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Anthropology (JAWS) Section

Section Convenor: Carmen Tamas (Kobe University, Japan)

EYAL BEN-ARI (KINNERET ACADEMIC COLLEGE, ISRAEL)

GOOD REPOSE FOR THE MILITARY DEAD: JAPAN IN COMPARATIVE PERSPECTIVE

Death entails one of the most potentially disruptive moments of life. Because any death is unsettling it carries potential elements of disorder and crisis. But military death is different from other forms of demise since people expect that it "should" have a meaning and that it "should" be suitably handled by the armed forces and by society at large. For social relations to continue, for individual lives to carry on and for organizational order of the military to be restored, the dead soldiers must somehow be brought to a good repose, to rest in peace.

But just what does "rest in peace" mean in the military context? Just how are soldiers brought to a fitting repose? And how do national contexts differ in these respects? This article tackles these questions through examining the case of Japan in theoretical and comparative perspective.

To analyze the case of Japan I contrast it to the case of Israel and, where relevant, add notes on other cases. While there are of course, many internal variations in the cases, and while they belong to distinct but overlapping historical periods what I present are analytical ideal types that underscore the key components of each case. The aim then is to seek cases marked by very clear-cut differences rather than broad similarities.

ANYA BENSON (CHUO UNIVERSITY)

BECOMING PURIKYUA: THE CREATION OF COMMERCIALIZED IDENTITY SPACES IN THE MARKETING OF PURIKYUA

Since the broadcast of its first season in 2004, the television show *Purikyua* has reached a phenomenal level of popularity and become a staple of Japanese children's television. Primarily targeted to young girls – and marketed in an unapologetically gendered fashion – *Purikyua*'s highly integrated merchandising strategy operates by blending narrative content and goods at all levels. While employing the usual host of character goods and toys replicating items used by the characters, *Purikyua* also creates complex systems of interrelated goods that effectively allow child audiences to navigate their everyday lives as the fictional 'Cures' on which the narrative is based. The focus on constructing correlation between merchandise consumption, narrative content and the child's identity is epitomized in the marketing of the *Purikyua Narikiri Studio*, a space in which children are encouraged to play by imagining themselves 'becoming' a Cure.

This paper uses *Purikyua* as a case study to examine the merging of space and identity in the marketing of Japanese children's media texts, ultimately arguing that such merging functions by actively constructing the world of the text within the context of urban Japan. Echoing the structure of the current season of *Purikyua*, which involves both a 'magical' world and a (highly idealized) variation of the 'real' world, *Purikyua* mediated spaces form the possibility of engaging with the text across

multiple arenas of a child's life – while promoting a heavily gendered and commercialized version of those engagements.

NICOLA PIETRO BONALDI (UNIVERSITY OF MILAN-BICOCCA, ITALY)

MALE AT PLAY: UNDERSTANDING JAPANESE *BISHŌJO GĒMU*

The paper discusses the processes of production, distribution and consumption of a class of Japanese video games known as *bishōjo gēmu* (美少女ゲーム), and the surrounding connotations in the public discourse. *Bishōjo gēmu* characteristically focus on dating, romance and sexuality, and sometimes feature erotic content (*eroge*). Gameplay involves a playable male character interacting with attractive *anime*-style girls. Despite accounting for about 25% of entertaining software trade in Japan (Taylor 2007), such video games tend not to be translated and distributed overseas—what seems to be an exception among the "odorless" Japanese transnational media artifacts (Iwabuchi 2002).

Bishōjo gēmu emerged as *dōjin soft* (同人ソフト) during the 1980s, thanks to self-publishing conventions such as Tokyo Comiket (Picard 2013). Throughout the '90s and the 2000s, they made way to major software houses and went mainstream (Galbraith 2011). In this paper *bishōjo gēmu* are examined in the light of the transformations Japanese society underwent during the "Lost Decade", notably the destabilization of the figure of the *sararīman* (Dasgupta 2013) and the emergence of the *otaku* (Kinsella 1998).

The paper also aims to connect video games to the field of leisure studies, by analyzing how sexuality and stereotypical gender roles can be enacted symbolically in opposition to work and family (Allison 1994). Specific attention is paid to the activity of Organizations such as EOCS/Sofurin (Ethics Organization of Computer Software), which was established in order to address the public concern about *eroge* (Pelletier-Gagnon&Picard 2015).

SEBASTIEN PENMELLEN BORET (TOHOKU UNIVERSITY, JAPAN)

REMEMBERING DISASTERS IN JAPAN: MEMORIALS, RELIGION AND THE STATE

This paper investigates the ideas and ritual practices surrounding the memorials of disasters and their victims in Japan. On 11th March 2011, a magnitude 9.0 earthquake and an annihilating tsunami destroyed entire coastal cities, caused the death of 15,083 individuals and left 3,971 missing bodies. Dealing with their trauma and losses, these communities and volunteer groups have developed various modes of remembering the tragic event and the dead through formal and informal, public and private, religious and non-religious, tangible and intangible, acts of remembrance. One of these strategies consists in the erection of a monument where mourners, survivors, and other visitors may join their hands (tewo awaseru) and carry out rituals as a way to express their respect, grief, solidarity and so on. Sprouting along the bared coastline, these markers vary from simple wooden poles to monumental structures. If anthropologists have already provided accounts about the politics following the erection of memorial monuments, and those of disasters in particular (Simpson 2008), the division of labour between private, religious and state memorials have often remained unexamined. This paper begins to fill the gap by discussing the processes surrounding a memorial for the 911 victims of a coastline neighbourhood of northeast Japan during the 2011 tsunami. In particular, it argues that disaster

memorials reflect the changing relationship(s) between laypeople, religion and the State in contemporary Japanese society.

GARCIA ST. AUBYN CHAMBERS (TOYO UNIVERSITY, JAPAN)

THE RITUAL OF COMMUNAL BATH IN JAPAN: PERSPECTIVES FROM A PARTICIPANT-OBSERVER

Edward Hall argues that "Culture hides more than what it reveals, and what it hides, it hides most effectively from its own participants." Communal Bath, a traditional custom in Japan, is rich in its potential for analyses from varied perspectives. In addition to its import as a potential aesthetic experience, the traditional and everyday custom of bath in Japan is ritualistic. In this explorative presentation I intend to define communal bath as a ritual in contemporary Japan; I will attempt to describe its processes and ritual symbols as a frame; concomitantly I will theorize the contemporary socio-cultural import of this apparently simple, everyday experience. As a foreign observer who has now very much become a participant in the cultural experience, I am hoping to apply Hall's insight on the inevitability of 'hidden' and 'visible' character of culture.

A second attempt at exploring communal bath in Japan: In the first, I applied philosopher Berleant's 'aesthetic field' theory arguing that for public bathhouses (sentos) and onsens, their "…entire layout, design, ambience, rules of engagement, the thermal therapy that awaits, as well as the mindful and courteous actions of staff and bathers alike partake in a kind of *aesthetic transaction*."

Reference:

Chambers, G., *Communal Bathing and Public Bathhouses in Japan: Theorizing the Aesthetics of an Everyday Experience* The Second Asian Conference on the Arts, Humanities and Sustainability 02 Nov. 2015

Hall, E. 1959, *The Silent Language*

NATHALIE CLOSE (SOPHIA UNIVERSITY, JAPAN)

FILM AS RESEARCH METHODOLOGY: A CASE STUDY

Festivals have long been a popular topic for ethnographic film, starting with the initial filming of rituals and dance at the great Expos of the late 1800s, and field research conducted by scholars such as Baldwin Spencer. Film can be seen as the ideal medium for recording festivals due to its ability to capture the exuberance, movement and festive atmosphere. However, in addition to the portrayal of festivals in documentary or ethnographic film, the use of a camera offers many advantages to the field researcher. This presentation looks at the way in which film can be used in field research, focusing in particular on the visual research conducted on a Japanese festival by the presenter. From the start of the research process a camera was employed, and therefore the initial approach will be discussed before moving on to look at how using a camera enabled further research. This can be divided into both how the camera was used during data collection as well for later data analysis. This presentation will offer support for the use of film in both field research and analysis of festivals.

EMMA COOK (HOKKAIDO UNIVERSITY, JAPAN)

FOOD RITUALS AND FOOD ALLERGIES: SCHOOL LUNCHES IN CONTEMPORARY JAPAN

Food allergies have shown a steady increase in Japan (and in other industrialised nations) over the previous ten years. Recent research conducted by MEXT (2014) suggests that the number of children with food allergies in Japan has doubled since 2004. This has gone hand-in-hand with a growing awareness of such allergies within the wider public realm and in the service industries, especially since the death of an elementary school child in 2012 after eating school lunch. Individuals who have such allergies, and their families, must consequently navigate the risks of reactions and spend considerable time and energy avoiding consuming the allergens they react to, as well as explaining to those around them why certain foods cannot be eaten. Given that sharing and consuming the same food together – for example, all children eating the same lunch (*kyūshoku*) – is an important ritualised social practice in Japan, there can consequently be social repercussions to avoiding particular foods. This paper asks: how do parents and children navigate the rituals of school lunch? In what ways do they participate or not participate? What kinds of affects (if any) do risk aversion strategies have on social relationships in the school context?

ANDREA DE ANTONI (RITSUMEIKAN UNIVERSITY, JAPAN)

CALL ME A DOG: RITUALIZED AFFECTIVE CORRESPONDENCES, *INUGAMI* POSSESSION AND EXORCISM IN CONTEMPORARY TOKUSHIMA PREFECTURE

In the last decades, anthropological scholarship has recognized corporeity as a condition of human experience and the body as the "existential ground of culture and self" (Csordas 1994). The lived body moving in the world is considered a source of perception, a bearer of practical knowledge and skills, developed through practice, with which we dwell in the world (Ingold 2000). This approach pointed at the necessity of investigating the body from the perspective of its perceptions, which originate in its interaction with the environment. Yet the role of ritualized interactions has been barely taken into account. Consequently, this paper will shed light on the role of bodily perceptions and affect (Massumi 2002) in spirit possession and deliverance, by focusing on a ritual of exorcism in contemporary Japan. I will rely on ethnographic data collected through fieldwork in Kenmi Jinja (Tokushima Prefecture). This shrine is renown in the whole Japan because of a ritual (*gokitō*) to heal from spirit possession, especially (though not exclusively) possession by the Dog-God (*inugami*). I will describe people's feelings of "being possessed" and "relieved" or "healed", as well as their perceptions and reactions during the ritual. I will also rely on my own experience of undergoing the ritual, in order to provide a more accurate account of how deliverance takes place. I will argue that spirits emerge in the social as associations of particular symptoms and bodily perceptions, as well as through affective correspondences and attunements (Ingold 2013) among humans (the Shinto priest, patients…) and non-humans (body parts, tools used during the ritual…), based on practice.

NORIKO FUJITA (WASEDA UNIVERSITY, JAPAN)

"*HATARAKIKATA*" AS DISCOURSE: FOR WHOM? FOR WHAT?

"*Hatarakikata*, or working style," has garnered strong attention in contemporary Japanese society. As a panacea for resolving the impending labor shortage, the term seems to be used to encourage the public to question conventional working styles, including long working hours, and then to put a new style into practice under a "reform of working style [*hatarakikata no minaoshi*]". The government has introduced new employment types such as a diversified-regular-worker scheme, which sets restrictions in duties, time of work, and places to be transferred, and scholars have reported that it contributes to both workers and firms. But, facing the fact that the majority of the workers in the scheme are women, those who have family responsibility in particular, it seems that the reform targets only women as subjects, for them to balance their work and lives, in contrast to the term's seemingly comprehensive meaning. Drawing from ethnographic research on Japanese firms, individual employees, and organizations concerning *tenkin*, or personnel transfer which accompanies a move of a domicile, this paper aims to analyze the term "*hatarakikata*" as discourse from both micro and macro perspectives, and how it relates to women's "empowerment" in contemporary Japan.

CHRISTIAN GOEHLERT (LMU MUNICH, GERMANY)

JAPANESE RITUALS OF PREGNANCY AND CHILDBIRTH BETWEEN RESURGENCE AND RE-INTERPRETATION

The cycle of ceremonies and rituals concerned with pregnancy and childbirth in Japan makes for a fascinating case study in the contemporary re-interpretation of traditional practices, not least because they have always been "family-sized" gestures and customs rather than large-scale formal affairs. The (expecting) mother, her family, her neighbors, the mother-in-law, and of course the midwife were – and are – the principal ritual actors, while the role of established religious institutions and religious experts was limited to a small number of key events during the cycle.

Based primarily on fieldwork conducted in Kagoshima City, this presentation aims to trace both the formal changes these rituals have undergone between the late 19th and the early 21st centuries and the mechanisms behind their transformation from a community-oriented set of practices that reinforced social ties and gender roles, to events centered on the self-perception of the expecting mother and her immediate family. In some cases, this entails a revival of "traditional" practices – sometimes in modified form – while in others new forms seem to have emerged.

This presentation argues that while there is no single tipping point in these developments, they were demonstrably influenced by a number of technological, social and religious changes. These range from self-evident factors like the introduction of the new midwife system in the Meiji era and the nationwide spread of hospital births after the Second World War, to seemingly unrelated developments like the improvement of toilets in rural areas.

Björn-Ole Kamm (Kyoto University, Japan)

The Power of 100 Yen – Larp in Japan

The history of live-action role-playing (larp) in Japan, a mixture of improv-theatre and role-playing game, is rather short. The practice awoke broader interest mostly since 2012 through the abridged and commented Japanese translation of *DragonSys*, a German larp rule system.

As young as fantasy and sci-fi larp is in Japan, it faces a number of material constraints, one of which is the actual or perceived limited accessibility of space – Japan's largest larp group meets in a community centre instead of in the woods, on camping grounds, or in a castle. Also limited is the availability of larp paraphernalia common in Europe.

Japan's larpers do have access to an extraordinary source for equipment, though: 100-Yen-Shops, *hyakkin*. These shops offer a broad variety of products for just 100 Yen, useful for larping as outlined by Japan's first "how-to-larp" publications. This paper discusses the development and current state of larp in Japan: How did "European-style" fantasy larp come to Japan? How was this practice adapted to local circumstances? How is it related to sibling practices, such as *cosplay* (masquerading) and pen & paper role-playing? The paper analyses the ways of appropriation including the discursive *and* material constraints practitioners are entangled with.

Conceptualizing larp as a network of heterogeneous human and non-human elements, the practice in Japan is hardly defined by a somewhat special "Japaneseness" but produced through the tracing of connections between these various elements. "Japanese-style" fantasy larp combines "global" elements of larping with "local" materials so that the practice is (continuously) reassembled.

William H. Kelly (University of Oxford, UK)

Religious Encounters in the Rating and Censorship of video games in Japan and beyond

Drawing on long-term research related to the rating and censorship of video games in Japan and of Japanese video games in major markets outside Japan, this paper focuses specifically on the treatment of 'religion' – including depictions of religious iconography and symbols; use of churches and other religious venues in game narratives; incorporation of religious music, chanting and/or prayer; and reference to and/or inclusion of religious figures (God, Buddha, the Pope) or religious narratives (Noah's Ark) – in the process of evaluating, labelling and, where necessary, censoring video game content. The paper also explores, with reference to specific video games, how notions related to purity and danger vis-à-vis death, the afterlife, the body of the deceased, bodily injury and bodily fluids for example inform the treatment of video game content in the rating and censorship of games in Japan.

Kyoko Koma (Meiji University, Japan)

'Legitimation' of Kawaii as a Japanese Culture through Perpetual Acculturation?: A Case of Lolita Fashion Representations in Tokyo, Paris, and Otaru

Lolita fashion is considered one of the *Kawaii* styles originating in Japan that 'mixed the reality and fiction in order to create a free style inspired by Victorian-era, Rococo-era, princess story adorned in childhood' (Lolita Fashion Fancier, 2005). This style, which emerged in Japan, is inspired by dreamy

images of Europe, especially France. Born in the 1990s, this westernized style has also been marginally appropriated by some French practitioners. Even if this style has been considered romantic, it is also often associated with strangeness in certain French public opinions. The reputation considered as a 'success among Westerners' of *Kawaii* fashion in Japan permitted the Ministry of Foreign Affairs of Japan to appoint *Kawaii* Ambassadors in 2009, including one Lolita fashion wearer. In this context, since 2013, Otaru City has organized an official 'Lolita/Kawaii Tea Party' to attract Lolita wearers and tourists and to improve Otaru's image as having a westernized landscape. But how and why could the marginal Lolita fashion come to be considered legitimate in Japan? Are there some differences among the ideas of Lolita fashion organizers and wearers in Paris, Tokyo, and Otaru?

In this paper, I examine through the semiotic discourse analysis how this promotion influences the construction of the representation of Lolita fashion. Moreover, comparing opinions of Lolita fashion wearers and organizers in Tokyo, Paris and Otaru, I try to clarify how Japanese westernized *Kawaii* culture has been formed through perpetual acculturation between France and Japan from a marginal subculture to a 'legitimate' culture, or not.

LUDGERA LEWERICH (HEINRICH-HEINE-UNIVERSITY DUESSELDORF, GERMANY)

SEARCHING FOR AND FINDING A BETTER LIFE IN THE COUNTRYSIDE? MIGRATION STORIES FROM RURAL JAPAN

Japan's population is shrinking and aging and the rural regions are suffering from additional outmigration of young people to urban areas. Media stories of villages on the brink of extinction reflect a popular narrative of the Japanese countryside as vanishing. But at the same time the Japanese countryside evokes quite a different image: an idyllic place where low hills and green rice paddies surround thatched roofs. Among other things this imagined place serves as an antithesis to the hectic modern life in the metropolitan regions where communal ties have seemingly been lost. In recent years urban to rural migration has been actively encouraged and supported by government agency as a means to revitalize the regions. Websites offering information and support to people interested in moving to rural areas promise a slow life, a meaningful job, a place where living true to oneself in the sense of *jibunrashisa* is possible. Furthermore they draw upon the aforementioned idealized image: small villages encircled by nature, a supportive community where everyone knows each other. The target audience seems to be young people who look for alternative lifestyles and who seek self-realization and a better life. My PhD research project focuses on these urban-rural migrants and their migration story. What kind of narrative do they construct? Do they fit the storyline constructed in the popular discourse or do they resist and subvert it? What motivations for moving do they mention, and how do they present their life since migrating to the countryside? Do they cite specific values and what roles fulfill the countryside, a life closer to nature in their stories? In my paper I will present my current findings from my fieldwork in the prefecture of Shimane.

DAVID LEWIS (YUNNAN UNIVERSITY, CHINA)

RITUALS OF SACRIFICE AND SAFETY IN A JAPANESE FACTORY

In a Japanese factory which I studied in the Kansai region, most rituals are concerned with prayers for safety at work, sometimes also including prosperity or a cleansing from ritual pollution. This paper discusses some of these rituals and suggests that they are indicative of much more pervasive 'key themes' in Japanese culture.

GURVAN MAILLARD DE LA MORANDAIS (HIROSHIMA UNIVERSITY, JAPAN)

A STUDY OF THE RETIREE CONTRIBUTION ASPECTS TO THE REVITALIZATION PROCESS OF HIGASHI-HIROSHIMA CITY RURAL AREAS

In this presentation, I will explore certain aspects of the contribution of the retiree generation to the rural areas revitalization process, through their involvement inside an organization created by the city of Higashi-Hiroshima in order to coordinate the neighbourhood associations.

Such institutional tools have become common in the Japanese municipalities since the decentralization policies in the 1990's. Cities were given more responsibilities while the fusion process resulted in bigger administrative areas, with increasing management difficulties.

In the ageing rural areas, the subsequent disappearance of the village functionalities is problematic as it may worsen the quality of life of many inhabitants. To cope with those complex issues, the help of the citizen to revitalize their community through an active volunteer way is encouraged by the city's administration.

Previous qualitative or field studies on the revitalization practices have been focused on the description of numerous specific cases that "worked" while trying to extract from them the common factors leading to a functional and hopefully sustainable revitalization process.

However, specificities of the members, often retired and above 65 years old, in the organizations in charge of the revitalization process, are rarely or poorly studied whereas it is an important issue for the sustainability of the community.

This is why the ambition of this paper will be to give to the auditors an overview of the specificities of the members put in their context and extensively, help to understand the fragile contribution of the retiree, core actors of the Japanese rural revitalization process.

MARIA IBARI ORTEGA (AUSTRALIAN NATIONAL UNIVERSITY, AUSTRALIA)

THE MOTHERS OF MEN'S TRADITION. TRANSMITTING LOCAL HERITAGE FROM THE MARGINS IN JAPAN

The Mitsuke Tenjin Hadaka Matsuri–the only 'naked festival' included in the list of Intangible Folk Cultural Properties of Japan–has been handed down for seven hundred years in Mitsuke District, Iwata City. Participating in this male-base ritual festival, actualizes men's sense of self by performing rituals that mark their emotional and corporal experiences since childhood–experiences frequently described as a complex combination of fear, excitement and joy. Participating seem to be something obvious (*atarimae*) among men. Nonetheless, the number of male parishioners decreases every year, either

for shame of being semi naked or simply due to a lack of interest. Purification rites are conducted by men, who entertain the female deity, Yanahime-no-Mikoto, and transport her in the darkness to the *otabisho* (lit. travel site) to meet the male deity residing in the Ōmikunitama shrine. It is collectively understood that women cannot participate. But, despite the gendered structure of this local heritage, in the past few years the Association for the Preservation of this local festival had incorporated in their agenda the promotion of mother's engagement in the transmission of this tradition. In an annual informative session, women are invited to study the history and meaning of the festival, providing them with audio-visual material encouraging them to be more pro-active when transmitting the tradition to their children. My presentation focuses on the experiences of local mothers engaging with 'men's tradition.'

CHARLY POISSON (UNIVERSITY LYON 3 - JEAN MOULIN, FRANCE)

THREE REPRESENTATIONS OF THE FAMILY IN THE 2000S JAPANESE CINEMA

In my presentation, I will use Paul Ricoeur's definition of ideology and utopia as a base to my analysis of three movies giving a different version of what is thought as « normal families » in Japan. That is to say nuclear and/or extended families. Paul Ricoeur showed that one of the main function of ideology is: « Ideology as integration in the social memory » (Ricoeur: 1984). It means that ideology aims at providing (and maintaining) a given society and its members with a common memory upon which they can rely on to form their common and private identities. I will start with *Fireworks From The Heart* (おにいちゃんのハナビ) to show how a movie can serve that ideological function and what form it takes concerning the family in Japan. I will then move on to *Tokyo Sonata* (トウキョウソナタ) which is in my opinion a direct critic of that ideology. But a critic is hardly an alternative and that is where Paul Ricoeur introduce his version of utopia. According to him, utopia is « the expression of a group's every potentialities repressed by the existing order. Utopia is an exercise of the imagination to think differently. ». As such there are numerous utopias, some of which can even be contradictory. My last analysis will then focus one of those utopias concerning family with the movie *The Taste of Tea* (茶の味).

Paul Ricoeur, « L'idéologie et l'utopie : deux expressions de l'imaginaire social » *in* : Autres Temps. Les cahiers du christianisme social. N°2, 1984. pp. 53-64.

ALINA RADULESCU (UNIVERSITY OF THE RYUKYUS, JAPAN)

PRAYING FOR RAIN IN THE YAEYAMA ISLANDS – FROM STATE RITUAL TO REVIVAL OF TRADITION

After a particular dry year, in 2014, several villages of the Yaeyama Islands took to organizing praying for rain rituals. My paper analyses the actors involved in the 2014 rituals and proposes that to understand the revival of the praying for rain ritual we need to look beyond the religious life of Yaeyama people to aspects such as their preoccupation for passing down traditional culture and particularly the worldview that "rituals which exist should not be forgotten, rituals that don`t exist should not be created".

In explaining why the rain praying ritual practices were revived after more than 20 years, this paper examines two previously unexplored aspects of the rain praying rituals in the Yaeyama Islands.

On one hand, I present the rain praying rituals as an expression of a sacred geography that transcends the space of a single village and, in some cases, a single island, tying together rice producing "high islands" to non-rice producing "low islands". These traditional ties play an identitary role for families leading the religious life of the village, thus becoming identitary elements for the village as a whole.

On the other hand, by enquiring into historical documents edited during the Ryukyu Kingdom, I propose that the rain praying rituals in Ishigaki island, the main island of the Yaeyama archipelago, functioned as a regional variant of the kingdom`s state ritual. The sustained effort to maintain religious rituals of the Ryukyuan past offers an important insight into what "tradition" means to nowadays Yaeyaman people.

CLOTHILDE SABRE (HOKKAIDO UNIVERSITY, JAPAN)

A TRIP TO CUTENESS OR A CUTE TRIP? THE PROMOTION OF 'KAWAII TOURISM'

Since the recognition of the worldwide success of Japanese pop culture and the assertion of its 'coolness' (McGray 2002), various campaign have been launched to take advantage of this trend, and tourism has been part of this initiatives. Contents tourism (i. e. tourism related to places that are linked to media contents) is then gaining popularity in Japan, some initiatives being taken to promote contents related destinations (see for example the Japanese National Tourism Office website or Tokyo Otaku Mode website).

Kawaii style is included into this wave, promoted by public authorities (e.g. official nomination of *kawaii* ambassadors in 2009) as well as private companies (e.g. Asobisystem organizing *Kawaii* events worldwide). The connection with tourism has been made also, and various places (cities, area, prefectures) are now using this catch word as an appealing element. This presentation will question this trend through various examples, including the Otaru *Kawaii* tea party held every year since 2013 and the *Kawaii* Okinawa and *Kawaii* Osaka campaigns. The fieldwork includes ethnography, participant observation and interviews, settling the study into the context of cultural anthropology and raising the question of the perception and meaning of *kawaii* style for the foreign tourists, but also for its local promoters who may use it more as an appealing form rather than for its concrete contents. The definition of *kawaii* and its use as a branding tool will be examined, to consider if these campaigns are contributing to legitimate *kawaii* as a cultural aspect of contemporary Japan.

MARTA ELZBIETA SZCZYGIEL (OSAKA UNIVERSITY, JAPAN)

"WE'RE CLEANING UP JAPAN" - WESTERN ROLE IN THE SOCIAL AND CULTURAL CONSTRUCTION OF EXCREMENT IN JAPAN

When we think about Japan's flagship product one of the first things that come to mind are the advanced toilets. The Japanese government realized this commercial potential and in 2015 launched the "Japan Toilet Challenge" (*Japan toire charenji*) project which, among other goals, aims to improve toilets in tourist areas before the upcoming 2020 Tokyo Olympics. But this immaculate image is a relatively new phenomenon, as in the postwar period American magazines announced they were "cleaning up Japan" (1951) and in the 1960s only 6% of population was connected to sewer lines.

In my presentation I highlight the Western role in Japan's emergence as the leading country in the toilet industry and interpret it as a form of cultural imperialism. Drawing on historical sources I portray the transition of excrement in the social imagination in Japan that can be traced from the 19th century, when the country was forced to open after 200 years of isolation. Rushed modernization did not leave out the toiletry habits, but the final change took place in the Occupation period. Finally, I analyze the Japanese assimilation of alien excretory know-how using Bourdieu's cultural capital concept and name toilet training as its embodied*, washlet* as objectified and sewage treatment as institutionalized states.

ADRIAN OVIDIU TAMAS (OSAKA ELECTRO-COMMUNICATION UNIVERSITY, JAPAN)

THE RITUAL OF HYGIENE AND THE PRACTICE OF PURITY—DAILY ROUTINES OF CLEANLINESS

Japanese culture has long and often been called a "culture of purity", and a high number of Japanese rituals and practices have been interpreted as "purification rituals." This idea, combined with the view that the Japanese are obsessed with cleanliness—we are all familiar with the image of the dirty and foul smelling foreign missionary who disgusted the bath-loving Japanese locals—paints a picture where the contemporary Japanese society appears as efficiently and completely sanitized. My presentation is an attempt to look into the daily routines associated with hygiene and cleanliness.

An episode of "Grey's Anatomy" is centered upon a situation that is a daily and absolutely normal occurrence in Japan: one of the characters uses the restroom and, to the shock of to other characters, leaves without washing her hands. Observation-based research on restroom practices (my wife has observed the ladies' restroom) has led me to believe that, while almost the majority of Japanese people who use a public restroom will perfunctorily splash some water on their fingers—yes, in most cases the water does not reach the palm—more than 90% will not use soap, even when it is available. Deodorants, to give another example, are a recent addition to the Japanese cosmetic market, and none of my informants has ever used one. My presentation will focus on the difference between ritual practice—although scientifically it accomplishes no end, people do dip their fingers in water after using the restroom—and hygiene routines, those meant to clean the body and practically prevent the spreading of disease.

