of Otago
Compilation, Classification, and Conception of Xiaoshuo in The Extensive Records of the Taiping Period

This paper aims to investigate the classificatory system of classical Chinese narratives known as “xiaoshuo” [fiction] in the Taiping guangji [Extensive Records of the Taiping Era, hereafter TPGJ] in 500 fascicles compiled during the Period of Taiping Xingguo [Supreme Peace and Nation Restored] (976-983) of the Northern Song Dynasty (960-1127). I will first review the textual history of TPGJ before presenting an overview of xiaoshuo classification in terms of Daoism, Buddhism, Confucianism, shamanism, animism and animatism in this multi-volume anthology. Next, I will analyse the rationale behind the establishment and
arrangement of the categories of xiaoshuo, and based on this analysis, I will discuss the ancient Chinese conception of xiaoshuo as revealed through the compilation and classification of classical Chinese narratives in TPGJ.

2) Grace Yin Ping Lau, Lingnan University

Salvation Stories in the “Female Immortals” Section of The Extensive Records of the Taiping Period

Among the items grouped under the heading of “female immortals” in the Taiping guangji [Extensive Records of the Taiping Period], there are 13 “salvation stories.” “Salvation stories” are concerned with the rescue of human beings by female immortals at a critical moment of life and death. These stories fall into two main categories, salvation on a “large scale” and rescue on a “small scale.”

In “large scale” salvation stories, as represented by “Xi Wangmu,” “Yunhua Furen,” and “Fan Furen,” female immortals act as “saviours” to rescue a nation and its people from natural disasters such as fires and floods. Though the immortals come to their rescue at a time of crisis, more often than not it is the human protagonists who win the battle against hostile forces mainly through their own efforts. The emphasis on the importance of human strength conveys an optimistic message.

In the “small scale” salvation stories such as “Taizhen Furen,” “Ma Shiliang,” and “Zhang Yunrong,” immortal ladies save individuals out of “physically” or “spiritually” dangerous situations. In stories of this type, there is often a “sacred marriage” of a man with a female immortal, which can be viewed as a divine favour bestowed on him in his attempt at immortality. “Salvation stories” in the Taiping Guangji reflect an appeal primitive men would make to supernatural beings for aid when confronted with a crisis beyond their control and comprehension.

3) Yu-chen Li, National Tsing Hua University

Reading, Revising, and Rewriting the Taiping Guangji in Ming China: A Case Study of the Taiping Guangji Chao by Feng Menglong (1574–1646)

As the largest collection of classical Chinese xiaoshuo, the influence of TPGJ on storytellers/writers of later dynasties can never be overestimated. A good example of this is the well-known Ming writer Feng Menglong, who drew heavily on TPGJ for his compilation of the San yan collections of vernacular stories, and even revised and abridged the 500-juan [fascicle] text of TPGJ into an 80-juan Taiping guangji chao [Selections from the Extensive Records from the Taiping Period, hereafter TPGJC]. This study will be centered on Feng’s abridged version of TPGJ on purpose to reveal the process of TPGJ being revised and recreated before being accepted and assimilated into Ming xiaoshuo tradition. Due to the limited space for a conference presentation, I will confine myself in this comparative study to Buddhist and Daoist stories in TPGJ and their adaptations in TPGJC.

Session 4: Room 5301
Individual Papers on Japanese Literature and Theater
Chair: Gaye Rowley, Waseda University

1) Jan Leuchtenberger, University of Puget Sound

“Dei, Dei Paraiso”: Tracking the Kirishitan Villain in Early Modern Jōruri and Kabuki

A popular fascination with the foreign during the seventeenth and eighteenth centuries in Japan inspired a variety of maps and texts about faraway places and ‘others,’ including some about the Kirishitan (Christian). Though the ban on the religion made publication of the texts dangerous, they managed to circulate among a wide audience through the lending library system, which carried manuscript copies of both jikki, or “true accounts,” and joruri and kabuki plays. One narrative by an anonymous author, commonly known under the title
Kirishitan shūmon raichō jikki (True Record of the Arrival of the Kirishitan Sect), circulated under a large number of different titles through the lending library system, and the significant number of extant copies points to a broad dissemination over a long period of time. The influence of this text and its Kirishitan villain can also be found in joruri and kabuki plays as early as 1719 and continuing into the nineteenth century. Starting with Chikamatsu Monzaemon’s Keisei Shimabara kaeru kassen, staged in 1719, the Kirishitan villain makes an appearance in one form or another in at least six different joruri and kabuki plays, including Tsuruya Nanboku’s Tenjiku Tokubei Ikoku banashi, staged in 1804. This paper traces the influence of Kirishitan shūmon raichō jikki on Chikamatsu’s play and the evolution of the Kirishitan villain throughout the eighteen and early nineteenth centuries, examining the character’s significant place in popular narrative at a time marked by both curiosity and anxiety about the world and Japan’s place in it.

2) Matthew Fraleigh, Brandeis University

Through Space and Time: Narushima Ryūhoku’s Travels in Japan

The Confucian scholar, kanshi poet, irrepressible satirist, and pioneering journalist Narushima Ryūhoku (1837–1884) is well-known for his early Meiji overseas travelogue Kosei nichijo (Diary of a Journey to the West), the record he kept of his 1872–73 world tour. When the text was serialized a decade later in Ryuhoku’s literary journal, Kagetsu shinshi, it became a literary model for subsequent overseas travelers, including Mori Ogai and Nagai Kafu. Yet Ryuhoku was also the author of some twenty domestic travelogues that are by turns humorous, poetically evocative, and politically engaged. They depict his biannual stays in Hakone, Atami, and various other resort towns, as well as his travels to more distant locales such as Shikoku and Kyoto, over a period of some seventeen years. In this paper, I consider the impact that changes in the site, character, and context of travelogue publication, as well as the envisioned readership, had upon the form and content of Ryuhoku’s travelogues. I first explain the differences that can be observed in the domestic travelogues before and after his world tour, exploring the changing use of allusion, the nature of poetic expression, and the orientation of the narrating gaze. In particular, I discuss significant shifts in conceptions of temporality and spatiality that emerge in these texts. Taken as a whole, Ryuhoku’s body of domestic travelogues charts the gradual emergence of new ideas not only about time and space, but about the nature and purpose of writing, the work of the author, and the notion of copyright.

3) Galia Todorova Gabrov ska, SOAS, University of London

Making Men “Women”? Female Versions of Popular Male Characters in the Japanese Kabuki Theatre

A constellation of prominent male characters has been created on the kabuki stage: Kagemasa from the play Shibaraku, Narukami, Sukeroku, Danshichi, to name just a few. It would not be an exaggeration to contend that the most popular kabuki plays are centered on such a distinct symbols of masculinity. Simultaneously, one of the means of innovation (shukō) in kabuki has been the rewriting (kakikae) of well-known plots by transforming the main masculine hero or a number of male characters into “women”. A usual practice was celebrated female impersonators to have famous male roles rewritten for them. Numerous titles of already popular plays to which the character onna “woman” is added appear in the kabuki repertoire over the centuries, such as: Onna Narukami “The Female Narukami”, Onna Wankyū, “The Female Wankyū”, Onna Shibaraku, “The Female Shibaraku”, Onna Sukeroku, “The Female Sukeroku”, Onna Danshichi, “The Female Danshichi”, and many more. Special place among these productions occupies Onna Chūshingura, “The Female Treasury of Loyal Retainers.” The present paper examines in detail the creation and specifics of these female versions of popular male characters and their possible application to the analysis of gender construction in the all-male kabuki theatre. I look both at the male “originals” and their female “counterparts” and explore the ways in which the notions of masculinity and femininity and of the male and female body and sexuality have been represented on the stage of kabuki.
4) Mari Nagase, Kenyon College

**In Search of Authenticity: Discussion of Chinese Prosody during the Edo Period**

Chinese poetry has its own rules of meter and rhyme that were deeply connected to the language. However, most of the Edo-period Japanese read and composed Chinese verses without learning Chinese pronunciation. Since many of the intellectuals recognized the importance of the auditory effect of poetry, the validity of Japanese way of reading kanshi, namely, kundoku reading, became an issue among the intellectuals. Even more problematic was the difficulty for the Japanese to distinguish tonal differences when composing kanshi by themselves. To compose a proper kanshi that would meet the complex tonal rules, Edo-period Japanese went to great pains. They regularly consulted dictionaries and prosodic manuals called *insho* (引書) to check the tones of Chinese characters, even though they could not appreciate the auditory effect after all. By examining Edo-period Confucian scholars’ arguments over kanshi composition, this presentation hopes to demonstrate linguistic and literary conflict and the effort necessary in adopting a foreign literary form. My analysis will firstly focus on a discussion by Ogyū Sorai (1666–1728) on reading poetry and then on an argument over Chinese prosody by Nakai Chikuzan (1730–1804). Finally, I will raise the question of why the Japanese composed kanshi albeit the great difficulty. This was also the question made by some of the Edo-period students. I attempt to extract answers in an essay on poetry by Kumazaka Taishō (1729–1788), and a discussion exchanged between Ono Tatsu (1767–1832) and his teacher, Rai San'yō (1780–1832).

5) Pana Barova Ozcan, International Christian University

**The Function of the Utamakura in the Opening Part of the Sarashina nikki**

My paper will discuss the function of the poetic toponyms *utamakura* in the opening part of the *Sarashina nikki*, which represents a description of a journey to the capital. I will analyze the *utamakura* as poetic markers functioning on a poetic and meta-poetic level and will trace associations which they create with different *waka*, in an attempt to present some new aspects of the discourse of the *Sarashina nikki*.

A major reason which motivated me to trace the associations evoked by the *utamakura*, is the striking scarcity of poems in the account of the trip to the capital. Their total number comes only to three which is unusual, not only within the context of the *Sarashina nikki* itself, which comprises a total of eighty-eight *waka*, but also in the context of Japanese classical travel writings *kichōbun* in general, which usually feature a large number of *waka*. This might be a signal that in a way the poetic toponyms replace the ‘missing’ *waka* and have the function of supplying poetic associations by referring not only to one but to numerous other poems within the literary canon, thus creating a deeper meaning and vaster interpretation possibilities than a single poem would have done. This is one reason for considering that the account of the journey might provide a key to a re-interpretation of the *Sarashina nikki* by supplying additional meaning to the narrative and helping disprove claims that the diary is somewhat fragmented and incoherent.

**Session 5: Room 5302**

**Art and War in Asia in the Twentieth Century**

Chair/Organizer: Aya Louisa McDonald, University of Nevada
Discussants: Phil Hausknecht, St. Paul’s Lutheran Church, Tokyo
          Aya Louisa McDonald, University of Nevada

Since Vietnam the horrors of war have been made graphically and vividly present to the world through the print and electronic media. Images of unspeakable events on and off the “battlefield” from the Balkans to Darfur, to name but two recent flashpoints that have produced images of war and the wounds of war - rape, pillage, mass murder, ethnic cleansing, execution, death and other forms of “collateral damage” - provide an opportunity to meditate anew on the historical power and meaning of such images. Public intellectuals like the late Susan Sontag (Regarding the Pain of Others, 2003) and internationally recognized artists like
Fernando Botero, whose 2005 suite of paintings was inspired by snapshots of torture at Abu Ghraib, demand that we continue to confront and track the ever-evolving role that images play in establishing the historical record and documenting “reality.” This panel seeks to meet the challenge by initiating a dialogue focused on images of war and the legacy of war produced in Asia during the 20th Century. The individual papers, which discuss Japanese Pacific War art and artists, Japanese self-portraiture set against the background and the legacy of war, and the art of Korean and Taiwanese “comfort women,” represent a broad range of diverse perspectives and theoretical strategies. The issues that they raise: political, cultural, and ethical as well as aesthetic - art as propaganda, the politics of the visual record, artistic “intention,” public reception and responsibility, censorship and censuring  have implications far beyond the narrow limits of the panel.

1) Mayu Tsuruya, Denison University
Socialist Realism in Public Art for the Empire

This paper examines the imperial art of war campaign documentary painting (sensō sakusen kirokuga) created in Japan between 1938–1945 as a manifestation of the ideal of socialist realism in art. The characteristics of this genre have been under-researched. Despite the fact that the work was created under the auspices of the Imperial military, providing an unprecedented number of state commissions to Japanese artists, the war painting was a short-lived phenomenon. Moreover, the genre has received little critical treatment on its artistic merits. Ultimately it seems to be understood as an ill-informed and immoral effort on the part of Japanese artists who have been criticized for their complicity with imperial aggression in Asia. However, the genre marks a pivotal moment in the modern history of Japan, in which art was enlisted in official service of the nation. The war paintings were conceived and functioned as a public art to evoke patriotism among the Japanese for the war. It was a new kind of public art, which Japanese audiences had not seen before. In an effort to clarify the public characteristics of the genre in terms of monumental form, realistic style and group figural composition, this paper focuses on the pre-war movement of proletarian art as an important source. The paper also analyzes the ideological significance of collectivism and education of the masses in the war painting.

2) Asato Ikeda, Carleton University
Fujita Tsuguharu: Militarist Or Pacifist? A War Painter and His Changing Persona

The 2006 Fujita retrospective held in the National Museum of Modern Art, Tokyo presented Fujita—a leading Japanese official war painter of the Second World War, who was despised as a war criminal after the war—as a modernist genius misunderstood by the public. His war painting Honorable Death on Attu Island (1943) became a topic of debate, and it was suggested that its representation of the war as inhumanizing was at odds with the wartime government’s official ideology. This reading of Honorable Death on Attu Island, which entirely glossed over the context of its production, was offered as the key to “deciphering” Fujita’s “true” persona—that of a pacifist. The intention of this paper is not to present my own construction of Fujita’s “true” persona, but to examine why the representation of his persona has dramatically changed since the early post-war period and what the political implications of this change are for contemporary Japanese society. I will argue that the recent public representation of Fujita victimizes him anew just as it victimizes Japan as a nation at large, the consequence of which is to eliminate Japan’s alternate persona of victimizer. The Fujita retrospective thus raises significant questions not only about Japanese post-war discourse on art, politics, and museums, but about ethical issues as well.

3) Bert Winther-Tamaki, University of California, Irvine
Wartime Self-portraits: Painting Society for the New Man (Shinjin Gakai), 1943–1944

In 1943, in the midst of all-out war, three young Japanese male painters—Ai-Mitsu, Asō Saburō, and Matsumoto Shunsuke—incorporated themselves in a group they called Shinjin Gakai, or “Painting Society for the New Man.” They embraced an affirmation of the self,
perpetuating the ideology of much early twentieth-century Japanese modernism. The term “Shinjin,” New Man, was imported from male-centered Japanese discourses of Christianity and Socialism as a rubric of spiritual rebirth and social liberation. But the strained character of self-affirmation by the would-be New Men in wartime is manifest in their self-portraiture. Ai-Mitsu stretches his neck and winces as if the chalky matiére of his painting constricts his body. Matsumoto stands in defiant isolation from a remote and lifeless view of Tokyo. Asō glares at the viewer fearfully while stealing a drink. The palpable tension in these self-portraits reflects their discordant status in the milieu of wartime ideology that demanded conformity to the body politic (kokutai). All young men were subject to mandatory conscript examinations, which ranked them in five categories of mental and physical fitness. The criteria used by military examiners were diametrically opposed to the values that prompted these painters to brood over mirror-reflected features of their bodies that were out of kilter with the hegemonic body politic. These troubled efforts at self-fashioning by may be seen as a bridge to debates about shutaisei (subjectivity) and nikutai (carnal body) in the early postwar years.

4) Ayelet Zohar, Stanford University

The stories of Hiroo Onoda, Shoichi Yokoi and other Japanese soldiers who were found after hiding in the forests of the Pacific islands for decades after World War II are famous and usually linked to certain aspects of Japanese Bushidō. I offer an alternative reading of their personal experiences that centers upon their skills of survival during the decades lived in the forest. I consider their survival as an act of long-term camouflage and look at the impact of their being away from human society while assimilating into the natural environment. My theoretical reading of these years draws from Roger Caillois’ “Mimicry and the Legendary Psychasthenia” which considers this position in the natural world as a schizophrenic phenomenon; from Sun Zī’s “The Art of War,” which argues that the ability to deceive the eye of the viewer is the most important war skill; and from Derrida’s “Spectres of Marx” which elaborates on the relationship between the spectre, the spirit and the ghost. I will specifically discuss these soldier survival stories in relation to Mamoru Tsukada’s Identical Twins series (2003), which consists of photographic self-portraits posed together with another person, seemingly a Japanese soldier, on a scene staged in a tropical jungle location. Tsukada’s work brings forward the spectres, ghosts and spirits of war, the power of presence/absence performed as the art of camouflage and deception. The series also recalls the meeting between Suzuki Norio and Onoda Hiroo in 1974, thus positioning a moment of simultaneous disappearance and exposure.

Session 6: Room 5323
Individual Papers on Japanese History and Religion
Chair: Kate Wildman Nakai, Sophia University

1) Michael Burtscher, University of Tokyo
Nakae Chōmin and Schopenhauer

Nakae Chomin, as is widely known, established his political and intellectual reputation as the first translator of Rousseau’s “On the Social Contract” into Classical Chinese. Not widely known, on the other hand, is that he marked the conclusion of his political career, after resigning his seat in the First Diet under the Meiji Constitution in protest, with a translation of Schopenhauer’s “On the Basis of Morality” into Japanese. The aim of this presentation is not to demonstrate that this translation of Schopenhauer, which students of Chomin’s thought have pointedly ignored, was widely read. It will argue that Chomin’s choice of this book for translation presents a key to his thought as a whole. The common explanation that Chomin did this translation for no other reason than to make money is, for plural reasons, unconvincing. It is better understood as a well-targeted, if not equally well understood, attempt to place a full stop at the end of everything he had written to that point, a defiant
gesture as he exited the public stage. Chomin’s choice of this book was intimately linked to his understanding of the political and intellectual situation in which he found himself placed, his high regard for both Confucianism and Rousseau, and the style of his widely read deathbed writings, “One Year and a Half.”

2) Yoko Isse, Osaka University

*Postwar Debates on Japan’s Ancient History and the Anti-Emperor Movement for a Classless Society*

Japan’s identity is considered to have been marked by vicissitudes, e.g., from National Learning scholars’ nativism in the Tokugawa period to the Auto-Orientalism of the early Meiji period, and to the uniqueness of the land of the gods. Such a mutable nature presents difficulties in interpreting Kojiki and Nihon-shoki. For historiographical interest, one can examine the postwar discourses on Kojiki and Nihon-shoki by Japanese right/left historians. Postwar debates on the emperor system as a curse of feudalism or of samurai bureaucracy, polemics on the Age of Heroes, and debates on the preface of Kojiki cannot be done without reading Kojiki and Nihon-shoki. My paper expatiates on the Japanese history of class struggle; the postwar anti-emperor movement and its cultural hegemonic function; and, above all, the function of Tsuda Sokichi (1873–1961), or his theory, as a symbol of “modern” historical science, in terms of Japan’s national identity. Tsuda’s works influenced the postwar debates mentioned above in many ways. I consider several aspects of Tsuda’s theory that were sometimes contradictory to each other, e.g., Marxist/non-Marxist or modern/non-modern. Ienaga Saburo, who was disappointed Tsuda for criticizing Marxism in the postwar era, claimed that Tsuda’s theory demanded the following only on account of his prewar works. Ienaga supported Tsuda as an archetypal “modern” intellectual who was “anti-premodern” and a supporter of anti-samurai bureaucracy and the anti-modern myths of the emperor system. However, Tsuda’s discourses, sometimes described as similar to those of the history of class struggle, were not always the crystallization of “modern” values.

3) Patrick Shorb, University of Minnesota, Morris


This paper contributes to the ongoing scholarship exploring the nature of state-society interactions in prewar Japan. Building off the work of Sheldon Garon and Sally Hastings, it examines the broader ramifications of interwar urban shopkeepers’ relationship with the Japanese state. Japanese petty tradesmen’s attitudes towards state power defy pat dichotomies of collaboration or resistance. On the one hand, shopkeepers enthusiastically participated in such Home-Ministry-supervised institutions as the di

strict welfare commissions (houmen iinkai) and neighborhood associations (chounai
dai). Through these ubiquitous local institutions, urban shopkeepers became de facto “eyes” of a diffuse “disciplinary gaze” that sought to mold the urban underclass into productive, “modern” citizens. On the other hand, shopkeeper’s utilized this relationship with the Home Ministry to increase their political influence and heighten the power of their trade-organizations, the dougyou kumiai. By the mid–1920s, local police often turned a blind eye towards these institutions’ many informal (and illegal) cartel activities. Shopkeeper’s close ties to government also enabled them to voice dissent when their interests were threatened. During the Pacific War, shopkeeper protests helped blunt the extremes of wartime economic controls. Finally, this closer relationship with the state changed the nature of shopkeeper politics. In order to appear more respectable and politically “serious,” shopkeeper organizations swore-off the raucous, iconoclastic political activism characteristic of previous eras. Interwar Japanese shopkeepers might not have been, as in Europe, direct contributors of “fascism” per se, but they helped create a society easier to mobilize for the war efforts of the 1930s and 1940s.

4) Garrett Washington, Keio University/Purdue University
Reconciling Faith and Country: Tokyo Protestant Pastors’ Discourse on Christianity and the Japanese Nation, 1890–1910

Despite an intrusive and coercive national government, Japanese individuals were actively imagining their national community and their roles within it, both in accordance with and in opposition to government prerogatives, during the Meiji and Taisho periods (1868–1912; 1912–1926). Numerous historians have described the development of a Japanese national consciousness and various nationalisms in the private, semi-public, and public spheres. The physical place of Meiji and Taisho Tokyo’s Protestant churches, however, has not been sufficiently analyzed as a semi-public space where both national consciousness and nation-views were propagated and debated. What was occurring in this non-state space, where some of Meiji and Taisho Tokyo’s most well-known social, political, and cultural figures spent a good part of at least one day each week has not, as such, interested historians of Japan or Japanese Christianity. Yet many sources as well as social anthropological theories on religion suggest that it should. The essay proposed here takes a closer look at the words of Meiji and Taisho Tokyo’s Protestant pastors, spoken within the walls of their churches between 1890 and 1910, and treats them as one influential vector in the formation of Japanese national identity and nationalisms. This paper will analyze selected sermons by two of pre-World War II Tokyo’s most prominent pastors: Reinanzaka Church Pastor Kozaki Hiromichi (1856–1938) and Hongo Church Pastor Ebina Danjo (1856–1937). This research also draws on relevant biographical and autobiographical works, and these churches’ individual published histories to enhance our understanding of the dynamic space of Tokyo’s Protestant Christian churches.

