

Borrowing and Transmitting Educational Experiences. From sending Japanese Students for Studying Abroad to Accepting Foreign Students for Studying in Japan: From the Perspective of Educational Development of Developing Countries

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In order to borrow from Western civilization, in the beginning of the Meiji period, Japan sent many young people in abroad, same of what now developing countries are doing. To date Japan has become as one of the top in the world in the field of international cooperation, especially in the supporting foreign students from developing countries in studying in Japan and number of foreign students is already over 100,000 that was planned by Japanese government in 80s to reach by the beginning of the 21st century. By reviewing firstly, Japanese experience of the Meiji period in the field of sending Japanese students for studying abroad to learn and borrow from Western civilization and the path that Japan has been promoting development toward acceptance of foreign students since 80s, and secondly an experience of developing countries, especially post-socialist countries to date on learning and borrowing from abroad, this study attempts to explain discrepancies and similarities between way of Japanese and developing countries on the borrowing and transmitting foreign educational experience. Methodologically, the author examines a key literature on experience of Japanese education in order to examine how Japanesl localized or “Japanized” western education experience during the 19th century and how Japan has been emerging to apply their experience from the perspective of educational development in developing countries in the field of international cooperation.

Repatriation and the Boundaries of Japan
From Japanese Empire to American Occupation, 1945-1952

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The end of the Pacific War in August 1945 marked the beginning of the United States' occupation not only of Japan proper but also parts of its Asian empire. The division of empire into new nation-states in practice meant that the American military established occupational control of the four main Japanese islands, the southern half of the Korean peninsula, and the Ryukyu archipelago. In the process of dismantling the Japanese empire, one of the chief tasks for the three coeval US occupations was to establish and maintain control over newly resurrected national borders. An intra-regional history that weaves together the US occupations of the Ryukyus and southern Korea with that of Japan can reveal the connections and commonalities among them.

The main focus of this presentation is to examine the intimate relationship between repatriation and the evolving boundaries of Japan. To this end, three themes will be emphasized: 1) Self-repatriation as a challenge against Japan's restrictive border controls; 2) mass repatriation as the Allies' policy of ethnic dissimilation; and 3) reconstructing political and legal boundaries between "Japanese" and "non-Japanese." The regional scale of such border-crossings was highly variegated in time and space. This study will therefore be limited mainly to the flow of Koreans and Ryukyuans out of Japan proper, from the last days of the Japanese Empire to the termination of the US occupation of Japan in April 1952.

The presentation will focus on the central role that repatriation played in the transformation of the Japanese empire into divided nation-states that the United States occupied in Northeast Asia. The official mass repatriation program that was coordinated among occupations in Japan (SCAP), Korea (USAMGIK), and the Ryukyu archipelago (USCAR) involved a three-stage operation that eventually oversaw the return of 930,000 Koreans and 160,000 Ryukyuans (who were no longer referred to as Okinawans by the US) in Japan to their respective homelands by January 1947. But a closer examination of SCAP and Japanese government records reveal that a combination of repatriation and deportation continued to be the most convenient way of expelling undesirable minorities in Japan throughout the occupation period. In fact, US forces developed a close working relationship with Japanese institutions and personnel who were formerly in charge of controlling the migration of colonial subjects into and out of imperial Japan.

An examination of SCAP's restrictive border controls, which prohibited Japanese citizens from traveling abroad and Asian immigrants from entering the country, reveals the nature of occupied Japan's isolation from the rest of the region. By segregating and containing people based on racial origins in a process I call "ethnic dissimilation," SCAP and USAMGIK directly contributed to the transformation of Japan's multi-ethnic empire into mono-ethnic nation-states in Japan and Korea. USCAR also attempted to divide and isolate the Ryukyus from Japan by repatriating as many Ryukyuans as could be sent home, but American efforts at promoting separatism only drove the Ryukyuans to identify more closely with Japan.

For Love or Money: Marriage and the Business of Migration between China and Japan

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A county in Northeast China has built itself up as a *qiaoxiang* (a hometown of overseas Chinese) by boosting its number of emigrants to Japan through marriages of convenience, and thereby they have attracted investment for the economic development of the town. This institutional *qiaoxiang* development has been facilitated by the community of *zanryū-hōjin* (残留邦人), Japanese repatriates from China, who were left behind after World War II. Through kinship ties with *zanryū-hōjin*, as well as marriage arrangements, about 35,000 people from the *qiaoxiang* have managed to emigrate to Japan permanently and legally in recent years. The entry of these rural Chinese to Japan can continue because Japanese immigration law is essentially kinship-based, and because Japan's rural bachelors lack native Japanese brides.