NATASA VISOCNIK (UNIVERSITY OF LJUBLJANA, SLOVENIA)

FESTIVAL AS A SOCIAL MOVEMENT – HIGASHI KUJO MADANG IN KYOTO

Kyoto prides itself as a "city of festivals," and matsuri events in the city are quite common—some sort of matsuri could be found on any given week. One of festival that occurs every year in Kyoto since 1993 is Higashi-kujo Madang that in the light of Japan being recognised as a multicultural state developed in an event that creates the counter space of identity in Kyoto. Although it is not a "common festival" it still an event that opens up to a public sphere on a public street and show an alternative to everyday life as this is now supplied by the state organised by a neighbourhood association (*chounaikai*). As a festival it creates a space of festivity, with various entertainments, artistry, drama, games, food, music, dance: a whole repertoire of festival practices on display. However, as organised by Korean minority living in a district of Higashi Kujo, it is also a social movement of marginalised voices and as such commonly described by its organizers as a *tabunka matsuri* ("multicultural festival"). This paper will

thus present the organisation and reveal multiple meanings of Higashi-kujo Madang festival and find out how different groups of people work together to make their society a globalized community.

MATTHEW HENRY WICKENS (TOYO UNIVERSITY, JAPAN)

WORK AS A SURVIVAL STRATEGY FOR HOMELESS MEN IN TOKYO, JAPAN

Since the end of World War II, Japanese society has considered itself a classless society and one where family members care for elders. While awareness of poverty has significantly increased recently, the presence of older men, approaching or passed retirement age, living in blue tents and on park benches, were the first to challenge this assumption. Homeless men alleviate hardships they face and survive by working one day jobs provided by the local welfare centers. This paper describes these jobs, and argues that government regulations create a problem for some homeless men who receive jobs from the welfare center. Besides these jobs, other homeless men secure food and money without working, but by scavenging and picking up whatever people leave behind in the park and on the street.

The economic recession of 2008-2009 divided my fieldwork in half, so I observed six months of economic stability and six months of a severe recession. The worst recession since the poverty that gripped the nation after World War II took a long time to recover (Tabuchi 2009). My research shows how homeless men used work to survive during a stagnant economy and adapted to the brutal recession, including much lower income as the amount of work significantly decreased. While the type of jobs did not change much, the recessing economy caused the decrease in their income and efficiently worsened work as a survival strategy. This paper concludes by examining how homeless men manage their money including the impact of gambling and saving.

Panel: The shifting structures and salience of homes, families and households in Japan

Chair: Richard Ronald (University of Amsterdam, Netherlands)

In this panel, three papers explore the outcomes of recent and ongoing transformations in Japanese homes, families and households. A particular focus is the erosion of the post war standard, male-breadwinner family model and the associated standardized housing ladder. While household formation has become fragmented and the housing system dis-aligned with emerging patterns of life-course transition, new alternatives have been slow to crystalize. Indeed, the rise of singles, 'never marrieds' and one person households has taken a particular hold in the last decade or so, and represents a particular challenge to embedded norms and practices surrounding 'the Family' as a basis to social life in Japan. These papers, drawing largely on qualitative interview data, provide particular insights into how younger Japanese adults are both responding to and redefining the emerging landscape of housing and household opportunities. While the first two papers speak to debates and discourse on changing expectations of household formation outside the family mainstream, the third considers how younger households in general are adapting the post-war home ownership system to their post-bubble housing and welfare needs.

RICHARD RONALD, OANA DRUTA (UNIVERSITY OF AMSTERDAM) & MAREN GODZIK (FUKUOKA UNIVERSITY, JAPAN)

JAPAN'S URBAN SINGLES: NEGOTIATING ALTERNATIVES TO FAMILY HOUSEHOLDS AND STANDARD HOUSING PATHWAYS

With the end of high-speed growth a quarter of a century ago, standard families and life courses have lost their hold in Japan. Changes in household formation however, have not manifested in simple increases in divorce rates, unmarried couples or children born outside of marriage, but rather by people not forming conjugal partnerships at all. This paper addresses new types of household formation and particularly the housing pathways being negotiated by younger, especially urban individuals living alone. We focus on two different pathways: forming a one-person household as either an owner-occupier or, more commonly, a renter; and renting a room in one of the growing number of 'share houses' in Japanese cities. We specifically draw upon interviews carried out with people aged 25 to 39 (from 28 households) in Tokyo. We thereby examine how younger adults are negotiating alternatives to family household careers and explore transformations in meanings of home and family for Japan's growing population of unmarried.

LYNNE NAKANO (THE CHINESE UNIVERSITY OF HONG KONG, HONG KONG)

SINGLE WOMEN AND HOUSING CHOICES IN TOKYO, HONG KONG, AND SHANGHAI

This paper explores the housing choices of single women in Japan in comparison with single women in Hong Kong and Shanghai. It considers women's options of living with their natal families, renting or purchasing their own apartments and the issues involved in women's decision-making such as women's relationships with their families, expectations for marriage, age and the respective housing markets. The paper argues that because women in the three cities view singlehood as a temporary stage and accept the view that a potential husband should provide housing, they are reluctant to become involved in the housing market as buyers. At the same time, as women age and consider the possibility of remaining indefinitely single, they are more likely to consider investing in housing. The paper also considers how social-cultural acceptance of singlehood as an acceptable life path for women shapes women's approach to housing in the three cities.

OANA DRUTA (UNIVERSITY OF AMSTERDAM)

YOUNG ADULTS' PATHWAYS INTO HOMEOWNERSHIP IN TOKYO: SHIFTING PRACTICES & MEANINGS

Japan's post-war homeownership project was built on a rigid family model – favouring nuclear male-breadwinner families – and a hierarchy of housing forms, with owner-occupied single-family detached houses at the top. The destabilization of the system following the bubble economy of the 1980s, however, has resulted in a diversification of household forms and housing pathways. Among young people, opportunities for pursuing homeownership have narrowed. Building on narratives of younger adults in Tokyo's housing markets, this paper examines the socio-material conditions of contemporary homeownership pathways. It argues that young people are both adapting to the conditions of a *practically* failing but *politically* and *ideologically* resilient homeownership system, and challenging its boundaries.

Panel: Creating a Sense of Belonging, Community, and Self at Schools in Japan

Chair: Jennifer McGuire (University of Oxford, UK)

This panel explores how educational practices and policies are changing concepts of citizenship, care, community, and belonging in day-care and school settings. GREGORY POOLE opens the discussion with an examination of how citizens in Japan resist and deflect state pressures to increase family size. Through an ethnographic approach that considers the views of multiple actors involved in day-care centers, Poole discusses how these actors construct community. Next, YUKI IMOTO questions the concept of the "international preschool" in Japan. Drawing upon her own subjectivity, Imoto examines the interplay between her positionality and the changing socio-economic contexts in Japanese education and care. JENNIFER MCGUIRE then looks at how the shift from "special" education in schools for the deaf to "integrated" education in mainstream schools affects processes of belonging for deaf and hard-of-hearing youth and the ways in which these youth negotiate spaces in hearing and deaf worlds. Finally, MAKI TSURUTA uses an ethnographic case study of a primary school child diagnosed with ADHD to examine the category of "medicine" and its use and impact in the field of education.

GREGORY POOLE (DOSHISHA UNIVERSITY, JAPAN)

CREATING COMMUNITY AT DAYCARE: DEFLECTING THE POWER OF THE STATE

Proposed measures to counteract the declining population in Japan usually focus on ways to increase the birth rate rather than change immigration policies. Local government policy-- has not addressed effectively the fact that many day-care centers have long waiting lists, discouraging working families from considering more children. In order to better understand how citizens are deflecting state pressure on families to have more children, this paper adds the ethnographic perspective of day-care directors, teachers and parents to the discussion of the social phenomenon of the declining birth rate in Japan. Understanding how social actors construct a sense of community at local day-care centers ultimately questions the effectiveness of a public policy that frames a solution around a prescriptive and static understanding of family, parenthood, and workplace.

YUKI IMOTO (KEIO UNIVERSITY, JAPAN)

REVISITING INTERNATIONAL PRESCHOOLS IN JAPAN: REFLECTIONS ON THE EVOLVEMENT OF THE SELF AND THE FIELD IN ETHNOGRAPHIC RESEARCH

This paper discusses the changing nature of the field of the "international preschool" in Japan. I conducted anthropological fieldwork as a bilingual preschool assistant in Tokyo in 2007, and find myself returning to the field in 2016, with a growing interest in "re-inscribing" my own experience and positionality from the perspectives of gender, class and "Japanese" national identity, into the ethnography. I reflect on how the meanings of the international preschool has changed in relation to my shifting status, as well as in relation to the changing socio-economic context of Japanese education and care. The paper thus adds another comparative perspective to Tobin et al.'s 2009 work that considers the extent to which globalizing forces are affecting institutions of socialization at the local levels.

JENNIFER MCGUIRE (UNIVERSITY OF OXFORD)

INTEGRATED EDUCATION AND INTEGRATING WORLDS: DEAF AND HARD-OF-HEARING JAPANESE YOUTH AND THE CREATION OF *IBASHO*

As a result of changes in educational practices, young deaf and hard-of-hearing Japanese are increasingly being educated in hearing spaces in which there are few opportunities to interact with deaf and hard-of-hearing (DHH) peers. This paper examines a group of DHH youth in Japan who label themselves as "*inte*", which is short for "integration", as they negotiate belonging. Drawing upon ethnographic research, it looks at how these graduates of mainstream schools are positioned between worlds and how they create *ibasho* or "spaces of belonging".

Inte reflect upon and are themselves a reflection of a shift toward integrated education in Japan. Unlike other members of minority groups in Japan who can find "sameness" within the family unit, approximately 90% of DHH children are raised by hearing parents who use spoken Japanese. Schools for the deaf have therefore served as keys sites of belonging and sign language acquisition as well as the foundation of the deaf community and lifelong translocal relationships. However, increasingly DHH students are attending mainstream schools—often as a minority of one. In these integrated settings, they struggle to socially integrate and find *ibasho*.

This paper illustrates the processes *inte* undertake to negotiate the hearing, spoken language world in which they were raised and educated, and the deaf world with its visual-spatial language that is frequently encountered after graduation from mainstream high schools. It argues that through the formation of friendships with DHH peers and the acquisition of sign language skills, *inte* discover or create *ibasho*.

MAKI TSURUTA (SOKA UNIVERSITY, JAPAN)

"WAS MEDICINE TAKEN?": THE FUNCTION OF THE CATEGORY "MEDICINE" AND THE SOCIAL CONSTRUCTION OF ADHD IN JAPANESE SCHOOLS

Ever since drug treatment came to be regarded as the first-line therapy for ADHD, the number of children prescribed antipsychotic drugs has been increasing in Japan. While previous studies have pointed out that educational support for children with disabilities leads to control and surveillance, how medication and educational support are utilized in schools has not been sufficiently studied.

This paper examine how the category of "medicine" is actually utilized for ADHD children in schools and its function in everyday educational support. Through an ethnographic case study of one primary school child diagnosed with ADHD, it became evident that in terms of the relationship with guardians, the category of "medicine" allows schools to impose obligations upon guardians to ensure that their child takes the prescribed medication every morning. "Medicine" also functions as one of the indicators of the level of guardians' cooperation with schools. Meanwhile, since teachers have deep-rooted trust in medication, when an ADHD child acts impulsively or aggressively they attribute it to missed medication that day, rather than the need for more educational support. At the same time, the category of "medicine" functions as a way to obscure organizational problems at the school.

This paper suggests that the negative impact of educational support for children with disabilities noted in previous studies—namely, control and surveillance —might be further aggravated when the category "medicine" penetrates the field of education. Although further studies are necessary, this study demonstrates the need to examine educational support for ADHD children from the perspective of social interactions.

Panel: Rural areas in Japan—between decline and resurgence

Chair: Ralph Lützeler (University of Vienna, Austria)

Debates about rural areas in industrial as well as post-industrial societies are usually characterized by a seemingly contradictory assessment. On the one hand, a panic discourse grasps the countryside as backward and underdeveloped, having much lower levels of infrastructure, amenities, income, wealth, and other objective quality-of-life indicators than urban areas. On the other hand, the countryside is idealized as the bucolic repository of what urbanites lament to have lost: living in harmony with nature, a sense of community, and traditions rooted in a better past. In Japan as well, most regional scientists, politicians and the media alike now contend that due to economic and demographic shrinking rural areas are on the decline, with some municipalities even on the way to extinction. At the same time, the furusato image of the countryside as a nostalgic, harmonic place where traces of the "original Japan" has remained alive. This interdisciplinary panel (anthropology, sociology, social geography) transcends this dichotomous view on rurality and comes to a more nuanced assessment of living conditions in Japanese rural areas.

RALPH LÜTZELER (UNIVERSITY OF VIENNA)

LIVING CONDITIONS IN JAPANESE RURAL AREAS: STUCK IN A DOWNWARD SPIRAL?

This paper discusses contrary ways of assessing the quality of living conditions in the rural areas of Japan. Rural areas are often rather vaguely defined as a mere residual category, including all regions outside urban areas. Nevertheless, most commentators on Japanese regional development trends seem to have a clear-cut opinion on the state and fate of these regions: they contend that most rural areas are facing their demise. Apart from questionable approaches confusing cause with effect, i.e. putting more emphasis on demographic shrinkage than economic hollowing-out, the metaphor of a downward spiral is frequently used, with economic decline triggering net migration losses leading to the erosion of fiscal resources of municipalities, which are thus being compelled to discontinue services thereby damaging the attractiveness of the region for new citizens and businesses and reinforcing migration losses… But is this bleak metaphor telling the whole story of living conditions in the countryside? There is contesting evidence with health indicators or levels of self-reported well-being not necessarily lower but occasionally even higher in rural compared to urban areas. The presentation concludes with the assumption that it might be the quality of social networks (social capital), which can explain why some rural areas perform surprisingly well.

BARBARA HOLTHUS (UNIVERSITY OF VIENNA)

PARENTAL WELL-BEING IN JAPAN: REGIONAL DIFFERENCES

Subjective well-being or overall life satisfaction is most often looked at on the national level or in cross-country comparisons, with comparatively few studies focusing on how living in different regions within a country influences the well-being of its people. The same goes for Japan. Here, most research has pointed to the problems rural, depopulated areas face, assuming this to contribute to reducing the well-being of the rural population. In studies internationally, correlation between the urban-rural gradient and well-being has been found to have weakened or even disappeared altogether. These studies have used overall life satisfaction or subjective well-being as dependent variable. However, I argue that taking this very general measure of life satisfaction is the crux of the problem for nullifying the correlation. Instead, the degree of urbanization very much matters when looking at particular areas of life satisfaction. For my analysis, I use data from a 2012 nationwide survey of more than 2000 Japanese parents with at least one child below elementary school level. Findings point to the particular importance of local family policy implementation and its positive influence on the satisfaction of young parents in rural areas in comparison to large cities.

WOLFRAM MANZENREITER (UNIVERSITY OF VIENNA)

RURAL WELL-BEING IN JAPAN: REEXAMINING THE AGGREGATE KUMAMOTO HAPPINESS INDEX

The World Happiness Report 2015 claims that "happiness levels are higher in rural communities than in large cities", while an analysis of 81 country data from the World Value Survey provided no evidence on assumed differences in subjective well-being between urban and rural sites of residence. This paper attempts to address the urban-rural gradient of happiness problem by looking at assumed differences of happiness levels in urban and rural areas of Kumamoto Prefecture. Secondary analysis of the aggregated data of four annual rounds of the Kumamoto Happiness Survey (2012–2015, n=5,340) will demonstrate to what regard levels of happiness are different among urban and rural residents of Kumamoto Prefecture, what rural happiness actually is characterized by and in what regard the Aso region differs from other rural areas within the prefecture in terms of happiness levels.

JOHANNES WILHELM (UNIVERSITY OF VIENNA)

VULNERABILITY AND RESILIENCE AS SEEN IN A POST-DISASTER RURAL ENVIRONMENT

This study focuses on how people in communities cope with the impacts of the 2011 Tōhoku earthquake and tsunami from the viewpoint of social vulnerability and resilience by adapting the Sustainable Livelihood Framework (SLF). That is, I will ask how local inhabitants activate their assets to overcome a post-disaster situation. It is argued that, while general demographic trends such as aging and depopulation have accelerated due to the disaster, other problems such as an elderly workforce in coastal fisheries or pressure on natural resources were eased via regime-shifts within core community organizations (such as cooperatives on the formal level and festival groups on the informal level of local institutionality). On the other hand, even small settlements are involved in the global economy, forcing local producers of marine products to adapt to a new situation.

Economy Section

Section Convenor: Simon James Bytheway (Nihon University, Japan)

JAMES BRADY (ASIA PACIFIC INSTITUTE OF RESEARCH OSAKA, JAPAN)

FIRMS ON THE FARM: AN IDEATIONAL POLITICAL ECONOMY ANALYSIS OF CORPORATIONS IN JAPANESE AGRICULTURE

The growing involvement of joint-stock corporations in agriculture is a development with potentially significant implications for the political economy of Japan's most contested sector. The SCAP-era agrarian reforms that solved the prewar landlord problem also effectively excluded private firms from farming activities, and ensured that postwar production remained centred on small-scale owner-cultivators and the Japan Agriculture (JA) cooperative conglomerate. Legal reforms in 1999 and 2009 and the pro-business orientation of the Abe administration since 2012 have finally opened the farm gate to joint-stock corporations.

This paper examines the growing role of firms on Japanese farms from an ideational political economy perspective, focusing on three effects. First, in economic terms, corporations may strengthen the agriculture sector at a time of rural depopulation and further liberalisation of food imports. Second, in political terms, firms are a new and potentially powerful actor in a policy sphere previously centred on an 'iron triangle' of politicians, agricultural bureaucrats and JA. Third, in ideational terms, this development represents a shift away from the protectionist postwar policy paradigm towards a more market-oriented paradigm. The paper concludes that corporate involvement may help transform Japanese agriculture but the sector's long-term sustainability remains in question.

SIMON JAMES BYTHEWAY (NIHON UNIVERSITY)

YASUDA ZAIBATSU: DISSOLUTION, REORGANIZATION, AND BEYOND

Foremost amongst the proposed economic deconcentration policy reforms of the Supreme Commander for the Allied Powers (SCAP) were policy measures designed to facilitate the deconcentration of economic power from the zaibatsu, and the leading families or institutions that controlled or owned them. Often perceived and presented for present-day purposes as multinational business enterprises, or as depoliticized industrial conglomerates, the term *zaibatsu* in fact refers to *financial cliques* whose commercial influence and capital resources allowed for control over significant parts of the Japanese political economy in the period from 1868 to 1945. Against this background, what were SCAP's deconcentration policies, and how were they implemented against the zaibatsu in post-war Japan? Which individuals or institutions benefited most from the reform processes, and how successful were these deconcentration reforms? Ultimately, how did the former zaibatsu fare in the post-war period, distinguished by its high-speed economic growth? In order to answer these questions, and to explain how they relate to contemporary Japanese economy, my presentation aims to examine the cause and effects of Japan's zaibatsu dissolution, in particularly the reorganization of the Yasuda 'financial' zaibatsu, and thus clarify the importance of financial capital in the extraordinary Japanese post-war experience of modernization.

PHILIPPE DEBROUX (SOKA UNIVERSITY, JAPAN)

ELDERLY WORKERS IN JAPAN AND GERMANY

Efforts to prolong or sustain working life are increasingly understood everywhere in a broader and deeper perspective. It is also pointed out that productivity of elderly workers may be maintained for some types of tasks. Because healthy life expectancy is increasing, cognitive decline is found to start later in life. Learning outcomes are particularly responsive to motivational factors and supportive attitudes in the workplace.

In Germany and Japan efforts to foster a new working life course focusing on workforce participation at older ages has become central in public policy discourses. To make the most of the expertise and experience of older workers may be an important factor of economic growth and social stability. Some German and Japanese organizations have identified the need for investing in their ageing workforces potential and not only rely on their existing know-how and experience. Nonetheless, ageing is still often correlated with less dynamism and lower productivity. Younger people are viewed as bringing new ideas and fresh approaches, whereas older workers are viewed as reservoirs of knowledge and wisdom but are devoid of much learning and innovativeness potential.

In such context, it may now be time to examine how the traditional way of managing elderly employment is evolving under the impact of demographics, the socio-cultural context, the regulatory environment and the subsequent need for changes in the social security system in the specific case of Japan and Germany.

CLAUDE LEVI ALVARES (UNIVERSITY OF HIROSHIMA, JAPAN)

TEACHERS PROFESSIONALIZATION PARADIGM IN QUESTION

During those last 10 years, junior high school in Japan have experienced deep transformations in terms of management, pedagogical requirements, expectations and practices, teachers culture, institutional setting... Many reforms have directly undermined traditional patterns of experience based teacher's hierarchy by introducing evaluation bases differentiation and the multiplications of semi-administrative positions among teachers. This trend is still to be reenforced by an increase in the number of specialists hired to take care of specific problems such as special education, training in sports or teaching Japanese as a foreign language. In a sense, this trend of measure could be regarded as the expression of a strong urge to reenforce the professionalization of Japanese teachers in order to cope with a more volatile social demand, international competition as highlighted by Pisa and the requirements of economical actors. The strong emphasis on "training sessions" (kenshû) would comfort such an interpretation. But one should not forget that this notion of professionalization was not so long ago a key word for trade-unionist in their fight for the recognition of teacher's expertise and legitimate autonomy in the conduct of schools. Our presentation will underline (1) what has really changed in the daily life of Japanese teachers working in junior high schools and (2) to which extend national policies have modified basic practices and relations among actors involved in those schools. To do so, we will compare the present situation with data collected in schools we intensively research in the 80's and 90's.

KAI MACYOWSKY (OSAKA UNIVERSITY, JAPAN)

PRECARIOUS EMPLOYMENT AT JAPANESE UNIVERSITIES - ABOUT THE WORK AND LIFE OF *HIJŌKIN KŌSHI*

Hijōkin kōshi are the embodiment of precarious employment at Japan's universities. These part-time lecturers that are hired per course have risen in numbers over the past ten years and therefore received attention by the scientific community. The related discourse was mainly focused on their working conditions and the consequences for the quality of education that their increase in numbers might bring. However, these works have not adequately addressed why academics are willing to take on a position as *hijōkin kōshi*. Furthermore the concrete impact of this kind of employment on the life of those people and therefore the implications for Japan's system of higher education remain unexplored. This paper sheds light on the work and life of *hijōkin kōshi* with special attention to their problems, the mechanisms that motivate them and keep them in this presumably unfavorable employment relationship. In addition it is examined how it influences their path towards their ultimate goal, which usually is a regular career in science. I argue that this kind of employment distracts them from their actual goal of career advancement by disrupting their research efforts, while at the same time keeping them full of hope for a career in science and therefore progressively binding them to this kind of work with all its economical vulnerabilities and its social consequences. In conclusion this type of employment cannot be understood by merely looking at the working conditions. Moreover a closer look at the individuals' lives as academics and their motivation is required.

RYOHEI NAKAGAWA (KYOTO UNIVERSITY OF FOREIGN STUDIES, JAPAN)

ON WAGE NEGOTIATION POWER AND FLAT WAGES AFTER THE 2000S IN JAPAN

Wages have been flat for most of the time when many companies in Japan have been enjoying record high profits after they have gone through restructuring during the 1990s, except for the financial crisis period in 2008-09, whereas their cash holdings and dividend payouts were increasing. The situation did not change dramatically even after the quantitative and qualitative monetary easing started in early 2013. While at the same time, income disparity debate has become a social phenomenon when deregulation in non-regular employment took place and labor union membership rate decreased down to 17.4% (as of June 30, 2015; all industries), down from 28.9% in 1985 and 21.5% in 2000. What also became significant were the income disparity and difference in working condition by industry, when Japanese media kept broadcasting about so-called "black companies." Indeed, difference in the ratio of job offers to job seekers is significant by industry.

Analysis in this paper starts with a hypothesis that lower rate of labor union participation and increasing non-regular employees have weakened the bargaining power of Japanese workers' wages against employers, thereby wages have not seen any significant increase. Figures of wages, unionization ratio, jobs-to-applicants ratio by industry are comparatively analyzed. By investigating the features among industries, it attempts to demonstrate that wage negotiations between employees and employers are not functioning well in Japan in general and provide policy options to tackle the situation.

Economy

PAWEL PASIERBIAK (MARIA CURIE-SKLODOWSKA UNIVERSITY, POLAND)

THE ROLE OF JAPAN IN EAST ASIAN ECONOMIC REGIONALISM

The processes of regional economic integration take place in all geographical areas, although their nature, scope and intensity varies. In East Asia such a process also exists but essentially it is based on spontaneously developing economic ties. But, increasingly, in East Asia there is also institutional economic integration.

For many years Japan did not support the processes of Asian regionalism, believing in multilateral principles of the GATT/WTO. In recent years the Japanese approach has changed substantially and the country has become a strong supporter of FTAs among Asian countries. Japan is involved in bilateral agreements, plurilateral ones (eg. China-Japan-Korea Free Trade Agreement) and mega-FTAs (Trans-Pacific Partnership).

The aim of this study is to analyze the approach of Japan toward institutional economic arrangements in East Asia and to evaluate the role of the country in the development of Asian regionalism since the second half of the 80s. Four main stages of East Asian regionalism were identified: 1) period of competition between various proposals (1985- 1992); 2) period of APEC's dominance; 3) post-Asian crisis period, and 4) period of FTAs proliferation with increasing role of China.

The analysis leads to the conclusion that Japanese policymakers have come to realize that opposing the global trend of preferential trade agreements does not bring positive results. Additionally, lack of participation in regional agreements causes shrinking economic benefits. Japan finally admitted that participation in FTAs is a way of supporting its role in East Asia and the instrument for economic prosperity building.

DAVID REAR (NIHON UNIVERSITY, JAPAN)

WEAKENING THE HEGEMONY OF JAPANESE-STYLE-MANAGEMENT: DISCOURSE INTERVENTION THROUGH KEYWORDS

In traditional discourses of Japanese-style management (*Nihon-teki keiei*), Japanese employment practices have been characterised by the three emblems of lifelong employment, seniority wages and enterprise unions. In recent years, however, economic stagnation coupled with the impact of globalised competition have led to criticisms that the traditional model is outmoded, with economic growth said to be hampered by rigid wage systems and an overly-regulated labour market. This paper examines efforts by Japanese business groups such as Nippon Keidanren to destabilise the discursive hegemony of Japanese-style management and replace it with a new neo-liberal order more advantageous to management interests. The discourse of Japanese-style management, however, can be seen as a key element of social identity in Japan, and thus altering employment practices requires not only deregulatory reforms to the labour market but also a powerful discursive intervention to undermine and replace sedimented positions. Through an analysis of public policy documents, this paper shows how Japanese business groups have been carrying out such an intervention through the articulation of two keywords – "diversity" (*tayōsei*) and "independent-style employee" (*jiritsu-gata jinzai*) – which are used ambiguously to structure a controversial deregulatory agenda into existing discourses of globalisation, creativity and social values.

JOEY SOEHARDJOJO (WARWICK BUSINESS SCHOOL, UK)

TRANSPLANTATION OR TRANSFORMING? BRINGING JAPANESE MANAGEMENT SYSTEMS TO INDONESIA

The study examines the applicability, implementation and impact of Japanese management systems, such as knowledge transfer, spill-over and adaptive capacity to the host-country context. This studies the work, employment and organisational practices adopted by Japanese multinational corporations (JMNCs) in Indonesia. It is based on three Japanese-Indonesian joint-venture automotive firms operating in Indonesia: Toyota Motor Manufacturing Indonesia (TMMIN), a car manufacturer; Astra Honda Motor (AHM), a motorcycle manufacturer; and Astra Auto Part (AOP), an auto parts firm.

The Japanese economic downturn in the 1990s changed the focus of academic discourse on the impact of Japanese firms in their institutional context and FDI in host countries. Most Japanese research studies have focused on mainstream advanced and emerging market economy countries, namely the USA, the EU, China and India, while a research gap remains regarding newly emerging market economies, in particular in the Southeast Asian region. This is particularly prominent in the case of Indonesia, which has been the largest Japanese FDI recipient since the 1950s and is the largest Japanese automotive market in ASEAN. This study systematically and comprehensively investigates changes to features of Japanese HRM and corporate strategy practices made to increase economic and human capital development in Indonesia.

JMNCs' management systems in automotive firms appear to differ according to their level of investment, length of presence and management operations in Indonesia. While much of the existing literature has focused on Toyota and other car manufacturers, this study offers a more dynamic and comprehensive picture of Japanese automotive practices and their outcomes in the automotive industry in Indonesia by covering a cross-section of automotive manufacturers: TMMIN (cars), AHM (motorcycles) and AOP (auto parts).

