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ABSTRACTS

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ASCJ Executive Committee

Tokyo, June 20, 2013

Session 1: Room A304
<u>**Risk, Finding Employment, and Border-crossing in Higher Education in Contemporary Japan**</u>
Organizer and Chair: Robert Aspinall, Shiga University

Traditionally the primary role of the mainstream education system in Japan has been to nurture 'the whole person,' a well-rounded Japanese citizen who will be able to successfully accomplish the transition from school to work-place where they will become a hard-working, conformist employee. Japan's chronic economic problems since 1991 combined with the growing effects of globalization have undermined this more or less stable, linear process. For individual students who have followed the previously secure route of graduating from a university, their inability to find stable employment at the end of their full-time education has been bitterly disappointing.

Japan's mass higher education system evolved during a period of rapid industrial growth. Since the end of this period, Japan's universities have struggled to adapt to the new reality. One way of conceptualizing this new phase is to draw on Ulrich Beck's term 'Risk Society,' which helps to bring into focus the nature of the uncertainty that both institutions and individuals now face in Japan and other mature capitalist states.

Increased globalization, is one of the drivers of the growth of uncertainty and risk. Some employers and commentators argue that Japanese graduates need to develop more 'global skills,' to become global *jinzai,* in order to help themselves, their companies and their country. This has found fruit in the increase of study abroad programs in universities.

The papers in this panel will discuss a range of problems being faced by individuals and institutions as they struggle to adapt to changing global and national circumstances.

1) Robert Aspinall, Shiga University
The Risky Business of 'Study Abroad': Individualization, Globalization and Crossing the Japanese Border in Both Directions

In this paper, the Risk Society paradigm of Ulrich Beck is used to help link global trends relating to students studying abroad with the motivations and worries of individual decision-makers. Beck places the twin processes of individualization and globalization within the context of the evolution of advanced industrial societies to the next stage of modernity. Study-abroad students can be viewed as embodying these twin processes, and their numbers have increased dramatically in recent years, particularly in Asia. In stark contrast to this global trend, numbers of Japanese students studying abroad have not been increasing, but have actually declined since 2004. In addition, current plans aimed at a bringing in 300,000 foreign students by 2020 appear to face many problems at the implementation stage, not the least of which is the lack of degree programmes in English at Japanese universities.

Although Japanese government statements consistently extol the virtues of increasing the inward and outward flow of students, official plans are often undermined by two kinds of obstacles. Firstly, at the institutional level, in most cases there is a great deal of reluctance on the part of academic and administrative staff to support sending students abroad or receiving students from overseas in large numbers. There are also few strong incentives to help institutions overcome this internal opposition. Secondly, individual Japanese students and their families are often risk-averse in their attitude to overseas study. In this area also there is an insufficient supply of incentives to help them overcome their reluctance.

2) William Bradley, Ryukoku University
Japanese Universities at Risk under Multiple Pressures

While continuous and copious attention has been paid in recent years to the problem of decreasing numbers of domestic students and the difficulties in attracting foreign students in greater numbers than in past, less attention has been focused on the increasing vocationalization of Japanese university education. With recent figures of slightly over 60% of all university graduates obtaining full-time employment in 2012, the stresses on students

and faculty to pay more attention to training and quantifiable outcomes leads to a concomitant decrease of interest in liberal arts and other types of learning that are not readily applicable to definitive and transferable skill sets.

Kariya (2011) has referred to the 'trilemma' of Japanese universities as affordability, equity of access, and raising standards, arguing that it the last of the three that is most at risk in Japanese higher education. With many faculty overburdened with proliferation of administrative work, including focus on accountability and compliance tasks, while, on the other hand, students are increasingly encouraged to think of education as the accumulation of job hunting strategies even in their first year in university, discussions related to learning and engagement central to development of a critical undergraduate university education are at risk of being bypassed as antiquated relics of a bygone era. This paper explores these multiple pressures, drawing on interview research with 3rd and 4th year students as to their ideas of their needs for education.

3) Julian Chapple, Ryukoku University
"Global Jinzai" as a Policy Driver in Japanese Higher Education

Japanese society has been guided by policy makers in various directions throughout its history by key catch-phrases which have been developed as goals to aim for. Building on such terms from eras gone by, today one of the keywords in higher education in Japan relates to the creation of so-called 'global *jinzai* (human capital).' Borne out of the twin forces of a desire for Japanese to play a greater role on the global stage and strengthen Japan's economic position, universities have been searching for ways to foster students with language abilities and other capabilities. Yet, just as with catch-phrases of the past, 'global *jinzai*' has rarely been adequately defined nor have goals been properly identified. Still, in spite of its vagueness, the term reflects a common sense of urgency within Japan that higher education is not serving the needs and goals of society and consequently Japan is being rapidly left behind. This presentation aims to outline the background and goals of global *jinzai,* highlight weaknesses in the system and propose ways to enable Japan to move from catch-phrases to action. Through an examination of courses and actions taken in the name of creating globa*l jinzai*, much can be learned of the 'real' motives, successes and remaining tasks. In particular this paper looks at the role of the individual in the education equation while suggesting that changes in educational philosophy are required in Japan to enable improvements.

Discussant: Gregory Poole, Doshisha University

Session 2: Room A305
Constructed Images of Japan in East Asian Societies
Organizer and Chair: Naoko Shimazu, Birkbeck College, University of London
This panel introduces a new interdisciplinary research network, JEANIEN (Japan and East Asia National Identities Education Network) funded by the Leverhulme Trust in the United Kingdom, established in October 2010. The network is partnered with scholars based in Fukuoka, Beijing, Shanghai, Taipei, Hong Kong, Seoul, Manila, Kuala Lumpur, and Singapore. Scholars in this network share a common interest in investigating the sources of intraregional tensions through examining critically the relationship between constructions of national 'Others' (specifically Japan) and conceptions of nationhood. In linking these scholars, the network straddles disciplinary boundaries – between Education, Anthropology, History, Sociology, Political Science and Media Studies. Studies focusing on official school curricula across the East Asian region suggest a pattern of portrayals of Japan likely to fuel a resurgence of explicitly anti-Japanese ethno-nationalism. However there is an absence of comparative and inter-disciplinary studies, either by scholars within East Asia or elsewhere, analysing how nations portray Japan in those media most influential in shaping the beliefs and prejudices of the young. Given the growing intra-regional tensions based upon rival understandings of the past, there is a need for research across East Asia into what schoolchildren learn – through various media – about Japan. We look at how, why and to what extent negative portrayals of Japan have become institutionalized in school curricula, museums, media and vehicles for youth culture amongst Japan's neighbours. Understanding these issues is crucial to assessing the prospects for any further reconciliation between Japan and the other societies of East Asia.

1) **Naoko Shimazu, Birkbeck College, University of London**
Categories of Japan as the Other in East Asian Societies: An Overview
This paper provides a conceptual framework for the panel, and raises some thematic questions that arise from the larger project to which this panel is related. All the papers emphasize the importance of the 'Other' in the construction of the 'Self'; in other worlds, 'Japan' for reasons of history, politics, and culture, has played an important role as a significant 'Other' for East Asian and South East Asian countries. Our focus is to examine both educational and popular cultural materials all of which influence the youth in these countries, and contribute to their image-formation of 'Japan' in the post-war world. All the case studies are grouped into four different categories, depending on the perceived distance between Japan as the Other, and the Self, whether it be the PRC, Taiwan, Hong Kong, Korea, Malaysia, Singapore or the Philippines. These categories are Japan as a normative Other, Japan as the dominant Other, Japan as an alternative Other, and Japan as the distant Other. These categories are not absolute and overlap with each other in some individual case studies.

2) **Paul Morris, Institute of Education, University of London**
The Portrayal of Japan in the School Curriculum of the Philippines and Hong Kong
This paper analyses the nature of the portrayal of Japan in the school curriculum of the Philippines and Hong Kong. These two East Asian societies are distinctive from the others upon which this project has focussed in that the 'state,' throughout most of the postwar period, has either eschewed any nation-building project altogether, or pursued it in a highly restricted or ineffectual manner. Hong Kong is not a nation state and, prior to its return to Chinese sovereignty in 1997, the local authorities did not use education to foster political allegiance to any sovereign national entity. However, the return to Chinese rule has been accompanied by a marked shift away from the previous depoliticization of the curriculum towards an increasing use of schooling to engender a strong sense of affiliation with the People's Republic of China. The analysis will contrast the changes which have been introduced to the portrayal of Japan in school textbooks in the pre and post handover periods. While enjoying independent sovereignty following American decolonisation, the Philippines

state, in contrast to its East Asian neighbours, has exercised very weak control over schooling, in part because its remit has been challenged by powerful non-state stakeholders, especially the Catholic Church. Attempts to use schooling to engender a strong sense of national identity have thus had a very limited impact. This is reflected in curricular portrayals of Japan which, whilst extensive, have not been deployed in the service of a concerted drive to construct an official narrative of national history and identity.

3) Edward Vickers, Kyushu University
A Totem of Chineseness: Representations of Japan in the Museums of Mainland China, Taiwan and Hong Kong

The past twenty years have witnessed expansion and growing sophistication in the museums sector on the Chinese mainland, in Taiwan and in Hong Kong. This phenomenon has been associated with significant social, cultural and political transformations – not least the growth of tourism on the mainland and, more recently, increasing tourist traffic from the mainland to Taiwan and Hong Kong, as well as in the opposite direction. Crucial elements of this broader context, relevant to representations of the past in museums, have been hotly-contested debates over identity, specifically over conceptions of 'Chineseness' versus 'Taiwaneseness' and 'Hongkongeseness.' This paper considers how these developments have affected museum portrayals of the histories of the Chinese societies on either side of the Taiwan Strait – looking in particular at how changes in official narratives of national and local identity have been reflected and embodied in shifting representations of Japan as a foreign 'Other'. Although the theme of war inevitably looms large, this paper also examines the extent and nature of alternative portrayals of Japan – as a colonial ruler, developmental model, trading partner and source of cultural, educational and other influences. It will conclude with a discussion of Japan's role as a mirror for representations of national or local identities in Chinese societies. It will argue that the centrality of the narrative of China's modern wars with Japan to constructions of national identity and regime legitimacy on the mainland have made treatment of this theme symbolic of the degree to which a society or individual sees itself as 'Chinese.'

4) Christine Han, University of London
The Role of Japan in Nation Building in Singapore

In Singapore, Japan has played an important role in nation building in two senses of the term: identity formation and economic development. The paper looks at how the Japanese Occupation in World War II is portrayed in school history textbooks, and the way in which this portrayal is used by the political leaders as a unifying collective memory to construct a national identity in Singapore, as well as to underscore the need for state-devised values in the form of the National Education messages. Here, Japan is seen a significant 'Other', but the portrayal is complex, and the brutality of the Japanese actions during the Occupation is juxtaposed with a near admiration of their wartime commitment and ingenuity. Alongside this image of Japan as the 'Other' is that of Japan as a model for social and economic development in the city-state. This can particularly be seen in the 'Learn from Japan' campaign in the 1970s and 1980s, where there were attempts to borrow Japanese ideas and practices as diverse as the developmental state, productivity-enhancing techniques, and the *koban*.

Discussant: Tomoko Ako, Waseda University

Session 3: Room A505
Gender and Modernity under Japanese Ruling: Adoption or Adaptation?
Organizer: Yunyuan Chen, National Chengchi University
Chair: Peichen Wu, National Chengchi University

Since the Meiji Restoration, Japan had been on the way to modernization, and soon after that it developed into a modern empire. Following with the military and cultural expansion, the Japanese Empire turned into the intermediate for modern western discourses among other East Asian countries by the translation and representation of modern western cultures.

Under the influence of modernization, the movement of women liberation also spread up in Japan's colonies. The images of "new women" and "modern girl" *(moga)* appeared as a subject matter in various literatures and media. In the intertwining relationship between modernity and colonization, women were represented as national allegories, the signifiers of modernity, or the mobility of imperial militarism.

The aim of this panel is to examine the adoption and adaptation of modern/ imperial discourses through the representation of women in Japanese colonies/semi-colonies between 1910s and 1940s. Yang will focus on Korean writer Yi Kwang-Su's *The Heartless* ( ), discussing how it was influenced by the romantic love discourse from Japan. Tu will examine the adaptations of Norwegian playwright Henrik Johan Ibsen's *A Doll's House* in the first serial popular novel *Irresistible Fate* in colonial Taiwan. Chen will investigate the spread and acceptance of "Neo Sensationalism" (*Shinkankaku* School) in Shanghai and the "erotic, grotesque and nonsense" tendency in Liu Na-o's translation. Wang will analyze the elite women's magazine *Taiwan Women's Sphere*, examining how feminized "modern girls" in colonial Taiwan became masculine war advocates under the influence of Japanese fascist aesthetics.

1) Lin Yang, National Chengchi University
Love, Women and Nation: Romantic Love Discourse in Korean Yi Kwang-Su's The Heartless

At the beginning of the twentieth century, people in colonial Korea were under the military force and civilization shock from the Japan Empire and the western countries. Literature researches focused on how intellectuals revealed the social scape of this period of time by creative works have always been a concerned issue.

As the first modern long novel in Korea, *The Heartless* (무정, *muzon*, 1917), written by the Korean writer Yi Kwang-Su ( ) used love and enlightenment as topic, and talked about the neo-love relationship: how intellectuals wanted to be released from old-time traditions (i.e. assigned marriages, early marriages or child brides, etc.), and looked for freedom. Influenced by the new ideas, not only men were released from the old traditions, but women are freed, as represented in the discourse of Ellen Key. Women's role in Korean society has transformed from Confucian models to "new women." When the intellectuals separated themselves from the tradition rules, they need not only to face challenges from their family, but the new relationship between the self and the society—that is, to find the new order and value of the nation's future.

I will pursue from the love topic to the enlightenment discourses showing how the colonial intellectuals, educated in Japan, were influenced by modern education and pointed out the conflicts and compromises between the traditional society and the new era. Under the Japanese rule, the text depicted the picture of the contemporary intellectuals' minds. As a Taiwanese researcher, studying this Korean text could extend the study of Taiwanese literature under the Japanese rule, and bring inspirations and communications to the academic.

2) Yunping Tu, National Chengchi University
The Adaptation of Ibsen's A Doll House *in Taiwan in the Early 1930s*

This thesis is to discuss that the adaptations of Norwegian playwright Henrik Johan Ibsen's *A Doll's House* for the first serial popular novel in colonial Taiwan in the early 1930s. With what Henry Jenkins called ''textual poaching'', we can find out how Taiwanese writer Lin Hui-Kun exerted his agency to adapt Ibsen's play and emphasized the structural problems of traditional society in Taiwan, and expressed his ideal cultural and social identity.

While Taiwan was under Japanese rule, the route of acceptance of new literature was not only from Japan, but also from China after May Fourth Movement (1919). Therefore, the spread of Ibsen's works was with diversity. Lin Hui-Kun took the image of puppet in his first serial novel *Irresistible Fate* (1933). In the capital city Taipei, even the well-education female character was still like a puppet in her family and marriage, and she was not able to escape from the patriarchal system.

The appeal of individualism in *A Doll's House* was accepted as a gateway to women's liberation and allowed women to turn from an object to a subject. However, in the end of story, the heroine 'SHE' still struggled to get rid of the restriction of feudal society. In other words, the localization of foreign thought was limited. With the influence of modernity, the intellectuals were forced to face and deal with the dilemmas and conflicts between the old and the new. However, it is not deniable that these dilemmas and conflicts help to construct Taiwanese women's self-conscious during Japanese rule.

3) Yunyuan Chen, National Chengchi University
*Translate "Neo Sensationalism" (*Shinkankaku *School): Erotic, Grotesque and Nonsense—Liu Na-O's Translation Works under the Hierarchy of the Japanese Empire Circle*

The spread and acceptance of "Neo Sensationalism" in East-Asia during pre-war period should be observed under the relationship between the Japan Empire and its semi-colony Shanghai, and the one of the intermediates Liu Na-O's ambiguous identity should also be noticed. Liu Na-O was born in the colonial Taiwan under Japanese rule in 1905 and studied aboard in Tokyo. In 1926 Liu went to Shanghai and laid the foundation of "Shanghai Neo Sensationalism" by his translation and creative writing works. However, scholars have ignored that through Liu's translation, what we called "Neo Sensationalism" was combined with heterogeneous factors. From Liu's translation career, we find that except from pursuing serious literary works as Yokomitsu Riichi's, and converting to proletarian ones as Kataoka Teppei's, Liu devoted in translating "Art Nouveau" (*Shinkō Geijutsu Ha*) works that described the surface of modern urban life with the "erotic, grotesque and nonsense" tendency. This tendency of translation affected contemporary writers in Shanghai such as Shi Zhe-cun and Mu Shi-ying, and directed the way of Chinese modernism literature in the early period. Thus, Shanghai Neo Sensationalist literature is different from Japanese Neo Sensationalism and the acceptance in colonial Taiwan.

In this paper, I will focus on the context of Japanese Neo Sensationalism and Art Nouveau's development, Liu Na-o's translation career and Shanghai Neo Sensationalist's works, investigating from different angles to the time-lag of modernity of writers in metropolis, colonies and semi-colonies, and try to propose a comparative frame of East-Asia modernism literature during pre-war period.

4) Wanting Wang, National Chengchi University
Modern Girls and the Japanese Fascist Aesthetics: Images of Women in Colonial Taiwan in the 1930s–1940s

This paper aims to clarify two questions: how the images of women were desexualized and spiritualized under the influence of fascist esthetics, and how the propagandas neutralized fascist ideologies by integrating feminine women bodies and masculine symbols

of colonial power in Taiwan. In the elite women's magazine *Taiwan Women's Sphere* (1934-1939), the images of women went through a process from the feminized other to a masculine war advocate. Following the flourish of urban and capitalist culture in 1930s, "modern girls" (*moga)* were represented as signifiers of modernity and materiality. As fascist aesthetics powerfully infused in the texts and images after the Sino-Japanese War broke out in 1937, women figures changed from objects of material/sexual desire into the figurations of spiritual will power. The subjectivity of women were emptied, and filled by the fascist myths such as the emphases on purity, the worship to supreme power, and the pursuit of absolute masculinity. Through semiotic reading, we will examine Japanese fascist aesthetics in women propagandas, and women as the mobility of the militarism myth in colonial Taiwan

Discussant: Robert Tierney, University of Illinois at Urbana Champaign

Session 4: Room A507
Filial Piety and Impiety in Early Modern Japanese Fiction
Organizer and Chair: Thomas Gaubatz, Columbia University
    This panel explores the various forms taken and roles played by Confucian filial piety tales in the fiction of early modern Japan. Beginning with a discussion of the genre's originary text—*Nijūshikō*, a 15th century *otogi-zōshi* adapted from a classic Chinese text—the panel addresses issues including: cross-cultural textual adaptation and its social contexts, in particular the filial piety tale as a vernacular literary form; interlingual transactions between Chinese and Japanese and their impact on literary language; popularization, parody, and the complex interplay between didactic function and entertainment value; the filial piety story (and its inverse, the filial impiety tale) as a genre and its role in textual production at elite, popular, and commercial levels; and the different valences assigned to and discursive uses made of filial piety (or impiety) as an ethical and social value. The panel places special emphasis on the transformations of the filial piety genre and the values it comprises across classes, time periods, and cultural contexts, and thus will hopefully be relevant to those interested in early modern East Asian print culture and social history more broadly.

1) Chi Zhang, Columbia University
Confucian Edutainment? Filial Piety Tales in Early Modern Japan
    My paper explores the theme of filial piety in late medieval and early modern Japanese popular literature and visual culture by examining the formation and reception of *Nijūshikō* (Twenty-Four Filial Exemplars, 15th century), an *otogi-zōshi* adaptation of the Chinese classic text *Illustrated Poetry Collection of the Twenty-Four Filial Exemplars* (ca. 13th-14th centuries). My approach is twofold. First, I examine *Nijūshikō* as a literary text, focusing on its textual history, story types, main values, and use of visual illustration. Used as an elementary textbook for both samurai and commoners during the early modern period, *Nijūshikō* was widely enjoyed for its educational function in providing models of filial behavior, but at the same time became an object of frequent parody. The first half of my paper attempts to explore the reasons and implications of the popularity of *Nijūshikō* at this time. Second, I examine *Nijūshikō* as the template for a new genre that flourished throughout the Edo period and persisted even into the modern era, with *The Twenty-Four Filial Exemplars of Japan* consisting of tales of Japanese figures rather than Chinese figures and *The Twenty-Four Filial Daughters* emphasizing women's filial piety. At the same time, there also emerged a new trend to reevaluate canonical filial figures appearing in the *Nijūshikō*. In the second half of my paper, I ask why these transformations occurred and what they tell us about the discourse of filial piety and impiety in early modern period.

2) Thomas Gaubatz, Columbia University
Recursive Transgressions: Textual Play and Class Norms in Ejima Kiseki's Impiety Tales
    Ihara Saikaku's *Honchō nijū fukō* (Twenty Unfilial Exemplars of Japan, 1686) is well known as a parody of the genre of filial piety tales, but somewhat less well known are Ejima Kiseki's *Seken musuko katagi* (Characters of Worldly Young Men, 1715) and *Seken musume katagi* (Characters of Worldly Young Women, 1717). In these texts, Kiseki borrows heavily from Saikaku while recentering the transgressive trope of filial impiety around class-specific norms of identity and normality, replacing Saikaku's gallery of unfilial rogues with bizarre but more or less harmless eccentrics. Through a comparison with Saikaku's work, this paper explores the interplay between textual production and normative social consciousness in Kiseki's recursive parodies of the filial piety genre.
  My analysis centers on the twofold role played by the titular labels of *musuko/musume* (young man/woman, implicitly of the urban commoner class): as textual structures (stories about young men/women) around which Kiseki restructures and repackages Saikaku's narratives, and as categories of social norms against which those narratives take on meaning. Kiseki exploits the gap between these two semiotic layers, extracting new entertainment

value from Saikaku's material by projecting descriptions of other classes and identities into the normalized categories of *musuko/musume* and finding humor in the resulting incongruity. On one hand, I observe that this method tends toward triviality and artifice as Kiseki's characters transgress the norms of their class in increasingly nonsensical ways. On the other, I ask whether Kiseki's textual play also authorizes the representation of alternative lifestyles within an increasingly normative social space.

3) Nan Ma Hartmann, Columbia University
Confucius Falls in the Mountain of Love—Filial Piety in Tsuga Teishō's **"The Courtesan of Eguchi"**

   This paper examines the *yomihon* writer Tsuga Teishō's *Eguchi no yūjo* (The Courtesan of Eguchi), an adaptation of the seventeenth century Chinese vernacular story *Du Shiniang* (The Courtesan's Jewel Box) included in Teishō's *Shigeshige yawa* (Tales of the Thriving Field, 1766). Comparing Teishō's adaptation with its source text, this paper analyzes the stylistic and linguistic characteristics of early *yomihon*, Teishō's translation style, and the transformation of values reflected during the process of adaptation, with a particular focus on how and why Teishō emphasizes the importance of filial piety as a social obligation and its incompatibility with personal attachment.

   The story depicts an ill-fated relationship between a courtesan and a young man from an affluent family: fear of disownment and social ostracization leads the man to abandon his lover, who then commits suicide after publicly berating him for his betrayal. In the Chinese source story, the ending brings poetic justice as the male protagonist comes to regret his faithlessness and goes mad. In Teishō's adaptation, however, the male protagonist justifies his behavior in terms of his filial obligations and returns home to fulfill his duty as the heir. The narrator, likewise, does not condemn the male protagonist but emphasizes the unfeasibility of the relationship. Teishō's adaptation diverges from the convention of "encouraging good and chastising evil" while adding a sense of realism to the source story. This change reveals Teishō's awareness of the social function of filial piety and its incompatibility with romantic love.

Discussant: David Atherton, Columbia University

Session 5: Room A508
<u>New Perspectives on State and Society in the Early Years of the PRC</u>
Organizer: Christian Hess, Sophia University
Chair: Linda Grove, Sophia University (emerita)

Scholars of Modern Chinese history are increasingly turning their attention toward the first decade of the People's Republic of China. This new scholarship, driven by improved access to a wide array of source materials, moves beyond previous work which characterized the period as shifting from a golden age of populist governance to Maoist authoritarian rule. Rather, new studies paint a more diverse picture that highlights the complex interactions of state and society, a relationship in which the state did not always get what it wanted and in which the people were not merely passive recipients of ideologically driven policy.

This panel is composed of papers from scholars based in Japan, the US and the UK and represents this new approach to PRC history. Each makes a contribution toward illuminating the shifting relationship between state and society. They do so by focusing on specific policies and institutions in both rural and urban China. Aminda Smith explores the shifting categories of "enemy" and "friend" through an exploration of the policy to reeducate "vagrants." Jon Howlett reevaluates the narrative of the Chinese Communists takeover of Shanghai, revealing numerous constraints faced by the CCP as they attempted to gain a foothold in the city. Tadashi Kono examines the rise and fall of an agricultural cooperative from the grassroots perspective in order to highlight regional differences that previous studies have missed. Hajime Osawa's paper examines conflicts between state and society as revealed in the development of middle school education throughout the 1950s.

1) Aminda Smith, Michigan State University
Contradictions among the People: Thought Reform and Resistance in 1950s China

By 1953, China's Communist government had incarcerated hundreds of thousands of beggars, prostitutes, and petty criminals in reeducation centers. Reeducators claimed that inmates waged a war of resistance against their captors. Internees reportedly stole state property, punched guards, stabbed nurses, and refused to labor. Staff argued that internee resistance was not a series of random acts but a coordinated attack against the state. However, while the reported resistance was similar in kind to the alleged activities of incarcerated counterrevolutionaries, reformatory staff and local and central government superiors all argued that interned "vagrants" came from the "ranks of the people" and that their resistance was non-counterrevolutionary. The agents of the state further insisted that "non-enemy" internees be strictly separated from "enemy" prisoners and that vagrants be subject to much more lenient thought reform methods.

In 1957, vagrants who still resisted thought reform efforts were some of the primary targets of the newly promulgated Decision on Reeducation through Labor (RTL). In RTL institutions, cadres still argued that their internees came from the ranks of the people and that reeducation was a means of resolving non-antagonistic contradictions. Yet by 1958, vagrants were interned with counterrevolutionaries, dissenting intellectuals, and other so-called enemies of the people. This paper examines the Communist Party's changing policies on resistance and thought reform to trace significant shifts in state-society relations and in what it meant to be a member of the people in the People's Republic of China.

2) Jon Howlett, University of York
The CCP in Shanghai: Urban Challenges in the Early PRC

After seizing Shanghai in May 1949 the Chinese Communist Party faced its largest administrative challenge to-date. With limited resources, manpower and skills, it attempted to not only take control over Shanghai, but to transform it entirely. The city was the largest, richest, most industrialised and most foreign-influenced in China, the CCP sought to refashion this consumerist and decadent city into a socialist utopia. This paper focuses first on the scale of the challenges the CCP faced in taking over in the short-term, before moving

on to discuss the problem of changing the city in the long-term. It is argued that existing narratives that highlight the CCP's early successes obscure the extent of the problems it actually faced and the many failures encountered. For example, large-scale improvements to the city's housing stock were planned as a means of holding landlords accountable to tenants and of demonstrating support for the less well-off. Severe resource constraints meant that this work was indefinitely postponed as more immediate and quotidian needs were met first. In this early period the problems of day-to-day administration often prevented the CCP from achieving its ideological goals. By demonstrating the constraints that the CCP worked under and through questioning narratives of success, this paper attempts to fundamentally reappraise the strength of the CCP in the formative years that followed its victory.

3) Tadashi Kono, Gakushuin University
The Rise and Fall of an Advanced Agricultural Cooperative Team in Hebei Province

With the establishment of the People's Republic of China in October 1949, the Communist Party began to transform rural society, beginning with land reform, and continuing to collectivization with the creation of mutual aid teams, agricultural cooperatives, and people's communes. These new organizations are key to understanding 1950s Chinese society. Collectivization began with village level small-scale cooperatives; by 1955 the party promoted large-scale multi-village cooperatives. The rapid transformation led to difficulties at the grass roots level, including rural impoverishment and fierce struggles between villages that had been forcibly included in a single cooperative.

Earlier studies have looked at this process from a national and policy level, but have not considered grassroots level problems or regional differences. This presentation will use previously unexploited sources to examine connections between the higher level cooperatives and local society, using materials from Hebei province. I will trace the process in which large scale higher level cooperatives were divided, only to be forced by a 1958 central directive on the establishment of communes, to revert to the larger scale.

I have chosen to focus on Hebei province for several reasons. First, thanks to the well-known "*kankô chôsa*" village studies of the war years, we have in depth knowledge of social conditions before the advent of CCP control. Moreover, since the establishment of lower level cooperatives was relatively smooth in Hebei, we should be able to identify and analyze the problems that appeared with the shift to higher level cooperatives and people's communes.

4) Hajime Osawa, Chubu University
School Education and Social Integration in the 1950s in the People's Republic of China

This paper explores the causes and conflicts associated with the rapid expansion of school education in 1950s China. It argues that while the government encouraged educational aspirations, the Chinese people opposed or adapted to government policy in an effort to maximize their own benefit.

Educational expansion was associated with a number of factors, including: (1) increasing productivity, (2) increasing the number of students from worker-peasant families who sympathized with communism, and (3) the determination of the Communist Party to enhance its legitimacy through the school system.

For ordinary citizens, middle school seemed to offer a path to upward social mobility. As more students strove to enter middle schools, competition rates rose leading to public dissatisfaction. In 1957 the government created agricultural middle schools as a way of serving rural residents. However, rural students who saw middle school education as a way to escape hard agricultural labor, were disappointed by the heavy emphasis in these schools on labor, and soon lost interest. At the end of the Great Leap Forward the agricultural middle school system was abandoned.

This paper uses the rise and fall of the agricultural middle school system as a case study to examine CCP efforts to use the educational system as part of its nation building strategy, an

effort that was designed to respond to the desire for greater social mobility in the countryside. The school system became a point of conflict between state and society, unable to fulfill either the state's expectations or the desires of members of society.

Discussant: Christian Hess, Sophia University

Session 6: Room A306
Individual Papers on Japan Studies
Chair: Patricia Sippel, Toyo Eiwa University
1) Maren Ehlers, University of North Carolina in Charlotte
Bakumatsu Benevolence: Domain Reforms and Poor Relief in Nineteenth-Century Japan

   In the nineteenth century, some domain governments in Tokugawa Japan began to promote social welfare as a component of their self-strengthening reform programs. One example was Ōno, a small territory in the Hokuriku region. Between 1849 and 1871, Ōno's government introduced smallpox vaccinations, a hospital, relief granaries, village reforms, and provided frequent grants and loans to the town and village poor.

   This paper explores the motivations, practices, and inner contradictions of this domain-led program of social welfare. On the one hand, Ōno's domain government privileged certain kinds of welfare such as healthcare and agricultural reform that encouraged population growth and productivity, foreshadowing Meiji policies. On the other hand, it made heavy-handed appeals to the old concept of benevolent rule and portrayed the lord as a selfless and compassionate protector of his subjects. Domain leaders tried to use the idea of benevolent rule as a lever to motivate subjects to cooperate with the reforms. They hoped that generous relief would not only prevent unrest, but also inspire gratitude in recipients and shame them into leading hard-working and self-reliant lives. But in spite of intense propaganda, the lord's relief policies failed to produce the desired moral and economic transformation. The disconnect between the domain's interests and the interests of poorer subjects became increasingly obvious in the 1860s, as the government began to reap profits from its trade enterprise, while the poor suffered from inflation and frequent harvest failures. The paper ends by discussing the implications of these developments for social welfare in the early Meiji period.