The difficulties for repatriated youth to obtain spouses in Japan have been argued as a symptom of discrimination in Japanese society. In response to the “hidden apartheid” perspective, this research employs a dialectical perspective to deal with the marriage practices among *zanryū-hōjin* in terms of reciprocal causation between opposing forces which move a system forward in time. My study is based on fieldwork from three sites in Japan and two provinces in China during 2003 and 2004. By investigating how traditional notions of kinship and *zanryū-hōjin*'s ambiguous status of Japaneseness have been exploited by individuals, families, and the local *qiaoxiang* government for the business of migration, this research argues that *zanryū-hōjin* are not simply a mob of pitiful people who endure prejudice and have to passively wait for acceptance from Japanese society. Instead, they possess various kinds of capital to use strategically to negotiate for power in order to solve their “marriage problem” and enhance their upward social mobility.

Reluctant Soldiers: Imagery in the World War II Writings of Japanese and Australian Soldiers

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Sixty years have passed since the end of the Pacific War, and much can be gleaned from the remaining uncensored letters and diaries of both Japanese and Australian soldiers. This paper will review a selection of these works, and will compare their imagery and other literary tropes. Lifton's psychohistorical methodology will be applied to these writings to contextualise the psychological state of the writers, and also to compare the viewpoints expressed. Focussing on diaries and letters (mainly held at the Australian War Memorial in Canberra) which represent the personal opinions of the writers, rather than those of military operations, I examine the deeper inner searchings of the soldiers in combat, rather than post-war writings which inevitably are affected by the status of victor or vanquished. This paper will investigate both the disparities and universalizing concepts of writing that the war arena provides nurture for.

**‘Glocalization’ and Amateur Sumo:
Making change amid the search for ‘authenticity’**

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Since 1992 amateur sumo has achieved international status of a sort by establishing the first World Sumo Championships. These have continued annually ever since. However, officials within the sport have sought to make their sport more recognised and accepted by becoming a “global” sport. The main thrust has been to gain International Olympic Committee recognition of amateur sumo. In the process, Japan’s “national sport” has undergone change.

My paper addresses the issues of globalization and local adaptation that are apparent in the spread of amateur sumo as an international sport. I explore the idea of amateur sumo globalizing, the changes that have taken place, and examples of acceptance of this sport in various localities. Using the theories of Robertson (1995), Nederveen Pieterse (1995) and Tomlinson (1999), among others, I will show that the local adaptations of the global amateur sumo movement are not always planned and are often uneven between different localities. In fact, often change is made despite the expressed pursuit of ‘authenticity’ in the sumo performed. My paper also explains why I prefer the term ‘glocalization’ for these adaptations rather than other terms previously used, such as hybridization or ‘creolization’.

International and Domestic Constraints on Reforming the US-Japan Alliance, 1990-2001

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With the dawn of the ‘unipolar moment’ in the early 1990s, the US government began re-envisioning the structures that had underpinned the containment of the Soviet Union, including the US-Japan security alliance. Even before the fall of the Soviet Union, American scholars had questioned the Yoshida Doctrine, the principle attributed to early post-war Prime Minister Yoshida Shigeru by which Japan ‘outsourced’ responsibility for its security to the US. Thus with the end of the cold war, policymakers and scholars began developing ideas by which Japan could play a more active role in the alliance. A similar debate occurred in Japan, especially after Japan was surprised by the public outcry in the US against Japan’s failure to provide assistance beyond money to Operation Desert Storm.

Despite the debates in both the US and Japan, however, little progress was made in transforming the alliance so that it could play a more substantial role in the post-cold war security environment. Only in the years following September 11, 2001 have the ideas developed during the 1990s been implemented by Washington and Tokyo. The question I will address in this paper, therefore, is why ideas for reforming the US-Japan alliance were not adopted during the 1990s.

As suggested by my title, my research will address variables at each of the three level of analysis in international relations: systemic, state, and individual. Each level of analysis provides a plausible explanation for the contrast between developments before and after September 11, and it is my goal to determine which variable is the most important in explaining the pattern of transformation in the alliance.

I will use primary documents, including government and private reports on alliance transformation, and interviews with individuals active in policy debates in the US and Japan to provide a narrative of policy discussions during the 1990s and to pinpoint the source of the difficulty in seeing ideas realized as policy.

Regional Aesthetic Values, and the Celebration of *Nihonteki na Mono*: Issues in Ceramic Production, Distribution and Consumption in Southern Kyushu.

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This presentation explores the role that *Satsuma Yaki* ceramic ware plays in the assertion of regional cultural identities. Initially, a definition of the Satsuma Yaki ceramic styles are developed, with reference to socio-semiotics, notions of hegemonic influence, and existing modes of ceramic classifications.

The observational research methodologies are outlined, with reference to the production, distribution and consumption sites visited in the Kagoshima region. The influence and regard of Korean ceramic innovations are discussed as being integral with concepts of heritage, quality and object-authenticity. These features are discussed in relation to social signifiers evident in commercial kiln sites, retail venues, and consumption practices such as tea ceremony.

Such findings are then contrasted to the predominance of *wabi* aesthetic paradigms within Japanese material culture, objects containing essential Japanese attributes (*Nihonteki na mono*), the influence of the Kyoto School of philosophy and issues of modernity. These concerns are conceptually linked to a wider discourse of *Nihonjinron*. Social endorsement of *wabi* and *mingei* ceramics is also identified in the form of the National Living Treasure awards.