Given the different levels of Japanese investment capital and length of time of Japanese management in the three selected case study firms, the preliminary findings suggest that the higher the percentage of capital owned by the Japanese, the greater the positive impact on local firms. For example, TMMIN provides 95 per cent of the total capital (with its Indonesian partner providing five per cent) and has better HR than AHM and AOP, which provide 50 per cent and 30 per cent of the total capital respectively.

LENKA VYLETALOVA (SOPHIA UNIVERSITY, JAPAN)

ADJUSTMENTS TO THE NEOLIBERAL MARKET: 'GLOBAL HUMAN RESOURCES' DEVELOPMENT IN JAPAN

As the biggest obstacle to a successful globalization of Japanese enterprises is reportedly their problem with securing appropriate people who would lead the continuous expansion of their global activities, developing global human resources has gradually become a part of the Japan's national growth strategy. While the policy framework provides incentives for empowering regular workers in the organizational center, a rather hidden source of global competency is located at the workforce periphery, among self-expatriated professionals who develop a habitus of an entrepreneurial self, which fits the best the setting of current neoliberal market. I explore this paradox by contrasting in more detail two categories of employees at overseas offices, namely organizationally expatriated regular employees (*seishain*), who are sent from Japan, and locally hired (*genchi saiyou*) Japanese, who self-initiate their career and geographical moves.

I claim that the Japanese institutional context and related workplace practices prevent a smooth use of all categories of workers in a global rotation system, since it reduplicates the social stratification of employees and related inequality in conditions and career development chances. As a result, locally hired Japanese are not included into the official design of 'global human resources', although they are powerful agents of the actual globalization of Japanese society.

History Section

Section Convenor: Harald Fuess (Heidelberg University, Germany)

GIULIO BERTELLI (OSAKA UNIVERSITY, JAPAN)

THE ROLE OF ITALIAN DIPLOMATS IN JAPAN FROM THE END OF THE EDO PERIOD TO EARLY MEIJI ERA (1866-1870)

2016 is the 150th anniversary of the Italo-Japanese Treaty of Amity and Commerce (signed on August 25, 1866), which started officially the diplomatic relations between the two countries. Since few is known about the position of Italy in Japan during this period of radical mutations, in my presentation I would like to discuss about the nature of these relations, focusing in particular on the activity and role of the first Italian minister in Japan, Count Vittorio Sallier De La Tour. His mission consisted mainly in protecting and encouraging the activity of the relatively large number of silkworm-egg traders who were periodically travelling to Japan every year between early summer and late autumn. Sallier De La Tour started negotiations with the newly established Meiji Government, pushing for the opening of Niigata port and obtaining the permission to conduct, in June 1869, the first Italian (and foreign) expedition in the silkworm districts of Gunma. Also his successor, Count Fè D'Ostiani also struggled in order to obtain permits for Italian subjects to travel in the inner regions, and helped the Japanese government to gather the objects to be exposed at the Universal Exposition held in Wien in 1873. He also accompanied the Iwakura mission during its trip to Italy in May of the same year. The details of the negotiations between Italian diplomats and Meiji government can be found in different unpublished primary sources; the analysis of these sources will lead us to a better understanding of the particular role that Italy played in Japan at that time.

GIOVANNI BORRIELLO (TUSCIA UNIVERSITY, ITALY)

WOMEN IN JAPANESE MEDICINE. A COMPARATIVE ANALYSIS OF WOMEN'S ROLE IN MEDICINE BETWEEN EAST AND WEST

If we look back to the history of world medicine it seems clear that for centuries women were allowed to practice almost exclusively only the empirical medicine and not the official one reserved for men.

In fact, until the 19th century women, often even accused of witchcraft, had no access to the productive centers of medical knowledge, with the exception, for example, to the famous mulieres of the Medical School of Salerno.

However, this wasn't only a Western tendency. In fact, also in the East, in the field of the history of Chinese medicine in which today there are many women biologists and female graduates in medicine and some of them hold also important institutional positions, up to the contemporary era there are no news of the existence of women in this practice, bearing in mind that to the latter rarely was given the possibility to study.

Turning now to Japan, even here it is difficult to imagine the existence or have information about women doctors before the Meiji era. An exceptional case is Kusumoto Ine, the Japanese daughter of the famous German physician Philipp Franz von Siebold. After the Meiji Restoration, the Japanese

government on the wake of the Western modernization introduced an examination system that allowed to obtain a license enabling the practice of Western medicine, guaranteeing equality for women in the profession and in the medical status. Among the first women who managed to pass this exam we remember Ogino Ginko, Yoshioka Yayoi and Maezono Sonoko. This paper will discuss about these figures.

HARALD FUESS (HEIDELBERG UNIVERSITY, GERMANY)

KOBE AND THE MEIJI RESTORATION: DIPLOMATS, MERCHANTS, AND THE GLOBAL ARMS TRADE

The Opening of Hyogo as a treaty port in January 1868 coincides with the Meiji Restoration on 3 January 1868. At first sight it seems to be just one accidental overlapping quirk of history of no larger cause or consequence. Students of Japanese history may remember that during the summer of 1867 the controversy over the postponement of the promised opening of Hyogo and Osaka for overseas trade was one of the last political battles Shogun Tokugawa Keiki won against the domains. In hindsight this victory proved ephemeral as it galvanized the opposition of Satsuma and Chōshū into a preparation of action for the later coup d'état. What is less well-known is the role of ports like Kobe, Nagasaki and Yokohama as an entry point for the arms and ammunition emanating from a wider and more global network of weapons trading connecting the world of industrial production and endemic violence in the 1860s and 1870s. So by starting with a Kobe case study this presentation will illuminate the relationship between diplomacy, commerce and civil war that ultimately lead to Japan's formation of nation-state as empire in the Meiji period.

ASTGHIK HOVHANNISYAN (HITOTSUBASHI UNIVERSITY, JAPAN)

A RATIONAL COALITION? ŌTA TENREI'S DEFENSE OF BIRTH CONTROL, EUGENICS, AND EUTHANASIA

In his article published in 2002, Ian Dowbiggin noted that "Americans such as Potter, Margaret Sanger, Robert Latou Dickinson, Joseph Fletcher, Alan Guttmacher, and Paul Blanshard, viewed euthanasia, eugenic sterilization, and birth control as kindred causes." (Dowbiggin, 2002:223) This statement could me made about many Japanese birth control activists and eugenicists as well. The most representative example is probably Ōta Tenrei (1900-1985), a socialist, sexologist, birth control activist, and a proponent of eugenics and euthanasia, who took an active role in the enactment of the Eugenic Protection Law (1948-1996) and founded of the Japan Euthanasia Society (1976, now the Japan Society for Dying with Dignity), aiming to legalize euthanasia in the country.

In this paper I will analyze Ōta's defense of abortion, eugenic sterilizations, and euthanasia, demonstrating that Ōta often rationalized them with the same rhetoric, that is using the concept of personhood.

JUDIT ERIKA MAGYAR (WASEDA UNIVERSITY, JAPAN)

ADVERTISING IN TOTAL WAR: CHANGES IN GOVERNMENT DIRECTIVES BETWEEN 1938-1945 DEPICTED IN SHASHIN SHUHO

Total war did not leave much space for individual purchase preferences when Japan was gearing up to focus all its resources towards defeating enemies that have welcomed the country in the club of Great Powers a mere 35 years earlier. As opposed to Germany – which did not switch all its factories to weapon production and continued to churn out consumer products until 1945 –, Japan stopped making basic goods early on and the population was encouraged to forego products that were increasingly considered luxurious. One might think that this category included only silk kimonos and high-end cosmetic products but in all actuality such simple – by then – staples such as condensed milk also made the list. Thus, the advertisements seen in the earlier issues of Shashin Shuho and the promotions included in the later ones differ considerably. The current presentation will outline the changes in government directives that concerned domestic consumption and provide a brief outline of the types of products and companies that were allowed to advertise in the magazine despite increasingly restrictive paper rationings.

JÜRGEN PAUL MELZER (YAMANASHI GAKUIN, JAPAN)

FROM *ZERO* FIGHTERS TO *CHERRY BLOSSOM* SUICIDE ATTACKERS: JAPANESE AERONAUTICAL INNOVATION DURING WORLD WAR II

Japan's attack on Pearl Harbor met with international indignation but also with widespread astonishment and concern. How could Japan's allegedly backward aviation industry provide the hardware for such seemingly impossible air strikes? More importantly, how would Japanese airpower advance in the years to come?

I argue that the pace of Japanese aeronautical innovation accelerated right up until the last days before Japan's surrender. Drawing on engineers' testimonies, research reports, and recently discovered blueprints, this paper demonstrates that a constantly increasing outside pressure led to a burst in innovative energy that resulted in ever bolder designs.

Until the early 1940s, Japanese aviation successfully followed a policy of "catch up and overtake." Airplanes like the iconic *Zero-sen* combined outstanding performance with enormous flight range. With the start of the Pacific War, Japanese aeronautical engineers systematically developed airplanes that matched and often even surpassed their American counterparts.

Beginning in June 1944, large-scale Allied bomb attacks created havoc in Japan's aviation industry. Under these dire circumstances Japanese engineers responded to the military's demands with truly disruptive innovations in attempts to turn the tide of the war. For launching air attacks on U.S. coastal towns, they designed and built giant submarine aircraft carriers. Jet fighters and rocket-powered aircraft were to intercept high-flying B-29 bombers. During the final phase of the war, the Ōka (Cherry Blossom) suicide attackers became the ultimate Japanese aeronautical innovation. These jet-propelled flying bombs were to be catapulted out of their secret hideouts to "send the enemy's invasion troops to the ocean floor."

EGAS MONIZ BANDEIRA (TOHOKU UNIVERSITY, JAPAN)

JAPANESE STANCES TOWARDS CHINESE CONSTITUTIONALISM, 1906-1909

Japan played a crucial role in the introduction of modern political and legal concepts into China. The Qing Court's attempt to transform China into a constitutional monarchy was no exception to this: The very preparatory process followed the Japanese example, Chinese politicians and intellectuals learned about constitutionalism from Japanese sources, and the drafts for the first Chinese constitution were closely modeled after the Meiji Constitution of 1889. But, on the other hand, Japan also played a crucial role in the dynasty's downfall, being a hotbed for anti-dynastic activities and her government actively supporting revolutionaries such as Sun Yat-Sen.

While the above is well known, the paper takes a different angle by asking how Japanese officials and the Japanese public positioned themselves with regard to the Chinese constitutional reforms and how this, in turn, reflected on China. Much as some sectors of Japanese society were indeed interested in destabilizing the constitutional project, others were favorable of China's transition into a constitutional monarchy in one form or another. For example, Ito Hirobumi, who was acting as Resident-General of Korea at the time, showed a keen interest in the Chinese reforms and tried to actively influence them, but to no direct avail. However, the Chinese side did perceive such contradictions, leading to a certain mistrust of the Japanese intentions and possibly contributing to delays in the reform process. Thus, tensions smouldered beneath the surface of Japan being China's "shortcut to modernity".

SIGFRID ÖSTBERG (UNIVERSITY OF OXFORD, UK)

BETWEEN CRISIS AND INNOVATION: JAPANESE–KOREAN FRONTIER DIPLOMACY IN THE MID-NINETEENTH CENTURY

Generally appreciated as a transitional period blending the dissolution of the old order and a strong pull towards so-called modernity, the mid-nineteenth century has received its fair share of attention, but it has too often been clouded by an insistent teleology that denies the lived experience of many of its prime agents. The common narrative of Japanese–Korean relations is no exception to this.

Amidst startling instances of gunboat diplomacy and domestic upheavals, the ruling elites in Edo and Hansŏng lost incentive to invest in neighbourly intercourse, and we should be forgiven for thinking that relations were all but severed. Yet, far removed from the metropolitan centres, the integrated frontier region of Tsushima and Tongnae operated according to its own logic and in pursuit of its own innovative solutions. To highlight this, I draw attention to three Korean interpreter missions to Tsushima in the 1855–1860 period.

Compared to earlier missions, their durations were exceedingly long and they coincided with a period of unparalleled Western nautical activity in the Korea Strait. Notably, the final weeks of the 1860 mission overlapped with the beginning of the dramatic sojourn of the Russian corvette Posadnik in Asō Bay. These missions raise pertinent questions about the functions of trade and smuggling, the availability of sensitive information, and institutional innovation on the frontier.

This paper attempts to shed light on this frontier diplomacy and the quality of Japanese–Korean interactions in the decades preceding the Meiji Restoration, challenging the notion of a system broken-down.

PETRA PALMESHOFER (UNIVERSITY OF VIENNA, AUSTRIA)

THE VISUALIZATION OF HISTORY IN AESOP´S FABLES IN JAPAN - VICTORIAN ILLUSTRATION VERSUS KAWANABE KYŌSAI´S DEPICTION OF MEIJI HISTORY IN CARICATURES

In his woodcut series entitled *Isoho monogatari no uchi* the eccentric Japanese artist Kawanabe Kyōsai manages to combine Greek iconography with stories from the Roman empire, adding English fables from the Enlightenment period to that and finally mixing everything up with depiction modes of holy Buddhist religious images, techniques of Japanese woodcut print and newspaper articles´ styles. Kyōsai and his editor team composed pictures so intense regarding didactics in their effort to transmit criticism concerning Meiji politics and society going as far as right into the microstructure of the image itself.

Crucial to the understanding of the deeper meaning and the making of these pictures in Kawanabe Kyōsai´s series are John Tenniel´s Victorian illustrations in Thomas James´ English version of Aesop´s fables. Fables tend to become especially popular in times of revolution and periods of historical change. How did Victorian illustrations become political caricatures of the Meiji period? What did these pictures mean in Victorian times, what did they mean in the Meiji era? Who was part of the editor team? Were there any particular intentions of the editors and if so what kind of political agenda did they pursue? How do images depict history? How can they shape history? What constitutes "historical reality"?

IAN RUXTON (KYUSHU INSTITUTE OF TECHNOLOGY, JAPAN)

ERNEST SATOW'S VISITS TO JAPAN FROM SIAM

Ernest Satow is well-known as a pioneering Japanologist and diplomat. It is perhaps less well-known that he kept a diary for most of his adult life. His diplomatic career in Siam was from 1884 to 1887, after a 20-year period in Japan starting in late 1862, during which he gained much knowledge and experience of Japan and diplomacy.

This presentation will draw heavily on his diary to show how, even when he was away from Japan, it was often in his mind. In addition he visited the country twice from Siam in 1884 and 1886. Whom did he meet, where did he go, and what did he see?

The presenter has been studying and publishing about Satow since 1994. He is in the process of publishing Satow's diaries for 1883 to 1888.

MARCO TINELLO (HOSEI UNIVERSITY, JAPAN)

THE ANNEXATION OF RYUKYU TO JAPAN THROUGH THE LENS OF THE RYUKYUAN INTERNATIONAL TREATIES

From the beginning of the seventeenth century, Ryukyu maintained an ambiguous political status of dual subordination to China and Japan: In 1372, Ryukyu became a tributary state of China, but also, in 1609, it was placed under the indirect subordination of Satsuma (and, by extension, of the Tokugawa bakufu). After centuries under this arrangement, Westerners arrived in East Asia, including in Ryukyu and Japan. In this new framework, The United States, France, and Holland stipulated international treaties with Ryukyu, and in so doing, they recognized a certain degree of Ryukyuan sovereignty. These

treaties were written in classical Chinese and were dated according to the Chinese calendar, without any reference to connections between Ryukyu and Japan.

When annexing Ryukyu, the Meiji state's crucial issue was eliminating Ryukyu's dual subordination to China and Japan. In this presentation, I will try to answer to a question that so far has not been duly taken into consideration: How was it possible that these treaties, which prove Ryukyuan sovereignty, were prevented by the Meiji state from showing Ryukyu's independence? This is a significant passage in Ryukyuan, Japanese, Chinese history, as well as in the Western role of Ryukyu's annexation, which had never been explained before. In this regard, I intend to demonstrate that the events of 1872 (the private discussions between the Japanese Foreign Minister and the Tokyo based Western ministers) did not only mark the beginning of the annexation process, but that they also had a decisive effect on all the subsequent happenings.

SERGEY TOLSTOGUZOV (HIROSHIMA UNIVERSITY, JAPAN)

TAKASHIMA SHŪHAN AND FINANCE PROBLEMS IN JAPAN IN TENPO PERIOD

In this presentation, an attempt will be made to show the ideas of Takashima Shuhan and the reasons of his failure. Takashima Shūhan was one of those early Japanese reformists who argued for the modernization of Japan in order to better resist the West. The Nagasaki official Takashima Shūhan started to import flintlock guns from the Netherlands known as Gewehr from the 1830s. Also he managed to obtain some weapons through the Dutch at Dejima, such as field guns and cannons as mortars. He was understood the power of Western firearms in time before the First Opium War and made proposal for the Bakufu. As the result he was permitted to make the first modern Western military demonstration for the Tokugawa Shogunate, in Tokumarugahara (North of Edo) on 27 June 1841. He used using Dutch textbooks and Dutch commands to renew army tactics and proposed to create Line infantry regiments that were the main type of infantry which composed the basis of European land armies from the middle of the 17th century to the middle of the 19th century. The Bakufu had no sufficient financial resources to buy new arms and to reform the army.

TAKAHIRO YAMAMOTO (UNIVERSITY OF TOKYO, JAPAN)

BALANCE OF FAVOUR: THE EMERGENCE OF TERRITORIAL BOUNDARIES AROUND JAPAN, 1861-1875

Historians have typically found Japan's motivation for drawing territorial boundaries around itself in the late-nineteenth century either in the pursuit of the maintenance of independence or its entry into the international society. However their narratives do not fully explain why the process led to the establishment of Japan's sovereignty over border zones with ambiguous territorial status, such as the Kuril Islands and the Ryukyu Kingdom. Approaching the question by investigating local developments, this paper presents a twofold explanation for the emergence of territorial boundaries around Japan: that the rise of sovereignty had origins in the border zones; and that Japan's expansion into these zones was enabled by a diplomatic equilibrium among the Western powers. The rise of trans-Pacific commercial activities, the decline of tributary trade in East Asia, and Russia's strategic shift to the Far East prompted fundamental changes in the political landscape for the border zones. The Western imperialists in the 1860s and the 1870s saw it as best that Japan control these areas, because one

imperial power's territorial gain would have unleashed a scramble that none of them saw as worth fighting.

The above argument provides an alternative to the conventional Japan-centred narratives of interactions between Western imperialism and the East Asians. It also adds to the historical study of the border zones by providing a comparative analysis and connecting them with a broader context. It thus bridges the historiographical gap between the diplomatic history of bakumatsu and Meiji Japan and the local histories around the archipelago.

Panel: Ordinary Women in Extraordinary Times

Chair: Michiko Ikuta (Osaka University, Japan)

Discussant: Yulia Mikhailova (Hiroshima City University, Japan)

The recent 70th anniversary of the end of World War II brought forth its comprehensive reexamination. This panel will address the topic of the war's impact on lives of ordinary people concentrating on women from Japan's pupate state of Manchukuo. The case of Manchukuo is of particular interest because it was a colonial multi-ethnic space, which, at the same time, opened possibilities for women to realize some of their dreams. Also, women's experiences of war are different from that of men and reconstruction of gender relations take place – war shakes boundaries between men and women.

Keeping the idea of "modernization under the war" (Ruoff K.) in mind, KATSUMI FUJITA will approach women of Harbin from the standpoint of consumption. NAHO IGAUE will analyze changes in the representations of interethnic marriages in Japanese novels set in "Manchukuo" during and after the war, focusing on relationships between Russian emigrants and Asian people. MICHIKO IKUTA will examine "gender and war" construction in the Japanese society through analyzing lives of Japanese nurses who became interned in Siberia.

KATSUMI FUJIWARA (OSAKA UNIVERSITY, JAPAN)

WOMEN AS CONSUMERS IN HARBIN – FOCUSING ON DEPARTMENT STORES

In the first half of the 20th century, cross-border capital movement and the emergence of modern consumer society took place. The Second Sino-Japanese War did not stop this process in Japan. On the contrary, on the eve of the Pacific War, there was a consumer boom called "modernization under the war". The development of modern consumer society had especially important implications for women – they became independent workers and more active consumers. Therefore, it is instructive to compare and contrast the impact of the newly generated consumerism on women who lived in the areas colonized by Japan.

This presentation will concentrate on women of Harbin known as a "Russian city" in Manchukuo. Observations over this multi-ethnic space will present some new findings about the hierarchy of ethnic groups in the sphere of consumption and include not only Asian women but also Russians, i.e. people of western origins.

Besides, the discussion of the development of consumerism covers such various topics as tourist and sewing industries, patterns of consumption and so on. Here I will focus on the activity of the

department stores, which may be regarded as a symbolic representation of modern consumer society dominating over many aspects of life. The paper will uncover both intersection and division between several ethnic groups in terms of consumption spaces and objects and women as subjects of consumption.

NAHO IGAUE (CHUO UNIVERSITY, JAPAN)

INTERETHNIC MARRIAGES IN JAPANESE NOVELS SET IN "MANCHUKUO": RELATIONSHIP BETWEEN RUSSIAN MIGRANTS AND ASIAN PEOPLE

Interethnic marriages, love stories, and mixed children breeding are one of the most popular themes in Japanese novels (including novels by non-Japanese writers translated into Japanese) and films set in "Manchuria" and "Shanghai" of the 1920-1940s, reflecting the political and multiethnic situations of these areas.

These phenomena are described in the novels variously depending on the period of writing, authors' backgrounds, the location (urban or rural areas), ethnicities and social background of couples. Interethnic or international marriages and love stories are sometimes portrayed positively, especially in the early 1930s and after the end of World War II, but under the wartime regime writers more often give negative evaluation to this hybridity. Behind such a trend we can see the influence of Japanese ethnic policies, which swung from "assimilation" to "isolation" with the intensification of the wartime control.

This paper will examine the interaction between Japanese colonial policies and ethnic relationships in the territory of "Manchukuo" through the analysis of interethnic marriages and hybridity represented in Japanese novels, especially focusing on the relationships between Russian women and Asian men as one of the most characteristic examples of couples in Eastern Asia.

MICHIKO IKUTA (OSAKA UNIVERSITY, JAPAN)

THE IMPRISONMENT OF WOMEN IN SIBERIA

After the Soviet Army's intrusion into Manchuria in August 1945 more than 600 000 Japanese were taken to prison in Siberia as POWs and were subject to compulsory work in labor camps. Though there are many research works and memoirs on the subject of imprisonment in Siberia, still, little is known about these women internees.

This presentation will shed light on nurses who worked in the First Army Hospital in Jamusu and were then taken to Siberia. As the war was developing in the southern direction, the Japanese army including its male medical personnel were moved to the southern front. As a result, a shortage of nursing staff occurred in Manchuria.

This presentation will discuss the impact of the war on the lives of ordinary women who worked as nurses. The paper highlights several points: how the war shakes the usual gender order, such as "men go to the battle frontlines-- women stay at the home front"; at the same time how the gender order was strong and stable (in Japan female soldiers were not born); why women's imprisonment was not focused on and was little known until now.

An examination of the everyday life of women in Siberian internment camps will provide an interesting perspective for the analysis of the subject of "gender and war".

Panel: East-Asia and the International Order after the Great War: Prospects, Hopes, and Disappointments

Chair: Tosh Minohara (Kobe University, Japan)

Discussant: Torsten Weber (DIJ German Institute for Japanese Studies, Tokyo, Japan)

This aim of this panel is to reveal how far-reaching in East Asia was the impact of the new international order created in aftermath of the Great War. The hope for an enduring peace was soon challenged by ideas of an inevitable final war among the races that encouraged the Japanese government to challenge the status quo. The Manchurian Incident epitomizes the disappointments of the arrangements of 1919 and such forces would eventually culminate into the Pacific War. Through an examination of Ishiwara Kanji's theories that greatly influenced Japan in the interwar period, Clinton Goddart will reveal the impact of such ideas in changing the perceptions of peace in Japan. Junghoon Lee's study challenges almost mythical views of the role of 1919 Korean Provisional Government in modernization and development of Korea that fostered a strong ethno-nationalism. By pointing out at political and historical paradoxes related to these prevailing perceptions, he offers a new understanding of a complex Korean identity, politics, the legacy of Japanese colonization, and Korea-Japan relations. Finally, Aleksandra Babovic will illuminate that the flaws of the international order created in 1919 had significant ramifications upon the Allied Powers' decisions in its decision to create the International Military Tribunal for the Far East.

CLINTON GODART (HOKKAIDO UNIVERSITY, JAPAN)

FUTURE WAR AND FUTURE PEACE AFTER 1919: MILITARY AFFAIRS AND RELIGION IN THE THOUGHT OF ISHIWARA KANJI

JUNGHOON LEE (UNIVERSITY OF ULSAN, REPUBLIC OF KOREA)

THE SHANGHAI PROVISIONAL GOVERNMENT AND THE MYTH OF AN EMERGENCE OF A MODERN NATIONALIST STATE IN KOREA

ALEKSANDRA BABOVIC (KOBE UNIVERSITY, JAPAN)

THE INTERNATIONAL ORDER AFTER THE GREAT WAR AND CREATION OF THE INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

Panel: The structure and function's transfiguration of the nationalism in Japan

Chair: Katsuji Nara (Ritsumeikan University, Japan)

About nationalism, the definitions given by Benedict Anderson and Ernest Gellner and Anthony D. Smith are well known. Also in Japan, Nishikawa Nagao and his disciples had criticized the myth of modern nation state in Japan by referring their theories.

In this panel, on the basis of these accomplishments, we approach to the Japanese nationalism, not by trying to get an impatient definition, but to get the function and structure of it in the middle-long range perspective.

Materially, this panel is composed by the presentation by Katsuji Nara which considers the structure of Aizawa Seishisai's thought and its function between the end of Edo period and the Meiji period, and the presentation by Takuma Sato which considers the nationalism of post W.W. II as "the nuclear nationalism". Despite the difference of the consideration material and time, these presentations have the consensus on paying attention to the structure and transfiguration of function about the nationalism. And in our presentations, we also pay attention to the side that an intention of the utterer and a result pass each other to understand Japanese modern nationalism deeply.

So in this panel, we show one side of the nationalism in modern Japan. And through these two reports, we would like to call in further arguments over nationalism.

KATSUJI NARA (RITSUMEIKAN UNIVERSITY)

AIZAWA SEISHISAI'S THOUGHT OF ORDER IN THE BAKUMATSU PERIOD: THROUGH THE ANALYSIS OF MAILS TO HIS NEPHEW

Aizawa Seishisai was an icon of Kokimitogaku, and wrote many books among the first half of the 19th Century. Especially, his masterpiece Shinron had much influenced on many radical activists in the Bakumatsu period (a). On the other hand, Aizawa was against them and resisted the radical reform in that time (b). But in the new Meiji period, Aizawa's thought was highly appreciated again by the new government and reflected to Kyōikuchokugo (c).

Such complexed relationships between Aizawa and political society, during Japanese modernization formative years, divided researchers evaluation about Aizawa. The views that find innovativeness through Aizawa's thought and the views that find conservatism through it have been mixed. And these two different views have interfered the united understanding of his thought's function of the nationalization of modern Japan.

In this presentation, I analyze hundreds of Aizawa's mail to his nephew Terakado Masajirō, and figure out the core structure of his thought. Then I point out that (1) awaking people's imagination that Japan is not divided presence by each areas and ranks but united nation, and (2) reinforcing the old order by avoiding needless confusion caused by radical movements, were very the essence of his thought.

Through these works, we realize that 1 as an ideological innovativeness lead (a), and 2 as a realistic conservatism lead (b), and both 1 and 2 under the modern Japanese empire lead (c), and understand the complexed tide of (a) to (c) as an effect derived from the consecutive logic of Aizawa's thought.

TAKUMA SATO (HANYANG UNIVERSITY, REPUBLIC OF KOREA)

THE SEDUCTION OF "NUCLEAR-NATIONALISM": A PAGE OF ANTI-AMERICANISM NATIONALISM

This presentation clarifies one side of the Japanese "atomic energy (原子力) = nuclear (核)" recognition after the war, By analyzing the discourse of Miyoshi Sadao, Saito Chu, Kuramae Yoshio who played an active part in the magazine "Revue diplomatique (GAIKO-JIHO)" and others. In this report, by understanding Japanese nationalism in the late 1960s as "nuclear-Nationalism" and anti-Americanism nationalism, I would like to elucidate a formation principle of the mind.

