

The Nineteenth Asian Studies Conference Japan (ASCJ)

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ABSTRACTS

SATURDAY JUNE 20**SATURDAY MORNING SESSIONS: 10:00 A.M. – 12:00 P.M.****Session 1: Room 1351****Sporting Histories, Mediated Cultures: Women and Sports in Japan****Organizer/Chair: Michelle Ho, Stony Brook University**

Women athletes in Japan have historically been, and continue to be, successful at global elite sporting competitions, such as the Olympics Games and the FIFA Women's World Cup. This panel explores the histories, narratives, and representations of Japanese women athletes, such as Nadeshiko Japan, the national women's soccer team, the Oriental Witches (Tōyō no Majō), the women's volleyball team, and individual female Olympians. Collectively, all four papers interrogate gendered and normative constructions of class, labor, sexuality, femininity, social roles, and national identity in women's sports. Helen Macnaughtan tracks the corporate history behind the Oriental Witches' gold medal at the 1964 Tokyo Olympics, drawing mainly on an interview with Kasai Masae, the team's captain, and her memoir. Also analyzing the Oriental Witches, Iwona Merklejn focuses on media representations of the team and the sport in Japanese popular culture, particularly Japanese animation and television drama. Studying Nadeshiko Japan, Michelle Ho negotiates the production of fan affect and the commodification of sport celebrity in social media interactions between the Nadeshiko members and their spectators. Robin Kietlinski situates historical narratives of female Olympians within Japan's ongoing relationship with the Games from the 1920s to the present. In anticipation of the 2020 Tokyo Olympics, this panel of internationally based scholars is especially significant for examining the momentous impact and far-reaching implications of women's sports for Japan today.

1) Helen Macnaughtan, University of London***The Oriental Witches: Women, Volleyball and the 1964 Tokyo Olympics***

This paper tells the story of the gold medal victory by the Japanese women's volleyball team at the 1964 Tokyo Olympics, an epoch-making event in Japanese post-war sporting history. The paper explores the background to that victory, revealing the corporate history of the sport and the role played by prominent textile companies, arising out of their concern for the education and physical wellbeing of their primary labour force of young Japanese women. The gold medal success at the 1964 Olympics is told from a media perspective, but also from the view of one of the team members. The paper concludes with an overview of the impact that victory had on the popularity and strength

of women's volleyball in Japan in the decades after 1964.

2) Iwona Merklejn, University of Tokyo

Witchcraft or Teamwork? Women's Volleyball in Japanese Animation and Television Drama

This paper examines the representations of the “Oriental Witches,” the women's volleyball team who won the gold medal at the Tokyo Olympics in 1964, in Japanese animation and television drama series. The mediation of sports, especially volleyball, inspired other genres of Japanese popular culture and produced fantasies about fictional female athletes, blurring the lines between life stories of real women and their heroic representations in the mass media. Through textual analyses of three popular TV series featuring female volleyball players, I demonstrate the connection between mediated sport and other formats of television practice (Brookes 2002). I focus on *Atakku nanbā wan* (Attack no. 1, Fuji TV 1971, based on manga by Chikako Urano, Shūeisha 1968), *Sain wa V* (The sign is V, Toho/TBS 1969, based on manga by Akira Mochizuki and Shirō Shinbo, Kōdansha 1968), and *Wakko no kinmedaru* (Wakko's gold medal, NHK 1989), investigating the representations of female athletes in these programs. I argue that in the volleyball-inspired stories of Japanese anime, manga, and drama series, one can find early traces of the obsession with “beautiful fighting girls” (Napier 1998, Saito 2011 [2000]), who have been identified as a conspicuous trend in late 20th century Japanese popular culture.

3) Michelle Ho, Stony Brook University

Following Nadeshiko Japan on Social Media: Women's Soccer and Fan Affect

Following Nadeshiko Japan's victory at the 2011 FIFA World Cup and silver medal at the 2012 London Olympics, the presence of the national women's soccer team has, in recent years, become prominent in both the Japanese and international media. This paper examines the relationship between Nadeshiko Japan and its fans and spectators in social media, a largely unexplored mediated form in sports scholarship. Through textual analysis, I focus on platforms that members of Nadeshiko Japan are active on, such as twitter, personal blogs, and fan club forums of domestic football clubs; examples include Nippon Television Beleza and International Athletic Club Kobe Leonessa. As the Nadeshiko members become increasingly commodified as sport celebrities, their consumers develop a sense of intimacy with them through such media forms. I argue that Nadeshiko Japan's ongoing interactions with fans and spectators—who are mainly women—offer them affective spaces to transgress constructions of femininity, sexuality, and national identity. Drawing on scholarship in feminist and queer sports studies and on Japanese sportswomen, this case study explores the affective

discourses of sport in relation to fan affect and the commodification of sport celebrity.

4) Robin Kietlinski, LaGuardia Community College, City University of New York

Challenging Women: Female Olympians in Twenty-first Century Japan

This paper will explore the ways that the Olympic Games have historically shone a bright light on strong and successful Japanese women from the 1920s to the present, and the way that these women have in turn impacted Japanese society. Female Olympians, in the spotlight of the media, have challenged conventional understandings of gender roles, class, and feminine aesthetics in modern Japan, and continue to do so to the present day. A look into Japan's long history of involvement with the Olympic Games suggests that, more than a mere sports festival, this event has held major political, social, and economic roles in shaping modern Japan, and examining some influential athletes can tell us much about past and forthcoming changes that result from this involvement. As Japan currently faces economic and demographic crises that challenge "traditional" roles for women, this paper will speculate on the significance of the Olympic Games in the present moment and moving forward towards the 2020 Tokyo Olympics.

Discussant: Keiko Aiba, Meiji Gakuin University

Session 2: Room 1352

New Processes, New Policies? The Politics of Labor Market Reform in Contemporary Japan

Organizer/Chair: Steffen Heinrich, German Institute for Japanese Studies (DIJ)

A wave of structural reforms in Japan over the past two decades have resulted in what is now being described as a process of labour market dualization: Whereas these reforms have overall left the employment and social security institutions relatively intact for a core group of employees in large firms, they have encouraged a dramatic increase of a second group of workers with less employment stability, lower wages and often dismal protection against social risks. Conventionally this result is explained with the better means regular workers in core industries possess to insulate themselves from changes. Yet such explanations ignore changes in the labour market policy-making process, which itself has witnessed dramatic changes since the early 1990s, including a decline in bureaucratic control, the growing importance of politicians for policy formulation as well as an increased salience of labour issues in elections. This panel seeks to advance the study of labour market politics in Japan by analysing in more detail the role of Japan's labour market institutions, different stakeholder groups and the impact of electoral pressures on policy. By contrasting different cases, such as policies directed at migrant labour, female workers and non-regular workers and by putting the Japanese case in an international comparative context, the panel seeks to clarify the significance of recent changes in labour policy-making.

1) Gabriele Vogt, University of Hamburg

Health-Caregivers on the Global Labor Market: A Comparative Study of Japan's Economic Partnership Agreements and Germany's Triple Win Program

Population aging proceeds at high speed in both Japan and Germany, and the number of health-caregivers needed in the profession is on the rise. However, mostly due to structural reasons that include low wages and bad working conditions, only few persons opt for a professional career in this sector; in addition, the turn-over rate in the profession is extremely high. Both countries have recently jumped onto the bandwagon of international health-caregiver migration. They now both pursue the highly sought-after human resources in this sector through bilateral treaties; the various migration schemes, however, are rather diverse, and so are their outcomes. This paper analyses Japanese and German regimes for attracting migrant workers to serve as caregivers as a way to find affordable and high quality care for dependent elderly. I shall show that several ministries in Japan—METI, MOFA, MOJ and MHLW—drive policy development, with different powerful lobbies influencing policy development in different ministries. I find that in policy areas that are not clearly assigned to one ministry in particular, political stalemate is likely to occur. In contrast, immigration policy in Germany is consensus-oriented, and in line both with EU regulations and international norms and standards. The Ministry of Labour is in charge of these policies, but it works in cooperation with the Federal Employment Office, the Chambers of Commerce, the Ministry for Economic Cooperation and Development, and the German Society for International Cooperation. Thus, multi-level politics is crucial for migration and integration policy making in Germany.

2) Mari Miura, Sophia University

Neoliberal Motherhood: Care and Work in the Japanese Welfare State

Women in general, and working mothers in particular, occupy a strategic position in Japan's welfare capitalism. In order to generate economic growth amid the shrinking labour force, policy makers have recognized the importance of pushing women into the labour market. At the same time, the low birth rate has propelled them to pursue work-life balance policy as well as childcare policy. Recently, "womenomics" discourse also penetrated into growth strategy, which justifies positive action measures. Nevertheless, these seemingly working-women friendly policies have not yielded concrete result. My paper asks why numerous women friendly policies are at best schizophrenic, if not contradictory with each other. More broadly, it seeks how gender inequality has persisted in Japan, identifying the position of women in policy discourses and partisan debate. I focus on the

blending of neoliberalism and statist family ideology held by the dominant party, Liberal Democratic Party (LDP), which I label “neoliberal motherhood” to explain Japan’s schizophrenic policy response. Neoliberalism is gender-neutral in itself, expanding opportunities for women in paid work, yet serves to stratify women thereby producing poor women on a massive scale. Statist family ideology legitimatizes the state’s control of family formation as well as precludes the family from becoming a burden to the state. What it protects is motherhood, not actual mothers, as self-sacrifice is the essence of motherhood in their thinking. Although neoliberalism and motherhood might appear at odds with each other, the common thread that ties them up—the objectified women—permits their strange marriage.

3) Jiyeoun Song, Seoul National University

Precarious Young Workers and Labor Market Reform in Japan

Japan’s labour market has been under severe stress of institutional changes over the past few decades, illustrated as the weakening of permanent employment practices and the rapid rise in the number of non-regular workers (e.g., temporary, part-time, and fixed-term contract workers), which have been driven by a series of labour market reforms and changing labour management practices at the firm level. In particular, a large proportion of the young workforce has not been able to join the labour market as regular workers covered by the privileges of strong job security, high wages, and generous social welfare benefits, in marked contrast to the experiences of their parents’ generation. Considering Japan’s imminent socio-demographic challenges, such as an aging society and declining fertility rates, precarious employment conditions for these young workers tend to lead to far more complicated problems in various policy domains, ranging from labour market and social welfare programs to fiscal policy, compared with those in other advanced industrialized countries. Nevertheless, Japan’s policymakers have not promptly responded to the concerns and problems of these young workers through a series of labour market reforms. Rather, the burden of such reforms seems to fall on shoulders of these young workers. In this paper, I will analyse the rapid raise in the number of the non-regular workforce along the lines of age and the unequal distribution of costs and benefits of Japan’s labour market reform, focusing on the effects of labour market and political institutions on the diversification of the workforce and distributional consequences.

4) Steffen Heinrich, German Institute for Japanese Studies (DIJ)

The Politics of Labor Market Reform in Japan and Beyond: Who Decides and Who Cares?

The 2009 general election to the Lower House of the Japanese Diet has been seen by many as yet the strongest indication for a fundamental change in Japanese labour politics. The fact that nearly all parties addressed employment in their manifestos appeared to reflect a shift in policy-making processes that replaced dominance of the ministerial bureaucracy and advisory councils with that of political parties and politicians. According to conventional policy studies this would mean that partisan differences and interest group politics should now be the key determinants of Japanese labour politics. This paper shows however that labour market policies follow a much more heterogeneous pattern than such approaches suggest. In fact, Japanese labour market reforms since the early 1990s include cases of small and large reforms, measures aiming at de-regulation, regulation as well as re-regulation of employment. This paper argues that this heterogeneity can only be explained if one takes into account two factors which conventional policy studies rarely address: the salience of labour issues for the electorate and the possibility of decision-makers to delegate political responsibility for changes. To illustrate the argument, the paper traces labour market reforms related to non-regular employment and working time since 1990.

Discussant: John C. Campbell, University of Tokyo/University of Michigan

Session 3: Room 1353**The Transformation of Space in Modern China: The Tangible and the Intangible****Organizer: Huang Xuelei, University of Edinburgh****Chair: Paul Pickowicz, University of California, San Diego**

The study of space has gained sustained attention in humanities in recent decades. While institutional, political and social transformations in modern history have been widely explored, the transformation of space has yet to be adequately studied. This panel brings together four papers that examine different aspects of spatial transformation in China (Shanghai specifically) in the early twentieth century. We demonstrate that technological, institutional, and industrial developments profoundly changed physical and social spaces in modern China, and we emphasize that spatial transformation happened at both tangible and intangible levels. Chen Yunlian and Son An Suk focus on the reconstruction of the Shanghai port (also known as Whangpoo Harbour) from the 1900s to the 1920s. While Chen's paper provides a close look at the technological details concerning the Shanghai harbour improvement project, Son's paper sheds light on the institutional dimension of this project by studying an international conference of harbour engineers. Both papers reveal how economic and political forces played key roles in changing the physical spaces in modern Shanghai. Huang Xuelei and Zhang Ling examine intangible social spaces that were perceived by the senses of smelling and hearing. Huang's paper traces the modern development of the cosmetics industry and its profound influence on urban smellscape. Zhang explores how modern audiovisual media shaped the sensory perception of urban soundscapes in 1930s Shanghai. Taken together, this panel brings to light the relationship between concrete technological and industrial practices and the shaping and reshaping of space in a broader sense in modern China.

1) Chen Yunlian, Takushoku University***Making a World Harbour in Shanghai, 1908–1920***

Shanghai has been celebrated as an international trading centre since the 1840s. The primary reason for the city's development was the Whangpoo Harbour, which had supported all of the export and import business in the whole Shanghai region over the past 166 years. Despite the importance of the harbour, its construction process, spatial character and harbour regulation have not been elucidated yet. This paper will investigate the activities carried out by the Shanghai Whangpoo Conservancy from 1908 to 1920 to clarify how the harbour engineers were recruited world-wide by the European authorities, what the main concept of the construction of Whangpoo Harbour was, and

what the characteristics of the new harbour were by comparing with other contemporary ports in the world. Up to 1900, the Whangpoo Harbour was suffered from a thick accumulation of mud at the bottom of the Whangpoo River, to the extent that large ocean-going ships were not able to enter the inner harbour. The Shanghai Municipal Council started employing foreign harbour engineers to organize the new Shanghai Whangpoo Conservancy in 1908, the main tasks of which were to dredge the Whangpoo River, design a new water channel, light house, jetty, buoy and harbour regulations. This harbour improvement project built up the basic infrastructure of Shanghai as a world trading port. Therefore, people, capital, information and goods were gathered within Shanghai region on a much larger scale than ever before. It may be concluded as the driving force for the transformation of the urban space in Shanghai.

2) Son An Suk, Kanagawa University

Reshaping the Shanghai Port: The 1922 International Conference on the Reconstruction of the Shanghai Port

Shanghai became a centre of economy and trade in China. This was the foundation for the healthy development of the Shanghai port. In order to maintain and upgrade the Shanghai port, it was essential to carry out cutting-edge technological operations. While the colonial powers in Shanghai made efforts to improve the harbour in order to maximize their interests, Chinese government was also involved in the harbour improvement project. In 1915, Beijing government became involved in the Huangpu River Reconstruction Bureau (Huangpu jiang gaixiu ju). But new problems arose in 1918 due to the recent development in world maritime transportation. Therefore, the bureau convened an international conference on the topic of Shanghai harbour improvement. Engineers from China, Europe, America and Japan participated in the conference and had heated discussions on how to build a port that provides high-quality public service. Although engineers from different countries had varied opinions, Shanghai Harbour Investigation Bureau (Shanghai gangwu ju) was established on consensus. This paper takes a close look at this conference and examines how engineers from different countries envisioned a different spatial configuration of the Shanghai harbour.

3) Huang Xuelei, University of Edinburgh

The Cosmetics Industry and Changing Smellscapes in Urban China, 1910s—1940s

The term ‘smellscape’ has been widely used in recent studies of sensory history. Smellscapes exist as a kind of non-visual sensory landscape and their importance tends to be ignored. This paper explores the development of the modern cosmetics industry and its impact on the transformation of

smellscapes in China in the first half of the twentieth century. The large-scale import of cosmetics and toiletries from the West started in the 1880s. Manufactured scents that were carried by soaps, perfumes, tooth powders, and face cream gained decisive victory over natural floral scents common in traditional Chinese cosmetic items. The rapid development of the domestic chemical industry from the 1910s further speeded up the transformation of urban smellscapes in China. On the one hand, this paper traces the industrial development of cosmetics manufacture in modern China. On the other hand, it analyzes the ways in which manufactured fragrances penetrated different social spaces, including the personal body, the family, and modern public spaces. I draw on various kinds of source materials (including industrial handbooks, government statistics, advertisements, novels, and essays) and examine the factors that contributed to this profound transformation of human perceptions and sensibilities. I argue that smellscapes are an important part of the human experience of space.

4) Zhang Ling, University of Chicago

City Symphony and Shanghai Soundscape in the late 1930s

Uchiyama Kanzo (内山完造, 1885—1959), proprietor of the Uchiyama bookstore in Republican Shanghai and one of Chinese writer Lu Xun's best friends, published an essay entitled *Shanghai Soundscape* (上海的声音) in 1939. In this article, Uchiyama vividly depicts a motley mix of mundane sounds in Shanghai, mediated through a male bourgeois Japanese intellectual's perspective, including ambient sounds (birds chirping and cicadas calling) and human voices (peddlers and vendors shouting). The lyrical literary portrayal of the Shanghai soundscape is in chronological order: from morning to night on a summer day. This temporal construction resonates with that of "city symphony" films, a film mode from the late 1920s that was simultaneously globally popular and experimental. The "city symphony" motifs recur in a few late 1930s Chinese films. Besides underscoring sensational street noises and musicality as well as the cadence they generated, these films also portray industrial and traffic noises that were significant parts of the modern urban soundscape of Shanghai as a manufacturing center. Drawing inspiration from Uchiyama's essay, my paper explores how "city symphony" motifs function in two 1930s Chinese films, *Crossroads* (Shen Xiling, 1937) and *Street Angel* (Yuan Muzhi, 1937), and how the cinematic renditions of Shanghai soundscape interacted with literary description and historical context, and how modern audio-visual media play a pivotal role in mediating and shaping our sensory perception of the urban soundscape.

Discussants: Paul Pickowicz, University of California, San Diego; Christian Hess, Sophia University

Session 4: Room 1451**Alternatives and Margins in Japanese Education****Organizer/Chair: Christopher Bondy, International Christian University**

Japanese education has undergone tremendous change over the past decade. The Ministry of Education has swung from more relaxed educational approaches in the classroom (*yutori kyōiku*) as a means of easing the pressures faced by students to discussions of returning to Saturday schooling and increasing the rigor of the curriculum, reflecting the concern of Japan's ranking on international test scores. Such changes treat educational approaches as being a "fix all" solution, without recognizing the effects on those most affected by the changes: students and teachers. The papers in this panel consider how the changes and proposed changes through the lens of a more holistic recognition of the relationship between education and broader social and policy changes. Kaori Oi examines the newly proposed "English Only" changes to the high school curriculum, where Japanese will not be used in any explanations, and suggests that such changes may be counter productive. Maiko Sumino considers the effect of such educational change on underrepresented groups in Japan, borrowing from models of underrepresented groups in the US. James Parker looks at teacher education and how human rights issues are (or more precisely are not) incorporated into the training of teachers. Finally, Tomoko Tokunaga considers the positionality of researchers conducting research on marginalized populations in Japanese education.

1) Maiko Sumino, Graduate School of Education, University of Tokyo***How to Support the Underrepresented Student Population for a Globalized Age: Educational Structures and Practices in Japan***

Secondary education in Japan has now reached its "universal" age. Even higher education is now turning to be a taken for granted experience for the Japanese middle classes. However, despite this current situation, it is estimated that the proportion of the foreign students who enter high school are less than half the ratio of the Japanese students (Kanai 2004). In contrast to other developed nations, where unequal access to education among different socio-economic backgrounds are often concerned as serious topics, Japan has rarely discussed on distributing resources considering student's diverse situations. However, regarding the fact that early school-leavers are facing strong pressure to find quality jobs, many studies point out the importance of implementing practices within the educational institution to support these youth (Deil-Amen 2006, Furlong and Cartmel 2009). This study focuses on underrepresented groups in Japan: those who are composed of lower-income, minority and immigrant students and have been facing harder challenges throughout their education

process. The discussion will briefly introduce the current research and policies that focus on this underrepresented population in Japan. Then, it considers the cases that are implemented by public educational institutions, which try to work to support this group with complex needs. The purpose of this study is to consider the significant role of these institutional practices, and to also discuss the challenges that remained unsolved.

2) JD Parker, Arizona State University

From Dōwa to Jinken Kyōiku: Insights on Human Rights Education Teacher Training in a Multicultural Japan

Human rights education or *jinken kyōiku*, was first seen in Japanese schools in 1996 when the government enacted the Law for the Promotion of Human Rights Protection Policies (Takeda, 2012). In 2002, human rights education took over *dōwa kyōiku* or “social integration education.” The *dōwa* educational policies addressed long-term discrimination of Japan’s social minority groups. The *dōwa* measures made students aware of human rights and taught them that the responsibility of eradicating discrimination was their own. The policies were an important focus of both pre-service and in-service teacher training prior to 2002. When human rights education inherited *dōwa kyōiku*, I argue that it stripped it of some of its most important qualities. With new forms of social inequality, changing demographics and a much more visible minority, new questions are being raised about how teacher training should respond to increasing diversity in Japanese schools. Using surveys, in-depth interviews and participant observations, I investigate in-service teacher training programs in Japanese junior high and elementary schools designed to promote higher quality teaching in *jinken kyōiku* or “human rights education.” The study’s findings are forthcoming, however, through early analysis, it appears that most knowledge of how to educate students in advocating for human rights comes from informal communication with other teachers in the area. This study is needed to better understand the effect that teacher education programs have on training educators with little experience of discrimination in their personal lives to deal with the changing population in multicultural Japan.

3) Kaori Oi, University of Tokyo

Language Use of High School English Teachers in Japan

In 2009, the Japan Ministry of Education, Culture, Sports, Science and Technology (MEXT) proclaimed the new Course of Study for Senior High Schools. In this Course of Study, which has been implemented since 2013 academic year, MEXT announced a new policy on English classes that dictates that, in principle, high school English classes should be conducted in English. This policy has brought about a great change in English classrooms in Japan, where Japanese has long been the major means of instruction. In the field of English as a Second / Foreign Language (ESL/EFL), teachers' use of students' first language (L1) in language classes has been a controversial issue. It has been considered that L1 should be avoided in language classes so that students can be exposed to the target language (TL) at a maximum. Recently, however, some researchers have casted doubt on the elimination of students' L1, regarding L1 as a useful resource rather than a hindrance to TL learning. Thus, in this paper, I explore how English teachers in Japanese high schools can make the most of students' L1, Japanese, in their language classes. At the end of the paper, I argue that teachers can make use of Japanese as a supplementary means in the basically "English- Only" classes.

4) Tomoko Tokunaga, Keio University; Christopher Bondy, International Christian University

Negotiating Hybrid Roles as Researchers: Reflections of Two Ethnographic Studies on Minority Education in Japan

Experiences of those on the margins have long been silenced in broader discussions of Japanese education. The Japanese Ministry of Education, Culture, Sports, Science and Technology (MEXT) does not track macro-level data about experiences or outcomes of students with diverse backgrounds. As a result, the ways in which we can best understand the educational experiences of marginalized populations has been through a qualitative, ethnographic approach. While a number of scholars have started to conduct ethnographic research on minority children and youth in Japan, for example 'new comer' students, there has been a lack of discussion on methodological issues including ethnographic reflexivity and positionality of researchers. Who is doing fieldwork on minority students and producing knowledge on this population and how researchers are negotiating complex power dynamics, roles, and relationships with youth participants are issues that need to be further addressed. It is crucial to have more critical and reflexive exploration on methodological issues in order to conduct an ethical research and to avoid further marginalizing this population. In this paper, based on

two different long-term ethnographic research projects on minority youth in Japanese schools (one on working class Filipina girls and young women and the other on Buraku youth), we co-reflect on the ways in which our complex identities, positions, and roles as ethnographers were (re) negotiated at various points in time, and how the marginalized youth responded to us.

Discussant: Yuki Imoto, Keio University

Session 5: Room 1358**Japan in the late 1940s: The Tokyo Trial, the Yoshida Doctrine and Japanese Geopolitics****Organizer/Chair: Christian W. Spang, Daito Bunka University**

This innovative panel examines the immediate postwar years in Japan from three different perspectives. First, Elliot Milton will trace the trajectory of the Allies' aims in the Tokyo War Crimes Trial (1946—1948), from the principled one at the outset of trying those most culpable for Japan's war to what later degenerated into a narrow focus on Western, particularly US, national interests in Asia in the context of the developing Cold War. Second, Sugita Yoneyuki will offer some new views on how to interpret the "Yoshida Doctrine", by which Prime Minister Yoshida Shigeru (1946—1947 and 1948—1954) focused on achieving economic improvements by closely linking Japanese and American foreign policy. Third, Christian W. Spang will ask whether geopolitics was really a taboo after 1945 in Japan. A comparison of the pre- and postwar careers of some prominent Japanese geopoliticians shows that not only did their views differ greatly but also that the Occupation forces treated them arbitrarily. These three papers will be wrapped up by Mark Caprio, who will discuss them from the wider perspective of the early stages of the Cold War in East Asia. Bringing together four scholars from Germany, Ireland, Japan and the USA working on wartime and postwar East Asia, this panel hopes to generate an in-depth discussion on the interaction between the Japanese and the Allied powers in the second half of the 1940s.

1) Elliot Milton, Embassy of Ireland (Tokyo)***The Tokyo Trial: What the Allies Hoped to Achieve***

The eleven Allied nations that comprised the tribunal at the Tokyo Trial (1946—1948) sought to achieve a number of aims in the trial, more complex than the obvious one of punishing Japan's leaders for leading their country into war. They wanted the trial to establish for posterity an authoritative record of 18 years of Japanese history, from 1927 to 1945. The trial was to exclude any possibility that the United States and the West might have been partially to blame for the war. It was also aimed at demonstrating to the Japanese people that they had been misled by their leaders and to showcase Western democratic values, so that the people would embrace the democratic reforms that were being instituted under the Occupation. These so-called values were also on display to the rest of Asia. Japan's successes against the Western powers in Southeast Asia at the beginning of the war awoke a new consciousness of the possibility for self-determination in many Asian peoples. The trial, which failed to give much exposure to the Asian theatre of the war given its strong, US-centric focus

on the attack on Pearl Harbor, was also meant to demonstrate the rectitude of Western values to these peoples, especially in the emerging Cold War climate, where they were in danger of being wooed by Soviet Communism. The US also feared communism spreading in Japan and so the reactions of the Japanese people to the trial were both closely monitored and controlled.

2) Sugita Yoneyuki, Osaka University

A Reinterpretation of the Yoshida Doctrine

The Yoshida Doctrine has been interpreted as a pillar of post-World War II Japanese foreign and security policy. We take it for granted that Prime Minister Shigeru Yoshida formulated this doctrine as the most advantageous way for Japan to implement a rapid recovery under the auspices of the United States. In other words, Japan, a defeated former Axis country under Allied occupation, was able to take the initiative in choosing this course of action. Japan was allegedly so clever and powerful in using this doctrine to fend off the U.S. ever-increasing pressure for rapid rearmament. It seems that the U.S., one of only two super powers at the time, had to accept Japan's shrewd policy. The Yoshida Doctrine has been very popular among the Japanese people partly because it satisfies their amour-propre, in that Japan could resist the arm-twisting demands of the U.S. for rapid rearmament. However, is this view correct? My paper addresses the research question of how it could be possible for a defeated and occupied country to adopt this kind of approach. My hypothesis is that the Yoshida Doctrine was, in fact, the result of unintentional coincidences of common interests between Washington and Tokyo. Japan's interests were centered on its pursuit for economic recovery without sacrificing too much of its own resources on national security. The U.S. interest was to manage Japan's behavior, making sure that the country would not have the capability to reestablish itself as a military menace to world peace.

3) Christian W. Spang, Daito Bunka University

Japanese Geopoliticians after 1945

Since the late 1930s, Japanese scholars and political advisers had been justifying Japanese pan-Asian concepts and the establishment of the Greater East Asia Co-Prosperity Sphere by referring to German geopolitics, specifically to the writings of Karl Haushofer. While geopolitics had been used before "Pearl Harbor" as a justification of Japan's aspirations abroad, after the outbreak of the Pacific War it became an instrument of "total war" propaganda. The main representative of this kind of geopolitics was Komaki Saneshige, who was the head of the Geography Department at Kyoto University. Other geopoliticians included Iimoto Nobuyuki (Ochanomizu University) and Ezawa Jōji

(Hitotsubashi University). Because of its wartime association with Japanese expansionism, geopolitics was to some extent discredited in postwar Japan. Well-known geographers in 1946 and 1947 wrongly claimed that academic geography had never been involved in geopolitics. However, outside academic geography, some low-profile support for geopolitics continued even immediately after the war. While a few geopoliticians were allowed to continue teaching at universities during the occupation years, others were purged in 1945 before coming back in 1952. A look at the career of selected academics and their later comments about Japanese wartime geopolitics will offer some insight into American occupation policy and Japanese immediate post-war society. At the end, Japan's second geopolitics boom around 1980 will briefly be mentioned. In contemporary popular scientific publications on geopolitics, Karl Haushofer was frequently referred to, but wartime association of Japanese geography with geopolitics was largely ignored.

Discussant: Mark E. Caprio, Rikkyo University

Session 6: Room 1457**Happiness in Modern Japan****Organizer/Chair: Curtis Anderson Gayle, Japan Women's University**

The three proposed papers discuss the issue of happiness in modern Japan from an historical standpoint, covering both prewar and postwar periods, with special reference to women in modern Japan. Dr. Weber will first present on issues of reform of the traditional family and marriage as a means to pursue and achieve happiness in everyday life in early 20th century Japan. Dr. Gayle will then take up women during the postwar high growth era and the dichotomy between the official happiness of the era, and the reality of everyday life for middle class women who were not content with the interpretation and renditions of happiness provided by elite men. Finally, Dr. Holdgrun will carry this debate into the 21st century by looking at political participation as a means to happiness by Japanese women, focusing upon the National Network to Protect Children against Radiation, consisting of more than 300 organizations that have been established since 3.11, discussing how mothers turned constraints into benefits and pursued happiness through political activism.

1) Torsten Weber, German Institute for Japanese Studies (DIJ)***Marriage or Happiness? Women and the Pursuit of Freedom in Early Twentieth Century Japan***

This paper analyzes debates about the reform of traditional family life and marriage as potential means of pursuing and achieving happiness in everyday life in early 20th century Japan. Presenting case studies from Taishō and early Shōwa women's magazines, the paper examines how writers and readers applied the utilitarian principle of the greatest happiness of the greatest number to discuss practical and theoretical aspects of two traditional social institutions – marriage and family – in relation to individual happiness. Many of the participants in these debates regarded free choice as a precondition to achieving happiness and frequently linked their calls for reform of these traditional institutions to wider social or political issues. By linking these issues to the widely agreeable and legitimate concept of happiness, more controversial demands such as legal reforms, freedom of expression, pacifism, and the right of political participation could be discussed in a non-partisan context. The debate about happiness and marriage that was initially driven by women activists such as Hani Motoko, Yamakawa Kikue, or Abe Isoo may therefore be regarded as an important, but frequently overlooked part of progressive political discourse in Japan during the first half of the 20th century.

2) Curtis Anderson Gayle, Japan Women's University

Official and Everyday Happiness: Women in Postwar High-Growth Japan

This paper will utilize women's journals from the late 1950s, 1960s and early 1970s and will elucidate their interpretations of happiness in everyday life. First the paper will define happiness and illustrate what official voices and media were saying about what should make Japanese women happy. Then the paper will proceed to bring forth women's own voices about happiness, focusing on the differences between these interpretations and official happiness ideas. Many of middle class women during this period took sharp exception to the "material satisfaction=happiness" idea and sought instead to improve the quality of life in ways different from what the government and official media claimed would make all Japanese women happy after the war. The re-recreation of the nuclear family after the war and the officially-sponsored domain of separate spheres were challenged in several different ways by middle-class women as part of their understanding of what happiness was. The paper will conclude by discussing the implications for happiness in postwar Japan.

3) Phoebe Holdgrün, German Institute for Japanese Studies (DIJ)

Striving for Happiness and Calculating Risks: Mothers' Strategies as Political Activists

Political participation can be understood as a means to pursue happiness by striving for a better life. But political activism also means to bear risks – to invest time, energy and money without achieving any of the desired aims or being fiercely criticized by opponents. Studies on political participation and gender in Japan show that the hegemonic understanding of the appropriate behavior of the ideal mother makes mothers perceive activism as highly risky. On the other hand, women's self-conception as mothers raises a high awareness of political problems and the desire to act in order to protect their children. This paper asks what strategies politically active mothers in Japan apply to solve this dilemma of contradictory role expectations. How do they calculate risks against the pursuit of happiness through activism? Do their activities facilitate subjective feelings of happiness—or unhappiness? As a case study, the paper examines the *National network to protect children against radiation* consisting of more than 300 organizations that became established after the nuclear accident of Fukushima. Results of a survey among all members of the network next to a detailed case study of one local organization will be presented that explain how mothers find a strategy that turns constraints into benefits and therefore enables them to actively pursue happiness through political activism.