2) André Linnepe, Humboldt-University Berlin, Institute of Japanese Studies
*Confucianism and Governmentality in Early Modern Japan: Yamaga Sokō (1622–1685) on the Problem of Ritual Self-sacrifice (*junshi)

   The establishment of Tokugawa rule at the beginning of the seventeenth century brought about fundamental changes in the political, economic and social life of early modern society in Japan. Together with the introduction of new forms of civic governance, increasing bureaucratization of the central and domainal governments challenged the traditional value system of the ruling warrior class, which culminated in an "identity crisis" (Watanabe, 2010). The dramatic increase in cases of ritual suicide or *junshi* (lit. "following [one's lord] into death") in the first half of the century testifies to the tensions between traditional values of warrior culture and the ethical requirements of the new political and social context (Yamamoto, 2008; Ikegami, 1995). Although connected to the martial practices in the earlier Warring states period, specifically those performed by warrior retainers upon the defeat of their lords on the battlefield, the common discourse at all levels of society in the seventeenth century accepted *junshi* as the appropriate act of loyalty in the context of an almost warless society. The Confucian scholar and expert of military sciences, Yamaga Sokō (1622–1685), is considered to be the outstanding theorist of the moral principles of warrior conduct in early modern Japan. Sokō's discourse about *junshi* appears in his major work, "Classified Sayings of Yamaga" (*Yamaga gorui,* 1665), in which the scholar rejects the accepted views of his times and instead analyzes the practice as a problem of "mores and manners" (*fūzoku*) of a specific social group. The present paper attempts to describe the conceptual and theoretical framework of Sokō's discourse. Further, by applying Michel Foucault's concept of "governementality" as an analytical tool to Sokō's argument, the paper suggests that the scholar's use of Confucian terminology contributes to the formulation of a new language of politics in the intellectual discourse about governance evolving in the first half of the early modern period.

3) Justin Aukema, Sophia University
The Memory of the Great Tokyo Air Raid in the Literature of Saotome Katsumoto
    Saotome Katsumoto (b. 1932) was 12 and living in Tokyo's Mukōjima Ward, when he experienced the March 10th, 1945 "Great Tokyo Air Raid" (*Tokyo daikūshū*). Over 100,000 people were killed in the raid and 1,000,000 left homeless as approximately 300 B29 bombers unleashed 1,700 tons of napalm and explosives. The memory of the raid would remain with Saotome for the rest of his life. Saotome has written nearly 150 works, many of which focus on his personal experiences, and the effects of indiscriminate aerial bombing on civilians. This paper emphasizes the important role Saotome's literature has played in memorializing the raid. It focuses on three of his major works of fiction: *Waga machi kado* (Our Street Corner, 1976), *Honō no ato ni, kimi yo* (After the Flames there was You, 1984) and *Sensō to seishun* (War and Youth, 1991). It seeks to understand how these works confront the memory of the raid, and why Saotome chose literature and fiction over historical or nonfiction accounts. The paper argues that, by allowing others to experience what air raid survivors went through (*tsuitaiken*), Saotome's fiction serves as one method of keeping the memory of the raid alive.

4) Aya Matsushima, New York University
War Films, Japanese Pride, and Selective Memory of World War II
    Studies of Japanese postwar nationalism have fascinated scholars both in and outside Japan, and one of the shared understandings of postwar Japan is that the recovery of world recognition from the defeat at the end of World War II marks the end of the postwar period and the establishment of a Japanese nationalist spirit. Such an understanding, however, ignores one of the most significant aspects of Japan during World War II, namely: Japan's status as victim and perpetrator. This particular position occupied by Japan cannot be neglected, and a study of Japanese nationalism should therefore encompass the contradictory identities and the discourses it involves. Indeed, the 1990s proved that Japan's postwar period had not ended as scholars wished, and various domestic and international issues unsettled issues of World War II history upon the Japanese.
    This essay examines three WWII films, *Kike wadatsumi no koe*, *Himeyuri no tou*, and *Puraido*, released in the mid 1990s. In particular, it attends to the ways in which the films utilize the victim/perpetrator duality to position Japan as the victim of World War II. Simultaneously, it addresses limitations, if not failures, of popular cultural representations to challenge the nationalists' or revisionists' movement to justify Japan's involvement in World War II, as neither film completely transcends the victim/perpetrator duality. By attending to the limitations of the films to push forth the representation of the wartime Japanese as perpetrators, the essay attempts to problematize the contemporary Japanese psyche that negates their identity as victimizers despite the accusations and evidences that substantiate Japan's aggression.

5) Joel Matthews, New York University
The Ex-Colonial Anomaly: Black Markets in 1940s Japan
    On top of years of institutionalized colonial discrimination and the horrors of total wartime mobilization, the emperor's August 15, 1945, announcement of defeat in war left Japan's Korean and Taiwanese soon to be ex-colonial subjects with fewer means for survival than their Japanese counterparts. Yet against all odds, it was in the black markets of 1940s Japan that these ex-colonials would take root and flourish, gaining a political, economic and social foothold in a land now forcibly divorced from their homelands by the victorious Allies. I title this presentation an anomaly not only because I am interested in the ways in which the contours of Japan's ex-colonial minorities deviates from what might be expected, but also because the unique and contentious geopolitical environment of the late 1940s greatly shaped their postwar livelihood. I choose to focus on the postwar black markets because it is within these markets that ex-colonial Korean identity comes to be defined by nascent legal

categories, geopolitical and jurisdictional opportunities, Cold War-infused ideological affiliations and assumptions of malice and deceit. The social and economic realignment of ex-colonial livelihood that took place in the immediate postwar can all be traced through their initial involvement in the black markets and the onset of Cold War ideological exigencies that increasingly impinged on the advantages these minorities had acquired.

Session 7: Room A509
Violent Cartographies of Southeast Asia
Organizer and Chair: Alvin Lim, American University of Nigeria

The presenters on this panel draw on Michael J. Shapiro's notion of violent cartography to articulate the political and cultural enmities in their respective geographical regions of study. According to this conceptual geopolitics, the range of images that drive and complicate these territories also constitute grounds for inclusion and exclusion, giving rise to shifting modes of violence. The research presented in this panel explores new dimensions in this process of enmity-formation. First, Anusorn Unno will examine the production of enmity in Siam, and in Cold War and present-day Thailand, with a focus on the "Red Shirt" movement. Next, Frank Cibulka will discuss the sources of the different modes of violence that can be identified in the Philippines. Turning back to Thailand's "Red Shirt" movement, Noah Viernes will examine the connections between violence and its representation by mapping the genealogy of street scenes in Bangkok after the 2006 coup. Finally, Alvin Lim will conclude by looking at the psychological roles of desire and memory in the formation of national identity, with a focus on the fantasmatic emergence of the Cambodian nation and its concurrent production of violence.

1) **Anusorn Unno, Thammasat University**
The Enemy Within: The "Red Shirts" and Their Challenge to the Violent Cartography of the Thai Nation

How Thailand is cartographically imagined is tied to how its enemies are created. In the production of ancient Siamese maps – Sukhothai, Ayudhya, and early Rattanakosin periods – Burma is regarded as a main threat to Siam's territorial sovereignty and its invasions resulted in different Siamese maps of different periods. In the Cold War era, neighboring communist countries were imagined as a major threat cartographically "eating" Thailand, the only "democratic" country in Indochina. In addition, students accused of being communists were regarded as Vietnamese, which partly justified the killing of them in the 6 October 1976 Incident. After the Cold War era, there seemed to be no enemy threatening Thailand. However, the political conflict starting with the military coup – also known as the royal coup – in 2006 and culminating in the "colored-shirt" conflict created a new enemy of the country. Accused of disloyalty to the monarch, the Red-Shirts are regarded as a threat to the nation. A famous movie star and singer said in his receiving an award that if anyone – or the Red-Shirts – does not love "dad" – or the king – they should leave "dad's home" – or Thailand. In this sense, rather than enemies from outside as in the past, the Thai nation is now facing the "enemy within." Drawing on Shapiro's notion of violent cartography, I examine how the Red-Shirts challenge the way in which the Thai nation is imagined and how they, in so doing, have become an enemy of the nation and as such need to be eradicated.

2) **Frank Cibulka, Zayed University**
Blood on the 'Pearl of the Oriental Sea': Enquiry into the Sources of Violence in the Philippines

The Philippine Republic, sited on a vast archipelago, has throughout centuries of its history, whether pre- or post-independence, served as a stage for a seemingly endless procession of violent events. By far the most defining event in the modern history of its people was an act of violence – the execution of Jose Rizal in 1896. It is the purpose of this paper to examine the reasons why violence has remained an endemic part of the Philippine national life and to identify its various sources. Among the types of violence to be examined are the colonial oppression and waging of war by foreign nations, ideologically-based insurgency movements sustained by the country's glaring social injustice, attempted military coups mounted by the praetorian military in a weak state, violence delivered by an authoritarian state against dissident elements within the population, extrajudicial killings, and finally the widespread societal violence consisting of both petty and organized crime and

rooted in the country's numbing poverty rates. It is not surprising that the late Samuel Huntington identified the Philippines as one of the areas where the conflict of civilizations is raging. In the concluding section of the paper the interconnectedness of Philippine violence will be analyzed along with its cyclical nature and attempted policy remedies.

3) Noah Viernes, University of Hawaii at Hilo
"We Have Our Own Art": Bangkok Aesthetics and the Blood Paint of the UDD

    This paper looks at the connections between violence and its representation by mapping the genealogy of street scenes in Bangkok after the 2006 coup. I will primarily analyze the aesthetics of the United Front for Democracy against Dictatorship (UDD), otherwise known as the "red shirts," and its "blood for blood" tactic whereby each protestor was encouraged to donate their own blood to be redistributed at several sites throughout the city. Some vials were poured near the residences of powerful politicians, while others were used for a "blood art" installation glued upon the walls of the Old City. This tactic asserted the collective presence of Thailand's rural voting majority which had been denied a representational position in Thai urban imagery, and was one of many events leading up to the 2010 military crackdown. After the 1992 crackdown on pro-democracy protestors, and after the southern violence that led to the death of art teacher Juling Pongkanmul in 2006, gallery exhibits were designed to commemorate the conservative tradition of national unity. The UDD's positioning of art back in the street, whereby UDD co-leader Jatuporn Prompan proclaimed "we have our own art," restored visibility to the violence of this national assemblage. This paper looks at how the street-side blood tactic operated as a call for political recognition. I trace this tactic back to the beginning of direct action street art in urban Asian cartographies by reviewing Japanese anti-art collective Hi Red Center's Street Cleaning Event and Kara Juro's Red Tent street theater.

4) Alvin Lim, American University of Nigeria
The Gaze and the Tain: Self and Other in Cambodia

    This paper offers a theoretical investigation of the emergence of the Cambodian nation and its concurrent production of violence. I begin with a discussion of Lacan's notions of the mirror stage of self-identification and the retroactive effect of signification. These concepts are deployed in an analysis of the roles of desire and memory in the formation of national identity. The production and deployment of memory in the fantasized construction of the self is read as a function of the gaze. In particular, the notion of the colonizer's gaze at the colonized is deployed in an examination of the colonization of Cambodia by first, the neighboring kingdoms of Siam and Vietnam, and later, the French empire. The gaze of the colonized on the colonizer generates violence, and the spiral repetition of xenophobic violence in Cambodian history is read as a manifestation of this process. The paper concludes on a hopeful note with an examination of hybridity as a generative force in present-day Khmer identity construction.

Discussant: David Toohey, Aichi University

Session 8: Room A304
Ethnic and Gendered Experiences of Transnational Migration to Japan: Cases from the Philippines
Organizer: Jocelyn Celero, Waseda University
Chair: Johanna Zulueta, Hitotsubashi University

This panel looks at contemporary transnational migration to Japan as illustrated in the following cases: Philippine *Nikkeijin* labour migrants, transgender entertainers in Japan, and Filipino mothers of Japanese-Filipino children. The papers examine how ethnicity and gender define migration patterns and how these concepts are constructed though the process of migration. The papers also go beyond analyses of structural factors that enable transnational migration and give more focus on the migrant experience as well as the significance of identities in and at work in problematizing transnational migration.

Moreover, these papers deal with the active agency of the subject – whether in the creation of ethnic and gendered identities, or in the performance of their social roles as family member or worker. Utilizing and analyzing life histories, interviews, and ethnographic data, these papers offer new perspectives on the migrant, ethnic, and gendered "others" in contemporary Japan, as well as contribute to the burgeoning literature on Philippines-Japan migration.

1) Ron Bridget Vilog, Nagoya University
Exploring Ethnicity-Based Immigration: The Case of Philippine Nikkeijin *in Central Japan*

The principle of blood ties has induced the movement of ethnic groups to the dwelling territories of their forefathers. In the early 1990s, tens of thousands of Japanese descendants from Latin America arrived in Japan to explore economic opportunities while discovering the land of their ancestors. Eventually, a number of descendants from the Philippines had also asserted their ethnic right to enter the country and search for high-paying employment. The conventional assumption, as Japanese policymakers had argued, is that the ethnic ties of the descendants may translate to cultural proximity. With this ethnic bond, there are lesser hindrances to cultural adaptation and ultimate assimilation.

A number of studies exploring the case of Latin American *nikkeijin* challenge the cultural argument as well as the assimilation theory. By and large, the experience of *nikkeijin* migration demonstrates the paradox of ethnicity-based immigration. Such paradox lies in the fact that there are significant cases of ethnic resistance and counteridentities on the part of the descendants from Latin America. Interestingly, there is no evidence of such type of resistance in the case of Philippine *nikkeijin*. Life history interviews show that these descendants from the Philippines embrace solid Filipino identity that insulates them from the crisis of identity 'decentering' as experienced by the *nikkeis* from Brazil.

This paper examines the impact of migration to the ethnic consciousness of Filipino *nikkeijin*. It explores the conditions of the *nikkeijin* from the Philippines within and beyond their workplaces, and traces the impacts of migrant experiences to the construction of ethnic identity.

2) Jocelyn Celero, Waseda University
Managing Migration, Managing Ethnic Identities: The Case of Filipino Mothers Rearing Japanese-Filipino Children in Japan

This study mainly aims to explore the meanings and patterns of migration of Filipino mother families in Japan and establish the link between their migration and practices of rearing Japanese-Filipino children (JFC).

The growing number of transnational and intercultural families poses profound questions on ethnic identity and belonging. In Japan, Filipino mothers represent those migrant women whose intermarriage to Japanese men have produced children of both Japanese and Filipino cultural heritage. As migrant parents, they regard migration as a crucial element to their

children's ethnic identity formation. Determining the extent to which migration has shaped the assimilating, maintaining, switching, and synthesizing strategies of rearing JFC is an important research inquiry to better understand the dynamics of migrant family life as well as the issues surrounding the politics of bicultural and ethnic identity among JFC of Filipino parents.

This ethnographic research focuses on the relationship between migration and child-rearing practices of Filipino migrant mothers in urban Japan. Twenty in-depth interviews with Filipinas in Tokyo were examined through grounded theory of analysis to identify the complex meanings, functions, and patterns of migration of Filipino mother families and how their mobility impacts on family life and ethnic identity.

Analyzing their narratives, the study primarily reveals that Filipino mothers in Japan incorporate (trans)migration as a key element of their child-rearing practices, embedded in their understandings of the role of Japan, the Philippines, both settings, in their children's ethnic projects. Not only as a tool for managing ethnicities of JFC, migration has been regulated by Filipino mothers to confront issues of settlement, citizenship, and social integration.

3) Tricia Okada, Independent researcher
Filipino Transgender Entertainers' Transitions Before and After Japan
Although *Japayukis* or Filipino entertainers working in Japan generally pertain to women, reference has also been made to Filipino male-to-female transgenders or transsexuals called *Transpinay*. Transgenders who have the biological characteristics that associate themselves to a particular gender do not identify themselves as such and behave differently from the conventional gender roles. Transsexuals are related to transgenders but often involve medical intervention. Individuals who want to establish permanent gender roles undergo sexual reassignment surgeries from male-to-female or female-to-male. In this paper, I intend to focus on *Transpinay* entertainers both as male-to-female transgenders and as transsexuals.

Who are the transgender entertainers in Japan? What does it take to work as a "talent" at a pub in Japan or, better yet, as a transgender entertainer? How does the Japanese audience perceive this type of performance? Japanese society with its gender ambivalence can be perceived as a milieu for these Filipino transgender entertainers. This ongoing research aims to examine this unique Filipino subgroup in Japan and how their sexual transition and cultural transformation are initiated and influenced by their background, identity, and occupation, before and after their stint in Japan.

While applying theories on gender and migration, I conducted interviews with transgender entertainers who are still in Japan and who are now based in Manila. Furthermore, I analyzed the documentary film, "Paper Dolls" by Tomer Heymann, and a short Filipino TV documentary program, to present and compare the conditions of Filipino transgender entertainers in Israel and Japan respectively. I reviewed Martin Manalansan's "Global Divas", one of the main references of this research, to explain Filipino gay men in the Diaspora.

With these current data, I identify how the *Transpinays'* life stories and experience living and working as entertainers in Japan continue to transcend their "performance" onstage, as well as the transitions in their personal lives.

Discussant: Sachi Takahata, University of Shizuoka

Session 9: Room A307
Social Investigation of Japanese Youths in the Fashion, Media, Music Scenes: 1970-Present
Organizer and Chair: Yuniya Kawamura, Fashion Institute of Technology/State University of New York

This panel investigates how macro-institutional as well as structural factors in the media, fashion and music scenes have influenced Japanese youth consumers' lifestyles, beliefs, and attitudes. The Japanese youth's interests in popular culture, such as music and fashion, reflect their ever-changing values and norms as well as society as a whole. Western cultural products have influenced the Japanese consumers' tastes that are often combined with local elements to create something that is quintessentially Japanese. With the spread of Western fashion labels, fashion magazines replaced clothing/dressmaking magazines. A subculture of *gyaru* and *gyaru- o* that was responsible for producing distinct, outrageous styles adopted fashion in a unique Shibuya style, and that was a reflection of their anti-mainstream values. The arrival of dubstep and juke as the new genres of music shows how international music scenes are introduced to Japan by the Internet and are localized through various social processes and channels. The three papers in this panel investigate some of the structural changes of Japanese society and how they have affected the Japanese youth consumers over the past few decades.

1) Masato Kudo, University of Tokyo
The Emergence of Fashion Magazines in Japan
The purpose of my paper is to examine the emergence of clothing/dressmaking magazines and fashion magazines in Japan using *So-en* and *An-an* as case studies which were published in 1936 and 1970 respectively. I compare these two magazines and also explain how Japanese readers' interests began to shift from clothing/sewing magazines to fashion magazines. Firstly, I focus on *So-en*, which was often read by those who were interested in making and sewing western clothes. It had detailed instructions on dressmaking, sewing and pattern drafting but very little information about fashion retailers or boutiques. On the other hand, the readers of *An-an* were not looking for sewing instructions but were reading the magazine to develop their sense of style in fashion that was still a new concept in Japan at the time. There was a major difference in editorial contents between *So-en* and *An-an*. The Japanese readers' interests were shifting increasingly towards "fashion" from sewing or making clothes in the 1960s. The page layouts were also different in the two magazines. Since *An-an* is a fashion magazine, it consists of many photographs of the latest fashion styles and information about popular brands, designer shops and retailers since these readers were purchasing ready-made clothes as the Japanese ready-to-wear market began to flourish and expand. The growing number of fashion magazines in 1970s was affected significantly by an increase in the readers who did not sew clothes but were interested in "fashion."

2) Yusuke Arai, Hitotsubashi University
Changing "Post-graduation" Lifestyle of Shibuya's **Gyaru** *and* **Gyaru-o**
Previous studies on Japanese youth subcultures, such as motorcycle gangs, show that the members often go through "graduation" ceremonies before making a transition into a more stable, conventional life that centers around legitimate employment and marriage while leaving behind their delinquent lifestyle. Prior to their graduation, they pursued a lifestyle marked by sets of immoral values, such as engaging in promiscuous relationships, antisocial behavior that pushed the limits of the law and attention-seeking deviant behavior. The more outrageous and the more anti-social their behaviors are, the higher the social status they earn within their own communities. Once they graduate, they are back into the mainstream following the conventional values and norms. However, my recent research shows that this is no longer the case, and the previous studies fail to address the issues about the post-graduation risks and disadvantages that the former members face in Japanese society. Even

after their graduation, their deviant and delinquent values and lifestyles still persist, and they are attributed to Japan's current social situations. I argue that these two are in a mutually supportive relationship, and I further look at the structure of Japanese society that conceals the risks. In my research, I use *gyaru* and *gyaru-o* as case studies who are the current and the former members of a youth circle in Shibuya known as "event circle".

3) Arni Kristjansson, Tokyo National University of Fine Arts and Music
Japanese Dubstep and Juke: Local Music Scenes and Genres

   This research aims to investigate the localization of international music scenes, specifically how different genres of dance music are localized in Japan. The basis for my research is a three- year ethnographic study of dubstep in Japan which included participant-observation at club events, interviews with artists and DJs as well as a survey of music magazines. I also used interviews with members of the Japanese "juke" scene, a form of Chicago house music that has been gaining popularity in Japan recently. Dubstep is an intriguing example of a globalizing cultural form that spread worldwide as a grassroots movement mostly through the Internet. It first entered Japan in 2004, unbeknownst to major media. It started growing as a local scene with the help of the Internet since 2007, with events in Tokyo and Osaka and then spread throughout the country. Juke, as a genre, is following a similar trajectory as dubstep in Japan but coming in from the US instead of the UK. Previous studies about the localization of club music genres in Japan are very few, and most trace the entry of hip hop into Japan, which I argue, goes through a different process of localization. Through considerations introduced in this paper I offer two different ways to look at the diversity found in Japan's contemporary music culture, firstly, by defining the social practice of locally practicing and developing a foreign music culture as a "local scene." and secondly as a "local genre" in which the acculturation of these two foreign music cultures is taking place.

Discussant: Yuniya Kawamura; Fashion Institute of Technology/State University of New York

Session 10: Room A308
Disputed Archipelagoes: Sovereignty and Political Authority at the Periphery of Japan
Organizer and Chair: Robert Eskildsen, J. F. Oberlin University

Japan is a land of islands and the limits of its territory are drawn by maritime boundaries. For much of Japan's history the geographical boundaries of Japanese political authority have been understood by reference to archipelagoes, and disagreements about its boundaries have often involved ambiguities about those archipelagoes. The three papers in this panel will explore different ways that islands and archipelagoes have influenced understandings of sovereignty and political authority in Japan. Before the modern period the status of the peripheral territories of Japan was particularly ambiguous, a case in point being Tsushima, which came to be recognized unambiguously as Japanese only after a long process of political integration. Japan's incorporation into the Western system of diplomatic relations in the nineteenth century involved clarifying the territorial limits of Japanese political authority, a process that involved conflict between China and Japan over the Ryukyu archipelago and Taiwan. In the post-Cold War period, ambiguities about the limits of sovereign authority that remained unresolved after World War II have contributed to disputes between China and Japan over the Senkaku/Diaoyu archipelago. By examining of the ambiguities of sovereignty and political authority at the archipelagic periphery of Japan, this panel will provide examples of state power in Japanese history and it will provide insights into contemporary disputes about the political geography of Japan.

1) Robert Eskildsen, J. F. Oberlin University
Masterless Lands: The Sino-Japanese Conflict over Taiwan and the Meiji Restoration

Japan's victory in the Sino-Japanese War changed the face of political power and diplomacy in East Asia, but two decades earlier China and Japan engaged in a bitter conflict over Taiwan that brought the two powers to the brink of war. At the heart of the dispute in 1874 lay a question of international law: what did a state need to do in order to make a legitimate claim to sovereign authority? The Japanese government based its arguments on Western principles of political jurisdiction and authority while the Chinese government steadfastly refused to accept the validity of Western principles and affirmed the diplomatic status quo of its suzerain relations. Both sides in the dispute made strategic use of ideas such as "masterless" (*musu/mozhu*) or "uncivilized" (*kegai/huawai*) lands to support their competing claims about Taiwan, but they meant completely different things by the terms and the dispute proved intractable precisely because they disagreed about what constituted a legitimate claim to sovereign authority. Diplomatic negotiations resolved the conflict peacefully, but the underlying disagreement about sovereign authority persisted until the Sino-Japanese War. This paper will examine how the Japanese government's embrace of Western concepts of sovereignty during the Meiji Restoration informed not only the dispute over Taiwan but also other territorial disputes in the second half of the nineteenth century, and how disputes over the boundaries of Japanese power after the Restoration reshaped interstate relations throughout East Asia.

2) Unryu Suganuma, J. F. Oberlin University
Territorial Disputes on the Japan-China Border: Senkaku/Diaoyu and the Liuqiu/Ryukyu Kingdom

The San Francisco Peace Treaty (hereafter SFPT) has been a major reason behind the recent Sino-Japanese territorial struggles in the East China Sea, and today's tensions between China and Japan stem from issues that date back to World War II. On the Japan side, nationalist viewpoints influence how the Japanese deal with history, including pilgrimages to the Yasukuni Shrine by the Japanese prime minister and the building of a lighthouse on disputed islands by right-wing supporters. Unfortunately, the SFPT has been used as the "perfect" interpretation for Japanese, in particular the right-wing, to "excuse" their

nationalistic acts. All of these "unsolved" issues including territorial border disputes and pilgrimages to Yasukuni Shrine are the result of "landmines" created in the East Asian region by the United States. Meanwhile, China has steadily become one of the most powerful nations in the world stage under the foreign policy known by the slogan "peaceful rising." Under the current geopolitical tensions in the East Asian region, the reconciliation of China and Japan is almost impossible; as a result, a collision between China and Japan along their territorial border will be unavoidable if both countries miscalculate or misjudge the situation.

3) **Ryoko Nakano, National University of Singapore**
Sea of Peace or Sea of War? Sino-Japanese Territorial Disputes
     The escalation of the Sino-Japanese dispute over the Senkaku or Diaoyu islands, as well as the widespread demonstrations of anti-Japanese sentiments in China, has shocked many in Japan. These Chinese behaviors were apparently a response to Japanese "nationalization" of the islands, purchasing three of the isles in the disputed territory. Although the Japanese government allegedly aimed to prevent the nationalistic Governor of Tokyo from gaining control over the territorial issue, the Chinese government did not seem to recognize this as a friendly or even pragmatic act and allowed nationalist elements full reign to assert Chinese ownership over the islands. Looking back, the territorial issue has never become such a source of contention. How can we explain a sudden escalation of Sino-Japanese territorial dispute in 2012? This paper analyzes how the territorial dispute, together with the history issues, has gained a high weight in Sino-Japanese relations at the turn of century. I argue that while the core problem roots in structural causes, including the US-Japan security alliance and the increase of Chinese military and economic power, its cyclical nature is related to the unstable domestic situations in Japan and China, and the lack of consensus over history. Furthermore, the escalation of the dispute should not be seen merely as an erratic event but as deeply related to a wider transformation of Sino-Japanese relationship.

Discussant: Bruce Batten, J. F. Oberlin University

Session 11: Room A507
Reassessing Edo Culture
Organizer and Chair: David Gundry, University of California, Davis
    This panel offers fresh perspectives on both famed and little-known cultural products from a variety of genres produced throughout the Edo period. Examining narratives into which Ihara Saikaku (1642-1693) and Matsuo Bashô (1644- 1694) innovatively transposed the techniques of *haikai* poetry, David Gundry analyzes their divergent approaches to Tokugawa modernity, with Bashô's *The Narrow Road to Oku* turning away from the commerce-driven culture of Japan's cities for an imaginary communing in the hinterlands with poets of ages past, whereas Saikaku's erotic fiction, dismissed by his harshest critics as frivolous pornography, proves more modern than Bashô's travel narrative in that it embraces the contemporary urban scene as worthy of literary portrayal. Jens Bartel brings the discussion into the 18th century with an analysis of a hitherto neglected set of screen paintings by Maruyama Ôkyo (1733-1795), describing the prolific artist's proto-industrial image-production process as deploying interchangeable visual parts. Luciana Sanga treads new ground in the study of writing by women in the Edo period with her presentation on essays by Tadano Makuzu (1763-1825), which were circulated among Edo intellectuals by novelist Kyokutei Bakin (1767-1848). Sanga focuses on the texts' descriptions of abnormal phenomena in northern Japan, analyzing the pseudoempirical methodology employed by Makuzu in selecting and recording the stories. The heroine of Bakin's sprawling *yomihon Hakkenden* is the subject of Dennis Zomerhuis's presentation, which challenges Takada Mamoru's reading of this character as an avatar of the bodhisattva Monju, arguing that she is better interpreted as a manifestation of multiple supernatural figures.

1) David Gundry, University of California, Davis
Country and City, Modernist and Modern in the Haibun *of Matsuo Bashō and Ihara Saikaku*
    Borrowing O.B. Hardison, Jr.'s distinction between modernism and the modern in literature, this presentation examines the contrasting reactions to 17th-century Japan's version of modernity evident in texts produced by the Genroku period's preeminent writers of *haikai*-esque narrative. A comparative analysis of depictions of the city and the countryside in Bashô's *The Narrow Road to Oku* and Saikaku's *The Life of an Amorous Man* and *Five Women Who Loved Love* will demonstrate that whereas Bashô's travel narrative makes use of contemporary literary innovations to glorify the aristocracy- and warrior-dominated culture of the past (and implicitly to reject an increasingly mercantile present), *Amorous Man* and *Five Women* utilize similar techniques to portray the commerce-driven commoner culture of the great cities of their day as a worthy successor to its elite antecedents. Ironically, the Saikaku texts adhere to Heian-period literature's portrayal of the metropolis as the nearly exclusive locus of cultural refinement, and of the countryside as the site of painful (for exiled city dwellers) cultural deprivation, whereas the narrator of *Narrow Road*, despite his evident nostalgia, largely reverses this traditional dichotomy by taking to the countryside to mentally commune with culture heroes of the past. The presentation will conclude by positing these radically differing approaches as reflecting, respectively, rejection and acceptance of literature's new status as a commercial product in the century that at last saw the emergence of a publishing industry in Japan.

2) Jens Bartel, Columbia University
Interchangeable (Visual) Parts: A Pair of Landscape Screens by Maruyama Ōkyo in a Private Collection in New York City
    Much research on the 18th-century Japanese artist Maruyama Ōkyo (1733-1795) has focused on a comparatively narrow corpus of works that are regularly exhibited and easily accessible for scholarly investigation. This, however, disadvantages a massive portion of the artist's output of an estimated 3,500 works. The pair of folding screens entitled "Landscape"

provides an excellent opportunity to address aspects of Ōkyo's work that are normally neglected in scholarship.

Executed in monochrome ink and gold wash on paper, the screens present a subdued style of ink painting that in its careful attention to shading and detail, outlining, and spatial illusionism is typical of Ōkyo's work in that medium. Still, a somewhat generic quality permeates the composition, which sets the screens apart from the artistic vigor of his better-known works. From a scholarly point of view, however, this does not entail a lack of interest. The approach chosen for this paper is one that attempts to interpret the significance of the "Landscape" screens in the context of both the impressive scale of the artist's productivity and his role in supplying the art market of 18th-century Kyoto. More specifically, this paper presents an analysis of Ōkyo's mode of "constructing" pictures through the reuse and recombination of motifs. Given that scholarly discussion of Ōkyo relies so heavily on notions of "realism" or "naturalism," I will furthermore address the question of a specific identity for the places shown in the "Landscape" screens, and argue for the possibility of a seasonal reading.