5) Jonathan Stockdale, University of Puget Sound

Sutoku, Saigyō, and the Margins of Japanese Religion

In Heian Japan, perhaps nowhere was the prestige of the courtly center more visible than in narratives tracing the banishment and return of notable exiles. In the Heian imagination of exile, the desired result of estrangement from the capital is exactly the kind of triumphant return imagined in tales involving both fictional and historic figures. Yet even as narratives of exile underscored the prestige of the Heian capital, a contrary yet equally important cultural theme was the trend toward renunciation, a centrifugal movement that was at once political, religious, and aesthetic. It’s therefore necessary to distinguish between the figure of the courtier in exile and that of the renunciant who leaves the world and abandons the capital, even while there may be important links between the two. At times, in fact, the two figures my overlap and intertwine, as can be glimpsed in the poetic pilgrimage taken by the renunciant priest Saigyō to the exiled emperor Sutoku’s grave far from the capital, a visit narrated in the Hogen monogatari and later picked up in the medieval imagination in both monogatari and noh drama. In this paper, I analyze the entwined figures of Sutoku and Saigyō as illustrating two models of religious orientation toward the courtly center?one locative and the other utopic?while reflecting on our contemporary disciplinary boundaries that preserve the two apart.

SATURDAY AFTERNOON SESSIONS: 1:15 P.M. – 3:15 P.M.

Session 7: Room 5124
Reconsidering Ethnographic Methodologies for Social Science Research on Contemporary Japanese Culture
Chair/Organizer: Alwyn Spies, University of British Columbia-Okanagan
Discussant: Kimio Ito, Kyoto University

Four different social science research projects critiquing contemporary Japanese culture through interviews with human subjects provide the context for a panel discussion on the merits and limits of ethnographic research methodologies for fieldwork in Japan. Each
panelist will briefly introduce their methods, disciplinary positions, project results (and possible sources of error), and then explore specific theoretical problems in more detail. The discussant, Ito Kimio, will summarize the overlapping theoretical issues and suggest future directions for ethnographic research projects and fieldwork in Japan. Substantial time will be allotted for a discussion with the panel members and its audience. The projects are as follows:

Regarding her experience doing a participant observation study at a Ginza hostess club, Nana Okura questions the necessity of and techniques for studying dominant masculinities. Sociologist Renato Rivera introduces his academic documentary film on independent musicians, and questions the ethics of editing and concepts of sincerity, truth and good intent. Through an analysis of her Winter Sonata audience interviews in Japan and Canada, Alwyn Spies problematizes the use of “thin” media reception research in feminist cultural studies.

1) Nana Okura, Yale University

*Ethnographically “Thick” or “Thin”? The Limits and Challenges of Participant Observation in Tokyo Hostess Clubs*

From September 2006 to August 2007, I conducted a participant observation study at Tokyo hostess clubs to explore the subjectivities of white-collar Japanese businessmen. Popular media, especially since the end of bubble economy, tend to depict Japanese middle-aged “salarymen” as either overly masculinized kigyousenshi (corporate warriors), or as completely emasculated sodaigomi (large garbage), and I chose a participant observation methodology to gain access to a more nuanced, “thicker” description of Japanese masculine identities.

Social scientists have done much research into the nature of power and forms of ideology in Japan’s corporate and governmental institutions, yet since many have examined this ideology through the subjectivities of subordinate categories (such as working-class males, “office ladies”, or disenfranchised youth), the subjectivities of those at the center have been taken for granted as hegemonic and are largely absent from ethnographic studies. After introducing my observations and analysis of the relationships between the production and consumption of gendered service and notions of gender and power in the hostess clubs, I will look specifically at the disjuncture between the views of the clubs and Japanese society expressed by hostesses, by the salarymen, and by those outside of the business in order to critique the “thickness” and the “thinness” of the description of masculinity my study produced. Finally, I will pose questions relating the necessity of and techniques for studying dominant masculinities to the methodological questions of the other panelists.

[This paper will be read by Isaac Gagne, Yale University]

2) Renato Rivera, Kyoto University

*Challenges and Obstacles in the Production of the Documentary Notes from Abroad*

*Notes from Abroad* is a self-produced music documentary for academic use based on interviews and live footage of two independent musicians: Mari Iijima, a Japanese in America, and Casey Rankin, an American in Japan. The documentary flows through three main themes: their individual stories and how they ended up where they are, what they think about the value of music within modern society and finally how they look at their musician children.

This paper looks at the main challenges and problems faced whilst making the film, from the ways in which the project changed shape during the planning stage, the technical difficulties to overcome as the actual filming took place, and also the post-production dilemma of editing.

In particular, the editing stage was the most troublesome for various reasons. It is a very taxing and time-consuming process involving various techniques, but it was the censoring, rearranging, re-dubbing and cutting of scenes (or instances within scenes) due to contractual, personal or reasons of decency which caused the longest delay for this particular work.

The nature of ethics and sincerity within the production of documentary films is constantly within the realm of debate. As well as presenting the main themes of the documentary itself,
the paper will also discuss the important issue of truth and motives within documentary filmmaking.

3) Alwyn Spies, University of British Columbia-Okanagan

*Cross-cultural Responses to Winter Sonata: Audience Studies Reconsidered*

Much of the current research on the “Fuyu Sona Boom” in Japan suggests that the 50-80 year-old Japanese women who liked the Korean hit TV drama *Winter Sonata* liked it because they were dissatisfied with their relationships with their husbands, their current gender roles in Japan and with the Japanese media made available to them, and that this manifested itself in a “nostalgia for a lost Asianness”. To test these hypotheses and what appeared on the surface to be “nihonjinron”-type nationalist interpretations, in the summer of 2007 I did intensive individual interviews with a small group of 50-80 year-old Japanese women in Japan and native English-speaking women in Canada (of various ethnicities in the same 50-80 age category) to gage and compare their responses to *Winter Sonata*.

For discussion and debate with the members of the panel and its audience, after a brief report on the results and the methodological advantages and limitations of this particular research project I will introduce larger related issues regarding the theoretical frictions between the use of small-sample short-term interviews in audience studies and the “thick descriptions” of more traditional ethnographical research in anthropology and sociology, between textual analysis and fieldwork in Japanese studies, and between 2nd-wave and 3rd-wave uses and interpretations of audience research in feminist cultural studies.

Session 8: Room 5125

**Individual Papers on Premodern Chinese Culture**

Chair: Michael Watson, Meiji Gakuin University

1) Mei-ling Chien, National Chiao Tung University

*Inventing Consanguinity: The Politics of Authorship in Chinese Genealogies in East Guizhou*

The paper describes how Miao (*Mhub*) and Dong (*Kam*) elites author Chinese written language genealogies such that inter-ethnic differences are bridged at the same time that a gap is opened up between these two ethnic groups and the Chinese state. Specifically, the social lives of two versions of a printed Chinese language genealogy collectively collated by the Miao (*Mhub*) and Dong (*Kam*) in east Guizhou are analyzed through close description of their texts and contexts. Taken together, the two versions of the genealogy lend authority to claims of consanguine bonds shared between the Miao (*Mhub*) and Dong (*Kam*) speech communities. However, although the editors in the preface have invoked the spirit of “our” ancestors; the writers do not claim responsibility for the content, but asked the keepers or the readers not to profane the name of the ancestors. Therefore, the authority of a genealogy is not always located within the confines of its narrowly defined authors. This paper focuses its attention instead on the broader social processes of authorship. In describing these processes, this paper describes how inter-ethnic assertions of a shared consanguinity are present in Miao (*Mhub*) and Dong (*Kam*) genealogies using Chinese written language and that these inter-ethnic assertions alternately emphasize exclusiveness and relatedness. As a strategy of collective writing, authorship in the resulting Chinese genealogies becomes, on the one hand, diffuse and anonymous, and, on the other hand, strategically uses Chinese writing culture to assert a collective Miao (*Mhub*) and Dong (*Kam*) autonomy from the Chinese state.

2) Kar Yue Chan, Open University of Hong Kong

*Imitated Feminine Voices in Tang and Song Dynasty Chinese Poetry*

Imitating feminine voices in poetry has long been a tradition of Chinese literary realms. This phenomenon appears in both shi- and ci-poetry, but mostly in later forms as regard to the nature of ci. As such, the possibility of male poets writing poetry based on catastrophes in their lives is generally assumed. This sounds very true in the sense that although male poets
are capable of applying the tropes of ‘becoming a woman,’ the traditionally constructed restraints for the female gender are not easily adopted as their own. This idea is perfectly exposed in poems written by Du Mu, Wen Tingyun and Liu Yong, representing styles from the Tang to the Song. The mushrooming of male poets’ imitation of boudoir voices was seen as the result of the huajian ci [Lyrics between the Flowers]. Imitations of female voices by male poets were normally accompanied by descriptions of women’s appearances and the boudoir settings, with no attempt to portray the feelings buried inside women’s hearts. One important feature of male poets imitating female voices is that they do not seem to identify the women’s self in the poems, rather they portray or mime the feminine persona through their own angle of looking at females. Feminine voices are consolidated in this sense when the persona is individualised into a particular aspect of female psychology.

3) Myeong-seok Kim, University of Michigan

*Is There No Distinction Between Reason and Emotion in Mencius?*

My aim in this paper is to investigate what role emotions play in moral judgment in Mengzi’s ethical thought. What I mean by “moral judgment” is basically a judgment of what is morally right and wrong in a broad sense, and I am specifically interested in answering the question whether ethical emotions like compassion, respect, or shame would constitute the sole source of moral judgment in Mengzi’s thought. David Wong (1991) successfully argued that having an emotion such as compassion in Mengzi involves the recognition of reasons to act in certain ways, but he also ambitiously proposed that this connection between emotion and recognizing reasons for action suggests a Mengzian conception of practical reason that can avoid a sharp contrast between reason and emotion as has been conceived in the West for so long. However, there is a huge discrepancy between 1) Wong’s delineation of compassion in Mengzi as significantly “cognitive” and 2) his proposal that there is no distinction between reason and emotion in Mengzi. For arguing that moral emotions in Mengzi have some important cognitive aspect does not prove that there is no additional conception of reason playing a crucial role in Mengzi’s moral philosophy. Specifically, I will argue that Mengzi was aware of cases where competing moral emotions pull the agent in different directions with reasons each characteristic of their corresponding emotions, and there is required in such cases a radically different conception of practical reason from what Wong finds in Mengzi. I argue that in such cases the role of “reflective thinking” (quan) is important: reflective thinking takes all relevant factors of the situation in question into consideration, and it appeals to certain kinds of moral standards or ethical concerns that do not derive from moral emotions in adjudicating the competing demands of those emotions. This enables us to ascribe to Mengzi a significant distinction between moral judgment and emotional construals (Roberts, 1988); and by analyzing the three different ways “shi” and “fai” are used throughout the Mengzi, I argue that Mengzi’s shi zhi xin can be considered as a fully committed moral judgment, whereas his the other three sprouts remain at the level of construals.

4) Xiaojing Sun, University of California, Berkeley

*Daqu (“Big Suite”) and Medieval Court Performance*

The Chinese medieval daqu 大曲 or “big suite”, a performance consisting of a succession of musical sections that combines song lyrics with instrumental accompaniment, and includes solo or ensemble dance movements, is one of major components of court music, yet has not been given much account in previous scholarship on the literary/cultural history of the period. The lyric of daqu, as a sort of performance text that fossilizes the “performance context,” through lines of “self-commentary” that are often found inherent in dance lyrics, provides a valuable window into the relations between dance movement and a specific historical moment of performing, and the often submerged link between text and performance. This paper will start by looking at daqu piece(s) composed by the Southern Song Councilor and writer Shi Hao 史浩(1106-1194), which, being noticeably complete and extensive, contains not only detailed notations on the presenting, speaking, and acting of each role, but also descriptions of singing and dancing performance between sections. While textual
examination contextualizes the performance texts, the second part of the paper, which will investigate the Song (960-1279) court performing practices of daqu?especially that of the “Training Quarter” (jiaofang 教坊), where the performance of daqu is mainly carried out during Tang and Song?that we may infer from general accounts in official histories and some sporadic descriptions in literati prose fictions, is meant to historicize them, suggesting how daqu functions as an intermedium of literati composition and performance.

Session 9: Room 5223
Shōjo Gensō: An Interdisciplinary Approach to Contemporary Japanese Girls’ Culture
Chair/Organizer: Akiko Sugawa-Shimada, Aoyama Gakuin University
Discussant: Deborah Shamoon, University of Notre Dame

Images of young girls are omnipresent in Japan, projecting shōjo gensō (少女幻想)—the intangible fantasy of an almost mystified, if not idealized, young femininity. Shōjo (少女, girl[s]) has been an important motif in Japanese literature as well as visual arts for a long time, and its representation continues to be widely produced and consumed, ever more so globally in recent years. When exported abroad through commercial channels (most influentially via anime, manga and fashion), the shōjo image is understood to represent something of today’s Japan. These increasing exports are allowing a worldwide audience to get a fuller and more complex of what shōjo gensō truly represents in its native country—a fantasy genre that transcends many boundaries and media. The result may be cute, grotesque, sublime, or kitsch, to name only a few of its variations. In order to critically examine shōjo as an indispensable icon of Japanese popular culture, this panel will use the film, Shimotsuna Monogatari 下妻物語 (Kamikaze Girls, 2004), as a common analytic tool for interdisciplinary analysis of this genre. The “Japanese-ness” in this film is a uniquely transnational hybrid, local and global at the same time. Three papers will be presented in the panel, exploring different perspectives on the domestic and international appeal of Japanese girls’ culture.

1) Makiko Yamanashi, University of Edinburgh
The Apotheosis of “Kitsch” and “Maidenesque” in Japanese Girls’ Culture: A Critical Inquiry into the Ephemerai Fantasy of Otome

In Japanese society, where cultural domains are often divided between male and female, girls’ culture has established its own privileges and territory. One of their most distinctive identities is otome (乙女, maiden[s]), and the trend they create can be described as maidenesque. Partly as a result of context-void westernization, this trend is a hybrid and may well appear peculiarly kitsch to non-participants. But for those actively involved in this subculture, it may represent an elegant maidenesque quality with some kind of fetishism, creating a unique aesthetic of contemporary Japan. As observed in the trend of EGL (Elegant Gothic Lolita), their meticulously dolled-up outfits and surface-focused plasticity (i.e. artificial and fake) are almost theatrical, and thus their fantasy is meant to be ephemeral. In order to analyse these issues both in historical and socio-cultural context, this presentation will look at scenes from the film, Shimotsuna Monogatari, with reference to its original source, a novel by Takemoto Novara (嶺本野ぼら: who is called an ‘otome’s charisma’). The concept of kitsch and maidenesque will be critically examined. Moreover, a few of the significant global trends influenced by this Japanese girls’ culture will be taken into consideration.

2) Kotaro Nakagaki, Daito Bunka University
Imaginary Ideal Girls, Ordinary Girls, or, Odd Girls: Refashioning Shōjo Images in Japanese Films and Visual Culture

Based on Kamikaze Girls (Shimotsuna Monogatari, 2004) that depicts the everyday life of teenage girls in Japanese suburbia and rural areas, I will examine the girls images both shōjo images of gensō bungaku and the latest girl cultures in the tradition of “onna no ko movies (movies about girls since 1980s)” including their resistance toward the ideal self-images of
shōjo. Gensō bungaku is a particular genre of Japanese literature and culture, which can be categorized as part of fantasy in the Western genre. And yet, the genre has uniquely developed in the history of Japanese literature, mixing elements from gothic romance, supernatural, and folklore. Japanese modern writers such as YUMENO Kyusaku (1889–1936) and EDOGAWA Rampo (1894–1965) also use the images of shōjo, all of which are distinctively different from the general assumption of pedophilia. For them, shōjo images are the crystallization of their ideals about girls. The shōjo images that Japanese modern writers cultivated and explore appear in contemporary Japanese popular culture. Besides, since 1980s, there has been an emergent subgenre called “onna no ko movies,” represented by Aiko 16-sai (1983) or, The Cherry Orchard (Sakura-no-sono, 1990). Many “onna no ko” films depict everyday life of an ordinary girl. Although many of this subgenre films were produced by male directors, at that time the fact itself that girls could be main characters was epoch making. By analyzing the transition of shōjo images over the period of modernity and postmodernity, Japanese social, cultural and gender issues can emerge.

3) Akiko Sugawa-Shimada, Aoyama Gakuin University
Cuteness, Grotesque, and the Sublime: Maidenesque Goth-Loli in Japanese Contemporary Animated Works

Shōjo (girl(s)) is one of the most complicated terms in Japanese pop-culture. It does not only convey stereotypical images of female pureness, virginity, vulnerabilities, romanticism and even nostalgia, but it also represents female (monstrous) strength, decadence, mysterious power and even the sublime, thereby producing a sense of the grotesque. Goth-Loli (a short form of Gothic-Lolita) deftly symbolises those binary features of shōjo. Goth implying girls’ occultist powerfulness and Loli signifying girls’ romantic cuteness are often combined to be represented by girl characters in black-leather jackets/black dresses with frilled skirts and bonnets in Japanese visual arts. Such ‘grotesque cuteness’ and ‘the maidenesque sublime’ probably originated in 1960s-70s TV animation programmes for girls, whose heroines were little witch girls. However, in recent Japanese pop-culture scenes, being powerful and feminine seems more emphasised, which serves to offer a positive image of femininity that challenges a Japanese traditional female role model. I will explore the way in which Goth-Loli shōjo is represented in TV animation programmes, namely, Rozen Maiden (2004–6), Jigoku Shōjo (Hell Girl) (2005–6) and Death Note (2006–7), with a brief introduction of representations of witch girls in TV animation programmes since 1966 and of Lolita and Yankee girls in Shimotsuma Monogatari (Kamikaze Girls) (2004). I will also consider the way in which their representations of Goth-Loli shōjo can configure an alternative female gender identity in postfeminist era in Japan in terms of a socio-cultural perspective.

Session 10: Room 5301
Utopia and Dystopia in Modern Japanese Literature: Doppo, Sōskei, Satō Haruo
Organizer: Dennitza Gabrakova, University of Tokyo/Hosei University
Chair: Angela Yiu, Sophia University
Discussant: Mitsuyoshi Numano, University of Tokyo

This panel traces the movement from utopia to dystopia through various experiments in modern Japanese literature. The four papers here deal with the aesthetic construction of imaginary spaces, reflecting visions of art and modernity in Japan. Such spaces are often removed from the existing social and historical conditions. Starting with the nostalgically realistic landscape of Musashino and finishing with a futuristic vision of a hellish world, we will map out how Doppo, Sōseki and Satō Haruo manipulate cultural, aesthetic, and literary codes to invent spatial and mental dimensions that address either a non-place of desire (utopia) or the haunting spectacle of its inversion (dystopia).

Doppo’s ‘Musashino’ produced a space that remains pervasive in the literary and cultural imagination yet physically elusive. Sōseki’s Kusamakura plunges into the pursuit of a non-existing space where art and reality are mutually permeable. The concept of art becomes a locus of resistance to the centralization and commodification of modern life and is modeled as a ‘utopian space’ in Satō’s critical writings. Finally, Satō continuous
experimentations with modernist techniques and spatial configuration lead him to explore the form of science fiction and the concept of dystopia.

1) Dennitza Gabrakova, University of Tokyo/Hosei University
Recapturing Musashino and the Commonplaceneness of Longing

This paper will explore literary and visual representations of the plain of Musashino in order to demonstrate how the space, peripheral to the center of Japanese modernization (Tokyo), kept on generating a sense of utopian longing. After the ordinariness of Musashino’s landscape was discovered by Kunikida Doppo as a projection of the interiority of the modern literary subject, Musashino could hardly be imagined separately from the urbanized space of Tokyo. The ordinariness of Musashino facilitated the permeation of the taste for Musashino among the “ordinary” citizens, and in the early 1920s already attracted an interest as a subject for the everyday art of photography. By focusing mainly on artistic and documentary photography from the 1920s to the 1950s, and partly on miscellaneous writings, it is possible to delineate the shifting boundaries of the imagined community of modern Japan as imposing themselves on Musashino. Thus, Musashino may be redefined as a field of tension between the public aspect of national belonging and a place of common longing and irredeemable loss.

2) Anna-Marie Farrier, Princeton University
Off with His Head: Kusamakura as Utopian Text

Written in 1906, Natsume Sōseki’s Kusamakura is a “haiku-like” novel centered on one artist’s quest for hininjō, a “non-human” detachment from worldly pursuits. This paper argues that the artist’s concomitant pursuit of the ultimate Ophelia is a pursuit of utopia; Ophelia functions as the unlikely embodiment of the artist’s utopian fantasy. It is a fantasy of self-realization, of the existence of an ideal reflective surface and void as Óphelia appears to be against which the artist may define himself. Yet the image of Ophelia with which the novel begins is a “mistake,” an incorrect rendering of one artist’s painting, Sir John Everett Millais’ Óphelia, by another artist, Sōseki. As such, the utopian fantasy that this paper addresses is not one based in perfection, but one entrenched in error and madness. Sōseki wrote upon his return from London, when even his relatives were convinced of his insanity, that if his insanity and bodily weakness allowed him to create as an artist, “I believe I am correct in expressing a deep gratitude to this bodily weakness and insanity.” Sōseki and the artist have lost their heads; an indispensable step in the pursuit of utopia.

3) Pau Pitarch Fernandez, University of Tokyo
Art as Utopian Space in the Early Criticism of Satō Haruo

My paper will explore the construction of the idea of Art as a utopian space in the critical writings of Satō Haruo during the Taishō period. Satō’s particular style of criticism has been described by a critic as “through and through impressionistic, that is, completely bereft of “analysis”, but I will try to show how behind the apparent chaotic outbursts of his early essays there is a systematic attempt of opening up Art as a utopian space for human expression. Reworking motifs from European Aestheticism and Vitalism, Satō presents Art not only as the highest possible medium for self-realization, but also as a necessary alternative to the homogenization of human experience brought by modern industrialization. All the while rejecting the bluntness of programatic party-literature, Sato develops his utopian understanding of Art into a thorough critique of the state-driven modernization project. Against the standardization and utilitarian drive brought by the immersion of artistic expression in the world of modern capitalism, Satō argues for the expansion of Art as a sphere of resistance into everyday life. If the industrial economy threatens to turn individual expression into another interchangeable commodity, the social significance of the artist lies in expanding the role of Art, for “there will be no utopia until every occupation has become an art” (“The Joy of the Artist”, 1920). Satō’s criticism can be read as a key turning point between the elitism of the classical nineteenth century. Aestheticism and the ironic plunge into mass culture of twentieth-century Vanguardism.
4) Angela Yiu, Sophia University

Satō Haruo’s Dystopian Science Fiction

Despite the fact that science fiction as a genre has never had a proper place in the generally introspective and venerable gallery of Japanese modern fiction, and dystopia as a spatial and mental conception is a recent coinage that has only been widely used in the Western language since the 1950s, Satō Haruo has laid out a blueprint for a post-23rd century hell in his 1929 SF ‘A Record of Nonchalant’ (*Nonshalan kiroku*). Satō’s obsession with space, blueprints, maps, and schemes of all kinds since the beginning of his writing career indicates an SF imagination particularly in tune with the essential spatial dimension of that genre. The absurd world of ‘A Record of Nonchalant’ consists of a strict vertical structure starting with a subterranean world inhabited by drones and mutants subsisting on gas and extending above ground to a high-rise world of mindless bourgeois who are slaves of fashion. Any attempt to challenge the stratification is punishable by erasure of memory, voice muting, or death, and subterranean life forms are given a chance for a ‘better life’ by a cross-species surgical change into plants. In experimenting with the form of SF, Satō challenges the conventional literary language of modern fiction and explores new territories for a modernist expression. He shows what the figural and space-oriented narrative can express that the psychological language of the realistic one cannot. Through the SF mode, he devises a way for the narrative to escape from the force of the historical moment and thus skillfully rejects not only realism and verisimilitude, but also the unreasonable narrative demands for logic and closure. Owing to the characteristic artifice and unbelievability of the SF genre, he achieves a sense of alienation and the famous Brechtian *Verfremdungseffekt* that have become the mark of postmodern film and literature. This paper will explore the absurd and nonsensical chimera-like world of Satō’s dystopia to assess its contribution to Japanese modernist fiction.