Discussant: TBA

Session 7: Room 1456**Individual Papers 1: Contemporary Images of Japan****Chair: James Baxter, J. F. Oberlin University****1) Joff Bradley, Teikyo University*****On the “Destruction of Every Reason to Hope” in Japan***

In this paper, I address a particular focus on Japan in recent continental philosophy, namely a concern with youth and the apparent crisis and sense of hopelessness. The presentation will flow through the work of Gilles Deleuze, Felix Guattari, Paul Virilio, Franco Berardi, and Bernard Stiegler and its current will entwine with the thoughts and reflections of the Murakamis Ryu and Haruki, to consider the question and possibility of a renewed sense of hope among youth in the nihilistic space of post-Fukushima Japan. I examine in particular Ryu Murakami’s view on the passage from the "sorrow" of the past to the "loneliness" of the present to consider his verdict that there has never been a Japanese person since the beginning of history who has experienced the kind of loneliness enveloping the children of today. Through analysis of Stiegler’s thoughts on the disillusionment of the self in what he terms ‘uncontrollable societies of individuals’; because he takes our era to be one of techniques of desubjectivation and disindividuation; of mass desaffection or withdrawal - the paper provides a crucial update of Deleuze’s thought and applies its criticism of control societies in Asian contexts. Here Stiegler’s sense of the ‘slow decomposition of the motives for living’ and the ‘destruction of every reason to hope’ offers a crucial update on Deleuze’s skepticism of the contemporary. This focus is especially timely given the recent interest in Deleuze in Asian contexts.

2) Lorie Brau, University of New Mexico***Grasping for the Ungraspable in a Food Manga: Oishinbo’s “True Story” of Post-3.11 Fukushima***

In May 2014, Kariya Tetsu and Hanasaki Akira’s “gourmet” manga, *Oishinbo* stumbled onto the terrain of post-311 panic with the publication of the final episodes of “Fukushima no shinjitsu” (The truth of Fukushima.) Many people decried the manga’s spreading of “false rumors” when it proposed a link between protagonist Yamaoka Shirō’s nosebleeds and exposure to Fukushima radiation and voiced concern that Fukushima had become unlivable. Analyzing its style, structure, characters and rhetoric, this paper considers how the ongoing tragedy of the Fukushima nuclear accident plays out in the medium of a young men’s serialized food manga. The story’s fifteen

episodes weave together scientific data and tales of human feelings (*ninjōbanashi*). Accounts of the struggles of Fukushima farmers and fishermen are punctuated with images of destruction, maps, and graphs. The manga's journalist characters recoil at high radiation readings and mournfully remark on the loss of beautiful, formerly productive land that is off-limits due to contamination. Downcast faces and sad expressions dominate the pages. Tying together the verbiage and visual images is the manga's frame narrative, which elaborates an Oedipal conflict between Yamaoka and his gastronome father, Kaibara Yūzan. In finally bringing about their reconciliation in "Fukushima no shinjitsu," Kariya not only identifies Fukushima with *Oishinbo*'s main characters, but also with Japan, both future and past. The manga's controversial claims about radiation's effects may have garnered the most media attention, but in its idealization of regional food production and nostalgia for regional cuisine, the genre of "Fukushima no shinjitsu" is less critique than elegy.

3) Kristine Santos, University of Wollongong

Girls and Amateur Comics: The Creation of Japan's Delusional Imagined Community

In 2005, seventy percent of the participants in the largest Japanese fan event, Comic Market, were girls. Some of the earliest academic texts on Japanese fan culture often described Japanese fan events, particularly amateur comic (*dōjinshi*) events, were mostly populated by young girls. Despite this observation, little has been said on why *dōjinshi* appeals to these young girls and why they continue to dominate these events. I argue that the answer could be found in the countless *dōjinshi* published by girls where they often communicate in a language that is fantastic, pleasurable, intimate and deeply intertextual. The language seen in *dōjinshi* helps create an imagined community that ties these Japanese girls of similar interests, connecting their fantasies to the reality of a social space. This transformative potential of *dōjinshi* in female communities has not been explored in studies of Japanese girls' culture and this paper can fill this gap. Through the analysis of various *dōjinshi* published by girls as well various texts on *dōjinshi* and girls' culture, this paper aims to highlight the importance of non-traditional mediums in generating new social and cultural spaces, one that has the potential to be transformative media and even be transcultural. While this paper focuses on Japanese female fans, there are also foreign female fans who are beginning to embrace *dōjinshi* culture. This paper serves as groundwork for potential studies of the transcultural potential of *dōjinshi*.

4) Ashanti Shih, Yale University

Capturing the Invisible: Photographic Depictions of Mercury Pollution in Minamata Bay, 1950s–1970s

Curled fingers, twisted limbs, and roaming eyes; children sprawled out unnaturally on tatami or in the

arms of loved ones. These are the images that come to mind at the mention of “Minamata.” As the first recognized case of methylmercury poisoning in the world, Minamata disease was well documented by both the media and independent photographers. American photographers W. Eugene and Aileen Smith brought this story to the English-speaking world, warning that the health problems associated with industrial pollution in modern Japan were likely to happen elsewhere on Earth. Many of these photographers were drawn to the human victims of the Chisso Corporation’s negligence; they reported on the “strange” disease by taking photographs of the dramatic, visible effects of methylmercury poisoning on the human body. But in telling this story, these photographers also had to capture something else: the invisible causes of this poisoning. Photographers had to explain how mercury, a substance that is present in low concentrations and is undetectable to the eye, had polluted Minamata Bay. Unable to photograph mercury itself, how did photographers choose to depict this “invisible” change in the environment? Through analysis of photographs and their accompanying texts, this paper will attempt to explain how, in lieu of a visible referent, waterways, fish, and industrial plants on waterfronts came to symbolize mercury pollution. It will then argue that these photographs of Minamata’s environment, while less startling than photographs of patients, have quietly made a significant contribution to how we have come to imagine industrial water pollution.

Session 8: Room 1458**Individual Papers 2: Issues in Twentieth Century Japan****Chair: Koichiro Matsuda, Rikkyo University****1) Yin Yanfei, Ohio State University*****Paintings by One Artist, Agendas of Two Countries: Exhibitions of Sesshū Tōyō in Japan and China in 1956***

The general role of Japan in modern Chinese art has become an interest of many scholars. However, artistic exchange between China and Japan in the People's Republic of China (1949 onward), especially before the normalization of the two countries' diplomatic relationship in 1972, has not yet been examined. My study explores how and to what degree the art worlds of Japan and China communicated through exhibitions between 1949 and 1972. Specifically, this paper examines two art exhibitions of Sesshū Tōyō's paintings (1420—1506?) in both Japan and China in 1956. Sesshū's works were first exhibited at the Tokyo National Museum in April and May. In response, China's official art establishment decided to hold an exhibition of fifty replicas of Sesshū's works at the National Art Gallery that August. This essay examines the cultural and political circumstances under which these two events were held, the way in which the Beijing exhibition was transformed from the Tokyo exhibition, and the agenda behind these two exhibitions. By examining the exhibition catalogues, related reports, and publications in both Chinese and Japanese, I argue that the Japanese exhibition of Sesshū, a Zen priest, was a part of Japanese Nationalism. The exhibition in China, however, functioned as a delicate way of stating China's relationship with Japan and the US in 1956. The agendas behind these two exhibitions are the result of the different national identities that China and Japan's official institutions hoped to demonstrate.

2) Charles Cabell, Toyo University***Kawabata Yasunari and the Return of Empire under US Hegemony: Japanese Literature, National Identity and Postwar Forgetting***

In 1968 on the 100th anniversary of the Meiji Restoration, KAWABATA Yasunari escorted listeners on a dizzying tour through inscrutable Zen poems of emptiness. His Nobel speech made no mention of Japan's violent past and diverted attention from the hordes of angry students demanding the return of Okinawa and an end to the Vietnam War. Kawabata's elevation to the world stage took place during a period when US and Japanese academics worked in tandem to ensure the entrenchment of the postwar political unconscious, the public forgetting, that is, of the Japanese

state's history of imperialist aggression and domestic repression. This mass amnesia facilitated the uncritical incorporation of Japan within America's hegemonic expansion, a relationship made easier by similarly ignoring US violence in Asia. Accepting a subservient role within the postwar American order, a relationship mirrored in Kawabata's relationship with his American translator Edward Seidensticker, ironically allowed Japan to achieve the dominance over East Asia envisioned during the Asian-Pacific war. After defeat, Kawabata famously disavowed any association with militarism or empire, which enabled him to position himself as the nation's cultural patriarch, lyrically constructing a sanitized nativist "tradition" absent of conflict, hybridity and violence. Prime Minister Shinzo ABE's referral to dead soldiers as "heroic souls" during a recent visit to Yasukuni Shrine echoed a phrase Kawabata had used in eulogies of kamikaze pilots, indirectly revealing the degree to which efforts to aestheticize and forget the violence of WWII have succeeded. Drawing on Japanese postcolonial theorists, this paper radically reassesses how the postwar construction of Japanese literature participated in the repackaging of Japanese wartime imperial ambitions under the cold-war umbrella.

3) Lee Wai Shing, Chinese University of Hong Kong

Honkon Nippō (Hong Kong News) and Japan's Southward Advance (1909 -1945): A New Understanding of the Hong Kong-Japan Relationship

Historical accounts on the Hong Kong-Japan relationships are mostly in economic and socio-cultural perspective, while studying in political approach is relatively rare. Acknowledging this research gap, this paper analyses Honkon Nippō, the long-lasting Japanese newspaper in Hong Kong which had simultaneously published in three languages since late 1930s, and other Japanese archival documents, to examine the political connection between Hong Kong and Japan. Recognising the Tatsumaru Incident as a turning point, Japan had considered the necessity of a promotional institution in Hong Kong, which was eventually discarded. Honkon Nippō, however, could be published with assistance of Japan's consulate in Hong Kong. Similar to other publications by Japan in other parts of China, the publication of Honkon Nippō was based on political concern. As the extent of Japan's invasion become deeper and deeper, the Nippō involved in intelligence gathering, facilitating wars of the Japanese expansion. From the origination, development and termination after Japan's defeat in WWII of Honkon Nippō, each stage reflected the desire of "Nanshin" (southward advance). To supplement the historical account on Hong Kong-Japan relationships, particularly on the political level, this paper discourses the background information of Honkon Nippō, with its developments in chronological order, highlighting the connection between this newspaper and Japan's southward

expansion during the period.

4) Florentino Rodao, Complutense University of Madrid

The Anti-Comintern Pact and Bilateral Relations

It is widely known the evolution of the Anti-Comintern Pact, signed first between Germany and Japan (November 1936) and later enlarged to Italy and other countries, such as Franco's government in Spain, Manchukuo or Hungary. The Pact became redundant just days before the outbreak of World War II, when the Third Reich and the Soviet Union signed the Non-Aggression Pact. The impact of the many contacts and initiatives between the signatory countries, however, deserves better research, since it influenced on bilateral relations and helped the new rapprochement, leading to the Tripartite Pact in 1940. Also, the abrupt end of the Pact and the military defeats of Italy made those activities remain partly elusive, but the role played by Roma was crucial. The paper tries to look into the promotion of contacts and ideas both among Germany, Japan, Italy, Spain, the Manchukuo and other countries as being members of the Anti-Comintern. It focuses on the specific case of Italy and Japan with Spain, as the issue of Spanish adherence to the Pact became a very important one at the end of the Spanish war, leading Japan to appear as one of the main countries influencing Franco's government into adhering the Pact.

5) Letizia Guarini, Ochanomizu University

The Father/Daughter Relationship in Kakuta Mitsuyo and Yu Miri's Work

Both Kakuta Mitsuyo (1967—) and Yu Miri (1968—) are known for capturing the state of the family in contemporary Japanese society in their fiction. Although most of their works focus on the (often single) mother and the relationship with the daughter, the father and his role within the family cannot be ignored. This is especially true for works depicting not just “fathers”, but “fathering men,” who affects their daughters both through their absence and presence. In Kakuta Mitsuyo's *Kiddonappu tsua* (Kidnap Tour, 1998) and Yu Miri's *Ame to Yume no ato ni* (After the Rain and Dreams, 2005) not only fathering, but also travelling is a keyword. By travelling together with the daughter, or leaving her behind, fathers are participating in their daughter's education, in some cases for the first time. The aim of this paper is to explore the father/daughter relationship in contemporary Japanese society and its representation in literature, focusing on travel as a metaphor for the absent father as well as for the nurturing father. Moreover, this paper examines travel as a place where both daughters and fathers become aware of what is missing in their families, allowing us to see what is missing in the Japanese family as well.

Saturday Lunch Time Meeting: 12:10 P.M. – 1:00 P.M.

Session 9: Room 1361

Transformational Effects of Service Learning: The Great East Japan Earthquake Relief Project (Roundtable)

Organizer: Dawn Grimes-MacLellan, Meiji Gakuin University

- 1) Kyoko Ichikawa, Meiji Gakuin University
- 2) Yuriko Saito, Meiji Gakuin University
- 3) Erika Kojima, Meiji Gakuin University
- 4) Akemi Shimazawa, Meiji Gakuin University
- 5) Cody Rapley, Victoria University of Wellington
- 6) Dawn Grimes-MacLellan, Meiji Gakuin University

On March 11, 2011 the 9.0 magnitude Great East Japan Earthquake and ensuing tsunami brought widespread devastation to the northeastern Tohoku region. Within a few weeks after the disaster, Meiji Gakuin University's Volunteer Center set up the Great East Japan Earthquake Relief Project, bringing students to the region to assist in emergency relief efforts. The Project focused on the Kirikiri district of Otsuchi Town in Iwate Prefecture that suffered not only extensive physical devastation but also the loss of the mayor and nearly all local administration executives. As a result, town administrative activities were severely hampered in the immediate aftermath of the disaster and remained at a standstill for many months. Initially, MGU students assisted at evacuation centers distributing food, taking inventories of supplies, and cleaning lost photographs found in the debris. They also supported the resumption of local schools. When emergency relief ended, attention turned to developing programs that would support the local community in their journey toward recovery and reconstruction. MGU students worked closely with community members, learning of their needs, creating programs to support them, and gaining feedback so they could monitor progress and improve program effectiveness. More than three and a half years later, the MGU Volunteer Center is continuing its commitment to Otsuchi, having established a formal partnership in 2012. To date, more than 800 MGU students (including international and study abroad students) and 22 faculty and staff have participated, and the project has also generated other faculty-led study and training programs. Work with the Relief Project has been transformative for all those involved. Roundtable participants will share their experiences and the impact this service learning opportunity has had on various participants, beginning with the Volunteer Center Coordinator who will discuss her role in promoting, supporting, and facilitating student involvement and leadership in the community through

civic engagement opportunities. Two faculty members will share some of the reflective learning activities that have enabled both Japanese and international students to develop key skills and understanding of the local community through the collective experience of working together toward mutually constructed goals. Finally, student leaders and participants from the project will offer their perspectives on the ways in which the volunteering experience has transformed their lives.

SATURDAY AFTERNOON SESSIONS I: 1:15 P.M. – 3:15 P.M.**Session 10: Room 1451****Women and Ambiguous Politics in Post 3.11 Japan: A Collaborative Project (I)****Organizer/Chair: David H. Slater, Sophia University**

In the post 311, women's voices have played a particularly prominent role in grassroots politics. Are politics different when practiced by women? And conversely, are women different in some foundational, even biopolitical, way when they practice politics? Over the past 4 years, we have seen shift in the distribution, profiles, activity and media attention of women doing politics, at the level of leadership and more “ordinary” participation. Are patterns of mobilization different—that is, are women recruited differently and do they join for different reasons? Do women recognize different opportunity structures? Are issues framed differently to better effect, either as ‘women’s issues,’ or as broader shared issues about which women are distinctly positioned to effectively speak to? Do they gather, network and demonstrate differently from men? While generation and geography are systematic shifters of any gender question, by and large, if you ask women from our research, the overwhelming answer to most of these questions is ‘yes—women do it differently.’ We take this chance to address some of these questions. When we write ‘a collaborative project’ in the title, we mean it both to echo one of the themes at the heart of our informants’ understanding of their politics, but also to describe our own research project. The papers in these two panels all come from an on-going project on 3.11 called "Voices from Tohoku," (tohokukaranokoe.org) with this latest iteration "Voices of Protest." It is on going collaborative research which takes a form that is still rather uncommon in the humanities and qualitative social sciences. (All of the data presented in these panels are from the project, and shared among us.) We hope to take this opportunity to introduce our project and to seek new collaborators.

1) David H. Slater, Sophia University***Making a Collaborative Archive of 3.11 Disaster and Recovery, Mobilization and Protest***

Since the 2011 disasters, our project has been collecting oral narrative on digital video from various communities in the affected regions of Iwate, Miyagi and Fukushima Prefectures, under the title “Voices from Tohoku.” A smaller subset our clips are available on our fully searchable and open *Kibou Archive* (tohokukaranokoe.org) aimed at a more popular audience. Within our main archive, we have more than 400 hours of footage, making it one of the largest of its kind. Since October April

2014, we focused more on effect of radiation on communities in Fukushima and the political mobilization around nuclear energy all over the Kanto area, (Voices of Protest. Org). The papers in this double session are a subset of this project, focusing on the roles that women have played in their communities and in the rise of social movements. My presentation will introduce our larger collaborative projects, point to some of our theoretical and political goals, and some to some of the ethical and logistical challenges there in.

2) Maya Houser, Waseda University

The Problem of Politics and Community among Voluntary Evacuees

Most mothers with younger children have some level of awareness of and anxiety about the dangers of radiation. While some have voiced their dissent towards the government and TEPCO, organizing groups and demonstrating on the streets, far more have kept their political opinions to themselves. In the most extreme case, thousands have left Fukushima altogether, living as refugees in their own country. The subject of this paper are the views of one group of mothers who have left Fukushima as voluntary evacuees, usually living in public housing in Tokyo or with friends. Unlike the forced evacuees, who have a reason, or even an ‘excuse’ to leave, these mothers have left on their own. In a cruel irony, these mothers actually faced many of the same troubles in Tokyo that they were fleeing from in Fukushima. Coming to a new city without a support network, many of these mothers faced both discrimination (from Tokyo-ites) but also report trouble in making new sets of relationships with other evacuees, forced or voluntary. I will document this dynamic with particular attention to these mothers’ views of the meaning and efficacy of activism and protest as a way to address their own compromised situation.

3) Rebecca Milner, Sophia University

The “Passive Politics” of Evacuation?

In the first panel, we saw the substantial power of women working together in activism, explicitly engaged in political protest, and the transformative effect that this could have on communities, and even the larger political scene. But what of women to flee, run from the danger of radiation in Fukushima? Is this a form of activism itself? Is there a politics to evacuation? These women are not fighting under the banner of any ideology (for example, for a more transparent government or against nuclear power). Their goals are more modest: they want to continue to receive housing subsidies so that they support their children in a safe environment—in Tokyo. Their decision to leave was not always an intentional act of defiance, and yet, it challenged both the national and

local government's insistence on the safety of Fukushima, one that they took at great risk to their families and their relationships in their communities And what does it mean when women feel, as some of these women have expressed, that they were left with no choice but to act in defiance? And how to we understand it as "political"?

Discussant: Eto Mikiko, Hosei University

Session 11: Room 1351**Fushigi as Critique – Mizuki Shigeru and Postwar Japan****Organizer/Chair: Christophe Thouny, University of Tokyo**

Mostly known in North America and Europe for his manga series *Gegege no Kitarō* and his stories of *yōkai*, Mizuki Shigeru's work is encyclopedic and eclectic, rewriting national narratives of the state, war memories and local folklore legends in the new media ecologies opening up with the High Growth Period. In this panel, we propose to read Mizuki's work in terms of what Gerald Figal calls "*fushigi* as critique." Like the novelist Izumi Kyōka, Mizuki Shigeru participates in a modern aesthetic of the fantastic that attempts to reopen in the everyday an in-between space of fantasy where it becomes possible to explore the connections between war, everydayness and technological mediation in postwar Japan. In other words, we argue that Mizuki's monsters and ghosts are not so much about a traditional Japanese past as they are about staging the unconscious of the Japanese Modern through the figures of the *yōkai*, the soldier or the unnamed beast, in continuity with both pre-war Japan and the present age of necropolitics. Presentations will address his historical narratives of war in *Onward Towards Our Noble Deaths* (*Sōin gyokusai seyo*, 1973), his projection of Lovecraftian New England onto the Japanese country in *Subterranean Footsteps* (*Chitei no ashioto*, 1962), and his exploration of neoliberal media ecologies through the figure of the *kasabake* (umbrella-monster).

1) Akiko Takenaka, University of Kentucky***Yōkai and Ghostly Interventions in Mizuki Shigeru's War Narratives***

"Honorable defeat is stupid!" (*gyokusai nante kudaranai*) emphatically declares Nezumi Otoko, the trickster semi-*yōkai* character from *Gegege no Kitarō*. This is not a scene from the popular *yōkai* manga, however. Nezumi Otoko is conversing with his fellow *yōkai* in the dramatized rendition of *Onward Towards Our Noble Deaths* (*Sōin gyokusai seyo*, 1973), a semi-autographical graphic novel representation of Mizuki Shigeru's experience in Rabaul, Papua New Guinea, where he was stationed as an army private towards the end of the Asia-Pacific War. Entitled *Kitarō ga mita gyokusai* ("Honorable defeat" that Kitarō witnessed), this adaptation appeared on the NHK television network in 2007. In addition to these *yōkai* interventions, the dramatized version also adds another layer as a narrative device: battlefield action is interspersed with scenes from the early 1970s when Mizuki experiences hauntings by the ghosts of his comrades who died in Rabaul. Through a comparative analysis of the graphic novel and the television drama, this presentation explores the idea of representing personal trauma as visual narrative. What drives the author to revisit the traumatic

moment in order to recreate it for a large audience? What kind of narrative devices are employed, and to what end? What is lost, what is gained in the process? And in Mizuki's case, what kind of a role do the *yōkai* and ghostly interventions play in communicating a trauma that cannot really be conveyed? References will be made to other examples of wartime trauma represented as graphic novel such as *Barefoot Gen* and *Maus*.

2) Peter Bernard, Harvard University

Dunwich in Tottori: Translating the Weird in Mizuki Shigeru's Kashihon Manga

Although he is famous for adapting and updating early modern depictions of *yōkai*, Mizuki Shigeru's deep engagement with international currents in Gothic and weird fiction is less widely discussed. In this paper, I will examine Mizuki's 1962 *Subterranean Footsteps* (*Chitei no ashioto*), a trans-media "translation" of H. P. Lovecraft's 1929 story "The Dunwich Horror." In this manga, Mizuki does not preserve the rural New England setting of Lovecraft's original but instead painstakingly resituates the narrative in a moldering village in Tottori Prefecture. Mizuki's manga, like Lovecraft's story, can be read on one level as a clear-cut narrative about the triumph of civilization over the perverse, benighted folkways of a rural backwater: a professor from Tottori University ultimately vanquishes a horrifying man-demon that lurked in the village's shadows. And yet close attention paid to the formal visual elements of the manga reveals that this text presents a more nuanced view of translation, foreignness, and rural decay in postwar Japan. I will show that, while being most famous for his later *yōkai* character designs, Mizuki is an artist deeply concerned with landscape and place. By superimposing Lovecraftian Massachusetts on rural Tottori, his manga instantiates a hybrid visual landscape that not only mimics the abject hybridity of its cursed denizens but in fact enables it. Mizuki's manga dramatizes the irruption of an abject Other within a rural landscape of rot and decay, pushing back against the teleological facileness of the narrative itself and simultaneously avoiding nostalgia for an imagined idyllic past.

3) Christophe Thouny, University of Tokyo

From Salaryman Revolution to the Media-mix: Post-War Narratives of the Umbrella Monster

Among Mizuki Shigeru's Japanese monsters and ghosts, the one-eye one-foot umbrella *yōkai* *kasabake* remains particularly popular among his fans. In this presentation, I propose to read the *Kasabake* as a particular case of "*fushigi* as critique" where it is the relation between objects, atmospheres and media ecologies that articulates the critique of Japanese post-war mass culture. *Kasabake* makes its apparition in episode 24 of the 1972 TV animation series *Gegege no Kitarō*.

Living in a derelict wood-house, Kasabake dreams of living a human life, that is living the successful life of a rich Bourgeois. As the salaryman Yamada-san, Kasabake is a perfectly ordinary figure, if exemplary in its ordinariness. Yet while Yamada-san exemplifies the failed ideals of the post-war salaryman for who nor individual success nor a Salaryman Revolution (1969) could bring release, Kasabake already participates in the emerging neoliberal culture of the media mix. Kasabake thus marks a shift in post-war atmospheres away from revolutionary ideals of the 1950's and 1960's as Japan is entering the media ecologies of global neoliberalism. In conclusion, I argue that Mizuki Shigeru's use of the Kasabake can be read as a form of ecosophy. Kasabake is literally a transitional object that both mirrors the changing material culture of post-war Japan while opening, in the post-war atmospheres of nuclear war and image-commodities, new possibilities of alliance between human, monsters and things.

Discussant: Anne McKnight, Shirayuri College

Session 12: Room 1352**R2P in East Asia: Acceptance, Commitment and Practice****Organizer: Sangmin Bae, Northeastern Illinois University****Chair: Martyn de Bruyn, Northeastern Illinois University**

The Responsibility of Protect (often referred to as R2P or RtoP) is an emerging international norm that guides policy and actions to shield populations from genocide, war crimes, ethnic cleansing and crimes against humanity. The R2P principles were unanimously adopted at the World Summit Conference in 2005, which was the largest ever gathering of world leaders in the history of the United Nations. While much of the world welcomed the need for the R2P, East Asia has been known as a region where the traditional principles of state sovereignty and noninterference continue to dominate. This panel discusses how and why East Asian nations have been resisting to or begun to engage the R2P norm. From a comparative perspective the panel seeks to identify the key similarities and differences in East Asia nations' approaches to and acceptance of the R2P norm. Papers on this panel explore these issues by examining: R2P and the Korean Peninsula, China's approach, lessons from Australia's R2P engagement, and the comparison of China and Japan.

1) Brendan Howe, Ewha Womans University***R2P on the Korean Peninsula: From Resistance to Strategic Engagement*****Paper withdrawn****2) Lina Gong, Nanyang Technological University*****China's Role in the Implementation of the Responsibility to Protect***

This paper examines China's approach to the responsibility to protect (RtoP). RtoP is an important concept for international security but its implementation still faces controversies and challenges. China's support is crucial for moving the concept forward, and China also needs this opportunity to strengthen its image as a responsible power. The analysis of China's statements on responsibility to protect (RtoP) in the UN since 2005 shows that it supports the RtoP but hesitates to endorse coercive measures to implement it. This position is rooted in China's adherence to the principles of respect for sovereignty and non-interference. As a result, China often finds itself under western criticism for not making contributions to international security in proportion to its rising international status. China emphasizes the importance of development and social justice in solving the root causes of mass atrocities. Hence, assisting local development shall be an area for Chinese

contribution. In addition, as China is growing more influential and capable, preventive diplomacy and peacekeeping are another two aspects for greater China's engagement.

3) Hiroshi Takazawa, University of Tokyo

A Practical Way Forward: Australia's Bottom-up Approach in Cooperation with Nongovernmental Research Institutes

Compared to other regions, Asia is largely disengaged with the R2P norm. This is because many Asian nations remain skeptical about the development of mechanisms to implement the norm, especially those opening up possibilities of external intervention. In East Asia, China and Japan exemplify this skepticism for opposite reasons. China, with its own ethnic and human rights problems, is afraid of being intervened by pro-R2P nations, while Japan is unlikely to be intervened but unwilling to be involved in settling others' internal affairs with the use of force. However, Australia has developed a practical way that could be acceptable to R2P skeptics in East Asia. This paper focuses on Australia's engagement with non-governmental research institutes. More specifically, the paper focuses on the following. First, the Australian government funds the Asia Pacific Centre for the Responsibility to Protect that recently published a report of the High-Level Advisory Panel which the UN secretariat requested for promoting R2P in Southeast Asia. Second, Australia supports the Global Centre for the Responsibility to Protect and its "Focal Point initiative" as a leading member, which aims to improve intra- and inter-governmental efforts to prevent mass atrocities by establishing a global network of senior-level officials appointed as "national R2P Focal Point" within each government. These examples suggest that Australia takes a government-supported bottom-up approach. In conclusion, this paper argues that the Australian approach provides us with an indirect but advanced perspective for comparing and evaluating East Asian nations' approaches to bringing R2P into reality.

4) Sangmin Bae, Northeastern Illinois University

Active in Not Being Active: How East Asian Powers Accept R2P

The purpose of this paper is to compare and evaluate the positions of two major powers in East Asia, China and Japan, toward the responsibility to protect (R2P). R2P emphasizes a collective international responsibility in the event that states are unwilling or unable to protect their people. The paper reevaluates the mainstream argument in the literature that China and Japan have recently been welcoming and steadily accepting the R2P norm. How far have China and Japan aligned themselves with R2P? How does the interest-identity nexus explain their positions to the R2P norm? To

summarize my findings up front: unlike what much of the current literature argues, China and Japan's acceptance and practice of the R2P norm is largely pro forma. I suggest that they both appear active in participating in the debates but only for remaining not active. In other words, they are active participants in the international discourse of R2P but not to further its usage but rather to contain its effects. Their current stance on R2P is characterized by what I will call "Active in Not Being Active" (AINBA). The paper explores the key sources and rationale for their AINBA policy toward R2P.

Discussant: Hideaki Shinoda, Tokyo University of Foreign Studies

Session 13: Room 1353**Water Worlds: The Past and Present of Aquatic Environments in Japan****Organizer /Chair: Roderick Wilson, University of Illinois at Urbana-Champaign**

Wherever one goes in Japan, water is clearly present in the landscape. It trickles from melting snowpack, roars through electricity-generating turbines at dams, it splashes into and through irrigation sloughs, eats away at levees and embankments, and flows into lakes, bays, and seas across the archipelago. And yet, perhaps owing to this ubiquity, the importance of water to Japan's past and present has until recently largely been overlooked. To shed light on this indispensable aspect of pre-modern and modern life, the three papers that make up this panel together focus on the common theme of fresh water. In doing so, they also reveal the sheer variety of these aquatic environments and the tremendous change they have undergone since the early modern period. In his paper on the Tone River system during the eighteenth and nineteenth centuries, Wilson explores how the quotidian activities of farmers, fishers, and boat pilots helped create and sustain important environmental relations throughout the region. Shifting to a more local scale, Sippel follows the Senkawa Josui as it has flowed from western Edo to Tokyo to show how this waterway has acted as an important spatial and temporal conduit, connecting the city with the country and the early modern with the modern. Moving to the Kansai region, Wood looks at Lake Biwa and an emerging struggle between species as a way in which to think through the cultural aspects of invasive species discourse and the limits of co-existence.

1) Roderick Wilson, University of Illinois at Urbana-Champaign***Quotidian Routines and Environmental Relations Along the Rivers of the Early-Modern Kanto Plain***

This paper focuses on the role of rivers in providing and destroying people's livelihoods in the Kanto region of Japan during the early modern period. The largest alluvial area in the Japanese archipelago, the Kanto plain surrounding the city of Edo was in the seventeenth and eighteenth centuries transformed into one of the country's most agriculturally productive regions through the rerouting of rivers and drainage of marshes. These rerouted rivers and extensive drainage and irrigation canals sustained the fields and rice paddies of the region and acted as the arteries and capillaries upon which goods flowed between the countryside and city. Just as these rivers sustained the region, drought, flooding, and even a volcano threatened the slim surplus upon which most farmers and others in the region survived. Despite these rivers being critically important to the lives

and livelihood of people throughout the Kanto, historians have largely overlooked or even dismissed their role in history. Rather than simply add rivers to the dominant tropes of Japanese history, however, this paper examines people's everyday interactions with these waters to reconsider how historians narrate the presence of nonhuman entities like rivers within their historical environments. Specifically, this paper focuses on the role of work in embedding farmers, fishers, and riverboat pilots within complex environmental relations and the practical knowledge they gained about those environments through these kinds of workaday interactions.

2) Patricia Sippel, Toyo Eiwa University

The Senkawa Jōsui: Views from a Constructed Waterway

In 1696, Edo's water supply received a significant expansion when Tokugawa government engineers built the Senkawa Josui, a canal that diverted drinking water from the main Tama system west of the city to Sugamo, some 20 kilometers to the east. From Sugamo, underground pipes carried drinking water to Hongo, Asakusa and other expanding urban areas. This, however, was just the beginning of the Senkawa Josui's successive transformations. In 1707 the Tokugawa government permitted water-poor agricultural villages along the canal to access it for ricefield irrigation, and by the 1720s irrigation had become the Senkawa's primary function. Japan's 19th-century shift into modernity brought further changes. In the mid-1860s, it was fitted with a waterwheel to supply energy for a reverberatory furnace planned in northern Edo; it was also broadened to allow transportation from the Ara River. From the 1870s, it supplied water to the emerging paper and textile industries in the Oji area of Tokyo. From the 1880s until 1907, it was revived as a source of drinking water for the exploding population of northeastern Tokyo. Using insights derived from the intersection between social and environmental history, this paper explores human interactions with and along the Senkawa Josui from the 18th century into the modern era. It argues that this constructed waterway offers a valuable view of the changing relationships between Edo-Tokyo and its surrounding communities as well as the changing interplay between agricultural and industrial interests during Japan's transition into modernity.

3) Michael Wood, Chapman University***Deterritorialized Waters: Invasive Species Discourse and the Lake Biwa Watershed***

Lake Biwa is Japan's largest freshwater body and sits in the heart of the archipelago. Following outbreaks of red tide and blue-green algae blooms and the subsequent grassroots *sekken undō* movement in the 1970s, it has also come to serve as a symbol of success for the Japanese environmental movement and an important stage upon which the shifting relationships between human community and the environment are dramatized. More recently, it has also become ground zero in the fight against invasive species and the locus of a nostalgia-infused discourse of environmental protection and restoration. I argue that the problem of invasive species in Lake Biwa demonstrates the limits of both biological diversity in the watershed as well as the limit or blind spot of the dominant ecological discourse. Rethinking the problem of invasive species in terms of the philosophers Gilles Deleuze and Felix Guattari, as well as the more recent political philosopher Jane Bennett, I hope to re-imagine political agency within a complex ecology in a manner that accounts for not only the desires and social practices of people, but also the many non-human assemblages of power.