3) Luciana Sanga, Stanford University
The Strange in the Essays of Tadano Makuzu

What did the people of Edo define as strange? Looking at a short text by one of the few women writers of the time might provide some clues. Tadano Makuzu (1763- 1825) is best known for the essays *Hitori kangae* (Solitary Thoughts) and *Mukashi banashi* (Old tales). The latter deals with the history of her family, but also includes allegedly true but unusual incidents that took place in Sendai or Edo. Makuzu later incorporated some of these stories into a separate essay collection, *Ôshuû banashi* (Stories from Ôshû, 1817), which focuses entirely on mysterious occurrences from northern Japan, including stories about magical foxes, ghosts and doppelgängers.

What was the motivation behind writing an entire collection dedicated only to uncanny events? Makuzu's upbringing as the daughter of an Edo physician probably nurtured her inquisitive and critical manner of thinking. Her interest in the strange was also part of a larger trend among scholars at the time to investigate and catalog miscellaneous curiosities. Indeed, Makuzu sent her collection to Takizawa Bakin, who inserted several comments into the manuscript and even circulated it among his friends.

Makuzu intended to record strange, but true stories, so she carefully evaluated the reliability of her informants, and paid attention to the minute details of the stories. On the other hand, Bakin used Chinese and Japanese written sources to corroborate some of Makuzu's stories. A careful look at their investigative methods will shed light on the complex attitude these two Edo intellectuals had towards the strange and the unexplained.

4) Dennis Zomerhuis, Universiti Malaysia Sabah
Searching for the Divine within: Reassessing the Supernatural Character of Princess Fuse

Kyokutei Bakin's *Nansô Satomi Hakkenden* (The Eight Dog Chronicles) is a 106-volume romance published between 1814 and 1842. Long before the heroic episodes of the eight titular protagonists appear within the narrative, the story focuses on the events that lead to the untimely death of Princess Fuse, the spiritual mother of the "eight dogs." This genesis of *Hakkenden* has been the focus of many researchers who have attempted to unravel the themes, influences and sources in Bakin's masterpiece. Takada Mamoru's iconic 1980 book *Hakkenden no sekai* (The World of Hakkenden) set the standard for future research. Takada focused on a writing technique that Bakin himself described as 'the illustration outside the text, the text within the illustration," i.e. the frontispieces and illustrations disclose information hidden within the narrative. Takada's theory designating the origin of the supernatural character of Princess Fuse as the bodhisattva Monju has been dogmatically accepted, and research aimed at challenging this theory has met with skepticism and

criticism. Although Takada's theory cannot be dismissed as incorrect, various elements in the imagery associated with Princess Fuse sustain additional theories, indicating that there is more than one source on which Bakin based her divine nature. This paper reassesses established views by proposing additional sources of influence, with illustrations being the main focus. These sources will demonstrate that Bakin was heavily influenced by various "dragon princess" legends and that *Hakkenden* readers of the Bakumatsu / Meiji eras associated Princess Fuse with the Buddhist deity Benzaiten.

Discussant: William Fleming, Yale University

Session 12: Room A505
<u>**Gendered Colonialism: Manchuria, Taiwan and Korea under Japanese Control**</u>
Organizer: Mo Tian, Australian National University
Chair: Nissim Otmazgin, Hebrew University of Jerusalem

The issue of "gender" in Japanese colonial rule and as part of constructing a new modernity reflects two seemingly contradictory processes. On the one hand, Japanese authorities used gender discourse to promote Japanese-led modernity as a way to enforce change and achieve better control of its colonies. On the other hand, gender also encouraged a sense of cosmopolitanism which worked against Japan's colonial interests.

This panel explores the construction of "gender" as part of Japanese colonial control in Korea, Taiwan, and Manchuria through focused studies of colonial-time newspapers, magazines, pamphlets, and commercial advertisements. The papers that make this panel illustrate the interplay of gender and power relations, and discuss the different usages and meanings attached to "gender" during Japan's colonial period.

1) Mo Tian, Australian National University
Colonial Propaganda, Ideology and Nationalism: The Concordia Society of Manchukuo, 1932–1945

Established in 1932, the Concordia Society of Manchukuo served to construct a new type of idealism for Japan's occupation of Manchuria. As part of Japan's organized propaganda campaigns to integrate Manchuria into its expanding empire, members of the association actively responded to the call of the state to consolidate Japan's rule in Manchukuo. While some of them were manipulated, persuaded, and sometimes coerced into becoming involved in Japan's wartime machine, others enthusiastically accepted the state's call for duty. During this process, the identity of the new state was reconstructed to constitute an alternate discourse of modernity in the colonial engineering of Manchukuo which implicitly glorified Japan's expansionist strategy.

This paper analyzes the process of ideology construction in Manchukuo as part of Japan's wartime nationalism. Based on study of propaganda magazines, pamphlets and brochures published by the organization, the paper explores the role of propaganda in the association, arguing that propaganda, during the campaign of mobilization, played a significant role in Japan's management of Manchukuo. The Chinese tradition was replaced by the emergence of a new ideology and activism which reconstructed the state identity. The paper also suggests that the propaganda of Manchukuo within the context of the Japanese colonialism, which of course differs from our contemporary understanding, was used by the Japanese authorities as a political apparatus to promote a Japanese-centered national ideology as a way to cultivate local followers.

2) Junko Agnew, University of Cincinnati
Manufacturing Reality: Film and Nation in Manchukuo

This paper explores the relationship between gender construction, film production and nation building through an examination of the Manchukuo film, *Water Jasmine* (*Yingchunhua*, 1942), which features a triangle love relationship between a Japanese man, a Japanese woman, and a Chinese woman. The Chinese woman's role is played by the Manchukuo movie star, Li Xianglan/Yamaguchi Yoshiko who was born from Japanese parents but was promoted as a Chinese actress.

This study illuminates the simulative nature of Manchukuo film by interrogating the role of gender and ethnicity in the construction of a utopian Manchukuo identity. As part of a project to produce an identity of autonomy in the context of Japanese imperialism, the film reveals the tenuous balance between reality and hyperreality. The actress Li Xianglan/Yamaguchi Yoshiko, for example, could be both Manchukuo Chinese heroine and an ardent Japanese nationalist. On one level, the film is a bold propagandist effort to legitimate a puppet state, but what it reveals on close reading is insecurity about the

hollowness of these claims and a recognition that the Manchukuo state was but a simulacrum of a nation.

3) Hsiu-hui Sun, National Chengchi University
From Hedonism to Patriotism: Constructing the Discourse of "Female Beauty" in Taiwan during the Late Japanese Occupation Period

Advertising is a vital tool for promoting concepts and products; its visual representations and chosen signs are closely related to the social, political, economic and cultural structures. From the perspective of New Historicism, this paper applies Pictorial Semiotics to analyze the cosmetics advertisements of *Taiwan Jih Jih Shin Pao* (*Taiwan Daily News*) during late Japanese occupation period (1937-1945). This paper asks: how does the pictorial advertisements of cosmetics products on print media represent female images and construct the discourse of "female beauty" during the wartime period? After the outbreak of Sino-Japanese war in 1937, the advertisement rhetoric of cosmetics products seems to shift from hedonism to patriotism, and thus women's images were changed by advertisers accordingly. This paper concludes that female images and female beauty constructed by print advertisements are not only part of the marketing scheme plotted by capitalists, but also tightly integrated into the ideological systems of colonial regime during the Japanese occupation period of Taiwan.

4) Suk-Jung Han, Dong-A University
Filmic Representation/Construction of Korean Genders through Colonial Experience

Korean films have long connected the construction of genders with colonial experience. The early success of Korean films during the colonial period was due to their appealing melodramatic contents, utilizing the allegory of national destiny, namely, frequently delineating Korean women as tearful hostesses, by contrast, Korean men as impotent beings. As the Japanese war efforts deepened around 1940, Korean films constructed a new type of Korean man and woman. The latter was the picture of sacrifice, joyfully sending the former to the front.

The paper searches the change of Korean films during the colonial period, investigating how films constructed new types of genders for the war mobilization, and what was left behind at the process, any possibility of stain, or delicate resistance in the films.The study widens the quest at the post-liberation period, investigating how Korean films represented genders in the 1950s, which might be perceived as semi-colonial situation by some Korean film artists with the sizeable presence of American troops and the strong influence of the U.S. The study then searches how Korean family was reunited under the patriarchy and how brave Korean male (or national self) was constructed under the cold war and for the new project of industrialization in the 1960s. The study sees the process through the so-called *Manchurian Western* films, a unique genre which described for a decade the heroic anti-Japanese resistance in Manchuria during the colonial period.

Discussant: Mik-Young Kim, Hiroshima City University

Session 13: Room A508
<u>**Decoding and Contextualizing Postwar Abstract Paintings in Asia**</u>
Organizer: Lesley Ma, University of California, San Diego
Chair: Kuiyi Shen, University of California, San Diego

Postwar Asia saw a flourishing of styles in abstraction as artists proactively strove to redefine their cultural and national identity and reexamine the tradition of painting in their culture. While postwar Western abstract painters, who enjoyed a large presence in the art world, often cited inspirations from Asian aesthetic traditions, Asian artists struggled with balancing the influx of information and creating art that was specific to their local conditions and personal experiences. Many incorporated elements from their own traditions and environment while absorbing techniques and approaches of their Western counterparts. The diversity and concoction of the visual and textural effects on the painting surfaces created by Asian artists has as much to do with the artists' dedication to their culture as with an eagerness to demonstrate their individuality and contemporaneity in the international arena. Deciphering their mark-making logic thus will expose various concerns of pictorial space, painting surface, and medium that would expand the current discourse of abstraction.

This panel of new research will tackle entangled issues of context, motivation, and theorization of abstraction produced by Asian artists in the 1950s and 1960s. The discussion begins with the conceptual struggle of Japanese calligraphic artists Morita Shiryū and Inoue Yūichi, to the mixed-media collage landscapes by Taiwan's Chuang Che, and ends with Vietnamese artist Ta Ty's brand of cubist abstraction. The panel will offer new ways of understanding postwar abstraction and seek to generate a platform for intercultural discussions on abstract paintings through investigations on diverse practices in various locations.

1) Eugenia Bogdanova, Heidelberg University
Theorizing Postwar Abstraction: Connecting Japanese Archaist Calligraphy and
European Primitivist Painting within the Bokujinkai *Calligraphy Group*

My talk will be dedicated to the entangled connections between Japanese avant-garde calligraphy of the postwar era and the Euro-American modernist and abstract painting. The focus of my study is the calligraphic group *Bokujinkai* headed by Morita Shiryū and Inoue Yūichi, who were active in the 1950s and 60s in Western Japan. I will focus on the theoretical and visual parallels they drew between archaist calligraphic tradition in Japan and modernist primitivist painting by such prominent European artists as Joan Miro or Paul Klee.

I will analyze their discussion of the relation and (dis)similarities between the nature of simplification and the further abstraction of the subject matter both in the Sino-Japanese ideographic script and in the primitivist painting, before reflecting on the motivations underlying such argumentation. I will further relate this theory to the calligraphers' struggle to process calligraphy's entering the realm of abstraction in the early 1950s and its subsequent expel from there by painting. In my analysis I will investigate whether their theory can be considered an attempt to claim calligraphy's historical and cultural primacy over painting in reaching the dimension of abstraction.

Finally I will discuss the supportive theory of "East and West in Arts" by the Japanese painter and art theoretician Hasegawa Saburō, who closely cooperated with the *Bokujinkai* group. In his theory he tried to create links between "old Japanese" and "new Western" arts. I will analyze the degree of his contribution to *Bokujinkai's* ideas and try to indentify his agenda as an abstract painter.

2) Lesley Ma, University of California, San Diego
Postwar Abstract Art in Taiwan: Chuang Che's Collage Paintings, 1964-1966

Chuang Che (b. 1934, Beijing) is a key figure of Fifth Moon Painting Society, a group that began their exhibition activities in 1957 in Taipei. The painters engaged in questions raised by medium and argued that modern Chinese art must be "abstract." Their desire to

represent Chinese art in the postwar global conversations on abstraction propelled them to exhibit tremendous reflexivity through engaging in Chinese literati ideal of self-expression and aesthetics while employing both Chinese and Western-inspired techniques in their paintings. Their distilling and incorporating of ideas from both traditional and foreign sources deserves a closer examination as their paintings proposed a unique way of thinking about abstraction and paintings that broke down the East-West boundaries in art.

My paper will focus on Chuang Che's collage and mixed media work between 1964 and 1966, a crucial exploratory period before his first trip abroad. The signature style of his paintings from this period—fragments of locally-sourced cotton paper mixed with earthly-toned oil and ink on canvas and interspersing inscriptions of poetic verses—seems to evoke the monumentality of landscape and calligraphic elements typical in Chinese paintings. I will analyze Chuang's reasoning behind his practice, especially on his exploration of the materiality of painting and of the relationship between pictorial space and painting's physical surface. Finally, I will discuss the influence of the patronage of Taiwan-based Americans at the time that would provide a fuller picture of the entangled term "East meets West" in the complex cultural atmosphere in 1960s Taiwan.

3) Tina Le, University of Michigan, Ann Arbor
Ta Ty: Early Abstraction in Postcolonial Vietnam

The origins of modern Vietnamese painting have been viewed as inextricably linked to French colonial power and influence. Under the tutelage of Victor Tardieu, a French painter who had received the French Indochina prize, the Indochina School of Fine Arts opened its doors in 1925 in Hanoi. French colonial powers envisioned a modern Vietnamese art in which French academic style painting would be amalgamated with some kind of Asian sensibility in order to develop a distinctly Vietnamese creation. The instructors at the Indochina School of Fine Arts were usually of French origin or training but discouraged French avant-garde art like cubism. However, many artists, Ta Ty included, were curious about avant-garde practices in Paris that had occurred a few decades earlier; they began to seek out books available on these artists. In 1954, after Vietnam was divided at the 17th parallel by the Geneva Accords, Ta Ty made his way down to Saigon. During the period of 1954-1975, Saigon flourished as the international cultural center for Southeast Asia, heavily influenced by the influx of American GIs. Despite American influence on popular culture, artists still viewed France as the standard for high culture. Ta Ty is regarded as one of Vietnam's foremost fathers of cubism and some of his works begin to border on abstraction. Considering French colonial presence in the early 20th century and writings left behind by the artist, my paper considers Ta Ty's cubist-inspired paintings as a self-conscious move towards a language of abstraction that was international.

Discussant: Hayashi Michio, Sophia University

Session 14: Room A509
<u>**Individual Papers on East Asian History**</u>
Chair: Sven Saaler, Sophia University
1) Claus Dittrich, Korea University
The Competition of Imperial Worldviews in European and American Publications on Korea, 1882–1910

In 1882, the year when Korea negotiated its first international treaties with the United States, Great Britain and Germany, William Eliot Griffis, an American missionary residing in Japan, published his Corea, the Hermit Nation. This timely book was one of the first monographs to inform American and European readers about the Korean peninsula. From the 1880s onwards, there was a steady increase in publications when travellers, diplomats, missionaries and others who visited Korea or stayed there permanently reported on the country for their home audiences. This contribution provides an overall picture of the major contemporary publications on Korea in English, French, Italian and German language until the country's annexation to the Japanese empire in 1910. On the one hand, these publications present a number of similarities. Most importantly, merely all authors agreed on Korean backwardness, although they articulated sympathy for Korea and the Koreans at various degrees. On the other hand, books on Korea diverged significantly in how their authors imagined the country's possible future trajectory. Addressing the potentials for Korean development, authors suggested solutions that were deeply rooted in their own socialisations and cultural backgrounds. This contribution argues that publications on Korea around 1900 reveal clearly distinguishable perspectives on the peninsula's situation and thus express competing nation-specific imperial world-views. In this way, this contribution suggests an innovative way of combining European and East Asian history.

2) Wayne Patterson, St. Norbert College
Maritime Customs and Chinese Imperialism: New Perspectives on Korea's "Chinese Decade," 1882–1894

When discussing Korea's "Chinese Decade," roughly defined as the dozen or so years prior to the Sino-Japanese War of 1894-1895, most of the attention is focused on the heavy-handed activities of Yuan Shikai in Seoul. Less well known is that part of this Chinese effort to bind Korea more closely to China involved the absorption of Korea's newly-formed Maritime Customs Service. Several scholars have looked at this topic and this period, including Koh Byong-ik, Lew Young Ick, Lee Yur-Bok, Kirk Larsen, and Kim Dal-Choong, who have outlined the roles and actions of some of the key players such as Sir Robert Hart, Li Hongzhang, Henry F. Merrill, and Paul Georg von Mollendorff. Using the recently-discovered correspondence of the first commissioner of customs in Pusan, William Nelson Lovatt, a British-American who occupied that position between 1883 and 1886, this paper will discuss some heretofore unknown aspects of this attempted takeover by China.

3) Wen-shuo Liao, Academia Historica
Chinese Nationalist Propaganda by Shortwave: Radio Broadcasts to the United States (1937–1945)

In its war efforts against Japan, the Nationalist Government in Chongqing began to send the Voice of China via shortwave radio two hours a day and seven days a week to the public in North America in 1939. Nationalist leaders, notably Generalissimo and Madame Chiang Kai-shek, were enthusiastic in promoting their war messages to the American public aired by privately-owned stations including NBC and Columbia networks since 1937, prompting warnings from the Japanese intelligence. Chinese Nationalist-led wartime propaganda campaign then fast covered with radio broadcasts major parts of the world. According to a U.S. government report, Chinese News Service and Central Broadcasting Administration of the Kuomintang established their U.S. bureaus and listening posts no later than 1942, while in China, the Communist Yan'an New China Radio and the U.S. OWI, OSS and SSU radio

stations were considered by the Nationalists their conflicted allies in the broadcasting and intelligence wars in the wake of Pearl Harbor attack. Drawing upon archival sources in Chongqing, Nanjing, Taipei, Tokyo and Washington D.C., this study raises the following questions: What is the institutional history of wartime Nationalist radio broadcasts directed to the U.S.? What political strategies, techniques and hopes were attached to their newscasts and addresses? What role did radio broadcasts play in the politics of international warfare in terms of its effects on foreign policy-making and domestic political confrontations? The paper aims to reconstruct the wartime experience of radio broadcasts directed at the U.S. and its legacy in postwar political propaganda in China.

4) Paul W. Ricketts, University of California, San Diego
Kaleidoscopic Modernisms: Montage Aesthetics in Shanghai and Tokyo Pictorials of the 1920s and 1930s

This comparative study will show how Chinese and Japanese pictorial magazines from the 1920s and 1930s can be mined to reveal the processes of modernity's transnational influence. After considering the cultural and technological contexts out of which these publications arose and the modern mentality of the consumer whom publishers were targeting—and in some cases creating—I will concentrate on the transmission, transformation and reception of photomontage between German and Russian avant-garde artists and East Asian pictorials of the Republican and late Taisho and early Showa eras, respectively. I am particularly interested in how this strategy was initially disseminated and then negotiated in different public spheres through new cultural intermediaries (individual artists and art directors) who migrated freely between these countries. As a consequence, innovations in editorial content as well as in magazine layout traveled across multiple media systems, thereby simulating a transnational language of modern magazine visuals. In exhibiting an almost filmic vision, pictorials such as Tokyo's *Asahi Gurafu* (Asahi Graph) and Shanghai's *Liangyou huabao* (The Young Companion) routinely employed a dual concept of montage. Along with single-page photomontages, which fused image fragments, they also used montage as an organizational system, juxtaposing a wide variety of content all designed to appeal to a general readership in the process of re-imagining their own world within a global community. I will argue for an understanding of the arrangement of images in these popular illustrated magazines not as mere reflections of the new material and visual cultures, but as playing an active role in shaping how readers perceived and experienced the kaleidoscopic spectacle of modern life.

5) Clement Tong, University of British Columbia
Separate Ways: How the Translation Approaches for the Chinese Bible and the Japanese Bible Went Opposite Directions from 1864 to 1919

Scholars have long proposed that the first major Protestant Japanese translation of the Bible, the Meiji Motoyaku (1887), was heavily influenced by the Chinese translations available at that time, even though it was supposed to be translated directly from the KJV and the original texts. The case is convincing, as evidence in the correspondences of James C. Hepburn, a prominent missionary and translator involved with the Japanese translation committees, who confided to a friend that he found the Chinese translations "very helpful" in his work with the Japanese translation. In fact, a comparison of the terms used by the Bridgman-Culbertson's Chinese version (1863) and the Meiji Motoyaku shows remarkable similarities. Yet, the dependence did not last long. Subsequent Japanese translations appeared to gear towards making the language more "common" and understandable to the general readership, drafting away from the big Kanji words (the words in Chinese characters), while the Chinese translations apparently emphasized more and more on localizing the phrases foreign to the Chinese language. If we consider Yan Fu's famous translation theory of balancing the three elements of "faithfulness, accuracy, and eloquence", the Japanese translators seemed to be focusing on the "accuracy" side of the business, when

their Chinese counterparts were interested in making their versions more and more "eloquent". This paper will put this theory of different translation approaches to test, using a number of early Chinese and Japanese translations completed between 1864 and 1919, and comparing the change in terminology and sentence structure from selected passages.

Session 15: Room A306
Individual Papers on Premodern Japanese Literature and Art
Chair: Lisa Li, J. F. Oberlin University
1) Valeria Martielli, Leiden University
***Clothes on Display: Social and Power Dynamics in Early Modern Period* tagasode byōbu**

Tagasode byôbu is a genre of folding-screen paintings which developed in early Edo period Japan (late sixteenth century). Depicting an array of sumptuous garments draped over clothing stands, these screens have been labeled as *tagasode* 誰が袖 (whose sleeves?) after a line included in the *Kokin wakashû* 古今和歌集 referring to the scented sleeves of a woman. Expressing longing for a loved one, this poetic theme connoted the image of a beautiful woman who is inaccessible, yet suggested by her scented robes. Similarly, these painted screens have been generally interpreted as evoking a female presence and have been traditionally situated in close relation to early modern genre painting *yûri-zu* 遊里図 (scenes of the pleasure quarters). Departing from such a traditional view, this paper will analyse the relation o*f tagasode byôbu* with *ikô-ga* 衣桁画 (picture of clothing stands) and with the use of personal garments and possessions as interior decoration and display of power and wealth. With the consolidation of power of the military class in the late-medieval period, folding screens and fine robes on display became indispensable decorative elements in the reception rooms of military warlords' mansions (*zashiki-kazari* 座敷飾り) and functioned as visual statement of cultural and social status. By analysing the personal meaning of clothes within the socio-historical framework of early modern period Japan, this paper will pose new possibilities of interpretation of *tagasode byôbu* as reflections of social and political dynamics and as visual statements of power and wealth.

2) Matt Bennett, University of Cincinnati
Okiku's Well: Portal Between Worlds, Site of Resistance

In modern-day Hyōgo prefecture, a simple shrine surrounds an old well on the grounds of Himeji Castle. Some variant of the legend attending the well has been found throughout Japan and has been translated into *kabuki*, *netsuke*, and *ukiyo-e*. Okiku, a young servant girl, breaks one from her samurai master's set of ten precious plates and, after rejecting his advances, is murdered by the master. Okiku's body is cast down into the well and soon her ghost returns to haunt the place and the murderous samurai. The legend's cultural and social importance has been affirmed by its persistence and propagation. But just what attitudes and behaviors are being encoded and passed along in the many varied representations of this ghost story (*kaidan)*? The tale instructs listeners in negotiating social, cultural, and economic conflict; the well serves as a visual and metaphorical passage between worlds, those of the living (*kono-yo*) and the dead (*ano-yo*), those of women and men, and those of the samurai and the commoners. Variations in the portrayals of Okiku and her well trace shifting attitudes toward these different realms over time. In late Edo period *manga* and *ukiyo-e*, Katsushita Hokusai depicted Okiku as a hideous and frightening ghost (*yūrei)* and then a terrifying snakelike apparition. By the early Meiji, however, Tsukioka Yoshitoshi envisioned the maiden as a lovely and sympathetic character. In each incarnation, however, the obstinate Okiku remains a symbol of resistance to oppression, steadfastly haunting the place where worlds, once thought discrete, overlap.

3) Nahoko Fukushima, Tokyo University of Agriculture
"Second Orality" as "'Sharebon' Literacy": "Yūshi hōgen" as Playful Reading Experience

The correlation between *gesaku*, Edo playful literature, and oral performance has been discussed and recognized in modern scholarship. However, this relationship has not yet been given a detailed explication based on the direct close reading of particular texts. This paper conducts a careful examination of *Yushi hōgen*, commonly accepted as an archetype of the genre, in the hope of presenting the evidence for reading it as a guidebook for oral performance. The original *watoji* version of the text includes a series of markings which do not appear in the modern printed version and suggest the possibility of reading out loud with gestures. There are other characteristics that also imply the text is meant to be performed, as this paper will attempt to explain, combining this evidence with the social and cultural background which helps to reveal the way in which *sharebon* worked as a guidebook for comical performance. This should also shed light on the uniqueness of Edo literature as an exemplification of the kind of "secondary orality" W.J. Ong advocates as a trait of postmodern discourse.

The materiality of the text, *Yushi hōgen*, in its original edition, will also be discussed, revealing that, in parallel with the content of the text, which has the quality of a guidebook for mimicry, the appearance of the text itself is also an instance of deliberate mimicry, imitating either Chinese classical books or encyclopedic works, playing on the themes of repetition and gap which are the genre's main engine of irony and humor.

4) Rachel Kwok, University of British Columbia
Drawing Identity and Inking Character in The Tale of Genji

In Murasaki Shikibu's *The Tale of Genji,* penmanship is an extended metaphor for identity through the tale and the different characters, I would argue, draw their own identities in strokes. The brush does not only become an instrument to shape identity in the exchange of letters and poetry writing, it is also an apparatus to articulate memories in a tangible manner and allow surrogates in ink form to exist. In the world of Genji, the power of the brush inscribes the characters' name and identification through the means of poetry writing. In result of that, characters like, The Lady of the Cicada Shell and Murasaki, come in time to be referred to a certain trademark and the label then becomes the characters' name throughout the tale. To understand how one's handwriting can be held highly regarded as a form of beauty, to the extent that it can stand in place for the person physically, I will comment on the suggestiveness, irregularity and perish-ability that can be conveyed through the female penmanship in the tale. For this purpose, the details and characteristics of the characters' handwriting will be examined and this includes the characters, Fujitsubo, Murasaki, Tamakazura, Omi no Kimi and the women mentioned in The Broom Tree chapter. Seeing that in the world of Genji, women are so carefully guarded, catching a glimpse of a desired individual can be a very difficult task. Hence, this gives penmanship the power to become an expression of the actual person, an objectified identity and an act of manifesting a person. Taking into consideration that the letters revolve around Genji and the women in his life, I will also reflect upon his handling of these letters that he receives and discuss how the practice of penmanship outlines his first impressions of these women. John Locke's idea of human as tabula rasa, "let us suppose the mind to be, as we say, white paper void of all characters" (Locke 51), is useful in thinking about the characters as that "blank white paper" where identity has yet to be inked and printed. In accordance with Locke's insight, and in the light of how the techniques of the brush come into use, I aim to demonstrate how penmanship as an extended metaphor actualizes identity.

5) Evelyn Huang, Ohio State University
The Refined Popular: A Study of Dōjōji engi emaki

Otogizōshi refers to companion tales, illustrated short stories written during the Muromachi and early Edo period (14th to 17th century). In general, the companion tales attract interest because of their diverse subjects (aristocrats, warriors, monks, commoners, spirits, and animals), and the illustrated approach to story narration. Considered to be

popular literature*, otogizōshi* is usually characterized as *zoku*, or common, coarse, but also fresh and vibrant. In comparison with the *ga* (elegant) *monogatari* from the Heian period, *otogizōshi* is criticized as being degenerate due to conventional plot and repetitious language under its format restriction, yet it is markedly more complex than the formulaic *setsuwa* (didactic tales).

In the current study, I compare the "Dōjōji engi emaki," (The illustrated scroll on the origin of Dōjōji, late 15th century), with its source "Kiikuni murokōri no ashikijo," (The evil woman of Muro region in the Kii province) from *Dai Nihon koku hokkekyō kenki* (*Hokke genki*, 1040). The original *setsuwa*, written for promoting Buddhism, is plot-oriented, containing few details and scenery descriptions. On the other hand, the *emaki* embellishes the *setsuwa* with *kakekotoba* word play, seasonal specification customary to Japanese poetry, and sentiments of aware upon seeing the beautiful expire. Although *otogizōshi* and *setsuwa* both belong to popular literature, "Dōjōji engi emaki" demonstrates how the retelling of *setsuwa* with the incorporation of poetic literary devices creates a more refined work in the shifting spectrum of *ga* and *zoku* across the matrix of form (genre) and substance (content).

Session 16: Room A405
Resistance of Japanese Women to Normative Feminine Bodies
Organizer: Keiko Aiba, Meiji Gakuin University
Chair: Keiko Aiba, Meiji Gakuin University

While gender studies in Japan have acknowledged the importance of considering bodies, research on gendered physicality is underdeveloped. Our panelists fill this gap by presenting research on women's physicality. This panel presents two aspects of relations between Japanese women and the normative feminine bodies. First, this panel shows that the gender norms in Japan pressure women to obtain specific physical characteristics to accomplish femininity. Matsuo's paper shows that women make their bodies physically weak. As a result, they are vulnerable to male violence. Ikeda's paper explains that women shape their bodies to become thin because feminine bodies are thin bodies. The ideal female bodies are not only thin but also different from the ideal male bodies. Aiba's and Ikeda's papers show that women do not acquire muscles because muscular bodies are masculine. In addition, the four papers do not conceptualize women as mere victims of the gender norms but acknowledge women's agency. Thus, this panel examines how Japanese women challenge gender norms to empower their bodies. Matsuo's paper shows that some women gain physical skills to fight back against male violence through self-defense training. Ikeda's paper illustrates how a group of women suffering eating disorders create a self-help and self-learning organization to take back their own bodies from the illness. Aiba's paper examines how professional women wrestlers destabilize and transform gender norms through their bodies and performance. Itani's paper examines the masculine female athlete's body as a site of disidentification where Japanese womanhood is negotiated.

1) Naoko Ikeda, York University
Taking Back and Freeing Our Bodies: Feminist Approach to Eating Disorder and the Politics of the 'Body'-Reclaiming

The Japan Ministry of Health & Welfare identified eating disorder (ED) as the country's policy target, in response to its increasing population, and declared the three-year plan of implementation of treatment, expert development and research specifically dealing with ED in 2000. Such has cultivated a countrywide spread of medical institutions where the treatment for ED is now available. In this growing phenomenon, my paper wishes to take a specific focus on the aspect of the collective, non-state engagement of women with ED themselves in self-help, self-learning, and recovering from ED. BFS (Body Freeing Summit) is one of such. The BFS is a self-claiming 'anti-diet' organization, whose participants are interested in thinking collectively about their personal experiences of ED not as disorderly behaviors, but as spaces for negotiating with broader social and gender issues of controlling their own bodies and identity-formations. Facilitated by not 'experts', but women themselves, I argue that the BFS's discourse of "freeing our body" challenges the conventional notion of women with ED as passive and powerless, and encourages women to 'take back' their own lives, and collectively participate in feminist re-inscription of bodies from prohibitive social impositions of gender. Examining the case of BFS allows us to see the significance of *feminist* thinking of, and organizing for women's empowerment, self-care and network-building as not just supplementary to the institutional forms of ED policies, but key to the further development of genuinely healthy and enriching environment for women.