In 1968, a signature to the Treaty on the Non-Proliferation of Nuclear Weapons, commonly known as the NPT, was thrown open. Japan signed this treaty in 1970 and ratified it in 1976. The reason why ratification of "the Only Atom-bombed Country in the World" delayed for about 10 years, was that the

political power which considers NPT as "unequal treaty" objected to this ratification of a treaty. The issue of NPT was closely related to national identity.

In this presentation, I clarify the following points.(1) Arguments against NPT was composed of thought of "Nuclear-Nationalism" which emphasized an idea "Atoms For Peace".(2) "

Nuclear-Nationalism" was the political idea which desired to achieve the nuclear energy's development, and to make an international position of Japan.(3) And "Nuclear-Nationalism" was to be described as anti-Americanism nationalism.(4) However, in the real politics, anti-Americanism nationalism was lost by the dependence on "Nuclear Umbrella" by the United States.(5) But "Nuclear-Nationalism" continues being left after the period. Such thoughts became the remote cause of "3.11".

Interdisciplinary Section

Section Convenor: Bjarke Frellesvig (University of Oxford, UK)

HITOMI ASANO (NAGASAKI JUNSHIN CATHOLIC UNIVERSITY, JAPAN)

A NEW INTERPRETATION OF WESTERN STYLE PAINTINGS FOUND ON FOLDED SCREENS

Regarding the images of early western style paintings represented on folded screens in the sixteenth and seventeenth centuries in Japan, Mitsuru Sakamoto and Grace Vlam indicated that the motives of the folded screens were extracted directly from Flemish prints. However, they reached opposing opinions about the implication of the paintings: religious vs secular. According to a recent scholar, Naoko Hioki, these paintings implicate the double meanings.

Alternatively, I have established a new interpretation by comparing them with supposed image sources. First of all, I found that the painters of the folded screens utilized the original images of Flemish prints to the finest detail. However, they omitted humble people such as pilgrims who were frequently represented in the prints. The painters always intended to represent figures nobly, even shepherds would be dressed well, and depicted with faces of saints taken from the original prints. This may suggest that the paintings were produced according to the taste of noble customers.

At first glance it seems that the paintings have a religious meaning, however, all the fine and meaningful details associated with religion such as rosaries, or religious postures were deliberately omitted. The screens may have been produced by non-Christian artists who were simply close to trained seminarians. The painters did acknowledge Christian motives, however, they might have had to avoid religious expressions in the paintings in order to survive the ban on Christianity.

ABHIK CHAKRABORTY (WAKAYAMA UNIVERSITY, JAPAN)

ALPINE TOURISM AND PLACE-MAKING IN CONTEMPORARY JAPAN

This paper analyzes the growth, maturity and transition of the Japanese Alps area as one of the premier destinations of Alpine Tourism in Japan. Mountains until recently were seen as objects for conquest in the dominant narratives of adventure tourism in the West, but in Japan, most important peaks have residing deities; and mountains were pilgrimage destinations in pre-modern times. During the twentieth century peaks in the Japanese Alps became tourist attractions of the Chubu-Sangaku National Park and witnessed rapid popularity among urban tourists who sought relaxation space away from the crowded metropolitan areas. Since the 1990s another transition in place-making has taken place in contemporary Japanese tourism: backpackers, solo travelers and small special interest groups are increasingly forming the core of the tourists visiting these areas. This research explored the emerging nature and challenges for this new 'place-making' through participant observations and interviews with tourism stakeholders, tourists, and conservationists at the Kamikochi area of the

Chubu-Sangaku National Park, one of the most iconic hiking destinations in the country. It was found that while both tourism stakeholders and tourists are aware of the value of natural resources and the vulnerability of the landscape to environmental change, different needs and different levels of

association with the landscape engender differing perceptions of these issues. The study also provides hints about the environmental literacy potential of Alpine Tourism and challenges for its sustainable management.

STEVE CHAN (SIM UNIVERSITY, SINGAPORE)

AGEING IN PLACE: HOUSING FOR SENIORS IN JAPAN AND SINGAPORE

Japan and Singapore are Asian countries consisting of the highest ageing population. Ageing-in-place is the key principle of housing for seniors. It aims at achieving care in the community, with family being the principle care-giving unit. Whether the town planning and housing programme able to enhance the supporting networks in the neighbourhood, determine the effectiveness of ageing-in-place. Various housing programs and welfare policies in these two countries have addressed to the needs of ageing. The concept of paired apartment units in Japan introduced in 1969, enables the elderlies and their children's families to live next door to each other. A series of housing programs namely, Silver Housing to Renovation Subsidies, enhance elderly-in-place. In Singapore, more than 80 percent of the population live in public sector housing provided by the Housing Development Board. Among them, almost all except five percent are owner-occupiers. The volunteer welfare sector complies with the government's provision of senior housing and related services. This paper examines the ageing population trend and senior housing development of Japan and Singapore. Housing programs, welfare and services are examined with the concept of ageing-in-place, family caregiving and social networks. The preliminary empirical research was done in Singapore only, with interviews of stakeholders namely, housing managers, social workers, caregivers, residents and the like. This paper argues that housing design, programs and services should be complement with the social and supporting networks of senior inhabitants as to achieve ageing-in-place effectively. The empirical research in Singapore of this study is funded by Mitsui Sumitomo Insurance Welfare Foundation.

LEENA EEROLAINEN (UNIVERSITY OF HELSINKI, FINLAND)

THE MONSTROUS MASCULINE IN JAPANESE *KAIKI EIGA*

Japanese horror cinema with its female antagonists has in the past years been a staple of Japanese studies. My aim in this paper is to first stretch the notion of horror into that of the fantastic, *kaiki*, which is inclusive of, but not limited to, horror. I will then trace the various metamorphoses present in the cinematic mode, concentrating on *otoko no kaijin*, the monstrous masculine.

I will analyze the works of Honda Ishirô, Tsukamoto Shinya and Kurosawa Kiyoshi, among others. Their works represent two distinct postwar periods during which *kaiki eiga* appeared in large: the 1950s/1960s, and the 1990s/2000s. It is clear that bodily metamorphoses (変身) were prevalent in the former period, whereas contemporary films often locate the monstrous in the psychological transformation (変心) of the protagonist. I suggest this cinematic shift correlates with a wider societal paradigm shift. Masculine antiheroes of Japanese cinema provide an interesting outlook on how hegemonic Japanese masculinity (from soldiers to demilitarized soldiers to corporate soldiers) is negotiated in post-Occupation Japan, often in relation to both the healthy bodies of women and the advances of science. My findings will be discussed both in the light of Napier's (1996) theory on the

Japanese literary fantastic as well as sociological studies on Japanese masculinity. This paper will yield a new paradigm for understanding metamorphosis and the meaning of male monsters is Japanese cinema.

REBECCA FERDERER (NAGOYA UNIVERSITY, JAPAN)

EXTENDING THE PROTECTION OF GEOGRAPHICAL INDICATIONS TO NON-AGRICULTURAL PRODUCTS AS A STRATEGY FOR RURAL REVITALIZATION IN JAPAN

Due to the weaknesses of the Japanese Regional Collective Trademark System, regionally branded products in Japan often face issues in quality control and managing infringements, which can affect consumers and producers alike. According to the Ministry of Agriculture, Forestry, and Fisheries, the main purpose of Japan's Act for Protection of Names of Designated Agricultural, Forestry and Fishery Products and Foodstuffs (Geographical Indications (GI) Act) is to combat these shortcomings. Its enactment in 2014 expanded the scope of protection in Japan to agricultural products and foodstuffs through the introduction of a European-style "sui generis GI protection" system. The GI Act aims to better protect not only producers, but also consumers, and to further promote local agricultural and food brands. However, considering that nearly one-third of the 587 regional collective trademarks registered belong to non-agricultural GIs, it would seem that a large number of important, regional products do not benefit from the same protection as their agricultural counterparts.

By offering more comprehensive protection to only certain GIs (i.e. agricultural products and foodstuffs), the importance of other GIs (i.e. non-agricultural products) is neglected, even though such GIs not only have similar socio-economic potential in value-added branding but may also be more representative of the historical and cultural characteristics of their respective regions. Against this background, the paper considers how the improved protection of all regional products through the implementation of a sui generis GI protection system for non-agricultural GIs may better contribute to the rural revitalization of Japan.

FLAVIA FULCO (SOPHIA UNIVERSITY, JAPAN)

KATARIBE TOURS: PERFORMANCE OF STORYTELLING IN POST-DISASTER TOHOKU

In the aftermath of the 3.11 disaster a movement of storytelling tours flourished in all the affected areas. As for 3.11 the word "disaster" includes three events - earthquake, tsunami and nuclear accident, the kataribe tours developed in the three prefectures of Fukushima, Miyagi and Iwate with different features. In the past the word "kataribe" conveyed the idea of reporting a story from long time ago. On the contrary, modern kataribe (developed after Kobe's earthquake in 1995) are people who tell stories of a recent past. The importance of storytelling in community (re)building and disaster recovery has been observed since the last decades of the twentieth century, along with the growing attention towards oral narratives by social sciences and humanities. What seems interesting in Tohoku's case though, is the professionalization of the kataribe and the role they could have in shaping the local identities of post-disaster communities. Draw upon reflections from ongoing ethnographic fieldwork, I am trying to classify who kataribe are, how they assume this role in their community and which are their preferred audiences. Besides, analyzing the practice of kataribe I would like to identify which and

whose are the stories they are telling. In fact, not always the story belongs to the storyteller (kataribe). Often these tours resemble to guided tours and the storyteller looks like a tour guide trained to do their job. The stories they chose to tell could have critical role in the formation of a collective memory around which the post-disaster communities will reimagine their identities.

MAREN GODZIK (FUKUOKA UNIVERSITY, JAPAN)

OLD AGE AND AGEING IN CONTEMPORARY JAPANESE ART

Ageing is an existential experience every single human being is exposed to and therefor old age and ageing are topics that have been dealt with in art – as well as in other fields like literature and philosophy – over the centuries. With the demographic developments taking place, namely the risen life expectancy and the increased share of older people in society, old age has become an increasingly common experience, with views of old age diversifying. However, old age and ageing as well as the demographic change as a topic of contemporary Japanese visual arts has not received much attention by researchers so far. While this is an ongoing research and findings are still limited, in this presentation I will try to shed some light on how artists deal with the motif of ageing and old age against the backdrop of an ageing society and on how art museums and curators in Japan react to the demographic change.

GOLANI SOLOMON EREZ (BEZALEL ACADEMY OF ARTS AND DESIGN, ISRAEL) AND

CHRISTIAN DIMMER (WASEDA UNIVERSITY, JAPAN)

HERITAGISATION IN PRE-2020 OLYMPIC TOKYO — DISCOURSES AROUND THE CITY'S MODERNIST BUILT LEGACY

On September 7, 2013 the International Olympic Committee announced that Tokyo would host the 2020 Summer Olympics. Although less than three years have passed since then, the announcement appears to have catalyzed a significant re-evaluation of heritage conservation in Japan, and in particular of its modernist iconic buildings and infrastructure built in the 1950s and 60s. Structures that have been completed in the context of another key moment in Japan's modern history—namely the 1964 Tokyo Olympics—had so far only been appreciated by a handful of academics, professionals and architecture tourists but weren't broadly recognized as valuable historical assets worthy of material preservation. Significant modernist buildings have been steadily and quietly disappearing for years, without much ado, or public protest. It seems that the decision to host the summer Olympic games once again after 56 years has created a sincere sensitivity to the post-war built legacy. Ironically, this novel preservation effort is only paralleled by a similar sense of urgency that had these structures built in anticipation of the mega events of 1964.

This paper explores the new wave of heritage conservation from two perspectives. On the one side it examines the inclusion of 'heritage' as a central category in Tokyo's failed bid of 2009 and the following successful bid of 2013. Here, along with the declared intension to re-use 1964 Olympic facilities such as Kenzo Tange's Yoyogi National Gymnasium or Mamoru Yamada's Nippon Budokan Hall [Arena for traditional Japanese martial arts] heritage functions also as part of a dubious language that appeals to a global common sense for preservation, seemingly without a genuine commitment to this cause. On the other side the chapter examines those heritage discourses that have been spurred around controversial events such as the imminent destruction of Yoshiro Taniguchi's Hotel Okura [1962] or

Mitsuo Katayama's National Stadium [1958], and the adoption and subsequent termination of late Zaha Hadid's plans for the new Olympic Stadium. It looks at a new preservation rhetoric of post-war architecture as well as important infrastructures like the inner city expressway system or the Tsukiji fish market and sets them against the background of a new national image being currently constructed around ideals such as maturity, environmentality and soft power.

MARIA GRAJDIAN (NAGASAKI UNIVERSITY, JAPAN)

PRECARIOUSNESS AND VULNERABILITY: LOVE, MELANCHOLIA AND ANOMIE IN MAKOTO SHINKAI'S ANIME WORKS

Regarded in hard-core anime fans' circles as a refreshing alternative to prevalent animation standards within the landscape of late-modern Japanese popular culture, Makoto Shinkai's anime works design a contradictory universe of emotions and ideas, in which obvious inconsistencies in the plot and narrative paradoxes are compensated by a virtual infinity of empathic structures to convince exegetes as well as fans of the necessity of a popular culture to emerge not due to its technical qualities, but rather due to its consistent message. This presentation focuses on three of Makoto Shinkai's main works – *Voice of a distant star* (*Hoshi no koe*, 2004), *The place promised in our early days* (*Kumo no mukô, yakusoku no basho*, 2006) and *Five centimeters per second* (*Byôsoku 5-senchimêtoru*, 2008) – to concretely illustrate their author's ideological-aesthetic statement in regards to the artistic mirroring of late-modern Japan in anime productions. Taking into account such parameters as adolescent love, adult melancholia and the evanescence of adolescence as a site of desire and resistance, it is this presentation's goal to underline Makoto Shinkai's artistic strategies in depicting late-modern male individuals as anomic individuals within precarious lifestyles characterized by vanishing emotions and inscrutable relationships, apparently more compatible to current challenges and solitudes.

WOLFGANG HERBERT (UNIVERSITY OF TOKUSHIMA, JAPAN)

SCHISM IN THE JAPANESE UNDERWORLD: THE YAKUZA ON THE WAY TO EXTINCTION

On the 27th of August 2015 the biggest gangster syndicate of Japan split into two groups. Thirteen high ranking bosses declared their secession from the mother organisation, the Yamaguchi--gumi, and established a new gang: the Kobe Yamaguchi--gumi. This lead to fears of an open gang war. Until now though, the only incidents were minor tit for tat clashes. The schism can be regarded as part of a significant transformation of organised crime in Japan. In 1992 a new Anti--Yakuza--bill has become effective, which since then has undergone several revisions. Control and and isolation of the Yakuza has gotten stricter than ever. Ordinances on local level try to get the Yakuza out of business. The legal restrictions and concerted campaigns of the police and the media with the intention of dismantling the myth of the noble gangster and replacing it with labels such as "anti social forces" have robbed the Yakuza of their glamour. For young outsiders becoming a Yakuza is not attractive anymore. The Yakuza have a severe shortage of recruits and are overaged as well. They have failed to modernize and adapt to information technology. The criminal market, namely the internet, is rife with predatory competition, in which the Yakuza are on the losing side. My thesis is that the Yakuza will get even more marginalized, more clandestine and possibly extinct in their extant form.

HIROFUMI IWATANI (KOBE UNIVERSITY, JAPAN)

A CASE STUDY OF CHANGES IN JAPANESE STYLES OF CHEERING: FOCUSING ON UNIQUE BODY PERFORMANCES OF A COLLEGE CHEERLEADING GROUP

Among Japanese styles of cheering, college cheerleading groups have a unique eye-catching style.

Their performances in public places such as sports events and demonstrations and also their performances between cheerleading team members in day-to-day practice are outstanding. They consist of unique bodily acts and vocalizations. It is not an exaggeration to say that their performances primarily characterize the theme of the cheering group. Among their performances, I would particularly like to focus on the body movements called *furi* and *mai* which are self-coined terms.

They are classified into two categories: *furi*, swing at sports events; *mai*, dance which is performed more or less at ceremonies such as *enbukai*, a kind of dance competition among college cheerleading groups. These are composed of some fundamental movements with repeating rhythmic patterns. Their styles of movements however are mutually different. They have been developed in accordance with the diversification of cheering at sporting events and the expansion of the social network among cheering groups. The former is directed to the cheering act in a celebratory mood, while the latter is more like old party antics such as those that remind an audience of school culture of the pre-World War 2 period.

Members of college cheerleading groups have developed these performances choreographing varieties of body motions.

In this presentation I would like to examine in a historical perspective how the meaning and formality of their body movements have changed, and unravel how college students confront and cope with the challenges to pass on this tradition.

KENJI NAGASAKA (DOSHISHA UNIVERSITY, JAPAN)

CAN JAPANESE GREENING NGO BE AN INTEGRATOR OF SCIENTIFIC KNOWLEDGE TRANSFER FOR AFFORESTATION? CASE OF GREEN EARTH NETWORK JAPAN

Afforestation has been a critical issue worldwide since forests play multiple roles for rural areas. Afforestation is difficult because it does not mean just to replant trees but to rebuild sustainable forest management in the place where forests once disappeared. Transfer of scientific knowledge is then a key factor to maximise the success rate of afforestation in the long run.

'Green Earth Network Japan (GEN)' was established in 1992 as an NGO to support afforestation in Datong, northern China. Datong is located at the edge of the Loess Plateau and has long been suffered by heavy soil erosion and yellow sand storm.

This study aims to clarify the reasons why the GEN can give strong impacts on afforestation activities in Datong for the last 20 years. Research-Integration-Utilisation (RIU) model is employed as an analytical framework. It was developed to observe interactions between research and its practical utilisation activities. In this study, the RIU model can help clarifying the relationship between state-of-the-art forest science and afforestation practices.

The hypothesis is that the GEN has been played a role of integrator to connect forest science and afforestation activities. According to the RIU model, integrator can 'select scientific information, translate and reiterate it using accessible language, and also connect it to the practical demands for other actors, who are not researchers themselves'. This empirical case study clarifies whether this hypothesis works or not.

NORIO NIWA (NATIONAL MUSEUM OF ETHNOLOGY, JAPAN)

CULTIVATING A SELF-DISCIPLINED, RESOURCEFUL AND RESPECTABLE LEADER: HOW RITUALISTIC BEHAVIORS AMONG CHEERLEADING GROUPS IN JAPANESE UNIVERSITIES HAVE CHANGED

When we think about the school culture in Japan, presence of *ouendan* or cheerleading groups from high school to college or university is a distinctive, eye-catching feature. In contrast to American cheerleading squads in recent years, they are not only mostly, sometimes even exclusively, made up of male students but also they try to maintain conservative and masculine order which is sometimes inherited from pre-war period. Their communication style among themselves are full of ritualistic behavior called *bankara* or rough and uncouth style or appearance. For example they are supposed to say 'osu' instead of more formal way to say yes, '*hai*'. They takes special care how to address and pay respects to other people according to their social standing and seniority. Their leader wears *wahuku* or Japanese-style clothing and *geta* or wooden clogs during various formal occasions such as enrollment ceremony or intercollege sports events. In this presentation paying attention to some cases of *ouendans* at university level, I would like to focus on these ritualistic aspects of behavior. I will analyze how they have become current style and why they have to bear the brunt of waves of change in order to cope with and accommodate *wakamono kishitsu* or student style of recent generation.

FERNANDO ORTIZ-MOYA (UNIVERSITY OF NOTTINGHAM, NINGBO, CHINA)

U-TURN AND THE PURSUIT OF HAPPINESS: THE "BACK TO BASICS" JAPANESE CINEMA

The progressive decline and ageing of rural areas and peripheral cities is an increasing concern for Japanese authorities. Many prefectures, cities and towns are encouraging the younger generations to move back to rural areas — what is known as the U--Turn phenomenon — aiming at revitalising decaying communities that are now facing an uncertain future. Furthermore, the U--Turn phenomenon also has wider cultural and social implications; in many cases, it is rooted on a certain recovery of traditional values and breaking down assumptions about social expectations.

This paper explores the filmic representation of the U--Turn movement in Japanese cinema since the 2000s. It examines how U--Turn cinema encourages society to return to its origins by emphasising the importance of nature, traditional food and women in the process. In particular, this paper focuses on film--texts about young women moving out of cities and returning to their family's villages — topic that is addressed by a growing number of recent films, expressly after the Great East Japan Earthquake. Films like *Umi no futa* (Lid of the sea, Toyoshima Keisuke, 2015) based on a Banana Yoshimoto's novel about a young woman who starts her own *kakigori* business in a small town, or *Riteru Foresuto* (Little forest, Mori Junichi, 2014--2015) based on a manga story about a girl who decides to start her new rural life as a farmer represent this "back to basics" trend. Through our film analysis, we stress that U--Turn Cinema creates a new narrative intended to promote alternative social values. We argue that

these and other films claim for a more sustainable life linked up with traditional food and nature, and normally centred on woman characters as the driving force of contemporary societal changes.

MARCO PELLITTERI (KOBE UNIVERSITY, JAPAN)

FROM MUSCULAR TO FEMININE, FROM COOL TO KAWAII SHIFTS IN TRENDS, MEANINGS, AND AUDIENCE OF ANIME IN ITALY IN THE 1990S

This paper discusses a multi-layered change in the supply strategies of anime series on Italian television from the 1990s, which produced a shift in the audience. A close process also occurred in other European markets. The result of this dynamic led to a "feminisation" of Japanese animation due to the genres released.

A first modification can be labelled as "from universal to particular". When anime first arrived in Italy in the late 1970s, the themes were diverse and addressed to a broad audience, with no gender division.

In the 1980s concerns about the "alienness" of anime led television stations to reduce or to stop broadcasting adventurous or allegedly violent anime. The series that kept airing were all related to young female protagonists. This change can be summarised as "from cool to kawaii": from adventures addressed to an audience of kids, to series devoted to an audience of girls.

This transition also concerned music: the songs associated to these series for girls had different atmospheres and melodies, and contributed to a stereotypical feminisation of the perception of televised anime as a whole.

The implications of this process have become clear since the late 1990s: (1) a boom of anime for girls was observed; (2) the releasing in theatres of Japanese anime almost exclusively by Studio Ghibli and the absence of anime related to science fiction or adventure; (3) the rise of a female readership for comics, focusing on a suddenly enormous supply of *shôjo* manga.

YASUO SHIMIZU (DOSHISHA UNIVERSITY, JAPAN)

JAPANESE RUNNING TABOO

In this presentation, I want to discuss about the taboo of running which is a popular sport in Japan. At the time of the discussion, In the case of consideration, I referred to the interviews and the newspapers. The results are as follows.

In marathon world of Japan, It is thought there was dominant that efforts always bring good results. And, also it has dominated the idea that practice is not betrayed. The quality of practice, the content of practice, and the rest are taboo for them. As a result they are not able to run the race with the malfunction for overdo the practice, the result does not go out the best performance even as they were able to run.

Also, in Japan there is a tendency that it is good to run a slow long distance speed. Training burdening a short distance has been taboo. Also in Japan to run the rough terrain is taboo, as a result of a number of runners was too ran a paved road, they are suffering a malfunction.

Though running is individual sports, running team cherish the harmony. Behavior of thinking of the individual is condemned and taboo. However, recently, runners who run in the individual in his intention came out. They are a Fujiwara, Kawauchi.

However, Japan Association of Athletics Federations is not favorable to their activities. However, as taboo is no longer that at the time of the sport do not drink the water, it will no longer be these taboo.

Yvonne Siemann (University of Lucerne, Switzerland)

Undokai in the Japanese diaspora: the example of Bolivian Nikkei

Organized Japanese migration to Bolivia (1954-1966) resulted in the foundation of two agricultural colonies in Santa Cruz department: Colonia Okinawa and San Juan with today 800 descendants each. Additionally, around 800 Japanese descendants (Nikkei) live in the nearby city of Santa Cruz, most of them being still able to speak Japanese. Furthermore, a small Nikkei community lives in the capital La Paz. Originating from humble families, they are often wealthy and have an excellent reputation among non-Nikkei Bolivians.

A popular event for Bolivian Nikkei is sports day (undokai), usually held on a Saturday in July or August. The whole community is involved from small children to the elderly. As in Japan, two teams compete against each other in different disciplines, but also engage in dances, games and socializing.

What does undokai mean for their identity construction as Bolivian Nikkei and which values are propagated through this event in the diaspora?

I argue that undokai is not only an important moment in a surrounding where the individual Nikkei's identification with Japanese culture is becoming voluntary. Because of emotional and practical reasons it is also used to reconnect to Japan via Japanese representatives. Furthermore, community members do not only propagate specific gender roles via undokai, but they also transmit a set of values to keep the colonies' 'pioneering spirit' and to cultivate 'good Japanese Bolivians'. In the context of diaspora, such values are also used to distance themselves from non-Nikkei Bolivians.

The one-year field research was conducted in Bolivia in 2013/2014.

Kamila Sosnowska (Jagiellonian University, Poland)

The faces of *kawaii* - an aesthetical trend, a social device and globalised culture

The Japanese phenomenon kawaii is neither new nor traditionally Japanese; as a display of transnational globalised culture it has its roots in both traditional Japanese aesthetics and Western inspirations. As a vivid and significant part of the ever growing Cool Japan plethora of cultural factors, kawaii has long ago crossed the Japanese borders and made its way to Asia, Europe and Americas.

It as fascinating as hard to define a phenomenon. In my paper I will present the possible ways of reading and researching kawaii. Firstly I would like to present kawaii as the omnipresent aesthetical style of accessorising the everyday life, both in private and public spheres. Secondly, there will be kawaii as a social device linked with immaturity and tendency to soften the edges of everyday encounters and social relations. Finally, I will talk about kawaii as a globalised cultural phenomenon

linked with politics and soft power. I will also briefly touch on roots of kawaii and its many contemporary forms.

CELIA SPODEN (DÜSSELDORF UNIVERSITY, GERMANY)

DIFFERING APPROACHES TO TERMINAL CARE FOR PEOPLE WITH DEMENTIA IN A JAPANESE AND A GERMAN NURSING HOME

In 2006 the National Association of Group Homes for People with Dementia in Japan conducted a survey, which showed that 63 percent of relatives wish for their demented family member to receive terminal care in an elderly care facility rather than in the medical surroundings of a hospital. This shows a recent trend to bring death out of the hospital and back into society again. Nevertheless, in 2011 78.5 percent of all deaths in Japan occurred in hospitals and clinics, whereas only 5.5 percent of the population died in a nursing home (Statistics Bureau Japan 2012). Drawing on qualitative data, I will present how a Japanese and a German group home developed different approaches to deal with complex situations in terminal care. Due to the cognitive decline in people with dementia, the most struggling part for the caregivers and the family is to identify what is in the best interest of the resident or relative. For example, one important question they are facing is whether to start or continue intravenous drip infusions or not. Depending on the underlying concept of care, these facilities established structures to handle such situations. As I will show, these structures differ regarding the degree of standardization and institutional professionalization. Concluding, I will summarize the advantages and disadvantages of the varying approaches and what can be learned from them.

ANA SUEYOSHI (UTSUNOMIYA UNIVERSITY, JAPAN)

SECOND GENERATION OF SOUTH AMERICANS IN THE JAPANESE HIGHER EDUCATION SYSTEM AND THEIR ACADEMIC PERFORMANCE

After 25 years of the so-called "return" migration of South Americans of Japanese origin to Japan, there is evidence of improvement in academic achievement amongst the second generation of Brazilians and Peruvians in Japan. High-school continuation and higher-education enrollment rates have shown a positive trend in the last decade for both groups, whose rates also differ considerably from each other. Unfortunately, that evidence is the result of surveys conducted at, either local or regional level, and therefore results cannot be generalized and applied to all young South Americans in Japan.

Once associated with high levels of school absenteeism and dropout rates, and low education continuance rate, nowadays is not so uncommon to observe a group of conspicuous achievers amongst the second generation of South Americans in Japan. Globalization and demographics, two key issues in the changing Japanese society, set the background for their better performance, and therefore better accommodation in the Japanese educational system.

This paper attempts to analyze how these two key issues in contemporary Japanese society has affected better accommodation of the second generation of South Americans in the Japanese education system by assessing the entrance examination process at Japanese universities. This exploratory work will be based on interviews to Latin American students who have studied or who are currently studying at Japanese universities in the Kanto and Tokai areas.