Discussant: Ethan Segal, Michigan State University

Session 14: Room 1358**Overlapping Cosmologies and Cosmographies in Pre-Modern Asia (I)****Organizers: Bill M. Mak, Kyoto University; Cynthea J. Bogel, Kyushu University****Chair: Bill M. Mak, Kyoto University**

For over a millennium from the early centuries of the common-era, pre-scientific cultures in Asia thrived and engaged in an intense dialogue both within itself and with each other. Seen from both comparative and connective perspective, such interaction is exemplified by the transmission and evolution of the astral science, considered in its time the foremost intellectual product of the respective culture. Within the vast body of knowledge which constitutes the astral science, cosmology has far-reaching implications, as thinkers constantly strived for new attempts to position themselves in time and space. In India, various forms of Buddhist cosmology were brought to the neighboring regions. In China and Japan, beside the Indian cosmologies brought by the Indian Buddhists, other cosmological notions were introduced from the Central Asia against the backdrop of the prevailing indigenous East Asian worldviews. What happened when two or more conflicting notions of the world and the cosmos collided? How were overlapping cosmologies accommodated in a highly syncretic context? This panel takes a broad survey of this phenomenon across Asia, beginning with India and China where different forms of cosmologies underwent a dynamic process of negotiation. The discussion continues to examine how foreign cosmological notions entered East Asia and what roles the intermediaries played. Drawing from text-critical and iconographical sources from different parts of Asia, we hope to tackle the topic from an interdisciplinary perspective and to reveal the pattern which underlies the discourse among various cultures in pre-modern Asia, and its impact to posterity and beyond.

1) Eric Huntington, Princeton University***Buddhist Cosmology in Bhutanese Murals: An Iconographic Negotiation between Kālacakra and Abhidharma Cosmologies***

Recent Buddhism in Bhutan devotes equal attention to the mutually contradictory cosmologies of the *Kālacakra* and *Abhidharmakośa* systems. Each of these models is considered canonical and serves as the basis for important textual traditions, scientific analyses, and ritual functions. Vasubandhu's *Abhidharmakośa* is a foundational text of many Buddhist traditions, presenting a cosmology that was concretized at least half a millennium before the *Kālacakra* system. The *Kālacakra*, in turn, conveys the pinnacle of macrocosmic and microcosmic integration into a coherent philosophical and ritual

system. While both of these cosmological models were imported into Bhutan, many Dzongs (fortress-monasteries) prominently display cosmological imagery relating to both of these systems at their entrances, revealing the prime importance of cosmological thought in Bhutanese Buddhism and the equal respect that both of these systems receive. Close inspection of these murals actually reveals a much more complex relationship between the two models: each type of cosmological image actually borrows specific attributes from the other, such that *Abhidharmakośa* cosmologies distinctly utilize the visual language of the *Kālacakra* versions, and vice versa. Some of the most recent examples also show subtle evidence of a third influence—the Western scientific perspective. While textual sources allow one important type of analysis of this kind of cultural negotiation, such visual imagery provides unique and otherwise unknowable insights into the ways in which competing cosmologies can be compromised and mediated in the minds of practitioners.

2) Daniel Patrick Morgan, CNRS-Paris VII

A Sphere unto Itself: The Death and Medieval Framing of the History of Chinese Cosmography

This paper attempts to explain the lack of dialogue between Indian and Chinese cosmologies in the astral sciences of the Six Dynasties and Tang. The history of speculative cosmography in China, we are told, died in the eighth century, the final blow having been delivered by the monk Yixing. Almost everything we know about this history derives from three sources: Shen Yue and Li Chun-feng's respective "heavenly patterns" monographs (5th & 7th century) and Gautama Siddhārtha's *Kaiyuan zhanjing* of 729. Shen and Li's monographs, I argue, impart a messy history with a neat *telos* that survives to our day: the history of Chinese cosmography is the history of instrumentation (two-dimensional diagrams and gnomon planes vs. three-dimensional sphere instruments); there were three true "schools," but the contest between them was settled almost as soon as it began in the second century, the subsequent centuries being defined by irresponsible ideas that threatened the cosmography/instrumentation of the rightful winner. It is the success of these two men's frame, I argue, that admitted no viable intellectual place for foreign ideas in their history. Shifting perspective, I finish with a look at how Buddhist thinkers either engaged with or created their own alternatives to this discourse, examining the case of the astronomer Gautama and Yixing, the Buddhist monarch and dilettante cosmographer Liang Wudi (r. 464—549), and Buddhist intellectuals like Daoshi (7th century) of *Fayuan zhulin* fame.

3) Bill M. Mak, Kyoto University

Greek Astral Science in China: Nestorians, Perso-Arabs, and the Jesuits

This paper examines the three phases of Greek astral sciences introduced to China by the Nestorians, Perso-Arabs and the Jesuits. Though ultimately sprung from the same source, based largely on the works of Ptolemy which have established themselves as the authority on the subject in Western Europe and the Byzantine Empire from the middle of the first millennium for over a thousand years, the Greek science practiced and brought by these foreigners carried unique characteristics of their own. As the cosmologies encapsulated in these works as well as the accompanying scientific concepts and techniques are drastically different from those of the indigenous Chinese, each of these "foreign waves" left a different impression in the Chinese world, with different degree of impact which can be observed both historically as well as even today. Some of the legacies of these ongoing dialogues between the Greek and the Chinese can be seen in the East Asian planetary week, the Zodiac, and a myriad of hybridized forms of genethlical astrology.

4) Yoichi Isahaya, University of Tokyo

Entangled Representation of the Heaven: Dunhuang Fragment P. 4071 in the Transition and Naturalization of the Western Astral Science

This paper focuses on a fragment—now preserved at the Bibliothèque nationale de France (P. 4071). Unearthed in Dunhuang, it has attracted scholars as one of the most ancient Chinese sources concerning *tuiming* (推命), astral divination developed in conflation with western astrology from the Tang period—including the four pseudo-planets, Rāhu (羅睺), Ketu (計都), *yuebo* (月勃) and *ziqu* (紫氣). We investigate two texts in fragment made in 975: the *Futian li* (符天曆) and *Yusi jing* (聿斯經). The former is used to compute the positions of the “eleven luminaries” which consist of the Sun, Moon, five planets and the aforementioned four pseudo-planets to cast a horoscope. The latter is among texts in the fragment to interpret the horoscope. From the textual analysis of both eastern and western sources, we deduce that the East-Syriac Christians took a crucial role in transmitting the two texts into Tang China, and Kang Zun (康遵) who made the fate-calculation in this fragment also belonged to the Church. Through the fragment, we elucidate a phase of the entangled representation of the heavenly phenomena to engage in astral divination, in which the method from the “western region, *xiyu* (西域)” is mingled with the Chinese astral tradition. To deal with this kind of integration of the astral traditions, we cannot overlook the vital—but sometimes elusive—activity of the

East-Syriac Christians who trafficked in medieval Eurasia with various commodities, ideologies and technologies.

Discussant: Ellen Van Goethem, Kyushu University

Session 15: Room 1458

(Mis)Representing Japan to Western Audiences (Roundtable)

Organizer/ Chair: James Welker, Kanagawa University

- 1) Alisa Freedman, University of Oregon
- 2) Patrick Galbraith, Duke University
- 3) Debra Occhi, Miyazaki International College
- 4) James Welker, Kanagawa University
- 5) Toby Slade, Tokyo University

This roundtable examines the ways in which Japanese culture has been misleadingly represented in Anglophone discourse and implications of this for teachers and students of “Japanese Studies” in Japan and overseas. **Alisa Freedman** discusses misrepresentations of Japan in American comedy television. Skits like Saturday Night Live’s samurai slapstick and anime clubs and series like I survived a Japanese Game Show perpetuate national stereotypes while verifying Japan’s international influence. Parody only works when the subject is mainstream enough for audiences to easily get the joke and shows the impact of Japanese popular culture. Television comedies can be viewed as an alternative history of American fascination with and fear of Japan. **Patrick Galbraith** discusses how when Japan banned the possession of so-called “child-abuse materials,” global news outlets pointed out that manga and anime were exempt. For many, this demonstrated Japan’s reluctance to give up its market for “virtual child pornography.” The inability of reporters and viewers to interpret what they were looking at raises questions about how certain content is recognized as objectionable. This mis-recognition has serious consequences for scholars who may run into legal and ethical issues when researching or teaching manga. **Debra Occhi** looks at how Japanese local mascot characters have taken a global turn with their inclusion in the 2014 Japan Expo and related overseas events. There is also a recent development of foreign analogues representing either local heroes or legendary beasts. Unsurprisingly, underlying differences in worldview and attitude towards such entities impacts on their interpretation. Characters developed abroad may not fit the Japanese “kyara” aesthetic while “Kumamon” has already been misrepresented abroad as a minion of Satan. Occhi examines these issues as part of character-driven globalized Japanese popular

culture. **James Welker** points out how misrepresentations and adaptations can be turned on their heads. He introduces a course at a Japanese university focused on “Japanese culture” aimed primarily at Japanese students, where adaptations of Japanese culture from sushi to cosplay, as well as western media representations of Japanese culture are discussed. These are used as a springboard for discussions on topics related to globalization, cultural change, and trans-cultural understanding. Finally, **Toby Slade** discusses how the foreign representation of Japanese fashion and clothing is dominated by the portrayal of a tiny minority’s tastes as representative of the entire nation. The desire to see Japanese as quirky, different and unique in their clothing tastes, despite evidence to the contrary, often obscures understanding of the dynamics of Japanese fashion in its entirety.

Session 16: Room 1361**Real and Ideal Mothers: Representations of Motherhood in Japanese Literature from Gendered Perspectives****Organizer/Chair: Natsumi Ikoma, International Christian University**

This panel will examine representations of motherhood in Japanese literary works from the modern period to contemporary times. The shared premise underlying the presentations in this panel is that the idealized representation of motherhood needs to be revised from critical and gender perspectives. The panel explores a) how the male gaze idealizes motherhood in its memory or absence, and b) how the female gaze instead resists and subverts this ideal. The first presentation tackles the symbiotic, idealized relationship between mother and home (*furusato*), and how the notion of nature or biology mediates that connection. The second presentation argues that the very absence of the mother is the basic condition for the love and respect intrinsic in the idealization of motherhood by male authors. The third presentation offers varied views on motherhood from female perspectives: some nearer to an experience of motherhood readers can relate to, and some mocking and transgressing the ideal mother through parody and fantasy.

1) Lindsay Ray Morrison, International Christian University***In Search of What Is Real: The Role of Nature in Japanese Literature on the Mother and Home***

The primary objective of this paper is to consider the mediating role of nature or biology in the symbiotic relationship between the mother and home (specifically, *furusato*) in modern Japanese literature, particularly in the reminiscences of male authors on their own childhoods. In Japan, the images of the mother and native home tend to overlap, and in some cases, the mother is even viewed as the physical embodiment of the home and the nature surrounding it. In this schema of the home-as-mother, the notion of biology has a singular importance; that is, it is significant for the mother to be the biological mother, and not a stepmother or other surrogate maternal figure. In this way, the flesh and blood connection between mother and child is conceived as possessing a sacred, transcendental quality, and it is the connection to a greater natural force that the adult (usually male) child seeks when remembering the mother and native home. Through examining a selection of short stories by Japanese male authors—including “Yōnen jidai” (1919) by Murō Saisei and “Ishi no omoi” (1946) by Sakaguchi Ango—this paper will attempt to dissect the nostalgic longing for the biological mother and home, and analyze the deeper cultural and psychological implications of this desire.

2) Natsumi Ikoma, International Christian University

To Miss the Missing Mother: Absence of Real Mothers in Japanese Literature by Male Authors

This paper examines the proliferation of the image of idealized mothers in the works of male authors in Japanese literature, and argues that the abundant affection and respect for mothers exhibited in those works are conditional on their (mothers') absence. The works analyzed in this paper are *Captain Shigemoto's Mother* (1949) by Tanizaki Jun'ichiro, *The Pornographers* (1966) by Nosaka Akiyuki, and *Tokyo Tower: Mom, Me and Sometimes Dad* (2005) by Lily Franky. In these works, to miss the mother constitutes a significant part of the sexual and gender identity of the characters who do the missing, but the reality of the mothers is deliberately overlooked. The paper looks at the ways the missing of the mothers / the missing mothers play a singular role in their literary works and the void created by absent mothers is filled with fantasy in order to argue how the idealized notion of mothers is prioritized over reality. It also pays attention to the increasing idealization of mothers taking place in the post-1990's, tying this trend to the conservative swing of Japanese society as a whole and to the related increase of the desire for housewifery among the younger generation.

3) Juliana Buriticá Alzate, International Christian University

Nearer to or Farther from the Idealized Mother: Portrayals of Motherhood by Japanese Women Writers

This paper explores the representation of motherhood in a selection of literary texts by five Japanese female authors: *Vibrator (Vaiburēta)*, 1999) by Akasaka Mari, *Breasts and Eggs (Chichi to ran)*, 2007) by Kawakami Mieko, *Tokyo Island (Tokyo jima)*, 2008) by Kirino Natsuo, "The Unfertilized Egg" ("Museiran," 2004) by Hasegawa Junko, and poems by Itō Hiromi including "Killing Kanoko" ("Kanoko goroshi," 1985) and "Healing Kanoko's Rash" ("Kanoko shishshin o naosu," 1985). These authors, diverse in style and content, share a literary gaze that moves away from conventional and idealistic depictions of motherhood and challenges the casual links between sex, gender and social expectations and ideas regarding motherhood. These authors do not idealize motherhood as the sole reason for women to exist; yet, in their works we can read how this idealization undermines female characters. Motherhood, as an experience of the female body, is central to their narratives and to the construction of their characters. These writers' female gaze at motherhood allows us to rethink motherhood from

diverse and complex angles. I will argue how their works liberate women from deterministic visions on what a mother should be or do. This presentation attempts to underline their individual contributions to the depiction of the experience of motherhood in Japan but mostly it expounds the merits of reading their works together. In doing so, I will present a mosaic of images of motherhood from gender perspectives and within feminist theoretical frameworks.

Discussant: Fukuko Kobayashi, Josai International University

Session 17: Room 1457**Individual Papers 3: Northeast Asian Politics****Chair: Mark E. Caprio, Rikkyo University****1) Lee Sangjoon, Nanyang Technological University*****Mission to Tokyo: The Asia Foundation and the Cultural Cold War in Asia***

Under the leadership of its first president Robert Blum (1953—1962), The Asia Foundation, a private non-profit organization which was established in 1951, was actively involved in the motion picture industries in Asia since its first feature film project *The People Win Through*, based on a play written by a Burmese Prime Minister U Nu, came out in 1953. Roughly from 1953 to 1959, to win the battle for hearts and minds in Asia, The Asia Foundation had clandestinely supported anti-Communist motion picture industry personnel, ranging from producers, directors, and technicians to critics, writers, and general intellectuals in Japan, Hong Kong, Burma, Korea, as well as American and British producers in Malaya and Thailand in mostly indirect ways. Nagata Masaichi-initiated Federation of Motion Picture Producers in Southeast Asia (FPA) and its annual Southeast Asian Film Festival had been the Foundation's core venture and other motion picture operations in Asia, Chang Kuo-sin's Asia Pictures in Hong Kong and Korean Motion Picture Cultural Association (KMPCA) in Korea, were more or less related outcomes of FPA. What The Asia Foundation's motion picture project team (Charles Tanner, John Miller, James L. Stewart, and Noel Busch) had hoped for was the construction of the league of anti-Communist motion picture producers in Asia in order to win the psychological war against Communism. Although it was, in the end, a failed project, but it should be noted that The Asia Foundation had played a significant role in the formation of the inter-Asian motion picture industry network in Cold War Asia, which had ultimately redrawn the imaginary and geo-political map of Asia. Drawing archival materials from Asia Foundation Records and Robert Blum Papers, this presentation is primarily concerned with the origins of the Foundation's motion picture project in Japan and Korea, with a view to explore the ways in which the U.S. government-led cold war cultural policies had influenced the regional film industry.

2) Stella Xu, Roanoke University***From A Marxist Universal History to an Ultra-Nationalist Approach: Studies on Ancient History in North Korea (1950s–2010)***

North Korea is arguably one of the most isolated countries of the world. It is mysterious in

many ways; one such way is how historical studies are approached there, and there is little existing scholarship on this topic in the US. This project aims to trace the evolution of historical research in North Korea with a focus on how North Koreans' interpretation of ancient history has changed from the 1950s to the contemporary period. Issues include what the preferred topics of research are, and how interpretations evolved over time, especially within the context of ideological change. North Korean historians have been struggling to balance the Marxist framework of universal history and uniqueness of Korean culture. From the 1950s to the 1970s, these historians strove to identify the existence of slaves in archaeological excavations, and a slave society in ancient Korea would allow Korean history to fit within the mode of universal Marxist historiography. However, along with political and ideological shifts in the 1970s, especially the rise and predominance of Kim Il Sung's Self-Reliance Ideology, research on ancient history began to focus on constructing Korean uniqueness and superiority; this reached its climax through the process of the "rediscovery" of Tan'gun's burial site and the construction of a massive Tan'gun mausoleum in 1994. As a result, Tan'gun was transformed from a mythical figure to a genuine ancestor of the Korean people, which next led North Korean scholars to claim a Taedonggang Civilization as the fifth center of ancient civilization.

3) Robert Winstanley-Chesters, University of Cambridge

Uncovering a North Korean Resource History: Mineralogical Narratives of the Captured Documents Collection

Pacific Century Rare Earth Minerals Ltd. 2013 announcement of a joint venture to exploit North Korea's Rare Earth deposits was in one sense demonstrative of the opacity of North Korea's developmental reality given the status quo on the peninsula and Pyongyang's ideological disconnection to the wider world. Equally it made explicit to commentators the fact that the last systematic geologic or geodesic analysis of North Korea's mineralogical resource was undertaken during the colonial administration of Chosen. Access to more reliable historical narratives of resource availability is therefore required both to consider the efficacy of mineralogical assessment under the Government General and more pressingly to assess the veracity/reality of current projects' in North Korea. This paper holds that alternative narratives are available through analysis of rarely accessed and uncatalogued historical material within the Captured Documents (Korea) Collection of the United States National Archives. The collection comprises the documentary spoils of the US Army's repeated occupation of Pyongyang during the Korean War. Having uncovered within the archive extensive documentation and cartographic material sourced from the Mining/Resource Ministries of

pre-war North Korea and the Government General of Chosen, the author investigates the narratives of mineral/resource availability present in the period following Liberation from Japan and the outbreak of the Korean War. Through analysis of these narratives and the survey/statistical data on which they are based, the paper finally outlines a framework for both a more holistic consideration of North Korea's contemporary mineralogical potential and the developmental resource bequeathed it by colonial Chosen.

4) Hovhannisyan Astghik, Hitotsubashi University

War and Eyesight: Ophthalmological Research in Prewar and Wartime Japan

In September 1944, Japanese medical journal *Nihon iji shinpō* released a special issue called “War and Eyesight” (*Sensō to shiryoku*). Contributors to this issue, mainly ophthalmologists and army officers, claimed that eye problems and diseases such as myopia and trachoma forced a great number of otherwise healthy soldiers out of the service and emphasized the importance of preventing them. That same year, the University of Tokyo professor of ophthalmology, Shōji Yoshiharu published a book with nearly the same title, “War and Eyes” (*Sensō to me*), the first chapter of which is called “Eyes that can be useful in war” (*Sensō no yaku ni tatsu me*). In fact, bad eyesight had been considered a serious problem by the Japanese army since early 1930s, and several big-scale projects were carried out to battle with this problem (including a trachoma research that involved experiments on human subjects). The aim of this presentation is to describe the scope and nature of cooperation of ophthalmologists and the Japanese Army in the prewar and wartime period and point out the legacies of this little-known cooperation.

Session 18: Room 1456**Individual Papers 4: Literature in China, Japan, and Taiwan****Chair: Angela Yiu, Sophia University****1) Zhang Yao, University of Tokyo*****Cultural Transformation in Chinese Literature in the 1990's***

The history of the reception of Japanese novels and movies in China came to a new turning point at the end of the 90's, due to the influence of Haruki Murakami (1949–) and Shunji Iwai (1963–) — two figures who gave Chinese writers born from the time of the seventies and eighties great influence on their work. Fujii Shōzō has redefined them as “Murakami children,” offering an interpretation of the cultural rules of the Murakami boom in Asia. But the vital cultural route of transformation and reception background in China of the 90's should be interpreted through a more nuanced approach, so as to better clarify the way it changed the direction of contemporary Chinese literature. The worldwide bestseller *Norwegian Wood* by Haruki Murakami and box-office hit *Love Letter* by Shunji Iwai were held in high regard during the same period in China. Coincidentally, the rising Chinese woman writers of the seventies, and the network literature boom happened during this same period.

2) Shan Lianying, Gustavus Adolphus College***Eco-feminism in Kirino Natsuo's Tokyo Island***

Kirino Natsuo is known for her depiction of women's life conditions in contemporary Japan. One important theme of her fiction is the search for personal and social roots of women's oppression and alienation. Another theme is the presence of foreign cultures, especially Chinese and European cultures in Japanese society. In several of her novels, foreign cultures not only constitute the heterogeneous social context of contemporary Japan, but also are an integral part of the plot, thus crucial for understanding the female character's search for self and meaning in a cross-cultural context. My paper provides a detailed analysis of Kirino's three novels: *Gyokuran* (玉蘭), *Tokyo Island* (東京島) and *Grotesque* (グロテスク), which all depict women's psychological pain and distortion as a result of the social oppression and inequality that they suffer. This paper illustrates how cultural differences, which the character either encounters from without or embodies from within, provide a framework or lens for women to understand self, social reality and the ubiquity of injustice and inequality. I argue that Kirino's fiction deconstructs the sentimental approach to depicting women oppression and cultural difference, and opts for a grotesque way of representation;

through the experience of the character, we see that the normally perceived boundaries between the oppressor and the oppressed, the Self and the Other, the familiar and the foreign have all become twisted or transgressed. Through the grotesque way of representation, Kirino forces readers to open their eyes to the reality of women's physical, social and psychological sufferings and individuals' unspeakable experience of alienation due to cultural differences—a reality that they often choose not to see in their normal life.

3) Daniela Kato, Hiroshima Jogakuin University

Geopolitical Imaginings for Tumultuous Times: Political Landscapes in Contemporary Women's Travel Writing on Northeast Asia

Paper Withdrawn

4) Chang Cheng-Chieh, Nagoya University

Identity, Sexuality, and Mobility in Zenkyoto Fiction: Representation of the Student Movement in the late 1960's in Taiwanese Wu Chi-wen's Galaxy in Ecstasies

Student Movements that occurred during the late 1960's, in countries such as America, France, and Germany, was a simultaneous phenomenon in advanced countries that reached its peak in 1968. It was also the turning point of modern thought. People in Japan expressed a different perspective on this era through the means of fiction, memoir or cinema and as a result Zenkyoto fiction emerged in the late 1970's as a typical literary genre. Observing Zenkyoto from a foreigner's stance, *Galaxy in Ecstasies* (1998) represented life experience of the Taiwanese author in late 1960's in Japan. Furthermore, it uses body and desire as themes to discover his identity. In this presentation, I will pursue the meaning of Zenkyoto to the hero Tokisumi, and how it influenced him as a homosexual, how the liberation of the disciplined body was represented by the literal narratives, and explain the resonance between the liberation of disciplined body and the spirit of 1968. The prior research on Zenkyoto fiction focused on Japanese texts; nevertheless, *Galaxy in Ecstasies*—written by Taiwanese author Wu Chi-wen, a Mandarin fiction that describes Zenkyoto—has been overlooked for a long time due to the limitation of language. Therefore, I expect this study to become the bridge that connects Taiwan and Japan in the study of 1968.

5) Wang Yuanfei, University of Georgia

Textual Hangzhou: The Female Body, Romance, and Empire in Feng Menglong's Vernacular Short Stories

Existent scholarship on Japanese images in Chinese literature tends to give a general survey of Chinese literature without further looking into how that image is generalized in a specific time period. This paper will focus on the relation of fictional narratives with historical discourse. It will analyze two circa 1621 short stories, “Yang Baolao's Strange Encounters in the Country of Yue” by Feng Menglong and a short story on a loyal concubine sacrificing her life for her master in time of Japanese piracy in Zuixing shi. Through close reading and historicizing the texts, the paper analyzes the visual signs that differentiate “Japanese pirates” in the fiction as well as in paintings and historical records of the period to offer a discussion of “race” in the late-Ming context. Meanwhile, the paper will also highlight how literature functions in the Ming imperial discourse of Japanese piracy campaigns.

SATURDAY AFTERNOON SESSIONS II: 3:30 P.M. – 5:30 P.M.**Session 19: Room 1451****Women and Ambiguous Politics in Post 3.11 Japan: A Collaborative Project (II)****Organizer/Chair: David H. Slater, Sophia University**

This second panel is not focused on the leaders, organizers and spokeswomen of these movements, but at the “ordinary” women who are struggling with the very idea of “politics” on a very local scale. The articulation of political position and strategic demands from the center of a movement, often generated from Tokyo, and broadcast all over the world, play at very different resonance to different locations and different women. To women who are struggling to keep their place within a community, within a family, maybe to keep a job, one can never separate the fears of radiation on family, and especially on children’s’ health from the anticipated social costs of expressing these fears within a community that often sees radiation fear as one of the things ‘holding them back.’ Many of the women in our study report anxiety due to pressure from official state players—from teachers to health workers to *goyogakusha*—but also from husbands, mothers-in-law and especially, other women. These fears have a direct connection to the possibility of speaking out, and thus of mobilizing, of engaging in any form of activism, and of ‘being political,’ in the broader sense of the term. And yet, often, these women often find a way to be active (if not be an “activist” per se). Other times, it seems that we as analysts have to reconsider our definitions of what counts as activism and even what counts as politics to capture the significance of their struggle and success.

1) Danzuka Haruka, Tokyo University***Political Mobilization over Daily Life of Younger Mothers in Fukushima***

After the Nuclear Power Plant accident in Fukushima in March 2011, many mothers were shocked at the lack of care the government, both national and local, gave to children living in Fukushima and their health. As one mother shared her feeling of despair with us; “it was as if everyone was working for economic reconstruction, but ignoring the care of our children.” Many mothers felt the need to appeal to the government and to other locals with different opinions in order to be able to raise their children in a better environment. However, if they became too politically active, they also feared that they would be seen as “extreme radicals” by other members of the community or their family. The larger structural situation that puts so many women as a social disadvantage often made problematic the sorts of the support that they most desperately needed: that

of other women and mothers. What do women and mothers do in these situations? What strategies do they use to get their messages across and still maintain their social relationships?

2) Uno Satsuki, Tokyo University

Militant Women's Politics: Women against Nukes

This paper is based on research among political movement leadership of one of the most notable groups in the post-311 period: *Genpatsu iranai Fukushima No Onna-tachi*. Many of the women were seasoned activists from different political movements long before the triple disasters, and their ability to mobilize and network stand out as particularly effective. But probably the most notable feature of this group is their ability to frame the issues of radiation and nuclear threat as distinctly a women's issue, one that women are able uniquely able to address, maybe even suggesting an obligation for women to address. The frequent essentialization of both women and motherhood provided them with a social and political platform from which to speak up in opposition to radiation and nuclear energy as part of their cultural and even national duty as mothers: to raise the next generation of healthy children in a safe environment. Through interviews and fieldwork, I will present what member refer to as a 'women's way of doing politics,' one centered more on the issues of everyday life (*inochi*), flexible connections and loose memberships.

3) Robin O'Day, University of Tsukuba

Senior Women's Activism: Generational Dimensions of the Japanese Anti-Nuclear Movement

The anti-nuclear movement in Japan saw a significant resurgence in interest after the Fukushima Daiichi nuclear plant accident. Many "ordinary" people, previously unconnected to the movement, became attracted to their message, events, and protests. Yet, at the core of the anti-nuclear movement it is immediately evident that many of the most prominent movement members are older, experienced women. Therefore, this paper begins by asking about the significance of age and gender among the leadership. Does their social status provide them with an opportunity to voice critique that people in different stages of their lives would find more difficult to make? Is there a generational dimension to their politics? That is, did living through the 1960s and 1970s protest cycle in Japan, provide their generation with a different orientation towards using protest tactics? Conversely, are there ways in which their gender and generation function as impediments to the mobilization of younger women, and hindrance to their chance to voice their claims to the public at large? This paper explores some of the ways in which the age and gender of older women activists shapes the identification of political opportunity, formation of political rhetoric

and mobilization strategies of the anti-nuclear movement in Post-Fukushima Japan.

Discussant: Yamaguchi Tomomi, Montana State University

Session 20: Room 1351**Japanese Irrigation and Water Control Engineering in Colonial Taiwan: Views Across the Twentieth Century****Organizer/Chair: Philip C. Brown, Ohio State University**

Japan's colonial policies transformed Taiwan's agriculture. They included major civil engineering projects, including that focused on and radically transformed southern Taiwan. Japanese efforts generated both criticism and praise from local populations, but the Jianan water control complex ultimately became the object of great Taiwanese praise. Even when historians' evaluations are more critical of Jianan, they acknowledge positive contributions. Historical evaluation of civil engineering projects necessarily confronts the degree to which the disputes they raised were the product of a distinctively colonial relationship or reflected parallel issues faced by similar projects everywhere. Finally, these projects provided a foundation for current claims of a special, positive Taiwan-Japan relationship. Panel members treat different segments of the 20th century to the present, developing complementary themes. Kuo begins with an analysis of the relationship between the functioning of irrigation associations in 1982 in relationship to their rootedness in parallel pre-war Japanese organizations. Her assessment comprises the longest-term and geographically broadest analysis of Japanese policy in this panel. Brown introduces the largest water control project in southern Taiwan, the Jianan Dashu (J., Kanan Taishū). Subject to multiple doubts and criticism during construction, its benefits became apparent to many soon after opening and both it and its chief engineer, Hatta Yoichi, became the object of accolades that continued in the post-war years despite strong anti-Japanese Guomintang policies. Shimizu assesses the degree of local cooperation with the new irrigation regime. Finally, Amae critically examines the late 20th century lionization of Hatta Yoichi. Together the presenters broadly examine Japanese riparian civil engineering in Taiwan and the complex relationships they engendered over time.

1) Kuo Yunping, Kainan University***The Development and Spatial Organization of Taiwan's Irrigation System During the Japanese Colonial Period***

During Japanese Colonial Period (1895-1945), the Taiwan Governor—General's Office adopted modern agricultural engineering technology and irrigation management, constructed massive farmland irrigation facilities, and actively operated water conservancy undertakings. Traditional Taiwan farmland irrigation undertakings were influenced substantially. In post war period, Taiwan

local water conservancy organizations (Irrigation Committees) have not all operated under same conditions, with some having a relative long operation history with solid foundations, healthy finances and well-functioning organizations. Contracts with others for loans barely functioned. Here I analyze 17 local Irrigation Committees in 1982, and compared their development history back to Japanese Colonial Period. This history includes the Reservoir and Canal reorganization in the 1910s, the adoption of modern civil engineering and irrigation technology in the 1920s, the completion of modernization of the Irrigation Areas in the 1930s, industrialization transformations of water right from “Land ownership”—oriented to “The subject of water”—based, and the Land Improvement and Rice Increase Engineering in war period of the early 1940s. This research utilizes the archives of Taiwan Governor – General’s Office, water conservancy data, local histories, local social histories, and fieldwork. In addition to explanations of the natural environment of each region under study, I also present water resources distribution, the behaviors of water utilization, the contradiction and cooperation relationship between water users, and through the study of irrigation management of local water conservancy organizations (Irrigation Association), a top-down viewpoint approach is utilized to analyze the relationship between local water organization and foundational society level.

2) Philip Brown, Ohio State University

Planning and Commemorating Rural Development: Taiwan’s Jianan (J. Kanan) Water Control Project, 1920–1955

Planned at the conclusion of World War I, the Jianan Dazhen (J. Kanan Taishū) was such a major project in Japanese economic development thinking that it was the only major civil engineering project, domestic or colonial) that did not suffer budget cuts after the Great Kanto Earthquake, but it was also of great importance to the farmers of southern Taiwan who found upon its completion that they had a much more predictable supply of water, and a modicum of protection from major floods. Subject to criticism and skepticism as expressed by Taiwanese in both Japanese and Chinese language newspapers, upon completion there was widespread, if not universal, appreciation for the accomplishments of the plan. Shortly after its completion in 1930, the project became the object of an annual commemorative ceremony, complete with a statue honoring its young, and still living, chief engineer, Hatta Yoichi. When Hatta died, followed by his wife in 1945, the site became a memorial as well to Hatta and his accomplishments. Recent fieldwork has uncovered documentation that these memorial services continued even at the height of the post-war regime’s anti-Japanese campaigns that destroyed Japanese shrines and sought to stamp out Japanese influence where possible. Further, examination of post-war newspapers indicates that while there were

problems with the irrigation organizations the Japanese had left behind in Taiwan, many of the complaints were of a sort generic to projects of this sort and generally not anti-Japanese in tone.

3) Shimizu Misato, Tokyo Foreign Language University

Japanese-Sponsored Irrigation Associations and their Taiwanese Clients: A Case Study of the Jianan Irrigation

Monitoring stations were installed at 120 sites in the Jianan Water Project after its completion in 1930. Technical specialists called *kanshi-in* (監視員 inspectors) were posted to each of these sites. Japanese staffed most of these positions, but among the inspectors were a minority of Taiwanese. The staffers, and the irrigation channels, were divided into local irrigation associations that have left us large quantities of numerical data from monitoring the system along with business records, collected as *Kanan Nōden Suiri-kai tōan* (嘉南農田水利会档案). Their contents include not only irrigation data (areas irrigated, etc.) but records of crops grown. By analyzing the numerical data we can assess the degree to which local farmers cooperated with the Jianan Agricultural Irrigation Association's policies, what resistance they exhibited, and acts of tax evasion (e.g., stealing water, growing unspecified crops) that occurred. The business records, clearly describe by name the farmers exhibiting both non-cooperative and cooperative attitudes. In addition, by using *Taiwan suiri* (台湾の水利) magazine, *Suiri kankei hanrei shū* (水利関係判例集), and *Taiwan chihō hōin saiban shiryō* (台湾地方法院裁判資料) (held at Taiwan National University), I analyze the relationship between the Jianan Agricultural Irrigation Association inspectors and Taiwanese farmers.