2) Satoko Itani, University of Toronto
Discursive Construction of "Masculine" Female Athletes in Japan

There has been considerable accumulation of studies in Western academia on discourses about female athletes, whose physicality, skills and performances go beyond the conventional gender norms, which construct these female athletes as "abnormal", such as lesbian, transgender, and or intersex. In this study, I investigate how the masculine embodiment of Japanese female athletes in soccer and wrestling are constructed and

negotiated in Japanese discourses of gender and sexuality through critical discourse analysis of the dominant media, online magazines and discussion forums. I conceptualize a subject of masculine female athlete both as an agent and discursive construct. They construe, are construed by the society, and also subvert social gender norms instead of a mere victim and a construct of misogynistic, homophobic and transphobic discourses. Sport is more than a form of physical activity and institution that reproduces and reinforces hegemonic masculinity of middle-class, heterosexual white men. I argue that, for Japan, sport is a political arena, in which meanings of being Japanese woman and man and norms of gender and sexuality are constantly contested and rewritten. The body of "masculine" Japanese female athlete is a site where Japanese pursuit for modernity, desire for recognition from the world, definition of 'Japaneseness', and gender and sexual politics within Japanese society collide. Through their physique, skills, movements, strength, and their relationship to their bodies that "deviate" from what is considered the norm for women, these athletes open up possibilities of different ways of being a woman or ways in which 'woman' is embodied.

3) Keiko Aiba, Meiji Gakuin University
Performances of Japanese Women Professional Wrestlers and Gender Transformation
     This study considers how performances of Japanese women professional wrestlers transform the normative gender systems in Japan. Through analyzing narratives of twenty five women professional wrestlers collected through interviews between the spring of 2004 and the fall of 2005, this study reveals several points. First of all, women's professional wrestling as a performance has complicated relations with two gender regimes as argued by Ehara (2001), especially a heterosexual gender regime. On one hand, pitiful "baby" wrestlers and hateful "heel" wrestlers have reproduced a heterosexual gender regime. Wrestlers who express cute or sexy personas through their costumes also reproduce the regime. On the other hand, women's professional wrestling does not honor the "cuteness" that is highly valued by the current Japanese society as a single and absolutely important value but regard it as one of various characteristics performed by wrestlers. In this way the value system of women's professional wrestling both reproduces and transforms the heterosexual gender regime. Secondly, women wrestlers, who let characteristics of the ideal female body and those of the ideal male body coexist on their bodies, destabilize and transform the dichotomous structure of the sex-gender system that constructs the ideal female body and the ideal male body differentially and prohibits the characteristics of them from coexisting on one body. In performances of women's professional wrestling, those reproductions and transformations mix, forming a dense cocktail containing strong aspects of various personas.

Discussant: Maho Isono, Waseda University

Session 17: Room A305
Religious Resurgences, Conflicts and Co-existence in South Asia
Organizer and Chair: Sali Augustine, Sophia University

This panel is an effort to discuss among scholars and researchers of various approaches to the socio-religious issues in South Asia's multi-cultural context. South Asia region is particularly focused. The interaction is multi-disciplinary, involving scholars and students from India and Japan. Dr. Augustine Sali while chairing the panel will discuss on religious resurgence that takes place in most of the Asian countries despite the forecasts of secularization and modernization that religion will be privatized and declined. Dr. Kusakabe Naonori from the experience in Bangladesh analyses the role of Civil Society Organizations in religious disputes in Bangladesh. Panadan Jose a Ph.D. candidate from India analyzes the theological issues of the practice of simultaneous assent to more than one religious tradition which is increasingly common in the post-modern and globalized world. It undoubtedly poses, in the context of non-monotheistic religions, serious theological questions from a Christian perspective as it may not be entirely compatible with its doctrinal positions. Prof. Varkey Thomas while analyzing the context of violent conflicts in India between religious groups critically discusses the possibility of co-existence through inter-religious dialogue among various religious scholars. Having a group of experts in South Asia's socio-religious issues, from India and Japan, this panel focuses in particular the future of religious trends from various academic perspectives. This panel is significant not only with the relevance of its topics, but also all the papers are based on field based research.

1) Jose Panadan, JDV University, Pune
Multiple Religious Identities: Problems and Prospects—an Indian Christian Perspective

The concept of multiple religious identities refers to the practice of simultaneous assent to more than one religious tradition. This phenomenon is becoming increasingly common in the post-modern and globalized world. It undoubtedly poses serious theological questions from a Christian perspective as it may not be entirely compatible with its doctrinal positions. On the other hand, there are certain theological and doctrinal explanations to justify and accept this phenomenon even from a Christian perspective. This would imply that this practice of multiple religious identities need not be looked upon as a threat to Christianity rather a positive challenge as it can be an indispensable tool for inter-religious dialogue, reconciliation and transformation of society. In the context of India, there are individuals and communities, both within Christianity and in other religions who live this maxim. The first part of this paper looks at this phenomenon in the context of India with concrete examples of persons and communities and some of their perspectives. In the second part, it looks into it from a Christian perspective which would include the problems involved in such a practice, the socio-political dynamics that are operative, the possibilities it offers, the justifications one can find in Christian theology, etc. The paper is concluded by proposing this practice as one model of possibility for building a harmonious society.

2) Naonori Kusakabe, Bunkyo Gakuin University
Role of Civil Society in Religious Disputes in Bangladesh

In Bangladesh, Civil Society Organizations or NGOs played an essential role in the area of poverty reduction, education and health/sanitation. As foreign economic aid donors put much weight on NGOs, more than the government, a large amount of financial aid had flowed into NGOs. On the other hand, scale expansion of the NGOs occurred on the background of micro-credit. NGOs expanded its size of the organization by the aid fund from foreign donors for NGO's development project after strengthening the financial administration by micro-credit which has a higher margin. Currently, more than 2,500 NGOs are active in Bangladesh and they have a lot of influences mainly over the rural area where 80% of the population lives. In contrast to the activities of NGOs, in late 90s, Islamic political party criticized the women who engage in the NGO activities for being 'anti-

Islamic'. This paper while overviews the history of NGOs in Bangladesh in particular, examines the relationship between these NGOs and Islamic groups through analyzing some cases of conflicts in the recent years in Bangladesh.

3) Thomas Varkey, Junior College Division, Sophia University
Inter-Religious Dialogue and Co-existence in Multi-Religious India
   The subject of Inter-Religious Dialogue seems to be particularly significant in the present context of conflicts between religious identities in various parts of the world. It is also important in the context of challenges being brought by globalization processes and the necessity of the coexistence of various cultures and traditions. Looking into the south Asian context, this paper asks: What is the role of dialogue? Is it only a politically correct element or maybe something more essential – the basis of reasonable existence and development of religion? Can religions remain isolated islands? Are their claims of being the only source of theological truth justified? In India, violent conflict between religious communities dates back to the independent period and we witnessed a worst case in Gujarat in 2002, and in Orissa in 2008. The tensions still remain. However, the increasing conflicts, not only in the Indian subcontinent, but also in the Middle East and globally, has challenged the theory and practice of inter-religious dialogue for co-existence. Some would like to ignore religious identities altogether and speak only of a secular civil society. Others feel that religious identity is too crucial to be ignored. Even if we take religions seriously, the need seems to be more for conflict resolution or transformation. Inter-religious dialogue, still between religious groups, is now focused on social and political issues. This paper specifically examines efforts of inter-religious dialogue that are initiated in the recent years by Christian, Hindu, Muslim and Buddhist scholars in India and Japan.

4) Sali Augustine, Sophia University
Religious Resurgence in the Context of Global Secularity-Cases from Asia
   Recent research results in the field of socio-religious disciplines emphasize a historically unprecedented upsurge in religious observance and religious associations in large portions of Asia (East, Southeast and South Asia) during the past few decades. It is despite the forecasts in the last century by theorists of secularization and modernization that religion will be privatized and declined. Many of the new varieties of religiosity are more popular, voluntary and laity based than the religions of the past. Many are also marked by the heightened participation of women, and an emphasis on inner-worldly well-being as well as other worldly transcendence. It is also important that some of the new movements also appear preoccupied less with otherworldly transcendence than with inner-worldly well-being. Many studies have emphasized the influence of postcolonial secularisms, neoliberal disciplines, and ascendant civil societies in the religious resurgence. Although these factors have indeed played a role, macro-narratives of the state, capital, and democratization often give insufficient attention to the micro- and meso-passions of self, family and neighborhood, all of which have contributed to the popularization and proximatization of once restricted spiritual disciplines. This paper will be an effort to survey some of the religious resurgence examples in the recent decades in Asia to reflect on religious engagement in the coming years. The cases in this study will focus on Christian resurgence in India, Korea and the Philippines, while it also focuses on Buddhist and Islamic resurgence in Southeast Asia to see a trend of prosperity theology and market economy in religious resurgence.

Discussant: Masaaki Fukunaga, Gifu Women's University

Session 18: Room A304
<u>**Going Viral: Infection, Ideology, and Contagious Culture in Japan**</u>
Organizer: Michael E. Crandol, University of Minnesota
Chair: Pamela Runestad, University of Hawai`i at Manoa

This panel explores the phenomenon of literal and metaphorical viral transmission in Japan from the Heian period to the present day. "Going viral" has come to be associated largely with the diffusion of information via the internet and the rise of social media in the past few decades. However, the notion that societal hopes, fears, and cultural codes could not only be disseminated but manipulated and controlled through an infectious spread of information has been a persistent presence in Japan for centuries. Viral practices and commentaries are manifest in areas as diverse as the implementation of Japanese imperialist ideology in the early twentieth century to recent (mis)information about real biological viruses, as well as artistic representations both ancient and new. By examining a variety of viral phenomena in Japanese culture from different periods in history, and approaching the topic of viral infection from multiple academic disciplines such as history, anthropology, art, and film studies, a clearer picture of the ways in which ideas and ideology are formed and circulated emerges.

1) **Pamela Runestad, University of Hawai`i at Manoa**
"Viral Transmissions": The Impacts of Viral Information on the Japanese HIV Epidemic

The expression "going viral" has become common parlance in the last few decades and has been used to describe the movement of "hot" information, or memes, through social networks – both virtual and face-to-face. This metaphor is most often used to describe the speed and extent to which memes circulate: in biological terms, this is called virulence. In this paper, I argue that expansion of the "going viral" metaphor to include concepts of pathogencity (ability to cause damage), co-infection (presence of more than one meme in an individual), and syndemic (presence of more than one meme in a given population that works synergistically to cause damage) provides an academic framework to examine how "viral" information can have concrete social ramifications. By applying this framework to various HIV/AIDS-related memes in Japan, I illustrate how information about a virus that "goes viral" contributes to the HIV epidemic in Japan.

2) **Ti Ngo, University of California at Berkeley**
Imperial Aspirations in the Age of Wilsonian Internationalism: Japan's South Pacific Mandate and the New Rhetoric of Overseas Expansion, 1919–1937

Woodrow Wilson's support of national self-determination in a speech on January 8, 1918 spurred a wave of movements for independence among colonial subjects following World War I (WWI). Despite Wilson's intention of limiting self-determination to parts of the former Ottoman Empire and Poland, Wilson's ideas spread quickly across the globe and gained particular salience within East Asia. In 1919, Koreans, Chinese, and Vietnamese nationalists all clamored for international recognition and independence. WWI marked a turning point in the history of empire, one in which territorial expansion in the name of national interests or procured as spoils of war became delegitimated in the international community. Within the Treaty of Versailles, Article 22 established a mandate system as a means of dividing up former German colonial possession rather than splitting them among the victorious Allies. As an Allied Power in WWI, Japan gained the Mariana, Caroline, and Marshall Islands as a League of Nations mandate. Despite the suspicion of Wilsonian ideals among Japanese officials, they nevertheless had to deal with the spread of Wilson's ideas globally. In this paper, I argue that Japan's attempt to manipulate and control Wilsonian internationalism can be seen in its handling of its South Pacific mandate. By shaping colonial planning and reportage around the discourse of economic development, local administrators in the South Pacific and diplomats in Tokyo were able to satisfactorily contain the viral

nature of Wilsonian ideals while furthering Japanese national interests in Southeast Asia and Oceania.

3) Sara L. Sumpter, University of Pittsburgh
Symptom as Cure: The Representation of Folk Religion as Elite Practice in Early Medieval Handscrolls

In 945, large crowds of commoners began congregating in Yamashiro Province, a territory on the outskirts of Heian-kyō. The crowds had gathered to worship a deity known as Ayae Jizai Tenjin (The Great Heavenly Ayae), a figure that appears to have been a conflation of a poor shrine maiden named Tajihi no Ayako (10th c.) and the deified courtier Sugawara no Michizane (845-903). In response to this outbreak of religious fervor, the Heian court took several steps to bring the ritual demonstrations under official control, eventually effacing the common woman from the narrative and founding the Kitano shrine to honor the deified courtier. Scholars have long noted the Heian court's practice of monitoring and taking control of folk religious traditions that were perceived to be disruptive to the social order— the *goryō-e* (ceremonies for the august spirits) and Gion matsuri are representative examples of this practice. While this phenomenon has convincingly been argued to constitute a powerful tool of governance during the Heian period (784-1185), the social mechanics by which the practice succeeded have yet to be considered. Through an examination of prominent examples of the depiction of folk religious traditions as elite ritual practices in illustrated handscrolls from the twelfth and thirteenth centuries, I will explore how aristocrats at the Heian court controlled the contagion of religious mania by shifting the "infection" to a new, more powerful host and effectively utilizing the symptoms of social unrest to cure it.

4) Michael E. Crandol, University of Minnesota
Karma and Contagion: Onryō *from Noh Drama to J-Horror*

The *onryō* or "vengeful ghost" has long been a staple figure of the fantastic in Japanese art and literature. From Lady Rokujo's jealous spirit in the *Tale of Genji* to Sadako, the demonic entity at the center of J-Horror's flagship *Ring* film franchise, the *onryō* continues to haunt Japanese culture into the postmodern era. But if the gruesome iconography of the *onryō's* tattered white robe and long disheveled hair has endured largely unchanged through the centuries, its modus operandi has changed to fit the times. While the ghosts of Japan's premodern eras haunted specific victims along strict lines of Buddhist karmic cause-and-effect, today's postmodern *onryō* operate more akin to a computer virus, using technological mediums of mass communication to spread their curse to untold multitudes. Much has been made about the ways in which the cursed videotape of the *Ring* series or the chatroom-haunting ghosts of Kurosawa Kiyoshi's *Kairo* play upon fears of viral infection. However, by contrasting traditional depictions of *onryō* in works such as the Noh play *Aoi no ue* and the Edo period ghost story *Yotsuya kaidan* with contemporary J-Horror cinema, I will discuss how the absence of a Buddhist cosmological framework sets the postmodern *onryō* loose upon the world as an uncontainable, viral curse. Thus does the millennial *onryō* not only speak to fears of viral pandemics, but may also be seen to express worries about the loss of traditional culture and the anxiety of living in a future where the past is discarded.

Discussant: James C. Baxter, J. F. Oberlin University

Session 19: Room A505
The Confucian Tradition and East Asian Cultural Interaction: Neo-Confucianism,
Colonialism, and Gender
Organizer and Chair: Jenine Heaton, Kansai University

This panel seeks to examine the function of Confucianism as a shared core value among East Asian cultures. Confucianism, and especially Neo-Confucianism, has had great appeal historically to both the ruling classes and commoners in China, Japan, and Korea. It has also served as a cross-boundary platform for communication in East Asia since the pre-modern era. The presenters on this panel discuss the academic, educational, religious, and ethical aspects of Confucianism over a broad temporal and spatial spectrum. Hong Zheng traces the enduring friendship between Japanese Confucianist Andō Seian and Chinese scholar Zhu Shunshui, and examines how Andō was influenced by Zhu through their considerable correspondence to formulate a new inclusive Confucian philosophy. Mengxi Ren explores female education in Edo Japan when Confucianism was shifting from being a tool of the state to a socio-ethical system by comparing Kaibara Ekken's *How to Train Girls* with similar texts in China. Se-Hyon Jeong introduces the religious discourse of the Korean literati in the *Keigakuin Journal* published by the country's supreme educational institution during Japanese colonization to elucidate the shift of their understanding of the religiosity of Confucianism. Yulie Kim examines the issue of the high rate of abortion of female offspring in Korea, a phenomenon usually attributed to Confucian patrilineality, and illustrates that this interpretation is an overly simplistic generalization. Taken together, the panel, consisting of two members from China and two from Korea, offers insight into the interface between China, Korea, and Japan through focus on Confucianism as an ethical system.

1) Hong Zheng, Kansai University
The Accomplishments of the Confucianist Andō Seian: His Life, Works, and Friendship
with Zhu Shunshui

Andō Seian (1622-1701) was a Neo-Confucianist from Kyūshū in the early Edo Period. His friendship with the eminent scholar and Ming loyalist Zhu Shunshui (1600-1682) remains a touching story and symbol of amicable Sino-Japanese relations. When penniless, Zhu exiled to Nagasaki after failure of the resistance movements against the Qing government. Andō assisted him in obtaining permission for residence and spent half of his income to support Zhu. Besides personal visits, Andō communicated with Zhu through writing; their correspondence continued even after Zhu was summoned to Edo by special invitation of Tokugawa Mitsukuni (1628-1701) to serve as mentor and personal adviser. When Andō first studied Confucianism under Matsunaga Sekigo (1592-1657) in Kyoto, the Neo-Confucianism of Zhu Xi, which entered Japan mainly through the Korean peninsula, had left a profound impression on him. But with Zhu Shunshui's arrival in Japan, Andō came into direct contact with Chinese philosophy and culture, which facilitated a shift in his academic stance from commitment solely to Zhu Xi's philosophy to objective evaluation of different schools of thought. Examination of the considerable correspondence between Andō and Zhu Shunshui confirms evidence of this transition; the topics discussed in the letters reveal not only the Japanese intellectual's admiration towards Chinese traditions but also his practical concerns about China during the country's dramatic dynastic upheaval. Focusing on these letters, along with Andō's other works, this paper examines how Andō gradually formulated an inclusive philosophy that enabled him to become a discerning Confucianist of great knowledge and integrity.

2) Mengxi Ren, Kansai University
Kaibara Ekken's How to Train Girls*: Neo-Confucianism and Gender in the Edo Period*

Unlike Confucian thought that was imported to Japan during the latter part of the Kofun period (250-538), Neo-Confucianism and Ōyōmei-gaku, which were introduced during the Edo period, were purely academic in nature. After Neo-Confucianism became the means by

which the shogunate maintained feudal control, and as Confucian values gradually spread among the warrior, peasant, and townsmen classes, there was a great shift in the role of Confucianism from a tool of the state to a socio-ethical system that defined in minute detail rules of conduct and family ethics. Women were especially affected by this shift. Training books for girls that were imported from China at the end of the ninth century became widely accepted in the patriarchal society of the Edo. As Neo-Confucianism developed in Japan, the "Three Obediences" expected of women toward father, husband, and son became a significant objective of women's education. Accordingly, many women's training texts were compiled and published in Japan based on the original Chinese texts as well as on specifically Japanese ideas toward women. At the age of 81, Kaibara Ekken (1630-1714), a Neo-Confucianist philosopher and botanist, wrote *Wazoku dōjikun*, a text for educating girls. The fifth volume of this book was the famous *How to Train Girls*, which greatly influenced later developments in the philosophy of women's education in Japan. This presentation will compare Ekken's *How to Train Girls* with training texts for girls in China, and examine in concrete terms the relationship of Ekken's texts to Japanese women.

3) Se-Hyon Jeong, Kansai University
The Religious Transformation of Keigakuin: Confucianism and Religion in Modern Korea

Sungkyunkwan, established in 1289, was Korea's preeminent educational institution until the Japanese colonial period (1910-1945). On June 15, 1911, Sungkyunkwan was converted into a private organization through decree 73 of the Japanese Government-General by means of a special imperial fund from the Meiji Emperor of 250,000 yen. The purpose of the Japanese make-over was to facilitate reform of Korean public morals through lectures on Confucianism. After the Japanese colonial government was established, the educational functions that Sungkyunkwan had previously held were nearly totally eliminated. The Japanese institution that replaced Sungkyunkwan, Keigakuin, was based on Confucian thought, and had as its main function the implementation of social education and performance of religious rites at Confucian temples. In this presentation, I will be focusing on the *Keigakuin Journal* that was published by Keigakuin to examine the modern Confucian sensibilities of the literati who were active at Keigakuin, their religious discourse on Confucianism, and the religious transformation of Keigakuin before and after the watershed 1935 Rural Revitalization Movement (*shinden kaihatsu undo)*. The movement was initiated by Governor-General Ugaki Kazushige (1868-1956) in order to enforce austerity measures and transform Koreans into Japanese imperial subjects. I will trace the changes in Government-General religious policy toward Keigakuin and religious debates on Confucianism within the institution in order to elucidate how understanding of the religiosity of Confucianism shifted over time.

4) Yuli Kim, University of Tokyo
Korean Confucianism and the Issue of Abortion

Korea is said to have the highest percentage and largest number of abortions in the world. This phenomenon is often explained in terms of the emphasis placed in Korea on Confucianism and patrilineality, resulting in the paradigm of preference for male offspring and abortion of females. Yet this explanation is problematic. First, there is the question of whether Korea can be defined as a Confucian society. In many cases, the term Confucianism is used to imply male superiority and female inferiority, social hierarchies, and other unequal human relationships. Korean Confucianism is here interpreted simplistically as prioritizing patrilineality and discriminating against women. Second, equating Confucianism with the selection of male offspring over females is not necessarily apropos. Although it is undeniable that in Confucianism patrilineality and inheritance through the oldest male is emphasized, it does not necessarily follow that this aspect of Confucianism leads inevitably to selection of male offspring and abortion of females. In Korea, the selection of male offspring is not

simply a matter of Confucianism, but is influenced by traditional shamanism as well. This presentation focuses on the issue of the relationship between abortion and Confucianism from this problematique.

Discussant: Jian Zhao, Tokiwakai Gakuen University

Session 20: Room A507
Rethinking Nationalism and Socialism: Cultural Politics and Knowledge Production in Modern East Asian Intellectual Histories
Organizer: Soonyi Lee, New York University

This panel explores the relationship between knowledge production and cultural politics in modern East Asia. It includes four case studies in three geographical settings to illuminate the heterogeneous and multi-layered historical experiences related to the global conjunctures of the Great War and the Second World War. The first set of papers investigates how East Asian intellectuals were engaged in cultural production of new knowledge in transnational/international terms while challenging Western cultural hegemony during the immediate post-Versailles period. Soonyi Lee focuses on the philosophy of "global universalism" in China and Wei-chi Chen studies the anti-colonial internationalism in Japan-occupied Taiwan. The second set of papers is concerned with academic disciplinary production of knowledge and the local/global dynamics in intellectual histories in Japan and China during the interwar and the Second World War periods. Osamu Nakano examines the Marxist historiographical practices in interwar Japan and Hsiao-pei Yen explores the ethnological discourse on Chinese frontier minority during the Second World War. From both cultural and academic disciplinary perspectives, this panel probes into how cultural differences were treated and conceptualized in various intellectual projects of knowledge production in different yet connected locations and historical moments. In so doing, this panel intends to shed new light on how intellectual discourses of nationalism and socialism in East Asia were constructed in response to global historical changes and how the conceptualization of the terms of difference, such as ethnicity, civilization, political inequality, and social unevenness, helped shape such discourses.

1) **Soonyi Lee, New York University**
"Global Universalism": Liang Qichao, Zhang Junmai, Zhang Dongsun, and Their Cultural Vision of a New World after the Great War

This paper explores how the Research Clique members in China, Liang Qichao, Zhang Junmai, and Zhang Dongsun, envisioned a new world after the Great War. Disillusioned by the catastrophe of the war and consequently pessimistic about the Western civilization, they presented their cultural vision of a new world, based on the philosophy of "Global Universalism." During their mission trip to the Paris Peace Conference, Liang Qichao and Zhang Junmai observed anti-positivist philosophies represented by Rudolf Eucken and Henri Bergson as well as a new tide of social revolutions in postwar Europe as the turning point of world history. Liang and the two Zhangs thus undertook a new culture movement in May Fourth China to go along with this new world trend. In so doing, they consolidated the philosophy of "Global Universalism," which would embrace all cultural differences on an equal base but never abandon the universal itself, as the philosophical foundation of their culture movement. They theorized a globally universal world culture by combining Kantian theory of pure reason and Confucian moral philosophy while stressing cultural differences including Chinese ones, as a local source in constructing a new world culture. This cultural vision gave a challenge to the "universalist" claim of European culture, but never fell into a nationalist trap to promote native culture as the universal by conceiving the universal in terms of the universal human capacity for reason.

2) **Wei-chi Chen, New York University**
Political Discourse of the Weak and Small Nation in Colonial Taiwan in the 1920s: A Historical Moment for Anti-colonial Internationalism

During the 1920s there emerged anti-colonial movements in the Japanese colonial Taiwan. One common discursive feature shared by various political positions among Taiwanese intellectuals is the concept of "the weak and small nation (*ruoxiao minzu*)." This paper examines the ways in which this concept gets articulated by different intellectual

tendencies in political statements, debates and commentaries regarding contemporary affairs in colonial Taiwan as well as events in the world during the 1920s. By self-identified as a weak and small nation in the world, Taiwanese intellectuals were able to develop a new conception of the world in a critical fashion distinctive from both the earlier generation and the contemporary Japanese colonizer. This concept of weak and small nation charged with an alternative global imagination which paved the way for an anti-colonial internationalism to emerge in terms of a dual-structured condition of collective existence: the exploiter and the exploited, the strong and the weak, nations. With this discursive devise, the Taiwanese anti-colonial nationalists produced political discourses about Taiwan's position in the world and developed a sense of solidarity with other weak and small nations as ways of engaging the colonial rule of Japanese imperial order and the ongoing transforming global capitalism at the time. This collective identity also helped Taiwanese anti-colonial activists, Marxists and non-Marxists included, to re-historicize Taiwan in a world-historical schema in which the colony was considered as constitutive part of the global transformation and able to become the motor of history in pursuing a collective historical change.

3) Hsiao-pei Pei, Harvard University
Ethnology, Southwester Frontier Minorities, and Wartime Nationalism in China, 1937–1945

This paper describes the attempt made by Chinese ethnologists to promote ethnic integration by inscribing the non-Han minority nationalities of the southwestern frontier into the Chinese genealogy. The outbreak of Second Sino-Japanese War and Japan's propagandist utilization of the Wilsonian idea of national self-determination in Asia urged Chinese intellectuals to ponder questions such as "What is China?" and "Who are the constituencies of the Chinese?" The intellectual debate in 1939 led by Gu Jiegang centered on the meanings of *minzu* and the relationship between the Han and the non-Han, which had great impact on the formation of the "unitary muti-national state" model used by the PRC today. Some Chinese ethnologists, especially the ones affiliated with the Southern School of historical ethnology such as Rui Yifu and Cen Jiawu, were firm supporters of Gu Jiegang's unitary theory. They defined the Chinese nation as an organic and unitary unit formed by diverse and different branches of "clans," instead of ethnic units, and attempted to prove the possibility of national integration and assimilation through their ethnological works on the minority people in China's southwestern frontier.

4) Osamu Nakano, New York University
Nationalism, Marxism and the Problem of the Production of Historical Knowledge in Interwar Japan

My paper examines the critical status of historiography in interwar Japan, in which both the nationalistic historians and Marxian intellectuals played a significant role. In interwar Japan, historiography was dominated by the emperor-centered view of history, which constituted the foundation of governmental ideological policies. Many historians were involved in the growth of expansionistic nationalism through their history writings, which emphasized the historical uniqueness of Japan in embracing the timeless *kokutai* (国体). By exploring the major works of nationalistic historiography, I illustrate how history was abused in interwar Japan to implement a domestic fascist war regime, and to justify colonialist-imperialist activities outside the country. My paper also explores how Marxian historians sought to criticize the fascist regime by examining the unevenness within capitalist social formations between developed industrial production and underdeveloped agriculture, as well as the Meiji Restoration in which the unevenness of modern Japan historically originated. I particularly focus on Hani Goro (1901-1983), a Marxian historian, and show that he not only explored the problem of uneven development through a detailed analysis of Japanese history but also strove to criticize nationalistic historians who collaborated with the fascist regime

through his history writings. By analyzing Hani's history writings as well as the works of nationalistic historians, my paper aims to disclose the critical configuration of historical discourses in interwar Japan, in which the struggles between Marxist intellectuals and nationalistic historians over the production of historical knowledge were simultaneously the political conflicts between them.

Discussant: Naoyuki Umemori, Waseda University

Session 21: Room A508
Views on the Newspaper Press in Contemporary Japan: Implications for Asian Social Science
Organizer and Chair: Anthony S. Rausch, Hirosaki University

Newspapers are viewed as vital in informing, organizing, and reflecting public knowledge and opinion, all elements vital to social scientific research. However, changes in the media landscape of modern society have raised questions regarding the value of newspapers in such research. With extremely high circulation nationally and locally, newspapers in Japan, however, still constitute a meaningful social science research tool. This panel highlights the contributions of newspapers to Japanese studies research through three case studies. Sachiyo Kanzaki examines regional disparity in newspaper concentration in Japan and the implications thereof, focusing primarily on the concentration of newspaper leadership in Tokyo from the viewpoint of Kansai media. Leslie Tkach-Kawasaki describes the evolution of online newspapers through examination of how the major Japanese newspapers have met the challenge of providing online editions, noting the implications for future generations of readers. Shunichi Takekawa examines a national, a prefectural, and a community newspaper in Iwate Prefecture, focusing on the various roles of those newspapers in post-disaster reporting, pointing out that while politics and policies been disoriented in terms of disaster reconstruction, the press has worked to promote solidarity with the victims and locals in Iwate. As discussant, Anthony Rausch will contextualize the presentations both as relevant to Japanese studies specifically as well as to social science research in Asia in other contexts and in general, arguing that newspapers, national and local, are vital to any Asian social science research project on the one hand, and constitute an independent research tool on the other.

1) Sachiyo Kanzaki, University of Montreal
Media Concentration: Tokyo versus Kansai Newspapers

It has been a long time since Japan started talking about the concentration in Tokyo and the problems it raises regarding spatial integration as well as unbalanced regional development. This tendency goes on, and the exhaustion of the regions is noticeable today. This problem is the result of a political, administrative, economic and financial concentration that also affects all secondary fields. One of these fields is the mass-media. At some point in history, this concentration was strengthened. It started during the Second World War and continued after that, until it increased even more rapidly in the last decade. On the one hand, the question of overconcentration of the media in Tokyo was raised, the most potent example is seen with television media. On the other hand, we observe the opposite tendency; an acceleration of concentration in recent years, and the diversification of the media by the Internet. The Kansai region is often criticizing this acceleration. Kansai media was strong in the past, even more than Tokyo at the Meiji era, with major newspapers such as *Osaka Asahi* and *Osaka Mainichi* in addition to an anti-authority newspaper called *Kokkei shinbun*. But today, the Kansai media is suffering from the centralisation of Japan with the continued concentration of most of the companies' headquarters in Tokyo. I will address the position the Kansai media is taking in this current situation with the example of Kansai newspapers.