ANNA VAINIO (TOHOKU UNIVERSITY, JAPAN)

UN-PAUSING COMMUNITIES IN TOHOKU: SOCIAL CONSTRUCTION OF RECOVERY AND THE FUTURE BY GRASSROOTS ACTORS

This research represents a timely investigation into the recovery of Tohoku at a point when physical recovery is nearing completion and 'un--pausing' of community life is imminent. The paper presents data collected from three disaster struck communities in Tohoku, using a narrative approach to collect stories from long--term residents, new migrants and organisations engaged in recovery activities. They were asked to imagine their own futures and that of their communities, and to what degree the current recovery is helping them realise and construct these futures. The narratives revealed that while on the surface these different actors shared similarities in terms of desired tangible outcomes, the utility and value of these outcomes were evaluated strikingly differently. For example, what does the community need a bigger population for? To induce change, or preserve the past?

Social constructionism has enabled us to understand disasters within the context of the everyday social, political and economic structures, and how vulnerabilities and resilience among different groups have developed within the framework of social justice. Using social constructionist theory, this study makes a contribution to its development and utilisation within the field of disaster research. By applying the theory to understand how people construct the future expands the reach of social constructionism from a retrospective exercise of explaining outcomes, to a prospective one explaining the realm of the unknown, with action--oriented applications. In the context of this research, applying social constructionism to the imaginations of the future can help assess the long--term sustainability of and satisfaction toward current recovery efforts; and take a critical look at the accepted truths about the value this recovery is supposed to create.

DELPHINE VOMSCHEID (ECOLE PRATIQUE DES HAUTES ETUDES, JAPAN)

ZASHIKI: THE ESSENCE OF THE JAPANESE DWELLING?

Lately, contemporary architecture, especially housing, has been globalized. Japanese dwelling is no exception. Nevertheless, a lot of modern and contemporary Japanese houses contain a "Japanese room", called "*washitsu*", in opposition to "Western room" called "*yōshitsu*". The *washitsu* often presents the characteristic of a simplified form of a reception room for guests of the *shoin-zukuri* style, which is called *zashiki*. This room was originally ornamented with a *tokonoma, chigaidana, tsukeshoin*, and *chōdai gamae*, a set of decorative items called *zashiki kazari*, which was developed during Middle Ages. From early modern period, all warriors' houses, regardless of status, contained a more or less refined *zashiki* reception room. The *shoin-zukuri* style quickly influenced the Edo period Japanese dwelling of all classes, and *zashiki* were built in urban *machiya* or in rural *nōka*. The room became the "beautiful room" of the house and the common feature of all classes of society. Through the modern and contemporary era, along with the influence of the Western way of life, the Japanese house changed, the use of tatami gradually disappeared and more and more Western style reception rooms were built. Nowadays, in spite of drastic changes in Japanese dwelling, *zashiki* rooms are still built and are called *washitsu*. Thus, we could say that the "Japanese room" embodies the Japanese culture. In this paper, we would like to understand why and how the architecture of the warriors has influenced so deeply the Japanese dwelling, and how the *zashiki* features became the core of Japanese domestic architecture.

BOJANA YAMAMOTO-PAVLASEVIC (KOBE UNIVERSITY, JAPAN)

CHILD-CENTRISM IN JAPAN

The modern family both in the East and in the West is characterized by the parents' wholehearted and limitless commitment to their children's needs (Ochiai 2004). In the "child-centric" family life, parents' present and future lifestyles are completely dedicated to that of the child and childrearing. Child-centrism is, thus, a value system that requires parents attaching the greatest importance to the relationship with their child, which often leads to marginalization of their marital relationship.

The family life in Japan has never seized to be centered around the child, which suggests that there might be something cultural supporting the norm's influence–something intrinsic to Japan or East Asia. However, even after the confrontation with feminism and the departure from the post-war family ideals inspired expectations of its demise, today we see the families in post-industrial countries in the West experiencing the reappearance of child- centrism (Badinter 2011). In other words, while Japanese society continues to reproduce child-centrism in family life, the Western countries are reinventing it, which is reflected in the new ways of distinguishing "good" from "bad" mothers, or the norms reinforcing the so- called "ecological" motherhood (Badinter 2011). This study attempts to contribute to the deeper understanding of child-centrism as a global phenomenon of a persistent nature through an in-depth analysis of its contemporary forms and mechanisms of reproduction in Japanese families.

Badinter, Elisabeth

2011 *The Conflict: How Modern Motherhood Undermines the Status of Women*. Translated by Adriana Hunter. New York: Metropolitan Books.

Ochiai Emiko

2004 *Niju isseiki kazoku e: kazoku no sengo taisei no mikata, koekata* (Towards the family in the 21st century: a way to understand and overcome the post-war family system). 3rd ed. Tokyo: Yuhikaku.

KAYO YOSHIDA (KOBE UNIVERSITY, JAPAN)

ENGENDERING "CHEER UP!": CHANGE OF WOMEN'S ROLE IN THE JAPANESE COLLEGE CHEERLEADING GROUPS

In this presentation, I explore how women's role have changed in Japanese sports culture by paying a special attention to Japanese college cheerleading groups, *ouendan*. *Ouendan* is not only one of the extracurricular activities but also is a voluntary associations with traditional ritual and unique customs. Since many of these rules are highly strict and male-biased, it tends to be regarded as male-dominant, conservative groups. One example might be suffice to illustrate this point. For example, any women do not allow to touch a group flag or *danki* due to its symbolic importance. However, since 1960s a great number of female students have begun to take part in *ouendan* from varieties of reasons. At first, they participated as a caretaker status from assisting men's activities to keep records and clean up rooms and so on. Gradually, they have come to establish female cheerleading section of *ouendan*, which has mostly American style of female cheerleading, along with male cheerleading (traditional male dominant Japanese style *ouendan*) and brass band section. On the other hand a small number of female students have chosen to take place and act as male- or *ouendan* -style cheerleading. The latter also play an important, sometimes central role in continuing and managing *ouendan* today. This

presentation analyze how women have taken part in *ouendan* and established themselves by tracing its history from gender's point of view. I also would like to show how they negotiate gender role and create new images of women.

Panel: Mapping Trends, Mapping Identities: Material Cultural Exchange Between Japan and its Neighbours

Chair: Jennifer Coates (Kyoto University, Japan)

How are national identities produced? This panel analyses a series of material cultural exchanges between Japan and the wider world from an interdisciplinary perspective with broad historical scope to understand how today's Japan has come to define itself.

Study of material cultures challenges dominant historical narratives. Mapping the trade routes through which textiles arrived in seventeenth century Japan, we can see that Japan's 'closed country' period (*sakoku*) was not in fact as closed as we may have believed. Not only did materials from other countries enter Japan, but they came to influence aesthetics now understood as 'Japanese.'

Examining cultural exchange can also tell us how a nation wishes to be understood by outsiders. Studying the reception of Puccini's opera *Madame Butterfly* in Japan since 1904, we can see how an outsider's view of a nation can become part of a national identity. Such depictions then influence attitudes to international communication.

Finally, enforced material cultural exchange under censorship and occupation sheds new light on how imported trends are adopted and debated. In Japanese cinema during the first decade after occupation (1952-1962), American trends in fashion and behaviour became part of a visual language used to negotiate postwar Japan's position in the global sphere.

The examination of material cultural exchange between Japan and the wider world proposed in this panel will open up our understanding of how 'Japanese' values and aesthetics are constructed. While national borders rarely impede the exchange of material culture, such exchanges can reflexively strengthen national identities predicated on ideas of cultural difference.

IKUKO WADA (OKAYAMA UNIVERSITY, JAPAN)

DESIGNING NATIONAL AESTHETICS: SEVENTEENTH CENTURY TEXTILE TRADE BETWEEN JAPAN AND INDIA

While trade always involves the transfer of humans and commodities, the latter usually reach farther distances more easily than the former. Focusing on the route by which a particular article is transferred, we sometimes find an unexpected connection between places separated by great distances and political contexts. An example of such a connection is found in the relation of India and Japan, if we focus on textiles exported from South India in the early modern era.

In the early seventeenth century, the Tokugawa Shogunate adopted policies restricting contact between foreign and Japanese people. For about two hundred years, the Japanese were not allowed to go abroad and a very limited number of people were admitted to Japan from overseas. Still, trade continued, though under the strict control of the authorities. Among the most popular commodities

imported to Japan in this period were textiles made in India, brought to Japan by the Dutch East India Company.

Tracing the route of textiles from the Indian Subcontinent to Tokugawa Japan not only challenges the dominant historical narrative of *sakoku*, but also reveals global influences on Japan's 'traditional' aesthetics. As Japanese textile producers imitated the popular designs and colours of traded materials, and these patterns were immortalized in *ukiyo-e* woodblock prints, Indian designs became known as typically Japanese. Even during Japan's period of isolation, influence from overseas permeated through the exchange of material goods, demonstrating the hybrid nature of national cultural production.

KATSURA KOISHI (KYOTO UNIVERSITY, JAPAN)

CHO-CHO SAN NO KIBŌ: CONSIDERING JAPAN'S HOPEFUL ATTITUDES TO INTERNATIONAL ENCOUNTER

Cultural products that cross multiple borders offer rich material for the study of international influence on material culture. Why do hybrid productions often appeal to particular national audiences? What kinds of influence do imported texts bring to host countries?

Madame Butterfly is an Italian opera set in the port town of Nagasaki between 1860-1870, where our heroine Cho-cho-san meets American naval officer Pinkerton. The opera was first staged in 1904, mirroring the Westernization and the growing popularity of Western classical music culture in Japan at the time. In performances in both Japan and in Europe, concepts of 'authenticity' and fidelity to Puccini's original text surround decisions to cast Japanese sopranos and directors, and the historical accuracy of costuming. 'Authenticity' is an interesting phenomenon considering the deep cultural and differences to which the narrative draws our attention, as well as the question of differing degrees of national power.

The relationship between Japan and America, which Italian Puccini imagined from a European perspective, in many respects foretold the events of half a century later, as occupation policy reformed Japan in the wake of WWII. Considering the continuing popularity of *Madame Butterfly* in Japan in this light, we must question what hope Cho-cho-san offers a Japanese audience? What do we superimpose onto her performance and characterization? This paper considers *Madame Butterfly* from the perspective of a Japanese longing for Europe in the form of cultural aspiration, a timely consideration in the context of today's proliferation of cross-cultural remakes of popular texts.

JENNIFER COATES (KYOTO UNIVERSITY)

IMPORTED TRENDS ON JAPANESE BODIES: AMERICAN AESTHETICS IN POSTWAR JAPANESE CINEMA

The Allied Occupation of Japan (1945-1952) saw the nation occupied for the first time by foreign influence. The large number of American servicemen involved brought with them a mass of material culture unrivalled even by the influx of Anglo-European trends in the interwar period. From luxury goods traded for favours, to the clandestine exchange of materials for black-market sale, the early postwar years saw a flurry of imported trends and materials from the U.S. As the occupation stabilized, soldiers brought over American family members who contributed to this exchange of products, fashions, and behaviours.

On the Japanese screen however, American influence was not visible until after the occupation due to strict censorship. This paper explores the use of imported American aesthetics in style and manner in Japanese cinema made in the first decade after occupation to understand how imported trends came

into everyday Japanese life through the studio and star systems. Analysing the diverse values attributed to Japanese or American style reveals how imported trends became part of a visual language that articulated postwar Japan as modern and desirable, and at the same time traditional and modest.

The flow of material cultures between nations creates a hybrid aesthetic, and at the same time incorporates that aesthetic into a value system that aims to explain a nation to itself. The meanings made from the imported trends visible on the Japanese screen after 1952 depict a nation struggling to determine a new postwar identity through enforced material cultural exchange.

Panel: Staying Hopeful in the Periphery: Multiple Marginalization in Rural Japan

Chair: Hisako Omori (Akita International University, Japan)

Hope can prove elusive for those living in the margins of rural Japanese society. Yet many individuals and groups manage to remain resilient despite what amounts to multiple marginalization: excluded geographically and geopolitically from the country's centre, they are then re-marginalized within the microcosm of rural society.

This panel addresses three concrete instances of multiple marginalization in rural Japan. CHIKAKO NAGAYAMA explores the image of rural childhood projected onto the primitive female other performed by Yamaguchi Yoshiko (a.k.a. Li Xianglan) in the Shōchiku Manchuria Film Association film set in Taiwan, *Sayon's Bell*. Nagayama critically examines the meaning of hope for the marginalized during the Japanese Empire's total mobilization. SEAN O'REILLY analyzes one unusual filmic depiction of Zatoichi, the fictional blind swordsman whose disability-fueled marginality and penchant for wandering in Japan 's periphery captured the imagination of an entire postwar generation, becoming a comforting symbol of hope and overcoming disability despite being himself rejected from the blind community. And HISAKO OMORI examines the peripheral status of a rural Catholic Marian apparition site which, while largely unknown in Japan, was chosen to be one of ten representative Marian shrines in the world in 2013. Located in remote Northern Japan, Our Lady of Akita provides hope for many oversea pilgrims who visit the site. By examining the ways in which communities or individuals are excluded, and then reintegrated into a larger whole through various forms of hope, the panel as a whole addresses the issue of power in Japan from a transnational perspective.

CHIKAKO NAGAYAMA (AKITA INTERNATIONAL UNIVERSITY, JAPAN)

COLONIAL INTERPRETATIONS OF AN ABORIGINAL GIRL 'S LIFE AND DEATH

This paper will explore various sentiments - such as hope, longing and nostalgia - and the positioning of marginality in different interpretations of the Taiwanese aboriginal girl Sayun Hayun's life and death during the period of the Japanese Empire's total mobilization. Sayun's name became known across the empire's territories when Yamaguchi Yoshiko (a.k.a. Li Xianglan) played her character in the Shochiku-Manchuria Film Association production, *Sayon's Bell* (*Sayon no kane*, dir. Shimizu Hiroshi, 1943). Sponsored by the Office of the Governor-General of Taiwan, the film is based on the accidental death of Sayun in her home village of Riohen. She was thought to have drowned during a typhoon when

carrying the luggage of her Japanese schoolteacher summoned to serve in the military in 1938. Turning her death into a patriotic sacrifice, the Japanese authority erected a monument to her and renamed the village as Kanegaoka ('the Hill of the Bell '). The song about her, *'Sayon no kane'* sang by Watanabe Hamako, was released and became popular in 1941.

The paper will first critically examine the meaning of hope for the aborigines manifested by Sayun 's sacrificial death at a time of imperial assimilation (*kōminka*); next, it will discuss the song's longing for the late girl juxtaposed with rural scenery; and lastly, it will analyze the exotic landscape and nostalgia in the film 's depiction of Sayun, local children and their teacher. Through this comparative analysis, the paper will articulate emotions and temporality implicated in the concept of hope.

SEAN O'REILLY (AKITA INTERNATIONAL UNIVERSITY, JAPAN)

FIGHTING BLIND: ZATOICHI AS A SYMBOL OF HOPE FOR THE MARGINALIZED IN JAPANESE HISTORY

Few figures have captured the imagination of a generation as thoroughly as Zatoichi for postwar Japan. But how has this extraordinary figure- a product of postwar anxieties affected contemporary perceptions of the margins of nineteenth-century society? In particular, the widely held notion that loss of sight provides desirable abilities in compensation likely helped assuage societal guilt over the systematic marginalization of groups like the disabled. l analyze Zatochi's portrayal in the eponymous film series, in particular the thirteenth film, *Zatoichi's Vengeance*, to argue that fascination with such warriors in Japan's popular culture has blinded many to the realities of the marginalizing experience of impairment. Zatoichi's lethal skill compounds his marginalization- already excluded from the world of the sighted, he is al so rejected by the blind community, shown to be idyllic and nonviolent. Extraordinary abilities are a curse, dooming him to remain forever a rootless 'wandering yakuza' hero, yet hope remains: he is symbolically accepted by the blind community in the end.

As both benevolent protector and fearsome killer, Zatoichi is the fulfillment of both facets of marginalization: he has overcome his impairment and appears innocuous and happy, but he could potentially seek vengeance against society, and all who marginalize him. Zatoichi's exceptionalism hides from our sight more ordinary experiences of living on the margins; by studying how he has been depicted, 1 explore the intimate relationship between popular culture and perceptions of the marginalized in Japan.

HISAKO OMORI (AKITA INTERNATIONAL UNIVERSITY, JAPAN)

"THERE IS SOMETHING ABOUT MARY": THE GLOBAL PROMINENCE AND LOCAL MARGINALIZATION OF THE MARIAN APPARITION IN AKITA

Stories of Marian apparitions are often unwelcomed by the church authorities. Their claims to supernatural providence, uncertainties as to whether the delivered messages conform to the doctrinal correctness of the church, and the need to evaluate spiritual prowess of visionaries-all these elements contribute to a source of headache to the local church officials. Local bishops are entrusted with the authority to place a stamp of approval by judging whether the apparition is of supernatural origin. The story of Our Lady of Akita is no exception.

Situated in remote northern Japan, the shrine has also had a rather peripheral place within the history of the Japanese Roman Catholic Church. The statue of Mary in the shrine reportedly shed tears and blood from 1973 to 1981. The authenticity of the Marian apparition in Akita, however, was initially approved, then rejected, a process which left the faithful in Japan with the lasting impression that there is something about Mary in Akita that is not to their bishops' liking. This stagnant condition came to an end in 2013, when the Akita shrine was chosen by Rome as one of only ten pilgrimage sites worldwide celebrated for devotion to Mary.

This paper situates the Marian shrine in Akita at a crossroads of Christianized parts of Asia and non-Christian Japan. By closely tracing the status of the shrine in Akita, this paper illustrates tensions and negotiations between the local and global authorities over a small Catholic shrine in the periphery of Japan.

Panel: Film, Journal and the Japanese Empire: Imagining the Other and the Self in the 20th century

Chair: Fei Chen (University of Tokyo, Japan)

The first half of 20th century has witnessed the emergence of unprecedentedly close ties between different parts of East Asia. Regions, willing or unwillingly, were brought together by the Japanese Empire. This process introduces to people the Others which had only existed in their wildest dream. An increased knowledge and experience of the region triggers an imagination of the Other on the one hand, and offers a reflective gaze on the Self on the other.

Jihye Chung's research examines the Japanese imagination of *Zainichi* Koreans in Japanese non-fiction films in early postwar period, which reveals a bitter struggle among the Japanese for remembering the militarist past. Le Wang's study explores how *Manchukuo* is produced by the constant negotiation between the Japanese and the colonized Chinese over its meaning in Japanese films made between 1932 and 1945. Fei Chen's research investigates the geographical narrative of Yunnan in a journal edited by the Chinese students studying in Meiji Japan, whose extra-territorial experience offers them a self-reflective insight to rediscover their place of origin.

JIHYE CHUNG (UNIVERSITY OF TOKYO)

THE IMAGINATION OF KOREANS IN MOVING IMAGES IN EARLY POSTWAR JAPAN

This study examines the representation of *Zainichi* Koreans in non-fiction films in early postwar Japan. It seeks answers to the following questions: What are the images of Koreans in the Japanese cinema? Who produced those images? And for what purpose? How were these images received and consumed in Japan?

These questions are important as they shed light on the problem of "forgetfulness" that haunted postwar Japan for more than half a century. Carol Gluck wisely points out that Japan has struggled to reconstruct its past in a positive light in the postwar period. In this process, *Zainichi* Koreans were

largely forgotten and excluded from Japan's "national memory" in the form of history textbooks and museums, etc.

This study relies on documentary films and newsreels to explore the representation of *Zainichi* Koreans in early postwar Japan. It compares two film narrative of *Zainichi* Koreans' educational problems: *Nihon news* (1945-), a newsreel, offers a one-sided view of the Korean problem without considering it also a "Japanese" problem; *Children of Korea* (1955), a Japanese documentary film, narrated the bitter stories of *Zainichi* Koreans who suffered from the discrimination and oppression from the Japanese. The comparison is aimed at finding out how the Japanese experienced and memorized *Zainichi* Koreans in early postwar Japan and how journalists and film makers tried to "cure" the Japanese amnesia of its colonial past.

Le Wang (University of Tokyo)

Negotiation between Propaganda and Entertainment: the Imagination of Manchukuo in "National Policy Films"

Where is *Manchukuo*? How did Japanese immigrants live together with local people in *Manchukuo*? How did the local people deal with the presence of Japanese immigrants? How did Japanese immigrants and local people perceive the relationship between Japan and *Manchukuo* as well as that between Japanese and Chinese?

A study of the representation of *Manchukuo* and its people in the national films made by the Japanese in 1932-1945 and shown in rural *Manchukuo* offers an insight into these questions. This research analyses the data from internal publications of the Manchukuo government, PR magazines, Manshu Eiga, published by the Manchurian Film Association, as well as video copies made from actual films. This research argues that *Manchukuo* is produced by the constant negotiation between the Chinese audience in the rural *Manchukuo* and Japan's propaganda scheme. I want to examine the agenda behind *Manchukuo*'s "National Policy Films". I would also like to explore how the bottom-up dynamics contributed to the indigenization of Japanese imagination of *Manchukuo*.

Fei Chen (University of Tokyo)

Locating Yunnan in the Qing Empire and Asia: the Geographical Imagination of Chinese Provinces among the Chinese Students in Japan, 1906-1911

Where is Yunnan Province? How has the environment in Yunnan Province shaped people there? How should Yunnan Province handle its geopolitical crisis incurred by the French colonization of Vietnam and the expansion of British presence in Tibet?

These questions were discussed in issues of a journal, named *Yunnan*, which was edited by the Chinese students studying in Meiji Japan between 1906 and 1911. Many existing studies have used *Yunnan* to investigate how Chinese students' experience in Japan revolutionized them and facilitated the emergence of the ethnic nationalism among them. What has received less attention is the regionalist agenda in these journals.

Yunnan was edited by students from Yunnan Province. As its name indicates, the journal dealt with province-specific topics. Each of its issues had a section devoted to the geographical knowledge of a province. Deviating from the state-directed geographical narratives in gazetteers, which emphasized the connection between locality and the central government, *Yunnan* was aimed at representing the uniqueness of Yunnan Province. *Yunnan*'s geographical narratives served to build the geographical foundation for provincial autonomy, one of the journal's ultimate pursuits.

This research uses the case of *Yunnan* to examine how Chinese students' experiences of geographical determinism in Japan helped them to form a new geographical understanding of a Chinese province. In particular, this research explores the representation of Yunnan Province in five aspects: climate, location, natural resources, race, and geopolitical significance.

Panel: Imagined Landscapes and Boundaries: Negotiating Cultural Geography through Film

Chair: Anastasia Fedorova (Hokkaido University, Japan)

Extant scholarship has argued for a special role played by the "memory of place" and the multi-layered function of metaphorically loaded "place names" in Japanese literature. This panel aims to further explore the relationship between imagined geography and cultural identity in modern Japan. Approaching the topic from diverse methodological and theoretical angles this panel investigates how "Japan" as a geographic space has been visually constructed through the medium of film. Being a powerful political tool for creating imagined landscapes and constructing new national identities cinema played an essential role in creating Japan's self image. Exploring both narrative and documentary films, this panel considers various cultural and political functions assigned to Kyoto (ancient capital), Tokyo (the economic and cultural center of contemporary Japan) and Sakhalin (northern periphery). By looking at these three visually contrasting geographic locations the panel attempts to attain a broader and more diverse outlook on the cinematic mapping of territory in post-Meiji Japan. We will consider how the dichotomies of urban and rural, masculine and feminine, native and foreign are emphasized by the cinematic visualization of culturally and historically important places. By addressing Japanese films from different historical era, as well as films produced by non-Japanese filmmakers, the panel also looks into the question of visualizing internal and external gaze. Ultimately, the panel will reveal how images of landscape are used to create boundaries and to distinguish between self and other, as well as to unite the people and create a shared memory of place.

HIRONORI ITOH (KYOTO UNIVERSITY, JAPAN)

THE EXPRESSWAY AND THE SHINKANSEN: IMAGES OF TOKYO IN THE FILMS OF OZU, WENDERS, AND KIAROSTAMI

The purpose of this research was to examine the continuities and discontinuities between the images of Tokyo as seen in films of Yasujiro Ozu, Wim Wenders, and Abbas Kiarostami. Ozu was particular about depicting Tokyo as it was before and after the war. He made five films whose titles included the word "Tokyo": *Tokyo Chorus* (1931), *Woman of Tokyo* (1933), *An Inn in Tokyo* (1935), *Tokyo Story*

(1953), and *Tokyo Twilight* (1957). Ozu depicted famous buildings like the Tokyo Station, Tokyo Tower, the National Diet Building, Holy Resurrection Cathedral (*Nikorai-do*), Senju Thermal Power Station, and others. However, these buildings do not bring out the true spirit of the city, as they merely depict the ambiguity of stereotyped images. In their own films set in Tokyo, Wim Wenders and Abbas Kiarostami each pay homage to this ambiguity of Ozu's cinematic language.

Examining the differences between Ozu and the other two directors, I consider the fact that the first Expressway in Japan opened in 1963 and the Shinkansen in 1964. Because Ozu died in 1963, they do not appear in his work, but the Expressway and the Shinkansen dramatically changed the concept of time in the city, something Wenders and Kiarostami reflect in their films. In this presentation, I examine the similarities and differences in the three directors' works, focusing on Wenders's *Tokyo-Ga* (1985) and *Notebook on Cities and Clothes* (1989), and Kiarostami's *Like Someone in Love* (2012), all of which are set in Tokyo.

MARI SUGAWA (NARA PREFECTURAL UNIVERSITY, JAPAN)

THE STRUGGLE OF FEMALE INDEPENDENCE IN POSTWAR KYOTO CINEMA

This proposal focuses on the representation of Kyoto, Japan's capital during the 1950s. Historically, Kyoto films have been predominantly about male protagonists – for example, *Jidaigeki*, or costumed *Samurai* films – so that female films shot in Kyoto are usually recognized as exceptional. When heroines appear in Kyoto films, they typically try to escape the male-dominated society. Thus, Kyoto can be seen as the site of representation of traditional Japanese conventions. In this presentation, I will examine how the figure of Kyoto functions in Kozaburo Yoshimura's films.

Yoshimura was renowned for his portrayals of women and cityscapes in Kyoto. He made four films as part of the *Kyo-Onna* series in the 1950s. This presentation focuses on the third work, *Yoru No Kawa* (1956), which is also the Yoshimura's first color film, and portrays a heroine who works as a dyer in male society. *Yoru No Kawa* shows the resistance of *Kyo-Onna* against the patriarchy by using the waterscapes of Kyoto, such as the Kamo River.

The first work in the *Kyo-Onna* series, *Itsuwareru Seiso* (1951), pays homage to *Sisters of the Gion* (1936), a prewar film by Kenji Mizoguchi. *Sisters of the Gion* is likely the inspiration for postwar geisha films, in which Mizoguchi portrays a heroine who suffers having to make money for other men. Yoshimura follows the suffering of his female protagonists using the dynamic cityscape of Kyoto. By comparing *Itsuwareru Seiso* and *Yoru No Kawa*, I show how the female struggle against conventions in Kyoto functioned as a theme in this area of Japanese film.

ANASTASIA FEDOROVA (HOKKAIDO UNIVERSITY, JAPAN)

DOCUMENTING THE BORDER: IMPERIAL JAPANESE CINEMA AND ITS DEPICTION OF SAKHALIN (KARAFUTO)

From the early 1920s Japanese cinema played an essential role in visually defining the country's cultural, ideological and geographic boundaries. An important place in Japan's political iconography was given to the island of Sakhalin (Karafuto) situated farther up north from Hokkaido. The remote northern island signified the extent of Japan's colonial expansion, acting as the symbol of its successful

advances to the North. After the Russo-Japanese War (1904-1905) the island of Sakhalin was divided between the two countries along the 50th parallel north, becoming the first terrestrial border Japan had ever possessed. The island of Sakhalin and its direct proximity with Russia symbolized a new stage in the history of Japan – it was now entering a league of European nations, which all were bordering each other on a contiguous stretch of land. How was this new geopolitical status represented in Japanese cinema? This paper will consider this question by closely examining the depiction of Sakhalin in both Japanese and Soviet cinema. Japanese cinematographers' depiction of the northern periphery – their look on Japan from its newly acquired Northern border – will help us reveal how the country's "center" – i.e. its cultural essence of "Japaneseness" was framed. By adopting a comparative approach and considering the representation of Sakhalin in two ideologically disparate national cinemas, this paper will aim to uncover the narrative and stylistic idiosyncrasies present in prewar and wartime Japanese cinema.

Language and Linguistics Section

Section Convenor: Anna Bordilovskaya (Rikkyo University, Japan)

ANNA BORDILOVSKAYA (RIKKYO UNIVERSITY, JAPAN)

FOREIGN CULTURE FRAME IN CONTEMPORARY JAPANESE: A CORPUS-BASED CASE STUDY OF LOANWORD MODIFIERS

There are 3 major etymological strata of Contemporary Japanese lexicon: native, Sino-Japanese, and foreign (2). The differentiation between modifiers (LMs) of different origin is challenging, because most LMs are not used to fill lexical gaps.