4) Amae Yoshihisa, Chang Jung Christian University

Colonial Modernity Revisited: Postcolonial Discourse on Hatta Yoichi in Present-Day Taiwan

Hatta Yoichi (1886—1942) was a Japanese engineer who designed and oversaw the construction of a massive reservoir in southern Taiwan, completed in 1930. He is a widely celebrated figure in present-day Taiwan, an island once ruled by Japan (1895—1945). Hatta is featured in books, songs, manga, an animation film, a TV drama, a dance drama and a play. He has been deified; every year on 8 May, admirers flock in the hundreds to the Wushantou Reservoir to pay tribute to the famed engineer. In recent years, Wushantou has become a popular tourist attraction for both Japanese and Taiwanese. This paper critically examines the postcolonial discourse and cultural representations of Hatta Yoichi. Why, after some 70 years, is the ex-Japanese colonial engineer suddenly being praised as a “Taiwanese hero” if not a deity, on the island? What does this say about the postcolonial situation of Taiwan? I will argue that, despite the recent discussion on colonial modernity, such

approach and awareness have helplessly submerged to the “postcolonial realities” that is constructed as a result of complex political and economic/commercial interests and popularized through media and popular culture.

Discussant: Douglas Fix, Reed College

Session 21: Room 1352**Ch'oe Nam-sŏn's Editorship in Printed Modernity of Korea: Print Culture in Early Colonial Period Korea, 1910 – 1925****Organizer/Chair: Hyonhui Choe, Korea Advanced Institute of Science and Technology**

This panel examines Ch'oe Nam-sŏn's activities as an activist, poet, journalist, and academic in early colonial period Korea by focusing on his editorial role in print culture. Ch'oe played a crucial role in the making of Korean modernity in such fields as literature, the publishing industry, academic research, and social activism. A thinker/activist/artist of the enlightenment, Ch'oe was tasked to spread the culture of modern/Western civilization throughout Korea. We posit his editorship in print culture as the source of his encompassing influence to modern Korea. Ch'oe introduced modernity to print culture in Korea, where he took the liberty to select signs of modernity from his collection of printed materials and arrange them. First, we examine how Ch'oe's authority served to turn print culture under his editorship into the immediate realization of modernity. Sin-mun-gwan, Korea's first modern publishing company under his supervision, realized a modern picture of the world. Second, we investigate how Ch'oe's editorial service was reflected in his experiments of modern forms in poetic writing. In doing so, we conceptualize media environment change as a decisive factor of literary modernity. Third, we situate Ch'oe's historical consciousness vis-à-vis Yun Ch'i-ho's conception of colonial Korea's status in the modern world. This comparison with Yun from the pre-modern literati will help to historicize the modern significance of print culture. Fourth, we posit Ch'oe's nationalist studies as an extension of his editorial work. His methodology combining etymology, mythology, ethnography was a byproduct of his arrangement of signs of Korea from printed materials.

1) Seulki Park, Hallym University***Ch'oe Nam-sŏn's Editorial Performativity in Korea's 1910's Print Culture***

This paper examines the Sin-mun-gwan publishing company, the epicenter of 1910's Korean print culture with a focus on Ch'oe Nam-sŏn's performative role as chief editor. Collecting contemporary thoughts and relevant knowledge, and spreading them through the reading public, the publisher worked to bring Korean people into the modern age. In essence, the company was run singlehandedly by Ch'oe, whose presence in intellectual and social networks was formidable in colonial Korea. It would be impossible to understand how one publishing company influenced almost every aspect of modern Korean society without examining Ch'oe's dominant editorship while serving the institution. I particularly examine the ways in which the masses recognized the

unpublished books advertised as addressing issues of modernity as Sin-mun-gwan's actual publications. In doing so, I argue that the reading public considered Ch'oe's editorship as the sole source of the publisher's authority. What I call "editorial performativity" is Ch'oe's presence as editor encompassing the making of Korean modernity through print culture.

2) Suk Yun, Hallym University

Transcribing Deformation in the Formation of Poetic Modernity: Ch'oe Nam-sŏn's Use of Hyphens in Works of Song Lyrics

Ch'oe Nam-sŏn wrote song lyrics to spread ideas of enlightenment among the Korean people. These lyrics are considered as one of many poetic forms that he experimented with to realize literary modernity in the 1910s. In terms of poetic rhythm, Ch'oe clearly stated that his lyrics were written in syllabic meter. It seems obvious that this fixed rhythmic structure was adopted to effectively express Ch'oe's thought of enlightenment. However, Ch'oe's lyrics included deformative traits, such as uses of the hyphen. In other words, Ch'oe inserted a visible deformation into his experimental works of modern poetic form. I posit that this self-contradiction reflects the instability of early modern Korean language and literature. Although Ch'oe's sense of purpose was clear when writing lyrics in the fixed rhythm, it could not be fulfilled because the language in which the lyrics were written was not yet formed. This paper posits Ch'oe's use of punctuation marks, such as the hyphen, as one of his experiments to invent linguistic and literary modernity in Korea.

3) Chung Hee Ryu, University of Tokyo

Korean Intellectuals' Perception of Colonial Korea before and after the March First Movement of 1919: Yun Ch'i-ho and Ch'oe Nam-sŏn's Perspective on Western Civilization and the Korean Nation

Yun Ch'i-ho (1865–1945) wrote in his diary on January 28, 1919, that Ch'oe Nam-sŏn had invited him to the Korean delegation at the Paris Peace Conference to appeal for Korean independence from Japan. In the next day's entry, Yun wrote a view opposing external support for such independence: "Korean national independence can be justified only when we proved that Japanese colonial rule had worsened Korea's general situation. Furthermore, Japan believed that losing Korea was a matter of life and death. Most importantly, it would be meaningless to achieve national independence if Koreans did not earn it by themselves." This bifurcation between Yun and Ch'oe reflects their understanding of the international situation after World War I, which showed inconsistency in the world order imposed by the imperialist powers. Ch'oe drafted the Korean

Declaration of Independence for the March 1st Movement (1919) with the conviction that colonialism's demise was in the near future. Yun's skepticism about the same matter also reflects their difference of opinion about Korea's general situation during the decade after the Korea-Japan annexation. In my presentation, I examine how the two intellectuals understood colonial Korea's status in the post-World War I world order and their strategies for the nation's future path. To answer these questions, I analyze how Yun and Ch'oe grappled with such binary systems as West/Civilization/Universal and Korea/Nation/Particular.

4) Hyonhui Choe, Korea Advanced Institute of Science and Technology

Korea as a Chain of Printed Signs: The Invention of Korea in 1920's Ch'oe Nam-sŏn's Nationalist Studies

In this paper, I argue that Ch'oe Nam-sŏn's nationalist studies in the 1920s derived from his service as editor in the previous decade's Korean print culture. Ch'oe's 1920's nationalist studies consist of three parts: (1) philological research to substantialize the mythological Korean progenitor of Tan-gun, (2) a travelogue after his trip to the sacred mountain Paek-tu, and (3) the theory of Puram Culture whose epicenter was ancient Korean civilization. Considering that Korea's 1920 colonial government allowed cultural activities to take place in the aftermath of the March 1st Movement, many consider Ch'oe's nationalist studies as indirect resistance to colonial rule. However, I posit Ch'oe's commitment to nationalist historiography was an extension of his editorial activity in 1910's Korean print culture. To confront Korean national studies with Japan's Oriental studies, he applied a heterogeneous methodology combining etymology, comparative religious studies, mythology, and ethnography. Ch'oe invented the method to traverse printed materials and freely associate linguistic signs with Korea's national origins. In other words, he imagined history as the kingdom of ends while modern historiography values the material foundation of historical source. This means that Ch'oe, as a nationalist historian, was still working as an editor whose primary task was to realize modern civilization in colonial Korea through his editorial works in the making of print culture.

Discussant: Naoki Watanabe, Musashi University

Session 22: Room 1353**Postwar Transitions across New Borders: Economic and Political Activities of Repatriates in Postwar Japan****Organizer/Chair: Jonathan Bull, Hokkaido University**

The history of the Japanese empire still casts a long shadow over North-East Asia. The three papers in this panel re-examine this period by focusing on people who migrated across borders in the empire, as well as their post-war repatriation and its aftermath. The goal is to challenge existing and enduring notions of the history of this period by scrutinizing hitherto unexamined or underutilized source materials. All three papers focus on Japanese repatriates after WWII and question the conventional narratives' emphasis on their victimhood. Nishizaki examines their post-war occupational transitions and their roles in the country's rapid economic recovery by using a national survey into the repatriates' post-war lives (Zaigai Jijitsu Chōsahyō) conducted by the Japanese government 1956. This research is the first attempt to systematically use these data to gain insight into their economic transition process. Bull's paper investigates the belated incorporation of repatriates into Japan's public war memory, the process that reveals the multifaceted relationships among the repatriates and the government. Nakayama's paper investigates the post-war lives of a select group of agricultural experts who played particularly prominent roles in mobilizing people for empire in their pre-war and wartime work. Overall, the panellists argue that a substantial rethink may be in order when we label and categorize the actors in this historical period. By presenting these papers at the Asian Studies Conference Japan, the authors aim to attract the attention of researchers from diverse disciplines to stimulate discussion on the history of the empire and aftermath, which can contribute towards more well-grounded and productive historical debate.

1) Sumiyo Nishizaki, London School of Economics and Political Science***After Empire Comes Home: Economic Experiences of Japanese Civilian Repatriates, 1945–1956***

The economic impact of large influxes of population is something that has been much debated. This research contributes to those debates by examining one of the most significant, but least researched, examples of post-war migration - the repatriation of more than six million people to Japan after World War II. One pervasive image of Japanese repatriates is that of the immigrant farmer of Manchuria, despite the fact that many returned from other regions, including Korea and Sakhalin, and that repatriates consisted of not only farmers but also colonial government officials, employees of public and private corporations, small business owners, teachers, and priests amongst

others. This paper examines the profiles of repatriates and their occupational transitions utilizing a 1956 Japanese Government survey into repatriates' post-war lives (Zaigai Jijitsu Chōsahyō) that includes information such as their date of birth, the timing of emigration and repatriation, and addresses and occupations (wartime and post-war). Among the four prefectures where the survey forms are available (Ibaraki, Kanagawa, Osaka and Hiroshima), this paper specifically focuses on Hiroshima, a traditional origin of Japanese migrants since the 1880s, in order to fully analyze both colonial settlers and those who migrated as a part of national policies, especially after Manchukuo was established in 1932. Whilst it is evident that for many repatriates the post-war transition was not entirely smooth, evidence suggests that in contrast to prevailing notions, some repatriates were able to re-enter the core of the Japanese employment system and continued to play important economic roles.

2) Jonathan Bull, Hokkaido University

Repatriate Groups and the Figure of the Repatriate

Research on repatriates has emphasized the role of the Japanese government and repatriates in co-producing narratives about repatriation and the end of the empire. In particular, the Ministry of Health and Welfare is said to have influenced post-war understandings of the empire by writing official histories such as *A Record of Repatriate Relief* (Hikiage engo no kiroku (1950)). This paper argues that central government institutions had a minor role in depicting repatriates. Of greater importance were repatriate groups acting as an intermediary between the state and individuals. Contrary to previous research, the significance of these groups was not the amount of influence exerted over politicians in Tokyo but the degree of control they had to organize repatriates at the local and regional level. Focusing primarily on repatriates from Sakhalin who moved to Hokkaido after the end of the war, this paper shows how the leaders of repatriate groups played vital roles in shaping public and private understandings of empire in postwar Japan. For example, the book *Karafuto at the war's end* (Karafuto shūsenshi, (1972), researched and written by the All Japan Federation of Karafuto, (Zenkoku Karafuto Renmei) was especially influential as the “go-to” source for not only journalists researching Japan's colonial past but also individuals reflecting on their life history (and writing memoirs). This source's persuasiveness for many to be a “true” account of the colonial past came from the authors' skillful positioning of themselves as narrators who were first amongst equals.

3) Taisho Nakayama, Hokkaido University

Where have the Subarctic Engineers of Karafuto Gone?: Engineers at the Saghalien Central Experiment Station in the Postwar

Karafuto was a colony of Japanese empire and it was the southern part of Sakhalin Island. It was the one subarctic colony of the empire. Because of the climate, it was impossible for farmers to produce rice in Karafuto. This was one of the most influential climatic features of Karafuto. The main colonial policy was promoting Japanese migrants to settle the undeveloped lands on Karafuto. Therefore it was a huge problem how they should supply foods for farmers and the other residents by the production system of Karafuto. Saghalien Central Experiment Station (Karafuto-chō Chūō-Shikenjo) was founded for solving this problem in 1929. Most of the engineers of SCES graduated from the Faculty of Agriculture at the Hokkaido Imperial University. They were brilliant technological elite of Japan. They attempted to create not only technology but also ideology for subarctic zone in the 1930s. Contribution to the war was added to their research themes from the end of 1930s. However, the institution was dissolved under the Soviet occupation and these engineers were repatriated to Japan by 1950. This paper examines how these engineers made the transition from colonial development to wartime, from wartime to occupation of Soviet and from occupation to post war Japan. The materials for this discussion are official documents on the institution, academic papers written by the engineers, articles in Japanese media including newsletters published by the organization of repatriates from Karafuto and individual memoirs.

4) Carly Buxton, University of Chicago

Two-Way Passage: The Nisei of SCAP

When the dust of air raid bombings cleared and the Supreme Commander for the Allied Powers (SCAP) assumed command in Tokyo at the end of the Pacific War, Occupation forces called on multitudes of bilingual Japanese-English speakers to fulfill the mission of transforming Japan from a military bureaucracy to a democratic peacekeeper. In particular, young, educated Nisei (“second generation”) Japanese Americans who had lived in Japan throughout the war played an integral role in facilitating American-Japanese interaction, as well as in shaping policies for the postwar era. In this paper, I investigate the “Two-Way Passage” paradigm—an ideal popularized by Louis Adamic in the early 1940s that American-born children of immigrant parents could promote peace by serving as cultural interpreters—and its effect on the treatment, work environment, and everyday living conditions of Nisei employees of SCAP in Japan. Using personal accounts from Nisei Occupation

employees in the form of letters, interviews and autobiographies, I examine the social expectations, privileges, and discrimination challenges of Nisei in Occupation-era Japan, focusing on the ways in which the pressures of the “Two-Way Passage” ideal informed Nisei interaction with the Japanese populace and with GIs, and how assumptions about Nisei multiculturalism shaped these individuals’ racial, gender, and ethnic identities.

Discussant: Mariko Iijima, Sophia University

Session 23: Room 1358**Overlapping Cosmologies and Cosmographies in Pre-Modern Asia (2)****Organizers: Cynthea J. Bogel, Kyushu University; Bill M. Mak, Kyoto University****Chair: Cynthea J. Bogel, Kyushu University**

The panel papers features analyses of cosmology as depicted in East Asian text and image, highlighting coexisting and mutually constituting perceptions of the cosmos that representations both figural and conceptual make evident in ways that philosophical treatises cannot. The papers seek to understand how co-existing cosmologies and cosmographies accommodate new knowledge with or without friction, how audiences interpret and navigate unfamiliar worlds alongside deeply held beliefs and established rituals, and how notions of the cosmos are rendered and altered to facilitate the transmission and creation of meanings. The papers touch upon cognitive shifts required of the user or viewer. They address a syncretic cosmo-topology, at once Buddhist and European, in a nineteenth-century Japanese world map in order to understand what resolution is sought by doing so; a Han-dynasty divination text offering a difficult but accessible technology to non-experts able to correlate information that simultaneously required cognitive shifts from diagram to spatial contexts; Buddhist sutras used in ancient Japan that, at close examination, offer a medley of seemingly “non-Buddhist” elements including Chinese secular and philosophical allusions, transmitting and creating an East Asian Buddhist cosmography distinct from Indic sources; and the pedestal of an eighth-century bronze Buddha that visually juxtaposes creatures, animals, and motifs from distinct cultures and cosmologies in unprecedented fashion. The papers grapple with varieties of cognitive and symbolic shifts conveyed by selected images, marks, descriptions, and words, and the reasons for tangible layerings of cosmology and cosmography generated by their agents and agencies, whether religious, political, technological, or other.

1) Anna-Alexandra Fodde-Reguer, Saint Joseph’s University***Divination Manuals of the Han Dynasty: A Case Study of the Yinwan Manuals as Early Chinese Technology***

This paper argues that, when analyzed as a whole, the divination texts discovered in Yinwan tomb 6 (dating to the Han dynasty) may be understood as technological manuals that detail multiple methods for divination. Information transmitted in these manuals considers an objective cosmos whose signs may be read, calculated, and interpreted by competent readers. In this respect, cosmological patterns portrayed by the authors of the Yinwan manuals relate to a technology that

needs decoding. Empirical information is revealed through the use of sophisticated diagrams, tables, and descriptions, effectively instructing literate readers how to divine without the aid of a specialist, and indicating intellectual and social changes occurring in early China. To utilize such diagrams, readers were required to correlate information and make certain cognitive shifts. One diagram in particular—of a supernatural tortoise—appears also in the Dunhuang caves, dating to hundreds of years after the Yinwan version was transcribed. This Tibetan version of the same tortoise points to possible dissemination of such manuals over time and space in early and medieval China. The creator of the tortoise diagram shapes the way manual-users view the world and cosmos, and by extension creates conventions and standards of cosmological phenomena. The manual-user is required to focus and shift perceptual attention from diagram to spatial context and back again. Thus, while they appear deceptively simple, the Yinwan manuals represent a technological innovation in early China.

2) **Bryan Lowe, Vanderbilt University**

Composing the Cosmos in Ancient Japan: Post-Mortem Realms in Dedicatory Prayers

This paper uses dedicatory prayers inscribed in colophons to Buddhist scripture to reassess cosmology in ancient Japan. It focuses in particular on post-mortem realms such as heavens and pure lands. The way the cosmos is expressed in prayers problematizes traditional depictions of Japanese religions, which often neatly divide worldviews into traditions such as Buddhism, Daoism, and Shintō. In contrast to models that adopt a bird's eye view from which religious traditions are allegedly clearly defined, I take a ground level approach to explore how individuals expressed cosmology in ritual settings. I show that the cosmology as depicted in prayers drew from diverse textual sources including Chinese literary classics and Buddhist scripture. For example, a prayer sponsored by Empress Shōtoku depicts Vairocana's Realm of the Flower Treasury as a land filled with Chinese imperial imagery derived from court culture and makes allusions to texts such as *Zhuangzi*. This layering of cosmologies and knowledge both informs and constitutes religious praxis. At the same time, prayers were by no means random collections of materials. Rather, their composition was governed by rules regarding literary genre and ritual conventions related to the context in which they were uttered and norms adopted from the continent. Poetic rules from the Sinitic tradition gave birth to new visions of the order of the universe, worldviews that did not exist in Indic traditions, but became part of a shared East Asian cosmography.

3) Cynthea J. Bogel, Kyushu University

Four Directions and Layered Cosmologies: An Eighth Century Buddhist Monument in the New Capital

My research explores fascinating relief imagery on the pedestal of an early-eighth-century bronze Master of Healing Buddha (Bhaiṣajyaguru) at Yakushiji monastery in Nara, Japan. The combination of figures and motifs on the pedestal is unique in East Asia. Chinese animal-gods of the four directions 四神 associated with the workings of the cosmos and, as such, good governance, occur alongside Buddhist divinities and motifs associated with mortuary culture and cosmopolitan cultural exchange. Cosmological knowledge of the four directional animals is evidenced in Japanese records less than a century earlier, and their representation was limited to subsequent tomb decoration. This, combined with other mortuary imagery on the pedestal, has led scholars to associate it with death symbolism. Instead, I see the pedestal as engaged with world mapping at several conceptual levels. The Yakushiji icon can be seen as a monument that synthesizes and/or layers existing Buddhist beliefs concerning healing and rebirth with non-Buddhist (or imminent Buddhist) symbology to convey, through representation, good rule, galactic polity (Tambiah, 1977), and a degree of continental cosmopolitan cachet. The pedestal serves as the physical and metaphorical base for the Buddha who heals—by creating order among chaotic forces that cause disease, delusion, and death—but this must also relate to the ruler. The pedestal represents an inherited cosmology associated with the reign of an earlier emperor, suggesting political allegiances to China and engagement with the other-worldly *yakshi* described in the Healing Buddha sutras for an unprecedented Buddhist monument.

4) Cindy Postma, Independent Scholar

On the Cosmology and Cosmography of Pre-modern Japan, Through the Prism of an Eighteenth Century Shogunal Scholar

My research concerns the early-eighteenth-century text, *Account of the Western Ocean* (*Seiyō kibun*, 1714), a three-volume study of the Occident by Japanese scholar and shogunal adviser Arai Hakuseki, based on conversations with Italian missionary Giovanni Battista Sidotti. The earliest introduction to Japan of a European worldview, this work presented both Mercator's accurate global mapping and the tools for reading celestial bodies (astronomy). It presented a new cosmology that nullified the still-extant Japanese Buddhist concepts. The typical Buddhist map printed in Japan since the medieval period visualized the world as a single egg-shaped continent. Around it were depicted

Japan, China, and Korea, with known parts of the Indian subcontinent drawn within the egg. The world map described by Hakuseki (1657—1725) presented a different picture. This depicted five continents, with Africa, Eurasia, and the two Americas dominating; China, Japan, and Korea were miniscule in proportion. The Buddhist-egg map had denied a Europe, Africa, or the Americas, other than as a hint of western isles, or unknown lands, included at the top of the large, egg-shaped, southern continent. I conclude with Hakuseki's radical proposal that Europe was separated from China by only a strip of land. My paper turns thus on a global perspective of European cartography, a cosmographic depiction, and a cognitive shift facilitating a new overview of history by Hakuseki.

Discussant: Ellen Van Goethem, Kyushu University

Session 24: Room 1458**Tokyo: The City, the Fringes, the Created Spaces Between****Organizer/Chair: Alejandro Morales Rama, Sophia University**

The rise of the metropolis of Tokyo, Japan's post-1869 center, was not accomplished without stirring tensions amongst its citizens that still bubble beneath the concrete behemoth's surface. The rapid modernization of the new capital ensured the relegation of the old traditions to the fringes of the city. Furthermore, an increasing population coupled with the development of such new technologies as the cinema, the train and the gramophone resulted in new experiences for city dwellers in the final years of Meiji. The burst of the economic bubble during the mid 1990s, accompanied by the advent of the Internet, created new generations of atomized denizens of Tokyo now bereft of the communal ties that once bound them. This panel articulates the possibilities that Japanese literature and theater offer for understanding the experiences at the fringes of the modern city. Higuchi Ichiyō complicates the male narratives centered on the Yoshiwara pleasure quarters by including contradictory female voices, normally relegated to silence. Natsume Sōseki astutely perceived the effects of the modern Metropolis on human subjectivity and portrays a proto-modernist consciousness in Daisuke's movements throughout the city in his novel *And Then*. Izumi Kyōka sided with the underdog characters, whose memories of the fringes of the city at times of personal crisis create uncanny spaces. Finally, the multimedia performance group dumb type offers, through their use of soundscapes and noise, new possibilities for contemporary urban Japanese to reimagine a communitarian ritual experience that includes the marginalized bodies of minorities and outsiders.

1) Lei Hu, Sophia University***An Urban Space Study of Higuchi Ichiyō's Nigorie***

Depictions of the geisha district are not a new topic in Meiji literature. Yet, while such early-Meiji male writers as Ozaki Kōyō (1868—1913) describe Yoshiwara as a paradise in which men can pursue erotic love affairs, Higuchi Ichiyō's (1872—1896) *Nigorie* ("Troubled Waters" 1895) offers readers distinctly female perspectives on the pleasure quarters, reconstituting them as space of conflicting desires through the multi-perspectival visions and narratives of its lower class citizens. Similar to contemporary male writings, the major voices of the story present Yoshiwara as a place ostensibly inhabited by erotic pleasure. However, conversations held by Oriki, a *yūjō* (prostitute) in the pleasure quarters and the first of the story's protagonists, complicates the picture by undercutting the narrative of Yoshiwara as a place of lust and love to recast it as a place of work,

where lower class women can sell their bodies in order to survive. Moreover, the Yoshiwara depicted by Ohatsu, the story's second protagonist who suffers from poverty due to her husband's extravagant spending on *yūjō*, is a place of sin in which heartless *yūjō* conspire to destroy the happiness of ordinary families. Ichiyo shifts the focus from bodily pleasure to the voices of female characters, whose narratives carry the suffering of lower class women in Meiji Japan.

2) Kevin Niehaus, Sophia University

Painting the Town Red: Uncovering the Modern City in Natsume Sōseki's And Then

Research on Natsume Sōseki (1876—1916) has enjoyed a recent boom, and amongst other topics, researchers and scholars have begun focusing on how Sōseki's novels uniquely depict city life in the late Meiji and early Taisho periods. Still missing from the discussion, however, is the specifically modernist approach Sōseki uses to present his vision of the city. Drawing upon recent anthologies that have begun conceptualizing Japanese modernism, this paper proposes a reading of Natsume Sōseki's *And Then* (1909) as a modernist text. Daisuke, *And Then*'s main character, is well known for being himself wedged between the incompatible worlds of tradition and modernity, but it is the liminal city spaces that truly mark this text as modernist. Sōseki's Tokyo is a site of order and chaos alike, as the ubiquitous Tokyo streets of the daytime become scenes of brilliant illumination and desperate confusion upon nightfall, marking a shift from the Naturalist use of *fukei* to a proto-cinematic, modernist *kōkei*. Furthermore, concomitant with the rise of the city is the frequent appearance of anxiety in literary texts, and Tokyo is here cast as a modernist space of anxiety onto which Daisuke's internal thoughts and emotions can be externalized and projected on to the city itself. And, although it is clear that Soseki was never able to fully reject literary naturalism as an effective mode of storytelling, this essay will argue that reading Soseki as a modernist author offers a new perspective on the experimental nature of his texts.

3) Alejandro Morales Rama, Sophia University

Protean City, Liminal Citizens: A Study on the Importance of Urban Space and Memory in the Fiction of Izumi Kyōka.

Izumi Kyōka (1873—1936) is renowned for stories of the supernatural, where beauty and the grotesque intermingle. While Tōgō Natsumi and other scholars agree that mountains feature as a space for the marginalized and the sacred in Kyōka's fiction, little scholarship has focused on the role of urban space. Many of Kyōka's characters undergo significant transformation through crisis; this paper argues that these transformations can be better understood taking into account the role of urban

space in the narratives. An analysis of *Yōjutsu* (1911), *Sannin no mekura no hanashi* (1912) and *Baishoku kamonanban* (1920) suggests that there is a significant relationship between urban space and character in Kyōka's works. In Kyōka's fiction, the landscapes of Tokyo, including both the alleys of the Yamanote area and the surroundings of the Kanda Myojin Shrine, come alive in the eyes of the protagonists, undergoing wondrous transformations that reflect the mutability of the characters inhabiting them. This paper concludes that the liminal or "twilightized" aspect of Kyōka's characters is enhanced by their surroundings, becoming urban recipients full of memories that are the catalysts of change and awakening for the male protagonists. The "experience of the city" for the male protagonists becomes not a realistic portrayal of the city itself but a reinterpreted or reborn city that is grotesque and protean. The affect of these liminal characters and their attitudes on the outskirts, fringes and hidden areas of the city remind us that cities and their transformations are, in the end, products of memory and language.

4) Saki Inoue, Sophia University

Innovating the Urban Soundscape: Semiotic Noise and the Creation of Spatial Ma in Contemporary Japanese Theatre

Dumb Type (1984—), a multi-media performance group known for portraying a dark, cynical, yet humorous world of telecommunication, mass media, and digital electronics, has explored the contemporary body through soundscape effects and aural semiotics to uncover spaces of personal subjectivity, social-collectivity in community, and a mediatized and technological body. Their latest work, *Memorandum OR Voyage* (2014), offers possibilities for forging a new relationship between contemporary Japanese performing arts and urban space by drawing a common thread between Dumb Type's minimalist style and traditional Noh theater. Their conceptualization of the aesthetics of spatial *ma*—intervals or gaps in time and space—creates a meditative public space which allows the audience to be disentangled, as bodily space is fragmented and newly unified by dissonant voices and other noise. This paper argues that illegible, and thus marginalized, sonic codes echo the entangled soundscape of contemporary Japan. Through an analysis of the noises in both Dumb Type's earlier performance *S/N* (1984) and its new installation entitled *Memorandum OR Voyage* (2014), this paper will suggest that the repetitive aural environment of an embodied spatial *ma*, depicted in such forms as the indistinct utterances of speech-impaired characters, computerized beeping sounds, murmuring voices, and dispersed, scattered, or disseminated soundtracks, allows the audience's personal space to be reimagined and reintegrated into a communitarian ritual experience. Thus formulated this *ma* provides the space to liberate the marginalized bodies of minorities and outsiders in contemporary

Japanese society from the necessity of sense.

Discussant: Kendall Heitzman, University of Iowa

Session 25: Room 1361**Individual Papers 5: Modern Japanese Society****Chair: Robert Eskildsen, International Christian University****1) Akiko Hayashi, Meiji University*****Learning Embodied Culture***

Embodied Teaching: Japanese Preschool Teaching as Cultural Practice (Hayashi and Tobin, May 2015) is an ethnography of how Japanese preschool teachers act, think, and talk. This talk will present a key argument from this book: in Japanese preschools Japanese children learn to modulate their posture, gestures, and facial expressions to indicate a shift from informal to formal contexts and back. A key emic Japanese concept is *kejime*, which means “to draw a line between two situations,” “to make distinctions,” or “to act in a way appropriate to the context.” We argue that children learn *kejime* first not as an abstract principle but rather as embodied practice. This logic follows Blaise Pascal’s argument that you do not pray because you are religious; you are religious because you pray. In other words, the bodily action precedes rather than follows the belief. This is the core logic of this presentation, which suggests that: “You don’t bow because you are Japanese. You are Japanese because you bow.” The research method of this study combines video-cued ethnographic interviewing (Tobin, et al., 1989), with microanalyses of classroom videos. The argument of this presentation is that Japanese preschool provide young children with exposure to a range of clearly demarcated spatial, temporal, and social-emotional contexts and opportunities to develop the social skills and intercorporeal techniques of the body appropriate to these contexts. A key bodily technique involves various forms of bowing, along a continuum of more informal and formal, and polite registers.

2) Julija Knezevic, RMIT***In House Interpreter: “Office Flower” of “Gender Escalator”?***

This study examines the professional occupation of interpreters working as temporary agency (*haken*) workers in Japan. The role of interpreter is seen as highly prestigious within Japan, however the occupation is potentially highly gendered. I start with a paradox: *haken* interpreters are located within a precarious, gendered workforce, but at the same time the occupation of an interpreter may be a ‘gender escalator’ by providing women with an opportunity to tap into the ‘boys club.’ The study seeks to explore how women, *haken* interpreters understand and deal with the complex and contested meanings of their work. It will explore what this means for how they present themselves, how they

do their work, and how they see their gender impacting on their job. The study is based on in-depth interviews of 20 interpreters in Melbourne and Tokyo. It draws on gender and precarious work theories as an analytical framework.

3) Lori Kiyama, Tokyo Institute of Technology

How Japanese Adoption Mediators Envision the Future of Social Welfare in Japan

Although the population of Japan continues to drop, infant abandonment and death by abuse are increasing. 43% of girls in juvenile prisons for serious crimes tried to rid themselves of a newborn. 88% of children whose parents cannot care for them are in orphanages. This situation has been called child abuse at the national level. Yet pending legislation would ensure that all needy infants spent their earliest months in institutions. Meanwhile, the government continues to build orphanages and financially supports foster families, but provides zero benefits to families adopting. A handful of private adoption mediators are vociferously advocating for the normalization of adoption, better care for pregnant women and new mothers in need, and the institutionalization of children as a last resort. This paper presents the results of a phenomenological study of Japanese adoption mediators. It describes adoption facilitators' interactions with the police, government social workers, politicians, the media, orphanage employees, family court investigators, birth parents, adoptees, and adoptive families. The paper explains, in their own words, what adoption facilitators say motivates them to work in the face of stigma, how they see their contributions, and what they hope for the future of adoption in Japan.

4) Takama Saori, Hitotsubashi University

The Conditions for the Use of Hospitals as Nursing Homes in Postwar Japan

After the Second World War, Japanese hospitals went through a development unique to Japan, in comparison to other developed countries; they became not only sites of medical treatment, but also places for housing the elderly. This situation continued until the 1980s, when the government rethought the healthcare system and tried to reform elderly care, by housing elderly who did not require medical treatment and did not live independently in their own homes, in nursing homes. While the reorganization of the Japanese health care system still advances steadily, its progress is not smooth. The purpose of this study is to tackle this problem by asking: why have hospitals in Japan, and only in Japan—been used as nursing homes in the first place? To answer this question, this study adopts a historical approach, using documents concerning the Postwar medical and welfare system, as well as an interview-based investigation of medical practitioners. Its preliminary findings show

that hospitals, which were managed by medical practitioners, were more likely to be used as nursing homes than other hospitals or even public nursing homes, which existed in Japan at the time as well. The study also reveals the particular conditions that led to this situation. As such, the study hopes to contribute not only to the understanding of the history of Japanese elderly care and health care system, but also to contribute to contemporary elderly and health care policies in Japan and without.