2) Leslie Tkach-Kawasaki, University of Tsukuba
The Evolution of Online News in Japan

In the past decade, the Internet has had a major impact on newspapers as traditional news media organizations. Taking advantage of the convergent functions of video, graphics, and lack of length requirements, many major newspapers websites have evolved from simply duplicating their offline counterparts to offering multimedia-enhanced and potentially

participatory online editions. However, they have also been competing with the Internet in terms of balancing aging readership figures with providing formats that appeal to younger news consumers. This paper explores the evolution of online newspapers in Japan by examining how major Japanese daily newspapers have met the challenge of providing online editions. By identifying the challenges that they have met, as well as examining their experiences with online formats, this paper will demonstrate how traditional Japanese newspaper companies have met the challenge of formatting the news for today's online generation.

3) **Shunichi Takekawa, Ritsumeikan Asia Pacific University**
Newspapers and the Earthquake and Tsunami Recovery and Reconstruction in Iwate Prefecture

In general, national politics in Japan has been disoriented since the 2011 Great East Japan Earthquake and Tsunami, and victims have suffered from slow actions for the reconstruction. Just after that unprecedented disaster, many newspaper editors and reporters reconfirmed the importance of their missions, so what have the newspapers done to handle the slow reconstruction of the unprecedented disasters? That is the question this article attempts to answer. To that end, this article pays attention to differences between national, prefectural, and community newspapers. They compete and complement with each other in a prefecture. That is what they have developed in postwar Japan. This article examines the contents of those three different types of newspapers in Iwate prefecture regarding the reconstruction of the 2011 Great East Japan Earthquake and Tsunami, in order to rethink the roles of newspapers of different levels in local politics. It focuses on a national newspaper, *Yomiuri*, a prefectural newspaper, *Iwate Nippo*, and a community newspaper, *Tokai Shinpo* of Ofunato City where the tsunami hit two years ago. *Yomiuri* proposed policies for the national-level reconstruction efforts. *Iwate Nippo* made policy proposals mainly for Iwate-level politics. Making policy proposals is a recent trend for national and prefectural newspapers. Meanwhile, *Tokai Shinpo* keeps recording the daily life of locals who still suffer from the tsunami damages. Their different levels have an impact on their reactions to the slow reconstruction.

Discussant: Anthony S. Rausch, Hirosaki University

Session 22: Room A509
Individual Papers on Gender and Popular Culture in Japan
Chair: Chris Brody, International Christian University
1) Shawn De Haven, International Christian University
What's So Funny About Japanese Women? An Analysis of Female Comedians

   Through interviews and observations of three generations of currently active female comedians, this paper seeks to understand how gender shapes comedic content and the position of women in the Japanese entertainment industry today. In Asakusa, at the historic Tōyōkan, Ustumi Keiko, a veteran performer of unmatched experience, still performs monthly at the age of 90. The comedic *manzai* duo of Nix, on the other hand, after 12 years in the business has just started to reach a comfortable point of stability. Far below them is the first year female duo of Hana Mo Arashi Mo, still working to establish their comedic identity while learning the ways of the industry. Since emerging in its modern form in the 1930s, the Japanese style of comedy called *manzai* has continued to grow in popularity, surpassing the traditional *rakugo* as the dominant style of performance humor. Although Japan's comedy or *owarai* industry may seem a man's world, from the beginning these and other women have played an important, albeit underemphasized, role in bringing laughter to the stage. The concept and effects of gender identity can shape audience perception, topics, and comedic styles, and lead to advantages and disadvantages in career advancement.

2) Pui Hung Jessica Vale, University of Hong Kong
"Flight Attendant Spirit" and the Making of Femininity: Signs from Flight Attendant Narratives and Advice Books

   Flight attendant has been portrayed in Japan as a dream-like but highly competitive occupation for women, and only young, beautiful and elegant women can be selected for the job. To help young Japanese women to turn their dream come true, books, including ex-flight attendants' narratives of their work experiences and advice books on how to become a flight attendant, have flourished in Japan for the past 20 years. These non-academic reading materials are popular among Japanese young women and are of sociological value. Feminist studies in western countries have shown that advice books and magazine columns played vital roles in teaching young women both explicit and hidden rules of femininity, encouraging heavy investment in outlook and hinting how to attract the male gaze. However, there are few academic studies on Japanese flight attendants' advice books and narratives and their influence on Japanese women.

   The objective of this paper is to bridge that gap. It aims to analyze the content of femininity and the notion of "flight attendant spirit" narrated in these materials to help understand how femininity is constructed. A qualitative content analysis is used in the paper. The significance of the study is that it brings attention to the relation between flight attendants' own effort and the construction of Japanese femininity, thus raising the issue of women's agency in the substantiation of femininity in a gendered society.

3) Kazue Harada, Washington University in St. Louis
Having it Both Ways: Gendering Cyborgs in Ohara Mariko's Science Fiction

   Dual-sexed bodies and bodies with robotic functions are hard to come by. But science fiction allows writers – and by extension their readers – to enjoy the impossible in the form of the cyborg. One writer who has experimented with hybridity and gender-play through cyborgs and cyberpunk is Ōhara Mariko (1959-), who has won several important awards, most notably the Best Science Fiction award in 1995. Although Ōhara has a visible position among science fiction writers and readers, there are very few studies of her work. This paper contributes to our understanding of the gendering of science fiction by offering a study of Ōhara. It draws on Teresa de Lauretis's notion of the feminist project as "the telling of new stories so as to inscribe into the picture of reality characters and events and resolutions that were previously invisible, untold, unspoken (and so unthinkable, unimaginable, impossible)!"

My feminist project is to make others aware of "untold" sci-fi writers like Ōhara and to show how her "unimaginable" text – in this case "Haiburiddo chairudo" (Hybrid Child, 1990) – challenges the boundaries between sex/gender and sexuality through cyborgs. I begin with a discussion of cyborgs from a feminist perspective and show how Ōhara's text emphasizes merging multiple genders and/ or reconstructs new forms of gender through cyborg subjectivities, eventually constructing a free-floating gender that is always in play.

4) Kelly Hansen, San Diego State University
Socio-linguistic Notions of Authenticity in Japanese Cell Phone Novels
    This project investigates one example of the impact of technology on contemporary written Japanese through a study of the Japanese cell phone novel, or *keitai shôsetsu*. Despite the perceived low literary value frequently associated with the *keitai shôsetsu*, the genre has enjoyed overwhelming commercial success and growth in the last decade, with many of these works becoming bestsellers when published in printed versions. Although the rise of *keitai shôsetsu* (which have been in existence since 2002) and their impact on contemporary Japanese literature and written forms have been hotly disputed by literary critics and journalists in Japan, the topic remains relatively unexamined in English. Moreover, I know of no studies in either language that offer an in-depth investigation of the reception of *keitai shôsetsu* from the perspective of readers. In this paper, I examine the connection between notions of authenticity associated with the narrative voice of the cell phone novel and the unique socio-linguistic features of internet-based writing, including user-created content and a two-way exchange of information. I show how *keitai shôsetsu* narrative rejects the concept of an authoritative author reflected through a single narrative voice, instead incorporating the heterogeneity of voices present in the community of users who participate in the creation of the novel. I argue that this heterogeneity of voices is closely tied to the perceived authenticity of Japanese cell phone novels, a characteristic that many scholars, journalists, and cell phone novelists have anecdotally observed as a distinguishing feature of the genre.

Session 23: Room A306
Individual Papers on East Asian Diaspora Communities
Chair: Bettina Gramlich-Oka, Sophia University

1) Anthony do Nascimento, University Jean Moulin Lyon3 / Rikkyo University
Attempts to Limit Japanese Immigration in Brazil during the 1920s and the 1930s: On the Possible Existence of a "Yellow Peril" in Brazil

   Japanese emigration to Brazil began in 1908, when 781 young men reached the Port of Santos in the state of Sao Paulo, and it particularly flourished during the 1920s and the 1930s, since ninety percent of the Japanese who crossed to South America went to Brazil. However, as nationalism was rose in Brazil, the immigration environment for the Japanese worsened. Starting with the introduction of a 1923 bill that aimed to limit Japanese immigration for racial reasons and followed in 1934 by the adoption of quotas on foreign immigration, Japanese immigrants felt that their presence was not necessarily welcome. Moreover, some intellectual and political elites, who based their views upon racial assumptions, called for the "whitening" of the Brazilian population and lobbied the government to promote European immigration and forbid entry to "colored immigrants," including, thus, the Japanese. Their leader, Deputy and Physician Miguel Couto, asserted that the danger of Japanese immigration was an imperialistic one. He claimed that, by purchasing lands and promoting the settlement of its colons, the Japanese were aiming to expand the Greater East Asia Co-Prosperity Sphere across Brazil.

   The "Yellow Peril," a metaphorical concept that originated in the late nineteenth century, expressed Western fears about Asian immigration, culture, economic and military power. Among the questions raised by this paper are: Can we maintain that the "Yellow Peril" was also present in Brazil? If yes, under what forms did it appear?

2) Lee Wai-Shing, Lingnan Institute of Further Education
Assimilation or Not? The Role of Overseas Chinese Schools in Japan (2000–2010)

   This research aims at reviewing the role of overseas Chinese schools in Japan in order to determine whether they have assimilated into Japanese society. Previous studies chiefly discussed the history of school development with a focus on political and diplomatic aspects but few have attempted a cultural analysis. The curricula of overseas Chinese schools include Chinese language and culture as they were originally established for overseas Chinese children in the late 19th century. On the other hand, the number of ethnic Chinese children born in Japan has been increasing, and their living habits have become similar to those of ordinary Japanese people. For example, they may not speak Mandarin as a native language, and they may have only loose ties with mainland China. This situation has raised a problem for overseas Chinese schools: should they adjust their position as vernacular schools or continue as distinctive schools for ethically Chinese children to learn about the traditional Chinese culture? A comparison of Yokohama Yamate Chinese School and Kobe Chinese School shows that different strategies have been adopted, with the former regarding itself as a culture promoter for Japanese children while the latter insists on Chinese language as a teaching medium. I argue that it is not appropriate to try to indentify whether overseas Chinese schools have assimilated because they have been hybridizing into local society with persistence in employing traditional Chinese culture in education. This study attempts a diverse discourse on the development of overseas Chinese as well as their educational circumstances in Japan.

3) Yee Lam Elim Wong, Chinese University of Hong Kong
From Tension to Harmony: The Role of Overseas Chinese Women in Inter-ethnic Cooperation within an Ethnic Community of Yokohama Chinatown in Japan (1992–2012)

   This study focuses on a transitional ethnic Chinese community in Yokohama Chinatown. With the establishment of People's Republic of China (PRC) and the Republic of China

(ROC) retreated to Taiwan in 1949, a rivalry among the ethnic Chinese occurred in the peacefully developed Yokohama Chinatown. Followed by the School Incident happened in 1952, which the first and only overseas Chinese school split into two main factions, a pro-mainland Chinese one and a pro-Taiwanese one, had seldom work together in the community. In the last two decades, nevertheless, the situation seems to be different: these associations showed their willingness to open their membership to all ethnic Chinese people in the Chinatown, ethnic Chinese education became less tensed since private schooling welcomes students from the two overseas Chinese schools, and there are major co-operation among associations run by the former rivalry parties. This study aims to indicate the roles played by ethnic Chinese women in the Chinatown and how they broke the ice and seek for harmony in the once tensed community. The research is based on oral interviews and observation conducted by the author in the Yokohama Chinatown in 2011 and 2012 with the chairpersons and members in two major women's associations. The author believes that, in the last two decades, the traditionally rival community in Yokohama Chinatown has gone and the relationship between mainland Chinese and Taiwanese people are improving, at least it seems on the track of improvement in the case studies of the research.

4) Jie Zhang, Waseda University
The Perceived Discrimination and Social Exclusion of Chinese Immigrants in Japan
   This study aims to investigate the factors that influence perceived discrimination among Chinese immigrants in Japan and discuss how the reception of Chinese immigrants affects perceived discrimination by comparing several immigrant groups in Japan. The central question addressed is whether the integration and adaptation of immigrants into the host society can decrease the likelihood of perceived discrimination among immigrants in Japan. This study will explain the perceived discrimination and social exclusion among Chinese immigrants in Japan in terms of segmented assimilation and transnationalism. Qualitative and quantitative methods are both used. Quantitative methods are used to examine whether Chinese immigrants perceive greater discrimination in Japan than other immigrants. Qualitative methods are conducted to record Chinese immigrants' phenomenological perspectives on life in Japan. This study contributes to the further development of immigration studies by exploring the situation among immigration in an institutional setting different from those of the United States and Europe. It highlights the fact that the context of immigrant reception, which is specific to Japan, has shaped the manner in which segmented assimilation and transnationalism influence the immigrant's life.

5) Giancarla Unser-Schutz, Rissho University
What Can I Call You? Naming Strategies Amongst Foreigners in Japan
   Names are an important part of individual identity, and are a unique presence in modern societies in their constancy throughout people's lives, excepting changes through marriage and adoption. What happens, however, when one is—in a sense—*compelled* to change one's name? This could be said to be the case today in Japan amongst foreigners, for linguistic and social reasons. With Japanese's limited phonetic repertoire, foreign names are greatly altered when imported. At the same time, Japanese names have long been considered a part of being Japanese, from the policies in colonial Korea to today's naturalization processes. In this way, names can be a crucial location of negotiation for non-Japanese people as they try to balance their previously established identities within the restrictions and demands of their new environment. Using surveys and interviews of foreigners living in Japan, this paper seeks to identify some of the strategies used in expressing their names. While it will become clear that people's attitudes and approaches towards their names differ in large degree dependent upon their native languages, countries, Japanese language ability, and attitudes, some common strategies will be shown, such as actively offering nicknames and altering pronunciations to Japanese. In comparison to the trend towards assimilating to anglicized names amongst immigrants in the United States (Louie, 1998), these may be more similar to

the kinds of face-saving strategies that Wright (2012) describes amongst international students in the United States, differences that may be reflective of the larger framework of foreigners' experiences in Japan.

Session 24: Room A307
Practicing Fantasy in Boys' Love Fandom: History, Gender, New Media, and
Postcolonial Nostalgia
Organizer: Rae Jui-an Chao, Duke University

Since the rise of otaku fandom in Japan in the 1970s, fantasy has been a central problem for media and academic discussions of social withdrawal and sexual regression. However, fantasy also establishes the manga/anime industry and the fan community that are now known to the world as "Japan's otaku culture." This panel examines fantasy by focusing on one genre central to otaku culture: Boys' Love (BL). Our panel begins by looking at gender politics in the debate about the role of "girls" in otaku history. These "girls" have been artists of *shōjo* manga, *yaoi* fans who self-publish, as well as creators of today's massive Internet communities. Our panel then moves on to case studies of the performative space of *yaoi* fantasies. In the virtual space of Twitter, *fujoshi* maintain an intimate community of *yaoi* fans through interacting with fictional characters. In the real space of "butler cafés" in Japan and Taiwan, Taiwanese *fujoshi* also negotiate their erotic and national desires through engaging with a fantasy understood as distinctly "Japanese." Finally, we will include a Western perspective by considering the relationship between BL and queer. BL and otaku began as subcultures grounded in Japanese history and society and have now engendered a worldwide fantasy of "Japaneseness." Our panel suggests that it is necessary to consider historical debates, cultural translations, social practice on new media, as well as Western theories, in order to understand the significance of BL fantasy in Japanese culture.

1) Patrick Galbraith, Duke University
Beyond Genre/Gender Conventions: Girls, Men and the Bishōjo Form

The so-called "otaku panic" of the 1990s associated fans of manga, anime and games with excessive and abnormal media consumption, confusion about reality, and subsequently with criminal and cult activities. The image, overwhelmingly of otaku as young men, has been thoroughly integrated into "otaku studies" and discourse. Pushed out of sight and mind are female fans of manga and anime, which leads to historical ellipses that seriously limit critical analysis of otaku culture. In this paper, I return to the 1970s, a decade of revolutionary creativity in commercial *shōjo* manga and female fan activity. I focus on the emergence of the *bishōnen* form, which featured prominently in popular media, were at the center of fan clubs, and appeared in the majority of fanzines from this decade. The desire for these characters and the expression of sexuality through them is foundational of otaku culture. For their part, male otaku were latecomers; appropriating *shōjo* media and in response to girls' culture, they developed the *bishōjo* form and experimented with "cute eroticism." The perceived deviance of this movement among men is the historic origin of the debate about otaku in 1983. Based on my review of the subcultural magazine *Manga Burikko*, I argue that "otaku" cannot be discussed without considering engagements with "girl."

2) Keiko Nishimura, Sophia University
Performativity and Desire among Yaoi Fans on Twitter

This paper examines a Japanese female subculture known as *fujoshi*, which is based on reading and writing male homosexual romance between established characters from commercial media. Based on participant observation in a cluster formed around a cult anime series, I examine *fujoshi's* sociality through online interactions. I focus especially on interactions with "character bots." These are programs that regularly post a specific character's lines on Twitter and are often taken up as topics of conversation among the cluster of fans. These bots are capable of making limited replies to users, which, in the performative space of Twitter, can be taken as communicating with the character. Interactions with bots are an extension of the read/write culture of expanded relations with favorite characters. While recognizing that bots are not actual people, *fujoshi* actively engage in conversations with and about bots as characters, performing their love of specific

characters for and with other *fujoshi*. I argue that character bots function as a hub located at the center of interpersonal networks within this subculture enacted online, allowing newcomers to learn about the culture and also allowing members to share their fantasy and build intimate relationships with characters and one another.

3) Wei-jung Chang, Ochanomizu University
Taiwanese Fujoshi's Fantasy of Japan: A Case Study of Butler Cafés

   Japanophilia in Taiwan describes a desire for Japaneseness based on both colonial nostalgia and internalization of Japanese culture. This paper focuses on one recent example of Japanophilia: Boys' Love fantasy. In Taiwanese BL fandom, the fantasy of male homosexuality is embedded in a fantasy of Japan. The practices of *fujoshi* (female fans of BL) demonstrate how BL as both a Japanese subculture and a genre of fantasy can migrate, transform, and participate in postcolonial sentiments. This presentation adopts Eve Sedgwick's idea of homosociality to analyze the way *fujoshi* takes a third-person position toward her object of fantasy. In this way, the homosocial relationship between men is translated into homosexual couplings through a genre convention that excludes women, rendering the fantasy both misogynistic and potentially homophobic. The presentation looks at practices of Taiwanese *fujoshi* in Japanese and Taiwanese "butler cafés." The idea of "distance" is central to these practices: not just the distance between butlers and consumers, but also the "distance" that breaks the continuity between homosexuality and homosociality. Japanophilia is another mechanism of distance in BL fantasy. As a desire for Japaneseness, Japanophilia in Taiwan is characterized by a nostalgia for colonial history, a desire for modernity, and a fantasy of Japanese aesthetics. This national/emotional fantasy, however, can only function from a distance. In the case of "Butler Cafés," *fujoshi* manipulates distance between herself and the object of fantasy as well as distance between "Taiwan" and "Japan." BL fantasy is thus constructed upon Taiwanese *fujoshi*'s internalized Japanophilia.

4) Rae Jui-an Chao, Duke University
Desires in Crossing: Queering Boys' Love

   Boys' Love (or *yaoi* in different contexts) is a Japanese genre of women writing and reading about male homoeroticism since the 1970s and 1980s. Despite the genre's ostensible representation of non-normative sexualities, academic discussions about BL have been hesitant to align it with gay and lesbian literature and political issues. BL is understood to have more to do with women's fantasy than with the sexualities it depicts. This paper examines ways in which the missing link between BL and its sexuality can be reconstructed through the queer perspective. The term queer refers to Western discussions about sexuality since the 1990s that attempt to resist identity categories. The emphasis on cross-identifications and the suspicion of a subjectivity based on experience and the natural body in queer theory can serve to illuminate what is overlooked when we talk about BL's gender instead of its sexuality. BL, on the other hand, may also contribute to a new understanding of queerness. The preoccupation with political radicality can cause queer theory to exclude practices that appear normative (such as BL). BL can therefore challenge queer to think about a kind of crossing that is apolitical and a queerness that is based on fantasy. This presentation examines BL texts through queer theory, as well as Western queer texts from a BL perspective. It aims to examine issues of identity, identification, fantasy, politics, and the cross-fertilization between queer and BL.

Discussant: Polly Stannard, Ochanomizu University

Session 25: Room A308
<u>Bundan Snark</u>
Organizer: Kendall Heitzman, University of Iowa
Chair: Kendall Heitzman, University of Iowa

In chronicling the history of the Japanese literary establishment, much attention has been paid to the schools of writers that have dominated the center of the *bundan* over time, from the Ken'yūsha to the Shirakaba writers to the *Daisan no shinjin*. This panel eschews such categorization in favor of an exploration of personal grudges, tiffs, and slights real and imagined. What appear to be nothing more than petty rifts between individuals often reveal the fault lines of the *bundan* in a particular era: Izumi Kyōka and his editor Gotō Chūgai find they need each other when proponents of Naturalism and Anti-Naturalism clash. Kawabata Yasunari and Ryūtanji Yū slug it out in literary-magazine articles as state censorship closes in during the late 1920s and early 1930s. Koyama Itoko takes on her pro-development male critics in the 1950s, drawing sharp lines between the male and female sides of the *bundan*. Finally, Furuyama Komao wins an Akutagawa Prize in 1970, bringing cheer to a group of childhood friends who felt that Yasuoka Shōtarō had stolen all of their stories years earlier.

1) Alejandro Morales Rama, Sophia University
Partners in Need: Personal Relationships as a Survival Method in the Late Meiji Bundan

Izumi Kyōka (1873–1939) and Gotō Chūgai (1867–1938) became friends and later allies during the first decade of the 20th century, a moment in which the *bundan* started to be dominated by the Naturalist school. Originally brought together by their admiration of Ozaki Kōyō (1868–1903), they started to work more actively together from 1900, when Gotō became chief editor of the magazine *New Fiction* (Shin-shōsetsu), where Kyōka published some of his major works. Despite the fact that Izumi Kyōka considered himself a loner within the *bundan*, following no style in particular, he was caught up within the larger disputes between Naturalists and Anti-Naturalists to the point of being personally attacked. His friendship with Gotō and other critics during these turbulent times helped him emotionally as well as economically, providing him publications in *New Fiction* at a time when many major magazines would not publish him. As a result, he compromised his lone writer position by publishing the essay "Romanticism and Naturalism" in April 1908 – a few months before Gotō published his "Anti-Naturalism" manifesto in September – and even joined an association with him the following year. This paper aims to examine the inconsistencies within Izumi Kyōka's ideas about the *bundan* and the degree of compromise in his relationships with critics and publishers, and to show the importance of personal relationships within a historical framework in which, rather than belonging to a particular school, they functioned as an efficient personal survival method within the ferocious disputes for control of the *bundan*.

2) Alisa Freedman, University of Oregon
Personal Politics of Interwar Modernism: Fights Between Kawabata Yasunari and Ryūtanji Yū

Leading interwar author Ryūtanji Yū (1901–1992) has been forgotten because of fights with Kawabata Yasunari (1899–1972). After Ryūtanji's debut novel *Wanderlust Period* (Hōrō jidai) won the 1928 *Kaizō* magazine award, Japan's first literary prize, his peers regarded him as defining how literature should capture the excitement of urbanization and commodity capitalism. Ryūtanji organized coalitions to oppose Marxist trends, which he attacked for failing to convey realities of modern life and for writing propaganda rather than literature. Ryūtanji's stories were similar in content and style to Kawabata's novel *The Scarlet Gang of Asakusa* (Asakusa kurenaidan), deemed the quintessential work heralding the literary movements Ryūtanji desired to lead. Between 1928 and 1934, Kawabata and Ryūtanji published attacks of each other's work and personal lives in literary magazines. After accusing Kawabata of plagiarism in 1934, Ryūtanji was alienated from the Tokyo

literary world. He moved to Kanagawa Prefecture and devoted himself to studying cacti. Kawabata was later accused of plagiarism by other authors.

I explore how Kawabata and Ryūtanji's fights epitomize a moment of intense rivalry between factions of authors and publishers, against the backdrop of increasing censorship and state control over cultural production. Literary clubs, primarily comprised by middle-class, intellectual men, were a means of launching a professional career, and literary magazines, particularly those published by the *Shinchō* and *Bungei shunjū* companies, portrayed young authors as the cultural vanguard. I question if such elegant, scathing authorial attacks should be regarded as part of a literary subgenre that influenced later literary criticism.

3) Koji Toba, Waseda University
How the "Truth" Is Sponsored: Koyama Itoko and the Controversy over Dam Site

When Koyama Itoko (1901–89) published her novel *Dam Site* in 1954, male critics expressed doubt about the "truthfulness" of the novel, and Koyama fired back that this was "an uninformed reading" on the part of the critics. The half-year debate that ensued was drawn along gender lines, pitting pro-postwar-development male critics against female writers who depicted dams as destroying an older, happier era. Further complicating things, it was only possible for Koyama to write this work that she insisted was "truthful" by merit of the fact that she had been allowed to research a dam at the invitation of the government and power company; this, too, came to light and became part of the debate: How is "truth" political by its very nature? The debate was deemed to be unproductive mudslinging and was largely ignored, but the fault lines it laid bare give us a sense of the relationship between development and gender, and between speech and sponsorship.

4) Kendall Heitzman, University of Iowa
Trenchant Warfare: Yasuoka Shōtarō and Furuyama Komao Write World War II

Boyhood friends who bonded over their shared dislike of authority, Yasuoka Shōtarō (1920–) and Furuyama Komao (1920–2002) were torn apart by the war but grew up to write surprisingly similar sardonic, even comedic, stories of the war and postwar. Yasuoka shot to prominence in 1953 with an Akutagawa Prize win for autobiographical stories starring thinly veiled versions of his childhood friends, including Furuyama. In his first novel, *Tonsō* (Flight, 1954), Yasuoka provides a rare comedic take on the still-recent war; the protagonist is bewildered by a military that is wildly chaotic even without an enemy in sight. By the time Furuyama won his own Akutagawa with a late entrée to the literary establishment, *Pureō 8 no yoake* (Dawn in Prison Yard 8, 1970), the locus of war memory had moved to other places, and he was largely forgotten. Over time, Yasuoka's success drove a wedge between him and his old literary companions. Submerged in a clutch of intellectual jealousies, "stolen" narratives, and personal attacks disguised as literary criticism, a story of the larger *bundan* comes into relief: how writers are assigned to literary "generations," how melodramas and requiems for World War II triumphed over satire, and how the way the war is remembered is always a function of *when* it is told.

Discussant: James Dorsey, Dartmouth College

Session 26: Room A505
Resilience after 3/11 – An Evaluation of Post-disaster Recovery
Organizer and Chair: Carola Hommerich, German Institute for Japanese Studies (DIJ)

   The task of recovery and rebuilding after the triple disaster of March 11, 2011, is vast and ongoing. Research in the field of disaster recovery has shown the pace of recovery to depend on a variety of factors beyond the scope of the disaster damage. Amongst them are the quality of governance, the amount of external aid available, and the socioeconomic and demographic characteristics of the affected population. Another aspect that has shown to positively impact a communities' capacity to recover from disaster is the amount and quality of social capital available.

   This panel investigates different dimensions to resilience after disaster in the context of the Great East Japan Earthquake, tsunami and nuclear disaster. While the presentations focus on a variety of aspects of recovery, we will place a special focus on the importance of social capital. Bringing our results together, we hope to come to a conclusion pointing towards recommendations for future recovery efforts.

1) Daniel P. Aldrich, Purdue University
The Role of Social Capital in Resilience

   Using data from a variety of large-scale catastrophes, including the 1923 Tokyo earthquake, the 1995 Kobe earthquake, and the 2011 compounded disaster in Tohoku, this paper investigates the factors which allow communities to repopulate and resume normal routines following disasters. Qualitative and quantitative analyses indicate that social networks - the ties that bind us to our neighbors, kin, and friends - play a critical role in helping survivors rebuild their lives. These results bring with them clear implications for new disaster management policies which first must avoid damaging existing networks, and ideally would proactively seek to build up trust and networks in vulnerable areas.

2) Yasuyuki Sawada, University of Tokyo
Livelihood Recovery and Reconstruction from the Great East Japan Earthquake

   The purpose of my presentation is to grasp an overall progress of recovery and reconstruction of the three prefectures affected by the Great East Japan Earthquake based on a report for which I contributed: NIRA (2012) "Status of Recovery and Current Problems in Three Disaster-hit Prefectures: What the Data Tells Us."

   In this report, we show two Indexes for Recovery and Reconstruction following the Great East Japan Earthquake in order to examine recovery and reconstruction trends. The first index summarizes the status of the recovery of basic infrastructure including removal of debris, recovery of railroads, and provision of loans. The recovery pace for Fukushima Prefecture remained at a lower level than those for Iwate and Miyagi Prefectures. It will be essential to make further progress in infrastructure recovery as the precondition for livelihood recovery. The second index, called the status of recovery of people's activities, tracks production, business, and consumption activities as well as employment situation. While overall consumption has returned to pre-earthquake levels, recovery in production has been slow. Improvement has been continuous for Miyagi Prefecture, but the course of progress has been instable in Iwate and Fukushima Prefectures. We will then evaluate existing policy programs and discuss possible constraints for further recovery and reconstruction.

3) Carola Hommerich, German Institute for Japanese Studies (DIJ)
The Impact of Trust on Socio-psychological Wellbeing after 3/11

   Disaster sociology emphasizes the importance of trust to strengthen individual resilience in times of disaster. As one form of social capital, trust in one's family, local community as well as governmental institutions has been shown to help cope with stressful, burdening situations. In the aftermath of the 3/11 disaster, an apparent strengthening of the social bond

(kizuna) was much emphasized in public discourse indicating an increase in social trust. At the same time, public discontent with the way the Japanese government handled the (nuclear) disaster pointed towards a weakening of governmental trust. Analyzing data from two postal surveys carried out by the DIJ in September 2009 and September 2011, I will check whether such predictions hold true.

   Next, using the data from 2011, I will explore differences in trust in governmental institutions and social networks by personal affliction, identifying groups among the disaster victims showing more or less abilities to cope with the consequences of the March 11 disaster. The results point to especially vulnerable groups who are in need of support.

4) David H. Slater, Sophia University
Community and Recovery in Tohoku
   While much of the emphasis on recovery and reconstruction has predictably and reasonably been on infrastructure, for the residents of the many areas most affected by disaster in Tohoku, recovery entails a variety of priorities and metrics with which to measure success. Central to these measures are different, evolving and sometimes conflicting constructions of "community." At the same time, political leadership within these communities but also with outside actors (be they state, NPO or market) has grown in importance in ways that form a frame through which community survives or fails. This presentation is based on a growing corpus of video interviews of residents, and should give us a chance to better understand the immediate and more remote effects of different survival strategies.