In summation, regional aesthetic expressions, traditions and cultural identities are viewed as dynamic alternatives to the dominance of *wabi* styles, and the broad attribution of cultural status to such objects.

シンガポールの日本占領研究におけるオーラル・ヒストリー研究の意義と課題

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なぜ、今でも日本とアジアの間に文化的・歴史的意識に大きな溝が存在しているのだろうか？特に、現在の日本においてほとんどの若年層がシンガポールが第二次大戦中に日本の占領地とされていたことを知らない。

しかし、日本占領は現在まだ生きている人びとの中に存在しており、また戦争を体験していない世代にも大きな影響を直接的・間接的に与えているのである。

シンガポールという先行研究がほとんどない地域の「記憶」を収集し保存すること、そして、互いにその「記憶」が何を語り、何を伝えているかをインタラクティブに比較検討することが大切であると考え、現在研究を進めている。

そこで、今回の発表では上記の枠組みのなかで以下の3点を主説明したい。

第一に、「南方」における日本占領地の実態解明研究をしている研究者にとって、一次資料が国内外で敗戦時に焼き払われてしまい残存していないという背景から、インタビュー調査はとても大きな史料価値を持つ。しかし、オーラル・ヒストリー研究が進んでいる欧米諸国に比べると日本のオーラル・ヒストリー研究はまだ初についたばかりといえる。その遅れの背景には日本社会特有のオーラル・ヒストリーに対する歴史的流れと社会的背景があることを指摘する。

第二に、ポストコロニアリズムの視点から、個々人の「記憶」を通じて日本占領が、日本人および占領地の人々にとってどのような意味を持っているかを知るのにどのような可能性を提示できるかを具体的インタビューの例を持って示す。

そして最後に今後のオーラル・ヒストリー研究が、日本の占領地研究に果たせる意義と、日本人のオーラル・ヒストリーの特徴とともに日本占領地研究におけるオーラル・ヒストリーの課題を検討したい。

なお、以上の発表の主な分析材料は、私が2000年から日本とシンガポール両国において取り組んでいる、「日本占領下のシンガポールにおける日本語教育」についての教育者側と被教育者側へのインタビュー調査と関係機関へのインタビュー、および、フィールドワーク調査を利用したい。

History is not only written by letter. Especially, study of Japanese Occupation in "NAMPO" have not had written materials so far. This background is very influence on delay of the study. However, recently Oral History is focused as the one of the way of analyze in Japan. Now, in the view of post-colonialism, we have to say that history is written by private memories. It means oral history says the History's facts from various aspects which include Singaporeans and Japanese. The exciting expose in new international environments and experience-it is not important private or not private-in the daily survival memories that have also survived and attest to the fact that everyday life went on, even extraordinary times.

An Examination of Japan's global environmental policies at home and abroad

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“This is the most serious problem we face today, more serious than the threat of terrorism” so said Sir David King, Chief Scientist to the British Prime Minister in reference to world environmental concerns brought about by climate change.

I present firstly an overview of what the global environmental problems are and how countries, governments, and communities have responded to major challenge. I also set out to show that the environmental problems are fundamentally ethical issues. I then explore Japan's policies. The country has participated in associated international meetings over the last decade. However many of its activities have been called into question. Moreover, Japan's environmental policies and practices are called into question when examined from an ethical aspect.

In Search for Universal Morality: Religious and Psychological Responses to Hiroshima

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The Holocaust and the atomic bombings were two apocalyptic events that had worldwide impact in terms of changing our perceptions of what humanity is capable of, and forcing re-examination of moral values. On the other hand, Japan specialist John Whittier Treat considers in his comparison of Holocaust and Hiroshima literature that “there has never been a Japanese counterpart to Anne Frank’s diary, a work disseminated among school children all over, including Japan. Instead, the Japanese experience of, and the varied responses to their own catastrophes in Hiroshima and Nagasaki have not, by and large, been disseminated outside of their own language and geography.”¹ Political and historical factors such as the timing of the bombs, or the difference between acts committed by the victors versus the defeated are not sufficient explanations for the disparities in how we remember the atomic bombs and the Holocaust.

Whereas the Holocaust has been used as a moral yardstick of absolute evil, Hiroshima has been treated more relatively, seen as both a moral good and an evil. I examine the under-studied responses of American religious and psychological organizations that grappled with the challenging case of Hiroshima, and became involved in social activism. Their moral and ethical positions were guided by their beliefs that reached beyond national concerns, as they struggled to answer questions on the validity of warfare, the future of humanity, and universal moral obligations. In particular, I analyze works that question the morality of war, and focus on the psychologists who promoted the necessity to mourn for Hiroshima and keep the memories alive. It is only by shifting our focus from nation-centered political discourse to responses of psychologists and religious organizations that we begin to grasp why Hiroshima’s potential universality did not spread as widely as the Holocaust did.