5) Jeniece Lusk, Miyazaki International College

Assessment and Evaluation of the Effect of Family and Labor Reform in Japan on Fertility Rates and Attitudes toward Childbearing

The future of Japan lies in its people; more specifically, the future lies in the ability of Japan to replace its population through either immigration or increase in fertility rate. This study centers on the latter demographic process. The Japanese total fertility rate (TFR) of 1.43 (National Institute of Population and Social Security Research, 2014) is one of the lowest-low fertility rates in the world. However, Japan recognizes this threat and has been somewhat aggressive in its attempts to increase national fertility rates via government incentives such as cash allowances for children up to age 15, subsidized childcare, subsidized child health care, subsidized infertility treatments, progressive maternity leave policies, and other implemented programs. Extant literature provides thorough consideration towards the reasons for Japan's incredible TFR decline to a low of 1.26 in 2005 (Lam, 2009; Atoh, 2008) and explanations concerning the effects of the low TFR on the economy and population projections, as well as the need for interventions such as the aforementioned interventions. However, assessment and evaluation of the direct effect of these incentives on both the TFR and attitudes remains unacknowledged. Although we recognize the recent rise of Japan's TFR, how much of this increase can be correlated to improvements in the economy? Are the Japanese government's incentives indeed effective, and are they changing attitudes towards childbearing? This inquiry uses quantitative methods to analyze Japanese population data, as well as data provided by Japan's National Fertility Survey (National Institute of Population and Social Security Research, 2010).

Session 26: Room 1457**Individual Papers 6: Northeast Asian History****Chair: Christian Hess, Sophia University****1) Feng Jiren, University of Hawaii, Hilo*****The Eighth-Century Building Code Yingshanling and Its Place in Chinese Architectural Literature***

Tang dynasty (618—907) witnessed a prosperous society in which literature, arts, and architecture flourished and achieved a high level of refinement and novelty. While only a few Tang wood-framed buildings have survived, contemporary texts provide significant references, of which the most important is the Yingshanling (Rules of construction and repair), a code enacted during the Kaiyuan reign (713—741). In addition to an official documentation of Tang building system and architectural terminology, it reveals, for the first time in Chinese architectural literature, that almost every aspect of Chinese architecture was associated with social status and hierarchical order. Not only different social statuses are correspondent to different building types, structure, elements, measurements, and ornaments, but within the same social status, buildings of different importance must also have different sizes and structures. The architectural details as recorded in the Yingshanling are not only great materials for extending our knowledge of Tang architectural art and technology beyond the few extant examples, but they also are essential for understanding Tang society and culture. Analyzing the government rules for architecture in the Yingshanling and comparing this text with other important historical texts on architecture, this paper will show the extremely unique place of the Yingshanling in Chinese architectural literature and in the study of Chinese architectural history.

2) Cecily McCaffrey, Willamette University***Geographies and Place-Based Identities in the History of the White Lotus Uprising***

The White Lotus Uprising (1796—1804) in central China was notable for both its temporal and geographical scope. Even though the movement attracted broad support in five provinces, in many ways the uprising reflected local particularities; it evolved in ways that reflected discrete geographical characteristics of the region. For example, the rebels favored the internal frontier that marked the borderlands of Hubei, Sichuan, and Shaanxi provinces, a mountainous region that was difficult to bring under the political control of the state. This paper explores the intersection between

different imagined geographies—physical, political, social, economic—of central China during the eighteenth century and place-based histories of the uprising as a means of better understanding the relationship between culturally specific conceptions of space and historical narratives. Accordingly, this paper examines geographies as a tool to illuminate the history of the uprising and examines place-based history, often expressed through identity-specific genres such as folklore and ethnography, as a lens with which to consider the historiography of the event. Sources to be examined include local gazetteers, contemporary accounts of the uprising, folklore studies of the region, and modern day ethnography and local history.

3) Caremon Sutt, Austin Peay State University

The Rules and Realities of Inheritance in Hungary and Kamakura Japan

This paper investigates the patterns of inheritance and intergenerational control over land in Kamakura Japan and in contemporary Árpadian and Angevin Hungary. The tension between clan and immediate family (*parentela*) characterized issues of inheritance in the Kingdom of Hungary, and lands were thought to be either the property of the clan or of the *parentela*. In Kamakura Japan two conflicting interests created tension. On the one hand, respect for parental authority demanded that parents choose their heir. On the other, the long-established custom of partible inheritance demanded that all children receive fair shares. The *sōryō* system was the attempted solution to these tensions. Neither society was static, and it was impossible to put either of the idealized modes of inheritance into practice on every occasion. I look at three areas of action used by families in each society to protect their interests. First, I will discuss how the central authorities were enrolled in the furtherance of their interests. Then I discuss how women in the family, particularly daughters and widows, were used. Finally, I explore how the two societies differed in their use of violence as a tool for inheritance control.

4) Lee Jae-yon, Ulsan National Institute of Science and Technology

Keywords and the Intellectual Landscape of Kaebyoŏk (1920–1926) in Korea

Korea's literary history has witnessed the prolific rise of creative writers in the 1920s, along with literary critics. Literary historians often attributed this unforeseen institutionalization of modern writers to the power of authoritative authors. For instance, Yi Kwangsu, one of the Korea's most revered writers, is known to play a role of a reviewer and to place aspiring writers on the literary scene. Yet many of Yi's roles and much of his power has commonly been assumed by literary scholars, rather than having been critically examined. Furthermore, during the 1920s when

professional critics were yet to be bifurcated from creative authors, the influence of the former was compounded with that of the latter. This paper aims to visualize literary critics' networks of influence by separating them from those of creative authors. More specifically it examines the interpersonal ties of literary critics and their roles in linking and mediating sub-groups while tracing the relationship between reviews and their object, literary works-for-criticism. I look at the contribution of a review to a magazine, which created a connection not only between the critical work and the creative pieces, but also between the reviewer and writers who were reviewed. The intention is to demonstrate that the lesser-known creative writers, such as Kim Kijin and Pak Chonghwa, may also play more engaging roles (than Yi Kwangsu) in the critics' network clusters. This sociological approach allows us to explore another type of literary spheres, which came into being, and which the contemporary writers were unaware of.

5) Joo Woojeong, Nagoya University***An Audio-Vision of Peripheral Territory: Imperial Gaze in the Early Japanese Talkie Documentaries of the 1930s***

Imperial or colonial gaze embedded in cultural texts has been a major topic in Western academia, as seen in Mary Louise Pratt's analysis of European's travelogue in *Imperial Eyes* (1992). The empire of Japan present a more complex case, where the imperial eyes onto expanding periphery are complicated by both the process of internalizing the West's orientalism and constructing a transnational identity via contact with her colonies. Recent studies regarding the formation of regional film culture in East Asia (Michael Baskett, *The Attractive Empire*, 2008) and interaction with indigenous Korean culture (Everette Taylor Atkins, *Primitive Selves*, 2010) show such complexity existing in Japan's imperial gaze. In order to develop this point, I will analyze two Japanese documentaries in the 1930s, *Umi no seimeisen* (Lifeline of the Sea, 1933) and *Hokushin Nippon* (Japan Advancing to the North, 1934), each of which deals with the culture and people of Japan's Southernmost and Northernmost imperial territory. As the genre of kokusaku eiga (national policy film) sponsored by the Navy and major newspapers, the two documentaries appeal to a then emerging nationalistic concern to reconfirm the imperial boundary and assimilate the frontier into the interior. At textual level, I will pay attention to the role of talkie, a significant (yet incomplete) cinematic technology at the time, in facilitating the imperial gaze as an aural and verbalized form. This will be also supported by contextual discourse analysis of media reports, criticisms and advertisements of the films using contemporary newspapers and magazines as resources.

Sunday June 21

Sunday Morning Sessions: 10:00 A.M. – 12:00 P.M.

Session 27: Room 1451

Struggles over Boundaries: China's Expansion in Various Spheres and International Responses

Organizer/Chair: Yang Jiang, Danish Institute for International Studies

This panel convenes scholars of political economy, strategic and defense studies, and international relations with their expertise on China, Japan and Asia Pacific. It looks at China's recent and current expansion in various spheres: in East Asian seas, in Asia Pacific security affairs, in the Arctic, and in international peace-building missions in conflict zones. Instead of asking the simple question of whether the rise of China is a source of peace or instability, the papers provide a more nuanced and informed analysis of the nature of China's expansion—to what extent it is mainly driven by economic or political interests, and to what extent China's behaviour is very different from that of other countries. The responses by regional and incumbent powers are also crucial to the shape of these spheres. Through a dynamic discussion of the pushes and pulls, the papers provide description and understanding of the international struggles over boundaries of sovereignty, economic interests, strategic influence, international norms, and civilizations.

1) Christian Wirth, Griffith University

Securing the Seas, Securing the State: The Politics of Social Order and Identity in China, Japan, and South Korea

Even more than 'regional integration', the 'rise of China' and 'power shift' have come to dominate the agenda of international politics and academic debates about Asia-Pacific order. The maritime sphere is the center stage on which this shift unfolds. Even though neither regionalism nor the rise of China would be possible without the connecting elements of the ocean, East Asian Seas have in the minds of politicians, bureaucrats and scholars of international politics become most dangerous and divisive. I argue that this is a result of efforts to secure or 'stabilize' the moving boundaries of the current socio-political order in three dimensions. First, East Asian seas are borderlands between civilized, modern society and uncivilized nature. Second, the seas coincide with the political boundaries among China, Japan and South Korea and their safeguarding is imperative for the preservation of the legitimacy of postwar-era political systems. The third delineation that cuts

across the ocean is one between ‘East’ and ‘West.’ This makes East Asian seas also borderlands in the global civilizational order. Analyzing international politics through the prism of ocean politics, therefore, allows capturing the social and economic bases of states and the structural determinants that constitute the international system of states.

2) Aki Tonami, University of Copenhagen

China and Japan in the Arctic: Economic Security and the Role of Foreign Policy

In May 2013, five Asian states became the new observers at the Arctic Council. In this paper, we focus on two of the most prominent Asian states that became new observers: China and Japan. We show that China and Japan implement economic diplomacy, defined as diplomatic measures of a state where the national power is strengthened through industrialisation and economic development in their Arctic affairs. Our analysis indicated that both China and Japan use more of ‘political’ tools of economic diplomacy to achieve primarily economic goals than ‘economic’ tools to achieve primarily political goals. This suggests that both China and Japan regard that the economic aspect of the Arctic is far more important than the political aspect for the time being, while at the same time the Chinese government has been less reluctant to show the signs that the Arctic Region has a political significance for China.

3) Jeffrey Ordaniel, National Graduate Institute for Policy Studies, Tokyo

US-Japan Balancing Acts in the South China Sea: Multilateralism, International Law and the Maintenance of Status Quo

Lately, China’s new assertiveness has unsettled Southeast Asia. In particular, Beijing’s more aggressive efforts to press its claim over 90% of the South China Sea (SCS) have worried ASEAN. In recent years, non-claimants to the SCS disputes have expressed their interests in their peaceful resolution. The United States and Japan have been particularly the most vocal among non-claimants. It begs the questions- why is Washington so passionately getting involved? And why is Tokyo too worried? First, this paper traces the origins of the expressed interests of the US and Japan in the SCS. Second, this paper argues that the relevant strategies of the US and Japan revolve around three concepts: internationalization, legalization and deterrence. These three have been the primary modalities for both non-claimants to protect their own interests in the SCS and prevent China from controlling the very important sea-lane and critical choke point. These three also happen to be the strategies of ASEAN claimant states resisting Chinese assertiveness. The interplay of these strategies

could shape, not just the discourse of dispute resolution, but also the peace and security of East Asia, at large.

Discussant: Yang Jiang, Danish Institute for International Studies, Denmark

Session 28: Room 1351**Temples and their Patrons: New Research on Local Religious Practices in China and Taiwan****Organizer/Chair: Randall Nadeau, Trinity University**

In the modern period, the nature of temple patronage in China has undergone significant changes. Chinese religion has always been blended and multi-faceted, but since the late imperial and early Republic periods, other traditional lines of demarcation have been erased: between religious ritual and cultural performance, between commercial and religious interests, between patrons and practitioners, between religion and the state. This panel will examine local religious practices from the late Qing and Republican Periods to contemporary China and Taiwan through the lens of temples and their patrons. The papers will explore Daoist sponsorship of literati arts, as well as new liturgical practices of the late Qing and early Republican periods; changing government policies towards temple worship and religious festivals in contemporary China; and new definitions, roles, and marketing of temple festivals in contemporary Taiwan. Together, these papers challenge traditional assumptions about the status of local religious practices, and suggest new paradigms for the study of religious patronage in Chinese-speaking communities. In addition, they offer new insights into the nature of religious ritual, extending from liturgical practices (worship and offering) to performative arts (dance, procession, calligraphy, painting, and music). The four panelists are all engaged in on-going research on embedded (local) Chinese religion.

1) Xun Liu, Rutgers University***Of Poems, Calligraphy, Zither, and Gardens: Quanzhen Monastic Hosting of Literati Arts in Late Qing Nanyang***

Focusing on the case of the Monastery of Dark Mystery (Xuanmiao guan 玄妙觀), a public Quanzhen Daoist monastery located in Nanyang (南陽) in Central China, I seek to re-examine and reinterpret the old familiar practice of Daoist patronage and sponsorship of elite or literati arts from the new perspective of religious sovereign and subjectification. In this study, I trace the history of the Quanzhen monastic and clerical practices of hosting the literati arts such as poetry, calligraphy, zither playing, and constructing retreats and gardens at the Monastery of Dark Mystery in Nanyang from the early nineteenth to the early twentieth century. I then explore the underlying motives, and cultural and political implications of the Daoist hosting and pursuits of literati arts in the context of the Quanzhen Daoist monastic activism in local politics, public philanthropy and modern reforms in the late Qing and early Republican Nanyang. I argue that the Nanyang case shows that Daoist acts of

patronage or sponsorship of literati arts must not be seen as unauthentic and opportunistic. Rather, these Daoist hosting practices are better and more profitably understood as genuine manifestation of Daoist sovereignty, and embodied practices of Daoist monastic culture and life.

2) Tyler Feezell, National Chengchi University

Macheng Jiao: A Case Study Concerning the Relationship Between Ritual, Practitioner, and Patron

While recent research on temples has focused on the position of elite patrons in temple activities, scholars have yet to give sufficient consideration to ritual and its practitioners, two pillars of the temple community, within the nexus of temple relationships. In this paper, I set out to probe this intricate convergence of temple, patron, ritual specialist, and deity through an examination of Daoist ritual manuscripts (科儀本) and traditional historical sources. The *Daofa haihan* (道法海涵), a newly published, rich compilation of late imperial and Republican Daoist ritual manuscripts, contains a number of liturgical manuals for offerings (jiao 醮) that originate in Macheng County, Hubei: Guandi Offering (Guandi jiao 關帝醮), Master of Earth Offering (Tuzhu jiao 土主醮), Master of Transformation Offering Liturgy (Huazhu jiaoke 化主醮科), and Aged Official Offering Liturgy (Laolang jiaoke 老郎醮科). Where might we situate these emergent small-scale offerings in this web of temple relationships highlighted above? Were these new forms a response to patron demands, anxieties, concerns, etc.? Were they a response to particular historical circumstances? Furthermore, these offerings represent liturgical forms heretofore unrepresented in Daoist canonical collections; thus, it is important to consider the reasons for their newfound prominence. This paper attempts to elucidate these and other related questions.

3) Shin-yi Chao, University of Rochester

Secularizing Religious Revival in China: A Case Study

This paper explores the complex dynamics of restoring and repackaging sacred space in a highly secularized world. An apotheosized local saint in China, Lady Wei, whose worship is still popular today, provides the case study. Lady Wei was a historical figure in the 4th century, and was worshipped by the locals as a tutelary deity for over a millennium. Temple fairs in her honor were communal festivals attracting pilgrims from distance through the earlier part of the 20th century. The communist government, established in 1949, however, determined that folk religion was superstition. Village temples dedicated to local saints were deconsecrated and religious festivals were banned. It was not until the beginning of the reform era in 1979 that the tides changed once more. State

restrictions on religious activities became more flexible. Village leaders took the opportunity to petition the authorities to restore their Lady Wei temples and the annual festivals. The argument they used in the petition was that of restoring the region's valuable cultural heritage. Yet the value, in the eyes of the government, was not simply cultural but also monetary; the temple festival is potentially a tourist attraction and thus a moneymaker for the government and emerging local entrepreneurs. The negotiation between believers and government as well as between villagers and entrepreneurs presents a good opportunity to explore sacred space as a contested field between secularism and religiosity.

4) Randall Nadeau, Trinity University

The Cultural Capital of Local Religious Practices in Taiwan: From Miao-hui to the “Cultural Arts Festival”

In recent years, temple celebrations on Taiwan have been marketed as “cultural arts fairs,” with government support. Based on fieldwork conducted at Bao’an Temple, Taipei, I examine the political, social and economic factors that have led to the reformulation of temple festivals as cultural arts fairs, including (1) the role of popular religion in promoting political and social ideals, (2) the temple as a negotiated space in the formation of hybrid (Taiwanese, Mainlander, and Aboriginal) cultural identities, (3) the importance of temples in local economies, (4) religious tourism and cross-strait relations, (5) “church-state” dynamics in government promotion of religious/cultural performances, and (6) the promotion of scholarly lectures, conferences, and publications in the cultural legitimization of popular religious belief and practice. Bao’an Temple is one of hundreds of temples on the island of Taiwan, Republic of China, that sponsor annual festivals in birthday celebrations of the gods. Bao’an Temple is especially known for its principle deity, Baosheng dadi, the Great Physician, and its hundred-year-old festival in his honor. This paper focuses on economic, political, and social factors, but will also introduce the Bao’an Festival as a microcosm of popular religious culture in Chinese-speaking communities, especially in Taiwan and China, with a brief introduction to the history of Bao’an Temple (completed in 1830), an overview of the festival, and observations on political and economic trends in contemporary Taiwan (based on fieldwork conducted 2012—2014).

Discussant: David Wank, Sophia University

Session 29: Room 1352**Policing Delinquency and Dissent in Prewar Japan****Organizer/Chair: Max Ward, Middlebury College**

By the turn of the twentieth century, the Japanese state was forced to confront new social issues that were (and are) constitutive of capitalist society, including poverty, urban homelessness, youth delinquency and migrant labor from the countryside. However, beyond the “social question” (*shakai mondai*) itself, the state was also if not more concerned that these dislocations would provide opportunities for political radicals to spread “dangerous ideas” (*kiken shisō*) and incite rebellion. From the prosecution of anarchists in the Great Treason Incident in 1910, through the 1925 Peace Preservation Law targeting communists in the late 1920s, to the policing of rightist activists in the 1930s, the imperial state struggled to define what constituted a threat against the empire, and how to effectively police such threats. Rather than a simple narrative of increasing state repression, then, the policing of dissent in prewar Japan reveals the contingencies and contradictions that underwrite the operations of state power more broadly. The papers of this panel explore the policing of political dissent at specific moments in prewar Japanese history. Robert Tierney analyzes police surveillance and prison memoirs of political activists before the important Great Treason Incident of 1910. John Person explores the state’s attempt to police right wing radicalism in the 1930s and how the state struggled to define legitimate patriotism against such radicalism. Max Ward’s paper outlines the influence of youth delinquency reform measures from the 1920s on later attempts to reform political criminals in the early 1930s.

1) Robert Tierney, University of Illinois, Urbana Champaign***Before the Thought Police: Policing Socialists and Anarchists in the Early Twentieth Century***

This paper focuses on the experiences of early Japanese socialists and anarchist in the Japanese prison system and judicial system prior to the High Treason Trial of 1911. The High Treason Trial was a catalyst for the establishment of the emperor ideology and for the reinforcement of new repressive mechanism applied to dissent in Japanese society. The establishment of the Thought Police (*Tokubetsu Kōtō Keisatsu*) to secretly monitor opposition movements symbolized this new order. I focus on law enforcement prior to this time and its surveillance and discipline of Kōtoku Shūsui and other socialists and anarchists. An essential aspect of the police surveillance at this time is that it was carried on openly and in full public view. After describing the surveillance of a “socialist named Kōtoku” in *Sore Kara* (And Then), Natsume Soseki concludes that it epitomizes “the

absurdity of modern life.” Besides examining police surveillance and judicial harassment, I consider the peculiar genre of prison memoirs by jailed socialists. Almost all major opponents of the Meiji regime described their experiences and reaffirmed his beliefs in this new genre of literature. After his release from jail, Sakai Toshihiko noted: “Samukawa Sokotsu wrote a work called *The New Prisoner*. Taoka Reiun wrote *Record in Jail*. When a writer is sent to jail, as a general rule, he has to write a volume as a souvenir of his experiences. So I have to write something now.”

2) John Person, University at Albany, SUNY

Policing the Right: The Japanese Wartime Government's Problems with Patriotism

This paper focuses on thought criminal specialists in the Home and Justice Ministries as they attempted to contain the activities of nationalist organizations responding to the Imperial Organ Theory Incident of 1935. The threat of nationalist groups was not a new one. Due in part to a system of political surveillance built around the Peace Preservation Law (1925) designed to contain threats associated with socialism, Marxism, and communism, Japanese police were blindsided by massive breaches perpetrated by nationalists throughout the 1930s including the May 15 Incident and the Blood Oath Gang Incident that claimed the lives of a prime minister, a former finance minister, and the head of the Mitsui conglomerate. Because the Peace Preservation Law essentially defined thought criminals as leftist revolutionaries that conspired to alter the *kokutai* and the system of private property, attacks upon the government and its allies in the business sector committed *in the name of the kokutai* by radical nationalist activists presented an ideological conundrum for secret police organs like the Special Higher Police. As efforts to expand the jurisdiction of the law to include rightwing movements ended in failure, thought criminal specialists faced the need to create new categories to guide their efforts in curbing nationalist attempts to attack the government, including rightwing thought, nationalist movements, fake patriots, and violence groups (*bōryokudan*). The bumbling attempts by these bureaucracies to demarcate a legitimate patriotism reveal that ideology was only a matter of secondary importance to its task of protecting the government and its allies.

3) Max Ward, Middlebury College

From Youth Delinquency to Dangerous Thought: Rehabilitation and Reform in Interwar Japan

In the history of modern Japan, the early 1930s are portrayed as a turning point between the limited experiments with political liberalism in the 1920s and the effective suppression of political dissent in the 1930s. Symbolizing this turning point is the *tenkō* phenomenon (ideological conversion) in which incarcerated communists renounced their political affiliation and declared a

newly found appreciation for emperor and nation, setting a precedent for political criminals that continued into the 1940s. However, this *tenkō* phenomenon was largely engineered by Justice Ministry officials who, since the 1920s, had been advocating for policies of reform and rehabilitation against a more general tendency of longer incarceration and stricter suppression. In other words, the phenomenon that has come to symbolize the increasing state repression of the 1930s—i.e., *tenkō*—was the product of state officials who explicitly couched their arguments in the 1920s discourse of progressive penal reforms. This paper will outline how the state’s “thought reform” policies of the late 1920s were influenced by policies targeting “delinquent youth” earlier in the decade. I will analyze the writings of Justice Officials who, following the mass arrests of suspected communists in the late 1920s, drew upon their earlier experience with reforming delinquent youth in order to rehabilitate ex-communists as productive and loyal subjects of the empire.

Discussant: Robert Eskildsen, International Christian University

Session 30: Room 1353**Social and Political Relationships Revealed by the Great East Japan Earthquake**

Organizer/Chair: W. Lawrence Neuman, University of Wisconsin-Whitewater; Yoichi Murase, Rikkyo University

Disasters and their immediate aftermath have the ability to make underlying social and political relationships more visible. The Great East Japan Earthquake of March 2011 had unequal impacts across geographic areas and social groups, and it disrupted established patterns and relationships within the affected region. Papers in this panel use quantitative data gathered after the 3.11 disaster to examine how it affected social, political and demographic conditions, and what the disaster's impact reveals about social and political relationships in Japan.

1) Daniel Aldrich, Northeastern University***Social Ties and Mortality in the 3.11 Great East Japan Earthquake***

The human consequences of the 3.11 tsunami were not distributed equally across the municipalities of the Tohoku region of northeastern Japan. Instead, the mortality rate from the massive wave varied tremendously from zero to close to ten percent of the local residential population. What accounts for this variation remains a critical question for researchers and policy makers alike. This paper uses a new, *sui generis* data set including all villages, towns, and cities on the Pacific Ocean side of the Tohoku region to untangle the factors connected to mortality during the disaster. With data on demographic, geophysical, infrastructure, social capital, and political conditions for 133 municipalities, we find that two types of social ties - bonding and linking - strongly influenced mortality rates. Given the high probability of future large-scale catastrophes, these findings have important policy implications for disaster mitigation policies in Japan and abroad.

2) W. Lawrence Neuman, University of Wisconsin-Whitewater and Yoichi Murase, Rikkyo University***Explaining Differences in Resident's Anxiety over Recovery after the Great East Japan Earthquake***

Quantitative survey data from Sendai area residents six and eighteen months after the 3.11 tsunami and earthquake reveal that anxiety levels about the future are unrelated to amount of property damage suffered due to the disaster. Instead, levels of anxiety correspond to a pre-disaster social division among Sendai residents. Those who express the greatest concern about recovery are

established long-time residents. They tend to be less educated, self-employed, and well-connected within local social networks. The least anxiety was reported by recent, educated residents who tend to work for large companies and who are less integrated into local community networks. The division in anxiety levels parallels a social cleavage within Japanese society between the localized, “old middle class” and a more mobile “new middle class.” It suggests one outcome of the disaster has been to widen the gap between place-bound residents with limited economic options and the less-rooted residents who have more opportunities and are less locally involved.

3) Eijiro Fukui, Keio University

What Kind of Information Did Embassies in Japan Want at the Great East Japan Earthquake?

Embassies play core roles to collect information in foreign countries such as confirming the safety of their citizens and security situations, but they could not do that for the Great East Japan Earthquake. This presentation shows the kinds of information embassies wanted and the problems they encountered when they tried to gather it. Data comes from a mail survey of all embassies in Tokyo in the middle of November 2011. The questions are related to the information which embassies in Tokyo needed since the Great East Japan Earthquake. The survey makes two points clear. The first point is that local governments had responsibilities for the protection of foreigners in affected areas. The Japanese central government was not functional for such a huge disaster that went beyond the scope of the government’s assumptions about what could happen, namely *sōteigai* (想定外) in Japanese. Normally, the Ministry of Foreign Affairs (MOFA) sends embassies in Japan the information which they need, but the MOFA was unable to do that after the 3.11 earthquake, so embassies contacted local governments in Tohoku directly. The second point is the change of embassies information needs. Shortly after the earthquake they wanted information on which of their nationals had survived or did not. After three months, they needed information about the after quakes and the safety due to the Fukushima Daiichi nuclear plant meltdown.

4) Kazunori Kawamura and Dávid Bohács, Tohoku University

Confidence in Japanese Administration in Areas Affected by the Great East Japan Earthquake

The Great East Japan Earthquake, created not only many tsunami victims but also refugees caused by nuclear-power plant meltdown in Fukushima. In addition, there are the inhabitants unharmed by the earthquake disaster. During the disaster, many victims maintained public order. They formed lines and quietly waited their turn. The mass media broadcast the orderly behavior worldwide and praised it. Why did the people maintain good order? The Japanese are generally

considered to put confidence in local community and public administration, and researchers had reported especially high levels of trust by the Tohoku residents. This has been offered as the explanation for social order in the stricken area. However, many community leaders living in Fukushima reported that the relationship of mutual trust between victims and the local government became lost since the Great East Japan Earthquake. This is a puzzle. This paper reports on levels of confidence in public administration from survey data in the stricken area (Iwate, Miyagi, Fukushima and Ibaraki prefectures) by Japan Society for the Promotion of Science (JSPS). Our report compares the people's trust in the Japanese administrative system with their trust in specific government members (i.e. governor, local council member and municipality's employee). It is our hypothesis that there is a gap among both, and we expect that this is a key to understanding Japanese reactions at the time of the disaster.

Discussant: Yoshikuni Ono, Tohoku University

Session 31: Room 1358**Creating and Maintaining Cultural Traditions through Music****Organizer: Yuri Ishii, Yamaguchi University****Chair: Wai Chung Ho, Hong Kong Baptist University**

This panel's common theme revolves around the processes of musical and cultural transformation in East Asia. The topic of cultural transformation has become popular since the 1990s largely due to phenomenon of globalization. For various reasons, however, such transformation has occurred for a much longer time through a complicated process of selecting and transmitting cultural elements. Shun-hing Chan analyzes how Christian hymns were adapted to Chinese musical culture in the early 20th century so that Christian people in China would construct their specific identity as Chinese Christian. Ishii's case study discusses cultural identity by looking at the external rulers' efforts to transform Taiwanese people's cultural identity since 1895 and contemporary Taiwanese people's perception of Taiwan's musical culture. Ho's paper considers education as a medium for transmitting musical culture and the ways in which it does so. Integrating a large range of communication elements to facilitate teaching and learning in one of her undergraduate courses, she examines Chinese university students' knowledge and perceptions of cultural and global awareness. Finally, Mau's case study of amateur Japanese folk song musicians investigates the various factors that have led to a transformation of the genre, both culturally and musically. Their paper examines the interactions between transmission process and performance context in order to understand their relationship to contemporary practice.

1) Shun Hing Chan, Hong Kong Baptist University***Nationalism, Religious Identity, and Christian Hymns in Modern China: A Sociological Analysis***

This paper examines the efforts of constructing a Chinese Christian identity by introducing Chinese elements into Christian hymns in early twentieth-century China. During the nineteenth and early twentieth centuries, Christianity and missionaries were seen by many as tools used by Western colonial powers to capture the souls of Chinese people. During that time, some Chinese church leaders suggested establishing a Chinese Christian church independent from the missionaries that would express the concerns of Chinese Christians, which was seen as a solution to differentiating Chinese Christians from colonial powers and integrating national identity with their Christian faith. The creation of Chinese hymns was a project aimed at constructing a collective identity of Chinese Christians. These efforts included adopting melodies from Chinese folk songs, using vocabulary

expressing the communal life of Chinese people, and introducing ideas of Chinese Christian theology. The culmination of these efforts of identity construction was the publication of the *Hymns of Universal Praise* in 1936. In the Conclusion section, I will discuss the contributions and limitations of this project in relation to nation building and the establishment of a Chinese Christian church in China.

2) Wai Chung Ho, Hong Kong Baptist University

Perspectives on Cultivating Cultural Awareness and Understanding in Chinese Undergraduate Students in Hong Kong Through Music, Society, and Culture Education

This study examines Chinese undergraduate students' knowledge and perceptions of cultural and global awareness, from the perspective of their own experience, and the extent to which they learned these topics in the General Education Course entitled "Music, Society, and Culture" that was offered in two individual sessions by the Department of Music, Hong Kong Baptist University, in the second semester of 2013—2014. To maximize the students' learning ability, I took advantage of multimedia classroom facilities and multimedia lectures to expand the way in which subject materials were presented. The course integrated a large range of communication elements—text, sound, photographs, animation, and videos—to facilitate teaching and learning and to articulate the values of music and culture in society. The principal research question is: To what extent might students be helped in knowing and understanding music and society in this course, and how might such cultural and social awareness be perceived by students and inform contemporary educational practices? The findings were based on two respective survey questionnaires administered to the two classes of students, and semi-structured interviews conducted on a one-on-one basis with 40 of these students. In addition to the surveys, my classroom observation analysis, the students' final projects, and their individual reflection essays were utilized as a means of evaluating the students' understanding of the varied and complex nature of learning in terms of music and society. This study also addresses the issues of how to promote and increase university students' social and cultural awareness through music education to non-music students in higher education.

3) Yuri Ishii, Yamaguchi University

Creating and Maintaining Cultural Traditions through Music: The Case of Taiwan

It tends to be taken for granted that 'cultural tradition' is something that has been passed on from generation to generation by people in a certain locality, forming the basis of their common identity. However, because of this general understanding, it is sometimes used by political leaders as

a tool to unite people under a common identity, regardless of their actual identity/ies. If the enforced cultural tradition is not one that is shared by the local people, the likely consequence is a conflict between the intentionally enforced cultural tradition and the actually existing cultural tradition. What, then, will be the result of the conflict? By using a case study in Taiwan, this paper investigates the conflict between an enforced cultural tradition and actually existing ones and peoples' choices of their own cultural tradition/s. Due to the change of rulers in the late 19th and the mid 20th centuries, and the fact that the rulers came from outside of Taiwan, the cultural tradition that the government of the time tried to promote among local people also changed twice. This paper first introduces which musical culture was promoted by the government of the time through school education. It goes on to discuss what kind of cultural tradition people in Taiwan have created or maintained, based on the results of questionnaire-based research conducted in 2013.

Discussant: Mari Shiobara, Kunitachi College of Music

Session 32: Room 1458**Rethinking the Relationships between Borders, Community, and Place in Modern Japan****Organizer/Chair: Joshua Solomon, University of Chicago**

The field of Japan studies has seen a recent proliferation of scholarship deconstructing and critiquing the myth of the Japanese nation and its mobilization within a matrix of unequal political, economic, and cultural power relations. Despite its critical perspective, critiques of this matrix almost inevitably reinforce a Tokyo-centric nation concept. In contrast, this panel seeks to rewrite the boundaries of that map through critical engagement with people and texts which problematize notions of community implied by political demarcation and discourse. By moving the discussion away from the context of "nation-states" and toward the "the local" we hope to provoke a discussion about lived experiences of community and everyday life which challenge polarizing and limiting categories like those of ethnic nationalism (Makiko Shoji), geographically-bounded place (Joshua Solomon), and urban/rural society (Motohiro Koizumi). The chief challenge to these categories, and a theme uniting each of these papers, is that of the physical mobility of "local" actors (who cross both local and national boundaries) in the space of modernity. In this way, the panel intends to actively problematize the category of "the local" itself as well. These issues will be approached from a variety of methodological perspectives including literary theory, sociology and anthropology, and intellectual/art history, in the interest of providing a broad base for discussion.