Discussant: Kyle Cleveland, Temple University

Session 27: Room A507
Education as National Forming Scheme in Manchukuo
Organizer and Chair: Masakazu Matsuoka, Tokyo University of Arts

Education as a policy of forming national identity in Manchukuo has attracted scholarship in various disciplines. Despite a large number of previous studies, a comprehensive description of the school education and the policy forming national identity in Manchukuo has hardly been accomplished. Along with the controversial nature of the existence of Manchukuo, the scarcity of official documents that show the reality of education in this area due to the diversity of the educational systems and institutions according to the groups, as well as the failure to comprehend the situation by the Manchurian government have also prevented a complete understanding. There were also various educational institutions, not recognised as modern schools, that originated from indigenous institutions of the different ethnic groups. Furthermore, regarding the policy of forming national identity, the nationality of Manchukuo had never been defined legally.

These four papers consider the concept and scheme of making Manchurian nationals through an analysis of school textbooks and comparative studies with other regions such as Northern China and Japanese-occupied Malaya. Taking the intellectual networks in the Japanese Empire into consideration, they aim to show new aspects of Manchurian education from a broader point of view and to point out the boundaries of colonial education in multicultural situations.

1) Ulrich Flick, Heidelberg University
From Regional History to 'National' History – Japanese Colonial Policies Seen in History Textbooks in Manchuria

Regular Japanese colonial education in Manchuria starts with the establishment of a Japanese government in the concession of *Kantōshū* (Kwantung Leased Territory) in Liaoning Peninsula according to the Peace Treaty of Portsmouth after the Russo-Japanese War (1904-1905), followed by the South Manchurian Railway Company taking over administration in the railway zone some time later. Although pursuing different educational policies in the beginning, reforms of the educational system lead to extensive common editing of textbooks in the 1920s, laying a basis for the further development of the colonial education system in Manchuria after the founding of Manchukuo in 1932. Undergoing several drastic reforms, the Japanese colonial education system lasted until the end of World War II; the railway zone was integrated into Manchukuo in 1937; and the concession of *Kantōshū* lasted as an independent Japanese colony until the breakdown of the Japanese empire.

Focusing on history textbooks for Chinese students, this paper evaluates the historical image of the region of Manchuria presented in the textbooks, starting with the textbooks of the 1920s. It traces the change from the conception of a regional history to before the foundation of Manchukuo to a conception of a national history afterwards, also tracing changes in the conception of Manchukuo itself. Furthermore, the paper attempts to place the development of historical images in the textbooks into the framework of Japanese policies of colonial rule in Manchuria.

2) Jiaru Sun, Waseda University
Forming Nationals through Boy Scout Activities in Manchukuo, 1932–1938

After the establishment of Manchukuo in 1932, the Boy Scouts founded under the guidance of the Kuomintang (Chinese Nationalist Party), the former government of this area, were reorganized as the Boy Scouts of Manchukuo under the guidance of the Scout Association of Japan. The Manchukuo government attempted to use this new Boy Scouts organization in order to form "real nationals" of Manchuria. The role of the activities of the Boy Scouts as a mean of forming nationals has hardly been analyzed by now. Unlike school education, research on the social education of Manchukuo as a mean of forming nationals

such as the Boy Scouts is scarce. With some of the Boy Scouts personnel of Kuomintang period, the Boy Scouts of Manchukuo started their activities under the guidance of the Scout Association of Japan, which lasted only for five years until the unification with the Youth Organizations of the Concordia Association in 1938. The actual situation of the activities of the Boy Scouts stays unevaluated in the previous scholarship.

This paper considers the actual situation of the Boy Scouts of Manchukuo which were developing under Japanese guidance by focusing on its personnel affairs and their activities. It evaluates the role of the Boy Scouts of Manchukuo in the attempt to form Manchukuo nationals.

3) Issei Yamamoto, Waseda University
Schemes of Forming National Identities through Education in Japanese-occupied Northern China

After the foundation of Manchukuo, Japanese troops advanced further into continental China and expanded their territory in the northern part. The Marco Polo Bridge Incident in 1937 thus became a turning point of the Japanese policy toward China. In 1938, Japanese puppet governments that had ruled Northern China were integrated into the Provisional Government of the Republic of China and it became crucial for the Provisional Government to establish close ties to Manchukuo. Two questions arose: Was education as an instrument of rule in Manchukuo inherited by the Provisional Government? And, if so, what kind of technique was inherited and how was it done?

In order to answer these questions, this presentation considers the editing process of the school textbooks and the teacher dispatching project. School education is a device to form national identities based on school textbooks and the teachers. Regarding the first question, this paper deals with the textbooks published by the *Shimmin* (Xinmin) Press in Beijing. In particular, emphasis is placed not on the contents but on the frameworks such as character array and editorial policy. Regarding the second question, the details of the process of the teacher dispatching project by *Kōain* (East Asia Development Board) are analysed. Through these analyses, the paper reveals the tension between *Kōain* and the Japanese troops in China, which prevented the Provisional Government from inheriting the educational techniques of Manchukuo and from adopting those of the Nanjing Government of the Republic of China.

4) Masakazu Matsuoka, Tokyo University of Arts
From Manchuria to Malaya: Scheme and Boundary of Forming Imperial Citizens in Multicultural Situations

From February 1942 to September 1945, Malaya was under the control of the Japanese military administration. Japanese authority tried to implement "Japanisation" of local people in order to construct the Greater East Asia Co-prosperity Sphere. Matsunaga (2009) demonstrated that *rensei*, a philosophy of training, was developed in Manchukuo first and was followed in Japan on the mainland and in the southern areas where the Japanese military administration shared the same problems of dealing with multicultural situations as Manchukuo. Matsunaga surveyed the *Kenkoku* (Jianguo) University in Manchuria, *Takunan Juku* (Southern Area Development Training Institute) in Japan, and *Kōa Kunrenjo* (Asia Development Training Institute) in Malaya. Through these surveys, she illustrated the continuity of the three institutions in terms of their philosophy of training.

However, we cannot exaggerate the significance of the training institutes such as *Kōa Kunrenjo* in the Japanisation policies conducted in Japanese-occupied Malaya. Recent scholarship on education in Japanese-occupied Singapore has revealed the inconsistency of educational policies and the inadequacy of teaching materials and Japanese-speaking teachers. In reality, schools did not follow the instructions of the Japanese authorities. Under these circumstances, the Propaganda Department interfered with school education. This paper first reviews the reality of education in Japanese-occupied Malaya focusing on the case of Singapore. Next, it examines the scheme of education developed by the Propaganda

Department in Malaya, using an educational newspaper published for school children. Based on these considerations, the paper points out the boundaries in the training of "imperial citizens" in multicultural situations modelled on the Manchurian experiences.

Discussant: Andrew Hall, Kyushu University

Session 28: Room A304
Individual Papers on East Asia
Chair: M. William Steele, International Christian University
1) Bart Gaens, The Finnish Institute of International Affairs
From "Pan-Europa" to "the Beautiful Country": Coudenhove-Kalergi and Japan

   Richard Nikolaus Eijiro von Coudenhove-Kalergi (1894-1972) was a political thinker and activist and the first to propose a united and integrated Europe ("Pan-Europa") in the 1920s as a way to promote peace and avoid a second world war. He was born in Tokyo as the son of an Austrian-Hungarian diplomat and his Japanese wife. Though he only spent the first two years of his life in Japan, von Coudenhove-Kalergi's name is much better known there than in Europe. This paper re-examines the influence of his ideas on pre-war and post-war Japanese politicians and philosophers, including Kajima Morinosuke, Hatoyama Ichirô, Hatoyama Yukio, and Ikeda Daisaku. The paper will show how early concepts of European integration have been appropriated and "domesticated" in Japan at different stages between the 1920s and the 2000s.

2) Oleg Benesch, University of York
Examining the Martial Country: The Influence of Bushidō and the Samurai on Chinese Views of Modern Japan

   Recent research has shown that, rather than a continuation of an ancient tradition or a manifestation of a "national character," the Japanese concept of *bushidō*, or "the way of the samurai," is largely a modern invention that has been interpreted to suit various goals over the course of the last century. In this context, specific *bushidō* theories have tended to be reflections of the modern conditions under which they were formulated rather than "objective" treatments of the historical samurai. In addition to the promotion of *bushidō* by Japanese commentators, especially in the decades before 1945, *bushidō* has found widespread use among foreign commentators seeking to understand Japan. The interpretations of *bushidō* popular in other countries have tended to vary along with geopolitical relations, with the samurai spirit credited at various times for Japan's economic success, technological progress, and military actions. In China, *bushidō* has played an important role in shaping popular views of Japan from the late nineteenth century onward, with a similar diversity of interpretations. This paper surveys the historical influence of *bushidō* on Chinese views of Japan, before examining the state of *bushidō* discourse in China today. Recent diplomatic tensions have contributed to a tremendous increase in interest in *bushidō* over the past decade, especially as a possible explanation for supposedly "innate" Japanese militarism. This paper places its examination of contemporary Chinese views into the broader historical context of *bushidō* discourses in other countries, thereby revealing the continuities and departures of this recent manifestation of *bushidō*.

3) Karol Zakowski, Keio University
Broken Ties? Japan's Parliamentary Diplomacy towards China under the DPJ Government

  The DPJ was accused of neglecting parliamentary diplomacy towards Beijing during two crises in relations with China in 2010 and 2012. Although parliamentary diplomacy cannot replace official channels, it can be instrumental in supplementing them whenever lack of mutual trust impedes rational judgment. In this paper, based upon interviews with Japanese politicians engaged in diplomacy towards China, I analyze to what degree the escalation of crises in Sino-Japanese relations was influenced by the weakening of links between the statespersons of both countries.

   Distrust in the bureaucrats, exhibited under the banner of politician-led government, prevented the DPJ from using the knowledge and personal connections of the "China school" within the Ministry of Foreign Affairs (MOFA). Under these circumstances, parliamentary diplomacy towards Beijing should have become even more important. I argue, however, that

the DPJ was less skillful than the LDP in contacting China through semi-official channels. Despite several attempts to establish regular contacts with the CCP, the DPJ failed to form a reliable group of pro-Beijing politicians. It tried to take leadership from the LDP in key parliamentary leagues engaged in diplomacy towards China, but without success. Moreover, the faction of Ozawa – an initiator of the DPJ's budding exchange with the CCP – became an anti-mainstream group from June 2010 and eventually split from the party in July 2012. Adding to that the distinctive political culture of the DPJ, including an aversion to *nemawashi* practices, the Japanese government was not prepared to use semi-official channels to mitigate the repercussions of the Senkaku incidents.

4) Satoshi Machida, University of Nebraska at Kearney
The Potential Revision of the Japanese Constitution and Security Dilemma in East Asia
    This presentation examines the impact of the potential revision of the Japanese Constitution. More specifically, it explores how the revision of Article 9 of the Japanese Constitution may affect the security dilemma in East Asia. Since the revision of Article 9 makes it possible for Japan to deploy the Self-Defense Force overseas, it is possible to hypothesize that revision will exacerbate the security dilemma between Japan and China, thus intensifying territorial disputes between Japan and China. The research for this presentation tested this hypothesis by utilizing an experiment focusing on the Chinese attitudes toward Japan. The findings suggest important implications for understanding security issues in the region.

5) Asger Rojle Christensen, Danish Broadcasting Corporation / Nordic Institute of Asian Studies
Japan: Abducted by the Abduction Issue
    The abduction issue has dominated Japanese politics and Japanese foreign policy for a decade and has in many fields paralyzed North East Asian diplomacy. My book, *Bortfort i Kobenhavn – Japanske skaebner I Nordkorea* (Abducted in Copenhagen – Japanese Destinies in North Korea), published in Danish in October 2011, is a detailed examination of the destinies of four people who met for a fateful "job interview" at a Chinese restaurant in Copenhagen in the summer of 1983: Keiko Arimoto from Kobe and her three abductors. None is an outstanding personality, none is particularly good or bad, but all became pawns in a cynical cold war game. This presentation focuses on instances that illustrate how emotionality has continued to stifle the abduction issue in Japan.

Session 29: Room A509
Individual Papers on Colonial and Interwar Japan
Chair: Koichiro Matsuda, Rikkyo University
1) Christopher J. Frey, Bowling Green State University
Anglo-American Roots of Japan's Colonial Education Policies
   This paper analyzes the Anglo-American roots of Japanese colonial education through three Meiji-era schools: the Tokyo Hokkaido Colonization Office Provisional School (1869-1874); the Hakodate Ainu Training School (1889-1904), and the Abuta (Hokkaido) Industrial School (1901-1911). Though short-lived, the institutional structures, goals, curriculum and management of these schools all reflect important trends in Anglo-American colonial, missionary and minority education found in later colonial education policies. This school enrolled 24 Ainu young adults and about one hundred Japanese men and women, with the goal of preparing a colonial cohort to develop Hokkaido. Though the boarding experiment failed, the school sparked a pragmatic turn in Japanese minority education that was reflected later in Hokkaido, Taiwan, and Korea. The Hakodate school, established by the Church Missionary Society, taught Ainu, English and Japanese, and influenced several important Ainu cultural and literary figures, including Kannari Matsu (1875-1961) and Chiri Yukie (1903-1922). Official consternation over Christian education among the Ainu in the 1890s helped convince the government to establish a system of public Ainu schooling in 1901. The Abuta Industrial School, founded by Oyabe Jen'ichirō (1867-1941) in 1901 as part of the new public system, was modeled after the Hampton Industrial School for African-Americans in Virginia. Abuta incorporated many features of Hampton, including a traditional of ethnographic research maintained by a teacher, Yoshida Iwao (1882-1963). The pragmatic, state-controlled, industrial model of Ainu education in place by 1901 is clearly reflected in the 1911 Choseon Education Ordinance, which instituted a Hampton-like curriculum and curtailed Christian schooling in Korea.

2) Kenta Nakaima, Kyushu University
Situating Ethnic Religion in the Field of Politics: Iha Fuyu and the Imperial System
   Iha Fuyu (1876-1947 has been given various titles such as father of Okinawan studies, supporter of assimilation, and patriot. These titles reflect the ambiguity that can be seen in his political views. This paper examines Iha's treatise "Politics in Ancient Ryukyu" (Koryūkyū no seiji), published in 1922, in order to show that in terms of politics and religion, Iha understood the imperial system as an anachronistic practice. Describing the unity of religion and state in the Ryukyu kingdom, Iha recognized the common origins of the ethnic religions of Ryukyuans and Japanese, and these religions' innate qualities relating to national politics. He maintained, however, that ethnic religions such as Imperial and Ryukyu Shinto had to give way to "progressive" religion in the wake of the reconfiguration of the Ryukyu kingdom into the Japanese Empire. Incidentally, the Christian movement in Okinawa, which was led by Iha at the beginning of the Taisho era, attempted to reconstruct its relationship to the state. Therefore, Iha's silence regarding the Emperor calls into question whether he supported the Imperial system for governing Okinawa. I argue that it has yet to be shown whether or not Okinawan's cultural independence from Japan that he attested to simultaneously confirmed the Imperial system for political assimilation into the Japanese Empire. My findings suggest that in Iha's understanding of history, the religious politics of the Imperial system did not fit the new Okinawan society.

3) Judit Erika Magyar, Waseda University
Constructing a Nation: Shiratori Kurakichi and Mizuno Hironori on National Polity
   Until the 19th century, the boundaries of Asian nations were often informal: China did not have an accurate map until the 1860s. On the other hand, Japan had a clear idea about its borders even before the Sakoku period. The research and discoveries of contemporary historians added justification to Japanese aspirations in Asia. Shiratori Kurakichi – while

tracing the origins of his people – went all the way to Hungary and concluded that ancient Japan had roots in common with the Ural-Altaic peoples as opposed to the prevalent Malay-Polynesian theory.

National sovereignty and the notion of what later came to be called *Lebensraum* took on new dimensions within the framework of national security in the new international system. The First Sino-Japanese war and the subsequent Russo-Japanese war represented interactions that established and strengthened Japan's image as a strong nation. Mizuno Hironori's detailed description of the battle of Tsushima in the Russo-Japanese war contains numerous narratives that compare the behaviour of Japanese and Russian seamen. His report contains idealistic descriptions of Japanese heroism and reflects on the roots of such brevity.

This presentation will focus on the ways in which these narratives drew on the "Japanese homeland" ideology and how both the historian Shiratori and the navy man Mizuno contributed to the construction of Japanese national polity. Their journeys had two main results: expansion of the Japanese national perspective both in a geographical and an ideological sense; and the creation of historical precedents that transcended borders and connected Japan to the wider world.

4) Hirokazu Yoshie, Harvard University
Writing Un-professionalism out of Primary School: The Mystery of the Pedagogical Debate on the Subject Composition and Imperial Ideology (or, Lack Thereof) between 1905 and 1925

During the er of Taishō Democracy (1905-1925), primary school teachers throughout Japan engaged in a historic heated pedagogical debate on the school subject of composition (i.e. writing) called the Voluntary Composition Dispute, using books, journals, and conferences. Those in the Dispute split themselves into two factions: the voluntary composition method faction and the assigned topic method faction. Despite the pedagogical factionalism perceived by the schoolteachers themselves at the time, close reading of their pedagogical arguments shows that their pedagogies on ideal composition actually share a considerable common ground, to the point of being almost indistinguishable to historians today. In fact, the bifurcated nature of the Dispute referred to by participants had little pedagogical basis but was constructed by them. What social, political, and cultural factors, then, influenced the schoolteachers to engage in such pedagogical construction? Unlike pedagogically- oriented historiography on the subject, my presentation will analyze the social and cultural history of the schoolteachers' ongoing professionalization. In particular, I will tease out the growing need for new ways of valorizing daily activities in the classroom as teaching turned gradually towards negative professionalization. I will argue that, for that need to be satisfied, pedagogical differences had to be constructed. Finally, I will argue that the total lack of imperial ideology (*tennōsei*) in the Dispute forces us to question the customary understanding of the over-arching role of the ideology and to re-conceptualize it as a qualified, "compartmentalized" part of modern Japanese education.

5) Aingeru Aroz-Rafael, University of Tokyo
The Three Dimensions of the Concept of Language Field (bamen) in the Early Work of Tokieda Motoki (1937–1941)

Tokieda Motoki 時枝誠記 (1900-1967) is the author of one of the most ambitious theoretical projects in modern Japanese linguistics, the Language-Process Theory (LPT, *Gengo katei setsu* 言語過程説), of which his famous 1941 work, *Principles of National Linguistics* (*Kokugogaku genron* 国語学原論), is the first comprehensive presentation. The purpose of this paper is to elucidate the theoretical nature of one of the most problematic concepts within the LPT, *language-field* (*bamen* 場面), posited as one of the three conditions of existence of language together with *subject* (*shutai* 主体) and *matter* (*sozai* 素材). First, I will examine the origin and formation of the concept of language-field in Tokieda's thought,

paying special attention to the important role that Tokieda's interpretation of the philosophy of Edmund Husserl played in the its development. Then, I will claim that language-field as used in the LPT embraces three heterogeneous dimensions (context, listener and language constraints), which, lumped together and left without further distinction by Tokieda, have produced innumerable misunderstandings in later interpreters. Finally, I will elucidate Tokieda's theory-internal reasons for postulating and employing such a three-fold concept in order to ground his theory of language.

Session 31: Room A507
<u>**Corporeal Regimes: The Body in Visual Culture and Literature in Korea, Japan, and Taiwan**</u>
Organizer and Chair: Ta-we Chi, National Chengchi University

Our transnational, transcultural panel focuses on aesthetics and politics as shown by bodily representations in visual culture and literature in Korea, Japan, and Taiwan. Our panel pays special attention to the alternative, the experimental, the minor, and the less mainstream. As the mainstream societies in Korea, Japan, and Taiwan reproduce themselves by taking for granted able-bodiedness, heterosexual couplings, decorum, and the superiority of the tragedy to the comedy, our panel explores the values of the bodies of those who are feminine, disabled, non-straight, naked, or hilarious. Our purpose is to diversify understandings of the post-WW II body in East Asia, where the body remains a major arena for competing sets of knowledge, desire, and ethics.

1) Earl Jackson Jr., National Chiao Tung University
Dolls, Dreams, and Drives: Sexual Subjectivity in the Films of Kim Kyung-Mook

Any description of the films of Kim Kyung-Mook must be immediately qualified. His films emanate from an unapologetically "gay" perspective. Yet they have nothing to do with identity politics. One of recurrent motifs in his films involves the attempt of a young gay man to find sexual and emotional fulfillment from an older married man unwilling to provide them. Yet the films are neither a lament nor a victimology. Instead, they contribute to a more extensive understanding of a sexual scenario as a structural disequilibrium. Furthermore, desire is not an urge to be quelled by physiological satisfaction of the closure of a psychological narrative but rather an open question of destabilizing in its constitutive effects and affects. This paper will examine Kim's films to draw out the inscription of sexual subjectivity and the self-constitution of the subject as object of the other's desire.

2) Jonathan M. Hall, Pomona College
On Nudity, Somewhere

Iimura Takahiko's short film *On Eye Rape* (1962) includes what the experimental director calls "subliminal shots against censorship." As this curious structure, namely the invisible exposition of an exposed invisibility, reminds us, sexual phantasies commonly take their shape at the cusp of visibility, in not being able to see or in remaining unseen. Moving between film, photography, and flipbooks, this presentation considers the visual perversions of publicly visible sex in a series of Japanese avant-garde works with particular concern for the concept of sexual anonymity, a category we might also think of as akin to the cusp of knowing. In considering heterosexual and homosexual sex through a scopic regime I define as "the invisible hand," I aim to provide some initial answers to interrelated questions about perversion and the body in Japanese visuality: how does visual exposure sustain or betray the concept of sexual anonymity? how have Japanese avant-garde works figured heterosexual and homosexual nudity differently? at what points do the scopic and corporeal regimes of heterosexual and homosexual nudity coalesce? and does sex need to be visible for it to be public? The works considered are all by male creators and range from the early 1960s to the present. I address Iimura's *Ai* (Love) (1962), Donald Richie's *Dead Boy* (1967) and *Cybele* (1968), Yoshiyuki Kohei's *The Park* (1980), and Takano Ryudai's *How to Contact a Man* and *Parapara: Maria, Toshihisa* (both 2009).

3) Ta-wei Chi, National Chengchi University
The Modern Turn: The Non-heterosexual, the Non-able-bodied, and 1960s Taiwan Fiction

This presentation focuses on 1960s "modernist literature" as commonly termed in the context of Taiwan and assrts that modern subjects of the non-heterosexual and the non-abled-bodied in fiction started to materialize in literature in question during that this period.

As demonstrated in works by Kenneth Pai (professor emeritus at UC Santa Barbara) and Huai-min Lin (founder of the Cloud-Gate Dance Troupe), "abnormal characters" that are homosexual and disabled are foregrounded in the 1960s in a fashion unseen and almost unimaginable in literature prior to the 1960s. I consider that 1960s literature marks the modern turn, not only because it indicates writers' departure from the 1950s anticommunist patriotism and toward the literary schools of Anglo-American modernism at the height of the Cold War, but also because this departure happens to invent the postwar modern subject. The modern subject, not preoccupied merely with the destiny of the nation, recognizes its own abnormality, owing to desire and loss, and attempts to protest against the hegemony of social norms. While representations of the abnormal might be metaphorical of the angst and alienation characteristic of Anglo-American modernism, they are more than metaphorical for having served to inaugurate the genealogies of the homosexual and the disabled in Taiwan literature. The presentation proposes that the "abnormal" is central to the making of the modern subject and any discussion of Taiwanese modernism that fails to address it is inadequate.

4) Chih-chi Weng, National Chengchi University
The Comic Body: Another Native Literature in 1980s Taiwan

The commonly discussed native literature in the 1980s Taiwan is what I call the "conservative native literature," which holds the China-centric aspiration of the KMT or indicates a "politically safe" point of view such as Lei-fu Liao's *My Dear Nextdoor* and Li-hung Hsiao's *A Thousand Moons on a Thousand Rivers*. However, my presentation focuses on another native literature, which is rarely discussed: the comic rather than the conservative native literature in the 1980s. It argues that this alternative native literature brought forth an innovation of aesthetics. Such 1980s literature as the fiction by Chen-ho Wang's *Portraits of Beautiful People* and *Rose, Rose, I Love You*, Yi-yun Lin's *Everybody Loves Reading Comedy*, and Hsiang-chi Wang's *Boss No Balls* interrogates capitalism and the progress of modernization by referring to and – ironically – relying relying on writing techniques from the West. The adopted style is askew, absurd, akin to parody, and especially dependent on the representations of the alluring and allured body. While this comic native literature inherits the tradition of the native fiction of the 1970s, which stresses the socialism-inclined nativist movement, it presents the socio-politico-artistic transformations of the 1980s. While the more commonly discussed native literature is known for its solemn tone, the less discussed native literature, less bound by a concern for national survival, proves to more adventurous, especially by referring to the perverse body. It thus anticipates the rise of postmodern literature in Taiwan.

Discussant: Hana Washitani, Waseda University

Session 32: Room A508
Local Mediations: De-Centering Nation in Postwar Japan
Organizer: Michael P. Cronin, College of William and Mary/Ritsumeikan University
Chair: Ken Yoshida, University of California, Merced

Perceived as a coherent unit, the nation is in fact a network of places, registered at multiple levels, and the experience of it is always local, singular, and situated. Hence, there is a disjuncture between local and national experiences. Local experiences draw on the pervasive abstraction that nation affords, yet such unique experiences are not easily reabsorbed into that originary ideological plane. Equally, the nation sees itself reflected in the exemplary figure of the local, yet is fundamentally separated from it. This panel explores how the same mass media that establish the imagined community also enable such local detachments. Ranging from the 1950s to the 1980s, we consider the significance of the local in reimagining Japan amid increased centralization and high-speed growth. Ji Hee Jung reconsiders radio's image as a centralized medium, analyzing the unease among Occupation officials in 1950 over a local Hokkaido practice of collective listening. Michael Cronin focuses on the movie star Morishige Hisaya and his performance of Osaka masculinity in 1950s films. Ken Yoshida considers television director Konno Tsutomu's attempts to record remote lives without subjecting them to the urban gaze in two programs from the 1970s, *Tenno no seiki* and *Toku e ikitai*. Tomoyuki Sasaki recounts a media panic in the 1980s over the perceived threat of a Soviet invasion of Hokkaido, and how that panic reflected tensions between daily life at the local level and national security concerns. Together, we ask how, despite the communal rhetoric of nation, issues are articulated through local events, incidents, and encounters.

1) Ji Hee Jung, Tokyo University
A Network of the Local: The Culture of Collective Radio-Listening in Early Postwar Japan

Japanese radio broadcasting during the early postwar years has been discussed primarily in terms of its contribution to the remaking of the national culture. NHK's monopoly and the U.S. occupation's centralized control over the network have also reinforced the myth of radio as a homogenizing force. My paper attempts to complicate this picture by illuminating uniquely regional practices called "collective listening (*kyōdō chōshu*)" and the occupation's belated attempt to control them. Wiring a radio receiver to multiple speakers had been a common practice in rural and mountain areas as a solution to the high cost of radio sets and electricity shortages. Interestingly, collective listeners often used the same network for public announcements by equipping the radio receiver with a microphone. Such local use of radio networks greatly disturbed American field officers who wished for the uninterrupted, nation-wide transmission of radio messages for reeducating the Japanese. My paper examines an intriguing case in which this "unauthorized" appropriation of radio networks by local populations in a small town in Hokkaido panicked American field officers into conducting extensive surveys and drafting regulations on collective listening around the fall of 1950. The occupation's anxiety was exacerbated by the rumor that the farmers association had utilized collective listening facilities for leftist propaganda. Examining the occupation's internal memoranda, NHK reports, surveys, and radio regulations, I argue that this particular case shows not only the limits of the occupation's control over regional radio practices but also complex negotiations between local and national in postwar radio culture.

2) Michael P. Cronin, The College of William and Mary/Ritsumeikan University
Embodying the Local: Morishige Hisaya and the Osaka Man in Postwar Film

Japan's political, economic, and cultural centralization, accelerated in wartime and confirmed under occupation, subordinated the industrial capital, Osaka, to its one-time rival, Tokyo. The literature and cinema of Osaka in the transwar period, from the 1920s through the 1950s, record the resulting tension between urban and national forms, often presenting

the local city simply as a supplement to nation, but sometimes imagining an urban alternative. In film, we see these tensions negotiated by local characters, distinguished by the geographical specificity of their speech, gesture, and daily practices, as well as their disregard for national standards. This paper examines such local characterization, focusing on one of the greatest actors of the period, Morishige Hisaya (1913-2009). A national star, Morishige was also a leading cinematic exponent of Osaka, appearing throughout the 1950s in films set there, embodying archetypes of local masculinity. This paper examines two of his performances: as the playboy scion of a merchant family in Toyoda Shirō's award-winning *Meoto zenzai,* the 1955 adaptation of Oda Sakunosuke's classic novel; and as the ideal merchant in Kawashima Yūzō's 1958 adaptation of Yamasaki Toyoko's *Noren.* The first film celebrates an urban life of dissipation and play at odds with Japan's imperial project. The second traces one family business's growth from merchant house to corporation, and a broader shift from regional to national economy. A study of how Morishige enacts these roles – how he inhabits a specifically urban body – clarifies each adaptation's respond to Osaka's postwar fate and the nationalizing tendency of commercial film.

3) Ken Yoshida, University of California, Merced
Against Contingency: Konno Ben and Reality in the Age of Television

   The television director Konno Ben (or Tsutomu) made several groundbreaking episodes of *Tōku e ikitai* and *Tennō no seiki* in the early 1970s, when rural space was transformed into tourist destinations and ecological disaster area, largely due to high-speed economic growth. In these programs, which showcased histories and cultures of rural Japan, Konno sought to blur the boundary between fiction and reality by eliminating the contingency often used in documentary filmmaking and avant-garde art to capture "authentic reality." Chance encounter had been effective in breaking out of determinative forms, for instance in the films of Ogawa Shunsuke or Hara Kazuo, but the technique was used in many television shows to create a highly biased image of the rural. Konno argued that the rhetoric of "reality" in fact obfuscated the creative potential of rural life. Drawing from the film director Itami Mansaku's writing on acting and directing, he tried to challenge this prejudice by filming how the subjects of his documentation were in fact complicit in manipulating, fictionalizing, and staging what the urban viewers expected of the rural. This paper examines his television programs and how they articulated a different conception of reality in relation to the changing geographies of a Japanese countryside refigured by economic restructuring and by the successful JR ad campaign, Discover Japan, which popularized domestic tourism in the wake of the World Expo.

4) Tomoyuki Sasaki, Eastern Michigan University
Localizing the Threat: Hokkaido and Cold-War Security

   The Soviet invasion of Afghanistan in 1979 ended the fragile détente between the two superpowers, and the Cold War intensified once again. Accordingly, the fear of Soviet aggression pervaded Japan, a capitalist ally of the United States in Asia. In this paper, I examine the campaign on "the northern threat" (*hoppō kyōiron*), a widespread campaign to promote the idea of Japan's vulnerability to attack by the Soviet Union, particularly via Hokkaido, Japan's northernmost island. The campaign started in the media in the 1970s. Popular magazines featured articles detailing the potential and plausibility of the Soviet invasion of Japan, often supported by interviews with former SDF officers. A number of alarmist speculative-fiction stories and novels were also produced, depicting a third world war and a Japan under Soviet occupation. Backed up by the jingoistic atmosphere that suffused Japanese society, the Defense Agency pointed to the Soviet Union as Japan's potential enemy, and insisted on the need for further military buildup. The main aim of this paper is to examine the significance of fear as an ideological tool for managing local communities and subordinating them to national interests. By investigating the northern threat campaign, it elucidates the political, economic, and historical conditions that

constructed and consolidated Hokkaido as the potential target of a Soviet attack; and how this fear-mongering campaign prepared a ground upon which to justify the heavy use of Hokkaido communities for military purposes in the name of national security.