To determine constraints on use of LMs, we suggest that Contemporary Japanese, as a result of cultural contact, developed FOREIGN CULTURE FRAME (FCF). Frame approach is used "to describe differences that appear to be defined on social rather than conceptual level…Communities are defined by the social activities that bind the members together" (1).

We propose a model of FCF implying that along with borrowing nouns for phenomena introduced from foreign cultures, Japanese also borrows modifiers as an inventory for the description of qualities of foreign phenomena. Thus, foreign phenomena qualities are contrasted with qualities of Japanese cultural phenomena. The difference between foreign and native qualities is especially salient in the description of physical qualities, such as color, size, etc.

The existence of FCF gives new perspective on use of LMs. Therefore, LMs are not competing with native or Sino-Japanese modifiers, but are "profiled … against a different frame" (1). The difference in frames of LMs and other modifiers is reflected in their collocations.

Present case study investigates collocation patterns of LMs based on Balanced Corpus of Contemporary Written Japanese (3). We analyzed origin and meanings of LMS + nouns collocations. Our findings demonstrate that LMs were mostly used to modify loanword nouns. Secondly, LMs collocate with nouns referring to the phenomena new to Japanese culture.

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JULIE BROCK (KYOTO INSTITUTE OF TECHNOLOGY, JAPAN)

HOW TO TRANSLATE A POEM "POETICALLY" OR "THE MEANING OF THE MEANING"

– THE EXAMPLE OF A *WAKA* OF THE *MAN'YŌSHŪ* (BOOK 9, N°1778) –

In this communication, we will think about the way to translate a love poem of the Man'yôshû as a poem. Our presentation will consist of two parts: the first one in order to analyze the poem from the linguistic point of view, the second one in order to discover the fundamental inflection in which the

poetic phenomenon occurs. We will place our approach in the axis developed by Henri Meschonnic in his *Poetics of translation*. In this book, Meschonnic refers to Emile Benveniste's works for setting a theory based on the Heraclitan notion of rhythm, definition which is very different from the definition that, since Plato, rhetoricians, linguists, philosophers and translators generally accepted. Showing that Meschonnic opens a perspective for a translation really "poetic", we will verify that a dynamic of thought is at work in the poetic composition. According to Meschonnic, this dynamic is a force of movement, that is to say a "rhythm" inscribed into the composition. In this acception, the "rhythm" of the poem means both as its "orality" and "subjective truth". It is to discover this truth, this subjectivity and this orality that we will attempt through the analysis of our poem. The challenge will be to prove, at one hand, that exists, in the infinite universe that deploys itself between the words of the poem, a temporality of poetic composition, and at the second hand, that this temporality works as a dynamic that justifies both the existence of the poem and our attempt to a "poetic" translation.

BLANCHE SYLVIE DELABORDE (INALCO, FRANCE)

THE EXPRESSIVE AND NARRATIVE POWER OF GRAPHIC ONOMATOPOEIA IN JAPANESE COMICS: THE EXAMPLE OF *BONOBONO* (1986-TODAY)

One striking feature of the Japanese language is the existence of a very large lexicon of onomatopoeia, which include sound miming words (*giongo*) as well as words miming emotions, sensations or external phenomena (*gitaigo* and *gijōgo*). It is well known that these onomatopoeia are massively present in mangas and it is commonplace to point out that they have a double status as both words and pictures. Indeed, being mainly hand-written, graphic onomatopoeia in mangas draw their expressive power from the combination of their visual features and the wide range of their linguistic meanings. However, the implications of this complex nature are rarely, if ever, addressed in detail.

The aim of this talk is to go beyond the simple dichotomy between written words and pictures and to examine how onomatopoeia are organically integrated into the semiotic and poetic system of mangas. Specifically, by drawing upon the fields of manga studies, linguistics and semiotics, I will discuss how graphic onomatopoeia interact with other manga components like drawings, visual symbols or other written words like dialogues or the author's comments, both on a micro- and on a macro-level. To this end, I will focus on the example of the popular four-panel comic strip *Bonobono*, by Igarashi Mikio. I will seek to illustrate how despite their understated appearance, the onomatopoeia play a key role in the construction of the narration and in the humour of *Bonobono*'s fictional world.

JUNKO HAYASHI (UNIVERSITY OF TOKYO, JAPAN)

THE TYPES OF INTENTIONAL INTERROGATIVES IN MODERN JAPANESE LANGUAGE

Background: Modern Japanese language has two types of intentional forms for a verb: 'shiyou' and 'suru'. Until these were developed at approximately the end of the Muromachi period, there had been only one intentional form, 'semu'. As a matter of course, the increase in intentional forms leads to the production of two patterns of intentional interrogative sentences, 'shiyou-ka' and 'suru-ka', both of which consist of an intentional form and the ending particle 'ka'. Although they seem to be parallel in their constructions, they are different in terms of the following two points: the (1) extent of expression and (2) necessity of 'ka'.

Subject: This study reveals the cause of difference (1) by analysing difference (2).

Investigation: By classifying more than 30 sentence patterns of interrogatives according to the necessity of 'ka', it becomes clear that 'ka' is needed for expressing doubts. On the other hand, for asking a question, 'ka' is not required, with the exception of 'shiyou-ka' and 'darou-ka'.

Analysis: These findings can be explained by the suggestion that 'ka' expresses the speaker's sense of uncertainty. This sense would conflict with the interpersonal quality of question sentences. However, in 'shiyou-ka' and 'darou-ka', it would suspend a definite statement of intention or conjecture.

Conclusion: While 'suru-ka' is a normal question sentence, 'shiyou-ka' retains the character of a monologue, even when it is used for framing questions. This distinction helps to account for difference (1).

MARK IRWIN (YAMAGATA UNIVERSITY, JAPAN)

RENDAKU AND LABIAL LENITION

Rendaku is a morphophonemic alternation common in modern Japanese: a morpheme that begins with a voiceless obstruent (*k, t, s, h*) word-initially may appear with a voiced obstruent allomorph when the non-initial element in a compound, as in **k**ami 'hair' and *mae+**g**ami* 'fringe' (lit. 'front+hair'). Despite Motoori-Lyman's Law and other constraints, rendaku nevertheless remains irregular: rendaku does not always occur where it should and explanations are not always available for its absence. The Rendaku Database, a comprehensive list of existing redakuable compounds, was established in order to uncover statistical patterns behind the rendaku phenomenon. In this presentation we pose the question: do non-initial elements beginning in *h* undergo rendaku more frequently than those beginning in one of the other three voiceless obstruents? In other words, is it the case that an element such as *hana* 'flower' will undergo rendaku more frequently than an element such as *tana* 'shelf'? A sample of 6,910 common rendakuable elements not subject to known blocking constraints were given a frequency score of either 0 (never undergoes rendaku) or 1 (always undergoes rendaku). The results of a Somers' d test showed a statistically significant higher rendaku rate for *h*-initial elements (Δ = .135, p <.0005).

In explanation of these findings, we argue that single-mora elements undergo rendaku less frequently due to an interaction between the reanalysis of compounds as simple lexemes, and the results of the sound changes associated with labial lenition, an historical process occurring across many centuries which gave rise to modern Japanese *h*.

EKATERINA LEVCHENKO (INDEPENDENT RESEARCHER, RUSSIA)

"KOJIKI" AND "NIHON SHOKI" SONGS: NEW ACADEMIC TRANSLATIONS IN RUSSIAN WITH GLOSSING AND MORPHEMIC ANALYSES

This new Russian translation is an academic one. There are several reasons for that - the "Kojiki" and "Nihon Shoki" songs are not only a work of literature; they are important compendiums of Japanese culture during the Nara period (710 – 784 AD). A literary translation uses a poetically – sounding language at the expense of the Japanese text. However, it would be useful to present the "Kojiki" and

"Nihon Shoki" songs to the reader having preserved to the maximum possible extent the structure and the actual semantics of the poems. Therefore, the proposed translations have to be made as literal as possible without violating language usage. Moreover, many realia of the songs are absolutely alien to Westerners and also to the modern Japanese. This requires an extensive commentary, which has no place in a literary translation, because it may seem an interruption of the general flow of the text. Also, it is necessary to provide original texts, kana transliteration, romanization, and glossing with morphemic analysis for the benefit of the specialists and students of Old Japanese. Besides, advantages of structural analyses should be mentioned by given the particular examples.

Martin Parsons and Mark D. Sheehan (Hannan University, Japan)

Promoting active learning through collaborative problem-solving at a university student conference in Japan

In recent years, the promotion of active learning has become one of the main planks of efforts by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) to improve learning outcomes for university students in Japan. Of particular focus is the development of higher order thinking skills, such as analysis, evaluation and creation through cooperative and collaborative learning. This presentation will describe an event, held in December, 2015, which provided students with an opportunity to participate in authentic active-learning through the use of collaborative problem-solving tasks. Over 100 students from eight universities in Japan were involved in the event, a two-day conference, which provided them with a chance to deal with real-world problems.

Actual problems from four different industries, provided by leading companies in those industries in Japan, were confronted by students, who worked in teams to discuss and analyse one of the problems. Over the two days of the conference, team members worked together to propose and develop possible solutions, before arriving at a consensus and creating a presentation to explain their plan to representatives of the companies which had supplied the problems. The medium of instruction, communication, and presentation at the conference was English. We will highlight the conference goals, the logistics, and the pedagogical rationale for planning such an event. Survey results will show the perceptions of the students who participated in this conference and how they responded to various aspects of active learning.

Bernhard Seidl (Vienna University, Austria)

Negotiating description and prescription: Language criticism in Japanese newspapers

Language, just like the community using it, is constantly changing while adapting to reflect new technologies and socio-cultural realities. In Japan, as in most societies, such changes are often discussed by the public as something dangerous, as a threat to order and ideas of propriety. Thus, it is not surprising that language criticism has been a regular topic in Japanese newspapers since the Meiji period.

However, the exact who, what and how of this discourse is much more elusive, and there has been no large-scale empirical study on this topic. To close this gap, I applied a framework of qualitative discourse analysis and software-based corpus linguistics methodology to a corpus of about 1500

Japanese newspaper articles (*Asahi* and *Yomiuri Shinbun*, 1945 to 2010) in my recently finished PhD project.

In this paper presentation, I will describe a part of my findings, and focus on the main themes, participants and semantic idiosyncrasies of this newspaper-mediated public discourse. My findings suggest that language change has always remained an emotional subject, and while the specific topics are themselves subject to change, certain main themes have remained rather constant (e.g. the influx of loanwords; the loss of women's language). Acceptance and implications of language change are negotiated between journalists, readers, and language experts (linguists, playwrights and other "authorized speakers", to say it with Siegfried Jäger), via certain metaphors (e.g. language as a living organism), semantics (such as appealing to a common sense of propriety and/or outrage) and premises (e.g. young women as language deviants).

Panel: Internships for Teaching Japanese as a Foreign Language, Portfolios and E-learning

Chair: Richard Harrison (Kobe University, Japan)

This panel will present three papers on how internships for Teaching Japanese As a Foreign Language were 1) designed and developed at Kobe University, 2) implemented at overseas institutions, and 3) evaluated back in Kobe.

MASAO SANEHIRA (KOBE UNIVERSITY)

INTERNSHIPS IN TEACHING JAPANESE AS A FOREIGN LANGUAGE

This paper will discuss the design, planning and evaluation of internships for teaching Japanese as a foreign language at Kobe University, focusing on the relationships between the 'sending' and 'host' institutions from 2014 until 2016.

MIYAKO KISO (KOBE UNIVERSITY)

PORTFOLIOS IN TEACHING JAPANESE AS A FOREIGN LANGUAGE AT THE UNIVERSITY OF HAMBURG – A CASE STUDY USING LITERARY WORKS

This paper will discuss the implementation of portfolio-based teaching by the presenter, who was an intern in Hamburg, for classes on literary works. It focuses especially on the role of interns and students.

RICHARD HARRISON (KOBE UNIVERSITY)

PORTFOLIOS IN THE TEACHING OF JAPANESE AS A FOREIGN/SECOND LANGUAGE - E-PORTFOLIOS AND FLIPPED CLASSROOMS

This paper will discuss the possibilities of extending the results that came out of the Hamburg internship program, to create a new kind of learning environment using e-portfolios, designed using the theoretical framework of Community of Inquiry (COI).

Literature Section

Section Convenor: Paul Schalow (Rutgers University, United States of America)

ALINA ANTON (KOBE UNIVERSITY, JAPAN)

THE ASIAN BODY IN NORTH AMERICAN CONTEXT: VISUAL AND LITERARY RACIALIZATION(S)

Through a pair of peep holes in a wooden door, Marcel Duchamp's *Étant Donnés 2: Le gaz d'éclairage* exposes the ravished nude body for contemplation and consumption by the voyeuristic gaze of the onlooker. Similarly, the present study puts the body at its center, especially the racially inscribed body. The paper looks at ways in which the Asian body, particularly the East Asian body, has been visually and literarily represented and racialized, in the context of Canadian and United States cultures. In the midst of the white (national) body, the Asian body often posits alterity as a problem to be solved and/or to be consumed. Drawing on several literary works penned by North American authors of Asian descent (Kerri Sakamoto's *The Electrical Field*, Hiromi Goto's *Chorus of Mushrooms*, Nora Okja Keller's *Comfort Woman*, Janice Mirikitani's *Out of the Dust* collection of poems), as well as various filmic productions by white directors (D.W. Griffith's *Broken Blossoms*, Charles Brabin's *The Mask of Fu Manchu*, Daniel Mann's *The Teahouse of the August Moon*, Joshua Logan's *Sayonara*), the analysis focuses on reading the Asian body through a cultural studies lens. Viewing the racialized body as a palimpsest inscribed with histories of oppression as well as struggles for empowerment and self-definition, the article also inquires how the image of the Asian body evolved, and how different and relevant is this image in the twenty-first century.

TOMOKO AOYAMA (UNIVERSITY OF QUEENSLAND, AUSTRALIA)

THE SIGNIFICANCE OF GIRLS' INTERTEXTUALITY IN NOGAMI YAEKO'S *MORI*

Mori (The Forest, 1972-85) is the last major work of Nogami Yaeko (1885-1985). The novel begins in April 1900, when a fifteen-year-old girl, Kikuchi Kane, comes to Tokyo from Kyushu to attend a girls' school named Nihon Jogakuin (Japan Girls' School). In the final chapter, unfinished at the author's death, Kane has completed three years' study and wishes to study three more years at the same school in the forest. Even though Nogami emphatically claimed that this is a work of fiction rather than an autobiography, given the easily identifiable historical figures (e.g. Iwamoto Yoshiharu, Wakamatsu Shizuko, and Uchimura Kanzō) and institutions (Meiji Jogakkō), critics have tended to discuss the historical and biographical elements of the novel.

This paper proposes an alternative reading by focusing on the significance of girls' intertextuality. Girls at the School read and discuss various texts, including English and American literature. Some texts (e.g. the Japanese translation of *Little Lord Fauntleroy*) may be admired and used to develop personal relationships; others such as Thoreau's *Walden* and Carlyle's *On Heroes, Hero-Worship, and the Heroic in History* are closely associated with male teachers and their disciples. These texts are strategically embedded, transformed, and parodied within the primary narrative in order to add not only novelistic interests but also socio-cultural, and gender criticism. Thus intertextuality plays an important role in revealing both the achievements and the shortcomings of early elite education for girls and associated religious, romantic, intellectual, and artistic movements.

MAMI FUJIWARA (YAMAGUCHI UNIVERSITY, JAPAN)

PLAGIARISM OR REWRITING ?—OSAMU DAZAI'S LITERARY COLLAGE, *ONNA NO KETTŌ* (A WOMAN'S DUEL), A RE-TOLD STORY

Osamu Dazai wrote many re-told stories, most of which are created through transposition of hypotextes such as expurgation, rearranging, or rewriting. However, the transposition of the hypotexte in the hypetexte, *Onna no Kettō* is completely different from the other Dazai's re-told stories. The hypertexte, *Onna no Kettō* includes the entire hypotexte, Ohgai Mori's Onna no Kettō, which is also a translation of Herbert Eulenberg's story, *Ein Frauenzweikampf*. The only transposition Dazai did in the hypotexte is an excision. He divided the hypotexte into 7 parts, and inserted his original discourses between them. Interfaces between the hypotexte and Dazai's original discourses are clearly shown by spaces inserted between lines and using of square brackets and quotation marks. The parts of Dazai's own discourses and those of the hypotexte in the hypertexte coexist maintaining their independence and without contamination. In this sense, Dazai's *Onna no Kettō* is a literary collage.

ELENA GIANNOULIS (FREE UNIVERSITY OF BERLIN, GERMANY)

FORMS AND FUNCTIONS OF EMOTICONS IN JAPANESE LITERATURE

The "Face with Tears of Joy"-emoji was chosen as the Oxford Dictionaries Word of the Year 2015 with the argument that emoji have the potential to overcome language barriers. For some, that's a reason to celebrate, for others a sign of decay or loss of the importance of language.

Emoji 絵文字 ("picture/image character"), incorporated into Unicode Standard 2010, are considered to be a further development of emoticons and were invented in the late 1990s by Shigetaka Kurita, who had worked for the Japanese mobile phone operator DoCoMo on the i-mode Project. The term "emoticon" is composed of "emotion" and "icon" and can be understood as a pictorial representation of a facial expression used in Instant Messaging (IM), chats, emails, social networking services (SNS), SMS or blogs. In interaction with a text, emoticons intensify, neutralize or weaken the content and interpret it, for example, in terms of irony.

In the meantime, emoticons have not only come to play a role in digital communication on the computer, cell phone or tablet, but they have now found their way into literature, manga, and art. Moreover, emoji have become a big commercial business.

Although emoticons, emoji and kaomoji are a new complex system of signs in the digital world and beyond, and although they have revolutionized our communication and the relationship between text and image and can even be considered as a new language, research has paid little attention to them so far.

Japan's 2005 collectively written Internet novel *Train Man* (*Densha otoko*) was the first book for adults written in SMS-text-message and to extensively use ASCII art illustrations and slang. Yet the most common literary use of emoji has been playfully rendering famous world plots, like Fred Benson's *Emoji Dick* translation of Herman Melville's *Moby-Dick*. Xu Bing's graphic novel *A Book from the Ground* is solely written in symbols and icons with the claim to present a book in a "universal language" that

every human being around the world could understand. This paper examines the potential success and failures of emoji with regard to storytelling, the representations of emotions in literature and the question what emoji could contribute to world literature and a universal language.

IRINA HOLCA (KYOTO UNIVERSITY, JAPAN)

HOME IS WHERE MOTHER IS, AND THE WAY TO A MAN'S HEART GOES THROUGH HIS STOMACH: BODIES IN THE *KITCHEN* (YOSHIMOTO BANANA)

Yoshimoto Banana's *Kitchen* (1987), and the sequel *Mangetsu* (1988) tell the story of university student Sakurai Mikage, who loses all her family one by one and is taken in by the Tanabes: Yuichi, a kind-hearted but strange young man, and his "mother" Eriko, who works as a bar hostess, and is actually Yuichi's father, turned woman after the death of his wife.

The novellas problematise the body, first and foremost, by focusing on Eriko. Her transformation is presented rather as a reaction to the social pressures originating from the enduring myth of motherhood, than as a question of sexual identity—after all, what Eriko strives to become is a mother, not necessarily a woman.

On the other hand, Mikage is in love with kitchens and kitchen utensils, clean and dirty, big and small. She takes cooking classes, and later trains as a chef's help. When Eriko dies, she puts her skills to use in order to help Yuichi overcome the shock, and, over a few shared meals, their relationship takes a romantic/ sexual turn—even though, in the end, we are left hanging, as Yuichi is a "herbivore man" *avant la lettre*.

In my paper, I plan to analyse the images related to sex and (a)sexuality, gender roles and their reversal, as well as nature and nurture (food included), in order to propose a new interpretation of Banana's novellas from the standpoint of the "modern Japanese body".

LAURA IMAI MESSINA (TOKYO UNIVERSITY OF FOREIGN STUDIES, JAPAN)

MATERIAL/IMMATERIAL, USEFUL/USELESS DICHOTOMIES IN *KUSURI YUBI NO HYŌHON* BY OGAWA YŌKO

In *Kusuri yubi no hyōhon* a short novel by Ogawa Yōko, the process of collecting and sampling memories, the creation of specimens which exist in reality and others that, physically at least, do not, is central. In his laboratory, Doctor Deshimaru attempts to turn immaterial memories into material ones, to make tangible the intangible, and samples feelings of love and sorrow that cannot be usually collected. The idea of things as receptacles of dialectic and complex relationships between objects and people is widely represented in Ogawa's works which frequently concern peculiar museums, unique collections of odd, often immaterial, items. As many scholars, including Remo Bodei, suggest, in order to face globalization and consumerism it is crucial to identify those intertwined relationships and develop the ability to return lost meaning to material things.

On the other hand, it is not fundamental that the integration of objects to everyday life is valued by the usual utilitarian approach. Pessoa once wrote: "Why is art beautiful? Because it's useless. Why life is ugly? Because it is all ends and purposes and intentions".

Starting from Ogawa's novella, I will analyse from a comparative point of view how many significant Japanese and non-Japanese authors have managed to give shape to something that does not exist and to raise banal objects to the status of essential symbols of human life. I will also stress the centrality of a discussion that combines Material Culture Studies with Ogawa's literature, something which has not yet attracted much critical attention.

AZUMI KAWAHARA (RITSUMEIKAN UNIVERSITY, JAPAN)

"KACHIKU-JIN YAPOO" AND POST-WAR HISTORIOGRAPHY: RELATION BETWEEN SYOZO NUMA'S MASOCHISM AND JAPANESE HISTORY

In my presentation, I point it out how post-war historiography is reflected in this announcement by this novel by analyzing a motif of Japan myth and the history to be seen in masochism novel "Kachiku-jin Yapoo".And I clarify how they are utilized sexually.

"Kachiku-jin Yapoo" is a sexual SF novel published serially in a sex culture magazine "Kitan Club" during 1959 from 1956 by Shozo Numa. Numa is a famous masochist in Japan. This novel draws the aerial world, and a Mongoloid Japanese is domesticated as anthropoid ape Yapoo not a human being by a white man, and it is a story ruled over thoroughly. A Japanese mythical image often appears in "Kachiku-jin Yapoo". Numa learned most from post-war historiography, and applied it in his abnormal sexual desires. I clarify how post-war historiography is utilized in Numa's masochism.

YUKO KAWARAI (OSAKA UNIVERSITY, JAPAN)

THE RECEPTION OF "THE TALE OF GENJI" REGARDING LAMENTS FOR EMPRESS CONSORT KENSHI

This presentation aims to elucidate the actual circumstances surrounding the earliest stages of the reception of "The Tale of Genji" in the court through laments for Fujiwara Kenshi, an empress consort of Emperor Sanjo. Fujiwara Kenshi was born the daughter of the most famous regent, Fujiwara Michinaga, in 994, and became an empress consort of Emperor Sanjo. But she died at the young age of 34 in 1027. Grieving people at the time of her death composed many laments. Several of these laments were composed adopting expressions from "The Tale of Genji". "The Tale of Genji" was written around 1008, and was extremely popular. However, it had little literary value at the time, and it was very rare for expressions from this work to be integrated into classic Japanese poems that were of a first class literary standard. It is possible to present what kind of qualities it had by examining the reception of "The Tale of Genji" through laments for Kenshi, who had the status of empress consort, immediately following the creation of "The Tale of Genji" where "Genji Adoption" was carried out through the empress consort. Moreover, Kenshi was the older sister of Shoshi (empress consort of Emperor Ichijo) who was served by the author of "The Tale of Genji", Murasaki Shikibu. It is expected that one part of the interaction between the salons of sisters Shoshi and Kenshi can be understood through this research.

DYLAN MCGEE (NAGOYA UNIVERSITY, JAPAN)

CURES FOR THE COMMON READER: ADVERTISEMENTS FOR COSMETIC AND MEDICINAL PRODUCTS IN THE DAISŌ RENTAL BOOKS (1767-1899)

Hair dyes, whitening creams, joint pain salves and hemorrhoid ointments were but a few of the cosmetic and medicinal products advertised in the front and back matter of rental books that circulated through the Daisō lending library of Nagoya (1767-1899), the largest purveyor of rental books in early modern Japan. On the surface, these adverts give evidence of how closely communal reading in the Nagoya market was subtended by marketing discourse, even in cases of products that, like the Daisō line of peptic pills, had little discernable relevance to the consumption of popular literature. At the same time, they provide important clues for understanding how the Daisō plied side ventures to remain in operation and how it targeted particular genres, authors and works to different constituencies of readers.

Based on an ongoing archival survey of nearly 5,000 extant Daisō books, this study will introduce the five varieties of advertisements most commonly found in the Daisō's collection. Collating comparative data from several dozen specimens, this study will furthermore propose that patterns in the placement of the adverts reflect strategies employed by the Daisō to maximize exposure of its product lines— revealing, most saliently, how it capitalized on the circulation of serialized *gōkan* to sell its wares. In sum, the Daisō presents us with a compelling case study for examining early modern reading practices within a commercialized and communal context, where consumption of literature and auxillary product lines appear to have been closely intertwined.

BERENICE MOELLER (UNIVERSITY OF HAMBURG, GERMANY)

PRACTICES OF RE-BINDING IN EARLY EDO ILLUSTRATED MANUSCRIPTS

Practices of re-binding in early Edo illustrated manuscripts The formats and bindings of Japanese early Edo manuscripts are well researched and are sometimes even used in dating manuscripts, that are otherwise not dateable. In some cases however, manuscripts have been rebound. This change of the external and internal architecture of the manuscript demands a different reception. The main distinction between formats is bound book or scroll. Compared to a bound book, it takes a lot of effort to skip back and forth between pages of a scroll. One could therefore imagine that scrolls were bound to books to gain a more practical handling. In early Edo illustrated manuscripts it frequently seems to happen the other way around: a book is rebound as a scroll. At first glance it seems that in elaborate rebound books aesthetic reasons play a great role. But there are also cases where the result looks rather clumsy. This talk looks at examples and examines possible reasons why fragile and precious books were put through the strain of being rebound. I will point out what got lost in the transmission from book to scroll and what was gained instead from a reception perspective. The research about rebinding is, excluding the field of conserving books, still unripe, but I hope to present some ideas why the practice of rebinding plays an important role in the way these manuscripts were used.

PAUL SCHALOW (RUTGERS UNIVERSITY, UNITED STATES OF AMERICA)

MEMORY OF FUJIWARA NO YORINAGA (1120-1156)

This paper addresses the ways that Fujwara no Yorinaga (1120-1156), heir to the Fujiwara regency, is remembered in three post-Heian texts from the 13th and 14th centuries: *Heike monogatari, Ima monogatari*, and the diary of Emperor Hanazono, *Hanazono-in minki*. The paper's thesis is that Yorinaga's legacy survived on the basis of three distinct sources of memory: imperial institutional memory, oral story-telling, and the written record of Yorinaga's own court diary, the *Taiki*.

Yorinaga died in the Hogen Disturbance of 1156. According to accounts in the *Heike monogatari*, Yorinaga's spirit was blamed for the turn in the Taira clan's fortunes and required placating. The source of memory of Yorinaga is analyzed here as residing in the institutional memory of the court.

Ima monogatari, a collection of poetic biographies, includes a story about Yorinaga's relationship with one of his retainers, Hata no Kimiharu. Here, the memory of Yorinaga is analyzed as a product of a story-telling tradition recorded by Fujiwara no Nobuzane in the 13th century.

The diary of Emperor Hanazono contains a year-end entry that begins, "Following the example of Yorinaga," and continues with a list of every text he had read that year. Clearly, Hanazono had read the *Taiki* and was inspired by Yorinaga's unusual example of recording the books he had studied each year. Thus, the paper argues that the *Taiki* itself was another distinct source for memory of Yorinaga.

AKIYO SUZUKI (KANAZAWA UNIVERSITY, JAPAN)

THE INGESTION AND REWRITING OF JAPANESE CLASSICAL LITERATURE INSIDE THE ENGLISH DRAMA OF TORAHIKO KORI

Torahiko Kori announced his drama "Kanawa" on *Subaru* in 1911 and published the adapted work on *Shirakaba* in 1913, then he further translated this work on his own for staging in London in 1917. This presentation would like to reveal the fact that Koori created the drama "Kanawa" by referring to various sources such as iconography from Edo period, the Noh play "Kanawa" and *The Tale of the Heike*, and then adapted this work and translated it on his own to separate it from Japanese classical literature to cater to the staging in London. The troupe Pioneer Players and the director Edith Craig giving performance of "Kanawa" had been promoting women's suffrage movement in the UK and the same work was evaluated as something accomplished the description of women's "spiritual jujutsu". Background of the staging and evaluation of "Kanawa" includes the combination of women's suffrage movement in the UK and the interest towards Japanese culture, and this has been made clear through materials related to the staging of "Kanawa" in London. It should be said that the adaption and self-translation of "Kanawa" by Kori himself was influenced by the trend of thought and social movement of the UK at that time.