1) Joshua Solomon, University of Chicago***Regionalism Beyond Borders: The Creation of Place by "Local Authors" Beyond Locality***

This paper aims to propose a theory of "place" which moves beyond geographic bounds and towards one in which regionally-identified places like *furusato* ("native place," one's home and origins) are actively created and performed by mobile actors. I look specifically at the case of Fukushi Koujirou, an influential proponent of Japanese "regionalism" (*chihoushugi*), and his literary protégés, and how their actions as "local authors" (*kyōdo sakka*) in a regional literary community (*chihō bundan*) participated in the redistribution of the boundaries of their native Tsugaru region. The field of *furusato* studies has strongly identified its object as a fantastic (re)construction in service to the project of modernity and the nation-state, and thus been largely understood in Tokyo-centric terms which divide Japan geographically into Tokyo and Elsewhere, rupturing it into temporal categories of future/modernity and past/origins respectively. In contrast, through an investigation into elements of the regional Tsugaru literary establishment I hope to show that while Tokyo may have

been a geographical object of desire, many writers actively created a community of *furusato* wherever they happened to be, blurring the lines between city and country, past and present. In the case of the Tsugaru literary community, this can be specifically observed via publication in regional media, regionally-identified collaborative literary projects, and the qualitative performative concept of "Tsugaru esprit." "Tsugaru" as a place thus exceeds its geographical limitations as it exists within a communal consciousness in the form of a living social imaginary.

2) Makiko Shoji, Doshisha University

Border and Bordering: Questions Drawing out of Local/Personal Experience and Hate Speech

This paper attempts to reexamine racism and its critique by closely looking at life history narratives of “ordinary” citizens who commit a right wing social movement in Osaka, in a group called “*Zaitokukai* (“Citizens Against Special Privileges for Zainichi Koreans”)” which exemplifies the phenomenon of drift towards the right in society. *Zaitokukai*, which originally came out of a virtual board community, has now grown to found their local branches all over Japan. As they are distinctive from conventional nationalists, they have gained much attention by domestic/foreign media, especially for hate-speech act on streets targeting zainichi Koreans and South/North Korea. Meanwhile the criticisms given by the academia remain to reconfirm the fact of discrimination; the earlier studies have explained the cause of growing racism in either personal background or the strained Japan-Korea relations. However, the narratives shared a characteristic speech pattern, which is reminiscent of what is discussed as “*Kotoba no Omamori-teki Shiyōhō (talismanic use of words)*” by Tsurumi Shunsuke in context of war-time experience. Thus, this paper focuses on the introductory part of multiple contentions must be problematized—knowledge discusses colonialism. In this attempt, the discussion primarily relies on the life history narrative of a *Zaitokukai* member who is Korean descent will present 1) effect and meaning the speech has in subjectification as bordering one’s identity and body, 2) why local/personal arena has to be placed at the center of this political discussion in a different manner from direct causal interpretation.

3) Motohiro Koizumi, Tottori University

New Art Movements of Co-Creation, Challenging “Borders”

This paper attempts to examine cultural movements in terms of the sociopolitical and cultural conflicts they present to urban and regional communities. Local art spaces in Japan have undergone a major transformation since the 1990s. During this time, there has been a remarkable trend toward the successive creation of new local art spaces, referred to as Art Projects. Art Projects do not require the

use of cultural facilities like museums or art galleries; they are developed in social spaces such as kominka (old folk houses) and former schools, an increasing number of which have closed due to the rapidly aging society and declining birth-rate. The majority are based within local governments, intertwined with ‘the invigoration of community projects.’ Currently, including government-led projects, more than 200 Art Projects take place each year in Japan. They frequently include Collaborative Art, which focuses on the structures of relations between people. As a result, we see art works being created through collaboration between local residents and volunteers, project staff, the audience, and artists from within and without the community and nation. This means that Art Projects are cultural movements, where the diverse subjectivity of the people who participate in them is connected through artistic activities, although many of them are often initiated with the goal of ‘particular’ regional revitalization. Based on extensive field research, this paper provides considerations on how cultural movements and their (historic, political and ethical) borders are struggled with and interconnected in newer art spaces.

Discussant: Anthony Rausch, Hirosaki University

Session 33: Room 1361**Flipping the Script: Women and Performance from Noh to Shōjo****Organizer/Chair: Nathen Clerici, SUNY New Paltz**

What does it mean to perform? It can be an act of play, of pretending to be something one is not. Performance is a mode of storytelling that marries text, performer and audience. Or, in the formulation of theorists such as Judith Butler, it can be the mechanism by which gender normativity is constructed and reinforced. In this panel we take on performance in both senses of the term in order to examine the way that women are performed—and perform—in narratives that stretch from the noh theater to the modern shōjo. Nahoko Fukushima begins the conversation with a look at the transformation of the once-maligned Murasaki Shikibu into a paragon of spiritual *yūgen* through the noh theatre performance of *Genji kuyō* (To Hallow Genji). Patricia Welch takes us to another type of stage—that of the comic rakugo—where she shows how the parodic interplay between text and performance exposes gender assumptions. Nathen Clerici turns to the *hen'ai*, or “queer love,” of poet and novelist Osaki Midori, a self-avowed cinephile who tried her hand at scripts for the stage and screen, and brought cinematic techniques to her comical stories of romance and girls’ lives in the 1920s and early 1930s. Finally, Hiromi Tsuchiya-Dollase analyzes the way that authors have adopted styles of writing for shōjo narratives that purposely perform (or pretend) immaturity and imperfection as a means to make social commentary.

1) Nahoko Fukushima, Tokyo University of Agriculture***Transforming Feminine Immorality into Aesthetics: The Case of Murasaki Shikibu’s Death***

This paper will analyze how a female author once thrust into a marginal social position succeeded in being transformed into a representation of *yūgen* beauty and was even sublimated into a religious figure through a performable Buddhist sutra. In the literary history of Japan, Murasaki Shikibu has not always been praised as the author of *The Tale of Genji*. Buddhist norms prevailing in the medieval period initially criticized her as highly immoral for her story about indulgence in ephemeral romances. However, due to the surprising linkage between the text and the peculiar philosophy of Tendai Buddhism, the value system seen in the text is overturned in the course of a ritual treatment of the deceased author. The specially made sutra for this was turned into a Noh play, entitled *Genji kuyō* (To Hallow Genji) and performed with *mai*-dancing. This Noh piece, which is still popular and widely and frequently performed in the modern Noh theaters, reveals another dimension of the Japanese aesthetic concept of *yūgen* (ineffable depth) as the product of an

unexpected linkage between a marginal woman and social norms. Moreover, analysis of the mechanism here also helps us to obtain a deeper and more innovative understanding of the idea of *yūgen* as it evolved out of its native habitat of courtly grace, as seen in the original text.

2) Patricia Welch, Hofstra University

Acts Like a Girl: Gender Performativity in Rakugo

This paper will explore the intersections of gender, performativity and subjectivity in *rakugo*, Japan's comic oral narrative, by examining representative female characters in *rakugo*. I will look primarily at the “*ojōsan*” type in tales such as “Tarachine” and the far more common “wife” character type. My investigation will draw heavily on Judith Butler's conceptualization of gender as performance, with its resultant corollary of destabilizing the conceptualization of “natural” gender identity. Leaving aside for now the expedience of “drag” in *rakugo* (as a solo performance, obviously, by definition a single performer enacts all roles) and even the fact that the vast majority of *rakugo hanashika* are male, I will suggest that gender performance in *rakugo* suggests how easily gender is done and undone, thus calling into question the supposedly “natural,” even beyond questions of gender. Thus the parodic performance of gender in *rakugo* with its conspicuous excesses enhances the subversive potentialities of the comedic form, in deliberate contrast to the conservative thrust of the main narrative, in which the fool is typically unmasked.

3) Nathen Clerici, SUNY New Paltz

The Performance of “Queer Love” in the Narratives of Osaki Midori

In 1960, literary critic Hanada Kiyoteru (1909—1974) made an obscure reference to Osaki Midori (1896—1971), a forgotten author who had stopped writing in 1935. He recalled a novel of hers in which she—his “muse” (*myūzu*)—had written in a wonderfully cheeky way about love between moss. Though a compliment, “muse” is a clearly gendered term, and one role a muse plays is that of performer; she must inspire as she “sings” through—and to—men. His comments were a harbinger for the gendered way in which Osaki would thereafter be received; her stories have come to be seen by many as overlooked representations of a subversive female agency whose influences extends to modern *shōjo* narratives. Her stories were frequently about love, or *ren'ai*, that most common domain of the female writer, but her perspective was filtered through the lens of pseudo-scientific *hentai* (perverse) discourses popular in the pre-WWII era. I argue that Osaki's comical, often absurdist, take on romance could more accurately be called *hen'ai* (変愛), or “queer love.” Moreover, she was keenly aware of the power of performance—scholars such as Kawasaki

Kenko and Livia Monnet have written about Osaki's command of cinematic techniques, such as montage, in her writing style—and even wrote a play and a movie script in addition to an essay series on cinema. In this talk I look at the way that her “queer love” intersects with techniques of performance to explore the terrain of prewar gender assumptions.

4) Hiromi Tsuchiya Dollase, Vassar College

Performativity of Shōjo Narratives

My presentation will revisit the study of *shōjo* and *shōjo* narratives, which have already been discussed by such critics as Honda Masuko, Miyasako Chizuru, Yokokawa Sumiko and Takahara Eiri. These critics attempted to define the notion of *shōjo* and its cultural meanings, and to present the power of narratives (such as literary works and manga) that contain the idea of *shōjo*. My presentation will place particular focus on the performative aspect of the *shōjo* narratives written by young authors. The origin of *shōjo* narratives can be traced back to girls' magazines, which were created during the rise of female education in Meiji Japan. The term “*shōjo*” indicated schoolgirls and female adolescence. It also connoted immaturity and imperfection. The original mission of girls' magazine stories was to educate young girls to grow up into proper Japanese women. However, as time went by, magazine stories came to be a means for young women to express their desires and dreams. The idea of “*shōjo*” came to be utilized as a narrative tool to challenge cultural and social norms; the immaturity and imperfection implicit in the concept of *shōjo* provided young women with an excuse to candidly reveal their honest desires. Young women performed “*shōjo*” in the act of writing. I hope to reexamine the study of *shōjo* in the light of international girlhood studies and to shed light on the uniqueness and originality of Japanese girls' narratives.

Discussant: Sharalyn Orbaugh, University of British Columbia

Session 34: Room 1457**Individual Papers 7: Multicultural Japan and Korea****Chair: Wayne Patterson, St. Norbert College****1) Jacqueline Andall, University of Tokyo*****Migration Dynamics and Blackness in Japan: West Africans in Tokyo***

While the bulk of labour migration out of Africa was directed towards Europe in the post WWII period, this pattern started to change in the 1980s. Since then, the destination choices of African labour migrants have encompassed a much wider range of geographical regions, including Asia. In the 1980s, Japan's phenomenal economic growth drew a first group of pioneering Ghanaian migrants to the country and to the Asian region, followed by other West Africans. In the face of restrictive immigration policy, the majority entered the country legally and subsequently became irregular workers. This paper addresses the economic and settlement outcomes of West Africans in relation to their racialization as black men. Based on qualitative research conducted with West Africans labour migrants in Tokyo, the paper differentiates between their blackness as African men and the commodification of African-American and Caribbean blackness in Japan. It examines strategies adopted both in terms of settlement and in terms of successful entrepreneurship where migrants have drawn on performances of blackness to assist in their broader migratory objectives. The paper focuses on the early phase of Africans' settlement in Japan and argues that, when compared to the experiences of African migrants in Europe, their performance of positively-connoted blackness has had important implications for their settlement, economic outcomes and the continuing lure of Japan as an attractive destination country for potential migrants still living in West Africa.

2) David Rands, Austin Peay State University***Varying Attractions: Function-Based Spatiality and the Migration of Koreans to Japan and Japanese to the United States***

Acting as a gateway for migration is an integral aspect of urban centers. However, cities vary widely in which immigrants they attract. Comparing the cases of Korean migration to Japan and Japanese migration to the United States from the late nineteenth through mid-twentieth centuries can be an excellent lens through which to explore the relationship of cities and migrant communities. While both Japanese living in the United States and resident Koreans in Japan, may consider themselves to be solely the products of the globalization and restructuring of the past thirty years,

understanding the role of function-based spatiality and the development of unique migrant communities is vital. This paper discusses the intersection between the processes of social interaction and innovation that leads to viable urban spaces, and ethnoscaples, of two Japanese and two American cities that seemingly face completely opposite directions. The areas are not only different because of the Korean and Japanese populations which have migrated to them, but conversely, the social interactions which constitute the synergisms of each city act to attract or repel different migrants who create urban ethnoscaples. The history and development of Tokyo and Osaka in Japan, and New York and Los Angeles in America, led to different social characteristics and spatialities based upon urban functions nested in local, regional, national, and international spheres. These function-based spatialities are influential determinants in understanding the nature of the development of migrant communities in Japan and the United States, and remain important in understanding migration.

3) Seo Akwi, Fukuoka Women's University

"We Are Voters!": Political Representation of Marriage Migrants in Korea

The influx of immigrants to Korea has urged transformation of self-image of Korean society, from ethnically "homogeneous" to multi-ethnic and multi-cultural one. Among them, marriage migrant women are the focus of the discourse of multiculturalism as they are considered to be the first 'settle-down type' immigrants in Korea, due to their roles as bearers of future Korean nationals. Korean government adopted "multicultural society" model as its national doctrine to assure legitimate membership to marriage migrants and their children. Under multicultural policy, systematized education of Korean language, "Korean style" home making, child-rearing were developed, and marriage migrants were supposed to take these services to "successfully adapt" to Korean society. As a result, Korean multicultural policy was criticized as assimilative imposing specific gender roles on marriage migrants. However, marriage migrants have not remained simply as recipients of these services. In parallel with multicultural policy, marriage migrants have emerged actors in various Korean social scenes such as culture, art, voluntary work, business, and politics. They established transnational organizations to promote their rights and status through these activities. Among them is an organization of marriage migrants holding a unique campaign at local election, asserting "We are voters." They attempt to raise political awareness among marriage migrants, and express their wishes for the future of multicultural Korea. The paper discusses its implication in terms of migrant women's political citizenship.

4) Wong Yee Lam Elim, The Chinese University of Hong Kong
Overseas Chinese Women and Education: A Case Study of an Overseas Chinese Women's Association in Yokohama Chinatown

This paper examines the impact of tourism toward overseas Chinese association in Yokohama Chinatown in Japan and how they react to the growing industry. The research is based on the author's self-financed fieldwork done in 2011 and 2012, including observations and in-depth interviews with four overseas Chinese associations. As the biggest Chinatown in Japan, Yokohama Chinatown is different from any Chinatown in the world. It is a self-sustaining town catering to domestic tourists rather than purely a residential area for ethnic Chinese people living in Japan. In 1995, the Chinatown even attracted more tourists than the Tokyo Disneyland with a total number of 18 millions tourists. Yokohama Chinatown further increased its accessibility with the opening of Minatomirai line in 2004. As of 2011, the Chinatown has 143 Chinese restaurants, 48 shops selling Chinese food and sundries, eight Chinese fortune teller's stores, five hotels and more than 80 other stores that serve different needs of tourists. However, current researches focus solely on how business in Yokohama Chinatown, especially in the F&B industry, meet with the tourism boom. Records on how overseas Chinese associations experience the change of Chinatown from a local ethnic community to a well-known sightseeing spot and how these association's help boosting the tourism industry in Japan are clearly insufficient and not comprehensive enough to narrate the intricate well-documented history of ethnic Chinese in Yokohama. The paper argues that overseas Chinese associations have an important role in the tourism industry in Yokohama Chinatown by promoting a better environment in the Chinatown on one hand, and they organized variety of festivals annually not only to maintain the traditional Chinese culture among ethnic Chinese living in Japan but providing a greater entertainment for tourists on the other hand.

SUNDAY AFTERNOON SESSIONS I: 1:30 P.M. – 3:30 P.M.**Session 35: Room 1361****Bringing Turkey into Asia and Asian Studies (I)****Organizer: Romit Dasgupta, University of Western Australia/Middle East Technical University****Chair: Bahadır Pehlivan Türk, TOBB University/Middle East Technical University**

Asian Studies as a discipline tends to be heavily slanted towards research on (and research from) East, Southeast, and South Asia. The dominant (mis-)perception seems to be that “Asia” ends at the Pakistan-Iran border. This is problematic, as it excludes entire regions and societies that also fall within the rubric of “Asia.” Indeed, we need to bear in mind that the term “Asia” was first applied with reference to a region (Anatolia, in Turkey) that in contemporary Asian Studies gets left out of the conversation. Accordingly, this panel, using Turkey as a fulcrum, aims to disrupt and destabilize fixed assumptions and understandings about “Asia” and Asian Studies, by deliberately traversing borders and boundaries in multiple senses—physical, conceptual, and disciplinary. The panel members coming together are physically located at the “fringes” of Asia, in Japan, Australia, and Turkey. They represent a range of disciplinary approaches and standpoints including international relations, history, anthropology, and literary/cultural studies. However, what we have in common is that we all work on some aspect of “Asia” and/or Asian Studies. Moreover, the reference point for all of us is Turkey. We are all either located there, or we work on Turkey’s relationships and interactions with Asia. Thus, through reconsidering these historical and contemporary intersections between Turkey and “Asia” this panel aims to further contribute to scholarly conversations about what exactly constitutes “Asia” and Asian Studies.

1) Smita Tewari-Jassal, Middle East Technical University***Tracing the Turkish Footprint in North Indian Oral Traditions***

The extraordinary cross-cultural fertilization brought about through the Turkish presence in India from as early as the 11th century has engaged successive generations of historians. A wealth of scholarly enquiry exists for example, about how the encounter impacted material cultures, architecture, gardens, cuisines, languages, religiosity, and even, medicine. For instance, principles of governance introduced by the 11th century Delhi Sultanate of Turkish origins, were replicated in other parts of north India and further built upon subsequently by the originally Turkic-speaking Mughals. The story of regimes and dynasties, rulers and their rule, will continue to pose challenges

for the historian's craft. In this paper instead of the written record, I turn to relatively unexplored people's oral traditions for possible traces of the encounter with Turkish rulers/ghazis/ travelers/ saints/sultans, on life ways and practices. How this legacy might surface in oral traditions and how people engage with, imagine, absorb and reconstruct their pasts, is reflected upon. Through such a focus on the oral archive and ethnographic thrust, my aim is to displace the emphasis on the written record as a means of reconstructing the past. In thus foregrounding people's collective memory, the essay highlights the significance of such reconstructions for contemporary reality and for a past "remembered" sometimes through creative divergence with the historical record. The forms of cultural production discussed are also associated with women and marginalized groups, which offers the possibility of interrogating conventional forms of knowledge production wherein primarily masculine concerns get foregrounded and valorized.

2) Esra Demirkol, University of Sussex/Middle East Technical University

Transnational Family Life across Continents: The Experiences of Turkish Migrants in Japan and Their Left-behind Families in Turkey

The aim of this paper is to explore the impact of transnational migration on family life. Specifically, its purpose is to gain a better understanding of how transnational migrants and their non-migrant relatives build relationships across nation-states. To do this, the present research proposes to focus on the construction of family relations among Turkish transnational migrants, particularly labour migrants, in Japan and their non-migrant family members in Turkey. While Turkey has long been a dispatching country for labour migrants, the impact of this process on family dynamics has not received adequate attention within Turkish migration studies thus far. Moreover, most studies of Turkish migration have focused on migrants in the West. In this regard, by focusing on Turkish migrants in Japan, the paper seeks to draw attention to non-Western, specifically Asian, contexts too. Accordingly, with reference to the specific context of Turkish migrants in Japan, the paper will engage with such considerations as what motivates individuals within a family to migrate or not migrate, how migration transforms family lives, and the maintenance of long-distance ties between migrant and non-migrant family members. Moreover, the paper will also reflect on the impact of migration among different family members, and variations across different generations and genders. Through the exploration of such issues the paper aims to address gaps in the literature in Turkish migration studies, both with reference to the relationship between migration and family, and in relation to Turkish migrant communities in non-Western settings.

3) Besim Can Zirh, Middle East Technical University and Chang Yau Hoon, Singapore Management University

Religious Minorities in Two Muslim-Majority Societies in Asia: Turkey and Indonesia

Situated at opposite ends of Asia, Turkey and Indonesia appear to have little in common. However, they share numerous commonalities. Both are Sunni-Muslim majority societies, with significant non-Sunni minorities, both were founded as secular republics, and both underwent long periods of military authoritarianism, when alternative religious /cultural identities were discouraged. From the late-1990s, both countries made the transition to a multi-party democratic system, a process that allowed for greater expression of cultural/religious diversity. However, this was also accompanied by greater visibility of political/politicized Sunni-majoritarianism, in the public sphere. This paper discusses the experiences two religious minorities—Alevi in Turkey, and Christians in Indonesia. Although the world's largest Muslim nation, Indonesia has also seen a rapid growth in Christianity in recent decades, attributed to Pentecostal/Charismatic mega-churches finding fertile ground among urban middle classes. This section will narrate the experience of the Indonesian Christian minority in negotiating and expressing their identity vis-à-vis rising religious intolerance. The following section will juxtapose the situation of Christians in Indonesia against the question of Alevism in Turkey, another country with politicized Sunni-majoritarian political Islamism. In Turkey, Alevi, the second largest belief community after Sunnis, have been demanding official recognition and access to resources since the 1990s. Consequently, in 2007, the AKP government initiated a process to resolve long-standing political and cultural problems confronting minority groups, including Alevi. However, the process concluded in 2010 without adequate resolution. Conversely, new tensions including the Syria conflict (2011) and the Gezi Protests (2013) further complicated the Alevi's struggle for recognition.

Discussant: Romit Dasgupta, University of Western Australia/Middle East Technical University

Session 36: Room 1351**Emotion and Social Movements in Modern Japan****Organizer/Chair: Nathan Hopson, Nagoya University**

After March 11, 2011, Japanese and foreign media lauded Japanese forbearance and restraint. During the postwar reconstruction period, too, a calm and orderly response was prescribed, idealized, and instrumentalized; emotions were (to be) sublimated and suppressed in the service of the economic miracle. Yet trauma was equally a factor in shaping postwar and now post-3/11 society. Opposition movements “emotionally mobilized” constituencies by capitalizing on anger at the failed wartime regime, the ravages of war, and postwar social injustices. When A-bomb survivor Yamaguchi Sasako addressed the first World Congress against Nuclear Weapons in Hiroshima in 1955, crying, “War is horrible!” the whole auditorium wept with her, galvanizing the antinuclear movement. Social movements of all types are grounded in emotional response, but emotions have rarely been subject to sustained historical inquiry. Recent work by historians of Europe like Barbara Rosenwein, William Reddy, etc., has championed the importance of emotion to history, challenging its equation with irrationality. Though emotions, and narratives of emotion, are critical in defining social imaginaries -- and therefore prescribing and proscribing action -- no body of work on emotion in Japanese history yet exists. This panel examines student, antinuclear, and regionalist movements in postwar Japan to address this lacuna. By examining the critical interaction of emotions and “rational” political decisions in the “emotional mobilization” of political groups, we demonstrate the importance of emotion to shaping history.

1) Chelsea Szendi Schieder, Meiji University***The Martyring of Kanba Michiko***

This paper focuses on the intersection of emotional mobilization and a politics of representation in the 1960 death of Kanba Michiko, a female student involved in mass demonstrations against the U.S.-Japan Security Treaty (Anpo). The context in which popular sympathy emerged for Kanba as a “maiden sacrifice” for postwar democracy encompassed a broader discourse of anger as a legitimate form of political expression for certain segments of the population, in particular young, middle-class women. I also explore, however, how Kanba’s own radical politics were undermined by various attempts to speak on her behalf and fit her into shared frames of popular empathy. This dynamic, in which young women with elite access to higher education in the postwar period both obtained a measure of political influence yet also served more frequently as symbols of postwar peace and

liberal democracy, is repeated in subsequent social movements in Japan. I contrast the case of Kanba with female student figures from the later student movement of the late 1960s to demonstrate how young women who did not allow for an image of vulnerability failed to arouse popular sympathy for the movements in which they were active. I use this case to open up a more general discussion of political voice and agency, and to consider how a discourse of vulnerability and victimization, while mobilizing popular sympathy to a political cause, also threatens to reinforce existing values and emotional standards.

2) Ran Zwigenberg, Pennsylvania State University

Emotional Mobilization and the Antinuclear Movement

Following the atomic destruction of Hiroshima and its occupation by Allied forces, Hiroshima city elites presented the rebuilding of their city as a symbolic enterprise for the cause of peace. Facing severe censorship, and in need of funds, Hiroshima and Nagasaki embraced a discourse of transformation focusing not on grief but on reconciliation and hope. With the emergence of the antibomb movement, this message expanded beyond the stricken cities. This discourse obtained special potency through the testimony of *hibakusha* (bomb survivors). This paper examines the origins of testimony in Hiroshima as a social practice and the use of survivor testimony by antibomb groups to galvanize support. Using “emotional mobilization,” the antibomb movement brought together private pain and public speech and turned the suffering of *hibakusha* into political capital. This move had wide, though not unanimous, support among the survivor community. Similarly to the later AIDS movement and the use of testimony by Zionist groups in the sixties following the Eichmann trial, political organizers in mid-fifties Hiroshima told *hibakusha* “do not mourn, organize.” This positive message led many to find meaning in the movement to gain compensation and work for peace and had important implications to the rise of the practice of bearing witness and later practices of transnational justice. Such practices are usually thought of in connection with Western traditions and historical trajectories but as the Japanese example shows they were in fact a transnational development with varied roots.

3) Nathan Hopson, Nagoya University

The Chosen Traumas of Postwar Tohoku Studies

I trace the roles of resentment and collective identity in postwar Tōhoku studies as it moved from intellectual to social movement. Said’s remark, “nations... are narratives,” is broadly applicable to collective identities. From Ernest Renan on, national identity has been understood as a process of

mythmaking, of selective memory and interpretation; as Richard White wrote, “Myths are stories that tell why things and people are what they are [and] facts are rarely at the heart of historical disputes.” Identity movements are often fueled by “chosen glories” and “chosen traumas,” the latter of which bequeath “unfinished psychological tasks... to future generations” (Vamik Volkan). Defeat in 1945 spurred reimagination of Japan’s history. In Tōhoku, intellectuals discovered “chosen glory” in a distinct, even independent, regional history and culture. Trauma was found in historical maltreatment by the Japanese “center(s),” and fused with rejection of Japan’s imperial past as the Northeast was recuperated as a source of political and cultural legitimacy for the postwar. Though it began as an intellectual movement, postwar Tōhoku studies has spawned a wider social movement to validate regional identity, from the rehabilitation of “Noble Savage” antiheroes who fought against Japan to the glorification of rice-less cultural identity in popular cultural forms. The movement to see Tōhoku as “another Japan” was co-opted nearly in toto into popular and academic neo-Nihonjinron (discourses of Japaneseness) of the 1990s, but 3/11 and its aftermath have once again provided the emotional fuel for a regional reevaluation in sharp opposition to the national.

Discussant: Kawanishi Hidemichi, Hiroshima University

Session 37: Room 1353**Mass Literacy in Modern Japan: Transformed Practices of Reading and Writing****Organizer/Chair: Yusuke Tanaka, Meiji Gakuin University**

Japan's rapid modernization after the Meiji Restoration transformed the way people read and wrote. The new education system installed shortly after the restoration played a major role in this transformation, but equally important was the growth of printed materials and their circulation system nationwide. Newspapers, magazines and books were essential for developing reading literacy in the everyday life; moreover, readers nourished their writing literacy by keeping diaries, exchanging letters and sharing their thoughts in the discursive space of their favorite media. In order to understand the meaning and function of this developing mass literacy, noting both how literacy was obtained as well as how it was practiced, it is crucial to examine social change and individual behavior in modernizing Japan. This panel examines the phenomena of mass literacy in modern Japan with particular focus on daily practices of reading and writing. Kakimoto will investigate the reading life of children in early and mid-Meiji period through an analysis of a diary written by a higher elementary school boy. Ōoka will reveal the reading and writing practice of housewives in Taisho and early Showa periods, focusing on their contributions to *Shufu No Tomo*. Tanaka will discuss the significance of wartime diaries kept by Christian dormitory students in the Second Higher School. Nakano will illuminate the reading and writing environment of Japanese soldiers on the fields of battle. Based on these four studies, the panel aims to provide new perspectives to the social history of literacy in modern Japan.

1) Mayo Kakimoto, Jin-ai University***The Lives of Children and Their Reading Habits in the Meiji Period: A School Boy's Diary***

During Meiji period, the establishment of the educational system brought about many changes in literacy education of children and reading materials for children. Not only enlightening books translated from American textbooks, but also magazines only for children appeared. In the 1870s, many of these were contribution magazines, as typified by *Eisai Shinsi*, first published in 1877. These magazines aimed to improve the writing ability of children. However, in the middle of the 1880s, particularly after *Shonen En* was first published in 1888, the magazines began to print mainly the articles for children's reading written by educators or thinkers rather than contributions by children. What kind of influence did these new media for children have on the lives of children? To understand the reading habits of children in the Meiji period, this paper will examine a 10 year-old

boy's diary included in the Fukuda Hideichi Diary Collection stored in the library of the Institute of Asian Cultural Studies, International Christian University. This diary was kept by a student of the higher elementary school in Minami-Kuwata-Gun, present-day Kameoka City, Kyoto Prefecture, during the period from 1895 to 1896. In his diary, the boy wrote about various events, such as the contents of his classes, running errands and seeing a magic lantern show. It provides valuable clues as to what children's lives were really like at that time. In addition, I hope to illuminate the context of the boy's life by referring to local histories, such as *The History of Kameoka City*.

2) Kyoko Ooka, University of Tokyo

The Act of Writing by Women in the Boundary Between Private and Public: An Analysis of Contributions to Shufu no Tomo

The history of women's magazines in Japan goes back to the beginning of the 20th century. Previous researches on reading habits of women have been mainly classified into two categories: 1) one type was reading actively, 2) the other was reading passively. Women who had been classified as active readers were regarded as "new women" (*atarashii onna*). They chose liberal political magazines, for instance *Fujin Koron*, and kept their distance from the thought of *ryosai kenbo* (good wife, wise mother). On the other hand, the latter type of women read popular magazines, including *Shufu no Tomo* which sought to provide practical information in order to deal with various problems faced by women in managing their family, as well as everyday household duties. Popular women's magazines such as *Shufu no Tomo* were generally regarded as an apparatus to facilitate women in accepting their gender role. Household works that reinforced gender roles have been discussed mainly from the point of view of the sociology of the family and Marxist feminism. However, any discussion on unpaid domestic work based on love relations is one-sided. Drawing on a textual analysis of contributions to *Shufu no Tomo*, this study reveals that women gathered information on housework, especially cooking, from the magazine and expressed themselves through the act of writing. I will discuss the agency of women who composed and renewed themselves dynamically with regard to the roles that they played in their family and in society, thereby emphasizing the act of writing about housework as a social practice.

3) Yusuke Tanaka, Meiji Gakuin University

Polyphonic Space for Self-expression: Christian Dormitory Diaries at the Second Higher School during World War Two

This presentation focuses on the discourse of highly educated Christian students in World War Two. *Chūai Ryō Nisshi* (忠愛寮日誌) is a series of diaries kept by the Christian dormitory students at the Second Higher School in Sendai city. Under the cruel religious oppression in wartime, Chūai dormitory managed to sustain its operation and students continued their common practice: praying in the morning, singing hymns, group Bible study, and, most notably, keeping dormitory diaries. The diaries are vivid documents of how young elite students, with high level of reading and writing literacy, sought to understand their lives and dreamt about the future in the ever-worsening situation of Japan's holy war. Moreover, the diaries show how they, as believers or at least as having sympathy for Christianity, suffered from jingoistic aggression by professors and other dormitory's students. In contrast to general diaries that provide users private space for reflection and self-expression, the Chūai dormitory diaries were shared among the dormitory students. Students left comments on what other student wrote; the diaries were not purely private, but rather a sort of polyphonic social space for self-expressions and intense discussion, sometimes erupting with criticism and anger against an inflammatory note. By listening to the various voices of the diaries, this presentation aims to elucidate not only what Japanese elite youth in World War Two thought and believed in fear of impending death, but also how they communicated and interacted with each other in a school culture characterized by high literacy.

4) Ayako Nakano, Waseda University

The Expansion of Reading Environment: An Analysis of the Practice of Reading and Writing by Soldiers

During the Pacific War, it was thought that reading on the battlefield had been nearly banned. And if reading were permitted, only textbooks for soldiers would be allowed. However, in reality, comfort magazines (*imon zasshi*) were printed by major publishers or by the Japanese Army and Navy, and were sent to the battlefield. In addition to magazines, newspapers and books were sent. It is therefore important to examine the culture of reading on the battlefield. Through an expansion of the reading environment, a new type of reader, "the soldier reader" emerged. People belonging to different classes came to perform the same reading acts as "a soldier" while maintaining their differences. For example, people who had never read a book began to read books, and those more

educated began to read even simple books that they would not have read before. It can also be said that this change in reading influenced writing as well. The purpose of this paper is to analyze the expansion of the reading environment to the battlefield, how it originated and what effect it had on the practice of reading and writing by soldiers. First, I will discuss the types of comfort magazines by investigating the distribution status on the battlefield. Next, through an examination of diaries, letters, and poems and other texts by soldiers, I hope to reveal the practice of reading and writing by soldiers that developed in the unique reading space of the battlefield.

Discussant: M. William Steele, International Christian University

Session 38: Room 1352**Bordering Japan: The Representation as Act of Bordering****Organizer/Chair: Yuri Takahashi, Doshisha University**

In a significant book, *Border as Method, or the Multiplication of Labor*, Sandro Mezzadra and Brett Neilson provide us with a revolutionary view about border; every subject is exposed to multiple border of, say, nation, race, and gender, and therefore recognizing border just as territorial one is too simple to comprehend contemporary world. In addition, they argue that border not only divides something but also connects what seems to be divided. By appropriating their view about border, we will further investigate what they seem to miss in their discussion but leaves its great significance; the border on representation. We consider the representation as act of bordering, embodying the subject of specific nation, race and gender, and our guiding question is as follows; if border connects as well as divides something, and if representation is an act of bordering, then, how does representation, through the act of dividing, fix the specific identity of subject in a certain specific region, and at the same time through the act of connecting, form the new relations among the subject? With this thesis in mind, each of discussant argues its own case; Nishikawa takes up Japanese art during the Asia and Pacific War, Shoji reexamines racism and its critique by closely looking at the ordinary citizens who commit a right wing social movement, Asato deals with the “pineapple boom” during the US occupation period in Okinawa, and Takahashi presents Asian-American and Japanese-American Film Festival in the United States.