Session 11: Room 5302

Landscape and Memory in Asia

Chair/Organizer: Chris Hudson, Royal Melbourne Institute of Technology University

Discussant: Vera Mackie, University of Melbourne

Asia holds an important position in the cultural memory of Australia. How it is imagined is influenced by the historical development of Australia’s engagement with the region. Some of the most important episodes in Australia’s national narrative involve experiences of war that have transcended national boundaries and provided points of intersection for Asian and Australian histories. Two wars of importance to the national narrative connect Australia to Asia, namely, World War II and the more recent “War on Terror”. Both of these wars are commemorated in what Pierre Nora has called “sites of memory” in locations in Asia, that is, sites in which repositories of a nation’s memories can be found: museums, memorials, monuments, plaques and so on. Each of the three researchers on this panel will focus their presentation on a site of memory in Asia. They are: Bali, Indonesia; Kanchanaburi, Thailand; Sandakan, Sabah, Malaysia. These sites, however, are not just part of the imaginary landscape of the Australian national memory; they are also real landscapes invested with meaning for local inhabitants. Each lies at the intersection of local meaning and Australia’s imagined and real past in Asia. The panel will examine these sites from the following points of reference: the systems of signifiers, such as iconography, location inscriptions, architectural design; the intersection of the Australian past with the Asian present; the production of cross-cultural and cross-generational narratives of trauma; heritage tourism and local politics; aesthetics; the globalisation of memory.

1) Jeff Lewis, Royal Melbourne Institute of Technology University

*Bali, Indonesia: Remembering Terror*

The force of regional jihadism was most acutely expressed in the 2002 bombings in Bali, Indonesia. Paddy’s Bar and the Sari nightclub were targeted because they symbolized to the
Jemaah Islamiyah militants a violation of Islamic territory. At the time of the attacks Bali hosted around 1.3 million international tourist visits annually. For the Islamists this form of western incursion defiled the purity and sanctity of an Islamic nation; the Hindu Balinese were seen as a supine and corrupt culture which was prostrating itself to the powerful forces of western capitalism ad global domination.

Australians were specifically targeted in the attacks for two clear reasons: first, because Australians comprise the most numerous tourism group and have been directly responsible for mass development in the Badung district of Bali; and secondly because Australia was a major US ally in the ‘war on terror’ and had participated in the invasion of Afghanistan and was preparing to support an invasion of Iraq.

The Australian commemorations of the Bali bombings translated the tragedy into a nationalist episteme, which was extravagantly invoked by official and media discourse. The commemoration ceremonies and monument were designed to consecrate specific policies and cultural values within the spectral memory of a glorious past. This paper examines the means by which this glorious past, the nationalist ideology, global tourism and the war on terror have been inscribed into the Legian Street monument. More generally, the paper examines the agonisms and language wars which are being waged around the monument, within its specific cultural and socio-political context.

2) Chris Hudson, Royal Melbourne Institute of Technology University

Kanchanaburi, Thailand: Asia’s Present and Australia’s Past

Since the development of mass tourism, Thailand has become a favoured destination for many Australians. A range of imagined versions of Thailand is now available to the Australian tourist. Prominent memories, reiterated in tourist lore and the popular imagination, include the bars of Bangkok’s Patpong district, the luxurious resorts of Koh Samui and Phuket, and the backpacker trail to Chiang Mai and the hill tribes. For an older generation of Australians, however, cultural memories of Thailand are also dominated by images of the deaths of several thousand Australian soldiers in the building of the Thai-Burma Railway during World War II.

This paper will consider the commemorative markers and memorials to the war experience of Australians—and the citizens of many other nations—in the area around Kanchanaburi, 130 kilometres west of Bangkok. As a major tourist site, it presents what Guy Debord would recognize an accumulation of spectacles. The museums, monuments and the Allied War Cemetery depict the suffering and death of the prisoners of war and generally reflect the horrors embedded in the mental landscape of most visitors. It is possible to take a ride on the “death railway” followed by lunch in a floating restaurant overlooking the Bridge over the River Kwai, an important symbol of the prisoners’ resilience and ingenuity in the face of adversity, and the subject of a Hollywood film. This paper will examine the way in which a monumentalized, commodified and consumable version of Australia’s past, located in real and imagined landscapes of trauma, intersects with an Asian present dominated by an economic imperative.

3) Sueanne Ware, Royal Melbourne Institute of Technology University

Mapping Monuments in Malaysia

Andreas Huyssen writes: ‘Remembrance as a vital human activity shapes our links to the past, and the ways we remember define us in the present. As individuals and societies, we need the past to construct and to anchor our identities and to nurture a vision of the future.’ (Huyssen 1994, 17). Asia figures prominently in the way Australia remembers and imagines its national identity. This is reflected in the many memorials and monuments in the region commissioned by the Australian government. This paper aims to consider how the physical design and experience of these memorials link Australia with Asia, shape a particular understanding of history and help construct Australia’s cultural identity. It will examine two commemorative sites: Kinabalu Park which houses the Kundasang War Memorial; and Sandakan Memorial Park. Both sites were established as tribute to the
memory of the 2,428 Australians and British POWs who died in Sandakan, Ranau or on the
Death Marches.

This paper will analyse the surrounding context of the sites and site selection for the
memorials, their spatial configurations, architectural symbolism and intended temporal
experiences of these memorials. In addition, it will reflect upon the physical and spatial
implications and adjacent proximities of each the memorial landscapes and their changing
meanings. They are now not only war memorial sites, but significant sites for the
development of eco tourism. The memorials themselves now combine Australia’s
remembrance of its past through an annual trek—commemorating the death marches—with
commodified eco-tourism practices such as breakfast with the orangutangs and the Poring
Hot Springs.

Session 12: Room 5304
Individual Papers on East Asian Politics
Chair: David Wank, Sophia University

1) Jae Min Shim, Korea University
Convergent and Divergent Characteristics of East Asian Welfare States: Japan and
South Korea

During the 1970s and 1980s, the developmental states in Japan and South Korea heavily
relied on the private sector for the provision and delivery of welfare services. It was only in
the recent years that the welfare services were substantially delegated and devolved to local
governments and non-state actors. In recent welfare reforms, the two countries diverged from
each other. While Japan actively pursued a neo-liberal strategy, by involving a lot of non-
governmental actors such as NPOs and cooperatives and officially adopting “welfare
pluralism,” South Korea has been less enthusiastic about decentralizing welfare
administration and marketizing welfare services and instead augmented state roles. As a
result, it is increasingly becoming problematic to include Japan and South Korea under the
common rubric of “East Asian welfare states.”

What is particularly interesting in the recent evolution of welfare states in Japan and South
Korea is welfare policy for the elderly. To respond to the society’s concerns about aging,
rising demand for diversified welfare services, and budget constraints, Japan introduced the
Long Term Care Insurance System in 2000. South Korea introduced a very similar “Long-
Term Care Insurance for the Elderly” in 2007 and is scheduled to implement it in July 2008.
Both programs are predicated on market principles and welfare pluralism, showing a clear
sign of departure from the existing state-centered welfare administration and policy.

This paper analyzes how these similarities emerged and developed in the two countries,
focusing on the political dynamics of policymaking prior to the legislation and enactment of
the programs. We reflect on different theoretical paradigms to explore their applicability to
the two cases. We also examine the existing problems and limitations of the Long-Term Care
Insurance in Japan to explore their implications for the future of welfare policy in South
Korea.

2) Kate Dunlop, Sophia University
Local Politics? The Reformist Challenge to the “Nationality Clause”

The nationality clause is a longstanding restriction on the employment of foreign residents to
the local civil service, traditionally enforced by the Ministry of Home Affairs as a “natural
principle of law.” In 1995, Kochi Governor Daijiro Hashimoto successfully challenged the
legal authority of the ministry to impose such a restriction, and eleven prefectures eliminated
the nationality clause between 1997 and 2001. While some of these prefectures have large
foreign resident populations and a history of local opposition to the nationality clause, other
prefectures lack both. Why, then, was the issue taken up in rural prefectures such as Kochi,
Tottori or Iwate?

In this latter set of prefectures, reformist governors initiated nationality clause elimination.
I argue that the original articulation of the issue by Governor Hashimoto, which was echoed
by his reformist cohorts in Tottori, Mie, Iwate and Nagano, represented a fundamentally liberal approach to the role of local government and central-local relations. This conclusion challenges existing descriptions of the reformist governors as a group of technocratic, non-ideological local leaders. At the same time, their liberal position was limited. Indeed, while the reformist governors found resonance with the nature of Hashimoto’s challenge, and with the broader political context of the mid–1990s, this ideological space has since disappeared—along with the issue of the nationality clause itself.

3) Yoko Terasaki, Hitotsubashi University

_Implantation of the National Park System in Southeast Asia_

The national park system is an “American invention” that has spread rapidly to the world in the twentieth century. Today, many “exported” parks are called “Yellowstone Children” after the world’s first national park established in 1872. The system, however, is also often criticized for inherently interested in protecting the wilderness. American environmental activists, some experts claim, tend to ignore the fact that this wilderness is home to many indigenous people and the source of their livelihood. This paper will discuss implementation of the national park system in Southeast Asian countries, namely Thailand and Philippines. The question is how the American park system has been adopted by these countries wherein the customs and beliefs of the people are fairly different from those in the United States. I will employ the new institutional theory (Meyer and Rowan 1977, Powell and DiMaggio 1991) to explore how individual’s thoughts, dispositions and habits regarding the natural environment would be transformed by the institutionalization of environmental activities. The establishment of national parks affects the locals not only in terms of their livelihoods, but also aspect of their thoughts, values and practices. This will be an attempt to describe issues of institutionalization of environmental activities and its influences on culture.

4) Karl Wu, University of British Columbia

_In the Name of a Nation: Kobayashi Yoshinori’s Nationalist Writing and the Name-Rectification Movement in Taiwan_

The rise of Yoshinori Kobayashi’s popularity and his books such as Anecdotes of War, Anecdotes of Okinawa, and Anecdotes of Taiwan represents the nationalist undercurrents in Japanese society that refuse to play low profile in the face of Chinese diplomatic pressure and turn instead to the reconstruction of a proud and guilt-free modern Japan. Kobayashi’s works can not be treated as simply right-wing nationalist propaganda promoting a chauvinist and militarized Japan, the cultural meaning of the sweeping sales of his books lies in the increasing reflexivity over the nature of Japanese nationality and its relation to China. To be more specific, the dominant framework of a China-centered Asia exported from China is on trial.

Through detailed narrative analyses of Kobayashi’s works, I will argue that what lies behind the provocative comments and seemingly anti-common sense judgments is a fundamental challenge to a frame that has structured Asians for generations. The “frame,” borrowed from literary theory and social movement analysis, refers to a China-centered mindset of Asian culture and politics which represents Asia and the roles these Asian nations take and should continue to take. The responsibility of war, the colonization rule over Taiwan and Korea, these are but a few examples that this nationalist thinking is managing to re-interpret and to introduce a new frame with which modern Japan can re-construct its past and future. The study will also bring in Taiwan’s name-rectification movement in the late 1990s as a comparative case showing the concurrent counter-narrative of a state-led discourse on China and Asia.

5) Heejung Suh, University of Dankook

_The Activistic Features of Korean Women’s Independent Film Groups: Woman, Labor, Film_
The purpose of this study is an attempt to consider the documentary films by Korean women’s activist in relation to the topics of women’s labor. In particular, I will focus on the Korean women’s independent film groups which are speaking women’s rights in the modern Korean society, because Korean women’s activists recently have been using the film to approach their arguments. “MEDI ACT” in Seoul is an educational system where sees film as ways to reach more people in modern Korean society. Therefore, it has been trying to teach women and minority groups in order to express their alternative opinions, right, experience with film by themselves since 2002. As a result of “MEDI ACT”, a community artists is organized outside the art world with grassroots groups of Suwon city, named “Ssi” since 2004. “Um” is also another activist film group which is head for feminist activity since 2001. This study considers what Korean women’s independent activist films mean in modern Korean society, and try to place it into the stream of art world.

SATURDAY AFTERNOON SESSIONS: 3:30 P.M. – 5:30 P.M

Session 13: Room 5121
Organizer: Tao De-min, Kansai University
Chair: Matsuda Koichiro, Rikkyo University
   1) Lu Yan, University of New Hampshire
   2) Tao De-min, Kansai University
   3) Matsuda Koichiro, Rikkyo University
   4) Kimura Masato, Shibusawa Ei’ichi Memorial Foundation
   5) Okamoto Yoshiko, International Christian University
   6) Lu Xu, Kansai University
   7) Joshua A. Fogel, York University

This roundtable brings together experts and Ph.D. candidates in the fields of East Asian intellectual history and international relations, including the authors, to discuss two recent books on modern Sino-Japanese relations: Re-Understanding Japan: Chinese Perspectives, 1895–1945 (University of Hawaii Press, 2004) by Lu Yan and Meiji Sinologists and China (Kansai University Press, 2007) by Tao De-min.

During the fifty years from 1895 to 1945, China and Japan had a paradoxical relationship: to many Chinese, Japan was both a model of Westernization to emulate and an imperialist threat to resist, and to some extent its image may be characterized as a kind of “custodial imperialism”; to many Japanese, China was the motherland of East Asian civilizations, but it became too old to survive in the West-dominated world. In addition, China’s transition from a monarchy to a republic signaled its departure from the Japanese model, and the unification movement under Chinese nationalism and communism posed a serious challenge to the Japanese empire.

Focusing on such significant cases as Jiang Baili, Zhou Zuoren, Dai Jitao, Guo Moruo, Shigeno Yasutugu, Nishimura Tenshū, and Naitō Konan, the panelists will explore the diverse perspectives on Sino-Japanese cultural and political interactions, as well as the complexity and ambivalence behind these views due to the dramatic change of the two neighboring countries international status and to the unprecedented massive personal contacts in the aftermath of the first Sino-Japanese War (1894–95).

Session 14: Room 5124
Individual Papers on Community Activism in Asia
Chair: John Dorsey, Rikkyo University

1) Min Ah Kim, Microsoft Korea
   Community Services in Japan and Korea: Personal Assistant Services and Independent Living for Persons with Disabilities
The goal of people who had experienced functional loss owing to accidents, chronic disease, aging, and physical disability is living independently in the community because it is basic human right in terms of self-determination. However, there are still many barriers to prevent them from integrating with society, which leads to increasing dependency. A growing number of country have been implementing Personal Assistant Services (PAS), which are necessary services for people who need help to live independently in the community as Independent Living does not mean that we have to do everything by ourselves, but mean that we demand the same choices and control in our lives. The purpose of this study is to explore the history of PAS in Japan and Korea and examine the effects of PAS among people with physical disabilities. Based on survey that I conducted with persons with PAS users and people on the waiting list in Korea, I examined the relationship between PAS uses, depending on sex, age, educational status, marital status, physical functioning, and independent living that consists of physical, psychological, and social independence applying regression analysis. This paper focuses on social services to promote their well-being in the community, and will identify value of independent living in welfare society.

2) Diana Mendoza, Ateneo de Manila University

*The Women’s Movement, Congress, and the Anti-Violence Against Women Law in the Philippines*

The importance of electing more women to high-level political office has been a central focus in gender politics literature. From a policy perspective, women are more likely to promote legislation that aim at improving women’s economic and social status, and that address issues of health care, poverty, education, and gender equity. In the context of legislative policymaking, the presence of women does not only decrease the possibility that gender-salient issues will be overlooked, but it also brings a “different voice” to the legislative process. From a normative perspective, the paucity of women in public office is inconsistent with fundamental democratic principles and with a representative form of government. Greater representation is a democratic right, and the lack of more extensive participation by women indicates that a democratic and representative government is wanting.

This paper examines the formulation of the Anti-Violence Against Women and their Children Act and the role and impact of women legislators and women advocacy groups in the process. It looks at both the descriptive and substantive representation of women as well as the discursive and organizational strategies used in influencing both the process and outcome of legislation.

By examining women’s descriptive and substantive representation in the formulation of the law, the paper provides an opportunity to explore the distinctive contribution of women’s leadership in policy and politics. It hopes to shed light to questions like: How do women’s issues get placed into the public discourse and onto the political and legislative agenda of Congress? Do women make a difference in legislative policymaking? What values or orientations do women bring to politics and policy?

3) Fiona Creaser, Tama University

*The Merits and Limitations of Sexual Harassment Prevention Policies at Japanese Universities*

In recent years, an accumulation of Japanese research about sexual harassment and a number of very public court cases involving prominent public figures placed the issue of sexual harassment in the media spotlight. Japan was forced to recognise sexual harassment as a national problem, and not an issue, which was confined to the Western world. In April 1999, the Japanese government realised the need to amend existing laws to include sexual harassment under article twenty-one of the Equal Opportunity Law. For the first time in Japan’s legal history, sexual harassment against a woman was not just a personal problem between two individuals; employers were now also held responsible for occurrences of sexual harassment in the workplace. Universities across Japan were not exempt from this new legislation and this paper will explore the ways in which universities have tried to tackle the problem of sexual harassment on campus since amendments to the Equal Opportunity Law.
were created. Analysis of university guidelines about sexual harassment will be explored as well as the effectiveness of university committees and counselling services which are responsible for investigating cases of sexual harassment. Visual strategies individual universities have taken up to spread awareness of sexual harassment will be investigated, for example the complex process of creating posters, leaflets and web pages about sexual harassment. Universities in Japan appear to be trying very hard to create an awareness of sexual harassment but unless attitudes on an individual level change how effective these strategies are still remains to be seen.

4) Jaok Kwon, Hitotsubashi University

Feminists’ Struggle in Korean Rural Communities in the 1970s: From the Perspective of “The Korean Catholic Rural Women’s Movement”

By focusing on the activities of ‘The Korean Catholic Rural Women’s Movement’, this paper aims to explore the ideals towards rural women and what kind of difficulties young intellectuals were confronted with by spreading feminism in Korean rural society. In Korea, the 1970s marked a period of time when the women’s movement gradually came to life under the influence of feminism from the West. Until now, research on Korean women of this time has been focused on the equal rights of urban women workers in the process of industrialization. Only a few studies exist on rural women in the 1970s. They have shown how Korean rural women were forced to serve as a new labor force in the rural communities in order to fill the gaps caused by the exodus of the male workforce from rural areas. They particularly revealed the mobilization of rural women for the governmental rural development project, Saemaul Movement. However, most researchers overlooked the attempts of young feminists trying to propagate women’s liberation through organizing rural women into civil organizations such as ‘The Korean Catholic Rural Women’s Movement’. Those feminists sought to overthrow patriarchy and establish rural women as self-determined individuals within Korean society. Still, they were confronted with various difficulties: their own lack of understanding regarding how to establish rural women’s rights, the fact that there was no common understanding of the notion ‘feminism’ at that time and therefore no support for the ideals of feminism in Korean society and the perception gap between rural women and feminists.
Session 15: Room 5125

**Material Mediations of the Volatile Body: The Frame and Texture of Corporeality in Contemporary Japanese Visual/Textual Arts**

Chair/Organizer: Atsuko Sakaki, University of Toronto
Discussant: Sharalyn Orbaugh, University of British Columbia

When nature, identity and representation are no longer stable notions, how do we still address the body in the visual and textual media?

On this panel, we examine how artists in manga, film, photography, theatre and fiction command and conceptualize the bodies, their own and others', and consider their contributions to complication of the politics of representation. A nodal point that emerges from our inquiries is gender. Having long been spectacle designate, the woman enters mediation of corporeality with unique challenges. Her gaze is not disconnected from her body, which releases representation from the monolithic narrative of subjectivity. To become aware of one’s own corporeal presence as a spectator rather than spectacle opens an opportunity to overcome modern complaisance with the neutralization of the observer’s body. At the same time, however, the excess of her attention to the reproductive or commodified body might invite accusation of complicity with conventional gender relations. Is it possible for the female gaze, either of the mediator’s or the consumer’s, to come to terms with visually or textually mediated corporeality without objectification of the female body? The artists we discuss, who either exploit or bracket their own bodies on the site of art production/consumption, dictate scenes, coordinates, acts and states that have traditionally been engendered as feminine (e.g., pleasure quarter, flowers, seduction, pregnancy). Their deployment of the female body, we shall show, proposes a means of renegotiation with the dominance of the vision as well as reconfiguration of the gendered power relations in visual representation.

1) Amanda Seaman, University of Massachusetts Amherst
   **Debbie Does Diapers: Pregnancy Manga in Low-Fertility Japan**

Since 2005, when Japan’s total fertility rate fell to 1.25, the term shōshika (low birthrate society) has made frequent appearances in everything from government position papers to stories in the popular media. At the same time, however, there has been an explosion of manga focusing upon pregnancy and childbirth, appearing both in the pages of women’s magazines and in stand-alone volumes. One such publication, Go-shussan!, which appeared in 1998 and featured stories by a number of young manga artists from the monthly ladies’ comic magazine Feel Young, was so popular that it spawned three sequels. My paper will offer a close reading of this series, addressing in particular the ways in which its contributors depict the pregnant female body. Given the highly sexual nature of the genre in which these artists do the bulk of their work, I will examine the degree to which these “pregnancy manga” are informed by the style and content of other “ladies’ comics”, as well as by other iconographies of the pregnant female form, focusing upon their treatment (or lack thereof) of sex and the pregnant woman. Finally, I will explore the ways in which these contemporary pregnancy narratives both draw upon and contest the ideologies of domestic life encoded in so-called katei manga (housewife comics), and suggest some ways in which the highly autobiographical nature of the stories in Go-shussan! might affect their visual and narrative structure.