¹ Treat, John Whittier. 1995. *Writing Ground Zero: Japanese Literature and the Atomic Bomb*. Chicago: University of Chicago Press.

Suzuki Shōsan (1579-1655): The Way of Bushi or The Way of Buddha

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Suzuki Shōsan (1579-1655) was a unique Buddhist monk who lived in the early Edo period (1603-1869). As a Bushi of the Tokugawa Ieyasu camp (1543-1616), he participated in the Battle of Sekigahara (1600) and the Battles of Osaka (1614, 1615). In his age of 42 (1621), he became a Buddhist monk. Since then, he preached Buddhism by means of his own Niō Statue Zen. After the Christian Uprising of Shimabara (1637) was quelled by Tokugawa Bakufu, he preached Buddhism in Shimabara area.

Generally the thought of Shōsan has been characterized by three angles. In 1944, Suzuki Daisetsu (1870-1966) introduced Shōsan to American academia for the first time entitling “Buddhist of Bushi-Zen”. In 1949, Nakamura Hajime (1911-1999) said, “Shōsan is a modern Buddhist who talked about the Buddhist professional ethics.” In 1959, Fujiyoshi Jikai (1915-) argued that Shōsan emphasized on both Zen and *Nembutsu* (Buddhist sutra reading) in the Japanese Buddhist discourse.

While these three characterizations have enjoyed a basic framework to understand the thought of Shōsan, one should not skip that Shōsan was a Buddhist of the people or a sage outside the Japanese Buddhist sector. For example, his practical method for Buddhist Enlightenment is based on *ki*-power which is also a core concept of *Shugenja* (those who train themselves in the mountain). He actively gave a service for the repose of the deceased too. In conclusion, Suzuki Shōsan, as a Bushi and Buddhist monk, preached Buddhism for the people in his period, namely, “a Buddhist sage for the people outside the Buddhist sector”.

Mobility, Consumption and Self-Improvement: Japanese migration to Australia

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Japanese people move to Australia as independent, temporary migrants in various forms, such as working holiday makers, skilled workers, retirees and students of English, vocational courses, and at universities. Most of these migrants enter Australia on a temporary visa, and many, if not most, end up returning to Japan. They exemplify common and popular forms of transnational migration among people who occupy the 'middle' position – often educated but not always have university degrees, relatively comfortable financially but most likely perceive themselves as simply middle class.

Despite the popularity, however, surprisingly little is known about these types of transnational movements. Recent studies in this area seem to focus on movements of peoples between Western and/or English speaking countries, and issues of power around languages, gender and race have rarely been discussed. By looking into Japanese women and men in Australia, particularly their practices through anthropological methodology, this research hopes to fill the gap in the existing knowledge.

In the past couple of decades, migration has increasingly been understood as a gendered phenomenon. Where Japanese migration is seen through the gendered lens, most past studies have focused on females (often university students) and their motivations for the move to the West. Particularly, they are inclined to understand Japanese female migration to the West as a flight from the repressive gendered system in Japan. For this reason, discussions revolve around Japanese women's negative perceptions of Japan as sexist, having rigid gender, familial and social roles, and generally limiting opportunities to materialise their desires. In contrast, Japanese women are reported to perceive the West as having greater gender equality, allowing more diverse roles for women, and providing opportunities to gain new skills (eg the English language), be more assertive and, in general, feel a sense of freedom.

開化期の日本語学習書に関する考察

－「会話」を中心に－

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1. はじめに：韓国の「開化期」の日本語学習書の中の「会話」がどのような場面や話題によって構成されているか調査分析を行うことによって「開化期」の会話教材の特徴を明らかにしようとする。具体的には、会話教材の各課の題目や会話内容を通して、「開化期」で重視されていた会話の話題や場面などはどんなものであったのか現代のものと比較する。

2. 開化期の日本語学習書

2-1. 対象学習書

- 1) 鄭雲復（1907. 9）『独習日語正則』皇城広学書舗
- 2) 林 圭（1909. 7. 1）『日本語学音・語篇』京城新文館
- 3) 朴重華（1909. 2. 15）『精選日語大海』京城 光東書局
- 4) 南宮濬（1910. 8）『日語正編』京城唯一書館

「会話書」の会話、「一般学習書」の中の会話を、「会話」と表示することにする。

2-2. 開化期の「会話」：「会話」の構成は、まず一つの場面や話題が提示され、それに関連した語彙が羅列されている。その後、会話文が提示され、それに対する韓国語対訳が書かれている。「会話」のシラバスは易から難へという「文法・文型積み上げ方式」ではない。場面・話題シラバスで、「会話」の提示形式は①場面や話題が提示され、それに使えそうな会話例が羅列されているもの②場面や話題から考えられる会話文を実際の対話で提示しているものがある。