1) Kazuki Nishikawa, Doshisha University***Nation and Bordering in the Case of Art during the Asia and Pacific War***

The central question of this discussion is how Japanese art during the Asia and Pacific War embodies the economy of colonialism concerning nation, race, gender, and so on. In this discussion, the question will be investigated by considering the act of painting as the bordering of nation, race, and gender. Since Japan acquired its first colony after the Japanese-Sino war in 1894, it got on the track of nation expanded. Not only did Japan Imperialism mean the expansion of its territory, but also institutional extension was followed by it, which also happened in the realm of art. Institutions such as art education, exhibition, and criticism were exported to the colonies of Japan, modernizing the art world there and establishing the standard of evaluation. Therefore, what is to be questioned here is how Imperial Japan, in the representation on paintings, hierarchized itself in the relationship with its colonies at the same time producing affinities between them to carry out the war. It was compulsory

for Japanese painters who painted the war to create the views of nationalism; soldiers were elevated as sacred beings, enemies are those to be killed. Through the analysis of social background of this era and art works by such painters as Tsuguharu Fujita and Saburo Miyamoto, the question of how the nationalism of Imperial Japan are represented and how the bordering of nation, gender, and race are worked will be sought.

2) Yoko Asato, Doshisha University

Proliferation of Borders and the “Pineapple Boom”: Rethinking Postwar History from Ishigaki Island of Okinawa

This presentation explores how borders have crucial impact on producing the “pineapple boom” and recalling memories during the United States occupation period in Okinawa which were not the master narratives of history, within the proliferation of national border, economic border, political border and so on. Pineapple industry was brought to Ishigaki Island, Okinawa from Taiwan in 1930s when Taiwan was a colony of Imperial Japan. During the US occupation up to the reversion of Okinawa to Japan in 1972, the pineapple industry became one of the key industries. The boom has been through the five aspects of the proliferation of borders. First is the US dollar economic bloc under the US occupation that attracted various kinds of capitals. Second, the boom attracted various migrant laborers from the US, Japan, Taiwan, China, the Philippines, Korea, and so on. More precisely, mainland Chinese from Taiwan to Singapore came to Okinawa, in the height of the Cold War. Third, Okinawan underemployed returnees from Hawaii, Saipan, Singapore and so forth came to Ishigaki Island as laborers. The fourth is the sovereignty change put the industry decline after 1972. On the contrary, when tourism industry has developed, pineapples started to represent the images of tropical islands. However, in 2012, a monument was built in memory of Taiwanese contribution to the pineapple industry on the Island; and it seems the fifth case. As mentioned above, proliferation of borders seem to produce the “pineapple boom” and to recall the other history.

3) Yuri Takahashi, Doshisha University

The Asian American Film Festival as a Contact Zone: Rethinking the Subjectivity of Japanese Americans in the Perspective of Representation and Bordering

This research investigates embodying the subjectivity about Japanese Americans, regarding the Asian American film festival as a contact zone and Asian American cinema as an expression of self-ethnography (Pratt, 1992). It is a question of how the subjectivity and the community are articulated with the film festival being regarded as the bordered space. Third world film is not

converting the outside of representation and the device which merely projects an existing thing, but rather it is regarded as a form of the representation to build the subjectivity newly from the inside of the identity (Hall, 1990). The form of the film is the projection causing the graphics with the shock and an internal projection, and it produces self-consciousness in the non-Western culture, the post-colonial Third World (Chow, 1992). Japanese Americans have been regarded as those who have their origin in Japan or those whose ancestors have their origin in Japan. Mapping corresponds to the grouping the people, based on their nationality. Let me consider bordering as a process, not just a geographical concept but inscribed on individual bodies, marked by race, nation, geographical origin, and gender. Borders cause inclusion and exclusion of the subject. Importantly, borders themselves are already naturalized and inscribed on their bodies. In the film festival as a contact zone, how are the subjectivity and the community articulated through the act of making and watching the films? This research examines the possibility of articulation of subjectivity of Japanese Americans in the perspective of representation and bordering.

Discussant: Shujin Lee, Cornell University

Session 39: Room 1451**Encountering the *Genji*: The Varieties of Literary Experience****Organizer/Chair: Jeffrey Knott, Stanford University**

This panel addresses the pressing problem: What is the *Tale of Genji*? Certainly it has never been what it is today. Modern *Genji* resembles but little any *Genji* that Teika, Zeami, or Saikaku might have recognized. Yet this is due not to textual divergences, but rather to radical changes in textual approach. For the extreme (physical, linguistic, scholastic) accessibility which modern infrastructure has brought today's *Genji* cannot be projected into the past. Pre-modern readers, East and West, typically encountered the *Genji* not in solitary, complete readings, but instead through a variety of mediated literary experiences, involving texts yet not limited to them. Depending on the reader, there were many ways the work could be "read": lectures, debates, and initiations; copying and chanting; anthology, translation, even rumor, and also, reading. This panel confronts the *Genji* question by examining the literary experiences of specific readers across boundaries of space, time, medium, and language. Tarin Clanuwat explores the surprising range of *Genji* commentaries that constituted reception in the unsettled early centuries of the medieval era. Jeffrey Knott focuses on the early modern figure Kitamura Kigin, whose synthesis of medieval aristocratic lore for mass publication in his *Kogetsushō* commentary remained definitive into Meiji. Makiko Tsuneda investigates an early French feminist reaction to the first partial English translations available in the West. Ultimately, the panelists argue that such "less-than-complete" experiences must be recognized not as failures of reception, but rather as its pre-modern core, without understanding of which the *Genji*'s present must remain a question.

1) Tarin Clanuwat, Waseda University***More than Just a Love Story: Medieval Genji as Gate to Knowledge***

Within 150 years after the *Tale of Genji* was finished, readers were already approaching it through commentaries. Over the next few centuries, these commentaries continually increased in number and variety. Simultaneously, they came to provide readers with an even greater range of information beyond what was necessary to appreciate the story. Even commentaries surviving from this early period display a remarkable range of formats. It is clear that for people of the time, *Genji* was more than simply a tale, but also a source of knowledge. This variation among commentaries argues for changes in the work's anticipated readership. The first *Genji* commentaries provided little more than source-poems for poetic allusions in the text. No further explanations were thought

necessary for readers whose culture was still so similar to that of Murasaki's own time. Things changed after the center of political power shifted to Kamakura in the late 12th century. People in Kamakura required more information from commentaries because they were not as familiar as earlier readers with Kyoto court culture. Reading *Genji* was no longer only about appreciating the story, but was also a part of elites' required education. Commentaries now had to offer basic information that earlier commentaries could assume readers already knew, for example about word pronunciations, items of material culture, and court ranks and ceremonies. In this paper, I will show how audiences influenced the types of knowledge that commentaries were created to give, and also discuss how eventually, some of this knowledge became secret traditions.

2) Jeffrey Knott, Stanford University

On First Looking into Kigin's Murasaki: Becoming a Genji Reader

Kitamura Kigin (1624-1705) is the author of the most widely known commentary on the *Tale of Genji* composed. Called the *Kogetsushō* (1675), it also was the most widely read until the 20th century. Credit for this success has traditionally been given to Kigin's innovative layout, which on one page combined text, interlinear reading aids, and detailed commentary in footnotes for a reading experience of information-rich ease. Such a view, this paper argues, fundamentally misunderstands the work's achievement. For even granting the role played by Kigin's media sophistication, it is clear that his greatest effort went into the selection of the commentary material itself. I will show how it is in fact through this selection that Kigin's *Kogetsushō* made possible the first *Genji* encounters of so many. The importance of Kigin's commentary selection has been difficult to grasp. Partly this is due to the *Kogetsushō*'s reputation as a mere omnibus collection of the main commentaries that preceded his era. But it is also misappreciation of what it means to "read" in pre-modern times. Ill fame as a mere anthologizer is contradicted by an examination of Kigin's sources. The vast amounts of pre-existing commentary demanded culling, and clear principles that can be detected in his selection. It is also clear that reading comprehension help was only one such principle. "Reading" the *Genji* for Kigin meant initiation into the concerns of its medieval lore, and participation in the society of fellow initiates. By performing these concerns, Kigin was teaching how to become a *Genji* reader.

3) Makiko Tsuneda, Waseda University***A “Féministe” Finding the Tale of Genji in Nineteenth Century France***

In 1883, Arvède Barine (1840-1908), a French historian and critic, wrote an article entitled “La Haute société japonaise au X^e siècle : Un don Juan japonais” (Japanese High Society in the 10th Century: A Japanese Don Juan). It was a review of the *Tale of Genji* (*Genji monogatari*) based on Suematsu Kenchō’s partial English translation of 1882. She not only retranslated a portion of it into French but also offered her own opinions and interpretations. Barine, considered by today’s standards to have been a moderate feminist, seems to have been adept at expressing her beliefs indirectly. Focusing on her commentary, I will examine how her reading of the story and the themes she chose to emphasize subtly reflected her feminist ideas. I will also show that Barine was able to provide a surprisingly accurate commentary both on the story and on Japanese society, particularly when her work is contrasted with other Western receptions of the *Tale of Genji* in the latter half of the 19th century. In addition to appraising Barine as a reader of the *Tale of Genji*, this paper also seeks to reevaluate the role of Suematsu Kenchō. In contrast to the famous translation of Arthur Waley (the first volume of which appeared in 1925), Suematsu’s work has been comparatively neglected. In this paper, I will bring to light how Suematsu’s translation was more significant than is generally supposed, particularly given its early reception in France.

Discussant: Keisuke Unno, National Institute of Japanese Literature

Session 40: Room 1458**Bandits, Borders, Empire: On the Pleasures & Perils of Crossing The Line****Organizer/Chair: Andre Haag, University of New Mexico**

Nowhere is the unstable ground of empire more visible than at its borders. This panel proposes to rethink the history of modern Japan and the Japanese Empire from the perspective of those who crossed, guarded, or warily eyed the empire's borders during the 1920s, 1930s, and 1940s. Imperial borders were sites of intense migration, negotiation and conflict. The Korean annexation of 1910 presumably erased national borders between Japan and Korea, while establishing the empire's vaunted "only land border" between Korea and Manchuria as an object of fascination and anxiety. From official attempts to freeze the nebulous sea border between the Japanese archipelago and Korean peninsula to pop fiction's exploitation and subversion of the northern border frontier, this collection of papers introduces human-scale visions of Japanese imperial history defined less by clear-cut periods, polities, and leaders than by micro-encounters in spaces of transition. McDonald analyzes Japanese travelers' obsession with bandits on the border as reflecting the changing resonance of an imagined "*Man-Sen*" geography within imperial visions. Haag's paper examines the ambivalence of tense narratives of border crossings and clashes told from the perspectives of Japanese border guards and Korean insurgents. On the other side of empire, Noh interrogates imperial authorities' efforts to reassert national borders and control the transnational flow of destabilizing "rumors" in the wake of disaster and atrocity. Finally, Kim considers what the "cosmopolitan" northern border and frontier signified to colonized Korean men and women in the context of pulp genre fiction from the 1930s and 1940s.

1) Kate McDonald, University of California, Santa Barbara***White Robes, Black Robes, Horse-Riding Bandits: Stories of the Yalu River Rail Bridge***

For Sachi Hachirō, the first sign that he had crossed the border was the change of color. "The white clothing of the farmers suddenly became black," he wrote in his 1934 *Traveling Manchukuo*. Yet the color of clothing was not the only change that Sachi registered. At Antung, police boarded the carriages as a precaution against bandits (*bazoku*), causing no small amount of anxiety for Sachi. "[E]ven in the evening edition on the table on which I am writing, at 8am on the morning of the 2nd...thirty leaderless bandits appeared near Antung, attacked an elementary school, and ran off with three teachers and over one hundred students as hostages.... In recent days, bandits are attacking Japanese and raiding trains. This means that more than in the past, the danger to travelers has all the

more increased.” Sachi’s anxiety stands in stark contrast to earlier descriptions of the Korea-Manchuria border and its most famous landmark, the Yalu River Rail Bridge, which celebrated the “new Japan” that the bridge’s connection of Manchuria and Korea promised to bring. The proposed paper explores how Japanese travelers used the border and the bridge to think through their broader anxieties about the place of “Manchuria-Korea” (*Man-Sen*) within the Japanese Empire. Although the majority of scholarship uses 1932 as a turning point in Japanese attitudes toward Manchuria and China, I show here that for those who traveled to investigate the empire, the Korea-Manchuria border provided a constant source of fear and fascination about the future of Japan.

2) Andre Haag, University of New Mexico

“Guerillas in the Mist,” and *Other Stories of Close Calls on Empire’s Edge*

On the occasion of Japan’s annexation of Korea in August 1910, metropolitan Japanese newspapers proudly gushed that now, for the first, territory ruled by the empire was contiguous with the Asian continent. If the sudden creation of the empire’s sole land border inspired fascination and pride, however, it quickly transformed into an object of imperial anxiety and abjection. The border, and adjacent Kando region, came to serve as a key safe haven for Korean resistance groups, who staged daring raids across the Yalu River against occupying Japanese forces. As security concerns mounted, the Japanese border police charged with guarding empire’s edges from these “*futei Senjin*” guerrillas—a threat more terrifying than even Chinese bandits—became heroic icons of postcards, song and film. This paper traces the shifting meanings projected onto this fraught periphery—proud symbol, menace, and sanctuary—by reading discourses of northern border security in official reports and newspapers against real and fictionalized accounts of chilling border crossings and violations. Of central interest is the proletarian writer Nakanishi Inosuke, who strained to see both sides of the border through double-edged narratives that juggled the mismatched subjectivities of incompetent Japanese border guards, subversive travelers from the metropole, and intrepid Korean guerrillas in disguise. These borderline discourses reveal glimpses of the uncanny thrills available when confronting the limits of imperial authority and identity, and suggest that fixation on the physical border was mere cover for a deeper ambivalence about the threats and opportunities engendered by creeping continental contact zones.

3) Jooeun Noh, University of Tokyo

“Rumors” at the Borders of Empire: Reading Post-Kanto Earthquake Information Flows Between Japan, Korea, and China

How was information related to the Great Kantō Earthquake of 1923 and resulting ethnic violence produced, circulated and erased in East Asia? What was the impact of 1923 earthquake on the larger political context of the Japanese Empire approach to the “Korea problem?” Historiography on the Kantō Korean massacre has thus far centered on uncovering the basic facts of the atrocity, such as the number of people killed. Recent studies have shed new light on how the news of the massacre spread to and affected Koreans in Manchuria and China. However, it remains necessary to examine the ways in which Japanese government dealt with information in the wake of the 1923 earthquake at the borders of its empire between Japan, Korea and China. This paper explores how the Government-General of Korea and Japanese Ministry of Foreign Affairs addressed the massacre in its immediate aftermath. Using reports published by the Police Affairs Bureau of the Government-General of Korea and the Ministry of Foreign Affairs in China, I compare the ways that the colonial government and Japanese Ministry of Foreign Affairs characterized the ‘rumors’ of a massacre of Koreans, and how these two organizations reported on the responses of Koreans in China to the Japanese government in the metropole. I will argue that the Kantō earthquake presents a unique case study through which to consider the imperial state’s approach to controlling the flow of information and rumor across national and imperial borders.

4) Su Yun Kim, University of Hong Kong

Life on the Borderline as Cosmopolitan: Manchurian Popular Narratives in Colonial Korea

In this presentation, I discuss how the “paperback popular narratives” (*ttakjibon sosŏl*), a low-brow literary genre, opened up alternatives way of imagining borderline life in Manchuria from the late 1930s to 1945, which colonial censorship authorities did not allow in high literature. A popular reading genre, the “paperback popular narrative” has been considered as a broad literary genre with unclear authorship and market-driven narratives, ranging from the 1910s to the post-colonial era (1940s and 1950s). Similar to the printing format of the American dime novel or Japanese *enpon*, the *ttakjibon sosŏl* were published in cheap bulk paperback form with a multi-genre modern fictional writing style. I consider the “paperback popular narratives” as a type of modern popular narratives, an alternative genre to “pure” literature, particularly through “Manchurian narratives” (stories set in Manchuria) in the 1930s. At the time of the Japanese Empire’s Manchurian

boom, “pure” literature presented the region as a frontier for Korean peasants’ struggle. Manchuria in the “paperback popular narratives,” however, is a space for sensationalism, showcasing international crimes, criminals with multiple ethnic identities, mixed communities, all possible due to the hybrid settlements around the borders. The end result were plot-driven and entertaining stories that appealed to a wider audience in colonial Korea, while providing alternative narratives of Koreans living under the Japanese Empire. Interpreting imperial expansionism as new way of accessing cosmopolitan desire, these stories illustrate life in the border as exciting and employ modern cosmopolitan styles in ways not possible in high literature.

Discussant: Kang Sang-Jung, University of Tokyo

Session 41: Room 1457**Individual Papers 8: Modern and Contemporary Visual Culture****Chair: Noriko Murai, Sophia University****1) Timothy Iles, University of Victoria*****Kawase Naomi and the Sympathetic Gaze***

Mak Yan Yan's film *Hu die* (Butterfly, Hong Kong, 2004) presents the story of a woman's realization of her sexual identity against a backdrop of memory, rebellion, and repression in contemporary Hong Kong. The film explores layers of responsibility, guilt, self-awareness, and personal integrity, while arguing that these issues exist on both the macro, or national-political level, and micro, or personal level. This paper will demonstrate the overlap of memories of Hong Kong student political activism at the time of the Tiananmen Massacre with the protagonist's growing acceptance of her sexual identity, arguing that the film reveals its stance on liberation as being equally valid for the person and the nation through the motivating force of love. "Love" here assumes dimensions that are truly interpersonal—between people, on the small scale of a couple, and the larger scale of patriotic attachment to the nation.

2) Kang Inhye, Doshisha University***Race and Monyō: The Racial and Ethnic Discourses of Modern Japanese Anthropologists on the Pattern Designs***

This paper examines how the modern Japanese anthropologists investigated the specific pattern designs engraved on the Neolithic potteries—largely known as monyō in Japanese—and sought to identify the racial and ethnic identity of the creator. My paper pays a particular attention to Ōno Ungai, a modern anthropologists and illustrator who worked for Tokyo Anthropology Laboratory, and his study of pattern design on ancient artifacts. Ōno Ungai, often known as Ōno Entaro, was one of the main artists who took charge a wide variety of pictures and illustrations for the Journal of the Tokyo Anthropological Association. He also attempted to find the racial identity of Jomon pottery creators, along with Tsuboi Shōgoro, by investigating and comparing the patterns designs to those from other races. In examining Ōno's study of patterns designs, my paper attempts to compare the patterns design system of artifacts to the fingerprinting system. The ways the modern anthropologists attempted to trace the racial identity of the pattern creators can be compared to the way policeman traces the criminal's identity. By comparing the visual technologies of the two different

system—monyō and fingerprinting—my project examines the ways in which the modern anthropologists categorized and catalogued the racial and ethnic traits with special focus on the visual information.

3) David Sprague, National Institute for Agro-Environmental Sciences and Iwasaki Nobusuke, National Institute for Agro-Environmental Sciences

New Meanings for Old Places for All to See: Japanese Historical Maps in the Age of the Internet

Scholars looking for evidence on traditional Japanese land use often find historical maps to be extremely valuable. While many maps have been produced throughout Japanese history for many purposes, the earliest maps based on modern surveying methods covering a large area are the Rapid Survey Maps, or Jinsoku Sokuzu. Surveyed in the 1880s to cover the Kanto Plain surrounding Tokyo, they make possible the analysis of rural land use change from a temporal baseline prior to the advent of modern chemical or mechanized farm inputs, when much of Japan's natural resources were supplied domestically. These maps allow scholars to examine the validity of many theories about the rural Japanese landscape such as the claim by some historical geographers that traditional Japanese land use of the Tokugawa Period was a model of sustainable rural natural resource utilization. However, historical maps are taking on new lives on the Internet due to recently developed, inexpensive web-based map presentation technology allowing personal computer and smartphone users to view old maps matched to present locations. Now the broad public can easily see historical maps, including the Rapid Survey Maps, whenever and wherever they wish. The Great East Japan Earthquake of March 2011 heightened the public's geographical awareness about the historical topography of their homes and communities. Furthermore, local museums planning exhibits, geography hobbyists looking for lost landmarks, or high school students working on school projects are finding new uses for old maps beyond the original intent or imagination of scholars.

4) Du Daisy Yan, Hong Kong University of Science and Technology

From Monkey King to Astro Boy: The Roles of Chinese Animation in Tezuka Osamu's Manga and Anime

Chinese animation films produced in socialist China traveled abroad and won many international awards. Some critics argue that it is the assertion of "nationality," "Chineseness," and "tradition" that paradoxically makes Chinese animation film transnational. However, as Mary Ann Farquhar has pointed out, the over-emphasis on Chineseness, nationalization, tradition, and essence

in Chinese animation film can be seen as a “frog-in-the-well” mentality—namely “a walled in ignorance which believes the sky is only as large as the patch glimpsed from the bottom of a well.” Taking cue from Farquhar’s metaphor, this paper attempts to jump out of the “well” by looking at the transnational undercurrents neglected in the homogeneous grand narrative of “national” cinema. I argue that it is actually the “transnational” that makes Chinese animation film “national.” Emphasizing more on multiple transnational “routes” than a singular Chinese “root,” I examine Chinese animation film not as a static and essentialist entity rooted in a fixed time and space, but as fluid movements enmeshed in transnational flows and relations. More specifically, I will examine the role of Japan in the history of Chinese animation film by focusing on Mochinaga Tadahito (1919-1999), a Japanese animator who became the founding father of the animation film industry in socialist China. Tracking the multi-directional movements of people, studios, ideology, films, and film style, I argue that the “Chineseness” of Chinese animation film was a media construct, and had always already been contested by those transnational flows from the very beginning of socialist New China.

5) Ohsawa Yuki, University of British Columbia

Sex, Gender, and Sexuality in Japanese Contemporary Science Fiction Animations

Japanese animation featuring cyborgs in various ways has caught the eyes and minds of audiences around the world. The reasons for this are diverse, but we can point to specific textual features such as futuristic cyber narratives, unique hybrid robots and sophisticated cyborg characters, which are involved with advanced technology. Those cyborgs demonstrate features of posthumanism. This paper argues that, since the 1990s, some science fiction anime have depicted posthuman characters to suggest the necessity of changing the modern conceptualization of the body—that is, to argue that the relation between the modern body and mind does not fit what we may argue is the current posthuman situation, including as it does such beings as robots and cyborgs. Through an application of cyborg (feminist) theory, utilizing the perspectives of Donna Haraway and N. Katherine Hayles, I will analyze two contemporary anime—*Knights of Shidonia* (2014), directed by Shizuno Kōbun, and *Expelled from Paradise* (2014), directed by Mizushima Seiji—to reveal how contemporary Japanese anime express “queer,” as used in Judith Butler’s “Critically Queer” (1993), characters to go beyond social normativity, specifically sex and gender. My analysis will demonstrate the arguments these works make for new sex/gender possibilities through technology, in order to free our conceptions from existing, potentially oppressive categories. I will do this by analyzing how anime are constructed, with a particular focus on the element of characterization, and in turn how

anime construct both an ironic modernity, incorporating specifically dualistic and patriarchal ideas, and a postmodernity able to move beyond normativity. My analysis will also reveal a limitation in anime, such as the persistence of heterocentrism and an insistence on representations of extremely gendered feminine bodies.

Session 42: Room 1358**Individual Papers 9: Women in Japanese and Chinese Literature****Chair: John Dorsey, Rikkyo University****1) Aoki Arisa, Waseda University*****The Dawn of the Self-Sacrificing Stepmother: Breaking down One Archetype to Create Another in Chikamatsu's Plays***

In Japanese literature, stepmothers fall into three main types: a stepmother who bullies her stepchild, a stepmother who falls in love with her stepchild, and a stepmother who sacrifices herself for her stepchild. The self-sacrificing stepmother, invented by Chikamatsu Monzaemon, became typical and idealized in 18th century Japanese puppet theatre. Yet, in order to create this new character type, Chikamatsu had to break down the popular model of the child-abusing stepmother. First, by examining representations of a stepmother's bullying in Chikamatsu's earlier plays, I argue that the stereotype became so predictable that he had to change it. Then, I analyze four plays in which Chikamatsu wrote a self-sacrificing stepmother: *Keisei Yoshioka Zome* (傾城吉岡染, before 1707), *Jitō Tennō Uta Gūnpō* (持統天皇歌軍法, before 1714), *The Battles of Coxinga* (国性爺合戦, 1715), and *Izutsu Narihira Kawachigayoi* (井筒業平河内通, 1720). In these plays, which feature stepmother characters from a range of social positions, stepmothers break free from the evil behavior expected of their stereotype, and thus recast the possibilities for stepmother characters. I contend that by highlighting the hardships inherent in the stepmother stereotype, Chikamatsu was able to develop the more sympathetic image of the self-sacrificing stepmother. Understanding Chikamatsu's transformation of the stepmother figure not only reveals that saturation of one character type leads to the invention of another; it also establishes how Chikamatsu created a new character archetype for the next generation of writers.

2) Shen Ruihua, Morehouse College***The Women's Voice: How Web-Feminism Has Changed Gender Discourse in China***

This paper examines how the independent feminist web-journal "The Woman's Voice", which first acted as a media feminist watchdog, has become the most active and influential center of independent Chinese feminism. It explores the ways in which web-feminism has changed the landscape of Chinese gender discourse. Created in 2009 by a couple of Chinese independent feminists, the Women's voice has developed over the last five years into a powerful website

discussing topical social issues and bringing them before the forum of public opinion in China. As the strongest voice of Chinese independent feminism, the web-journal takes a critical stand not only against the current capitalist-misogynistic culture, but also against the state's hegemonic control of the academic discipline of women's studies. The paper discusses the development of this web-journal-website and its importance for Chinese gender studies and offers an in-depth analysis of how web-feminism has challenged traditional gender studies in both academic and the state's research institutions in China. The paper argues that through political activism the Women's Voice and other feminist websites have created new ways to study women's problems and, in so doing, have revolutionized Chinese gender discourse.

3) Joanna Sturiano, Harvard University

Hirabayashi Taiko's Gangster Fiction and the Limits of Modern Japanese "Women's Literature"

Women writers within and on the periphery of the proletarian literature movement in early Shōwa (1926—1989) Japan forged a creative network which undergirded a new professional space for women in modern Japan. For these women writers who first penetrated the male space of the Japanese literary establishment, a prominent discourse of gendered conventions of authorship both created space for them to publish, and set a framework within which their writing became received (and critiqued) as “women's literature” (*joryū bungaku*). Hirabayashi Taiko (1905—1972), one woman writer who achieved literary acclaim in this moment, notably shirked any easy allegiance with conventional thematic models of womanhood or stylistic references that could be construed as conventionally feminine. Hirabayashi's innovations include her celebrated work in traditionally male-authored genres such as detective fiction and gangster fiction (sometimes called *ninkyō shōsetsu*). I consider Hirabayashi's standout work in the genre of gangster fiction, *Song of the Underworld* (*Chitei no uta*, 1948), as it brings to the fore the tension between Hirabayashi's persona as a “woman writer” and the unconventional gendered contexts of her writings. Hirabayashi's success within this genre complicated her “woman writer” persona as a producer of “women's literature.” Committing the radical act of writing in a male-dominated genre, Hirabayashi claimed new territory for women writers while pushing the limits of the essentialist labels with which women's intellectual work and cultural production were sidelined apart from a male-dominated mainstream.

4) Kelly Hansen, San Diego State University

The Language of Women in Natsume Sōseki's Meian

This paper examines indices of power and solidarity reflected in the speech patterns of female characters in Natsume Sōseki's unfinished novel *Meian* (Light and Darkness, 1916). Numerous studies have examined the gendered nature of speech in Japan, contrasting the assertive, direct style of male speech with the more deferential, passive characteristics of female speech (Shigeko Okamoto, Janet Shibamoto, Miyako Inouye). Building on these studies, this project examines how variations in speech forms used in interactions among women serve to either denote power or promote solidarity. Power language is defined here as strategies promoting a non-reciprocal relationship in which the speaker determines the mode of interaction, whereas solidarity language encourages camaraderie and harmony. *Meian* is particularly suitable for this project not only because the novel depicts a large number of female characters representing a range of social positions and ages, but also because of the many complex relationships and power conflicts which develop among the women. Drawing on strategies of corpus linguistics, this study will examine sentence-final verb forms and sentence-final particles used by the female characters, focusing particularly on instances where female speech appropriates conventional male speech patterns, or deviates in other ways from societal expectations of proper women's language (*onna kotoba*). By drawing on data nearly a century old, this study also highlights how challenges to gendered language expectations are not only a contemporary phenomenon, but rather reflective of communication patterns among women that have been present since the early decades of Japan's modern period.

5) Eugene Lee, SOAS, University of London

The Female Other: Images of Qing Women in Eighteenth-Century Yōnhaengnok

Traveling through Qing China as part of an all-male, Chosŏn diplomatic mission did not allow for many interactions with women, nor was it common for Chosŏn male writers to write about women outside the genres of fiction and biography. Why, then, did so many authors of *yōnhaengnok*, travel accounts of China from the latter half of the Chosŏn period, choose to write about the local women they saw during their travels, even when their encounters were usually brief and amounted to no more than a momentary glimpse? What purpose, if any, would such information serve, and could it be explained as a strategy of othering? In this paper I examine representations of Qing women in several 18th-century *yōnhaengnok* texts with a view to better understanding the following: firstly, the authors' possible preconceptions and expectations with regards to femininity, gender roles, and China

under Qing rule; secondly, the authors' narrative choices, especially when viewed as negotiations between the imagined and the real, between the social and personal aspects of the self, and between literary convention and individual expression; thirdly, the possible impact of the images of Qing women on Chosŏn readers; and lastly, how this particular line of research may be further pursued to contribute to ongoing scholarly discussions of Chosŏn-Qing relations and travel literature.

SUNDAY AFTERNOON SESSIONS II: 3:40 P.M. – 5:40 P.M.**Session 43: Room 1361****Bringing Turkey into Asia and Asian Studies (II)****Organizer: Romit Dasgupta, University of Western Australia/Middle East Technical University****Chair: Besim Can Zirh, Middle East Technical University**

Asian Studies as a discipline tends to be heavily slanted towards research on (and research from) East, Southeast, and South Asia. The dominant (mis-)perception seems to be that “Asia” ends at the Pakistan-Iran border. This is problematic, as it excludes entire regions and societies that also fall within the rubric of “Asia.” Indeed, we need to bear in mind that the term “Asia” was first applied with reference to a region (Anatolia, in Turkey) that in contemporary Asian Studies gets left out of the conversation. Accordingly, this panel, using Turkey as a fulcrum, aims to disrupt and destabilize fixed assumptions and understandings about “Asia” and Asian Studies, by deliberately traversing borders and boundaries in multiple senses—physical, conceptual, and disciplinary. The panel members coming together are physically located at the “fringes” of Asia, in Japan, Australia, and Turkey. They represent a range of disciplinary approaches and standpoints including international relations, history, anthropology, and literary/cultural studies. However, what we have in common is that we all work on some aspect of “Asia” and/or Asian Studies. Moreover, the reference point for all of us is Turkey. We are all either located there, or we work on Turkey’s relationships and interactions with Asia. Thus, through reconsidering these historical and contemporary intersections between Turkey and “Asia” this panel aims to further contribute to scholarly conversations about what exactly constitutes “Asia” and Asian Studies.

1) Ceren Ergenç, Middle East Technical University***Citizen Participation in Recent Neoliberal Transitions: A Comparison between China and Turkey***

Deliberative democracy has been a part of discussions on public policy in the West, but is relatively new to developing countries. The importance given to the non-electoral ways of public participation in politics dates back to the communicative action theory of Habermas in the 1980s and it has been used as an analytical tool to examine the limitations of Western liberal democracies in providing a transparent structure engaging citizens with the political process. The second wave of studies on public participation appeared in development literature. In the post-Cold War development paradigm, citizen participation in younger states was offered as a formula to overcome corruption and

stimulate grassroots welfare policies. The 2000s witness a third wave of interest in citizen participation in public policy, when countries that underwent neoliberal transition in the 1980s introduced new mechanisms to counter corruption and increase accountability of their public policy making systems. China and Turkey appear to be comparable among the third wave of citizen participation experiences for several reasons. Both share a similar historical background of late modernization. Both transformed from different forms of state-centered economies in the 1980s. Both have large state apparatuses despite different regime types. Moreover, both started to experiment with participatory democracy through encouragement from international organizations in the 2000s. These similarities and differences make China and Turkey an interesting comparison to see how citizen participation models operate in different political contexts. This study, accordingly, focuses on town hall meetings held in cities across China and Turkey in the 2010s.

2) Bahadır Pehlivan Türk, TOBB University/Middle East Technical University

Middle Power and its Limits: Japan and Turkey as Traditional and Emerging Middle Powers

The rising foreign policy activism of new players in the world presents an increasingly complex world with an enriched agenda. This necessitates the construction of new analytical tools and new ontologies that will aid to a better understanding of new international political dynamics. This study aims to contribute to this effort by fine tuning the middle/central/constructive power concept through analyzing foreign policy behavior of two non-Western countries; Turkey and Japan. By real world application of a previous attempt to theorize the middle power concept, which was by distinguishing between “emerging” and “traditional” middle powers, this study aims to bring a new ontological tool to help a better understanding of the emerging new world structure, while contributing to the clarity and applicability of the middle power concept. It is argued that Turkey and Japan are classic examples of “emerging” and “traditional” middle powers respectively. By comparing the extent and limits of these two countries’ foreign policies, this study also explores whether the concept of “middle power” and development of such ontologies can contribute to the development of a “non-Western” International Relations approach as well.