2) Cinzia Coden, Yokohama National University
   **Physiological Performance of Femininity as Social Critique in Kara Juro’s Plays and Theories of Theatre**

The playwright, actor and director Kara Juro (born 1940), among the most prolific artists in the avant-garde theatre movement that developed in Japan since the 60s, strongly reaffirmed the pivotal role accomplished by the actor and the physiological aspects of the performance. He set forth a manifesto called “The theory of the privileged body” (Tokkenteki nikutai ron) and called the actors in his company kawara kojiki (riverbed beggars), recalling Okuni, who
led a troupe of wandering female dancers considered the founders of kabuki odori. This paper examines how femininity is performed in Kara’s plays by considering the development of his theatrical theory and activity. I focus on gendered performances and compare the dynamics operating on a performative level to their contribution, on a wider scale, in the Japanese context. I will analyze the meaning of the statements “acting like a woman”, “acting like a man” through the representation of recurrent roles by female performers such as Ri Reisen, Midori Mako and Watanabe Eri(ko). I will also examine the implication of Kara’s mother in his more recent work, in contrast to such social phenomena as the refusal of maternity stressed in the sh?jo or eternal sh?jo depicted as “incarnation of ideas” from the 60s, and the oyaji gyaru (girl behaving like a middle-aged man), a term coined by Yutsuko Chusonji (1962-2005) for “Sweet Spot”, one of her best-selling comic books, became a popular label at the beginning of the 90s.

3) Atsuko Sakaki, University of Toronto

*Photography as Corporeal Reproduction: Switching Pregnancy for Photography in Kanai Mieko’s Tama ya*

A sequel to my previous work on Kanai Mieko’s strategic engagement of the photographic in her narratives, this paper further examines photography as corporeal experience, whose lack of depth (skin-oriented-ness) tantalizes us as we desire interpretation and intercourse. Kanai reminds us of tactility of the act of photographing, restoring the body of the spectator which was reduced to the distant and hypothetical eye. In the novel of manners Tama ya (1987), photography is ubiquitous in consumers’ quotidian life in the age of spectacle and yet potent to disrupt established lifestyle. The main strand of the narrative is the pregnancy of a cat and a woman; the reconsideration of reproducibility of photography. The protagonist Natsuyuki, a photographer and film developer for hire, overcomes his everyday compliance as he becomes engrossed in his prized possession of an “original” Eugene Atget print that he would rescue from a fire first, a hallucination with a portrait of Anna Karina which unexpectedly emerges in his hands as he develops a film on assignment, and the anticipation of comparable excitement he would experience with Amanda Anderson’s classified films. While the “myth” of the mother-child bonding dissolves in the story, the other “reproductive” activity proves to be far from mechanical, involving physical labour and sensation. Natsuyuki feels more fulfilled by developing others’ films than photographing original works, which corroborates Kanai’s choice of the male narrator, and alerts us to the artful reproduction of someone else’s corporeality in the visual and textual media.

4) Tomoko Shimizu, University of Tsukuba

*Artificial Beauty and/or the Reflexive Body: Post-Cultural Politics in Contemporary Japan*

Mika Ninagawa (1972-) is Japan’s most popular photographer. Her work is highly acclaimed across the generations and has appeared in a variety of venues ranging from fashion magazines to CD covers to advertisements to photo books to exhibitions. Her photographic style is well known for her vivid sense of color and composition. She takes nature such as flowers and goldfishes but they look very artificial. Although she debuted as a film director, the film Sakuran, which is based on the manga writer/artist Anno Moyoco’s young women’s comic series Sakuran and depicts a life as an oiran in the red-light district of Yoshiwara during the late Edo period, also presents very artificial, reflexive beauty. Her world is characterized by the artificiality which look strong and fragile at the same time. However, what does this sense of artificiality and reflexive beauty mean in contemporary culture?

In this presentation, I will argue about cultural turn on artificiality and beauty in terms of class, gender and generation, focusing on her works in comparison to Moyoko Anno, Nobara Takemoto and Anna Tsuchiya. In doing so, we can see here the post-cultural politics in contemporary Japan.
Session 16: Room 5301  
Individual Papers on Japanese Literature and Art  
Chair: Patricia Sippel, Toyo Eiwa University

1) Daniel Sastre de la Vega, Ritsumeikan University  
Whose Sleeves? Whose Gaze? Cultural Identities and Tagasode Screens

This paper will discuss the screens known as “Tagasode screens” (Whose sleeves? Screens), a group of works produced at the end of the Momoyama Period and the beginning of the Edo Period which conform an interesting study case of the representation of cultural identities in Modern Japan. With the display of kimonos, over which are scattered several garments, and occasionally depicting some other typical items of the inner chambers of a mansion, these mysterious pieces echo with the ‘absent presence’ of their protagonists. Interpreted as artistic products related to the new emergent literate merchant class or contemporary representations of iconographies rooted in centuries of tradition, the screens constitute an example of the cultural blending characteristic of the turbulent transitional years of the period in question.

The scarcity of factual data about the conditions surrounding their production has only triggered more curiosity about the factors related to their creation. While appropriating techniques and formats belonging to orthodox schools of Japanese art in order to serve their own objectives, they reveal however, the taste of a new emergent cultural class eager to possess and re-interpret cultural artifacts and concepts previously out of their reach. This paper will try to unveil some of these cultural identities articulated in a discourse of absences and presences behind these enigmatic pieces where the private and public scopes are delimited by means of what is “seen”, and what is “imagined”.

2) Ying-Ling Huang, University of St. Andrews
The Influence of Japanese Connoisseurship on the Reception of Chinese Painting in Early Twentieth-Century Britain

Following the craze for Japanese prints and decorative art, art collectors and national museums in Britain pursued a growing interest in ancient Chinese painting in the early 20th century. This dramatic advance in the appreciation of Chinese painting owed much to the contribution of Laurence Binyon (1869–1943), the dedicated curator of the British Museum. In order to communicate to the British public the aesthetic charm of Chinese painting, Binyon enriched the Museum collections with art works from China and Japan, and for almost four decades published widely and delivered lectures in Britain, America and Japan. When he formulated his conception of Chinese painting in 1903, Binyon relied very much on the early writings of European and Japanese scholars. He also developed relationships with art dealers and collectors from America, Germany and Japan. All these aspects contributed to his knowledge and perception of Chinese painting and aesthetics.

This paper explores the reception of Chinese painting in early 20th century Britain. The British Museum’s early collections and exhibitions of Chinese painting, such as Gu Kaizhi’s (ca. 344–406) Admonitions of the Court Instructress to the Palace Ladies (acquired in 1903), the collections of William Anderson (1881), Frau Wegener (1910), and Arthur Morrison (1913), will be investigated. The paper will pay particular attention to Binyon’s relationship with Japanese scholars, including Okakura Kakuzo (1862–1913) and Sei-Ichi Taki (1873–1945) in order to reveal the influence of Japanese connoisseurship on the British understanding of Chinese painting and aesthetics.

3) Naomi Matsuoka, Nihon University
Dialogic Structure in Haruki Murakami’s “Double” Novels

Haruki Murakami’s most recent novel Kafka on the Shore has been well received here in Japan and abroad, and there are rumors that he may become the third Japanese novelist to win the Nobel Prize for literature. This “double novel” consists of one story told in two voices or parts. That is, in alternating chapters, two narrative strands are developed: one concerning the
fifteen-year-old runaway Kafka Tamura and the other concerning the considerably older, already lost character Nakata. As it turns out, these apparently independent stories are closely related in intricate ways. Murakami first used this double structure in *Hardboiled Wonderland and the End of the World*, one of his most elaborate novels. As in *Kafka on the Shore*, two apparently independent narrative strands alternate, chapter by chapter. Each narrative is told in the first person by what seem to be two different characters: Hardboiled Wonderland by a narrator living in a techno-dystopia of the recognizable future, who refers to himself in the formal form *watakushi*, and *End of the World* by a narrator who refers to himself by the informal form *boku* and arrives in a sealed-off fantasy world. In both of these novels, however, there is a network of correspondences, echoes, and parallels that converge without final resolution in a way that I believe should be described as dialogic, providing interpretative space or postmodern “play” for readers, whose experiences are apparently independent and yet of course instigated and guided by interaction with the text.

4) Joan Ericson, Colorado College

*Ogawa Mimei and Proletarian Children’s Literature*

In the decade following WWI, Japanese children’s literature came to constitute an arena of oppositional discourse against both the didactic moralizing of state-directed public education and the market-driven mass circulation magazines that sought to fill a new demand for popular reading material for children. Yet the place of children’s literature in intellectual histories has been obscured by the tendency to treat its literary trends in isolation from wider contexts and to neglect or erase those whose writings for children fail to conform to categorical conventions. Ogawa Mimei (1882–1961) was one of the most preeminent exponents of Doshin shugi (Child-Heart Movement) romanticism that explicitly sought to preserve the essence of childlike innocence through stories of fantasy and the imaginary—a trend most popular from 1918 through 1925. However, Mimei’s 1928 contributions to proletarian venues for children’s literature are not included in his zenshū (collected works), nor are they discussed in even the most comprehensive histories. The failure to note Mimei’s anomalous proletarian children’s tales reflects the inadequacies of the standard approach: compilations of works within a school or genre with connections to individual author’s biographies. But writers who crossed boundaries of styles or venues, like Mimei, find their works, and their commonalities with authors associated with widely divergent schools, erased. Conceiving children’s literature in this era as an oppositional discourse, where both the Romantic and political critics sought to stake out critiques of state and market, helps to connect these works with the world they sought to change.

5) Elaine Gerbert, University of Kansas

*Crime and Mechanized Vision in the Illegible City: Literary Treatments of Tokyo in the 1920s*

Sight has been called the primary sense of modern subjectivity, a privileging which has become all the more salient in the present day instantaneous circulation of visual images across linguistic boundaries. The prominence of vision in modern consciousness is evident already in early 20th century Japanese literature, with the growing thematization of its role in the novels of prominent writers. This paper looks at the role played by the act of seeing—coordinated and shared in public places, surrounded by carefully guarded secrecy in private places—and at the way in which vision is mechanized and constructed by technologies such as photography and cinema, in works of Uno Koji and Tanizaki Jun’ichiro. Tanizaki’s insight into the connections between mechanized vision and criminality, and Uno’s exploration of the connections between photographs, nostalgia, longing and dreams will be explored. The unique ways in which they heralded the prominence of the visual sense in modern life make these two writers relevant and interesting today.
Chair/Organizer: Hiroshi Onitsuka, Iida City Institute of Historical Research
Discussant: Hiroshi Onitsuka, Iida City Institute of Historical Research

The aim of this panel is to try to reconstruct local history as a part of global history. Japanese history has accumulated a tremendous amount of local historical studies, but these studies have been done mainly with local or national perspectives. However, we can not limit local history to these small circles because in modern Japan cross-border interactions among local areas have increased rapidly. Sometimes local areas have had a direct influence from foreign areas. In addition to that, comparative studies which have cross-border viewpoints are very helpful to understand local features, and close and concrete research on a specific area is the base of any sort of social science. Even if an area does not have an interaction with a foreign area, people have some perceptions of areas far away from them. Thus having a global perspective changes the narratives of local history, and global history requires meticulous local research. This panel does not discuss the methodology of local history, but presents four concrete examples of local historical studies as global histories. Through these studies, we would like to present the methodologies. The four reporters of this panel have own disciplines of local history; emigration history, agricultural history, intellectual history and architectural history. In addition, their methods toward global history are different; some use global comparison, some emphasize cross-border connections, and others discuss the cross-border perceptions of areas.

1) Masanari Shinohara, International Christian University
Tanaka Kyūgu: Local Discourse as the Basis for a Global World View

The thought of Tanaka Kyūgu (1662–1729) has not been studied systematically. Kyūgu was the second son of a farmer in Musashino province. He was adopted by the Tanaka family who were in charge of the Kawasaki post-station. As head of the family, he succeeded in stabilizing the finances of the station. He studied under Sorai and Narushima Dochiku and composed a petition seeking improvements in rural administration (Minkan Seiyo, 1720). He submitted the petition to Shogun Yoshimune. Subsequently Kyūgu was appointed a deputy (daikan) and charged with carrying out some of the reforms he proposed, especially flood control. As Herman Ooms notes, Tokugawa ideology is complex with multiple sources of inspiration. How did Kyūgu imagine his world? His petition concentrated on improvements to local taxation, water control, and village administration, but at the same time implied reforms to broader national, even global, realms of government. According to Kyūgu, all social problems stem from the problem of “distance”; in other words, the monarch becomes too far from the people allowing for the appearance of “evil” of corrupt bureaucrats and greedy merchants. Social classes are not a ranking or ordering of people, but a segregation of duties in which everyone is assigned a position and role in the world. In trying to decipher the ideological discourse contained within Kyūgu’s petition, this presentation seeks to show how intense concern with the local could be translated into a national and indeed a “global” world view.

3) Yu Kishi, International Christian University
Act Globally, even though the Locality is Sacrificed: A Study of the Hiroshima Peace Memorial Park

This presentation examines the thought of Kishida Hideto, an architect active in the 1920s and 1930s, as a case study seeking to connect Japanese architecture with the modern movement. In general, the “international style” of modern architecture describes a box-shaped building of steel, concrete, and glass. This architectural style is often said to be based on industrialization and mass production. This movement impacted architecture worldwide in the early 20th century. Kishida’s thought clearly shows the influence of the modern
movement in Japan, and shows the development of new ideologies, looking to a particular past rather than to a universal future. From the middle of 1920s, modern Japanese architecture was typically associated with the aesthetics of “international style” modernism, but in parallel, was able to identify and champion aspects of local Japanese architectural history and aesthetics. Kishida agreed with this view, but wanted to establish the primacy of Japanese aesthetics. He thought that modern architecture had aesthetics in agreement with features of Japanese architecture. In 1938, he suggested that Japanese architects need not study the European modern movement because Japan was already in possession of the aesthetics of modern architecture in traditional buildings. He paid special attention to Katsura, Kyoto Imperial Palace, and Ise Shrine. Though Kishida was a nationalist, his thinking was based on modernity. In order for Japan to become “international” he sought a way to “localize” modern architecture and establish a new Japanese aesthetics. The presentation will discuss the “modern” “Japanese” architecture promoted by Kishida in the 1930s.

4) Toru Hosoya, Yokohama National University

*Peasant Emigration to Manchuria from the Japanese Periphery and Resulting Familial Problems in the 1930s*

This paper discusses how Japanese farmers reacted to the First Agricultural Structure Improvement Program (1961–1971, hereinafter called FASIP). During the High Economic Growth Period, the Japanese government started the FASIP to make the select few farmers who could bear international competition. The program was to establish the areas which produce their own agricultural specialties, and the FASIP was conducted in 3100 areas. The research on this topic would be helpful to understand the relation between agriculture and development under the economic growth. This paper takes up Minamihara ward, Iida-Shimoina Area, which is located in the east side of Tenryu River and where farmers’ living was based on sericulture. The ward’s leading farmers tried to invite this program, but their invitation aimed at not developing sericulture but building roads with the subsidies the program provided. They insisted on the necessity of breakaway from a “poor” agricultural area. Some farmers opposed to this program, but the ayes overcame the nays in the end and in 1965 the program was completed. Both of the pros and cons despaired of agriculture “internationally competitive.” Naoto Aoshima, a leader of a sericultural cooperative in the area, became the representative of the opposition group, and asserted that it was impossible to continue sericulture. This reaction had something to do with their recognition that their ward was “poor.” The area has slops and the soil is relatively poor compared with the area on the west side of Tenryu River. Through this comparison, the farmers had that recognition.

**Session 18: Room 5304**

**Individual Papers on Recent Chinese History and Society**
Chair: Masaharu Hishida, Hosei University

1) Kwok-Yiu Wong, Susquehanna University

*Stretching the Boundary: On the Changing Self-Image of Merchants and the Resilience of the Simin Paradigm in Late Imperial China*

A major change in late-imperial Chinese society was the rise of the merchant class. Enjoying the fruits of a highly mobile society, merchants were able to acquire some sort of a merchant-scholar hybrid identity, particularly through the manipulation of traditional symbolism. Wealth and degree holding were two important ingredients that fueled the momentum of this great social transformation that involved a boundary-crossing maneuver channeled through the civil service examinations. The resulting tension is well testified by the great anxiety shared among many literati throughout the late-imperial period. While some scholars have posited a new simin (fourfold occupational division) social reality by the Ming-Qing period to account for this phenomenon, this paper, through a close examination of the
changing perception of merchants and their self-image, demonstrates that the “old” simin paradigm of social order that was established at the turn of the Common Era, remained much intact. Moreover, it argues that the very need to manipulate traditional symbolism automatically established an upper bound on the ascent of merchants in the social ladder. This paper examines closely the wealthy merchants, particularly the powerful salt-merchants and those identified by their native places, such as Huizhou and Shanxi. Methodologically, it takes a “maximal” approach to investigate the extent to which a mobile social situation in late-imperial might have enabled wealthy merchants to “break out” from within the confine of the traditional simin paradigm.

2) Sze Hang Choi, Lingnan University

*Boy Scouts and the Construction of New Citizenship in KMT China (1924–1937)*

Robert Baden-Powell established the world’s first Boy Scouts in Britain in 1907. With unexpected quickness, the first Chinese Boy Scouts was established in 1912. The Nationalist Party (KMT) started to exert its control over Boy Scouts in 1924, and tried to turn it into a tool to mould ideal citizens of the country by indoctrinating the Scouts with the Three People’s Principles, and training them with practical living skills, everyday etiquette and the new political rituals. The KMT believed that the “reformed” Scouts program would transform the youth and children of China into the living embodiments of the national spirit and help raise China’s international status. However, there was an uneasy gap between reality and the KMT’s expectations. First, when Japanese invasion intensified in the 1930s, the KMT found itself the same dilemma as that faced by Baden-Powell: should the purpose of the scouts program be to train future citizens or future soldiers? Second, KMT did not successfully make the Boy Scouts and Scoutmasters subservient to the political-ideological training of the revised Scouts program. Third, the gender difference in the Scouts program was in tension with the party’s agenda of promoting sexual equality. These gaps reflected the competing forces represented by the state, the educationalists, and the Scouts themselves in the making of new national citizens of twentieth-century China.

3) Rui Shen, United States Naval Academy

*Writing as Testimony: Chinese Women’s Autobiographies Published in the West*

This paper studies Chinese women’s autobiographies in English published in the West over the last two decades. Since the late 1980s, Chinese women emigrated to the West have produced a rich body of autobiographies which recount their lives in China, especially their lives as women during the years of the Cultural Revolution. These autobiographies are not only testimonies to the suffering of individuals during the Communist years, but also representations of political, social and cultural situation of China in the second half of the twentieth century.

This study situates this body of literature in the history of autobiography both in the West and in China. I define this genre of literature as “testimonial autobiography” and argue that testimonial autobiography is new and distinctive in the tradition of Chinese autobiography. China has a long tradition of *zizhuan* (autobiographical narrative), yet women writing of autobiography is a fairly modern phenomenon. Even nowadays, women writers in China still prefer to write autobiographical fiction than autobiography. In contrast, women who emigrated to the West rather choose the genre of autobiography than autobiographical fiction. How does the politics of genre create “authentic space” for testimonial autobiography by women? By examining some representative works, I examine the political, cultural, literary aspects of testimonial autobiography and analyze in what ways in which testimonial autobiography enrich Chinese literary, especially autobiographical, tradition.

4) Hemant Adlakha, Jawaharlal Nehru University

*The Peasant Question and Emerging Fragmented (Not Harmonious) Society in Twenty-first Century China: Notes from a Recent Field Trip to the Wenzhou Region*
Economic reform policy introduced three decades ago by the new leadership regime of the CPC in 1978, had the political agenda of transforming previous thirty years' long collective, egalitarian agriculture based Chinese economy into a modern, socialist, private incentive oriented market economy. Notwithstanding the initial outstanding success of the rural agricultural reform policies until the mid-eighties, a series of new problems began to engulf the CPC-led ‘gaige kaifang’ structural reforms. From the early 1990s, political discourse and intellectual debates inside the PRC started reflecting on the structural flaws in the country’s reform programme. Subsequently, as China entered the new millennium, the ever growing crisis in the countryside was a clear manifestation of the derailment of the reform programme into a ‘neo-liberal’ set of policies resulting in unprecedented inequality, consistently declining rural incomes for over two decades, staggering millions of rural migrant workers, emerging agrarian crisis and so on. The economic transformation in the Wenzhou region and the successful projection of the Wenzhou “model”, especially in the face of growing CPC-led State insensitivity and social apathy in practice vis-à-vis millions of marginalized poor peasant-workers, has proved the ‘myth’ of the Chinese Reform Miracle. Or else, why would the CPC leadership must seek refuge in hollow, feudal political slogans like ‘harmonious society’? The so-called Wenzhou Model is a manifestation of the growing fragmentation caused by the three-decade long failure of the ‘gaige kaifang’ policies.

5) Shu Yun Ma, Chinese University of Hong Kong

*China’s Privatization: From Gradualism to Shock Therapy?*

Due to political, economic, and ideological reasons, “privatization” has been taboo in China. But de facto privatization has been underway since the mid–1980s, under the name of “shareholding system reform”. In the 15th Chinese Communist Party Congress held in 1997, the shareholding system reform, after more than a decade of evolution, was finally endorsed as the “mainstream reform” for SOEs. It might then be expected that the proportion of state ownership in Chinese enterprises would fall further. However, this has not been the case. From 1997 to 2004, there were only minor changes in the relative size of the state sector. A breakthrough finally occurred in May 2005, when a “share conversion” pilot reform programme was introduced. The pace of change since then has become much speedier than before, leading some Chinese scholars to interpret the latest reform as “shock therapy”. This article will situate the “share conversion” reform under the perspective of China’s two-decade long privatization attempt, and will argue that the latest change represents a major, and probably final, step along this line.

**KEYNOTE ADDRESS**

“Chinese Conceptions of ‘Rights’: From Mencius to Mao—and Now”

*Elizabeth Perry*
Past-President of the Association for Asian Studies
Henry Rosovsky Professor of Government, Harvard University

5:45 P.M. – 6:30 P.M.
Building 5- Room 5121

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**SUNDAY JUNE 22**
BUSINESS MEETING 9:30 A.M. – 9:50 A.M.
Room 5322

SUNDAY MORNING SESSIONS 10:00 A.M. – 12:00 A.M.

Session 19: Room 5301
Speaking of Disasters: Comets and Earthquakes in the Political Vocabulary of Medieval and Early Modern Japan
Organizer: Laura Nenzi, Florida International University
Chair: Gregory Smits, Pennsylvania State University
Discussant: Sergey Tolstoguzov, Osaka University of Economics and Law

This panel examines the political readings of natural phenomena and disasters throughout Japanese history. Kristina Buhrman’s paper uses memorials to the imperial court (tenmon no so) to define the numerous and ever-changing connections between celestial bodies and the body politic from the late Heian to the Kamakura periods. Gregory Smits follows with a paper on the sociopolitical implications of the 1855 Ansei Edo Earthquake. He contends that the widespread devastation brought about by the earthquake fostered a lively debate on the possibility of reforming bakumatsu society; this debate can be seen as an emerging form of public opinion. Three years after the Ansei Edo Earthquake, another disquieting natural phenomenon shook Japan to the core. Laura Nenzi’s paper discusses the reactions to the 1858 comet, showing how, for many observers, the long star’s rapid and seemingly unstoppable trajectory in the sky mirrored the tumultuous and seemingly inevitable changes occurring on the ground: the death of the shogun, the ratification of the unequal treaties, and the tug-of-war between Ii Naosuke and Tokugawa Nariaki among others. All three papers support the idea that, however ominous and devastating, these powerful manifestations of nature were not always interpreted negatively: at times, they were in fact seen as indicators of positive and welcome change. Comets and earthquakes, in short, were flexible metaphors for the events unfolding on the ground and, as such, they found a prominent place in the political vocabulary of medieval and early modern Japan.