3. 「会話」の内容分析：上記の4冊の中の「会話」の各課の題目や会話内容を調査分析してみると、場面（場所、状況）、話題、表現意図というように三つに分けられる。また、それぞれの下位分類として第一分類を、更にその下位分類を第二分類として、4冊の教材の「会話」の話題や会話内容を分析する。

4. 場面、話題、表現意図などからみた特徴

よく使われている「場面」「話題」「表現意図」には次のようなものがある。

| | | |
|--------|----|---|
| 場 面 | 場所 | 郵便局、病院、学校、店など |
| | 状況 | 挨拶、見舞、お祝いなど |
| 話題 | | 挨拶、年月日、時間、天候、四季、実業（農業・商業・工業）、食物、乗物、服、旅行、教育、地理、家屋、身体など |
| 表現意図 | | 謝罪、付託など |

開化期の「会話」は以上のように場面や話題の項目を立てて会話を示すという編纂意図はあったと思われるが、会話文を羅列しただけのものが多いし、対話形式をとっているものでも不自然なところが多く、選ばれた文もかなり恣意的であるなどのことから、開化期の「会話」は場面や話題ごとの会話文の用例集と見るべきものが多いと言えるのである。しかし、開化期の編纂者が現代のように表現意図に対する認識があったかどうかは確認できないが、『日本語学音語篇』のように場面や話題のほかに「付託」という項目を立てて「寄付金を請する話」「職業を付託する話」などを、ほかに「友達を告戒する話」「謝罪」などの項目を立てていることに注目すべきである。未整理ではあるが、会話のための教材に場面や話題だけではなく、こうした表現も必要であると当時の編纂者が考えていたことは評価すべきであると思われる。これから場面や話題による語彙の特徴についても考察したい。

Kimura's Kingdom: Cultivating Cultural and Social Relations in a Tokyo Live House

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Throughout Japan, amateur and professional musicians showcase all types of traditional Japanese music (*hōgaku*) ranging from traditional works to pop-inspired compositions. Recently, the popularity of new *hōgaku* sounds has increased dramatically and a label, “new wave *hōgaku*”, was introduced to identify it. Many young performers play an active role in developing these new sounds and these musicians and their music were encouraged and nurtured in a small live house named “Waon” (“Japanese Sounds”) in downtown Tokyo.

Based on ethnographic research at Waon from 2001 to 2002 and supported by research in Japanese Studies, ethnomusicology and anthropology, this paper draws on Small's (1998) concept of “musicking” to focus on Kimura Shunsuke, one musician who is actively exploring new wave *hōgaku* at Waon. Kimura presents his own new wave compositions by collaborating with performers on the marimba, *taiko* and *fue* (flute) as well as demonstrating his skills as a soloist through traditional works on the *shamisen* (lute) and *fue*. Using recordings of live performances to illustrate the discussion, the paper argues that the interaction of people, place and performance at Kimura's events cultivate dynamic social and cultural expressions that are found exclusively at his concerts at Waon. The factors that define and/or blur the boundaries between musicians, audience and staff are examined. The importance of the Waon performance dynamics in building relationships within Kimura's concerts is also considered. Finally, this paper reveals that the bonds and friendships formed at Waon create a unique musicking event.

Embodying Genealogy & the Hidden Texts of *Ainu Ikor*: Words the Ancestors couldn't speak

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Theoretical developments in *Nihonjinron* from the 1930s have led to increasingly politicized conversations about mono- and multiethnicity and belonging in Japanese society, generally treating internal minority populations as *new commoners* (*shin heimin*, and therefore newly Japanese), or excluding them from the conversation altogether. Despite several politicians' insistence on Japan's homogeneity (in 1986 and 2001), postwar Japan is positioned at a critical juncture, exemplified by the tension between conservative nationalists and increasingly vocal ethnic and other minority groups. Through involvement in the UN and indigenous networking, Ainu organizations, from Kanto to Hokkaido, are increasingly conversant in the discourse of indigenous rights and have mounted a campaign for government recognition and historical compensation. Situated within the Ainu movement for cultural and political autonomy, Ainu cultural revivalists are working to create symbolic and discursive space to honor the historical practices of ancestors, and to reinvent Ainu ethnicity and self-expression as contemporary practice. Funding provided for "cultural preservation" initiatives under the Ainu Cultural Promotion Act (1997) has led to a boom in material culture production and research, but has been criticized as a "non-economic solution" and a thinly disguised effort to depoliticize the movement. Cultural revivalist strategies include 1) "nostalgic" approaches such as preserving "traditions" including material forms of expression such as clothwork, and revitalization of key rituals; and 2) more "utopian" approaches such as envisioning new Ainu communities rooted in indigenous value systems, or pushing Ainu iconography into the realm of "high art." Both nostalgic and utopian strategies are exemplified in material cultural artifacts, which pose discursive and symbolic challenges to majority Wajin society. My dissertation research investigates Ainu women's interventions to revitalize the *content* of Ainu cultural practice, through production of material culture, relationship-making with elders and extended kin, and the transmission and reception of everyday and ritual processes. These processes engender the creation of *communitarian genealogies* enabling women to reinvent themselves, both *as Ainu* and *as indigenous*.