3) Kōhei Imai, JSPS/Meiji University***Comparative Studies of the Foreign Policy Styles of Japan and Turkey***

This presentation aims to shed light on the similar foreign policy approaches of both countries, especially the trading state policy, public diplomacy, and humanitarian diplomacy, based on “liberal middle power.” From 2005 to 2011, Turkey had enjoyed the so-called “liberal moment” in relation to foreign policy. Yet, the Syrian civil war brought Turkey’s “liberal moment” back to the traditional “balance of threat”, which jeopardized foreign policy. The recent closer relations between Turkey and Japan may offer a chance for restoring the earlier liberal strand. Japan and Turkey have maintained good relations since the Ertuğrul frigate incident in 1890. In recent years, this relationship has strengthened. In July 2012, Japan and Turkey decided to promote negotiations of the Economic Partnership Agreement (EPA). In 2013, the Japanese company Mitsubishi Heavy Industry Ltd and its French counterpart Areva SA, officially agreed to build a nuclear plant in Sinop. Japanese Prime Minister Shinzo Abe visited Turkey in May and October 2013. The Turkish Prime Minister Recep Tayyip Erdoğan visited Japan in January 2014 and Japan and Turkey formally decided to start EPA negotiations. For Turkey, it is not only Japanese hardware that is attractive, but also its image and prestige as an economic superpower and peace loving nation. Put simply, Japan is seen as a pioneer of trading state policy, public diplomacy, and humanitarian diplomacy. For Japan, spreading of positive Japanese values to Turkey through its foreign policy fits the “globe-trotting” diplomacy advocated by the Prime Minister Abe.

Discussant: Aysun Uyar Makibayashi, Doshisha University

Session 44: Room 1451**Intersections of Gender and Race in the Imagination of Mobility and Futurity in East Asia****Organizer: Baryon Tensor Posadas, University of Minnesota****Chair: Jooyeon Rhee, Hebrew University of Jerusalem**

This panel attempts to explore what space exists for articulating acts of transgression when historical circumstances render such acts almost immediately recuperable in the service of the reproduction of the status quo, if not already circumscribed in advance. It tackles this impasse that resides at the heart of any attempt to imagine different forms of mobility and futurity. By weaving the ‘imagination of difference’ as a common theme, papers in this panel discuss such issues as migration and translation, affective and reproductive labor, and the imagination of other worlds at the intersections of colonial and transnational conception of race and gender with fictional articulations of the desire to imagine other modes of mobility and futurity. Jooyeon Rhee examines Japanese and Korean translations of *The Count of Monte Cristo* as a means of exploring colonial masculinity and femininity. Chikako Nagayama investigates how the normative space of heterosexual home is deconstructed while different temporalities and spaces of intimacy are sought in the work of Kakuta Mitsuyo. Baryon Posadas looks at the science-fictional work of Masaki Goro by focusing on the problem of passing in the context of the techno-orientalism of virtual worlds. Finally, Haerin Shin examines the staging of difference and repetition in the writing of Sakurazaka Hiroshi and its transnational adaptation. Against the twinned forces of nationalism and reproductive futurism that have organized social relations through the past century, these texts speak to the desire to conceive of other worlds and other modes of social life.

1) Jooyeon Rhee, Hebrew University of Jerusalem***The [Im]mobility of Vengeful Masculinity in Colonial Space: Focusing On A Korean Adaptation of The Count of Monte Cristo***

This paper examines the ways in which colonial masculinity manifests in a Korean adaptation of Alexander Dumas’ *The Count of Monte Cristo* by focusing on the transnational mobility as the condition to actualize the hero’s masculine act of vengeance. A Korean adaptation of *The Count*, which used Kuroiwa Ruiko’s translation of the original as an intermediary text, became popular when serialized in a colonial newspaper, *Maeil sinbo* (The Daily News, 1916-17). One contributing factor for the high popularity of the fiction in colonial Korea is the change of geographical and historical backgrounds, thus appealing to the readers with cultural familiarity: the Chinese Edmond Dantès

travels across contemporary East Asia, moving freely from one major city to another in order to bring vengeance upon people who deprived him of love, family, and his identity. Korea remains largely invisible in this adaptation, and yet the near-invisibility of Korean component in the fiction is significant because it became a space to express a colonized man's imagination of mobility that is expanded beyond the colonized territory; and it rather affirms the otherwise 'invisible man' whose immobility is conditioned by the colonial rule. By paying a special attention to the theme of vengeance as a conduit to express the masculine imagination of freedom in colonial context, this case study will demonstrate how the transnational flow of European texts helped translators of receiving cultures to articulate their experience of social reality.

2) Baryon Tensor Posadas, University of Minnesota

On the Internet, Nobody Knows You're a Japanese Woman: Transgression and Technoorientalism in Japanese Cyberpunk

A characteristic feature of many science fiction writings since the 1980s, especially in the wake of William Gibson's groundbreaking novel *Neuromancer* (1984), is the tendency to meld images of high-tech information networks with gendered and racialized images of an imagined "orient" in a continuation of the genre's long-standing historical linkage with colonial discourse. My paper examines the problem of techno-orientalism from the standpoint of those locations that have become the object of the science fiction genre's fantasies of difference. While science fiction often employs colonial imagery with an eye towards its subversion or reversal, my contention is that the examination of Japanese science fiction texts often reveals the limitations of this gesture, and by implication, the gendered and racialized infrastructure that sets the terms of the genre's attempts to imagine other worlds and futurities. In this effort, I take up Masaki Goro's novel *Venus City* (1992). Featuring scenes of racial and gender passing, diasporic virtual worlds, and the commodification of orientalized images in online spaces, Masaki's novel articulates (without necessarily offering a resolution to) the persistent challenges involved in envisioning a futurity that does not simply reproduce the terms of the present not only within the science fiction genre, but also, more broadly, within the network cultures of the contemporary conjuncture, whose very conception is already inflected by the language of science-fictionality.

3) Chikako Nagayama, OCAD University

Resisting the Normative Space of Home: Kakuta Mitsuyo's The Eighth Day

Gendered divisions of space and labor are one fundamental component in modern capitalist societies, in which the family is typically maintained through the feminized work of care as well as a patriarchal bloodline. The icon of the good home has been a pivotal stage to construct the moral significance of women's sexual containment within normative boundaries and a nostalgic gaze toward motherly love. Told in two parts, Kakuta Mitsuyo's novel *Yōkame no semi* (The Eighth Day, 2007/2010) unsettles taken-for-granted assumptions that underlie this dominant formation of space, gender, affect and time. The first part is told from the perspective of a woman who abducted the 6-month old child of her deserted male lover in 1985. Constantly on the run from one place to another, the seeming mother-and-daughter bonding between the kidnapper, Kiwako, and the child occurs in non-home spaces such as love hotels, a women-only religious community, etc. The child's gender fluidity is emphasized by her clothing and new given name, Kaoru. The novel's second half is told from the perspective of the now 20 year-old former abductee going by her legal name, Erina, since returned by the police to her biological parents at the age of four. This section deconstructs the mystification of motherly care, homecoming, blood lineage and heterosexual parenting. Through delineating what a child signifies in Kiwako's and Erina's searches, this paper will explore how different spaces and sensibilities of intimacy can be described while undoing gendered norms of parenting and home.

4) Haerin Shin, Vanderbilt University

Play. Die. Repeat: The Ludology of Alterity in All You Need Is Kill and The Edge of Tomorrow

In the near future, belligerent alien entities called the Mimics threaten to colonize Earth. The human protagonist perishes in battle only to be reawakened into a time loop, having absorbed his foe's ability to rewind time and preclude the possibility of defeat by death. Accumulating skills and insight with each reset, the hero inches on towards the task of defeating the enemy race. Hiroshi Sakurazaka's light novel *All You Need Is Kill* (2004) and its Hollywood adaptation *The Edge of Tomorrow* (2014) thus set the stage for a mission-driven game narrative, combining the thrills of "vanquish or perish" with the joys of incremental learning. However, the disparate ways in which the two texts enlist the Mimics as an ambiguous object of both identification and conquest suggest that "mimicry"—in light of Homi Bhabha's conceptualization—can be a double-edged sword that cuts into visions of futurity from both within and without the fabrics of historicity. Does the impulse to

“repeat and reset” one’s relation with the radical other simply subvert and thus ironically sustain existing hierarchy? Or does the “resetting” mechanism of mimicry neutralize the foundation of the conflict itself? Drawing on the discursive tradition of identity politics, I position the ludology of “repetitive mimicry” at the intersection of post- and decolonial subject formation, whereby futurity either hinges upon an ontological cannibalization of the threatening other or an epistemic disavowal of the relational logic that constitutes the boundary between the I and the Other.

Discussant: Akiko Shimizu, University of Tokyo

Session 45: Room 1351**Metropolis in Asia: Representations and Reconfigurations of Contemporary Urban Spaces****Organizer: Gala Maria Follaco, University of Naples L'Orientale****Chair: Alessandra Cappelletti, The American University of Rome**

The objective of this panel is to investigate the dynamics of appropriation, reappropriation, and representation of the urban space in Asia by its inhabitants and to relate it to the policies of space pursued by the authorities. In the last century, countries such as China and India have experienced a vertiginous rate of change, and the role played by the cities is becoming more and more crucial, since governmental authorities acknowledge the potential of urban landscapes as means of advertising and assertion of power. The present panel aims at deconstructing the image of the new urban sceneries in order to analyse the rhetorical apparatus at work in the processes of constitution of globally acknowledged cityscapes. The Asian City can be considered a visible form of the current changes, a specimen of contemporary life, the setting of multiple narratives speaking their own languages, representing and disguising reality through specific rhetorical systems: cities can be shelters or strongholds, but also weapons shaped by the needs of power. Inscribed with its past, the City provides insights for a hermeneutic reread of history: like the Bakhtinian chronotope, its space “becomes charged and responsive to the movements of time, plot and history.” Chinese and Indian cities can, thus, be read not under the obsolete binarism of centre vs. periphery, good areas vs. ghettos, but rather like alternative examples of fluid and ever-changing “metropolitan modernities,” where the imaginary of the world is deconstructed and reconstructed without solution of continuity.

1) Tommaso Bobbio, University of Turin***The Will to Appear Global: Urban Development, Marginality and Territorial Transformation in the Narratives of Slum Dwellers of Ahmedabad (West India)***

The city of Ahmedabad, in the northwestern state of Gujarat, emerged as one of the fastest growing and wealthiest cities in nowadays India. Since the early 1980s the city went through a decade of deep economic crisis and was shaken by recurrent episodes of collective violence between Hindus and Muslims. Facing this situation, urban authorities and planners sought to revive the city's economy by making Ahmedabad the vanguard of neo-liberal economic development in India. Plans of urban beautification were launched along with a systematic deregulation of the labour market, in order to transform the city in a store-window and to attract investment from both local and foreign corporations. The success of such a strategy projected Ahmedabad to be considered as one of the

most ‘globalised’ and ‘modern’ cities in the context of rising India. By analysing the narratives emerging through individual memories, collected from the most backward areas of Ahmedabad, this paper proposes to reconsider the process of urban transformation from the unprivileged angle of the urban poor. Popular accounts engage with issues like citizenship, migration, access to services and infrastructure, political mobilisation, and violence revealing discrepancies from the abstract language of politicians, administrators and planners, and the actual effects of planning policies on the social and cultural fabric of the city. People’s strategies to adapt to urban life are also the result of constant negotiations with the public authority, in a way that shows how the urban poor perceived, dealt with or reacted to the administrative and political powers.

2) Mara Matta, Sapienza University of Rome

Dhaka, a Multi-Minded City of Thousands of Villages: The Case of the Micro-Polis of the Mandi (Garo) Tribal Women

Dhaka, with her thousand mosques and *muezzins* chanting the *azan* five times a day, with the dilapidated old buildings sandwiched between new piled-up apartments blocks and ancient minarets quickly and messily turbaned by electric wires, leaves you constantly breathless with a sense of displacement and the physical feeling of being—always and everywhere—an outsider. The city, despite some timid efforts, seems unable to attract potential tourists. This may be due to the feeling that the ‘slumification’ of the world (Davis, 2006) has been particularly successful in the urban enclaves of Bangladesh, at least according to the outsiders’ imaginary. And yet, Dhaka is a historical, situated and layered ancient South Asian city that deserves more attention. Dhaka needs to be thought of as a city created out of the juxtaposition of little villages, as the poet Azfar Hussain puts it, “At least eighty-five thousand villages that keep sticking out like night-black veins and arteries all over your body.” My paper aims at presenting the micro-polis of the Mandi (Garo) tribal women who live and work in Dhaka, having chosen this city as the place where to nurture *their* idea of modernity and social uplifting, far from the green villages and the wild hills. In particular, I would like to address the creation of a ‘space of survival’ where they try to reconfigure their lives, whilst keeping a strong tie with customary laws and traditions recreated in the ‘home away from home’ constituted by the micro-polis inside the Dhaka megalopolis.

3) Alessandra Cappelletti, American University of Rome

The New Xinjiang: Towards a Reassessment of the Interpretative Binarisms, Centre-Periphery and Urban-Rural

This paper is an effort to deconstruct the traditional binarism centre-periphery and rural-urban adopted to analyse socio-political change in Xinjiang Uyghur Autonomous Region. On the basis of the most recent publications on the region (Cliff, 2013; Finley, 2013; Hillman, 2013), and fieldworks in the rural and urban areas of Xinjiang (2007—2012) - including interviews to local authorities and farmers, participant observation and analysis of land contracts and documents - a grounded theory approach has been adopted to explore the dynamics of socio-political change, and to place Xinjiang neither at the edges of Chinese culture and society nor at the margins of its political discourse, but at the center of a new matrix of power interactions in the socio-political environment of today's China. The traditional interpretative categories adapted to understand changes in Xinjiang will be reconsidered and reassessed through two case studies: the shift from long-term land use certificates to short-term land leasing contracts and the consequent increase of land seizures in the region; the growing migration waves of Uyghur peasant workers from the rural areas to perceived-as-alien new urban landscapes. Peasants move to cities and urban investors to the countryside, setting new rules for understanding urbanities and farmers' ares. The transformation of rural villages in towns, and the new urban districts where peasant workers live, will be considered as cases of the new situation, while the resistance of traditional mechanisms are generating a new geography of power in the whole region, characterized by many centers of economic and social development.

4) Giulia Rampolla, University of Naples L'Orientale/ University of Macerata

Individualism, Reshaping of the Urban Space and Migrations: Perspectives of the Metropolis in Twenty-first Century Chinese Fiction

The incredibly fast urban development that China has been experiencing over the last few decades, along with the country's involvement into the global market and the modernisation process, has caused radical changes not only in the big cities' exterior shape, but also in the whole cultural configuration. Chinese rapidly expanding metropolises are vectors for new cultural sensibilities, moral values and social contradictions, brought about by the impact of the fast growing economy on the life of urban dwellers. Chinese contemporary literature could not but show the traces of this situation, revealing individualism, eclecticism, foreign influences, a new attention for lower classes and migrant workers, social competition, a new gender awareness of women, web influences, and

other aspects directly related to metropolis. Thus we may argue that each feature of the Chinese metropolis exerts direct influence on literary production and each literary trend is somehow linked to an aspect of the new urban life. The urbanisation process, tangible in the proliferation of construction sites everywhere, through which the space is constantly expanded and redesigned, communicates a feeling of bewilderment and anxiety, which often emerges in writing. This paper analyses the relation between urbanisation and literature in contemporary China, focusing on the fictional representation of social contradictions produced by capitalism and globalisation.

Discussant: Gala Maria Follaco, University of Naples L'Orientale

Session 46: Room 1458**Ethics of Representation in Modern Japanese Literature****Organizer/Chair: Kathryn Tanaka, Otemae University**

Questions of the writer's position and the ethical representation of experience in literature have long been an issue of scholarly interest: examples are concerns over the representations of traumatic events such as the Holocaust or the atomic bombing of Hiroshima. This panel seeks to expand the study of ethical perspectives beyond trauma to include literature in specific historic and cultural contexts. Kathryn Tanaka explores the ethical implications of a gendered representation of Ogawa Masako and her work with sufferers of Hansen's Disease (leprosy) through women's magazines and Ogawa's bestselling 1938 novel *Kojima no Haru* (Spring on the Small Island). Mika Endo revisits the ethical tensions faced by pioneering children's writers Suzuki Miekichi, Ogawa Mimei, and poet Kitahara Hakushu as they sought to preserve the innocence and purity they valorized in the young subjects they wrote for. Kayo Takeuchi examines the ethics of animal and human relations in literature through a queer reading of Matsuura Eriko's *Kenshin* (The Dog's Body), and finally Shun Izutani takes up Shinoda Setsuko's *Chōjo-tachi* (Eldest Daughters) to examine the ethics behind the representation of care for the aging as a women's social issue. Collectively, these scholars examine ethical tensions and ambiguities in literature and reveal the ways in which ethical readings challenge and enrich literary engagement.

1) Kathryn Tanaka, Otemae University***Heroic Women, Tragic Fates: Representing Women and Hansen's Disease in the 1930s***

In the early twentieth century, government policies regulated the quarantine of patients diagnosed with Hansen's Disease (leprosy). As government policies were increasingly streamlined, the issue of Hansen's Disease sufferers and their care received growing media attention. This attention peaked in the mid-1930s with the rising popularity of a genre known as "leprosy literature," writings by institutionalized sufferers. As this patient literature gained more attention, so too did the literary works of the doctors who treated them. The best-known example of physician writing is the 1938 novel *Kojima no Haru* (Spring on the Small Island) by Ogawa Masako, a doctor at Nagashima Aisei-en, the first national Hansen's Disease hospital. Later made into a movie, *Kojima no Haru* and Ogawa as its author received broad media attention in the late 1930s and early 1940s. Taken up in newspapers, popular women's magazines, and hygienic journals, articles about Ogawa highlighted the role of women in the fight to rid Japan of the illness. Women and their role in illness prevention

became one of the points in the national battle against Hansen's Disease. Ogawa and women like her were lauded as heroines working for the nation, and as a result, scholars have treated her as an agent enforcing quarantine policies. In this presentation, I draw on feminist theories of representation to argue against such a reading, and reveal ambiguities and tensions between Ogawa's text and her treatment in popular media. In doing so, I highlight the questions of ethics and representational practices her writings reveal.

2) Mika Endo, Bard College

The Trouble with Children: Ethical Dilemmas in Creating a New Children's Culture in 1910s and 1920s Japan

Conventional narratives of the emergence of children's culture often describe a 'romantic' turn in the Taisho period, following an initial Meiji period phase during which children's culture was heavily influenced by the view of children as future national subjects to be inculcated. During this period, the child was celebrated as an antidote to modernization's excesses and possessors of a link to man's natural state: the child was a powerful figure embodying the possibilities for retrieval and access to something lost. Suzuki Miekichi's pioneering children's magazine, *Akai Tori* (Red Bird) was at the center of this paradigmatic shift away from various forms of moralistic Meiji children's culture toward the embrace of such forms as *dowa* and *doyo* that were concerned with impeding less heavily on the child's natural state. But what has been overlooked in the scholarship on children's culture of this period is the historical tension experienced by children's writers as they confronted the adult desire to engage, teach, and please the child, and the concomitant ethical impulse to leave as little mark as possible upon the child's perceived purity. Through an examination of their literary works, professional activities, and personal writings, I shed light on the ethical dilemmas encountered by pioneering figures of children's culture including Ogawa Mimei, Suzuki Miekichi, and Kitahara Hakushu as they laid down a foundation for modern children's culture in the twentieth century.

3) Kayo Takeuchi, Nihon University

The Cared for Dog and the Caring Dog: Ethical Possibilities in Matsuura Reiko's Kenshin (The Dog's Body)

Matsuura Eriko is well known as a novelist who has challenged gender norms and normative sexuality in Japan. In particular, one of the most prominent themes in her oeuvre deals with acts of surrendering to pleasure and deep intimacy between two persons (particularly women) without reliance on sexual apparatuses or regard for heterosexual norms and gender roles. In most cases, she

depicts sadomasochistic subordinate-superior relationships between females and the ensuing conflicts that emerge therein. A work that is in keeping with this theme is Matsuura's novel, *Kenshin* (The Dog's Body, 2007), which portrays the rapport between a woman, who willingly transforms into a dog, and a dog-loving woman. As for the relation between the dog and the woman, however, in *Kenshin*, we can see neither a subordinate-superior relationship nor conflict. Then, given Matsuura's previous works, what meaning can we read in the relationship between dog and dog-lover? What is the meaning of the appearance of a dog rather than a woman? In this presentation, I will reinterpret the relation between these two women (although one might argue that this is a relationship between dog and woman) not only in the light of the ethical problems concerning animals and their care, but also through the critical lens of queer theory. I will argue that in *Kenshin* Matsuura experiments with the critical potential within a relationship based on an "ethics of care" (Carol Gilligan) that resists not only a family fantasy dependent on gender and genitals, but also the neo-liberalism of Japan.

4) Izutani Shun, Ritsumeikan University

Self-reliance and Escaping the Family: Contemporary Japanese Women's Literature and Ethics of Care

The phenomenon of an aging society is an inescapable social and political issue in Japan today. As early as the 1970s, Japanese authors took up the topic of an aging society, and the issue is only gaining more attention. In general, such works depict the conflict of ethics and ego involved in care of aging parents. In this presentation, I take up Shinoda Setsuko's 2014 work, *Chōjo-tachi* (Eldest Daughters). *Chōjo-tachi* is a series of three novelettes, each featuring an eldest daughter as a protagonist. In these works, the protagonists serve as a representation of issues women face in modern Japan. Indeed, Shinoda orients care of the elderly as a gendered social issue through her depictions of friction with parents, marriage, and caring for aging mothers. This paper analyzes social relations, gender hierarchy, and the problems of an aging society in Shinoda's work. I argue that while in Japan it is often believed that the specifics of providing care are closely tied to blood relationships, Shinoda in fact suggests that it is necessary for women to be economically independent and escape the social orientation on the family. Indeed, this theme is not unique to *Chōjo-tachi*; in the past, Shinoda depicted the image of a woman's life before and after the passage of the Equal Employment Opportunity law. Shinoda depicted a burly, self-reliant woman who did not rely on corporate society. Thus, I read *Chōjo-tachi* as a development of the themes of women, work and family begun in her previous works.

Discussant: Tsuboi Hideto, International Research Center for Japanese Studies (Nichibunken)

Session 47: Room 1353**Individual Papers 10: Nineteenth Century History****Chair: Bettina Gramlich-Oka, Sophia University****1) Michael Abele, University of Illinois, Urbana-Champaign*****From Bakurō to Butchers: An Osaka Outcaste Community in Japan's Long Nineteenth Century***

This paper examines the establishment of the Saraike village slaughterhouse (located in modern day Osaka Prefecture) in the early Meiji period, and its link to status-based society of the early modern era. Following its establishment in 1879, the Saraike slaughterhouse was initially able to process thousands more cattle than its nearby competitors. I argue that this was due to the role of Saraike village's former outcastes in early modern Kansai society, which included both nursing sick draft animals back to health, and slaughtering those too sick to live for their hides. My paper utilizes the documents of the former headman of Saraike village, which cover cattle trading and butcher related matters from the late eighteenth century to the mid-Meiji period. From the late sixteenth century on, Japanese outcaste communities were tasked with the collection of draft animal carcasses by the feudal state. This ready access to hides also gave these communities a monopoly on leather production. The rapid growth of the consumer economy in the late seventeenth century led to rise in the value of leather, which proved a great source of income to outcaste communities. Yet by the early nineteenth century, the outcastes of Saraike village were so dependent on the leather economy that they increasingly turned to slaughtering cattle illegally under the term "bakurō" (horse trader) to meet the demands of the Osaka leather merchants. As a result, Saraike village already possessed several skilled butchers before ordinances banning the slaughter of cattle were relaxed in the Meiji period.

2) Joshua Schlachet, Columbia University***Social Ills and Poison Foods: The Culture of Productive Digestion in Late-Tokugawa Japan***

This paper links the history of health to food and popular culture to explore how the category of poison was conceived in Tokugawa-era dietary texts. It focuses on two key terms: *nōdoku*, the medicinal benefits and poisons inherent in ingredients, and *kuiawase*, the hazardous consequences of eating foods in improper combinations. I argue that anxieties over the dangers of improper consumption loomed large in discussions of diet during the late-Tokugawa era (1600—1868), and authors responded by advocating patterns of consumption that shunned hazardous foods while bolstering the body's productive capacity within the Tokugawa economic and social order. At the

interface between food and the body, the digestive system provided the means to maintain longevity, but only when fueled with the proper ingredients. Conversely, it was also understood as fragile and susceptible to interruption, poisoning, and premature death if treated improperly. By addressing what could poison you, under what circumstances, and in what combinations, vernacular dietary texts aimed to demystify the inner workings of the body. Yet their consequences reverberated beyond the boundary of one's own skin. Medical practitioners and popular authors likened the proper functioning of the digestive system to the functioning of a well-nourished body within the agricultural labor-oriented economy, framing the body as a unit of productivity. I trace dietary best practices and their social implications through manuals and works of urban fiction such as *An Illustrated Guide to the Benefits and Poisons of Various Fish and Shellfish* (1849) and *Food Fight in the Stomach Capital* (1788).

3) Sohn Heejeong, SUNY at Stony Brook

Photography and Kojong's Body Politics

In negotiating the old and the new to create a modern visual regime, Korea's King Kojong (1852—1919) played a salient role as both decision-maker and connoisseur of modern photography. However, photography neither officially replaced the role of the traditional *ōjin* (royal portrait painting) nor was it adopted as an official state device as it had been in Meiji Japan, the country from which Chosŏn dynasty learned it. As Kojong was publicly transgressing many traditional visual norms, and transforming himself from an invisible to a visible monarch through photography, the court's official approaches to Western visual technology were ambiguous, seemingly anachronistic, and even contradictory in practice. For the same goals of creating the aura of modernity through the royal/imperial body, the monarch and the court differed in their approaches and official government records hint a clear dissonance between royal photographic practices and the court's visual policies. This does not mean that visualizing the monarch was suppressed or discouraged. Instead, modern images of Kojong were created and controlled by the court in particular ways. This presentation will address visual negotiations and compromises over the body politics of King Kojong in Chosŏn dynasty Korea (and later the Taehan Empire) at the turn of the last century.

4) Gary Chi-hung Luk, University of Oxford

The British Expedition to China and the Chinese Junk Trade during the Opium War, 1840–1842

This paper examines the relations between the British Expedition to China and the Chinese junk trade during the Opium War in 1840—42 to show how the British forces affected the socio-economic activities of the Chinese in South China's maritime and riverine regions affected by the war and brought a new order to these regions. The first part of this paper quotes numerous examples to show that the British expeditionary forces greatly disturbed the Chinese junk trade. During the war, many Chinese merchant junks changed their routes or anchorages. The delay of the arrival of the cargoes at their destinations caused problems to many Chinese shippers. On many occasions trading craft and cargoes were even condemned and sold on public sale. The Chinese junk trade beyond the regions where the war was fought and the British forces were present was also adversely affected. Nevertheless, junk trade between China and Singapore somehow became more prosperous during the war. The second part of this paper examines the wartime regulations, taxation and tax exemption that the British Expedition imposed on the Chinese junk trade. The British authorities of the China Expedition regulated the Chinese junk trade by imposing a certificate system on Chinese merchant vessels. While the British forces taxed the cargoes of Chinese merchantmen in the east of Zhejiang province, they exempted Chinese trading junks from paying taxes at the free ports of Hong Kong and Zhoushan during the war.

5) Warren Stanislaus, Rebuild Japan Initiative Foundation

Laughing at Japanese History: Satire and Laughter in the Late Nineteenth Century

This paper examines the significance of satire and laughter during the Bakumatsu and Meiji period. The established narrative of the birth of modern Japan has seldom been questioned, with nation building from above and progress along the lines of western civilization being the primary meanings attached to the 'opening' of Japan. As such, the history of Japan's 'opening' has ironically been a closed study. Developments in historiography has meant that alternative narratives of Japan's opening are now being told, with unconventional sources and the stories of those on the peripheries nuancing our understanding of events. Through the use of hitherto neglected sources such as political cartoons, illustrated newspapers and gesaku literature produced by both Japanese and foreign satirists, this paper attempts to re-open the history of modern Japan. In particular this essay explores the preponderance of laughter during this period. Using theoretical works on laughter, parody and satire by Mikhail Bakhtin and others, this paper argues that laughter was used to deconstruct, break open

and challenge the established definitions of ‘civilization and enlightenment.’ While some scholars have sought to fit such works within the modernization discourse, and have concluded that they are merely nativist, traditionalist or orientalist expressions of resistance, this paper contends that laughter and satire was employed to empower the masses to engage in a debate surrounding the meanings of progress, in order to offer up competing views of modernity. As such the implications of the transnational and collaborative nature of satire during this period is also underscored.

Session 48: Room 1358**Individual Papers 11: Nineteenth Century Northeast Asian History****Chair: Ed Drott, Sophia University****1) Greg Wilkinson, Brigham Young University*****Ritual Processes and Material Exchange in Modern Shingon Pilgrimages***

In 2014 the Shikoku Pilgrimage Association commemorated the 1200-year anniversary of their 88-station pilgrimage. Tradition holds that the pilgrimage route follows the travels of Kobo Daishi in 814. Through field work in Shikoku and Hokkaido in the summer of 2014, this paper explores the success of the Shikoku pilgrimage by analyzing the relationships among temples and the pilgrimage association in order to create an ever evolving, creative, and complex system of ritual processes and material exchange. Material exchange most commonly includes gaining stamps (*goshuin*) on scrolls or jackets, and in books. It also includes the depositing of name cards (*osame fuda*), and the collecting of temple cards (*omie*). Material exchange results in collections, which set standards for ritual participation, evidence pilgrims' effort and commitment, and even distinguish one pilgrim from another. These practices have been copied by pilgrimage associations and Shingon temples throughout Japan. Notably, several Shingon Buddhist temples have cooperated in creating an 88-station pilgrimage circumscribing the island of Hokkaido. These attempts of Shikoku pilgrimage replication consistently focus on ritual processes of recording temple visits through material exchange. Conditions such as temple size, location, weather, and number of visitors limit the type and quality of material exchange that Shikoku replications can practically provide. However, the effectiveness in providing these ritual processes is essential to the success and perpetuation of the Shikoku pilgrimage and its replications.

2) Malgorzala Citko, University of Hawaii, Manoa***Ritual as a Means of Establishing Power: Ritualistic Character of the Rokujo and Mikohidari Poetic Schools' Practices***

In ancient Japan various religious rituals were one of the means to enhance the central position of the emperor and to legitimize the imperial court. Ritual was thus a tool in the process of establishing power. This paper examines how the practices of the Rokujo and Mikohidari poetic schools also served as media to gain power in the early medieval poetic world. It turns out that various rituals, e.g. Hitomaro eigu (a ceremony worshipping the portrait and poetry of a Manyoshu

poet Kakinomoto Hitomaro [late 600's]) practiced by the Rokujo school, and certain practices cultivated by both the Rokujo and Mikohidari schools, e.g. transmission of texts and literary knowledge orally and in a form of karon (poetry criticism), participation in utaawase (poetry contests) as contestants and poetic arbiters, were means to establish their position in the early medieval era. Ritualistic character of the Rokujo and Mikohidari schools' practices enabled them not only to demonstrate that they possessed traditions, lineages of scholarship and knowledge about literature, but it above all allowed them to advertize their poetic activity to potential patrons. I believe both schools attempted to legitimize their position as specialists about certain literary texts. Ultimately, they attempted to ensure sponsorship of their poetic activity in the future. The history of Japanese poetry demonstrates that the Mikohidari poets "won the battle" for the poetic patronage and position of leaders of the medieval poetic world.

3) Wilburn Hansen, San Diego State University

Jindai Moji Discourse: "Aliterate" Literacy

My study is an attempt to reach an understanding on various interconnected levels of the nineteenth century Japanese religious ritual entitled Maichô shinpai shiki written by the nationalist scholar, Hirata Atsutane. My thesis in this endeavor is the assertion that this ritual worked as nativist rhetoric, and that it was intentionally crafted in order to work. By "work" I mean that it had an "explanatory affect," so that by some various modes of persuasion and by the attendant modes of understanding consistent with such persuasion, this ritual made sense to the practitioners. That is, it was purposefully constructed to create, maintain, and reinforce a religious understanding of the cosmos and the practitioners' role and orientation in that cosmos. I will show that this ritual is not just about a list of kami and shrines to be worshiped each morning as its title would suggest. Instead, it is a ritual that by various interesting strategies, some obvious and some subtle, creates a new and special identity for the Japanese people. It provides a strong sense of unity and community. And also, it empowers a symbol, an abstraction of the emperor, which could politically subjugate any and all Japanese. But by the same token, this same symbol could then be used to empower not only those close to the emperor, but actually any and all Japanese who chose to wield this symbol for their own religious and political interests.

4) Cindi Textor, University of Washington
Queer(ing) Language in Yi Kwangsu's Mujong

Yi Kwangsu's *Mujong* (Heartless, 1917) is described as Korea's first modern novel. The "modernity" in the work is located both in its innovative vernacular language and in its concern with themes of individual subjectivity and romantic love. In this way, the style and content of Yi's long serialized novel provide a glimpse of Korean language and culture in transition in the early years of Japanese colonial rule (1910—1945). The text illuminates the tension between the diverse modes of writing existing in pre-colonial Korean and the pressure to conform to a hegemonic "modern" form of written language. At the same time, the novel depicts a variety of romantic relationships—many outside the bounds of compliance with heteronormative notions of acceptable love—and the pressure on subjects engaged in these romances ultimately to comply with dominant "modern" ideas about romance and sexuality. Thus, the novel depicts the process of constricting, in colonial context, acceptable possibilities in the realms of language and sexuality simultaneously. In spite of this sense of constriction, however, *Mujong* also subtly offers sites of resistance to these imperial reconfigurations of sexuality and language. This paper explores these sites, viewing the hybrid and multifarious nature of the novel's language as a form of queerness that mimics the queer sexualities presented in the course of the story. I argue that even as the politically tenable possibilities available in the realms of language and sexuality are diminished, the queer practices legible in Yi Kwangsu's text offer the chance to forge new and empowering linguistic and sexual possibilities.