1) Kristina Buhrman, University of Southern California
   Defining Astrological Omens: Precedent, Context, and Response in the Late Heian and Kamakura Periods

   In 1220, the court in Kyoto demanded that the Kamakura Bakufu participate in a sequence of rituals designed to ward off the influence of the comet that appeared in late 1219. In doing so, the court took a position that rested on a particular conception of the role of the bakufu in the state-system, as well as a particular interpretation of the meaning of this particular comet. However, neither the definition of the state nor the definition of the meaning of comet were assumed or uncontestable. Both definitions had to be constructed. Comets, planetary conjunctions, and earthquakes were all events that were memorialized to the throne in restricted memorials known as “tenmon no so.” Surviving sources from the Heian and Kamakura periods show how these events were multivalent—taking on various interpretations depending on current circumstances, as well as the prevailing interpretation of past precedent from Japanese and Chinese texts. Based on these reports, a number of preventive or ameliorative rituals might be commissioned; or the court might take no action at all. This paper examines the process through which such events were recorded and meaning ascribed to them during the mid-Heian through Kamakura periods, to shed light on the reasons why a particular interpretation or response was seen as natural or appropriate, depending on the situation. Through this approach, I will show how astronomical omens can be used as a window through which to examine the political moods of the time.

2) Gregory Smits, Pennsylvania State University
   Interpreting Disaster in Bakumatsu Society: Readings of the 1855 Ansei Edo Earthquake
When a severe earthquake shook Edo on the night of November 11, 1855, particular circumstances on the ground determined the resulting patterns of destruction. Areas of Edo built on a solid base, especially in the Yamanote Uplands, usually suffered only light damage. By contrast, areas atop unconsolidated fill from land reclaimed shortly after 1600 were devastated. These areas included Shin-Yoshiwara, Fukagawa (a commoner area), and the prestigious Daimyo Lane (daimyō kōji) below Edo Castle. As these patterns of destruction impinged on social reality, various readings of the earthquake emerged, many of which stressed the beneficial aspects of the earthquake as mechanism for social renewal (yo-naoshi). The bushi and commoner residents of Edo were not in agreement on the precise causes or meanings of the earthquake, but nearly everyone agreed that it was a purposeful, meaningful event, not a random occurrence. Moreover, there was a tendency to interpret the earthquake in light of recent political issues such as Matthew Perry’s visits and the Kanagawa Treaty. The Ansei Edo Earthquake generated a great volume of commentary, prints, and illustrated books. Commoner voices were prominent within this discourse on the earthquake and society, and the Ansei Edo Earthquake functioned as a catalyst for the emergence of public opinion as a force in Japanese politics. This paper analyzes readings of the earthquake in light of prevailing social and economic conditions, and it comments on the symbolic significance of the Ansei Edo Earthquake during the tumultuous years leading to the Meiji Restoration.

3) Laura Nenzi, Florida International University

*Turmoil Above, Turmoil Below: The 1858 Comet and Late Tokugawa Japan*

In the fall of 1858, in the midst of the ratification of the unequal treaties, the tug-of-war between Ii Naosuke and Tokugawa Nariaki, and the outbreak of a cholera epidemic in Edo, an unusually large comet appeared over Japan’s skies. Observers began to notice it in the eighth month; by the beginning of the ninth, the comet’s saber-like tail had doubled in size. Nightly appearances continued through the middle of the ninth month. The “long star” found its way in a variety of documents, from official records to personal diaries, from inexpensive read-all-about-it broadsheets to the pages of popular literature. Reactions to the comet’s appearance were not univocal. Some observers vested it with positive meaning and advertised it as an auspicious omen, while others simply exercised its ominous presence by turning it into an object of parody. For others, the 1858 comet became the mirror and projection of existing anxieties - religious, political, and social. This paper examines the various interpretations of the 1858 comet in an effort to illuminate the complex and heterogeneous ways in which, during the turmoil of the bakumatsu, people from all social backgrounds latched on to a natural phenomenon as a way of expressing their hopes and anxieties about an ever-changing present and a yet-unclear future: to many, the fast, unstoppable trajectory of the comet in the sky was but a mirror and manifestation of the rapid and seemingly inevitable changes occurring on the ground.

**Session 20: Room 5302**

**Individual Papers on the Colonial Experience and Empire**

Chair: Linda Grove, Sophia University

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

*Judicial Independence in a Colonial Context: The Evolution of Japan’s Legal Policy in Colonial Korea*

Discussing judicial independence in colonial Korea may at first sound meritless. The governor general ruled by administrative orders with the force of law, and controlled the courts as part of his executive function. Yet creating and maintaining effective administration of justice in Korea that could command public trust and legitimacy was a key concern for both the residency general (1905–1910) and the government general (1910–1945). Japan’s legal policy in protectorate and colonial Korea underwent a significant metamorphose. Early framers of the Korean policy, including Itō Hirobumi, focused on reforming Korea’s laws and law courts, and equated the independence of the judiciary with the abolition of
extraterritoriality, hence national independence. After annexation, however, the government general was mainly concerned with preserving the integrity and competence of judicial process which it claimed could be best guaranteed by the authority of the colonial governor. The colonial administrators argued that they, not the politicians in Tokyo, knew best how to make decisions for the colony, including judicial affairs. The issue of sound judicial administration was thus closely linked to maintaining the autonomy of the governor general and preventing interference with his rule. Gauging legality, i.e., the extensiveness and effectiveness of legal institutions, during the Japanese period is a difficult task, but it deserves careful attention in order to understand accurately the nature of Japan’s colonial policy and its impact on modern Korea’s legal order.

2) Hoi-eun Kim, Texas A&M University

Cure for Empire: “Seirogan” and a Cultural History of Pharmaceutical Medicine in Modern Japan, 1905–1945

My proposed paper is an attempt to identify the social, cultural, and political manifestations of the ‘medicalization of society’ in Japan through its history of pharmaceutical medicine. More specifically, I contend that pharmaceutical medicine is a medium through which one can achieve a deeper understanding of people’s everyday lives, of the cultural representation of disease, and of the relation between state and society on a global level (as a drug itself is sometimes developed through international cooperation).

To prove this point, I study seirogan—a popular drug for stomach trouble and diarrhea—that developed during the Russo-Japanese War (1904–1905) as a drug to conquer Russia. The name of the pill literally meant “subjugating Russia,” and the drug’s trademark, a red trumpet, represented the trumpets of Japanese army storming through the Manchurian battlefield. Seirogan, the result of collaborative work between the Japanese government and a pharmaceutical manufacturer, is a clear example of how a medical product was appropriated as an imperial ideological tool in rallying the nationalist spirit of the Japanese people through its medicinal and symbolic efficacy.

As a medical product intensely entrenched in the ideological milieu of the wartime Japan, seirogan reveals the intricate web of connections between war and society, between medical science and empire, and between medicine and culture. Emphasizing the role of the Japanese government and its cultural influences on a popular level is, I believe, an innovative interdisciplinary project which addresses issues of historical studies, cultural studies, and the ethics of modern medical science.

3) Gyeewon Kim, McGill University/University of Tokyo

Empire as Panorama: Imperial Tourism and Print Culture in Wartime Japan

If Japanese imperialism was based on the extension of the metropole (naichi) to the colonies (gaichi), it was the panoramic vision that materialized the expansion of Empire through its graphic projection of concrete imagery. Like its Western counterparts, Japan co-opted the panoramic vision to express the physical and metaphorical consolidation of its power. This new and “all seeing” power of vision could compellingly concretize different aspects of reality, generating the sense that “in a matter of minutes, all of Japan could be shown.” Wartime tourism was especially quick to adopt the panoramic sensibility to its dual purpose of attracting Western visitors to Japan and transporting metropolitans to the colonies. Panoramic vision was thereby co-opted in both directions, making it complicit with the production of imperial space. To western audiences, Japan was staged as a spectacular empire within the Orient, projected through panoramic montage, and offering the viewer a rapid projection of telescoped images of Japan’s colonies as constituent parts of the Japanese Empire. However, the print culture of domestic tourism staged the colonies as the lost home, a site of continental adventure, or the gateway to Empire. Here, the panoramic perspective, with its omnipotent and commanding optics, reinforced the sense of visual appropriation of the colonies. This paper examines how the panoramic vision staged simultaneously the
metropole and the colonies, questioning what such perspectives might imply with respect to the “integrity or wholeness of Empire,” the ultimate expression of Japanese pan-Asianism.

4) Inhye Kang, McGill University  
Panoramas and World Fairs: The Staging of the Japanese Empire at International Fairs

Since its first participation in London International Exhibition in 1862, the Japanese government had been eagerly committed to World’s Fairs and national expositions. With its wide range of involvement in international exhibition, Japan at the turn of the century has been recently characterized as “the Age of Exposition”.

In this paper, I thus investigate how Japan’s participations in international expositions had influence on the politics and practices of Japanese exhibition. Specifically, I analyze the techniques of exhibition as imperial visual technology heavily informed by the West. Given the considerable roles played by expositions in the construction of nationalism and imperialism, this paper argues that expositions are not so much about Japan’s acceptance of Western rules, but a useful visual technology to claim to be a ‘nation’ in a modern sense, especially in the context of colonial relations. Specifically by focusing on the 1910, this paper analyze how Japan instrumentalized the exhibitionary techniques as imperial technology, what I would call as ‘Panoramic vision’ to stage its national image as a modern empire. First of all, I will analyze how Japan acquired the practices of Panoramic gaze through its participation in the international fairs. Secondly, this paper will investigate how Japan, at the 1910 Japan-British Exhibition, used the Panoramic vision both to stage its image as empire and to exert its control over the colonies. With this horizontal vintage point and its encompassing display patterns, the Panoramic vision at the exhibition provided the viewers with a sense of possession over the exhibited objects.

5) Sun Ju Kim, Academy of Korean Studies  
Stage Actors on the Road: Reconsidering the War Years, Propaganda, and the Popularization of Theatre in Colonial Korea

This paper examines the complex process by which professional stage actors were mobilized as ‘war propagandists’ during the last phase of Japanese colonial rule in Korea. Well into the mid–1930s, theatrical culture had become full-fledged in major urban cities both on and off stage. While commercial theatres continued to be a chief arena for actors to be capable of rising to stardom, dailies and periodicals became another powerful means supporting the images of actors as influential figures. From the late 1930s when the whole realm of culture and arts was realigned by the war mobilization policy, performing troupes were forced to go on provincial tours far across the peninsula in order to boost war spirits. Paradoxically, a series of these tours beyond cities brought about the unparalleled popularization of urban entertainment even among the smallest towns and rural areas. By following the footsteps of the performers on the road, this paper will delineate their peninsula-wide theatrical itineraries. To be sure, how actors became ‘propagandists’ was not so easy to uncover. But certainly interviews and roundtable talks that appeared in the written mass media at the time tell of the subtleties and conflicts they faced between being professional actors and becoming ‘war campaigners.’ Although the extant literature reveals that the war years were the darkest age in the history of the modern Korean theatre, the period yields much cultural evidence of the theatrical world as an important dimension for re-negotiating and re-questioning many crucial issues including city-focused commercialized practices, the social roles of actors, the social function of the theatre, and indeed the very cultural identity of colonial Korea.

Session 21: Room 5303  
Modernity on the Margins: Outsiders Reconceptualizing the Modern

Chair: Christina Ghanbarpour, University of California, Irvine  
Organizer: Mayumi Manabe, University of California, Irvine

1) Mayumi Manabe, University of California, Irvine  
Grotesque Utopia: Rebellious Consumption in Kawabata Yasunari’s Scarlet Gang of Asakusa
2) Rebecca Nickerson, University of Illinois at Urbana-Champaign
*The Empire’s New Clothes: Gender, Bodies, and Women’s Fashion in Imperial Japan*

3) Christina Ghanbarpour, University of California, Irvine

4) Kendall Heitzman, Yale University
*Yasuoka Shōtarō and the Nashville Struggles, 1960–1961*

Discussant: Janet S. Shibamoto Smith, University of California, Davis
Japan and Asian Great Power Politics: The World Facing Tokyo Since 9/11
Chair/Organizer: Joel R. Campbell, Kansai Gaidai University

1) Joel R. Campbell, Kansai Gaidai University
   Japan’s Foreign Policy in Asia in the Shadow of 9/11: Changing Alliances and Power Shifts
2) Garren Mulloy, Daito Bunka University
   New Assertions in East Asia: The Changing Face of Japanese Nationalism
3) Yoshinori Kaseda, University of Kitakyushu
   Japan’s Policy toward North Korea since 2000

Japan-North Korea relations have gone through major changes in the 2000s. The two countries surprised the world by holding their first summit in September 2002. The summit raised expectations for early diplomatic normalization, but these quickly faded and the bilateral relations rapidly deteriorated because of Japanese popular outrage over the issue of North Korea’s abduction of Japanese citizens, and because of the amounting tension between the DPRK and the United States over the issue of North Korea’s nuclear activities since October 2002. Japan-North Korea relations have further worsened since Shinzo Abe succeeded Junichiro Koizumi as prime minister in 2006. In contrast to South Korea’s conciliatory policy, exemplified by the October 2007 North-South summit and subsequent bilateral economic agreement, Tokyo has adopted a hard-line policy toward Pyongyang. As a result, Japan-North Korea relations have reached the lowest point in the post-Cold War era. The paper examines Japan’s hard-line policy toward North Korea in the 2000s, explaining why Japan adopted such a policy stance, and evaluates its appropriateness.

4) Jeong-Pyo Hong, Miyazaki International College
   Rising China and Mature Japan: Continued Conflict or Workable Co-existence?
   Discussant: Anthony C. Torbert, Kobe Gakuin University

Individual Papers on Contemporary East Asian Society and Culture
Chair: James Farrer, Sophia University

1) Eddy Y. L Chang, Hitotsubashi University
   Wadaiko: The Roots and Socio-cultural Roles of Japanese Drumming Today
2) Avital Baikovich, Sophia University
   Transformation and Change in Japan’s Business Corporations
3) Yuniya Kawamura, Fashion Institute of Technology/State University of New York
   Structural Vulnerability of Fashion Systems in Asia
4) Olga Khomenko, Waseda University
   From “Good Housewife/Wise Mother” to “Fashionable House-Queen”: Changing Images in Home Appliance Advertisements and the Process of Mass-Consumption in Japan (1930s–1990s)
5) Hideko Abe, Colby College
   It is better to be riba (reversible): Navigating Lesbian and Gay Life in Advice Columns in Commercial Magazines

Transnational Japan: Artifacts of Identity and Contested Spaces of Inclusion/Exclusion
Chair/Organizer: David Chapman, University of South Australia/Waseda University
Discussant: Glenda Roberts, Waseda University

The existence of the foreign Other in Japan has always tested the essentialised boundaries of Japanese identity and destabilized established cultural and national power. This destabilization and disruption has taken place along many borders and in many spaces,
constantly struggling against the mechanisms and forces of inclusion and exclusion that typify the binary of Self and Other. The papers in this panel discuss both contemporary and historical contexts in new ways, dealing with the role of policy, legislation, community and location in maintaining notions of what it is to be Japanese. Migrants have always been a part of the Japanese social landscape and the recent influxes, as have others before, highlight and contest the ambiguities and contradictions of essentialism and express hope of coexistence and a new way forward where new identities in Japan are realised and accepted in place of the artifacts of homogeneity. The existence of the foreign Other in Japan has always tested the essentialised boundaries of Japanese identity and destabilized established cultural and national power. This destabilization and disruption has taken place along many borders and in many spaces, constantly struggling against the mechanisms and forces of inclusion and exclusion that typify the binary of Self and Other. The papers in this panel discuss both contemporary and historical contexts in new ways, dealing with the role of policy, legislation, community and location in maintaining notions of what it is to be Japanese. Migrants have always been a part of the Japanese social landscape and the recent influxes, as have others before, highlight and contest the ambiguities and contradictions of essentialism and express hope of coexistence and a new way forward where new identities in Japan are realised and accepted in place of the artifacts of homogeneity.

1) David Chapman, University of South Australia/Waseda University

*Sealing Japanese Identity*

On 22 February 2003 a group of foreign residents of Japan gathered in Yokohama’s Nishi Ward next to the Katabira River to protest the awarding of a residency certificate (juminhyo) to a seal called Tama-chan. Tama-chan had frequented the river and as such was awarded the certificate because he was “more or less like a fellow resident” (Brophy 2003). The group of foreign residents criticized what they believed to be discrimination by the Japanese state because, whilst a seal is able to gain a residency certificate, foreign residents are legislatively excluded from obtaining one. The Tama-chan protest provides an opportunity for investigating not only the residency registration system but also other population registries such as the Japanese family registration system and alien registration system. In this paper, I argue that a deeper and more informed understanding of the processes of marginalization of migrants in Japan can be achieved through a comprehensive investigation of Japan’s population registries and their respective histories. I also discuss how these population registries are sites of tension in which contained notions of Japanese citizenship and national identity are being contested by migrant populations with vested interests in Japan as home thus revealing the inadequacies, inconsistencies and ambiguities of these registration systems.

2) Soo Im Lee, Ryukoku University

*Underlying Myths, Beliefs, and Calculations reflected in Japanese Naturalization Policy*

Despite the persistence of Japan’s image as a closed, ethnically homogeneous nation-state, over the past few decades there has been a sharp increase in the number of foreign nationals applying for Japanese citizenship. Given demographic trends in Japan, these numbers are likely to increase. Over 60 percent of all applicants for naturalization in Japan are Korean nationals. Therefore, Japanese naturalization policies are likely to have major implications for both the future of Japanese society and the Korean community in Japan. Yet, despite its importance, relatively little is known about how the Japanese naturalization policy actually functions. The final decision of whether to accept a naturalization application is left largely to the Ministry of Justice, and the procedures and criteria for making a decision remain ambiguous and shrouded in a veil of bureaucratic secrecy. The aim of this paper is to explore the ways in which Japanese naturalization policy is carried out, to trace the ways in which it has evolved, and to shed light on the underlying myths, beliefs and calculations of economic and political interest on which those policies are based.

3) Stephen Robert Nagy, Waseda University
Examining the Role of Local Governments in Social Integration: A Comparative Examination of Social Integration Practices at the Local Government Level in Japan

Japan has seen the population of foreign residents increase 50% since the 1990s. In large urban areas such as the Tokyo Metropolitan Area (TMA) this increase has occurred in concert with a distinct settlement pattern in which various ethnic groups conglomerate in specific municipalities with previously established ethnic communities. This settlement pattern has prompted local governments to develop social integration policies under the rubric of multicultural coexistence which represents their particular ethnic concentration. These policies revolve around fomenting inclusionism and pluralism in these municipalities; however this stops short of full political suffrage for eligible foreign residents. This paper will compare the social integration practices of two municipalities, one in the TMA and the other in Kanagawa Prefecture in order to explain how ethnic communities contribute to the formation of local government led social integration practices. Through understanding how ethnic communities influence and attenuate social integration practices, local governments will be better able to mitigate the challenges of the ethnicisation of Japanese municipalities, furthering the social integration of various ethnic groups while diminishing the inevitable friction that is precipitated when new ethnic groups settle in urban settings.

4) David Blake Willis, Soai University

Dejima: Legacies of Exclusion and Control

Many of the policies with regard to outsiders in Japan are related directly to attempted legal remedies for difference in the expanding and then contracting realm of historical Japan. Artifacts of previous eras hang on and trip up current relations in unexpected and difficult ways. For larger images of difference in the society, few symbols can rival Dejima, the tiny island in Nagasaki harbor where the Dutch, the only Europeans allowed contact with Japan, were historically isolated (1639-1853). Dejima is an especially powerful symbol of the treatment of Others in the Japanese context. While recent research has revealed a far more complex reality on the ground in historical Japan, the grip which Dejima has on the Japanese consciousness with regard to the Other remains potent. Dejima continues to be a special symbol for the Japanese with its images and imaginings, shaping attitudes and policies far out of proportion to the actual numbers of people who actually lived on this small island in Nagasaki Bay.
This panel focuses on religious discourse in the twenty-five years between 1868 and 1893. Our objective is to precisely examine how various religious denominations and individual thinkers competed to reformulate their respective traditions by putting a new emphasis on the idea of religious universality. The first decades of the Meiji period were marked by the encounter with Christian claims of truth, which had been refined through a long practice of missionary activity. We will seek to pinpoint particular instances of universalist discourse formulated with the explicit or implicit purpose of countering the growing success of western ideas in Japanese society. A major concern will be to determine whether such discourse was the final outcome in a process of endogenous evolution within Japanese religions, or whether it constituted a response to the emergence of the “other” represented by Christianity and its various interpretations. The often ambiguous rush for formulations sounding more “universal” than the others coincides with the rise of a new Japanese national identity centered around the emperor, and military expansionism. We need to ask how the various religious representatives addressed or ignored the contradiction between their claims of universality and their attempts to preserve sectarian tradition, an issue that remains unresolved to this day. Given the fast pace of changes and borrowings of ideas that characterizes the Meiji intellectual and religious world, there is an increasing need for interdisciplinary research on how the major concepts developed chronologically.

1) Seiji Hoshino, Kokugakuin University
How a Buddhist Became a Unitarian: Nakanishi Ushio and His Interpretation of Unitarianism

Nakanishi Ushio is one of the few Buddhists who joined the Unitarian Church during the Meiji era. This paper will concentrate on his interpretation of Unitarian thought. Nakanishi employed Unitarianism not only to criticize Christianity, but also to argue that Buddhism itself must be reformed. While it is true that his official affiliation with the Unitarian Church did not last long—perhaps only for as little as a year in 1894—Nakanishi had already referred to Unitarianism in his first book On the revolution of religion (Shukyo Kakumeiron, published in 1889), and it also features in several of his other writings. Nakanishi was convinced that “true Buddhism” surpassed all other religions (including Christianity), but he did not believe Buddhism as it existed during his time was the true Buddhism that he envisioned. The reason Nakanishi placed such high value on Unitarianism was that it was a reformist movement, and went so far as to argue that it might be possible to see Unitarianism as something separate from Christianity. Thus, Nakanishi saw Unitarian ideas as an opportunity to criticize both Christianity as well as the current state of Buddhism, hoping that through such critique Buddhism could develop to achieve its true form. This argumentation required a metaphysical framework concerning such concepts as “(true) religion,” “(true) Christianity,” or “(true) Buddhism.” Therefore, I will examine the metaphysical logic of Nakanishi’s argument in order to discuss the constellation of religion in modern Japan based on which Buddhists themselves were articulating their understanding of Buddhism.