Discussant: Megumi Kitahara, Osaka University

Session 33: Room A307
**Transnational Media (Re)presentation and Consumerism from the Period of Interwar
Japan to Post-3.11**
Organizer: Eliko Kosaka, Hosei University

How may we inquire into cultural representations that mediate and are mediated by
consumerism? This panel approaches this question considering its socio-political
implications as we examine cultural representations of the interwar period leading up to the
Pacific war and 3.11 mediated through Japanese women's magazines, Hollywood films,
Japanese popular literature, and comics. Covering a diverse spectrum of visual and textual
expression, we see how they work both synchronously and asynchronously to transgress and
transfigure the national body while also revealing what transpires at the intersection of the
mainstream and the peripheral. What is obscured or in turn revealed in these cultural
productions as they traverse the variegated terrain of (re)memory and imagination? What are
we to make of cultural productions that are both infused and fatigued by consumerism? This
intertwining of media and consumerism destabilizes the positionality of the national subject
and opens up the possibility of creating alternative narratives of a historical event. We may
also consider the possibility of how media narrates, informs, and instructs in response to
consumer interest through the guise of cosmopolitanism. This panel is comprised of young
scholars informed by both US and Japanese critical discourses on mass media, media
representation, and cosmopolitanism which reflects the resonance and dissonance of such
transnational encounters.

1) Shiho Maeshima, Hosei University
***Consumerism, the Housewife, and the Modern Girl: Consequences of Interwar
Cosmopolitanism in Japanese Popular Magazine Advertisements***

Interwar Japanese women's magazines, especially their practical articles and
advertisements, served to provide readers with the cultural capital necessary to become
modern new middle- class citizens. Increasingly accessible, enjoyable editing techniques
enabled them to learn new social norms in everyday life and discipline themselves, without
noticing it. By submitting their own contributions or joining various events organized by
publishers and/or advertisers, readers themselves were also deeply involved in the formation
and dissemination of these cultural and social discourses concerning a modern new middle-
class lifestyle. While gendering the modern consumer as female as well as dividing her into a
binary opposition, the "good" consumer (housewife, or *shufu*) and the "bad" consumer
(modern girl, or *moga*), practical articles and advertisements in the interwar period promoted
two leveling ideals: social egalitarianism and universal cosmopolitanism. If people behaved
in a certain way, these representations suggested, if people chose to purchase the proper
products, they could become members of the "modern" world, in which all members were
equal, regardless of their class, education, social status, place of residence, and even
nationality and race. Of course, these ideals cannot be taken purely at face value. Examining
practical articles, advertisements, and readers' contributions in popular interwar women's
magazines, this paper will explore the limits and possibilities of the utopian everyday ideals
represented in these magazine components related to consumer culture. Appropriation of
such ideals in Japan's colonies with potential subversiveness will also be considered.

2) Edward K. Chan, Aichi University
Inhabiting the Space of the Other: Hollywood Directors Making Japanese Films

What does it mean for a Hollywood director to make a "Japanese" film? This paper
discusses three films made by Hollywood directors in Japan using Japanese actors and
language in order to answer this question. Josef von Sternberg's Anatahan (1953) uses a true
story – several Japanese men stuck on an island with one woman who refuse to acknowledge
the end of World War II – to create less a commentary about history and Japan, and more a
statement about film art as, in his words, "completely synthetic." Paul Schrader's Mishima:

A Life in Four Chapters (1985) turns the life of Yukio Mishima and his fanatical aesthetic quest to merge the literary word with action into a work of art itself. Clint Eastwood's Letters from Iwo Jima (2006) re-creates the world of the enemy in order to humanize them for the American audience. Each of these films uses Japan as a site from which to tell "universal" stories that are not dependent on specific cultural values, and yet the directors were immersed in very different cultural environments. Do these films represent a substantive understanding across cultures? Or do they, instead, show the limits of such an understanding? I am less interested in cataloguing problematic representations of another culture and more interested in capturing how this particular act of imagination functions and what it presents as a cultural text.

3) Eliko Kosaka, Hosei University
A Traveling Asian American Narrative: Reiterating Japanese American Pacific War Memory in Yamazaki Toyoko's Futatsu no Sokoku
   In the midst of Japan's surging economy in the early 1980s, Japanese contemporary author Yamazaki Toyoko published her controversial and posthumous novel, *Futatsu no sokoku*, in 1983. Depicting the history of Japanese Americans, including events leading up to the Pacific War, Japanese American internment, their participation in the war effort, and ultimately their involvement in the Tokyo Trials, her novel challenges the convention of Asian American narratives written by Asian Americans. What can we derive from this example of a repositioned Asian American narrative, one that has traveled across the Pacific to be reiterated through the medium of mainstream Japanese literature, one that is also undeniably driven by consumerism and mass-production? Asian American narratives written by Asian American writers are characteristically read critically through the context of ethnic identity, gender, trans-culture, transnationalism, memory, grief, etc. My examination of Yamazaki's *Futatsu no sokoku* brings into relief the underlying socio-political context of the text and the controversial debate surrounding the novel's authorship and authenticity prior to and after its publication. I aim to reveal a multi-layered Japanese representation of Japanese Americans that can be both resonant and dissonant with North American Asian American narratives.

4) CJ (Shige) Suzuki, Baruch College, City University of New York
Towards A New Solidarity: Post-3/11 Comics in Multimedia Platforms
   Japan's 3/11 disasters – the Great East Earthquake, the tsunami, and the nuclear disaster – triggered not only critical questions of postwar national policies and economic structure but also aesthetic and cultural responses to the "catastrophe" among artists. Among them, several cartoonists, both Japanese and non-Japanese who are located in different places on the globe, rhizomatically organized comics projects and produced their graphic narratives using diverse media, such as traditional book format, online publications and participatory social media. In those works, cartoonists narrate their personal experiences of and responses to the dire disasters from the perspectives of the individual. My paper examines how (and what) several "post- 3/11" comics works present differently, the conflicting narratives of the incidents, sometimes resisting the typified, repeated representations of the disasters. I argue that these comics, produced through new electronic media, offer opportunities to re-visit the disasters and its aftermath against "media fatigue," effectively activating the power of comics, a hybrid form of of visuality and textuality that induces cognitive and affective responses from readers in engaged ways. Furthermore, I discuss the potential (and limitations) of the transnational solidarity which some of the comics projects have demonstrated. Selected examples include Japanese female cartoonist Misukoso's Field of Cole Remember the Great East Japan Earthquake; Aftershock: Artists Respond to Disaster in Japan, Spirit of Hope, and Sae Kizuki's 7 Days in the Disaster.

Discussant: Akiko Mizoguchi, Hosei University

Session 34: Room A509
Kabuki and History: Reconsiderations and New Considerations of Jidaimono
Organizer and Chair: Katherine Saltzman-Li, University of California at Santa Barbara

   This panel examines the representation and uses of history in kabuki *jidaimono* plays. We examine methods of treating history and the ways in which concepts, situations, and values of history were worked into the structure and action of plays. We address the relationships between changing historical, social, and theatrical conditions and history's integral position in creating and informing meaning in plays. The relationship of the past to the present, and the use of the past in staging the present, are at the heart of our investigations. Satoko Shimazaki considers the well-established explanation that historical settings in *jidaimono* were primarily adopted as a method for avoiding censorship of plays that touched on current events. She examines the use of historical material by two generations of playwrights who spanned the 18th and 19th centuries to offer an alternate interpretation of the continuing appearance of historical characters in kabuki. Alan Cummings investigates the representation of the past in plays of the Meiji Period. With the many social and cultural changes of the Meiji, he particularly discusses how conventions of *jidaimono* inherited from the Edo Period served new purposes and with new methods, such as an increasing use of reportage in plays. Katherine Saltzman-Li considers *jidaimono* in relation to *sewamono* in order to understand the temporal-social spheres represented in these two principal kabuki genres. She examines how the relative positioning of past versus present settings, as well as group versus personal story material, oriented and expressed meanings in *jidaimono* and other plays.

1) **Satoko Shimazaki, University of Southern California**
Presenting the Past: Edo Kabuki and Historical Contemporaneity
   In various plays featuring the dandy Sukeroku, the historical figure Soga Gorō returns again and again in the form of a brash commoner and hangs around the Yoshiwara pleasure quarters in Edo. Minamoto no Yoritomo appears as a teacher in a village school for young girls in Sakurada Jisuke I's *Ōakinai hirugakojima* (*Big Business on Leech Island*, 1784). It is widely believed that kabuki playwrights situated their plots in the past in order to avoid censorship, but as these examples suggest it is perhaps more accurate to say that plays situated the past in the present. Indeed, legal documents contain very few instances of censorship relating to the content of plays; the vast majority of restrictions relate to sumptuary issues. This necessitates a reconsideration of the standard view of kabuki's incessant admixture of present and past. This paper will consider the ways in which major playwrights from Sakurada Jisuke I to Tsuruya Nanboku IV made use of historical material from the late eighteenth to the early nineteenth century in order to propose a different understanding of Edo kabuki as a theater centered, not on the illicit representation of a present disguised as the past, but on the act of making historical characters part of the present, and thus incorporating them into public memory.

2) **Alan Cummings, SOAS, University of London**
History and Time in Meiji Jidaimono
   Scholarly interest in Meiji kabuki has focussed largely on the question of the representation of the present, particularly in the ways that the visible material and technological signs of "Civilization and Enlightenment" such as railways, policemen, and umbrellas were deployed on the stage in contemporary life (*sewamono*) plays. In this paper I will argue that the Restoration worked an equally great change on the representation of the past. History plays (*jidaimono*) in the Tokugawa period deployed a number of sophisticated structural and representational devices that allowed the theatre to examine questions of personal morality, historical agency, and the effect of political conflict on society as a whole. The doubling of structures of time and social class allowed elements of truth and fiction to be judiciously combined in order to comment on the past and the present simultaneously.

However, the dismantling of the certainties of the Tokugawa class structure, the new educational obligations placed on popular theatre, and the growth of mass media presented Meiji kabuki with unique challenges regarding the representation of the past. It is the causes, mechanisms and effects of this change that I wish to examine in this paper, focussing in particular on the increasing use of reportage in plays, and the ways in which the conventions of *jidaimono* were refigured to serve the needs of the representation of the present.

3) Katherine Saltzman-Li, University of California at Santa Barbara
Temporal-Social Settings for Kabuki Play Genres

   Two principal broad types of kabuki plays are *jidaimono* and *sewamono*. From history to period, the translation of the *jidai* in *jidaimono* has broadly followed ideas of the role of history in these plays. In the case of *sewamono*, the common translation of domestic play indicates that the action is primarily set in the personal sphere. Here the focus is on the effects of society's rules on the individual, as opposed to the *jidaimono*, where we are largely plunged into the effects of political forces and contentions between and among dynasties and clans. Families and groups are at the fore, whereas in the *sewamono*, families are ever present and implicated, but hover in the background. This paper will examine these definitions - which are reflected in the English-language translations - and question the neat configuration in the descriptive contrast. What is the history/period of history/period plays, and what kind of temporal world is demarcated for *sewamono*? How do answers to these questions change over the long course of kabuki's vibrant history? I argue, in part, that the plots of both *jidaimono* and *sewamono* unfold in settings that are set in a past, and which are best understood in relation to each other. Both also concentrate in certain social patterns and arrangements of characters that are, again, significant in part for their reciprocal relations.

Session 35: Room A505
Was Language Really Power? Examining Early Modern Multilingual Communication in Cross-cultural Relations with the Japanese
Organizer and Chair: Birgit Tremml; University of Vienna

The Age of Commerce in South East Asia led not only to an increase in trade and consumption but also to an increase in communication between parties who lacked experience in dealing with each other. This panel examines how East Asians and Europeans corresponded in the early modern world. The lack of a common language posed a major problem for people establishing trade and diplomatic missions. Improvised communication patterns were often clearly insufficient in oral and written state-to-state correspondence. While language as well as non-verbal communication and the consequences of misunderstandings were concerns commonly expressed, they stand in sharp contrast to constant efforts of individuals, linguists and intermediaries to create a better mutual understanding. Such efforts range from printing dictionaries to the establishment of language classes. Three case studies help determine the nature of intercultural communication and show to what extent communication patterns were embedded in geopolitical considerations or commercial rivalry. Their research framework is based on the general problem of communication early modern actors faced in different types of foreign relations, both inside Japan and in the port cities of the Southeast Asian maritime realm. The discussion focuses on issues such as the actual use of language by examining how complex linguistic challenges were met on the spot: when and why did communication (not) work? Were deliberate misinterpretations a serious risk to official relations? We will discuss these questions by applying the concept of intercultural communication.

1) Andrés Pérez Riobó, Ritsumeikan University
Communication Issues of the Harada Missions to Luzón

Relations between the Philippines and Japan during the last decades of the sixteenth century were rocky. The sudden establishment of a European colony in East Asia posed a challenge to a country like Japan, which was striving for reunification under one leader. The first diplomatic contacts were awkward, with Toyotomi Hideyoshi demanding homage from the governor of the Philippines in 1592. Several other embassies on both the Spanish and the Japanese side followed his lead, but mutual ignorance, shipwreck, the ambassadors' own interests and the shortage of trustable translators impaired the relationship between the two countries. This paper focuses on the role of the first ambassadors to Manila, Harada Kiemon and his vassal Harada Magoshichiro, the famous Farandas of the Spanish documents. Both had a personal agenda and a difficult diplomatic mission to fulfill, but they lacked experience in diplomacy and qualified Spanish translators. In the end, communication with the Spanish authorities was hindered not only by linguistic elements but also by mutual prejudices, lack of precedents in the relation between the two countries, and questions of etiquette that still had to be determined by custom. Still, many people made efforts to grasp the Farandas' intentions and the true meaning of their letters. The affair of the Farandas ended in an impasse but at the same time created a certain momentum in Japanese-Spanish relations, which was very different from what Hideyoshi had imagined.

2) Susumu Akune, Kyoto University
Communication and the Jesuits' Successful Mission in Seventeenth-century Vietnam

For European missionaries who came to propagate Christianity in new labor fields in Asia, the greatest difficulty was to overcome linguistic barriers. Unsurprisingly, the ability of missionaries to invent and utilize effective methods to communicate their teachings to locals must have been crucial to the missionaries' success. After the Great Expulsion of 1614 from Japan, the kingdoms of Indochina gained importance as alternative propagation fields to Japan for the Província de Japão da Companhia de Jesus (Province of Japan of the Society of

Jesus) based in Macao. Among the new mission fields, Tongking under the Lê-Trinh government (present-day North Vietnam) was the most successful. During the two decades after the beginning of the mission in 1626, more than 150,000 people were baptized in spite of little protection from the central government by the Jesuits and Christianity itself. Compared to other mission fields in East and Southeast Asia in the same period, the success in Tongking was an exceptional case. Based on Jesuit Portuguese written sources, this paper explores the background and factors of the Jesuits' successful mission in Tongking from the viewpoint of communications strategy. First, I will refer to the Jesuits' use of missionary media, such as the Chinese and Vietnamese written Catechisms, and their effect on gaining followers in and out of the royal court of Tongking. Then I will focus on the vital role of *Catequistas naturaes* (native catechists) in supporting the Jesuit missionaries and in ministering to locals.

3) Birgit Tremml, University of Vienna
The Critical Role of Japanese in Southeast Asian Port Cities, 1580–1640
   Various historical records suggest, against all odds, that the Japanese language played a crucial role in early modern multi-lingual communication in the South China Sea. As a consequence of the second *wakō* wave of the 1560s, people from Japan brought their native language or dialect to different maritime settings. This development continued after Japanese traders started to participate in more regular exchange patterns in South East Asia, and *nihonmachi* (Japanese towns) were established in thriving port cities including Ayutthaya, Hoi An and Manila. Japanese was a useful language: evidence is found from prominent global players such as Murayama Tōan, Li Tan or Zheng Chenggong, all of whom used Japanese. Strikingly, Japanese language flourished in the macro-region without input from above or strong institutions to support it. Yet, apart from vague ideas on working communication patterns, we have no reliable knowledge of how communication challenges were met. It will be interesting to shed light on the obscure field of early modern communication in everyday business of a Japanese town. Although data is scattered, it is not impossible to collect bits and pieces. By reading official accounts and diplomatic correspondence against the grain, it is even possible to generate new data. The aim is to evaluate the use of Japanese language in cross-cultural communication and gain a more accurate understanding of the actual use of language and the dynamics of informal information networks of the region.

Discussant: Prof. Nariko Sugaya, Ehime University

Session 36: Room A304
Individual Papers on Japanese Society
Chair: Gavin Whitelaw, International Christian University
1) Stephanie Assmann, Akita University
Food Heritage and Tourism: Revitalization Efforts in Tohoku

The Japanese government and local initiatives have made efforts to reinvigorate peripheral regions through the connection of food heritage preservation and local tourism, in particular after the triple disaster of March 11, 2011. The Endless Discovery Japan campaign, which was initiated in 2003 with the aim of bringing 10 million foreign visitors to Japan by the year 2010, is one example of linking tourism with food. Revitalization efforts extend to the regional level. The Tohoku Tourism Bureau initiated a one-year campaign entitled Tohoku Kankōhaku in March 2012 in order to revive tourism in the Tohoku area, strengthen a spirit of togetherness among the people living in Tohoku, and attract international visitors to the region. Food plays a significant role in these campaigns. Farm restaurants offer visitors an opportunity to experience regional cuisine in a rural environment. Yet, can a linkage between food and tourism contribute to the post 3/11-revitalization of peripheral regions? Based on interviews with tourism campaign organizers, farm restaurant owners and NGO representatives, this paper seeks to provide an answer to the impact of tourism revitalization efforts in rural areas.

2) Steven Fedorowicz, Kansai Gaidai University, Asian Studies Program
Visualizing the Deaf in Contemporary Japan

This paper provides an ethnographic and visual description of contemporary Japanese deaf people based on long-term research among deaf individuals and groups in Osaka, Japan. Academics describe deaf people in terms of cultural and deficit/social welfare models. The language of deaf people is similarly divided between a "true" Japanese Sign Language (JSL) and a signed version of spoken Japanese. Major deaf organizations are usually described as radical exclusive or conservative inclusive. This paper argues that these models do not work as an either/or situation but rather as also/and situations along the lines of Bakhtin's architectonics. Deaf people live through these models simultaneously, shifting through combinations as their immediate concerns necessitate, resulting in multiple identities and various forms of language use. Real life conflicts and political debates dealing with family, friends, work, education and other social domains ensue. Japanese Deaf researchers describe this condition as a process of pluralization created by multiple groups and individuals rather than falling under the hegemony of major organizations or heuristic models. Data for this paper comes from recent classes, clinics, workshops, projects and lectures conducted by and for deaf people themselves with the goals of sharing perspectives and exploring their own place(s) in society. This paper falls under the category of visual anthropology in terms of research subjects (using a visual form of language), methods (photography and video in analysis) and presentation (photography and video accompanying text).

3) Sookyung Park, Waseda University
Care Professions as Emotional Labor in Japan

This study focuses on the emotional labor of Japanese care workers. Japanese society requires more care services for the elderly, yet the inferior working conditions and low social perception of care workers are obstacles to achieving this. After interviewing 43 care workers and observing participants at a day-service center for over a year, I realized the importance of emotional labor in care work. To explain emotional labor, I borrowed Steinberg's (1999) theoretical concept and developed and applied it to Japanese care work by considering (1) human relation skills, (2) communication skills, (3) emotional effort, and (4) responsibility for client well-being. The results show that many care workers regard emotion as being as important as care knowledge. Care workers indicate that emotional exchanges with clients, such as communication, are indispensable in offering physical assistance.

Moreover, care workers utilize "surface acting" and "deep acting," according to the client's situation. The workers explained that they try to modify their real self to relate to their clients' situations when they change into or out of their uniforms. This is a method of separating the private self from the workplace self. Although most previous research has focused on emotional dissonance or emotional exhaustion after emotional labor, or emotional labor in service workers, this study provides a detailed account of the actual experiences and challenges care workers face. Furthermore, it provides a rich and timely contribution to the ethnographic literature on care professions in Japan's aging society.

4) Hiromi Saito, Sophia University, Graduate School of Global Studies
Kyohei Sakaguchi and the Corporeality of the Everyday: City, Art,Home-less, and Home
   This paper attempts to re-investigate an urban space, particularly that of Tokyo, through the eye of so-called homeless population. By doing so, it questions and reevaluates the future of community-hood in post-3.11 Japanese urban sensibility. Is Tokyo homeless-friendly, compared to other international metropolis such as New York, Paris or Toronto? What does the homeless population mean to Tokyo? The first part of the paper provides a quantitative overview of the homeless population in Tokyo, while the second part features on-street interviews with homeless people, focusing on their understanding of community-hood and sense of belonging. The third part summarizes recent architectural discourse in Japan on communal living as both revitalisation of cities and as a risk-hedge against natural disasters. As examples, I introduce projects of such architects as Toyo Ito's Minna no Ie (1941-) and Riken Yamamoto's Chiiki Shakai-ken Shugi (1945). These perspectives are met by the post-nomadic micropolitical vision of Kyohei Sakaguchi, who has recently adopted homeless "architecture" as the ideal ecosystematic attitude to overly capitalised urban space such as Tokyo. Although this juxtaposition is not to argue the superiority of one position over another, the paper raises the necessity of using a critical attitude to recent discourse on resilience in post-disaster (are we even 'post'?) urban planning.

5) Keiichi Satoh, Hitotsubashi University, and Reeya Komoda, Hitotsubashi University
Organizational Background of the Explosion of the Social Movement after the
Fukushima Accident: A New Phase of Japanese Civil Society?
   After the severe accident at the Fukushima Daiichi nuclear power plant, Japan witnessed a sudden explosion of social movements on nuclear and energy related issues. This phenomenon is interesting, because social movements had been seen as in decline until the 2011 disaster. How was this sudden explosion possible? Moreover, current social movements do not always share the same goal. Why do some organizations stress the need to abolish the nuclear plants while others keep a neutral stance? What are the commonalities of these movements? To investigate the questions mentioned above, we conducted interviews with leaders of civil organizations on related issues in Tokyo, Osaka, and Fukushima, and prepared a survey of the many organizations that appeared in newspapers after March 11, 2011. We learned that, while older organizations played a considerable role, various newcomer organizations acted on the energy-related issues and consequently widened the activity as a whole. The framing of the activities was largely determined by the focus of the action: the nearer to Fukushima an organization located, the more narrowly the organization set their frame of the movement. While many of the organizations strategically did not show an antagonistic attitude toward local governments, they stressed the importance of financial independence from government. These research findings offer important resources for understanding the future of Japanese civil society since 2011.

Session 37: Room A405
Individual Papers on Political Identity in Contemporary Asia
Chair: Curtis Gayle, Japan Women's University
1) Wenchuan Huang, National Dong Hwa University
The Politics of Space about Street Naming in Taiwan: A Case Study of Taipei City

    The naming of places is a key component in the relationship between place and political identity in contemporary society. Place names contain both symbolic meanings and spatial orders that provide normality and legitimacy to those who dominate the politics of places presentation. The study of place naming has recently undergone a critical reformulation as scholars have moved beyond the traditional focus on etymology and taxonomy by examining the politics of place-naming practices. Taiwan has been ruled by different political regimes, the different ruling elites also took Taiwan's place names to shape their symbolic landscape. This presentation borrows politics of space concepts and critical theories to regard place naming as the illustration of state power on its symbolic landscape by examining all the renamed streets in Taipei City, the capital of Taiwan.

2) Marie-Eve Reny, University of Chicago
Pushing the System's Boundaries with Caution: "Compliant Defiance" in Chinese Society

    During the past decade, studies of Chinese politics have paid much attention to usage of the law, grassroots elections, petitions and disruptive mobilization as the main channels through which Chinese citizens increasingly interact and negotiate their rights with the government (Bernstein and Lü, 2003; Bovingdon, 2010; Cai, 2010; Hurst, 2009; Lee, 2007; O'Brien and Li, 2006; O'Brien and Stern, 2008). Often times, these instances of mobilization are meant to denounce local government corruption and seek the central government's help for the rectification of corrupt practices. While these analyses have been helpful in uncovering certain types of state-society dynamics in China, much remains to be said about the circumstances in which Chinese citizens resist central level interests and opt for informal channels of interest negotiation, seeking bargains with key actors in the local state to secure themselves protection against risks of central government retaliation. I call this process "compliant defiance," namely the act of defying central-level policies while trading compliance for political safety with local authorities. Based on the example of underground Protestant churches, I argue that Chinese citizens informally negotiate their rights with local state actors when the rules they contest are in sensitive policy areas which Beijing is reluctant to reform, and as a result, the costs of pressing for formal institutional change are high.

3) Jin Liu, Georgia Institute of Technology
A Historical Review of the Discourse of the Local Language in Twentieth-century China

    The issue of fangyan 方言 (local language or dialect) was variously identified and characterized over the times as living, vernacular, and oral language, regional speech, mother tongue, folk language, vulgar slang, and rural and provincial patois of the illiterate mass. It was an integral part of major literary movements and intellectual debates in the history of modern Chinese literature. Through a close and critical reading of both primary and secondary materials, this paper explores how the Chinese intellectuals conceived the role of local language in the construction of national language, national literature, and the modern nation-state, how they reconciled the seemingly irreconcilable relationship between the diverse local languages and a unified, single national language, and how local language, with its own multiplicity, heterogeneity, and hierarchy, was associated with and simultaneously dissociated from this historical project.

    I examine late Qing Lao Naixuan's "Simplified Script" system, which was much inspired by the Japanese phonetic writing system, and Zhang Taiyan's scholarly book New Dialect, which was partially a response to the "Association for the Unification of the Chinese

Characters" (漢字統一會) established by the Japanese educator Izawa Shuji in 1907; Hu Shi, Qian Xuantong, Liu Bannong, Zhou Zuoren, and other prominent May-Fourth intellectuals' arguments on dialect and dialect literature in the baihua vernacular movement, including the folksong-collecting movement; Qu Qiubai, Lu Xun, and other leftist intellectuals' ambivalent attitudes towards dialect, dialectal Latinzination, and dialect writing during the mass language discussion in 1934 and the Latinized New Writing movement starting in the 1930s; and the "national forms" debate in the late 1930s and early 1940s, in which the issue of local language was closely associated with the central topics of "local forms" and "folk forms" in their relationships with the new modern national forms.

I conclude: to build a unified modern national language remained the Chinese intellectuals' paramount and overarching concern in China's quest for modernity during the twentieth century. Although the value and significance of local languages were advocated, recognized, or legitimized to a certain degree during a specific historical period, these languages were fundamentally and ultimately suppressed, marginalized, transformed, manipulated, and subordinated into a sub-national language in the process of building a modern nation-state and a national language. Nevertheless, the contingent construction of the national language would be impossible without the foil of dialect. Dialect was doomed to be only subsidiary in this historical process, but it could not be easily discarded, abandoned, or abolished.

4) Yu Liu, City University of Hong Kong
Between the West and the Far East: The Importance of Harmonious Agreement

Since the late sixteenth century, there has been an intriguing point of contention between the West and the Far East. While the West wanted China to adopt the ideologies of Christianity or liberal democracy, many Chinese intellectuals resisted the demand, characterizing Western people as skillful at specific investigations but inept at overall theorizing. This presentation examines the history of this contentious issue. After introducing the well-known mutuality of pride and prejudice, I will argue for the recognition of the important ancient Chinese philosophical principle of harmonious disagreement (*he-er-bu-tong*). Since the West and the Far East have always learned selectively from each other and in different ways, I will contend that they should continue this approach in their common confrontation with increasingly global problems such as energy crisis, climate change, population pressure, and food shortage.

5) Tynyshtyk Mailibayeva, Hitotsubashi University
Inter-ethnic Interactions in Kazakhstan: Dialogue or Monologue?

Within a pluralistic society, people of different ethnic backgrounds interact. Ethnic groups also interact. As a unity of individuals bound by language, culture, or history, their interactions take place in many spheres, including political. While previous studies have searched for answers to the questions of representation of ethnic groups in political decision-making, the modes of interaction have not been well examined. In other words, once ethnic groups are represented and the area of   political decisionmaking is established, how do they proceed to interact? This paper offers answers, using the case of the Republic of Kazakhstan.

Session 38: Room A507
<u>**Critical Approaches to the Japanese Roleplaying Game**</u>
Organizer and Chair: Rachael Hutchinson, University of Delaware

This panel presents three approaches to the Japanese roleplaying videogame commonly referred to as the JRPG. While many critics have analyzed this genre from the perspective of narrative and cultural themes explored in the game text, the trend has been to overemphasize narrative at the expense of other, no less significant, aspects of gameplay. Thematic analysis runs the risk of imposing a reductive cultural studies framework on a complex medium, and nonnarrative aspects of gameplay may shape the player's reception of story content in ways that differ from the assumptions of literary narratology. Our panel proposes some different ways of approaching the genre by analyzing the JRPG in terms of player-character identification, action and gameplay in 3D space, and the transnational nature of the game text as commodity. At the same time, we suggest that JRPG criticism should remain open to the idea that narrative content may resonate with, thematize, or facilitate some sort of critical/ironic distance from the player's experience of nonnarrative aspects of gameplay (spaces, rules of interaction, player-avatar relations, etc.) We aim to build critical connections between narrative and nonnarrative approaches to the game text, opening lines of communication in the process.

1) Jérémie Pelletier-Gagnon, Wako University
JRPG and Transnationality in Videogame Genres

The JRPG is one of the most controversial genres in the videogame industry. While gamers and game journalists regularly use the term, sometimes referring to different concepts, it is not commonly used by established publications or by the industry. Indeed, this genre presents the problem of suggesting a cultural categorization of games rather than one based on aesthetic experience. While the existence of a different tradition of roleplaying videogames coming from Japan cannot be ignored, it is difficult to establish what constitutes the specific elements of this sub-genre and to what extend the term "Japanese" can appropriately encompass them. Are Japanese roleplaying games forming a cohesive genre in regards to the general conventions of videogames?

Departing from issues of formal analysis and accounting for the video game industry's reliance on the international market, this presentation will investigate the issue from the general viewpoint of cultural products' transnational circulation. It argues that the JRPG's informal establishment as a separate sub-genre is partly the result of Japanese role playing games' transnational circulation and, more specifically, of discursive processes located at the reception level enacted by specific interpretative communities. This will be demonstrated by exploring the general localization and distribution practices that allow videogames to be circulated internationally, as well as by borrowing Benjamin Lee and Edward LiPuma's concept of "cultures of circulation" and Arjun Appadurai's notion of "regimes of value".

2) Michael Craig, University of California, Berkeley
Into the Depthless Depths: Immobile 3D and Aestheticized Agency in Late-90s JRPGs

This paper examines the implications, for player reception, of what I call the "quasi-three-dimensional" spaces comprising the worlds of many Japanese Role-Playing Games of the late 1990s. While videogame criticism tends to posit 3D as stabilizing the player's sense of in-game control by rotating space around the avatar, these games situate their players in lush but static landscapes that do not shift or zoom as the player moves away from the screen surface, routinely frustrating exploration of obscured areas located far from the player's viewing position. Avatar movement, against this stillness, often appears less to thrust itself into actionable worlds than to glide across indistinct surface contours.