TOSHIO TAKEMOTO (UNIVERSITY OF LILLE, FRANCE)

MURAKAMI HARUKI AND THE NOVEL WRITER'S LITERARY EXPRESSION OF POLITICAL INVOLVEMENT

As a novel writer, Murakami Haruki (1949-) has been concerned with social problems since the 90s. In the *South of the Border, West of the Sun* (1992), he refers himself to the Japanese society which, while enjoying the bubble economy, drowns ordinary people in its fast flowing river. *The Wind-up Bird*

Chronicle (1994-1995) relates the encounter during the Second War and the 80s of a former soldier and a young man, who respectively face the evil legal social order of the time. In *Kafka on the Shore* (2002), in which the story of the teenager who stabbed his father in Nishinomiya in 1993 is mentioned, the oedipal rewriting deals with a hero freeing himself from the negative fatherly influence. As for *1Q84* (2009-2010), the protagonists attempts at making a living by rejecting the cult of a leader reminding us the ominous Aum Shinrikyo sect, which carried out a sarin attack in 1995 in the Tokyo subway. These novels produce evidene of the fact that it is less a matter of reproducing faithfully social or historic problems than of reorganizing them, i.e. of making the reader approach them through the eyes of protagonists acting as models or counter-models. To what extent do they allow to the author to link his subjective and even intimate esthetics with social questions and thus assume a literary responsibility, that is some political involvement?

MARIO TALAMO (ECOLE PRATIQUE DES HAUTES ETUDES, FRANCE)

THE SLEEP OF REASON PRODUCES MONSTERS: *KATAKIUCHIMONO* AND THE SUNSET OF KANSEI IDEOLOGY

Kansei Reforms (1787-1793) had a strong impact on early modern Japanese society, changing the habits of citizens, and condemning into oblivion one of the former prolific literary genres of the time, the *sharebon*. These reforms encouraged far more morally pious productions, such as *katakiuchimono* – quintessential expression of the ethical dictates that obsessed the Bakufu – whose popularity followed the *déroulement* of Matsudaira's edicts, from a phase in which these were still influential, to a period when, in conflict with new social values and new intellectual paradigms, they became obsolete.

My paper aims to show how the principles imposed by the Bakufu affected tales of vendetta, and how the collapse of the entire ideological system inevitably transformed this sub-genre, morphologically and from a narratological perspective. My corpus contains productions belonging to the macro-genre termed *gesaku* – spanning from *kibyōshi* to *yomihon* – and it encompasses Ikku, Kyōden and Sanba's oeuvre, in order to progress harmoniously from the eleventh year of Kansei (1799) – when the first testimony of my corpus was released – to the first decade of the nineteenth century.

KATHRYN M. TANAKA (OTEMAE UNIVERSITY, JAPAN)

LITERATURE AS SOCIAL ACTIVISM AND RECONCILIATION: SURVIVOR WRITING AND THE MEANING OF HANSEN'S DISEASE IN JAPAN

Hansen's disease (leprosy), like many illnesses, has a long history of becoming more than a disease. As Sontag famously argued in the case of tuberculosis and AIDS, Hansen's disease has also often been used as a metaphor for social fears. The illness has long been stigmatized and its sufferers have faced discrimination and prejudice around the world. In Japan in particular, the state targeted sufferers of the illness with quarantine policies beginning in 1907. Thus, despite the fact that the illness has been curable since the late 1940s, in many places the stigma against people with Hansen's disease remains.

This paper takes a genre of writing by people suffering from Hansen's disease in Japan (Hansen's disease literature) as its starting point, and traces the way in which changes in medical knowledge altered sufferers' relationships to their body, their illness, and their treatment. It explores the way medical advancements and a cure immediately and irrevocably changed what it mean to live with

Hansen's disease. It demonstrates the way survivor writing shiftsto explicit social activism, where writing is used to raise awareness about Hansen's disease and discrimination. Finally, I look at contemporary survivor writing as aging authors attempt to reconcile with their past and create a legacy for the future. Broadly, this paper reveals the deep interconnections between physical, lived experience, social and medical knowledge, and literature.

PIETER VAN LOMMEL (UNIVERSITY OF TSUKUBA, JAPAN)

THE EDUCATIONAL NOVEL IN MEIJI JAPAN

The English term 'educational novel' may refer to specific literary genres such as the Bildungsroman and the British school novel, or more generally to novels about education or novels used in schools as teaching materials. The Japanese term '*kyôiku shôsetsu*' is associated with the same broad range of meanings as its English counterpart nowadays but additionally used to point to novels written for teachers, an arguably unique yet largely unknown body of literary texts popular in Japan in the two decades before and after 1900.

This paper focuses on the birth of the educational novel in Japan in the Meiji 20s and tracks its evolution from a highly didactic novel aimed at elementary school children to an ideologically less coherent and at times very critical novel targeting elementary school teachers all over Japan in the Meiji 30s and 40s. Drawing on a close investigation of the education magazines (*Kyôikukai, Kyôiku jikkenkai, Kyôiku gakujutsukai*, …) in which the majority of the educational novels for teachers were published it is argued that the rapid expansion of modern education and the formation of a new, vast readership consisting of teachers spread out across the provinces created the need for literature specifically tailored to this new readership in both content and form. Linking the educational novel to canonical works such as Katai's *Inaka Kyoshi* and Soseki's *Botchan* as well as touching on later developments in the Taisho period attempt to make this the first comprehensive study of the Meiji *kyôiku shôsetsu*.

LARRY WALKER (KYOTO PREFECTURAL UNIVERSITY, JAPAN)

"VOICE" IN THE KNOPF TRANSLATION OF MISHIMA YUKIO'S *SPRING SNOW*

Researchers of literature in translation have looked for interdisciplinary connections to further their research aims. The fields of sociology and publishing history, for example, have in recent years provided insight into the production of translated texts. While literary theorists cast doubt on the stability of the concept of authorship itself, developments in translation studies have focused on the range of individuals, (e.g. editors, copywriters, production designers), involved in the translation process using empirical data. Within the general construct of "Voice," I work to identify the individuals involved in the translation process of a well-known novel and then assess their contributions by focusing on the mediation of the text and the use of voice outside the text in literary reviews. The concept of multiple translatorship, which posits translation is most often a collaborative endeavor, is also of employed as it too concentrates on the intertwining relationships which occur in the translation process, the translation product, and looks to clarify authority and authorship. This investigation is made possible by access to the Knopf Archive, which holds the postal correspondence between the

editors, author, translator and others, and the typed draft translation and handwritten revisions by related individuals. All told, this exceeds 500 pages of materials. The publisher's and the translator's archival materials, textual, peritextual and epitextual data will be employed to assess voice and multiple translatorship in the English translation of *Spring Snow* (1972), a Japanese novel by Mishima Yukio.

STEFAN WUERRER (THE UNIVERSITY OF TOKYO, JAPAN)

NEGOTIATIONS ON FEMININITY IN THE LITERARY WORKS OF KUSAMA YAYOI

This paper presents an attempt to critically investigate the literary work of Japanese artist Kusama Yayoi (b.1929). It takes as its object two of Kusama's early prose texts and, by reading it through queer-feminist theoretician Carol Ann-Tylers concept of *female impersonation* (2002), will show that the two novels presented in this paper – *Kurisutofā danshōkutsu* (1984) and *Rijin kāten no shūjin* (1984) – can be understood as a critical engagement with the potentially non-normative feminine self and in a broader sense as a negotiation on the state of being a woman in a patriarchal/androcentric society. These features, as this paper will argue, can be traced back to her sculptural work of the 1960s and her *Infinity Net Paintings* and allows in both cases, literature and visual art, to read her artistic texts as proto-feminist *pharmacon*, as both sign of the poison of and a cure for the difficult situation with which she saw herself confronted as a female artist in Japan. By not only situating Kusama's literary work in a socio-historical context but also demonstrating that it constitutes an intermedial continuum with the rest of her artistic oeuvre, this paper thus offers an understanding of Kusama's work besides the still dominant narrative of her mental illness and lays the ground for further investigations into her literary texts, which have been mostly neglected by critics and scholars up to now.

Panel: Female Homosocial Bonds in Modern Japanese Literature

Discussant: Yoriko Kume (Nihon University, Japan)

With *Between Men: English Literature and Male Homosocial Desire* (1985) Eve Kosofsky Sedgwick has set the agenda for studies on homosociality. The concept is often used to analyze how men, through their social bonds with other men, protect male territory and privilege. Furthermore, there is a growing body of literature on female homosociality: "sisterhood" and "lesbian continuum" are some of the terms used to define the female bonding which, by holding vagueness and fluidity, can give voice to what is considered unspeakable within compulsory heterosexuality. This panel seeks to investigate the possibilities for female homosociality in the historic and cultural contexts of Modern Japanese Literature. JUNKO YAMADA NORO analyzes Arishima Takeo's *Kurara no shukke* (St. Clara's Entering the Priesthood), focusing on the interrelations between girl's culture (*shōjo bunka*) and Christianity. YUMI KIKUCHI explores the representation of the heroin longing for female bonding which goes against homosocial male desire, as it is depicted in Nomizo Naoko's *Jojū shinri* (The Psychology of a Female Beast). SHOKO HAGA focuses on the role of readers' columns in women's magazines of Taishō and early Shōwa, analyzing the way fiction shapes same-sex bonding among women. Finally LETIZIA GUARINI

examines the connection between female friendship and new gender roles within contemporary Japanese society through a reading of Kakuta Mitsuyo's *Taigan no kanojo* (Woman on the Other Shore) and *Mori ni nemuru sakana* (The Sleeping Fish in the Forest).

JUNKO YAMADA NORO (OCHANOMIZU UNIVERSITY, JAPAN)

FEMALE RELATIONSHIPS IN TAKEO ARISHIMA'S KURARA NO SHUKKE: REPRESENTATION OF CHRISTIANITY IN JAPANESE LITERATURE

It is well known that from Taishō to early Shōwa period girls' schools, most of which were run on Christian principles, provided the setting for close relationships among young girls. Beginning in the 1920s, the term "S," abbreviation for the English word "sister", was widely used to designate schoolgirl intimacy, as shown in Nobuko Yoshiya's *Hana monogatari* (Flower Tales, 1916-1925). These relationships, regarded as pseudo love affairs, were socially legitimated as a phenomenon of the transition to adulthood represented by marriage. As Yoriko Kume has pointed out, this period was pervaded by fantasies about girls, as shown *in Shōjobyō* (The Girl Fetish, 1906) by Tayama Katai. He is said to have discovered girls' sexuality, revealing a shift in the male gaze from spiritual adoration to sexual desire. In the same period Takeo Arishima published *Kurara no shukke* (St. Clara's Entering the Priesthood, 1917), a story based on the hagiography of Saint Clara of Assisi. This novel has a double structure: on one hand, it can be read as the story of Saint Clara entering the priesthood guided by Saint Francis of Assisi; on the other hand, as Ki Choh has pointed out, the novel depicts Clara's rebellion against compulsory heterosexuality, and her lesbian desire for her younger sister Agnes.

This presentation examines the ambivalence in the representation of the "Girl" delineated in Arishima's depiction of Clara, and its relation with the literary atmosphere of the Taishō era, with a special focus on Japanese Christian discourse. Through a reading of Arishima's novel I will analyze the interrelations between girl's culture (*shōjo bunka*) and Christianity, focusing on the "Girl" as a cultural construction fabricated by the male-dominated literary establishment.

YUMI KIKUCHI (OCHANOMIZU UNIVERSITY)

THE HEROINE'S DESIRE FOR FEMALE BONDING IN NOMIZO NAOKO'S NOVEL JOJŪ SHINRI

As Takemura Kazuko has pointed out, during the early Shōwa period female same-sex love was not regarded as a menace to marriage, but it was rather considered complementary to it. Takemura has stressed that this was possible because, since women were considered to have low female sexual desire, and heterosexual penetration was the only approved form of sexual practice, female same-sex love and heterosexual love within marriage were on the same level in the fantasy of passive sexuality. However, Nomizo Naoko's novel *Jojū shinri* (The Psychology of a Female Beast, 1931) is not about female bonding complementing marriage and heterosexism, but about resistance to heterosexism. In previous researches, the heroine Soya's "narcissism" has been seen as a key to the interpretation of the story (Mizuhara Shion, 2001), and Soya has been thought to be "unable to nurture love with anyone" because of her narcissism (Aoki Kazuko, 2014). However, such an interpretation relies on the narratives about Soya which are rooted in the arbitrary view about her held by other characters. In other words, this interpretation deviates from Soya's resistance to such narratives in the story.

This presentation seeks to explore Soya's desire focusing on her own words and actions: first, I will explore the male homosocial desire via Soya to establish male bonding, and her resistance to it; then, I will investigate her desire for female bonding. Moreover, I will focus on the novel's style, which is based on the personal notes written by Soya's close friend's husband. Through the reading of this novel, I will examine some unknown aspects of resistance against heterosexism, and female bonding in the Japanese literature of the 1930s.

SHOKO HAGA (OCHANOMIZU UNIVERSITY)

TIGHTENING BONDS BETWEEN WOMEN: SERIALIZED NOVELS IN WOMEN'S MAGAZINES OF TAISHŌ AND EARLY SHŌWA

Shufu no tomo is a Japanese women's magazine aimed at housewives, which achieved marvelous sales through the Taishō and Shōwa periods. It published not only useful articles on life skills, such as cooking and sewing, but also serialized fiction by many popular writers such as Itsuma Maki, Nobuko Yoshiya, and Bunroku Shishi, which was presumably one of the great charms of *Shufu no tomo* for the readers. Furthermore, readers could send their comments to the reader's column: the magazine was a space where female readers could share their opinions about the novels and their characters, and build deep relationships with other readers.

There has been little study done concerning serial novels in women's magazines, and these have been thought of as similar to one another, and light reading material. However, female readers were certainly looking forward to each work of fiction, and deepened bonds with other readers who loved the same work. This presentation will analyze serial fiction and readers' columns from the Taishō period to the early Shōwa period, and seek the role of fiction in women's magazines and the possibilities of female bonding: through the publication of serialized fiction, *Shufu no tomo* focused on the enhancement of entertainment, creating a space where new bonds among women were possible. This female bonding allowed women to dream of a new way of life, immersing in the world of fiction characterized by freedom. Without forgetting to pay attention to the framework of "housewife" set in the title of this magazine, I will examine the way *Shufu no tomo* offered new possibilities to its readers, giving them the chance to build strong ties with other women, and see themselves as something more than housewives.

LETIZIA GUARINI (OCHANOMIZU UNIVERSITY)

ARE WOMEN THEIR OWN WORST ENEMIES? FEMALE BONDS IN KAKUTA MITSUYO'S WORKS

Within contemporary societies friendship between men has been seen as something strong and beautiful, whereas the friendship between women is considered weak, a bond secondary and accessory to heterosexual relationships. As Azuma Sonoko has pointed out, within societies structured upon the homosocial bonds between men, which are funded on compulsory heterosexuality, women's relationships have always been seen as sexual. As a result, women look at other women as rivals, or, when they are able to create a bond with other women, they are categorized as "lesbians", whether their relationship is "sexual" or not, and they are labeled as "abnormal". In this way, any relationship which goes beyond what is recognized as a "normal friendship" is stigmatized, and it is hard to acknowledge the existence of "nonsexual" relationships between women. Moreover, new gender roles, related to marriage, maternity, and career, have appeared in contemporary Japanese society:

the expectations attached to these roles have determined further divisions among women. The aim of this presentation is to investigate the possibilities and difficulties of "female homosociality" in Kakuta Mitsuyo's works. First, I will focus on the female bonds between young girls and adult women respectively, as depicted in the novels *Taigan no kanojo* (Woman on the Other Shore, 2004). Then, through a reading of *Mori ni nemuru sakana* (The sleeping fish in the forest, 2008), I will explore the phenomenon of *mama tomo* ("mum friends"), and the way new gender roles affect the female bonding between adult women in contemporary Japan.

Panel: From Modernism through Digital Culture in Japan: Poetry and the Visual

Chair: Jordan A. Y. Smith (Josai International University, Japan)

This panel situates visual poetry (painting/poetry, concrete poetry, sign language poetry, and digital poetry) within the changing sociocultural dynamics of the twentieth and twenty-first centuries in Japan. From struggles with modernity to the reinvention of identity and social relationships in the internet age, visual poetry has played an important role both in its avant garde forms—leading artists/writers through historically uncharted terrain—and its popular cultural forms, such as advertising and public relations campaigns.

TANYA BARNETT (UNIVERSITY OF CALIFORNIA, LOS ANGELES, UNITED STATES OF AMERICA)

THE RED OF PUTREFYING DECADENCE: LANDSCAPES OF THE INTERIOR AND EXTERIOR IN THE WORKS OF MURAYAMA KAITA

Barnett's paper explores how poet and painter Murayama (1896-1919) discovered different iterations of landscape in Tokyo and Kyoto, and how the landscapes depicted in his poetry and portraiture reflect his engagement with understanding the self within the modern world.

MARIANNE SIMON-OIKAWA (UNIVERSITY OF TOKYO, JAPAN)

POETRY AND SPACE: THE COLLABORATIVE POEMS OF NIIKUNI SEIICHI AND PIERRE GARNIER

Simon-Oikawa's paper examines the visual/spatial aspects of Garnier (France, 1928-2014) and Niikuni (Japan, 1925-1977) collaborative Franco-Japanese poetry of the late 1960s and 70s. Garnier had developed the concept "*spatialisme*," adopted as "*kūkanshugi*" by Niikuni and the poets of the ASA group. This paper contextualizes their use of visual poetry in larger cultural currents of thinking "space."

ANDREW CAMPANA (HARVARD UNIVERSITY, UNITED STATES OF AMERICA)

MOVING HANDS, STILL FEET: JAPANESE POETRY AND VISUALIZING DISABILITY

Campana considers the relationship between literature, media technologies and bodies with disabilities, focusing on the poetry and performances of members of the cerebral palsy activist organization Aoi Shiba no Kai in the 1970s, alongside contemporary Japanese Sign Language poetry on video-sharing websites.

JORDAN A. Y. SMITH (JOSAI INTERNATIONAL UNIVERSITY)

VISUAL POETRY OF CONTEMPORARY JAPAN: MEDIUM+MESSAGE / ANALOGUE+DIGITAL MODES

Smith's paper connects issues from the previous presentations to contemporary Japanese poetry and visuality. Case studies aggregate around "fine art"—multimedia creations of Yoshimasu Gōzō and electronic poetry of Saihate Tahi and others—and "popular arts" such as advertising and public relations campaigns. These studies help historicize the experimental relationship between poetry and visuality in Japan's evolving technological milieu.

Politics Section

Section Convenor: Ayako Kusunoki

(International Research Center for Japanese Studies, Japan)

DAVID ADEBAHR (LMU MUNICH, GERMANY)

ABE'S PIVOT SOUTH – IMPLICATIONS FOR JAPAN'S CURRENT SECURITY POLICY IN ASIA

While the much anticipated U.S. pivot to Asia has yet to rise to the expectations created when President Obama announced the new security strategy for East Asia, Japan's very own *pivot south* introduced by the Abe Administration is beginning to have a bigger impact on Japan's security policy agenda.

Current research on Japan's foreign policy has given little consideration to the importance of Japan's continuous strengthening of bilateral strategic and military cooperation with countries in the South-East Pacific, such as the Philippines, Vietnam or (predominantly) Australia. However, Japan's bilateral and multilateral security agreements with Asian countries have become crucial to Abe's vision of Japan as responsible agent for peace, regional stability and the implementation of democratic "western" values in East Asia.

The paper will present recent developments in several bilateral relations with countries in South- East Asia and debate the potential of these relations to complete Tokyo's security agenda or to jeopardizing the Japan-U.S. Alliance. By employing an in-box analysis of domestic policy constraints within the Japanese political leadership environment using a neo-classical approach while considering factors of alliance theory (*bandwagoning for profit*, Schweller 1994) this paper seeks to demonstrate an alternative approach in explaining Japan's foreign policy under the Abe administration and the importance of regional partnership for Japan with its South East Asian neighbors in the 21st century.

SUSANNE BRUCKSCH (DIJ GERMAN INSTITUTE FOR JAPANESE STUDIES, TOKYO, JAPAN)

INNOVATION GOVERNANCE IN THE FIELD OF MEDICAL TECHNOLOGIES: THE NEWLY FOUNDED JAPAN AGENCY FOR MEDICAL RESEARCH AND DEVELOPMENT (AMED)

Despite being one of the largest markets for medical products, most devices are imported to Japan. More precisely, one can observe a clear decline in innovation activities since the 1990s. To address this circumstance, the Japanese government – particularly under the leadership of PM Abe Shinzô – launched the national strategy "Innovation 25" and the Comprehensive STI Strategy in 2013. Both strategies mentioned biomedical engineering as one focus area to achieve a "healthy and active ageing society as a top-runner in the world" through "reinforcing industrial competitiveness in the areas of pharmaceuticals and medical devices" among other. However, the outcome remained fair to middling.

Against this backdrop, the Abe administration has founded in April 2015 the Japan Agency for Medical Research and Development (AMED, 国立研究開発法人 日本医療研究開発機構). The purpose was to encourage innovation activities in various medical fields including medical devices. Hence, this paper raises the question what kind of influence this newly founded institution may exert on the biomedical

engineering sector so far. AMED was founded as joint body to eventually overcome administrative sectionalism between MEXT, METI and MHLW. Accordingly, one central measure issued the merger of the various funding schemes to integrate fundamental research, R&D and clinical studies at national level. To understand the hybrid nature of this institution, this paper employs the theoretical approach of boundary institutions and draws on preliminary results of an interview study conducted in Feb-Apr 2016 in Japan.

TATSURO CHIBA (POMPEU FABRA UNIVERSITY, SPAIN)

JAPAN' FOREIGN POLICY IN THE POST COLD WAR PERIOD

My subject is about Japanese foreign policy in the Post Cold War period. It especially focuses on the period that started with the first Abe Cabinet. Role theory is utilized as theoretical framework. It focuses on national role(s) conceptions (NRC), defined as shared, value-driven expectations about the appropriate role(s) a state should play in the world. The thesis analyzes the constitutive elements of Japan's roles conception, but also the possible roles competition, role conflicts and inconsistency between roles conception and role performance in Japan and between Japan and the main alter-parts. Until the end of the Cold War, there was no big inconsistency within Japan and between Japan and main foreign countries around Japan. However, Japan realized to change its roles. In this context, 'proactive pacifism' proposed by Prime Abe since 2006 raises issues from a role theory perspective with conventional pacifism and alter-parts. The Abe Cabinet declares to reinforce democracy and pacifism in Japan while boost up Japan as a key world player, connoting use of force and constitutional changes have to be discussed and associating with other countries to complement the alliance. In such conditions, the question is to investigate if, why and how the role conceptions and perceptions evolved in the post cold war period, and specifically during the last decade. The factors are examined and the thesis assesses whether there are indications that the situation has evolved in specific directions and the reason.

TETS KIMURA (FLINDERS UNIVERSITY, AUSTRALIA)

JAPANESE FASHION LIMITED: ITS SOFT POWER (IN)ABILITY IN AUSTRALIA

In line with Japan's official soft power initiative of Cool Japan, a positive image of Japan is delivered to Australia through contemporary Japanese fashion. Evidences were presented in my print media analysis of Australian daily newspapers and fashion magazines (introduced at the University of Oxford, September 2015) as well as my qualitative interviews to various specialists including Japanese officials (e.g. Prime Minister Abe's media adviser) and fashion professionals from the both countries (introduced at the City University on Hong Kong, June 2014). Australians are fond of Japanese fashion.

Soft power is the ability to achieve goals by attraction rather than coercion. The object of Cool Japan is to revitalise the struggling Japanese economy according to Japanese officials. Therefore, Japanese fashion in Australia, or elsewhere, should generate money. However, the Japanese fashion giant of Uniqlo has made no profit in Australia since its arrival in 2014; the company's strategies have demonstrated to be attractive to Asian consumers only.

Furthermore, if soft power is classified as a diplomatic tool, as emphasised by its father Joseph Nye, the positive image of Japanese fashion should support the advancement of Australia-Japan relations. However, the largest conflict between the two countries, the "Whaling War", has long existed, and is expected to continue. Australians are not convinced in buying Japan's irrational pro-whaling argument.

Given these two examples, I will, thus, argue that while Japanese fashion is "cool" in Australia, its soft power ability is shown to be limited.

HADAS KUSHELEVICH (OSAKA UNIVERSITY, JAPAN)

THE FUTURE REPUTATION OF JAPAN' PHARMACEUTICAL MARKET

This study will investigate Japan's Ministry of Health, Labor and Welfare (MHLW) within an innovative framework called "Reputation Approach". The Reputation Approach conceptualizes the ways reputation-sensitive bureaucratic bodies function as organizations within the governmental system and inside the black box of the executive government. This approach centers on the evaluation of the organization's unique character and activities by multiple audiences. Curiously, Japanese public agencies have not yet been analyzed within the Reputation Approach framework. Thus, this analysis could shed new light on the ways Japanese agencies work and interact with the wider scientific community and the public, and hopefully provide new theoretical insights. The core argument of the Reputation Approach is that agencies attempt to cultivate reputation that will enable them to gain autonomy and legitimation. According to this approach, once reputation-sensitive agencies notice that political changes occurs, and it might have an effect on the agency's reputation, they will likely to react in adaptive strategic ways on the basis of their understanding of their distinct reputation. Using both empirical and historical review of Japan' drugs and medical devices safety administration, this paper will analyze the fluctuations within the agency's strategy. Specifically, it will focus on the 2001 reform in the Pharmaceuticals and Medical Devices Agency (PMDA) invigorated by the fact that Japan's aging society has become commercially attractive for global pharmaceutical companies. This research suggests three optional organizational strategies: reputation for expertise, reputation for protection, reputation for public safety. Each one of these strategies will lead to deferent outcomes, which affects the PMDA efficiency and status in the domestic and global pharmaceutical market and may have an overall impact on public health policies.

JAN NIGGEMEIER (FREIE UNIVERSITAET BERLIN, GERMANY)

EMBRACE THE GLOBAL, BUT HOW? - JAPANESE SOCIAL MOVEMENTS AS STRATEGIC AGENTS IN TRANSNATIONAL DIFFUSION

Japanese social movements today are not only nation state-bound phenomena, but also globally embedded entities. From recent protests against the TPP free trade agreement, campaigns for the introduction of a 1,500 yen per hour minimum wage to fights for a nuclear phase out and for a shift towards fossil free energy, Japanese activists are well aware of the global dimension of these struggles. As they connect with foreign partners and form solidarity networks, they often get inspiration for their domestic activism by movements of similar nature abroad. Particularly the equally institutionalised global frameworks of labour and environmental activism inevitably have an impact on domestic social movements in Japan. In spite of the particular relevance for contemporary forms of activism, transnationalisation processes have been marginalised in literature on social movements in Japan. Sociological institutionalist approaches suggest that social movements' global integration leads to isomorphistic movement agendas, organisational patterns, action repertories, applied symbols and collective identities. However, within this transformative process, social movements are not merely passive receivers but critical agents in strategically selecting, controlling and transforming the impact of diffusive processes. This project comparatively elucidates the underlying mechanisms of Japanese social movements' transnationalisation. It particularly brings into focus the interplay between

institutionalised global frameworks of activism and domestic social movements' agency in these processes. In order to emphasise the importance of this agency factor, the inquiry relies on interviews with organisers and group members of Japanese labour and environmental activism, supported by participant observation at transnational networking, protest and organisational events.

NISSIM OTMAZGIN (THE HEBREW UNIVERSITY OF JERUSALEM, ISRAEL)

FROM COLONIAL POWER TO SOFT POWER: JAPAN'S CULTURAL POLICY IN ASIA

During most of the post-war period, the Japanese government did very little to support the export of its culture to the rest of Asia and at times even objected to it. This was due to fears that such an export might resurrect old grievances from the time Japan occupied large parts of this region and attempted to impose its own culture on the local population, but also due to the lack of government interest in "culture" being a profitable export commodity. However, following the success of Japan's popular culture abroad since the mid-1980s and its enthusiastic acceptance by youth throughout Asia, the Japanese government has become increasingly interested in the economic advantages of popular culture as a way of upgrading the economy, as well as its diplomatic advantages of boosting the country's image abroad and attaining "soft power." The paper examines the Japanese government's policy toward the dissemination of its culture in Asia in three main periods: before and during the Pacific War, in the post-war period, and since the mid-1980s. Looking at the fluctuations in Japan's cultural policy over these three periods allows us to understand how Japan has used cultural policy and diplomacy to further its geopolitical goals and more basically how it has viewed the role of "culture" in the context of its relations with Asian neighbors. In a broader sense, the Japanese experience shows that cultural policy, even when inward-looking, is not isolated from a country's geopolitical position and its ambitions in the world, regardless of the political system under which it operates.