One key site for reconnecting with ancestral practices and disappeared genealogies is the museum. North American museums house some of the oldest and most inventive Ainu women's material culture collections in the world (Kotani 2004). Prior to embarking on field research in Japan I visited North American museum collections, documented their holdings, translated this information into Japanese and organized the results into a digital archive of Ainu

women's material culture artifacts.¹ While conducting dissertation field research in Hokkaido (Jan. '04-August '05), I shared images from the digital archive with traditional cultural preservationists and artistic innovators. Although I initially designed this project to repatriate important cultural and intellectual knowledge to Ainu artists, and to honor my commitment to host communities, the conversations I shared with Ainu women opened unexpected avenues of inquiry transforming the entire project. During interviews, Ainu women preservationists articulated their anxiety about contested histories: official histories juxtaposed with personal memoirs, anxiety about genealogy and cultural fluency, and the community-wide quest for authentic tradition linking them to the presentist construction of identity. These concerns form the basis of my dissertation: "Cultural Activism and Political Mobilization: Ainu Women's Strategies of the 'Indigenous' in Hokkaido, Japan."

In this paper I tell the story of these artifacts, which physically bridge the spatial gap between North America and Japan, and the temporal gap between the 19th and 21st centuries. Despite the apparent mundanity of these everyday objects, these articles speak to the complex history of science's obsession with Ainu as a 'dying race' (*horobiyuku minzoku*) but also symbolically represent 'mobile land.' North American collectors achieved access to Hokkaido and to Ainu villages for collecting as a fringe benefit of the concomitant colonial project, and the objects themselves mnemonically index Ainu relationships with land, ancestors, kamuy (deities), and Ainu quotidian life, in the pre-assimilation period. Some objects are said to contain a *resistance code* - certain patterns which convey Ainu women's desperation in the form of embroidered prayers to the deities, to resist the violence of itinerant Japanese merchants who sexually abused and kidnapped Ainu women as mistresses (Tsuda 2005). For contemporary artists, detailed study of these objects allows the possibility of access to forgotten production techniques, but more importantly, enables the reclaiming and often the reinvention of genealogies, which reconnect Ainu women with the everyday and the memories of their ancestors. Ultimately my goal is to provide access so that Ainu women artists may visit North American museum collections to begin researching these objects for replication and to reclaim techniques practiced historically.²

¹ During preliminary field research several informants encouraged me to collect this information to share with Ainu women, few of whom are adequately proficient at English or feel sufficiently comfortable using the internet to embark on such projects on their own.

² Scholarship which engages directly with the community itself, collaborating with informants in joint projects and honoring ethical commitments to reintroduce research findings, generates more possibilities for both future collaboration and future research, and ultimately produces better research (Maybury-Lewis 1988).

Japanese Public Diplomacy in East Asia

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Public diplomacy is defined as a government's process of communicating with a foreign public to bring about understanding for its nation's ideas and ideals, its institutions and culture, and its national goals and current policies. This can be done via daily communications through the news media; strategic communications via official government pamphlets, books and websites; and the establishment of stable, long-term relations through scholarships, exchanges, training, seminars, conferences, and access to the media. This study focuses on Japan's use of public diplomacy to influence public opinion in China and Korea. Despite the assumption of mainstream International Relations theory that domestic factors have no influence on foreign policy, the Japanese government has substantially increased its efforts and commitment to providing information and increasing personal exchange so as to can create the intellectual and political climate in which its policies are acceptable. However, despite years of public diplomacy, continuing negative images of Japan in China and Korea persist. The costs of such images have been most obvious in negotiations regarding economic and security issues at the international level. Using a social cognition perspective focusing on foreign policy attitudes and enemy images, this presentation argues that the overt use of public diplomacy has actually assisted in creating greater negative images of Japan because the mass publics of China and Korea have discredited most new information so as to be consistent with their belief systems. In my future research, I intend to use an experimental study to assess whether increasing and improving communications and personal interactions have had any effect on stemming anti-Japanese sentiment in the target countries. This presentation is part of my dissertation in which I address the larger question of whether public diplomacy is an effective approach to foreign policy.

Tone and Length in Shimabara Japanese

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This study examines how the mora count affects the tone of loanwords and compounds in Shimabara Japanese, and shows that the rule of the tonal pattern of a 'long' loanword is as same as that of a compound tone. This suggests that a 'long' loanword in general is analyzed as a pseudo-compound in Japanese, as has been mentioned in Sato (2002), and Kubozono (2005).

Shimabara Japanese is a dialect classified in Southwestern Kyushu dialect group. In this dialect, each word is specified as having either of the two contrastive tonal patterns, Tone A and Tone B. Tone A has high tones on the first two morae (except for the case of two-mora words, in which only the first mora has a high tone), whereas Tone B has a high tone on the final mora, as is illustrated in (1) (A dot (.) denotes a syllable boundary. A hyphen (-) denotes a mora boundary within a syllable. The high toned portion is capitalized.).