Situating the discussion within a material history and thematic analysis of the seminal JRPGs Final Fantasy VII (1997) and Final Fantasy VIII (1999), I argue that these environments facilitate an aesthetic distancing between players and their play actions, asking

how this distancing may ground the player's experience of game content. Suggestively, these landscapes became a standard for JRPG spatial design at the same time that the anime narrative genre known as sekai-kei—in which apocalyptic crises come to hinge on the psychological struggles of protagonists too traumatized to assemble personal histories that would link their agency with surrounding events—became a standard JRPG plotline. Ultimately, this paper asks how such fractured psychological interiors, incapable of concretizing a basis for action, resonate within the depthless world they inhabit—in which player action regards itself from a sublime, disempowered remove.

3) Rachael Hutchinson, University of Delaware
Player-character Identification in the JRPG: Single and Multiple Selves in Final Fantasy X

This paper analyzes player-character identification processes in the JRPG through a case study of Final Fantasy X, developed by Square for the PlayStation 2 and released in 2001. The game features one main character, Tidus, caught up in a quest involving a larger group. While the player has direct control of one main character in the normal field of play, game dynamics switch to to turn-based combat in the field of battle, where the player controls each character in the group. The player must therefore relate to both the main character as well as the group as a whole, making for a multiplicity of possible onscreen 'selves.'

My main research question is whether the change in configuration of (single) player to (single or multiple) characters has any effect on player-character identification. I analyze written responses from students at the University of Delaware, who played the game for course assignments in the Games Lab on campus. Elements enhancing or detracting from identification included the race, gender and sexuality of players and characters; the role of cut-scenes and battle scenes versus direct action; strength of the narrative; and realism in the environment. As language has been seen as one of the main sources of social realism in the gameworld (McMahon 2003), I also examine how language is used to enhance immersion and identification in the diegetic space, and demonstrate how language used in the non-diegetic space can indicate the player's level of identification with the character.

Discussant: Douglas Schules, Rikkyo University

Session 39: Room A508
Performing Modern Bodies in the National: The East Asian Context
Organizer and Chair: Hyunjung Lee, Nanyang Technological University

Western/American influence has been significant for the development of theatre and performance in the context of postwar Japan and East Asian countries. As an ideal symbol of the modern, "the West" has become an object of emulation for the local artists; such desire has often become intertwined with nationalistic discourses about the importance for the performers to pursue Western physical appearance and capacity. Efforts in coping with the demand for a graceful, powerful Western physique have often been retrieved as a nationalistic rhetoric asserting that the strong physicality of a performer would be essential for projecting a vision of the nation's cultural capacity and modernization. Such a phenomenon created a double-bind situation in which local artists had to compromise a contradictory mélange of the Western modernity and the national tradition occurring in the debates on cultural developments. This panel explores how the pursuance of Western physique as the ideal modern body in theatre became intertwined with discourses on national cultural development in East Asia during the recent decades. Looking at theatre as social practice, it explicates the ways in which performances engage with their historical, social, and political circumstances. Further, it examines how a performer's body becomes a site where national subjectivity is negotiated and refigured under the gaze of modernization. As such, the correlations between the body and modernity in the field of theatre will be extended onto wider temporal horizon and onto larger questions of cross-border socio-cultural phenomena in the context of a globalized East Asia.

1) Hyunjung Lee, Nanyang Technological University
Choreographing Nationalism in the Global Context: The Paradox of Korean Ballet in Prince Hodong

This paper examines how the concept of "Korean Ballet" is embodied, negotiated, and evolved in the two versions of Prince Hodong (1988 and 2009), the most representative Korean ballet created by The Korean National Ballet Company. The notion of "Korean Ballet," not without its nationalistic pitch, has been popularly endorsed among South Korean dance scholars as an aim to promote a ballet theatre that carries essential Korean traits. As with other Western modern cultural genres, ballet first entered Korea through Japan in the form of a New Dance during the colonial period. In the context of colonial Korea, ballet was conceived as an ideal symbol of Western physique and strength, and thus retrieved as a physical form of modernization. In contemporary South Korea, while ballet (as the symbol of the advanced West) has been understood as a mirror that reflects the nation's cultural capacity, it also formed a discourse emphasizing the need to create a uniquely Korean ballet theatre. The 1988 version of Prince Hodong and its revised 2009 version were launched as part of such a nationalistic project with the aim of actualizing a Korean quality within a ballet form. This paper demonstrates how ballet and its generic connotation of power is at play in Prince Hodong, as the dance form itself exists as hardware meant to prove the nation's cultural capacity. I argue that the choreographic differences between the two versions signal changes in the mechanism of how nationalism or cultural development is redefined in South Korea over the two decades.

2) Ken Takiguchi, National University of Singapore
Ugly Bodies for Overcoming Modernity: Angura Theatre and "Privileged Bodies"

Japanese theatre in the late 1960s saw a wave of revolutionary avant-garde theatre movement, widely known as Angura, or the underground theatre. Aiming to be an antithesis to the dominant Shingeki theatre, which embodied the idea of modernity in Japan, Angura theatre artists developed iconoclastic aesthetics in their performances. One of the most significant features of Angura was its reinstatement of the bodies, which was a major shift from the text-oriented Shingeki. Kara Juro, the most influential Angura theatre artist of that

period, published *Tokkenteki Nikutai Ron* (The Theory of Privileged Bodies) in 1970 and advocated the form of theatre that rejected the linear narratives. The focus on the body was the key to question the text, which had been the very basis of Shingeki and, more generally, modern values and cultures. It is noteworthy that the "privileged bodies" that Angura theatre most valued were not necessarily beautiful figures but rather ugly ones. Another Angura artist, Terayama Shuji, called his theatre the "revival of the freak shows," and stressed the ugliness of human bodies in his performances.This makes a striking contrast between Angura and contemporary artists, such as writer Mishima Yukio, who accentuated the impact of the beautiful bodies,. By discussing the usage of "ugly bodies" in Angura theatre, this paper aims to examine the strategy of overcoming Shingeki, and modernity as a whole.

3) Yukie Hirata, Dokkyo University
"Our" Enemy in Post-colonial and Post-Cold War Era: Representation of North Korea in Japanese Popular Culture
   In recent years, the image of North Korea has been represented as a tool for strengthening nationalism in Japan, and this has been confirmed through the consolidation of Japan's national identity. In the Japanese context, particularly during the period when two 'posts' – the post-colonial and the post-cold war – overlapped, North Korea not only is considered as the 'Other' but is also gradually being considered as the means for reconsidering the westernized Japanese ('Us') with reference to Japan's national identity. This study analyzes the image of North Korea and the representations of Japanese and North Korean's bodies. This requires discussion of identity and nationalism in Japan while examining the following three cinemas: Sensen Fukoku (Declaration of War, 1998); Boukoku no Aegis (Aimless AEGIS, 1999); and Midnight Eagle (2000). Comparing these novels and cinemas, I discuss Hollywood movies such as 007: Die Another Day, Steal and Behind Enemy Lines II: Axis of Evil.

Discussant: Sang Mi Park, University of Tokyo

Session 40: Room A307
3/11 and the Atomic Age: Memory and Power from Hiroshima to Fukushima
Organizer: Vivian Shaw, University of Texas at Austin
Chair: Ran Zwigenberg, Graduate Center, City University of New York

   The Fukushima nuclear disaster has exposed a terrain of contested meanings within the political economy of nuclear power. This panel focuses on the human and technological crises embedded in post-3/11 Japan and nuclear modernity in general. It is informed by the ability of 3/11 to bring back cultural memories of the atomic bombings of Hiroshima and Nagasaki and re-connect discourses of atomic power and atomic weapons, which both the American and Japanese government (as well as the nuclear industry) have spent decades in separating. In uncovering the links and entanglements of these discourses, the panel raises important questions about the intersection of traumatic disaster with other expressions of globalized power in the 21st century. Ran Zwigenberg's paper on the 1956 Atoms for Peace Exhibit in Hiroshima examines the mid-1950s moment when the hegemonic nuclear narrative was constructed and the bomb and nuclear energy separated; Vivian Shaw revisits nuclear universalism in Hiroshima Peace Memorial Museum through questions of race, trauma, and memory. Ryo Morimoto's paper on the semiotics of counter-memories after Fukushima, and Paul Jobin's paper examining the debates over radiation "safe levels," discuss the unraveling of narratives of nuclear power safety from different angles. Discussant Elyssa Faison facilitates the panel's objective of thinking through the concepts of peace, risk, and modernity in relation to nuclear disaster.

1) Ran Zwigenberg, Graduate Center, City University of New York
"Magic Hand": Atoms for Peace Exhibitions in Hiroshima: 1956–1958
   On the 27th of May 1956 the Atoms for Peace exhibition opened in the peace memorial museum in Hiroshima. The exhibit was a key piece of America's plan to represent the atom as a positive force for progress and rid the Japanese of their "nuclear allergy." The exhibit proved to be an enormous success, seeing well over 100,000 visitors and receiving enthusiastic reception from the press. Significantly, the museum that hosted the exhibit also hosted, a year earlier, the equally successful World Congress Against A- and H-Bombs and, of course, was also where the horrors of the Hiroshima bombing were exhibited. The exhibit, I argue, serves as a lens through which the origins of nuclear energy discourse in Japan can be explained. Nuclear energy discourse was one of the main avenues through which faith in human progress and technology was reaffirmed after the industrialized killing of World War II. This discourse proved to be particularly successful in Japan and was shared throughout the political spectrum. Although post Fukushima discourse claims otherwise, even A-bomb survivors and left wing activists were firmly behind the nuclear energy industry and government agenda. Reactions to the exhibit demonstrate these contradictions inherent to Hiroshima and pacifist discourse, as well as uncover some of the tensions arising from Japan's relations with atomic energy and modernity as a whole.

2) Vivian Shaw, University of Texas at Austin
Trauma as 'Post-Race': Material Witnesses and the Politics of Nuclear Trauma in Hiroshima Peace Memorial Museum
   Hiroshima Peace Memorial Museum, established in 1955, remains the primary site for recuperating and transforming memories of the atomic bombing into a message for global peace. Within the museum's transcendental politics, American and European visitors are a key presence, evident in the site's 1994 renovation adding historical context for the bombings, its design as a bilingual space using both Japanese and English, and in its refusal to criticize the United States for their use of the bomb. However, what remains excluded from this global view is a discussion of race, a critical dimension of U.S.- Japanese relations and Pacific Rim colonialism during and after World War II. This paper revisits cultural memory of the atomic bombings and argues that post-racial ideology, a core tenet of nuclear

universalism, is solidified through representations of trauma. Linking Hiroshima to feminist discourses on race and the body, this paper focuses on 'material witnesses,' the museum's term for human and human-touched objects recovered from the bombings. In arguing that cultural trauma in this case is both racialized and post-racial, I suggest that material witnesses enunciate tensions between empathy and objectification within representation of historical atrocities. This paper also considers how Western tourists figure importantly within the appropriation of trauma as an "experience" to be represented, globally accessed, and universally shared. I propose that the museum's implicit 'overcoming' of racial politics, while ostensibly humanist, also delays criticism of the nuclear industry's long history of testing on marginalized populations and finds resonance within an ethos of multicultural neoliberalism.

3) Ryo Morimoto, Brandeis University
The Second Sun, or New-and-Clear Memories after 3/11

In 1Q84, Haruki Murakami paints the world as "an endless battle of contrasting memories"; in his response, Tsunahiro Uno analyzes the world as "the era of Little People," in which there coexist multiple truths, memories and stories, augmented by the reorganization of spatial and temporal relationships of the archived, though not necessarily retrieved, past. The fall of the Fukushima Daiichi plant continues to demonstrate how individual memories of the lead-up to 3/11 challenge the ability for disasters to be owned by a singular narrative. While such a multiplicity of voices has potentiated new stories, suggesting a threat to a totalizing nuclear hegemony in Japan and globally, they are also mediated by a longer-standing memory politics. From the perspective of semiotic anthropology, this paper examines the countermemories that have emerged out of the 2011 Tohoku Earthquake, based on fieldwork conducted between 2011-2012 in Japan. The S.O.S. message on YouTube by Katsunobu Sakurai, the mayor of Minami Soma city; TEPCO's continuous reference to the "unprecedentedness" of the Tsunami for its failure; and the initial silence on the Fukushima catastrophe by hibakusha, who had historically supported peaceful uses of nuclear technology, are such cases considered in this paper. Examining how the 3/11 disasters have (or failed to) proliferate new narratives out of "discovered" memories of the past as well as future imaginations, I suggest a set of semiotic mediations to interpret this chiasm within the endless battle of contrasting memories.

4) Paul Jobin, University of Paris Diderot
The Challenge on "Safe Levels" after Fukushima Nuclear Disaster

So far the nuclear crisis of Fukushima has been characterized by a situation of relative ignorance regarding the possible consequences of radiation on public health. Due to the long latency for cancers and other health disorders caused by low-doses, only a few victims have been identified. The Japanese government experts assert that there is no need to worry about "safe levels" of radiation (up to 100 mSv a year), basing their assertion on the epidemiological surveys that were conducted in the aftermath of Hiroshima-Nagasaki and Chernobyl. These "safe levels" are challenged by a growing public criticism, led by worried citizens of Fukushima prefecture and transmitted by Japanese and foreign websites and some classical media. Based on interviews conducted after the 2011 disaster (and in a comparative perspective with a previous fieldwork conducted at Fukushima nuclear plants in 2002), with workers, safety managers, labor groups and NGOs as well as government experts, I will argue that disagreement now arises more sharply within the scientific nuclear establishment itself, in and outside Japan. I will give particular attention to the reassessment of previous epidemiological surveys on nuclear plants workers. This will offer insights on the burgeoning STS subgroup working on disasters and industrial risks as well as on the larger issues of uncertainty and relative ignorance.

Discussant: Elyssa Faison, University of Oklahoma

Session 41: Room A505
<u>The Antinomies of Asianism in Capitalist Modernity</u>
Organizer and Chair: Max Ward, Middlebury College

   With the end of the Cold War and the meteoric development of capitalism in China, there has been a revival of the idea of "Asia" as a distinct, if not alternative, version of modernity. However, this contemporary revival often overlooks earlier iterations of "Asia" and the contradictory politics that it once authorized; namely, how in the early twentieth-century "Asia" had been utilized both to resist capitalism/imperialism while simultaneously legitimating capitalism/imperialism. This panel seeks to bring this history to the fore by exploring how the idea of "Asia" operated in the historical logics of early-twentieth century imperialism, interwar fascism and post-war Third Worldism.

   The papers of this panel cover a broad range of regions and historical periods. Zhijun Ren explores how transformations in nineteenth and early twentieth century capitalism radically changed China-Korea relations and enabled new visions of alliance against the West. Christian Uhl investigates interwar Japanese imperialist ideology by interrogating Ōkawa Shūmei's attempt to bring Islam into a vision of Asia. Ethan Mark examines how Indonesian youths embraced a fascist version of Asianism under Japanese tutelage during World War II, with profound post-war implications. Finally, Viren Murthy focuses on how in post-war Japan, the historian Ishimoda Shō conceived Asian nationalism in light of Third World resistance and Maoism. We hope to extend these historical investigations into a discussion about the possibilities and limitations of the new discourse on "Asia" in our present moment.

1) Ethan Mark, University of Leiden
Anti-colonial Fascism: Japan, Asianism, and the Making of the Indonesian Army
   Shared resistance against Western imperialism and capitalism; the restoration of morality and harmony; science and development: Whether in Japanese or other Asian national guises, Asianism has promised much, but delivered mostly betrayal. In practice, "co-prosperity" meant exploitation; mutual respect meant imperialist arrogance; morality, order, and justice meant social degradation and destruction. Asianism can thus be productively understood as "ideology" in the classical, negative Marxist sense – an idealized worldview that promises a resolution of social contradictions for all, while in fact representing and furthering the interests of a particular class. Asianism's claims to represent a genuinely transnational agenda, too, have most often been distinguished by betrayal. This paper considers an exceptional wartime encounter in which extraordinary circumstance allowed a short-lived but significant exception to this rule. Largely isolated from the wider society and the gaze of the Japanese military-colonial regime, a small number of Asianist Japanese trained a group of similarly ambitious Indonesian youth not only for the coming military showdown with the Western imperialists, but in the radical thinking and practice of a new and improved "Asia," with ambiguous consequences for subsequent Asian history. The experience inspired and empowered Indonesian recruits to defend their new nation against a shared Western imperialist enemy. But as keys to national unity and strength, this "productive" encounter between Indonesian nationalism and Japanese fascism also nurtured not only radical notions of social levelling, anti-capitalism and anti-feudalism, but also anti-Chinese sentiments and faith in a "manly" and "pure" racial, national and cultural essence as social panacea.

2) Viren Murthy, University of Wisconsin-Madison
Asianism and the Problem of Third World Nationalism: Ishimoda Shō's History and the Discovery of Nationality
   In postwar Japan, the topic of Asianism was filled with controversy. On the one hand, given that pan-Asianism was the ideology of Japanese imperialism, post-war intellectuals shunned references to Asian unity. However, with Japan's defeat in World War II and the subsequent Chinese revolution, Japanese intellectuals began to develop a new discourse of Asia based on the unity of non-allied nations. Takeuchi Yoshimi was the most well-known

of such intellectuals, but he was in contact with a group of thinkers who were also proponents of Asia and the Third world. One such figure was Ishimoda Shō, a famous Marxist historian in post-war Japan. His famous book, *History and the Discovery of Nationality*, published in the early 1950s, re-evaluates nationalism, especially from the perspective of the Third World and Asia. His work separates anti-imperialist nationalism from imperialist nationalism. We can understand the distinction between these two nationalisms in the context of the Cold War and the difference between capitalism and socialism. In short, people hoped that anti-imperialist nationalism, a nationalism of weak nations, could somehow create an alternative to capitalism. What is often unasked in such formulations is the connection between the respective logics of nationalism and capitalism. I pose this question in my analysis as I aim both to situate Ishimoda's work in his historical context and interrogate its contemporary relevance in an age when Asianisms have resurfaced in a different guise and the global inequalities that made plausible the concept of the Third World, have been radically transformed.

3) Christian Uhl, University of Ghent
Liberté – Egalité – Fraternité: Ōkawa Shūmei's Asia, and the Romanticization of the Ideals of the French Revolution

   Ōkawa Shūmei, a leading Asianist ideologue, bestselling propagandist of Japan's imperialist expansion in the name of establishing the "East Asian Co-Prosperity Sphere," and prominent class-A war criminal at the Tokyo war crime trials, has long been regarded as the personification of sheer Japanese fascism. Recently however, in the course of a significant revival of Asianism in Japan, Ōkawa's legacy has been reevaluated largely as a genuine expression of East-Asia's resistance against Western imperialism. Matsumoto Ken'ichi didn't hesitate to identify "Oriental love" as the substance of Ōkawa's political philosophy. This paper raises the question, not which of these incommensurable evaluations is appropriate, but rather, what the condition of the possibility of a mode of thinking is, which allows for such incommensurable evaluations. The focus of my analysis will lay in Ōkawa's notion of Asia, and his emphasis on the Islamic world, which I will illuminate in the context of his greater vision of a "moral unification of the world," and the establishment of a "moral state," based on spiritual "freedom," political "equality," and "brotherhood" in economic life. I will suggest that we read this political vision as a romantic usurpation of the liberal ideals of the French Revolution, and as a romanticist critique of certain aspects of capitalist modernity, a critique, which utterly failed, but which in its failure, reveals in an especially striking fashion the fundamental and irreconcilable contradictions of the capitalist social formation in general.

Discussant: Max Ward, Middlebury College

Session 42: Room A304
Individual Papers on Politics and Identity in Cold War Japan
Chair: John Dorsey, Rikkyo University
1) Sherzod Muminov, University of Cambridge and Amy King, University of Oxford
Dealing with the 'Enemy': Overseas Japanese in the Soviet Union and People's Republic of China in the Wake of the Second World War

   At the end of World War II, millions of Japanese servicemen and civilians were repatriated from China back to Japan. Yet many Japanese remained behind. Close to 600,000 Japanese were forcibly detained by the Soviet Army and deported to Siberia. Another 30,000 Japanese slipped through the cracks of the repatriation process and were still living in China's Northeast when the Chinese Communists came to power in 1949. This paper compares the way in which the People's Republic of China (PRC) and Soviet Union conceived, and made use, of this Japanese presence in the wake of WWII. The paper demonstrates some striking similarities: both governments used the Japanese as labour in rebuilding their war-torn economies; both governments tried to impede the Japanese citizens' repatriation to Japan; and, with varying degrees of commitment, both governments made efforts to create better living and working conditions for the Japanese under their control. Yet this paper also demonstrates the different ways in which the Soviet Union and PRC approached this Japanese presence. While the Soviet Union saw the Japanese as a source of manual labour, the new Chinese Communist regime conceived of these Japanese as highly-skilled specialists, whose expertise would be invaluable in rebuilding and modernising war-devastated China. Furthermore, the Soviet and Chinese governments differently used the Japanese presence as a propaganda tool in (re)constructing their countries' international image. Viewing these stories together, this paper paints a more nuanced picture of how the Communist bloc viewed Japan – 'the enemy' – in the wake of the Second World War.

2) Hiroyuki Inazawa, Ritsumeikan University Graduate School of Policy Science
Three Principles on Arms Exports and Coordinating Committee on Multilateral Export Controls (COCOM)

The purpose of this study is to analyze the close relationship between the Three Principles on Arms Exports and the Coordinating Committee on Multilateral Export Controls (COCOM). The Three Principles on Arms Export were derived in 1967 by then Prime Minister Eisaku Sato at in the House of Representatives Committee on Audit. The principles forbid arms exports for to communist states, nations subject to arms embargo under U.N. relations, and nationals involved in, or likely to be involved in, international armed conflict. In my previous study, Japan's post war pacifism was examined through the case study of the Three Principles on Arms Exports .It seems unlikely that the principles make Japanese own decision free of external influences. In this paper, the focus is on the influence of COCOM on the Three Principles of Arms Exports. Since 1950, COCOM has become the major policy behind US anti-communist economic policy. After World War II, Japan, without US economic and political support, found it difficult to build trade relations with other countries. It shows how the COCOM policy towards Japan was inseparable from the US Cold War strategy and how it established Japan's Three Principles on Arms Export. The author discovered a close relationship between the Three Principles on Arms Exports and COCOM. This paper considers security policy of the Japanese and U.S. government in the postwar period using NSC records, parliamentary papers, government domestic records, the press and books.

3) Masami Kimura, University of Arizona
Japanese and American Public Intellectuals and Opposition to the US-Japan Cold War Alliance in the Late Occupation Period

   At the San Francisco Peace Conference convened on September 4, 1951, Japan concluded a peace treaty with forty-nine countries and a US-Japan mutual security pact with the United

States. These settlements not only publicly and officially ended the period of hostility with Japan and returned sovereignty to Japan; they also aligned Japan with the "Free World" led by the United States and made the country America's Cold War ally in Asia. It is well known that Japanese public intellectuals, by organizing and employing the Peace Study Group (*Heiwa Mondai Danwakai*), led a large-scale movement between 1948 and 1951 against concluding the peace and security arrangements framed by US strategic interests in Asia. What is not well known is that coinciding with the intensification of the Cold War in Eastern Europe and East Asia and a growing consensus supporting the US foreign policy in America, there was an emergent body of opposition to the US government's Japan policy. The critics' activities were not as effective or vehement as their Japanese counterparts, but they made similar criticisms toward America's peace and security plans and made similar demands for their modifications. My presentation thus comparatively examines the thought of Japanese and American public intellectuals who developed alternative visions for post-occupation arrangements with Japan. I will show similarities as well as dissimilarities in their ideas that developed in different political and cultural contexts. I will also discuss the political and intellectual factors in the failure of their causes.

4) Chris Winkler, German Institute for Japanese Studies (DIJ)
Making Voters Happy? The LDP's Election Platforms and Public Opinion
    As the party that has governed Japan for most of the postwar period, the Liberal Democratic Party (LDP) has been a major object of political science research. Most analyses have focused on its institutions or elections, but the LDP's changing policy platform and its interaction with public opinion is a less understood topic. In this presentation, I will analyze the LDP's election policy programs using the Comparative Manifesto Project's (CMP) coding scheme, which was developed to understand European party platforms and breaks down policy proposals into more than 50 discrete topics. I then examine how changes in the LDP's policy platforms are influenced by trends in public opinion. Opinion surveys show clear and steadily rising post-materialist preferences since the 1970s. Given that the LDP is generally regarded as a center-right, pro-business party, one would not expect it to cater to, in an Inglehart-esque sense of the word, post-materialist voter preferences, such as environmental concerns. Nevertheless, one often remarked feature of the LDP has been its ideological flexibility, which together with other factors, such as an election system that favored the party, contributed to its five-decade dominance over Japanese politics. In this presentation, I will show that the LDP has indeed adjusted its policies in line with the electorate's changing preferences.

Session 43: Room A305
Individual Papers on Japanese and Chinese Religion
Chair: Linda Grove, Sophia University
1) Nanlai Cao, University of Hong Kong
Making a Patriarchal Religious Diaspora: The Chinese Christian Presence in Secular France

Drawing on multisited fieldwork, this study provides an ethnographic account of a group of Chinese merchants who have formed large Christian communities at home, along with migrant enclaves in Paris, France. Conceptually, it examines the intimate relationship between the congregational form of evangelical Christianity and a traditional mode of Chinese business family in the context of global diasporic configurations. The formation and expansion of this diasporic religious community relies heavily on the migrant traders' newfound wealth from transnational business. I explore the social and cultural influence of the migrant churches in both promoting and hindering the assimilation of these migrants. Specifically, I show how an indigenous Chinese Christianity practiced by these migrant entrepreneurs has taken roots in this secular European context and how a Chinese Christian diaspora reproduces its transnational commercial culture by controlling and regulating the morality of actions in the domain of family business. Finally, I suggest that there is a reassertion of traditional patriarchal authority in this Chinese Christian diaspora, and neither migrant folk religious networks nor professional associations can accommodate social participation in this patriarchal, diasporic situation as effectively as the congregation-based evangelical Christianity does with a spatially large, seemingly egalitarian and openly participatory platform.

2) Daniel Friedrich, McMaster University
Beyond the Grave: Localized Adaptations of Contemporary Temple Buddhism

Until very recently, scholarship on contemporary Japanese temple Buddhism has tended to focus on the challenges faced by Buddhist institutions. Changes in funerary practices, depopulation, the perception that temples are gloomy places, and a sense that Buddhism has little to offer the living are all factors that have led scholars and practitioners alike to conclude that temple Buddhism is in a state of crisis. In this presentation, based on ongoing ethnographic fieldwork in Hokkaido, I explore the response of temple priests to these challenges. I show how individual temple priests draw upon sectarian doctrines, local practices, and socio-economic realities in creating, discarding, and modifying Buddhist practices to meet the specific and varied needs of their communities. Some of the adaptations I explore include: a temple priest who is faced with restructuring his temple's sources of financial support when a number of parishioners' businesses go bankrupt, a new member ceremony that seeks to activate bonds with temple members beyond funerary rituals, and concerts and movie nights held with the explicit purpose of challenging the perception that temples are somber places. By exploring these highly localized adaptations of temple Buddhism, I shed new light on the shifting contours of contemporary Japanese temple Buddhism.

3) Carolyn Pang, Columbia University
Restructuring Buddhism for a Modern Society

With the aim of examining the role of religion in a globalized environment, I will present an ethnographic study of changing practices of Buddhism through an analysis of fieldwork undertaken at a Mahayana Buddhist temple in Singapore, the Poh Ming Tse Temple (PMT). With the rebuilding of the temple compounds in 2009 into a modern minimalist style that removed any vestiges of the ornate designs of conventional temple structures, PMT undertook a new direction in its outreach activities to demonstrate its relevance in an urban cosmopolitan society. Having the aim of providing a non-sectarian platform for the discussion of Buddhism, PMT makes active use of new media such as Facebook and

promotes activities that target youth groups and are open to participation from people of other religious faiths. The frequent invitation of scholars to give talks on Buddhist doctrines reflects a changing interaction with Buddhism where the practice of religion becomes an intellectual pursuit that attempts to disengage from traditional ways of ritualistic worship. While the promotion of outreach activities that encourages an intellectual engagement with Buddhism succeeds in attracting youths and English-educated professionals, it presents the problem of accommodating Mandarin-speakers and other dialect groups. Even as PMT sought to attract new social groups, its modern ways of practicing Buddhism distanced its older generation of supporters. The experiences of PMT highlight the dilemma of the incorporation of old practices with the introduction of new ideas, and question the ways in which religion can maintain its significance in a modern society.

4) Hidehiko Kurita, Tohoku University / Harvard-Yenching Institute
The Historical Conditions of the Japanese Mind-cure Movement in the Early 20th Century

The mind-cure movement became popular in the United States from the late 19th century. Its practitioners insisted that they were able to cure various diseases with their spiritual power. William James, who defined the term of "mind-cure movement," considered it as part of his study of "religious experience." Taking over his standpoint, Ann Taves comes up with a term of involuntary acts (uncontrolled bodily movement, spontaneous vocalization, unusual sensory experiences, and altered state of consciousness) in order to conduct a historical study on "religious" experience from the 18th to early 20th century in the United States in her book, *Fits, Trances, & Visions*. In the course of the study, she divides interpretations for involuntary acts into three categories of "natural," "supernatural," and "religious and natural." The mind-cure movement corresponds to the third category which is the mediator between natural, or secular, and religious perspective.These concepts, however, premise American cultural and historical conditions originating in the Christian Revival in the 18th century. The Japanese mind-cure movement took place in the early 20th century. While it was deeply influenced by American mind-cure movement itself as well as mesmerism, spiritualism, psychology and academic philosophy that were imported from western countries, it was also on the basis on specific historical conditions in a crossroad between localization western ideas and acculturating Japanese tradition. The aim of my presentation is to clarify the historical conditions caused Japanese mind-cure movement, comparing to American case.

5) Yu Yin Hsu, National University of Singapore
The Religious Network of Fujian Overseas Chinese in Nagasaki during the 17th Century

Fujian tradesmen had been the main intermediary of overseas commerce activities between Japan and China during early Tokugawa period. Due to the push force caused by chaotic political situation in the late Ming Dynasty, the living mode of Chinese tradesmen had gradually changed from "Sojourner" to "Settler." In Nagasaki, the only port for foreigners in Japan since 1635, Fujian tradesmen had organized their own clansman associations and had built two Chinese temples, Chungfusi (崇福寺) and Fujisi (福濟寺), which became the footholds for Fujian Chinese in Nagasaki to hold regular clansman meetings and religious ceremonies. Totuji(唐通事) was the title of the official hereditary position for those leaders of Chinese tradesmen who could interpret Chinese-Japanese and be familiar with trading to conduct various affairs for Tokugawa Bakufu. Meanwhile, they had leading power to make decisions and participate religious and public welfare events in Chinese communities. Another significant group of overseas Chinese in Nagasaki was Buddhist monks. The relationship among tradesmen, Totuji and monks in Nagasaki had religious linkage to encourage strong combination. The aim of this paper is to display the religious network of Fujian Chinese in Nagasaki systematically through sociology of religion.

The paper will be divided into four parts starting with an introduction. Section two will describe the establishment of the Chinese temples in Nagasaki in 17th century. Section three will reconstruct the religious network of Fujian immigrants. The conclusion demonstrates interpersonal relationships from a religious perspective.