2) Tomoe Moriya, Hannan University
The Western “Other” and Its Role in the Reformation of Japanese Buddhism

This paper examines how Buddhist thinkers viewed the issue of “mixed residence in the inland” (naichi zakkyo) in the 1890s. Prior to the revision of treaties with Western powers in 1899, a heated debate emerged, which discussed the more or less positive impact that the
opening of the inland region to foreigners would have once the concessions on major ports was abolished. Despite the fact that numerous Buddhist publication dealt with this topic, historians have so far paid little attention to this polemic. Unlike the treaty revision, whose diplomatic agenda was exclusively discussed among politicians belonging to the elite, the question of mixed residence in the inland attracted the attention of a large variety of social strata. I will introduce a wide range of opinions expressed in Buddhist publications, which reveal a large palette of views on how to deal with the Christian or the foreign “other.” I also intend to analyze the influence of these polemics on the development of modern formulations of Buddhism.

3) Ryan Ward, University of Tokyo

_Disenchanted: Nakanishi Ushio’s Turn against Unitarianism_

As Hoshino Seiji will argue in his paper in this panel session, the lay Buddhist scholar Nakanishi Ushio was a major figure in the construction of universal religious discourse during the Meiji period. It should also be noted that Nakanishi was a proponent of so-called Reformed Buddhism (i.e., “The New Buddhist Movement” [Jp. _shinbukkyō undō_]). Ironically, however, in his later writings (notably, _A Treatise on the Grave Problems Facing Buddhism and Defending the Dharma Castle_), Nakanishi turned against his earlier views of universalism, Unitarianism, and Buddhist reformation. In this paper I will attempt to address the how and why of this intellectual about-face in Nakanishi’s thought. What caused a leading advocate of religious universality and religious reform to become one of its staunchest critics? Through this inquiry, I intend to examine how Japanese religious modernists often became disenchanted with their earlier writings and often “reconverted” to a more conservative and sectarian position.

4) Michel Mohr, University of Hawai’i

_Between Good Intentions and Hypocrisy: Use and Abuse of Claims of Universality in Early Meiji_

Factors that contributed to the emergence of the “modern concept of universality” in Japan include the discovery of Hegelian philosophy, the diffusion of Theosophy and Swedenborgianism, and the reception of liberal Christianity, either through missionary activities or by travels abroad. This paper will focus on the role played by Unitarianism through its interactions with intellectual and religious leaders. Correspondence left by missionaries and debates in Buddhist journals will illustrate how both traditions converged or diverged in their understanding of universality and how they utilized this concept for their own specific agendas. The implications of “universality” dramatically changed after the 1868 Meiji Restoration, a coup that willy nilly propelled Japan on the international scene. In the religious arena, as soon as the ban against Christianity was lifted, the encounter between Buddhism and Christianity triggered unprecedented debates, where each protagonist started bidding higher than the others in his offer of “universal truth.” Curiously, this trend coexisted with the rise of nationalism, and in most cases without the slightest visible awareness that a contradiction could result from this double allegiance. A better understanding of issues at stake during the early globalization that characterizes the Meiji period may serve to revise simplistic theories applied to our times, such as the so-called “clash of civilizations.” Words such as “universal” or “universality” have been repeatedly exploited, with various degrees of success, for various purposes. The incorporation of this concept into the Japanese religious discourse provides an instructive case study, which has been so far neglected.

Session 26: Room 5302

_Individuals in Policy Making: Japan and Russia at the End of the Nineteenth and the Beginning of the Twentieth Century_

Chair/Organizer: Yulia Mikhailova, Hiroshima City University
Discussant: Evgeny Kovrigin, Seinan Gakuin University
Relations between any two countries are dependent upon visions of national interests, strategic thinking, decisions made by heads of states, views of opinion leaders, and so on. This panel presents an attempt to explore the possibility of a different direction in the development of Russo-Japanese relations given Russian policy had been based on alternative judgments. It concentrates on the 1891 visit of Prince Nicholas to Japan, on the work of the first Russian military agent in Tokyo Vladimir Samoyloff (1903-16) and the scholar Dmitrii Pozdneev who stayed in Japan from 1905 until 1910. In a sense, personal impressions of the future tsar who perceived Japan as an ‘abode of pleasure’ continued to dominate Russian attitude toward Japan even after Russia’s disgraceful defeat in the war. At the same time strenuous efforts of some prominent professionals to bring Japan to attention of the Russian government and public failed. This nation remained to have a low profile in Russian foreign policy thinking and to be a hostage to Russia’s European policy. Papers in the panel examine the reasons why professional experts’ viewpoints were mostly neglected.

1) James Baxter, International Center for Japanese Studies
   Informal Diplomacy in Meiji Japan: The Visits of General Grant and Crown Prince Nicholas Alexandrovich

   In 1879, U. S. Grant, the former President of the United States, spent over two months in Japan. He traveled as a private citizen and was not acting in an official capacity. Nevertheless, everywhere he went on this tour around the world, he was shown the courtesies ordinarily reserved for heads of state. Attentive to political and economic changes, Grant was sympathetic to the leaders of the new Japan and gave various advices on implementation of institutional reform. In 1891, Crown Prince Nicholas of Russia came to Japan. Only twenty-three and unmarried, he was interested not so much in politics and the economy as in cultural and religious matters, including the world of urban entertainment. His tour was cut short after an assassination attempt in Ōtsu. Fortunately he was not seriously wounded. Fears that the incident would lead to war were not translated into reality. In this paper, I review the visits of the middle-aged, deeply experienced ex-President and the young, somewhat fanciful future tsar. In different ways, both visits ended up strengthening relations between the nations involved, although in the Russian case the gain was short-lived. Contrary to popular belief there seems to be no evidence of any link between the Ōtsu incident and the war of 1904-05. The itineraries of General Grant and Crown Prince Nicholas and their contacts in Japan are highly revealing of the mentalities of Japanese, Americans, and Russians, and also of the strategic thinking of rising geopolitical powers, in the late nineteenth century.

2) Petr Podalko, Aoyama Gakuin University
   General V. K. Samoyloff: Military Man Working for Peace (from the History of Russian Diplomacy of the 20th Century)

   Among the major mistakes that finally led to the astonishing defeat in the Russo-Japanese war (1904-05), were the ignorance of the intelligence service about the probable enemy and the growth of the Japanese military forces in prewar time. This paper explores a little-known page in the history of Russian diplomatic activities in the Far East—the work of Russian military agents in the Embassy in Tokyo before the Bolshevik revolution of 1917. It focuses on the activities and personality of the first full-time Russian military agent in Japan, Colonel (later –Major-General) Vladimir K. Samoyloff, who served two terms for about 11 years (1903–1916, with a break during the war time). Special attention is paid to Samoyloff’s opinion on such problems as studying the Japanese language by Russian military officers and methods of spying on the Japanese within Russia, characteristics of his personality made by colleagues, his private contacts with Japanese authorities as well as with ordinary people. The paper also addresses the problem of funding the intelligence service, which blatant insufficiency was totally ignored by the then Russian Military Office. As a result, despite his professional attitude and eagerness to effective work, Samoyloff happened to become just one more example of a right man being in a right place under wrong circumstances. In general, this paper contributes to the research of the history of Russian diplomacy in the Far East.
3) Yulia Mikhailova, Hiroshima City University

*Dmitrii Pozdneev and the History of Russo-Japanese Relations*

Before the Russo-Japanese War no professional studies on Japanese history or politics existed in Russia. At best, Japan was treated as a country totally suffused with arts, but more often was viewed contemptuously as a country of funny little people. In spite of some prospects for trade with Japan, its actual level was minimal. Only the defeat in war alerted some part of the Russian society to the necessity of taking Japan seriously. Dmitrii Pozdneev stands among those who realized that roots of the Japanese apprehension of Russia should be found in history. Pointing to complete ignorance about Japan in Russia, he set up the goal of compiling textbooks on Japanese language and history and of providing Russian society with knowledge on contemporary Japan through publishing newspaper articles. The present paper explores Pozdneev’s activities in those two fields concentrating on his five years period of stay in Japan (1905–10). Though his first attempts were inept and were met with animosity on the part of Japanese nationalists, his magnum opus, Materials on Northern Japan and Its Relation to the Asian Continent, laid the foundation for many subsequent works on Russo-Japanese relations in Russian and English and for the study of Japanese history in Russia and the Soviet Union. The paper also attempts to put Pozdneev’s work into the context of Russo-Japanese political rapprochement which took place during the time of his stay in Japan.

**Session 27: Room 5303**

Re-interpreting Community and Tradition in Local and Regional Revitalization Projects

Chair/Organizer: Susanne Klien, Waseda University

Discussants: Tom Gill, Meiji Gakuin University
Voltaire Garces Cang, Rikkyo University

The theme of this panel is the usage, appropriation and perpetuation of the notion of ‘tradition’ for the purpose of establishing a sense of community in regional revitalization projects such as town management organizations, festivals and the like. Participants from architectural studies, sociology and Japanese studies will introduce various case studies to analyze how ‘tradition’ is used in processes of identity formation at the municipal level. The panel focus is on the creative perpetuation of tradition according to situational needs, what Sahlins called ‘inventiveness of tradition,’ with familiar patterns of behaviour being adapted to novel contexts. The underlying assumption is that tradition constitutes an interpretative process encompassing both continuity and discontinuity that presupposes past symbolisms and creatively reinterprets them (Handler & Linnekin). Our main concerns will be as follows: What is the relation between the usage, appropriation and reification of ‘tradition’ and the establishment of a sense of local/regional community? To what extent is Hobsbawm and Ranger’s paradigm of ‘invented tradition’ relevant/obsolete? Does reference to aspects of ‘tradition’ present an effective means of identity formation at the communal level? Is ‘tradition’ used in an exclusive sense to define a distinct sense of community and thus give rise to local/regional solidarity? What implication does the polysemic nature of tradition, i.e. the fact that tradition holds different meanings for different actors, have for local/regional identity formation processes?

1) Izumi Kuroishi, Aoyama Gakuin University

*Trading Spirit and Knowledge in Carpentry Technology: Reinventing Mechanisms in the Rural Japanese Cultural Society of Kesen-Daikuin 気仙大工*

Since the westernization of Japanese architecture, it has become difficult to preserve the tradition of wooden architecture, specifically for its transmission of knowledge based on apprenticeship system. However, Japanese people still sustain their taste in traditional wooden architecture even in their modern housings. The revitalization of the traditional Japanese wooden structure has been mainly examined from architectural perspectives. While
I conducted a research of the traditional carpentry technologies in rural areas of Japan. I found another social characteristic of the traditional carpentry technology. Historically, the construction of buildings was considered to be a religious undertaking which affected the fate of the community and the people who lived there. Such mystification of technology is mainly based on its difficult accessibility, but also on the social roles of carpenter in the community.

In many areas, carpenters were historically recognized as heroic figures of the community. In Kesen 気仙, which has produced many traveling carpenters, the carpenters were highly recognized as symbols of their regional cultures, not only for their excellent skills but also for their introduction of outside new information. The descendants of the carpenters, local scholars and related professions have been playing main role in revitalizing the local industries and cultural identity by commemorating ancestral carpenters and organizing educational programs. In this study, I am going to examine about the historical background of traveling carpenter, and its later generation’s reinvention and reappropriation of its tradition by situating technology into their social and daily framework.

2) Yoko Nagao, Wako University

_Emerging Conventions of Networking Management in Yatsuomachi_

Yatsuomachi is widely known as a town with profound tradition embodied in its townscape, the Kazenobon festival of local musical performance called Owara, and the Hachiman Shrine festival with heavily decorated floats. The town holds a variety of events throughout the year, some of which are community-based and others more tourism-based. These are organised by various actors ranging from neighbourhood associations, the municipal authority, to companies and individuals outside the town. Most notable are the events involving Owara performance. They seem to benefit much from attributes of the musical performance because it appeals to people outside the town and, at the same time, mobilises community resources, material, social and cultural. However, traditional events or performances are not necessarily sufficient for a community to make use of such resources (including attention from outside the town) for revitalization. Living tradition is not isolated: it is often supported by conventions in regard to the ways of keeping/making that tradition alive. Thus, this paper pays a close attention to vernacular ways of arranging multiple forces and actors that will contribute to realise a resilient and creative community life. By examining how cultural activities have been created and carried out, this paper suggests that there seem to be emerging conventions of network management, where “tradition” is continuously re-interpreted according to different situations by the collaborators of these activities.

3) Susanne Klien, Waseda University

_Re-appropriating “Tradition” in Tōkamachi: “Chinkoro” as Symbol of a New Community Identity?

In this paper I will explore an ongoing case of local revitalization in Tōkamachi, southern Niigata Prefecture. With the help of artist Gōjinmaru Hayashi, who took part in Echigo-Tsumari Art Triennial 2003, and the Hasumi research laboratory, Tsukuba University, the residents of the Tōkamachi station area have developed ideas on how to revitalize the stagnant city and especially their locality in the station area. In 2007, they have finally come out with an initiative of reviving the ‘chinkoro,’ rice flour moulded into the shape of a dog, which used to be produced by local farmers in the winter season when agricultural activities were suspended. In this revitalization project shop curtains (noren) have been produced in the 12 traditional Tōkamachi colours with the aim of reviving the local sense of community and self-confidence. Referring to insights that I obtained during fieldwork that I conducted in Tōkamachi in 2006 and 2007, I intend to examine how ‘tradition’ has been re-discovered and used here by town citizens for the purpose of revitalization and community building and to what effect.
Session 28: Room 5304
Individual Papers on East Asian International Relations
Chair: M. William Steele, International Christian University

1) Frank Dhont, Yale University
   *History and Identity: Merdeka for Japan and Indonesia*

The movie *Merdeka*, by the same producer of *Pride*, depicts the story of those Japanese who fought with the Indonesians after the end of World War II during the revolution. Appreciated by right wing nationalists in Japan, it also angered the Indonesian government for its depiction of Japanese history. The paper will address the historical reality behind the movie and contrast it with the depiction presented. Based upon this analysis through the case study of Indonesia, the paper will also focus on the political and historical problems created by the Japanese right wing in attempts to reedit history in order to create a positive Japanese historical identity during World War II.

2) Seok-Won Lee, Cornell University
   *Rationalizing Space: Ezawa Jōji’s Geopolitics and the Search for an East Asian Community in Wartime Japan*

This paper examines how the concept of Asia was theorized in Pan-Asian discourses in interwar Japan. Japan’s double positioning of criticizing Western imperialism as an Asian country and of reinforcing at the same time its geopolitical hegemony over the rest of Asia reached its dead-end when Japan withdrew from the League of Nations in 1933. It also meant that Japanese intellectuals were in a position to scientifically and rationally approach the concept of Asia in their developing Pan-Asian discourses during the wartime period, keeping a distance from the previous Asianism that had been characterized by its particularistic and culturalistic orientations vis-à-vis the West. It was social scientists who most actively responded to this search for a Pan-Asian empire in a scientific and rational manner, and theorizing Asian space was one of the most imperative issues in wartime Pan-Asian discourses. By closely and critically examining two main streams of geopolitics—the Kyoto School of Geography and Tokyo geopolitics—this paper seeks to illuminate how Japanese social scientists’ encounter with both the concept of Asia as a social scientific object and geopolitics as a new social scientific discipline on the one hand resulted in providing imperial knowledge for the construction of a Pan-Asian empire, but on the other hand reflected their search for a “subjective” social science, overcoming the Western social scientific tradition that had dominated the mindset of Japanese social scientists in the clear-cut schema of the West as universal and the East as particular.

3) Ramon Pacheco Pardo, London School of Economics & Political Science
   *The European Union’s Policy towards China and Japan: Economic Power, Political Irrelevance*

In the past fifteen years, the European Union (EU) has shown an increasing willingness to transform its economic power into political influence. In the particular case of Asia, the 1994 “Towards a New Asia Strategy” and the 2001 “Europe and Asia: A Strategic Framework for Enhanced Partnerships” documents signalled the EU’s ambition to become not only an economic powerhouse in Asia, but also a political one. As part of this strategy, the EU has established high-level, top-priority working relationships with Asia’s two greatest powers, China and Japan. As an emerging superpower and an established one, these two countries are key actors not only in Northeast Asia, but also in the rest of Asia and in other regions of the world as well.

This paper analyses the EU’s policy towards China and Japan in comparative perspective. First, the author outlines the institutional framework in which EU-China and EU-Japan relations take place. Then, the paper focuses on economic relations between the EU and China and Japan, analysing recent trends and developments. Afterwards, the author evaluates whether the EU has been able to transform its economic muscle into so-called soft power.
over these two countries; the paper concludes that this has not been the case. Hence, the last section of the paper examines the reasons that have prevented the EU from influencing developments in Chinese and Japanese international politics, and considers possible ways in which the EU could become more influential.

4) Seung Hyok Lee, University of Toronto

*Japan’s Foreign Policy Change Concerning North Korea’s Missile Launch Near the Sea of Japan in 1998 and 2006: An Analysis Beyond the Prism of International Relation Theories*

In 1998 and again in 2006, North Korea conducted ballistic missile-launch exercises near Sea of Japan. My paper, using this as a case, aims to analyze how and why the Japanese government reacted to these two threats of the same kind in a different fashion, and by doing so, highlight the fact that contemporary International Relations (IR) theories cannot adequately address this divergence. Concerning the study of Japanese politics and especially her foreign policy, there has been only a limited dialogue between political scientists using the “grand theories” of IR originating mainly from the West, and so-called “Japan scholars” who, on the other hand, prefer historical narratives by using their personal expertise on the local context. My aim is to build a bridge between these two distant approaches, and provide a contextually rich causal explanation on this particular case by overcoming the limitations of the political science theories, while still utilizing them.

I will apply “process-tracing method” as such a bridge to highlight what had occurred in Japan domestically between 1998 and 2006, in order to track how various factors—the status/position of “social elites” pushing for post-WW2 institutional change, leadership/government turnover, and external “shocks” such as the abduction issue, Yasukuni/history debate with Japan’s neighbors—underwent change. In the conclusion, I aim to provide a clear causal process by which these various domestic discourses that had taken place in Japan since early 2000 created a synergy effect, facilitating Japan’s stance toward North Korean threat to be re-evaluated.

5) Bart Gaens, University of Helsinki Network for European Studies

*The European Union’s Asia Policy and the Construction of Regional Identities in the Asia-Europe Meeting (ASEM)*

My paper will examine the European Union’s political approach towards “Asia” and its link with the construction of regional identities. The focus will lie on the Asia-Europe Meeting (ASEM), an inter-regional forum for informal dialogue established in 1996, and an important policy instrument for the EU’s relations with Asia. I will argue that ASEM constitutes a delicate balancing act between interregional interests and bilateral/intergovernmental concerns. ASEM was created as an inter-regional forum aiming to increase interaction between “Europe” (comprising only the Member States of the European Union and the European Commission) and “Asia” (composed of the ASEAN countries in addition to the ASEAN Secretariat, China, Japan, South-Korea, India, Pakistan and Mongolia). The region-to-region character is obvious in the EU’s pre-conceived yet fluid definitions of an Asian region, as well as in ASEM’s guiding philosophy and aims, working methods, definition of membership and directives for enlargement. At the same time intergovernmental and bilateral relations marked by the pursuit of national foreign policies are at the heart of ASEM. My paper will analyze this dual character and place it in the context of the EU’s strategic goals and policies for the region.

Session 29: Room 5305

*Shōjoron Revisited*

Chair/Organizer: Hiromi Dollase, Vassar College
Discussant: Satoko Kan, Ochanomizu University

There are two main streams of critical discourse surrounding the *shōjo* (the girl). One emphasizes the girl as “passive”, “mindless”, and “frivolous” consumer and at the same time
as the commodified object of heterosexual male gaze and desire. This is the discourse commonly found in some sociological, anthropological, and cultural studies as well as in popular media. The other stream focuses on the liminality and ambivalence of the girl and recognizes her agency, subjectivity, creativity, and performativity. This latter stream has produced a series of highly original and important critical and creative works (e.g. Honda Masuko, Yagawa Sumiko, Kawasaki Kenko, and Takahara Eiri) mainly in the fields of literature, film, visual and performing arts particularly since the early 1980s. Despite this, very little of this latter type of discourse has found its way into studies written in English.

This panel urges the need to redress this imbalance by revisiting a selection of works that demonstrates the significance of the shōjo in literature, both in theory and practice. Aoyama will discuss the prominence of the girl as reader/writer/critic in Kanai Mieko’s fiction and critical essays. Using the feminist psychoanalysis notion of the “Daughter’s seduction”, Nagaike will examine the seductive and androgynous “shōjo fatale”. Dollase will focus on the voice of the little girl in mature and elderly women writers, especially Mori Mari. Lastly, in order to expand our discussion beyond Japanese shōjo narratives, Makiko Mori will shift our focus to China; in a discussion of Chinese women’s sentimental writings, she will explore the possibility of female homo-sociality.

1) Tomoko Aoyama, University of Queensland
   The Reading Girl in Kanai Mieko’s Fiction and Criticism

In 1967, long before Honda Masuko used as her keyword hirahira to describe the liminality and the ambivalence of the girl and Takahara Eiri identified “freedom” and “arrogance” as the essence of the “consciousness of the girl,” Kanai Mieko began her long and productive writing career. She was initially regarded as a shōjo writer/poet, yet she declared from the outset that she is not particularly interested in the theme or representations of the shōjo, and has persistently maintained that the age and sex of the writer do not determine the gender or sexuality of his/her writing. Fiction, according to Kanai, “is written, and should be written and read, with Deleuzean n sexes” (Shōsetsuron). Of the “n” number of identities, that of the shōjo has played highly visible and significant roles in Kanai’s creative and critical work. While some of the girls in her fiction—such as the one in “Rabbits”—have attracted the attention of feminist critics, there are many other aspects related to shōjo that deserve close examination. This paper focuses on the trope of the “reading girl” not only in Kanai’s fiction but also in her critical essays and reviews. Recognizing the individuality of the “girl” in other writers such as Okamoto Kanoko, Mori Mari, and Ozaki Midori, Kanai and her “reading girls” subvert the inane and derogatory comments habitually thrown at girls by the literary establishment and in journalism. Furthermore, these “reading girls” develop convivial, polyphonic interactions that lead on to the act of “writing.”