(1) Tone A: HI-i 'sun', A.me 'candy', SA.KA.na 'fish', KA.MA.bo.ko 'steamed fish paste'

Tone B: hi-I 'fire', a.ME 'rain', a.ta.MA 'head', mu.ra.sa.KI 'purple'

Hirayama (1951) shows that the tone of the first member is preserved in the tone of the compound in a Southwestern Kyushu dialect.

(2) a. KO.si 'waist' + ho.NE 'bone' → KO.SI.bo.ne 'hipbone'

KA.mi 'paper' + ko-p.PU 'cup' → KA.MI.ko-p.pu 'paper cup'

b. ya.MA 'mountain' + SA.KU.ra 'cherry' → ya.ma.za.ku.RA 'mountain cherry'

se-e.yo-O 'western' + O-N.ga.ku 'music' → se-e.yo-o.o-n.ga.KU 'western music'

However, in Shimabara Japanese there is a compound which takes Tone B regardless of their first element. These compounds contain more than one foot in their first element, as is shown in (3).

(3) a. SYA.KA-i 'society' + SYU.gi 'principle' → sya.ka-i.syu.GI 'socialism'

b. WA.RA-i 'laugh' + ko.E 'voice' → wa.ra-i.go.E 'laughter'

In sum, the tonal pattern of a compound is determined by the following rules (Compound Tone Rule: CTR).

(4) a. Preserve the tone of the first element in a compound if there is less than three morae on their first element.

b. Assign Tone B to a compound if there are more than one foot on their first element. (optional)

By the way, how about the tonal pattern of a loanword at issue in this paper? The tonal pattern of a loanword in Shimabara Japanese is determined based on its length. A loanword which contains less than 5 morae takes Tone A (5a), while a loanword which contains more than 5 morae takes Tone B (5b).

- (5) a. PU.ro ‘professional’, BO-O.ru ‘boul’, HA-N.do.ru ‘handle’, SO-O.se-e.zi ‘sausage’
 b. a.ru.mi.ni.u.MU ‘aluminum’, e.su.ka.re-e.ta-A ‘escalator’, ma-i.ku.ro.mo-o.ta-A ‘micro motor’

One may say that two different rules are necessary for determining the tonal pattern of a loanword. But I propose that a 'long' loanword is always re-analyzed as a compound (for example, as in (6)), and is subject to compound tone rule.

It follows that there is only one tone rule (7) for loanwords per se.

- (6) a.ru.mi.ni.u.mu → a.ru.mi + ni.u.mu, e.su.ka.re-e.ta-a → e.su.ka + re-e.ta-a

(7) Loanword Tone Rule (LTR): Assign Tone A to loanwords.

Since the first element of a pseudo-compound (6) has more than one foot, it takes Tone B, as is shown in (8).

- (8) a.ru.mi + ni.u.mu → A.RU.mi + NI.U.mu (by LTR) → a.ru.mi.ni.u.MU (by CTR) ‘aluminum’
 e.su.ka + re-e.ta-a → E.SU.ka + RE-E.ta-a (by LTR) → e.su.ka.re-e.ta-A (by CTR) ‘escalator’

This analysis accounts for the distribution of the tonal pattern of a loanword which contains 5 morae. If it starts with a heavy syllable, then it takes Tone A (8a), and if it starts with a light syllable which follows a heavy syllable, then it takes Tone A or Tone B (9b).

- (9) a. KU-U.de.ta-a ‘coup d’フiat’, KO-N.sa-a.to ‘concert’, HA-I.hi-i.ru ‘high heels’
 b. KA.RE-n.da-a ‘calender’, su.te-n.re.SU ‘stainless steel’

It is natural to assume that the boundary of pseudo-compound cannot divide a single syllable. So, the words (9) are divided as (10).

- (10) a. ku-u + de.ta-a, ko-n + sa-a.to, ha-i + hi-i.ru
 b. ka.re-n + da-a, su.te-n + re.su

Pseudo-compounds (10a) have two morae in its first element, so it takes Tone A only, on the other hand pseudo-compounds (10b) can take Tone A or Tone B because the first element has three morae.

The analysis in this paper supports the claim that both compound prosody and loanword prosody follow the same rules (Kubozono 2002).

The process of assimilation of Miyako and Yaeyama Islands in Okinawa and the meaning of Japanese culture, 1879-1945.

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Pre-war Okinawa has been often discussed in the context of Japanese colonialism and depicted as a product of enforced assimilation and resistance against it. Arguments about enforced assimilation, however, look problematic in light of the fact that Japan did not colonize Okinawa physically; throughout the entire pre-war period the number of Japanese expatriates in the prefecture numbered only few thousand. Japanese authorities had no choice but to rely on local people, who would voluntarily assume the task of introducing Japanese civilization and modern institutions into all regions in Okinawa. Regarding the remote islands of Miyako and Yaeyama, Japanese culture was introduced mainly by immigrants from Okinawa Island. Since these islands did not confront Japan directly, it is important to examine how and where local people located Japan and what the Japanese culture represented to them.