IOAN TRIFU (GOETHE-UNIVERSITY FRANKFURT-AM-MAIN, GERMANY)

JAPAN'S CULTURAL HERITAGE POLICY: POSTWAR IDENTITY POLITICS, RESIDUAL TENSIONS, AND EMERGING GOVERNANCE

For the past three decades, Japan has constantly remained one major financial contributor of UNESCO, and has also been particularly active in advocating conceptual changes regarding cultural heritage at the international level. At the domestic level, the protection of cultural heritage enjoys a relatively high degree of institutionalization in Japan while Japanese cultural heritage organizations are being praised worldwide for their technological capabilities as well as the knowledge and competencies of their experts. Such international and domestic efforts should, however, not mask the tensions and conflicts underlying the issue of the protection of cultural heritage in the postwar period. From the 1950s onward, resident movements have periodically risen against urban development projects threatening historical sites. More recently, the protection of Japan's cultural heritage has been increasingly influenced by the development of multi-level governance (from the UNESCO to local communities).

Taking a political science perspective, this paper aims to understand the protection of cultural heritage in Japan as cultural heritage policy, an example of public policy overlapping between cultural policy and national identity policy. In particular, this research will look more closely to how Japanese cultural heritage policy reveals the evolutions of Japan's national and local identity in recent decades. The research will seek then to reconnect two streams of works in political science (public policy analysis

and the study of national and local identity formation) and by doing so, will try to shed new lights on Japanese policy-making processes as well as on the complex identity politics ongoing in the country.

Panel: Japan's Proactive Engagement in the International Development and Peace Cooperation

Chair: Raymond Yamamoto (Osaka University, Japan)

Until recently, Japan's foreign policy has been generally described as passive in terms of its global responsibilities. Amaya Naohiro, former Vice Minister of the Ministry of International Trade and Industry, described Japan as a "merchant nation" (*chonin kokka*) in the pursuit of economic growth.

In the postwar era, the Official Development Assistance (ODA) was one of the country's central instruments in the pursuit of its economic interests. ODA reestablished the relations with the neighboring countries and opened their markets for Japanese goods. Following the recovery of Japan's economy in the 1950s, ODA was used to expand the business opportunities for Japanese construction companies. As a consequence, a high proportion of loans and aid tied to Japanese companies became a feature of the country's ODA. Thus, compared to other OECD donors, Japan had the highest share of economic infrastructure within its ODA.

However, international criticism and new security challenges forced Japan to reconsider its mercantilist strategy. Although LDP General Secretary Ozawa Ichiro already urged Japan to show more responsibilities in international matters in the early 1990s, Abe Shinzo was the politician who demonstrated great dedication and perseverance in the pursuit of bold reforms redefining Japan's foreign policy goals. The first national security strategy was released after his political comeback in 2012, strongly influencing the new Development Cooperation Charter. Furthermore, a package of security bills was enacted in 2015, enlarging the range of possibilities for the Self-Defense Forces to engage in Peacekeeping operations.

This panel aims to critically address the changes in Japan's international development and peace engagement. To what extent could these changes be influenced by the Administration of Prime Minster Abe? The participants of this panel will present their views on different aspects and developments of changing international engagement of Japan.

CARLA BRINGAS (OSAKA UNIVERSITY, JAPAN)

JAPAN'S AID FOOD SECURITY STRATEGY: COMPARING STRATEGIES IN CERRADO AND PROSAVANA

Cerrado is considered a successful case in contributing to global food security. The "skills" built through Cerrado agricultural development aimed to be replicated in Africa. According to JICA studies prior to the planning of Prosavana, Cerrado case seemed to provide justified evidence that with appropriate techniques the problem of "unused" agriculture land can be solved and food shortage problem could be reduced. In this regard, trilateral cooperation Prosavana project in Mozambique aimed to replicate Brazil's Cerrado result in northern Mozambique. This strategy is criticized by some researchers due to

the application of a "cartesian logic" (Wolford and Nehring, 2015) in a geographical terms without a careful evaluation of the political, economical and social differences among the regions.

MISATO MATSUOKA (THE UNIVERSITY OF WARWICK, UK)

JAPAN'S PROACTIVE PACIFISM AND THE ODA POLICY: CHANGING FOREIGN AND SECURITY POLICYMAKING?

Marking the 60th anniversary of the launch of Official Developmental Aid (ODA) in 2014, the Japanese government revealed its intention to revise the ODA charter (or 'Development Cooperation Charter') in line with 'proactive contribution to peace,' which is currently known as 'proactive pacifism' and adopted in February 2015. While the revised charter is regarded as reflection of 'new realities' (Okaniwa 2015), such actors as nongovernmental organizations raised concerns about potential risks of using for military purposes (e.g. Japan Times 2015). In this regard, it is important to investigate the changing features of Japan's ODA policy by looking into the nature of its pacifist identity, which has been the pillar of Japanese foreign and security policymaking.

This paper examines development of Japan's ODA policy by underscoring its relationship with foreign and security policymaking. The purpose of this paper is to identify what led to revision of its ODA policy and how this has been discussed in the political arena at various levels (e.g. state, civil society). Whereas it discussed the characteristics of Japanese pacifism, it also takes into account changing security environment that may have reshaped the features of Japan's pacifism as the examples of peacekeeping operations (PKO) since the 1990s illustrate. By exploring what aspects of the ODA can be considered part of Japan's proactive pacifism and traces back its pacifist identity since the postwar period, this paper carefully and critically examines how international environments may have reshaped not only Japan's ODA policy but also its foreign and security policymaking.

MASUMI OWA (NAGOYA COLLEGE, JAPAN)

JAPAN'S AID: SELF-INTEREST OR ENLIGHTENED SELF-INTEREST

Historically, Japan's aid has been criticized for pursuing self-interest or national interest. During 1960s and 70s, when Japanese economy was drastically growing, Japan's aid was provided in combination with trade and investment with the regional focus on East Asia. With the tied aid practice of Japan's aid during that period, Japan's aid has been characterized as "commercialism". Yet, as a member of the OECD Development Assistance Committee (DAC), Japan has long been reforming its aid in response to the international criticisms. For the last few decades, Chinese aid to Africa has attracted huge attention by scholars. Chinese aid has in general been critically perceived by Western donors, as it appears to be pursuing national interest (e.g. Chinese investment or natural resources) in exchange for its aid. However, African governments welcome the alternative aid offered by China, which Western donors do not provide.

Against this backdrop, this paper examines whether Japan's aid is characterized as self-interest or enlightened self-interest. In the OECD DAC, the ideal purpose of aid has long been implicitly determined towards "altruism" rather than "self-interest". However, by introducing the implication of Chinese aid to Africa, this paper argues that the international norms are gradually shifting, and therefore, the perception on whether Japan's aid is based on self-interest is also changing.

RAYMOND YAMAMOTO (OSAKA UNIVERSITY, JAPAN)

JAPAN'S SECURITY REFORMS—IMPLICATIONS FOR THE COUNTRY'S PEACEKEEPING ENGAGEMENT

Accelerated globalization that followed the end of the Cold War increased the degree of independency between states. As a consequence, destabilization of failing states today has a far-reaching effect on the international security, precipitating refugee crises, or offering breeding grounds for terrorism and transnational crime. Therefore, the international community has been increasingly intervening in failing states science the 1990s, in order to prevent a fall back into a Hobbesian order ruled by the constant fear of violence and death.

As an active member of the international community, Japan also showed its ambitions related to the Peace Keeping Operations (PKO). In 1998, Prime Minister Obuchi Keizo introduced the Human Security concept as an integral part of Japan's foreign policy, guaranteeing the "freedom from fear" as well as the "freedom from want" for all individuals. However, Japan's engagement in unstable environments posed a great challenge for the country due to the strict interpretation of Article 9 of the constitution that limited the use of force by the Self Defense Forces (SDF) to self-protection. Since Prime Mister Abe Shinzo came back to power in 2012 significant security reforms have been implemented that enlarged the role of the SDF in PKO missions, permitting the use of force to protect other units as well as civilians. This presentation deals with the analysis of new prospects for Japan's engagement in fragile states, placing a special focus on the mission in South Sudan—a country leading in the Fragile States Index due to its internal conflicts, fractious politics, and poverty.

Panel: Civil Society and Reconciliation in Northeast Asia

Chair: Sayuri Guthrie Shimizu (Rice University, United States of America)

"History problems" have become a thorny issue causing suspicion among Northeast Asian countries. This panel explores possible pathways toward historical reconciliation, focusing on the roles of various civil society actors.

At the governmental level, there have been some positive moves recently. In December 2015, the governments of Japan and the ROK reached an agreement to settle the "comfort women" issue, emphasizing a new chapter in Korean-Japanese relations. Hoping that it would strengthen strategic cooperation between its two key allies in the region, US officials welcomed the deal. Nevertheless, the agreement has not promoted reconciliation on a broader societal level. Some former "comfort women," as well as citizens groups representing them, expressed their dissatisfaction.

Public attitudes regarding the agreement are also divided. While the majority in Japan supported Japan's efforts to improve Japan–South Korea relations, attitudes on the "comfort women" issue diverged from their overall satisfaction with Abe's South Korea policy. In Korea, there has been a widespread belief that the agreement is quite superficial. Would the deal have been more acceptable if there were a general and broader environment of societal reconciliation between Japan and the ROK? How can we realize broader transnational networks in which a wider range of societal actors participate in the region? LILY GARDNER FELDMAN explores postwar Germany's reconciliation for insights

into future Northeast Asian reconciliation. SEIKO MIMAKI looks at the prospect of transnational "epistemic communities." ANDREW HORVAT explores the roles of the Japanese media in reconciliation processes.

LILY GARDNER FELDMAN (JOHNS HOPKINS UNIVERSITY, UNITED STATES OF AMERICA)

GERMAN CIVIL SOCIETY AND RECONCILIATION: LESSONS FOR JAPAN?

Over a seven-decade period, Germany has developed a comprehensive policy of reconciliation toward former enemy countries that renders the Federal Republic a repository of lessons for other nations attempting to deal with a dark past.

Civil society actors in Germany have played a vital role in international reconciliation, serving often as catalyst for official actions (the Peace with Israel Movement regarding Israel); as complements (the broad array of societal relations between Germany and France); as conduits when official relations of reconciliation were not possible (the church regarding Poland); or as competitors with their own governments (the Expellee Federation regarding the Czech Republic). More recently, civil society has played a fifth role, that of facilitator, in which German organizations provide the forum, either in the affected country or in Germany, to bring together for dialogue and deliberation parties searching for a pathway to reconciliation. In addition to playing significant roles, civil society activities have spanned a wealth of functional areas from economics to political foundations, from culture to science, from youth exchange to town twinnings, from religion to academic connections. This paper explores both the successes and failures of German non-governmental activities in terms of role and function as a way of highlighting for Japanese civil society both opportunities and obstacles for reconciliation in East Asia.

SEIKO MIMAKI (KANSAI GAIDAI UNIVERSITY, JAPAN)

EMERGING GLOBAL EPISTEMIC COMMUNITY? THE POSSIBLE ROLES OF SCHOLARS IN NORTHEAST ASIAN RECONCILIATION

Northeast Asian history problems have begun to assume global importance. Bilateral disagreements on "comfort women" and the Nanjing Massacre have impacted debates at the United Nations most recently at UNESCO leading to lengthy delays in approval of heritage site applications. In order to address international divides on war memory issues sustained dialogue is essential. But are official level bilateral and trilateral discussions involving China, South Korea and Japan sufficient to forge a transnationally shared vision of East Asia's difficult past?

My paper examines the emerging role of a global epistemic community of scholars and professionals working toward historical reconciliation in Northeast Asia. The May 2015 "Open Letter" of 187 historians encouraging historical dialogues in Northeast Asia on the occasion of the 70th anniversary of the end of WWII is an indication that academics outside East Asia who have been closely observing the region's historical problems are moving toward joint action. In November 2015, when the South Korean government announced plans to reintroduce government-issued textbooks to counter the alleged "pro-North Korea" leftist orientation of privately published textbooks and to teach "correct" history, historians overseas immediately issued a joint statement criticizing Park's decision as an antidemocratic move that would prevent citizens from gaining a balanced understanding of the past.

Presenting examples such as those mentioned above, my paper will discuss the increasing international impact of East Asia's unresolved historical problems and the potential role of a global epistemic community of scholars and practitioners responding collectively to historical revisionism through concerted, organized action.

ANDREW HORVAT (JOSAI INTERNATIONAL UNIVERSITY, JAPAN)

THE JAPANESE NEWS MEDIA'S ROLE IN HISTORICAL RECONCILIATION – A QUESTION OF SUSTAINABILITY

Close to 100 percent literacy, highly concentrated markets, and a tradition of journalism as an elite profession whose practitioners are expected not only to serve society but also to improve it, have nurtured an environment in Japan for news reporters and their organizations to engage in the kind of reconciliation work with former adversaries and victims carried out elsewhere by civil society. For example, since 2002 the leading dailies of Fukuoka and Pusan have exchanged reporters annually. Each reporter moves for six months with family to the other city, studies the local language and writes a regular column for the host paper. Utilizing an unrivaled capacity to convene events, the Asahi in Japan and the Dong-A in Korea have held conferences at which ideas on historical differences have been aired and published by each paper jointly. Although both Japanese and Korean news media have come in for criticism for maintaining far too cozy relations with official sources through exclusive "press clubs," these same close links between representatives of the media and the state have often allowed news reporters to put pressure on their government in favor of better ties with neighbors. The wording of at least one official Japanese apology to South Korea for past wrongs is said to have emerged from a press club briefing. This presentation will discuss the historical origins of Japan's activist press, its record in promoting reconciliation, and its future prospects given declines in circulation and advertising as well as increasing pressure from conservative political forces.

Panel: Japan's Postwar Path from the Paradigm of National Security: The Shifting Patterns of US-Japan Strategic Relations, 1950s-1980s

Chair: Nam Chang-hee (Inha University, Korea)
Discussants: Yasuyo Sakata (Kanda University of International Studies, Japan) and
Chisako T. Masuo (Kyushu University, Japan)

The panel focuses on Japan's post-war path from the national security paradigm with special attention to the shifting pattern of the U.S.-Japan strategic relations. TOMOAKI HAGITO will examine the U.S.-Japan relations within the context of American security interests in East Asia during the 1950s, in particular the capacity to adapt its policy towards Japan's involvement in the Cold War (1960 Security Treaty). SHIRO SATO will reveal 'dilemma', 'irony', and 'paradox' that Japan's nuclear disarmament and non-proliferation policy added to the strategic relation with an example of 'non-first-use of nuclear weapons' policy. His aim is to explain the idea behind nuclear disarmament and nuclear umbrella in Japan's foreign policy, and more broadly, its implications to the U.S.-Japan relations. AYAKO KUSUNOKI will show how the Japanese government tried to manage the U.S.-Japan relation, entering a new phase, by focusing on the establishment of the Japan Foundation in 1972. Finally, WATARU YAMAGUCHI will cover the last phase of the Cold War by describing the formation and evolvement of Ronald Reagan's foreign policy toward Japan in the 1980s when, as the second largest economy, its international presence considerably augmented; and offer a comparison with polices adopted under Jimmy Carter administration.

TOMOAKI HAGITO (KOBE UNIVERSITY; JAPAN)

U.S.-JAPAN RELATIONS WITHIN THE CONTEXT OF AMERICAN SECURITY INTERESTS IN EAST ASIA DURING THE 1950S

SHIRO SATO (OSAKA INTERNATIONAL UNIVERSITY, JAPAN)

NUCLEAR DISARMAMENT AND NUCLEAR UMBRELLA IN US-JAPAN RELATIONS

AYAKO KUSUNOKI (INTERNATIONAL RESEARCH CENTER FOR JAPANESE STUDIES, JAPAN)

THE ESTABLISHMENT OF THE JAPAN FOUNDATION AND U.S.-JAPAN RELATIONS DURING THE EARLY 1970S

WATARU YAMAGUCHI (DOSHISHA UNIVERSITY, JAPAN)

FORMATION AND DEVELOPMENT OF REAGAN'S FOREIGN POLICY TOWARD JAPAN DURING THE 1980S

Religion and Philosophy Section

Section Convenor: Christian Hermansen (Kwansei Gakuin University, Japan)

PAOLA CAVALIERE (OSAKA UNIVERSITY, JAPAN)

TESTING THE EMPOWERMENT THESIS: A TYPOLOGY OF RELIGIOUS CIVIL SOCIETY ORGANIZATIONS IN JAPAN

Women constitute the majority of members in most Japanese religious organizations and have been extensively engaged in religious civil society organizations (RCSOs) with relief, reconstruction and social welfare activities. The literature on volunteering regards religion and gender as two important components facilitating civic engagement, which in turn is believed to foster citizenship and democratization. In this respect, the expansion of RCSOs in Japan has important implications for the understanding of the role of religious civil society in enhancing women's participatory democracy and the implications for empowerment and gender equality.

In order to test the empowerment thesis, the presentation will discuss a typology of Japanese RCSOs. These are divided into hierarchical groups, the proto-democratic groups and the democratic groups. Drawing upon the results of a survey conducted by the author in Japan in 2009-2012, the presentation will show what types of RCSOs may be congenial for the empowerment of women through civic engagement and will evaluate how and to what extent women's participation in RCSOs might be a vehicle for empowerment and participatory democracy in practice.

Given the complex reality in which the RCSOs operate, they do not perfectly fit into one type. However, the classification offered in this presentation will provide analytical tools with which to understand more fully the complexity of women's agency, as well as the impact of religious civic society on women's empowerment and participatory democracy in Japan.

CHRISTIAN HERMANSEN (KWANSEI GAKUIN UNIVERSITY)

SHINREISAN OR THE THOMSEN FARM - THE STORY OF A MISSION PROJECT IN JAPAN.

Does a center for religious dialogue combined with a house for pilgrims, a school of agriculture, and a model farm located in the countryside halfway between Tokyo and Kyoto sound attractive to you? Focusing on one of the pioneers in religious dialogue in Japan, the Danish Harry Thomsen (1928-2008), I want to outline and discuss his ideas for setting up *Shinreisan* 新霊山 near Fukuroi in Shizuoka Prefecture to make such a center. As a project of The Nordic Christian Mission to Buddhists, sometimes called Scandinavian East Asian Mission, the construction of the Shinreisan or *Denmaaku bokujo* (Denmark Farm), as it is known today, began in 1963 after some years of planning. Many resources and many people were involved with much fervor. However, by 1974, the plans were practically abandoned. Shinreizan/*Denmaaku bokujo* still exists, and some people have carried the ideas along in their life, so it was not for naught. Still, it is worth seeking, perhaps learning from, an answer to the simple question, "What went wrong?" This presentation will be a partial result of my ongoing research on Danish Christian Mission in Japan 1898-1998.

MICHIKO HIRAMA (TOHO GAKUEN COLLEGE, TOKYO, JAPAN)

SUMAI (相撲) RITUALS AS IMPERIAL PERFORMANCE CEREMONIES IN THE ANCIENT JAPANESE COURT (SEVENTH TO TENTH CENTURY): INTRODUCTION OF THE CHINESE BAIXI (百戲) FESTIVAL AND THE SOCIAL IMPORTANCE OF KONOEFU (近衛府) MUSIC AND DANCE

Using historical documents, this paper attempts to shed light on the political aspects of musical performances in the ancient Japanese court.

Analysis of a ninth century book on court ceremonies reveals that the imperial Japanese wrestling ritual called *Sumai* was an importation of the Chinese court's own *Baixi* festival since it includes not only wrestling but also many of *Baixi*'s other performances by acrobats and musicians. From the beginning of the tenth century, the *Konoefu* was mainly charged with music and dance performance in the ritual.

When the early Japanese *Sumai* of the late seventh century are compared to the Chinese *Baixi*, especially as held by Emperor Yang (煬帝; r. 604–618), it is notable that the oldest Japanese *Sumai* were presented by barbarian wrestlers to foreign embassy audiences, just as Emperor Yang advertised his might to foreign emissaries through the performance of vanquished "others."

How and why did the *Konoefu* perform, despite the existence of another court music department called the *Gagakuryo*? Considering the political atmosphere of the ceremony as well as the *Konoefu*'s institutional character it is seen that its performance represented the relationship between sovereign and subject, as originated in Japan absent Chinese influence.

This paper demonstrates how the ancient Japanese court combined Chinese cultural practices with its own original customs, rather than simply imitating them. In investigating the political significance of these musical performances, it is important to look beyond traditional musical sources, and incorporate other historical documents.

MALITZ DAVID (ASSUMPTION UNIVERSITY, THAILAND)

DISCIPLINE AND PROGRESS: THAI-BUDDHIST MODERNITY AND ITS IMAGINATIONS OF THE JAPANESE

Having never been formally colonized and enjoying only very little exchanges with Japan until the 1930s, Thai perceptions of modern Japan have received very little academic attention. Drawing on Thai primary sources, this paper will show that Japan served as an exemplar for an Asian modernity since the late nineteenth century and especially after the Russo-Japanese War. But Japan was not so much an objective of inquiry, but rather served as a screen on which to project one's own political ideals and to serve as proof of the feasibility of their realization. This is most evident in a dominant trope of the conservative political discourse in Thailand, which has its roots in the emergence of a modern Buddhism in the midnineteenth century that negotiated between Theravada teachings and newly introduced Western knowledge. Drawing on and combining the law of karma with nineteenth century ideas of race and national characters, the relative backwardness of the kingdom has been and still is explained by the lack of discipline of its people. Japanese progress and the emergence of the empire as a great power after the Russo-Japanese War was explained not so much by institutional change, but by the national character of the Japanese. Until the very present the Japanese are referred to by political conservatives as an exemplary and highly disciplined people and contrasted with the undisciplined majority of the Thais, who are therefore unfit to choose their own government.

CLAUDIA MARRA (NAGASAKI UNIVERSITY OF FOREIGN STUDIES, JAPAN)

HANJIMONO (判じ物) LEADING TO ENLIGHTENMENT - THE PICTURAL HEART SUTRA (般若絵心経)

During the Edo period all Japanese had to register at a nearby Buddhist temple. While often registration may only have been done to fullfil the legal obligation, some of the newly registered lay Buddhists may have had a genuine interest in Buddhist teachings. Following the requirements for Pure Land schools, who's teachings centered around the faith in Amidha Buddha and the importance of the short and uncomplicated nembutsu prayer, was a manageable task even for the illiterate. But what about the text based Buddhist schools, which required One's own efforts (自力) in order to reach salvation? Even considering Japan's high literacy rates, it is rather unlikely, that the majority of the Japanese population would have been able to read and understand an important Buddhist text like the Heart Sutra, 般若心経, this naturally posed a problem for the monastic schools. An answer to this problem presented itself in the form of Hanjimono (判じ物), rebus-like allusions, using pictures to represent words or parts of words. Usually used for playfull riddles, artists would also use Hanjimono to represent their names and sometimes even short subversive slogans. It were most likely Rinzai affiliated monks from the Tohoku area who adopted Hanjimono to represent the Heart Sutra and thus helped to make it accessible to the illiterate lay people. The considerations behind that practice are topic of this lecture.

MORRIS JON (KOMAZAWA WOMEN'S UNIVERSITY, JAPAN)

TOWARD A SOCIAL AND INTELLECTUAL HISTORY OF *MOKUJIKI*

This presentation focuses on the history and intellectual history of *mokujiki* 木食 (lit. "tree/wood eating") in Japan. It seeks to clearly present the various Taoist and continental ideas regarding the consumption of wood, leaves, pine needles and nuts in the wider context of special diets used in religious austerities in Japan. These practices involving the consumption of tree based foods are believed by practitioners to cause longevity or the development of such powers as clairaudience. The practice is particularly associated with Shugendo and esoteric Buddhist traditions, and is linked to certain traditions of Buddhist statuary and Buddhist mummification in Japan. I present research exploring the relationship of *mokujiki* and the principles underlying Japanese Buddhist food culture in Japan more generally.

ROMAN PAȘCA (KANDA UNIVERSITY OF INTERNATIONAL STUDIES, JAPAN)

NATURE AS AN ONTOLOGICAL PRINCIPLE: ON ANDO SHOEKI'S CONCEPT OF *GOSEI* ("MUTUAL NATURES")

In *Shizen shin'ei dō* 『自然真営道』 ("The True Way of Functioning of Nature"), Andō Shōeki 安藤昌益(1703-1762) proposes a vision of the world where two different realms exist: *shizen no yo* ("the World of Nature"), and *shihōsei* ("the World of the Private Law"). One of Shōeki's most original and significant contributions is his understanding of the human being: the notion of *hito* envisaged not only as a hub of man-and-woman fused together, but also as an all-encompassing self that expands into all of humankind.

In this presentation, I propose an analysis of Shōeki's vision of the human being *within* the World of Nature; in my analysis, I focus on the principle of *gosei* ("mutual natures"). I suggest that Shōeki's understanding of the human being is three-leveled, spanning from the single individual to the whole

of humankind, and I propose the term *homo naturalis* to refer to this interpretation. My conclusion is that Shōeki's understanding of the human being - as *hito* ontologically determined by the principle of "mutual natures" - can not only shed some light on the evolution of the concept in the history of Japanese philosophy, but also provide us with clues useful in the interpretation and discussion of concepts such as self and subjectivity in twentieth-century European history of philosophy.

JORDANCO SEKULOVSKI (KOBE UNIVERSITY, JAPAN)

THE WAY OF KÂTA: RETHINKING SELFHOOD THROUGH JAPANESE AND NON-STANDARD PHILOSOPHY

History of systems of thought demystifies the philosophical foundations and representations of the world. It is of utmost necessity to understand the correlation between different civilizational systems of thought and how they operate and empower us with means to create concepts, ideas that in return mold our worldviews and identities. This presentation investigates alternative histories of systems of thought to that of the West. In "Postures et pratiques de l'Homme: libéralisme, philosophie non-standard et pensée japonaise" (2013) I argue that Francois Laruelle's Non-standard philosophy shares similarities to that of *Kâta*. If we take a closer look at Japan's long philosophical tradition we can ascertain a unique history of thought based on the use of *kâta* or *shikâta* (型 or 形). It serves as a mold for all lived experience by unifying mind and bodily posture.

Michel Foucault argued that the principle of "epimeleisthai sautou" or "to take care of oneself", served as a paradigm in European Antiquity focused on the care of the body and the soul, and helped in the creation of various "technologies of the self". A closer look at kâta and the principle of taking care of oneself reveals a striking similarity in their instrumental function as individualizing techniques. This presentation will argue that kâta serves as a "generic technic of self-creation and transformation" of individuals in Japan and its society as a whole.

MIHAELA LACRAMIOARA SIGHINAS (KOBE UNIVERSITY, JAPAN)

ON THE INTERPRETATION OF PILGRIMAGE SONGS IN EARLY MODERN JAPAN

In the Edo period an extensive railroad system is created, and thus average people get engaged in walking the paths of Saikoku pilgrimage. While Saikoku pilgrimage becomes widespread within the whole country, it also gets tainted with strong entertainment features. This infiltration into society and people's lives leads to a great number of pilgrimage texts. Among them, the texts written by Buddhist priests, to serve them when preaching the way in which Kannon's salvific powers work on people who entrust their faith in the bodhisattva, are of important interest. Especially, I will take up two pilgrimage texts. The first one is written by the Jōdo (Pure Land) priest Kōyo Shunō in 1726, *Saigoku Junrei Utagenchū* (the interpretation of goeika, poem-prayers for each of the 33 temples), that gives the clear image of the Jōdo (Pure Land) Paradise and describes each temple ground as a gate to achieving the after world salvation. The second one is *Shōkaan Taihō's Saigoku Sanjūsansho Goeika Kari Meishō* (1857/1887). In this presentation, I show that the teachings leading to the afterworld salvation are conveyed not through the discourses of the Buddha but through waka poem-prayers (junrei uta) that punctuate the pilgrimage texts. I will focus on the religious interpretation of junrei uta (pilgrimage songs) and I will consider the religious nature of Saikoku pilgrimage from early to late Edo period.