2) Kazumi Nagaike, Oita National University
   “The Daughter’s Seduction” Revisited: The Seductive Shōjo Figure, Its Fatale Qualities, and the Androgynous Threat

Shōjo (girl) identity has been the subject of numerous contemporary academic debates in Japan. However, the issue of the shōjo as a seductive force in the psychoanalytic sense has not yet been fully analyzed. In Feminism and Psychoanalysis: The Daughter’s Seduction, Jane Gallop discusses the ways in which Luce Irigaray develops the psychoanalytic scenario of “the Daughter’s” seduction in terms of “the law of the Father.” In this context, the power of patriarchy is reinforced through the Father’s assertion of his own subjectivity. In a number of contemporary works by Japanese women—e.g. Mori Mari’s Amai mitsu no heyas (The Room Sweet as Honey), Kurahashi Yumiko’s Sei shōjo (The Sacred Girl), Kanai Mieko’s “Usagi” (Rabbits), Yoshimoto Banana’s N.P—shōjo characters consciously and subconsciously seduce “the Father” (or other father figures), but these shōjo characters are nonetheless not fully compatible with the feminist/psychoanalytic idea of the seductive “Daughter.”
In this paper, through an analysis of Japanese socio-cultural interpretations of the shōjo as a subversive force, I would like to extend Gallop’s (and Irigaray’s) theory of the “Daughter’s Seduction,” in order to provide another perspective on shōjo identity in relation to a psychoanalytic scenario. The textuality of the seductive shōjo in modern Japanese literature reveals sufficient fatale qualities (the shōjo fatale, in Sharalyn Orbaugh’s terms) and androgynous possibilities (e.g. Francette Pacteau’s idea of the androgyne as “threat”) to challenge the seemingly stable structures of patriarchy.

3) Hiromi Dollase, Vassar College
Shōjorōn: The Girl with Silver Hair

The notion of the girl is usually associated with immaturity. While becoming a woman generally involves disposing of one’s girlish selfhood, when they age and go through menopause, women are gradually released from their reproductive expectations, and many rediscover the inner girlish passion that they neglected for so long. The idea of the girl, therefore, is a useful concept in the discourse of mature womanhood.

Since the 1980s, “shōjorōn,” the study of girls, has developed though the work of such critics as Honda Masuko, Kawasaki Kenko and Takahara Eiri. Takahara’s study of literature, for instance, shows that girl’s mentality—a state of mind characterized by freedom and arrogance—creates unique narratives. “Shōjorōn” focuses on young female characters who dare to challenge conventions and protect their identities as girls.

My presentation will build upon part of Takahara's discussion of “shōjorōn” by shifting the focus to aged female characters, dissociating the notion of the girl from the biological factor of age. Using Mori Mari’s essays and the fiction she wrote after she reached her fifties as examples, I will examine her unique girlish narrative quality which differs slightly from that discussed by “shōjorōn” critics. Through “rōshōjorōn,” meaning the discussion of the girl inside elderly women, I would like to show how the idea of the girl functions as inspiration for the narrative creativity of an aged writer and how it is essential in the discussion of mature women's writings.

4) Makiko Mori, University of California, Los Angeles
Female Homo-Sociality and Sentimentalism: Re-Visiting May Fourth Women’s Writing

In China, women’s writing emerged and was designated as a specific genre of writing in the 1920s and 1930s, addressing such issues, among others, ‘free love,’ women’s new education, and same-sex love. As a prominent leftist critic at the time noted, their fictions were clearly marked by the use of “fervent emotions as the ink of their creative writing,” often featuring romantic and sentimental exchanges of letters, poetry, and tears between women who attended and/or taught at women’s schools. Implicated is a formation of female homo-sociality, or homoerotic sociality, which serves, albeit transitorily, as an alternative space to “society.” When juxtaposed with those shōjo narratives of contemporary Japan, one shall note the transnational transpiration of female homo-social desire against the comparable socio-cultural background in China and Japan. That said, however, Chinese women’s writings bore subtle yet significant differences from those of contemporary Japan. This paper identifies the characteristics of Chinese women’s writings at the time in the nationalist and anti-imperialist meta-narrative that permeated through women’s writings. Sentimentalism in their works thus seems to invite bifurcated readings: on the one hand, it represents distinctive female property, while on the other, it suggests a gesture of national lamentation. This study closely re-read sentimental writings by the representative women writers of the period, Lu Yin (1898–1934) and Shi Pingmei (1902–1928), and explores the possibility of female homo-sociality in Republican China.

Session 30: Room 5321
Individual Papers on Migration in East Asia
Chair: Gracia Liu Farrer, University of Chicago

1) Hironori Onuki, York University
The Global Political Economy of Labor Migrations: Migrant Workers as Political Subjects and the Myth of Homogeneity in Japan

Since Japan’s self-modernization project in the prewar period, conservative political discourse has conceptualized the modern “nation-state” as a racially homogeneous entity. This conceptualization established the cultural and political foundation for both Japanese identity and the country’s relationship with the outside world, deeming the incorporation of culturally and ethnically different “Others” as a serious threat to the “security” of a homogeneous society. In this context, the remarkably increased flows of foreign migrant workers into Japan in regular and irregular manners since the 1980s, as consequences of both severe labour shortage and “privatization” of some spheres of labour market formation, have generated heated debates as to whether and how Japan should include this new segment of the population. Here, while undertaking a contextualized and historicized interrogation of Japan as a labour receiving site, this essay will illustrate the concrete, contingent and situated practices of global labour migrations. It will explore: how and with what consequences have global labour migrations (re)constituted capitalist relations of production and social reproduction? This is the part of my larger project that attempts to argue that global labour migrations are the social practices that not only participate in and depend upon but also contest and negotiate the neoliberal restructuring of the global political economy. The objective of this project is to highlight migrant workers as agential political subject within the social relations of global politics while contributing toward emergent crucial efforts to pursue the possibilities for emancipatory projects and political resistances.

2) Risa Tokunaga, Australian National University
The Rohingya Refugee Issue: Irregular Onward Forced Migration and Challenges for Refugee Protection

The Rohingyas, an ethnic group of Muslims from Northern Rakhine State in Burma (Myanmar), have been stranded in a protracted situation as refugees since their 1991/92 mass exodus to Bangladesh. Since then, nearly one million Rohingyas have fled from Burma. Due to lack of protection in Bangladesh, the initial country of asylum, large numbers of Rohingyas have been forced into further migration. Their main destinations are Pakistan, Saudi Arabia for the westbound, and Thailand and Malaysia for the eastbound. In Thailand and Malaysia, authorities regard them as irregular economic migrants, which put them at great risk of arrest, detention and deportation. Only a few hundreds of Rohingyas have been able to establish a legal status in Japan, Australia, US, Canada and EU countries through the narrow avenue of refugee protection.

The root cause of forced migration is the Burmese military regime that has persecuted Rohingyas for reasons of race and religion, and, crucially, the 1982 Citizenship Law that excluded Rohingyas from citizenship, making them quasi-stateless. However, despite reminders by the global humanitarian community of ‘the forgotten refugees’, the Rohingya refugee issue has not been a priority for the states involved and has not been thoroughly explored in scholarly research.

My paper aims at investigating the situation and consequences of the Rohingyas’ protracted refugee status, based on my fieldwork in Malaysia, Japan and Australia. I conclude that their irregular onward forced migration poses challenges to the global refugee protection system.

3) Svetlana Vassiliouk, Temple University
Karafuto-jin and Contemporary Japanese-Soviet/Russian Relations

This paper will address the formation of views on the USSR in Japan in the post-WWII period, focusing on the role of the Karafuto-jin (former citizens of the Japanese colony of Karafuto) in shaping Japan’s Soviet/Russian policy. It will begin with a brief history of Karafuto, drawing on the transformation of Karafuto’s status within the Japanese regional administration, and will examine the perceptions and treatment of the Karafuto-jin in the mainland Japan – before and after WWII. The paper will then analyze the transformation of
the Karafuto-jin’s sociopolitical status in the aftermath of the Karafuto’s cessation and
dhandover to the USSR in 1945, exploring the nature of various problems associated with the
repatriation of the Karafuto-jin from the Soviet Sakhalin to Japan. Finally, by examining the
history and political status of the Karafuto-jin’s official organization, Karafuto Renmei, the
paper will also look into the ways by which the Karafuto-jin have influenced, and continue to
influence, Japan’s perceptions of the USSR and Russia and will discuss their role in shaping
Tokyo’s official policy toward Moscow in the postwar era.

4) Ayumi Takenaka, Bryn Mawr College
   Re-Migration of Immigrants and Its Consequences for Japan

With growing human mobility and populating ageing, many rich countries are competing to
attract “desirable” immigrants with high levels of human capital. Within this context, there is
concern in Japan that it is losing to other countries, such as the US, in attracting those
immigrants. Although the number of foreign migrants in Japan has steadily increased in
recent years, a significant number of them, particularly skilled migrants, have re-migrated
from Japan.

While studies on international migration have primarily focused on migratory flows from
poorer countries to richer ones, more and more immigrants today re-migrate to North
America via Western Europe and Japan, using one rich country as a stepping-stone to reach
their final destinations. Why do immigrants re-migrate from one rich country to another,
despite the countries’ comparable economic status? How do they gauge attractiveness of
destinations, or how do rich countries succeed or fail in attracting the kinds of immigrants
they desire? This paper examines the causes of re-migration, focusing on South and East
Asian and Latin American re-migratory flows from Japan to the US, and possible
consequences for Japanese society.

Based on interviews and quantitative analysis I have conducted so far, I find that an
important cause of re-migration lies in the patterns of immigrants’ racial/ethnic integration
and social mobility. Chances of immigrants’ upward social mobility are relatively limited in
Japan, compared to the US, and this often has to do with the way they are treated and
perceived as racial and ethnic minorities.
SUNDAY AFTERNOON SESSIONS 3:15 P.M. - 5:15 P.M

Session 31: Room 5301
Religious Appropriation of Western Technology in Nineteenth-Century Japan
Chair/Organizer: Wilburn Hansen, San Diego State University
Discussant: D. Max Moerman, Barnard University

When Western scientific knowledge began trickling into Japan during the Tokugawa period the power and effectiveness of the new ideas and methods made a clear impact on Japanese intellectuals. Even early on, books in Chinese and Dutch concerning Western astronomy, geography and medicine gained admirers and made believers among those Japanese privy to this new discourse. What was particularly effective about these works is that they sought to establish a new measure of truth. Truth claims now were to be subjected to tests of public demonstrability and repeatability. Those truth claims that could meet those standards gained in credibility while those that could not appeared inferior to their new Western challengers. However, even as this trickle of scientific knowledge, whose truth could be tested with one’s own eyes, turned into a torrential flood in the following centuries, all Japanese aware of these new teachings were not immediately inspired to jettison thousands of years of Asian wisdom, nor the religious/supernatural paradigms which for centuries had made sense of the workings of the physical and spiritual cosmos. Instead, we find there was a range of reaction evidenced in the writings of early modern and modern Japanese scholars of religion. What is of particular interest to this panel is how accommodation of this necessary and undeniable advance in technology caused religious thinkers to re-construct traditional Japanese identity, resulting at times in the creation of new tensions and challenges in Japanese society.

1) Wilburn Hansen, San Diego State University
   The True Source of Western Science: The Japanese Supernatural?

For Hirata Atsutane (1776–1843) the possibility of Japanese popular acceptance of Western science created a great challenge to his ideas and discourse on Japanese superiority; one requiring a firm response. Not only did Atsutane believe it was important to keep Western military forces out of Japan, he also believed he had to keep out Western culture, or at least the appearance of Western origins. In 1825 Atsutane claimed that he had learned a secret that would save Japan from, among other things, the threat of Western cultural conquest. That secret was the existence and activity of religious heroes, immortals he called sanjin, or mountain men. He claimed that these mountain men had avoided detection for thousands of years by disguising themselves as tengu. Not only could these sanjin keep the Western forces from violating the territorial integrity of Japan, but they had the ability to nullify the successful inroads made by Western culture by proving themselves to be the originators of all superior technology and culture widely considered to be of Western origin. Previously he had credited the Japanese kami for allowing Western science into Japan, but his new tactic for establishing Japanese superiority in the 1820’s was to claim that what was good about Western culture, specifically Western science, actually originated in Japan. In 1825 his newly “discovered” secret sanjin hero allowed him to launch an attack on the West by claiming its science as Japan’s own; initiating a campaign of conquest without ever leaving the shores of Japan.

2) Jason Josephson, Williams College
   The Science of the Gods and the Gods of Science

From the beginning of Hirata Atsutane’s ambitious appropriation of the National Learning Movement (Kokugaku), he and his disciples argued that not only had they discovered the true technique for relating to the Gods (aka, Shint?) but they had also revealed the deities behind the “miracles” of Western science. Accordingly, Kokugaku was itself presented as simultaneously the “science of the gods” and as being closely associated with the “gods of science.” These tropes represented profound shifts, as Kokugaku scholars such as Sat? Nobuhiro (1769–1850) and Tsurumine Shigenobu (1786–1859) used Western astronomical
observations to argue for the supremacy of their reconstructed Shintō cosmologies and pantheons. More importantly this movement borrowed language and evidentiary criteria from Western scientific models, while in parallel arguing that specific Japanese deities were the true or hidden originators of science and technology. Together this Shintō-scientific hybridity reached fruition in the work of Ōkuni Takamasa (1792–1871), who provided much of the central ideology behind the Meiji Restoration and its Shinto policy. This paper will articulate the historical twists and turns of these synthetic tropes. It will then closely focus upon the role of this “divine science” in the work of Ōkuni Takamasa

3) Michael Wachutka, University of Tübingen
   *Tangible Enlightenment: Technical Innovation and Religious Interpretation in Meiji Japan*

The change of material culture in Japanese life under the impetus of Westernization in the Meiji period brought with it the necessity to rationalize and integrate newly introduced items into the framework of one’s own ‘traditional’ worldview. It was an often-heard opinion in those times that European or Western thinking might have advantages in technical and practical knowledge, but that Japan was clearly superior in the spiritual and moral sphere. The underlying antagonistic notion of ‘Japanese spirit’ versus ‘Western knowledge’ or ‘Japanese mental culture’ versus ‘European material civilization’ was typically expressed in the popular term seyō gijutsu tōyō dōtoku (‘Western technology, Eastern morals’). This paper introduces the short essay *Denkitō* (‘Electric Lamp’), written in the early 1880s by the prominent scholar of national learning Iida Takesato (1828–1900) and analyzes his comments on the recently introduced electric light bulb. In his effort to explain this technical innovation in the light of a Shintō mindset, an unexpected calamitous relation to the Japanese Emperor System is sensed. Iida Takesato and his essay thus serve as a showcase for the dichotomous tension and paradox between the Japanese nation’s strive for a Western-style (technical) ‘modernity’ and the simultaneously feared danger of a loss of cultural familiarity, independent spiritual identity and ‘traditional’ stance.

**Session 32: Room 5302**

**Japanese Wartime Geopolitics**

Chair/Organizer: Christian Wilhelm Spang, Dokkyo University
Discussant: Sven Saaler, University of Tokyo

In the early 1940s, Allied war propaganda created the myth of a “super-science” developed by Karl Haushofer, supposedly head of a certain “Institut für Geopolitik” in Munich. After the war ended in Europe, US forces found out, that such an institute never existed. In Japan, the American excitement about Haushofer’s geopolitics was well-known. Afraid of persecution by US officials, Japanese geopoliticians used the time between the end of hostilities and the actual occupation to destroy as many documents as possible. After that, two prominent geographers, Carl Troll in Germany and Iizuka Kouji in Japan, declared that professional geographers had nothing to do with wartime geopolitics. In combination with the lack of evidence, this was the basis of a long period of silence about wartime geopolitics in both countries. This panel brings together three Japanese geographers and two German historians with the objective to discuss the cooperation of geopoliticians and geographers with the Japanese war effort and the German influence on the developments in Japan. In conclusion, we raise the question, in which way all this is connected with the idea of Pan-Asianism, an ideology that repeatedly surfaced in contemporary political statements as well as in geopolitical writings. While Professor Takagi’s talk explores the relation between geography and geopolitics in Japan, Professor Kōbayashi examines the contacts between Japanese geographers and the army during the war years. Mr. Shibata provides a detailed look at the Kyoto School of Japanese geopolitics and Mr. Spang will analyze the influence of the ideas of Karl Haushofer in Japan. Sven Saaler will discuss these four papers from the perspective of their relevance to the ideology and the movement of Pan-Asianism in modern Japan.
1) Akihiko Takagi, Kyushu University
**Japanese Geographers’ Commitment to Geopolitics during Wartime**

German geopolitics (Geopolitik) was introduced into Japan in the mid 1920s and translated as *chisei(ji)gaku*. Geopolitical movements culminated in the late 1930s and the first half of 1940s when Japan rushed into the war—first against China, later against the Western powers. Many geographers were engaged in geopolitics during this period. The Japanese Society for Geopolitics was established in November 1941 just before the outbreak of the Asia Pacific War. Its self-proclaimed purpose was “to study geopolitics, especially to survey terrestrial and marine spaces centering on Japan and her Lebensraum, and to contribute to Japanese national policy which aims at the construction of a highly developed national defense state.” The society published its monthly organ *Chiseigaku* (Geopolitics) until 1944. Although it was published by a (pseudo-)academic society, it was sold to the general public at bookstores and newsstands. The journal included many articles on the Asia Pacific area occupied by Japan. Through these articles, people could obtain geographical knowledge on these areas. Hence, it seemed that the activities of the society informed its readers on current geopolitical ideas. As a consequence, geopolitical movements in Japan doubtlessly played a certain role in supporting national policies by promoting patriotism and by providing geographical knowledge to the Japanese. In this paper I will first give an overview of Japanese wartime geopolitics. Then, I will indicate characteristics of geopolitical movements by analyzing articles published in the journal *Chiseigaku* (Geopolitics). Finally, I consider the roles Japanese geographers played in the development of contemporary Japanese geopolitics.

2) Shigeru Kobayashi, Osaka University
**The Relation between the Military and Geographers in Japan during World War II**

Geography is closely connected with military affairs because it deals with the earth’s surface, where most warfare takes place. Geographical knowledge is therefore indispensable for planning and conducting military operations. Nevertheless, even during World War II, the mobilization of Japanese geographers for military affairs remained rather limited compared to the US and the UK, where many geographers cooperated with Allied war efforts. In this paper I will elaborate on two examples for the participation of geographers in Japan’s warfare. Some aspects of the activities of the geopolitical group at Kyoto University are well known due to their many propagandistic publications. However, their relations with the military have long been obscure. The recent disclosure of personal documents of Nobuo Muroga (1907-1982), one of the most influential members of the group, allowed a re-evaluation of these relations. According to an analysis of the newly found correspondence between group members and military personnel, the geopoliticians had only indirect contacts with high officers in the General Staff. The second group of geographers, organized in 1945 by intelligence officers of the General Staff, compiled geographical information concerning the expected battle against the Allies on the Japanese mainland. One of their focuses was to predict the places of possible landing operations by the Allies. Most of the physical geographers active in Tokyo, participated in this work.

This paper was prepared in collaboration with Tetsuya Hisatake and Kunitada Narumi (both of Konan University)

3) Youichi Shibata, Kyoto University
**Thoughts and Practice of the Kyoto School of Japanese Geopolitics**

During the war years, the Kyoto School of geopolitics was well-known for its advocacy of a specifically “Japanese”, i.e. nationalistic brand of geopolitics. All members of the school had a more or less close relation with the Department of Geography at Kyoto Imperial University during the 1930s and 40s. The school’s head, Professor Komaki Saneshige, as well as his followers used terms like “Nihon-Chiseigaku (Japanese Geopolitics)” or “Kodo-Chiseigaku (Imperial Way Geopolitics)” to describe their geopolitical theory. Previous studies on the
“Kyoto School” have concentrated on its chauvinistic and unscientific nature, but have not examined the social relevance of contemporary geopolitical discourse. In this paper I will examine the following three aspects of the “Kyoto School”: (1) Its character as a protest movement against conventional geography. (2) Its propaganda activities in domestic as well as foreign spheres. (3) Its participation in strategy considerations of the Imperial Japanese Army. By using a wide variety of original sources, such as military worker’s diaries and the contemporary correspondence of some members of the Kyoto School, I will shed some light on the ideas the geopoliticians at Kyoto Imperial University entertained at the time. In this way, I hope to clarify the characteristics of the Kyoto School of Japanese Geopolitics, offering a new understanding of their thoughts and activities.

4) Christian Wilhelm Spang, Dokkyo University

The Reception of Karl Haushofer’s (1869–1946) Ideas within Japanese Geopolitics

“The father of German geopolitics” has long inspired researchers in the US, Japan, and in his native Germany. Most of what has been published on Major-General Professor Haushofer focused on his influence on Nazi-Germany’s “Lebensraum” concept and his friendship with Rudolf Hess, the Nazi-party’s deputy leader. His Japanese connections and the reception of his ideas in early Showa Japan have been assumed all along but have not been the target of in-depth research. After the outbreak of the Sino-Japanese War in 1937, Japanese scholars and political advisers were looking for a rationale for the establishment of a Japanese sphere of influence on the continent, i.e. for the “Greater East Asia Co-Prosperity Sphere”. Many turned to geopolitics and developed an interest in the following aspects of Haushofer’s ideas: a) his understanding of the monsoon area as a united region; b) his Lebensraum theories, particularly his pan-regionalism; and c) his concept of a transcontinental block between Germany, Italy, the USSR and Japan. Even though many of his works were translated into Japanese around 1940, the chauvinistic zeitgeist made it less and less acceptable to admit to the adaptation of “Western” ideas. Still, even the advocates of “Japanese Geopolitics” could not completely ignore Haushofer’s writings. This paper will consist of three parts. First, a concise overview of Haushofer’s military and academic career will be given. Second, Haushofer’s stay in Japan (1909–10) and his later contacts with Japanese officers, diplomats and academics will be examined. Finally, his role within the development of Japanese geopolitics will be shown.

Session 33: Room 5303
Modernization and Internationalization in Bakumatsu/Meiji Japan: Literary and Historical Perspectives on the Individuals involved in the Transformation of a Nation
Chair/Organizer: Eleanor Robinson, Kyoto University
Discussant: Mamiko Ito, Gakushuin University

Through an examination of various forms of literature from the period, this panel has a dual focus, with papers concentrating on historical personages or texts that were involved in the social and political transformations of Japan during the Bakumatsu/Meiji era. Panellists will work to both expand upon and challenge present discourses on Japan and “modernization/westernization.” Andrew Elliott, through analysis of Commodore Matthew Perry’s “Narrative of the Expedition” (1856), examines ways in which the text produces Japan in shift between closed/secluded and open. Attention to hospitality allows a questioning of this process, and suggestion of a more complicated relationship between closed/open. Eleanor Robinson considers the role of Meiji politician, Nakai Hiromu (1838–1894) who describes his sojourns in the West in his travel journal Kokai Shinsetsu (1868). Nakai’s work with various foreign officials and his heroics in saving the life of the British Ambassador make considerable impact on Anglo-Japanese relations. Tad Wellman examines the author Kanagaki Robun (1829–1894) focusing on Robun’s portrayal of convicted female criminal, Takahashi Oden, in his work Takahashi Oden yasha monogatari (1879). Robun “enlightens” the masses, providing access to discourses on the changes in society of an internationalising Japan. Kelly Hansen looks at the work of Russian translator and novelist...
Futabatei Shimei (1864–1909). Often credited with authoring Japan’s first modern novel *Ukigumo* (1887) and seemingly transforming modern Japanese literature, his legacy would actually contribute to a unique new form of Japanese realism. Through each of these diverse approaches, the importance of individuals and texts in shaping a nation is clearly demonstrated.

1) Andrew Elliott, Kyoto University

*The Open Question and the Opening of Japan: Hospitality and “Narrative of [the Perry] Expedition”*

A recent generation of scholars have challenged traditional historiographic accounts of Edo Japan and sakoku, implicitly questioning the neat divide between closed Japan (pre-Perry) and open Japan (post-Perry) upon which the claims to success of Francis Hawks’ *Narrative of an American Expedition* (1856) are founded. Yet, this has had little real impact on interpretations of the text, the majority of which are descriptive. 

This paper critically reads *Narrative*, concentrating first on the narrative and rhetorical strategies that produce Japan as closed to open, and then unpacking further to suggest how a more complicated relationship between these concepts is registered subtextually, in metaphorical aporia, and paratextually, in the maps and appendixes. The issue of hospitality is the fulcrum upon which this analysis turns. Firstly, I show how *Narrative* utilises a Kantian right to hospitality as pretext for the mission and as justification for the American demands to "open." Secondly, I apply Jacques Derrida’s work on Kant, in which he argues for hospitality as "an open question." That this remains unspoken (a closure that is also an opening) by the Bakufu allows Perry to insert his own welcome, performing the role of both host and guest. As I conclude, it is thus a closure read as its binary opposite that effects the opening of Japan. Though a textual criticism that aims to connect *Narrative* to recent research on travel writing and (post-)colonial discourses, this paper nevertheless has implications for how historiographically the transformation from Bakumatsu to Meiji is read.

2) Eleanor Robinson, Kyoto University

*Nakai Hiromu: Forgotten Meiji Statesman and Hero of Anglo-Japanese Relations*

This paper will provide a biographical account and consider the significance of Nakai Hiromu (1838–94), a Satsuma samurai turned Meiji statesman. He not only made efforts toward nation building with the modernisation of Japan, but also played an important role within the history of Anglo-Japanese relations. In contemporary Japan he is virtually unknown. However, I suggest that his role in Anglo-Japanese relations is of vital importance and thus as a key individual of Anglo-Japanese relations history he should not be forgotten.

In a rogue samurai attack in Kyoto in 1868, Nakai saved the life of the then British Ambassador on his visit to the Emperor. I argue that should the British Ambassador have been murdered, the fate of Anglo-Japanese relations would have become quite a different state of affairs. The murder of a British merchant brought about the Anglo-Satsuma War of 1863; what would the murder of an Ambassador have caused? Having been sent to study in Britain in 1866 he returned to Japan to join the Foreign Office. During that time he published his travel journal “Kokai Shinsetsu.” In analysing this text, I suggest that he provides a more realistic perspective of Britain than many others of the time. To borrow Waltzian words, I suggest that Nakai believed “England could not bring liberty to the rest of the world … for England had many defects to correct at home without seeking good works to do abroad”.

3) Tad Wellman, University of Hawai‘i

*Discourses of Modernization in “The Story of the She-Devil Takashi Oden”: A Theory of Early Meiji Narrative*

This paper explores the role of the gesaku (frivolous writing) author Kanagaki Robun (1829-1894) in allowing a mass readership access to discourses of internationalization and modernization during early Meiji Japan. Focusing on the representation of Takahashi Oden, Meiji Japan’s most notorious female murderess, in the 1879 gesaku work, *Takahashi Oden*
yasha monogatari, I analyze the relation of her depiction to the immense changes which occurred in Japan during the first two decades of the new era. First noting that an attempted voicing of social protest associated with Takahashi Oden is converted in Robun’s text into a mixed figure of social deviance, fear, fascination, and desire, I proceed to argue that Takahashi Oden not only provides a unique view into how the process of modernization was internalized by members of under-privileged social groups and individuals, but also provides a literary model for the accommodation of native practices and Western influences which would become a fundamental feature of later Meiji fiction. In my analysis, I use recent narratological theory and Marxist and post-structuralist approaches in order to radically contextualize the presentation of Oden and show that, through conflicts between a discourse of native essentialism and misogyny, a Western influenced discourse of the relativity of personal character, and an anti-moralistic, parodic discourse of the gesaku genre, the text provided new ways of looking at the capacities of narrative and characterization to intersect with rapidly changing notions of the self and its social role.

4) Kelly Hansen, University of Hawai’i

Misplaced Notions of Realism: Futabatei Shimei on the International Stage

When the first installment of Futabatei Shimei’s Ukigumo (The Drifting Cloud) appeared in the summer of 1887, it was immediately heralded as a new departure for the Japanese novel. As a self-proclaimed attempt at a Western realist novel, Ukigumo towered over the lingering gesaku tradition as a symbol of modernity. With his knowledge of Russian literature and skills as a translator, Futabatei appeared to have both the skills and talent necessary to lead Japan onto the international stage. However, by crediting one writer with the “creation” of Japan’s modern novel, critics set both the author and his novel to an impossible standard, with the result that twentieth-century literary criticism has predictably situated Ukigumo as a pioneering but flawed imitation of its Western counterpart. Such an analysis also fails to account for the fact that, although Futabatei’s goal may have been a Western-style realist novel, the notions of realism which he inspired followed a significantly different path than the West. This paper will examine how this seemingly flawed novel served as both a symbol of the transformation of modern Japanese literature, as well as a forerunner of Japan’s own unique brand of realism. An analysis of essays on Futabatei by his contemporaries will show how writers interpreted Ukigumo as the inspiration for Japanese Naturalism, a school of literature which varied considerably from its Western counterpart, and even interpreted the character of Bunzo, the superfluous hero of Ukigumo, as a forerunner to the confessional-style narrator in the shishosetsu, or I-novel.

Session 34: Room 5304

Rethinking Bilateral Relations in the Asia-Pacific Region under the U.S. Imperium

Chair/Organizer: William Bradley Horton, Takushoku University
Discussant: Narushige Michishita, National Graduate Institute for Policy Studies

1) Kimiko Shibata, Keio University

The American Image in South Korea: U.S.-South Korea Security Relations

Anti-communism and pro-Americanism used to be taken as eternal orientations in South Korea, but in recent years public sentiment toward the United States has become more complicated. Anti-Americanisms that were once rallying calls among political activists now are consumed in the broader South Korean public. For example, in 2002, South Korean citizens expressed their antagonism toward the U.S. after an American armored vehicle accidentally killed two teenage girls. It was not just an expression of temporary anger about American soldiers’ misbehavior. Rather, those expressions of anger appeared with apprehensions that relations with the U.S. would deteriorate.

I will examine the actual conditions of anti-American sentiment and pro-American sentiment in South Korea since Roh Moo Hyun’s inauguration as president in 2003 as well as the historical background of the changing American image in the South Korean public sphere after the Kwangju Massacre in 1980. A focus on the Roh Moo Hyun administration period is
particularly essential because the U.S.-S.K. alliance was challenged by important negotiations on security issues, the handover of wartime operational control, and an economic question, the Free Trade Agreement, as well as intensified negotiations over North Korean nuclear weapons.

This research will utilize two different levels of analysis, public opinion polls and newspaper editorial content analysis, which together can show both short-term social movement and the general tendency of public opinion toward the U.S.

2) Shingo Yoshida, Keio University

*Fear of Abandonment, Strategies for Entrapment: Institutionalization of the Japan-U.S. Alliance in the Détente Era*

In the 1970s, the Japan-U.S. alliance was institutionalized through enlargement of official security dialogues, development of close military cooperation, and establishment of complementary military structure. This seems odd, however, considering the fact that détente, which meant the lessening cold war confrontation between the West and the East and the declining of common threats posed to Japan and the United States from the East, was dominant in the period. The primary *raison d’etre* of the alliance was diminished, since it was born as a cold war alliance. Indeed, using this logic, Japanese domestic actors opposing the alliance gained strength, and subsequently pressured the government. Moreover, according to the balance of threat theory, if common threats decline, alliances can be loosened or terminated. Why did Japan and the United States institutionalize the alliance in the détente era? Examination of the views of both governments suggests that Japanese policymakers became anxious about the U.S. security commitment due to its military reduction and "condominium" (the U.S. prioritization of détente with the Soviet Union and the People’s Republic of China over the Japanese security), that fearing a lack of the U.S. security guarantees, American policymakers became concerned that the Japanese would seek a more independent position (including nuclear armament), and that the both governments launched a process of institutionalizing the alliance, on the one hand to “entrap” the United States into defense of Japan, on the other hand to reassure and control Japan.

3) Yusuke Takagi, Keio University

*A Security Alliance Without Threats? A Case Study of the Philippine–U.S. Alliance Management*

Conventional literature on alliance politics assumes external threats create security alliance. We can, however, hardly specify threats recognized by the Philippines and U.S. together, though some claim the existence of a "special relationship" between two countries and in fact they have maintained a security alliance more than 50 years. This paper reconsiders the mechanism which enables these two countries to bind together, focusing on the decision-making process for the agreement regarding the treatment of United States soldiers in the Philippines, the Visiting Force Agreement (VFA), in 1998. For both governments, making the VFA was a recovery process for the two countries’ relations which had cooled off after the withdrawal of U.S. bases in 1992. Conventional frameworks used to describe the Philippine-US alliance are too general to grasp the dynamism of the alliance which is at times both stable or unstable. First, arguments emphasizing the Cold War can explain the reduction of American commitments in Southeast Asia after the Cold War, but fail to predict motives for revitalizing relations through the VFA. Second, theories which mention economic interests of the Philippine side ignore the fact that Philippine Congress rejected the agreement to maintain the US bases in 1991, resulting in the withdrawal of the US bases in 1992. Using an actual case of alliance management in the midst of difficult situations, this paper aims to rethink factors connecting these two countries, and the functioning of the Philippine government.

4) William Bradley Horton, Takushoku University

*The Ghosts of Timor: Australian Security Relations with its Asian Neighbors*
Now one of the newest nations in the world, the former colony of Portuguese Timor has long been a concern for Australian policy-makers. As a close neighbor, Timor Leste would seem to be a logical recipient of Australian attentions, but its limited population and lack of military capability point to the virtual impossibility of real threats from Timor. This paper presents a survey of Australia-Timor and Australia-Timor-Indonesia relations, paying special attention to security issues during the 20th and early 21st centuries, in order to understand how such phantasmal threats are created in Timor and to consider Timor Leste’s future security relations in which Australia will unquestionably play a major role.

Can Australian policy makers’ fears of Japanese involvement in the 1930s–40s be related to fear of Timorese communists shared by Australian and Indonesian governments? If in the years following the Indonesian invasion, Australian policy makers developed other fears about leftists and political chaos in its hemisphere, how have these affected its relationships with Indonesia and Timor? While economic interests and ideological agendas are undeniably important considerations for policy-makers, the largely unfounded fears by Australia and Indonesia over Timor seem to play important roles in their foreign policy, and even in Australia’s willingness to engage in security relations with Indonesia. If the past is a fair indication of the future, there is reason to fear that continued assistance of large foreign actors like Australia and China may eventually return to haunt Timor, leaving them with the phantom-like aura of other powers.

Session 35: Room 5305
Globalization, Enculturalization, and Music Education
Chair/Organizer: Wai-Chung Ho, Hong Kong Baptist University
Discussant: Mari Shiobara, Tokyo Gakugei University

Globalization has affected music learning in both Western and non-Western countries. Given that our community and educational institutions are part of our culture, and that anything that is part of our culture will transmit cultural messages, then some processes of enculturalization are going on. In order to maintain national competitiveness in the global market place, different reforms have been introduced into music education to encourage more musical styles to be learnt in Asia. This panel takes a multicultural and interdisciplinary approach to the study of music and music education in Japan, Hong Kong, Mainland China and Asia as a whole, where national musical styles, Western classical music, popular music and music learning enter into a dynamic dialectic with those of the global mass media, and with national identity. The first paper provides an overview of how Asian countries find ways to introduce local music with local words into Western-based musical development and learning. The second examines the ways in which Japanese and foreign adults are taught traditional Japanese music, and considers pedagogical methods for teaching such people. The third paper, with reference to the tenth anniversary of Hong Kong’s return from the United Kingdom to the People’s Republic of China, explores how Hong Kong school music education has gradually shifted towards a global and nationalist curriculum. The fourth discusses how Mainland China strives to transform popular culture into either critical or socialist ideology, so as to make it commensurate with educational ideals. This panel takes a broad view of music learning both in and out of schools, with reference to how notions and practices have affected educational delivery in these Asia-Pacific societies during this time of economic and cultural globalization.

1) Yuri Ishii, Yamaguchi University
Musical Identity in School Education in Asia: Between Universal Musical Language and Local Identity

The phenomenon of cultural globalization can be observed in the content of school music education in Asian countries. On the one hand, the need for students to acquire the universal musical language, that is western musical theory, has been recognized and such element has been included in school music curriculum in many countries. This can be considered as a step towards the convergence of cultures. On the other hand, the recognition of the equal values of diverse cultures, including domestic minority cultures, has become the global trend
of school education policy. In terms of the introduction of universal values into individual state education policy, this can be regarded as another step towards convergence but in terms of the promotion of diverse cultures, this can be interpreted as a phenomenon that is conducive to divergence.

The purpose of this paper is to investigate where, between these somewhat contradicting aspects of globalization, Asian countries are trying to find their musical identity. The argument that Asian countries have found their solution in the adoption of western style music composed by local composers with a touch of local musical flavour and verses in local language will be tested.

2) Chris Mau, University of London, School of Oriental and African Studies

*Foreigners and Japanese Learning Traditional Japanese Music*

Several Japanese traditional musical genres and instruments, such as the shakuhachi, the shamisen and the koto, have become widely popular outside of Japan. Many foreigners have reflected upon and written about their experiences of learning a Japanese instrument. For example, the American Edward Morse recounts his initial reactions to Japanese music and subsequent studies of Japanese singing in Meiji Japan during the early years after the country’s opening following over two centuries of isolation. Further examples abound and several will be discussed in this paper.

Conversely, as result of Japan’s modernization, i.e. a drive towards westernization initiated by policy makers at the end of the 19th century, Japanese people’s musical cultural identity became very much like that of western people. In post-World War II educational reform, western style music, that of the classical tradition in particular, was further idealized as decent music that Japanese should acquire, thus, perhaps ironically, making traditional music foreign to them.

With the aforementioned points in mind, this paper investigates the processes and characteristics of traditional Japanese music learning by adult foreigners as well as Japanese adults. It also considers pedagogical aspects from the teacher’s viewpoint for teaching these two different groups of people. It presents “typical” teaching methods, both oral and written, employed by traditional instrumentalists and examines adjustments and changes in methodology required in these particular settings. The paper discusses the implications of music and its rôle in contributing to cultural learning of living abroad as well as exploring one’s own culture.

3) Wing-Wah Law, University of Hong Kong

*Sociopolitical Change, Global Culture, and Music Education in Hong Kong*

The year 2007 marks the tenth anniversary of Hong Kong’s return from the United Kingdom (UK) to the People’s Republic of China (PRC). In this decade, the Hong Kong Special Administrative Region (HKSAR) Government has repeatedly emphasised the importance of the development of national identity and patriotism in school education, and has at the same time introduced diverse cultural values into the school curriculum. Multiple research methods, involving content analysis of relevant official educational and music documents, and a questionnaire survey to 3,243 school students, have been employed to give a full picture of the topic under investigation between winter 2006 and spring 2007. This paper argues that Hong Kong school music education has made a gradual cultural shift towards globalism and nationalism, and away from the Westernism that has dominated Hong Kong music education since before the change of sovereignty on 1 July 1997. It concludes with a discussion of how music education might juggle two pairs of relationships in the curriculum: between the education of cultural values and nationalism in Chinese music; and between global and national cultures.

4) Wai-Chung Ho, Hong Kong Baptist University

*Dynamics and Dilemmas of Introducing Popular Culture into Music Education in Mainland China*
At the height of the Mao Zedong era, music and its education was politicised to serve the ideology of the communist revolution. The policies and practices of school education in Mainland China have changed in response to political, economic and cultural reformations and opening-up policies after 1978. Electronically-based popular consumer culture is the embodiment of globalisation insofar as it draws its icons, styles, images, and values mainly from the global entertainment industry. In accordance with current social changes in China, this paper questions the policy of incorporating popular culture into education and educational reform. It mainly analyses two pairs of socio-political and cultural relationships that shape education and musical identity in the school curriculum: (i) between collectivist Communist education and individualist popular culture; and (ii) between the education of Chinese traditions and virtues on the one hand, and popular culture on the other. This paper argues that, despite the introduction and emphasis on popular culture in some areas of music education, traditional Chinese culture and Communist values continue to consolidate the authority of the State. The current Chinese educational establishment has made sustained efforts to ensure students’ music participation through balancing diverse popular cultures, nationalism and communism in the curriculum.

Session 36: Room 5321
Inclusion and Exclusion of Immigrants in Japan: A Case of Japanese Brazilian Migrants in Japan
Chair/Organizer: Hirohisa Takenoshita, Shizuoka University
Discussant: Chikako Kashiwazaki, Keio University

Japan in 1980s faced serious labor shortages in the manufacturing and construction industry, which resulted in the strong demand for foreign migrant labor in Japan. The principles of immigration policy have not consistently allowed foreign unskilled workers to enter Japanese labor market, although roughly one million of them actually engage in unskilled work. Descendants of Japanese emigrants in Latin American countries are one of the important sources of unskilled workers in Japan. Importing migrants with Japanese ancestry has no contradiction with the official immigration policy in Japan by appealing to the ideology of ethnic nationalism. It has consequently led to a lack of integration policy for immigrants who actually engage in unskilled work in Japan. Hamamatsu in Shizuoka Prefecture has the largest population of Brazilian nationals in Japan, which enables them to make the ethnic community. While Hamamatsu local government tries to deal with the problems which emerged in the community, many problems remain unsolved due to the lack of principles of integration policy for immigrants. These situations surrounding Japanese Brazilian migrants would create their exclusion out of the mainstream Japanese society in terms of socioeconomic status, social welfare, political participation and education of children. Our panel addresses inclusion and exclusion of Japanese Brazilian migrants in Japanese society in terms of Japanese language acquisition, social welfare, education of children, and ethnic community and social network.

1) Shigehiro Ikegami, Shizuoka University of Art and Culture
Latin-American Foreign Residents in Hamamatsu City and Their Proficiency in Japanese Language as a Key to Social Integration

The number of Latin-American residents in Japan has increased sharply since the Revised Immigration Law took effect in June 1990. Most of them are Japanese descendants mainly from Brazil and live in the Tokai and the Kanto region. They have a job with indirect employment in the middle- and small-scale factories of manufacturing industries, which demand unskilled laborers. In their working environment proficiency in Japanese language is not a requirement for their daily work. The reality of Latin-American foreigners in Japan varies, and cannot be summed up in a single word. Some of them are young single people living away from their families on short-term stays, but there are also increasing numbers of families who reside for more than ten years in Japan. Taking economic and social situation in Latin America into account, the short-term residents may become long-term residents, while
others may come back to Japan after returning home. Therefore we need integration policy that directly face up to these realities. Japanese language education holds a vital position in social integration policy. Acquiring the ability to speak the host nation’s language is essential if people are to lead independent lives within Japanese society. In this article I will analyze proficiency in Japanese language of Latin-American adults, using data from the Research About Living and Working Conditions of Latin-American Foreign Residents in Hamamatsu conducted in 2006. The discussion will focus upon relationships between Japanese proficiency and some factors such as year of arrival, duration of stay in Japan and employment pattern. In addition I will examine what kind of Japanese education should be developed for Latin-American adult migrants.

2) Yoshimi Chitose, National Institute of Population and Social Security Research
   Health Insurance Coverage and Foreign Residents in Hamamatsu City

   Using data from the Research About Living and Working Conditions of Latin-American Foreign Residents in Hamamatsu conducted in 2006, I examine the factors that are associated with health insurance coverage of foreign residents with particular focus on Brazilians in Hamamatsu city. Concern with foreign residents is warranted because large share of them are uninsured. The presence of uninsured foreign residents has become one of the biggest issues that local governments with high concentration of foreign populations are faced with. I analyze what family, labor and immigration specific characteristics are associated with health insurance coverage. The preliminary analysis reveals that about one third of the sample is uninsured. The result also implies that the uninsured are likely to be found among single household, a household without children, those with no intention to get the permanent resident status in Japan, those whose duration of residence in Japan is relatively short, and among those who cannot speak Japanese very well. With respect to labor conditions, there appears to be no evident characteristics that divide the insured and uninsured. The most important determinant among labor conditions appears to be a mode of employment.

3) Eunice Akemi Ishikawa, Shizuoka University of Art and Culture
   Japanese-Brazilian Children’s Education and Their Identity: A Case Study in Hamamatsu City

   Compared to the Japanese-Brazilian adults living in Japan, their children learn the Japanese language much more easily and quickly. Many of these children start their education in a Japanese kindergarten, where they have their first contact with other Japanese children, and then most of them continue studying in Japanese schools. However, even if they speak the Japanese language, most of them have problems keeping up with the regular disciplines. The main reason is that they don’t have the background the other Japanese children have, and also because at home they don’t have their parents help with their studies, since most of the Brazilian parents are not fluent in the Japanese language. The adaptation of the Japanese-Brazilian children in Japan isn’t easy, first because of the Japanese language and customs, and second because the Japanese-Brazilian parents intend to return to Brazil, so at home they maintain their Brazilian customs and speak primarily Portuguese. However, the children have no links with Brazilian society (especially those who were born in Japan), so they tend to choose Japan as their homeland, and many of them consider themselves the same as any other Japanese child, in customs, language and ways of thinking. This article is based on research done in Hamamatsu City, and I will analyze the Japanese-Brazilian children’s conditions at school and the dual reality those children face; one the Brazilian culture and Portuguese language at home, and the other the Japanese culture and language, outside the home.

4) Hirohisa Takenoshita, Shizuoka University
   Ethnic Solidarity and Social Support among Japanese Brazilian Migrants: Social Networks and Psychological Distress
Research on immigration has often stressed the important role of the social capital among immigrants in adapting into the country of destination. In addition, recent studies of transnationalism have paid attention to the social network constructed and configured transnationally through moving back and forth between the sending and receiving country. Scholars of transnationalism argued that social capital configured transnationally enables them not only to keep ties with the sending community, but to realize an alternative path to adaptation both into the sending and receiving society. In contrast, theories of assimilation have continued to hold the dominant status to explain the immigrants’ adaptation into the host society. Previous research repeatedly pointed to the fact that length of time in the host society and the proficiency of language in the country of destination have allowed immigrants to upgrade their socioeconomic status. When it comes to the previous research on Japanese Brazilian migrants, there are two different arguments about the role of social capital. For one thing, some research noted the important role of ethnic solidarity in making their social lives in Japan. For another, ethnic solidarity among Brazilian migrants is not so strong that they cannot organize their activities of social movement. This research tries to examine whether ethnic network held by Brazilian return migrants in Japan affect their mental health. By doing so, I would make clear the association of their social capital with social support.

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