In the past relations between Okinawa and Miyako-Yaeyama were complex. The Ryukyu Kingdom institutionalized discrimination against Miyako and Yaeyama, alienating them from the political and cultural life in Okinawa. Okinawans always perceived people from remote islands as backward and inferior. With the abolishment of feudalism and the removal of social and cultural constraints at the end of the 19th century, people in Miyako and Yaeyama were eventually given an opportunity to raise their social status. As I shall demonstrate, Miyako and Yaeyama found in the Japanese culture a device to present themselves as “modern” and “civilized.” They eagerly employed the concept of “Japanese-ness” while negotiating their status in Okinawan society. Therefore, I argue that assimilation was not only the matter of “becoming Japanese,” but also, and perhaps primarily, of “becoming Okinawan.”

Miyako and Yaeyama closely watched one another, mutually criticizing their shortcomings and exploiting negative stereotypes. Also, they often claimed to be more “Japanese” than other regions in Okinawa. My argument is that they negotiated their Japanese-ness not only with Japan proper, but with all their neighbors and places where they had found a source of Japanese civilization and modernity – be it Okinawa Island, or even Taiwan. Therefore, rather than seeing Okinawa as a mere periphery of Japan, one shall look at her as a “middle ground.”

The Australian Contribution to Land Reform in Occupied Japan, 1945-1952

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The Allied Occupation from 1945 to 1952 was a turning point in the modern history of Japan. The Occupation marked the end of Japan's expansionist phase that had begun some fifty years previously with the Sino-Japanese War of 1894-5. Occupation authorities radically reshaped Japan's political structure and institutions, education system, and economic organisation. One of the most far-reaching economic reforms involved the redistribution of agricultural land from a concentrated group of rural landlords to the millions of tenant farmers who worked the land. This 'land-to-the-tiller' program is generally recognised as one of the great successes of the Occupation. Reflecting the widespread perception that Japan underwent an 'American Occupation' from 1945-52, land reform is frequently called an 'American' project, exclusively planned and implemented by U.S. occupation officials. While the American military unquestionably dominated the Occupation, other nations had some involvement in reforming Japan's economic, social and political structures.

This study seeks to analyse, in particular, Australian government involvement in the land reforms that took place in Occupied Japan in 1946-7. It focuses on the role of an Australian official, Eric Ward, who was Economic Adviser to Macmahon Ball, the British Commonwealth representative on the Allied Council for Japan. Through a fortuitous sequence of events, Eric Ward came to play an important yet unacknowledged role in land reform in Japan. This thesis examines the influence of Ward on the development of land reform policy in Japan, and seeks to account for Ward's influence over the course of events in Occupied Japan. The thesis will investigate both the professional background of Ward and the historical background to the Allied Occupation of Japan. In addition, the thesis analyses the social and economic effects of land reform on postwar Japan. The thesis attempts to draw some conclusions as to the positive influence one individual can exert on the course of historical events, in particular during such exceptional situations as the military occupation of another country.

**NEUTERING THE TRANSGENDERED:
HUMAN RIGHTS AND JAPAN'S LAW NO. 111**

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In July 2003, Japan passed a law permitting transgendered persons to change their legal gender identity in accord with evolving international concepts of gender-based human rights. Ironically, the law impinges on the bodily integrity and reproductive freedom of transgendered people by its insistence that legal gender cannot be amended in the absence of sexual reassignment surgery (“SRS”), a procedure which sterilizes the patient. The situation for transgendered people in Japan is exacerbated by a mandatory national registry system (“*koseki*”) long-implicated as a tool of discrimination in a variety of contexts. This article reviews the failure of equal protection claims by transgendered plaintiffs in Japanese courts and critiques both sex and gender classifications in the law and their relationship to concepts of natural law. Remedies for transgender discrimination include the abolition of gender categories in the law and, specific to Japan, tighter administrative control over legal identification documents.

Questioning the ethnic belonging of second generation Japanese in Peru

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Peru, because of its geographical position as well as socio-political factors, has a strong relation with Asia, especially with Japan and China. Japan and China are, actually, the countries of origin for the largest part of Asian population in the region. The first migratory movement from Japan to Peru dates back to 1899, with a group of barely 700 persons. Other migrants were to follow in the coming years until 1943, when Peru broke diplomatic relations with Japan, and then from the 60s, with massive immigration from Okinawa. The poet Jose Watanabe, himself son of a Japanese national, recollects the dreams and hopes of those migrants: "When we were children we used to hear that one day we would all be back to Japan. A dream that did not convince even our fathers. As the dream was fading the culture around us had already permeated our identities" These words are symptomatic of a condition shared by many second generation migrants, divided between the local culture and the memory of Japan inherited through the stories told by their parents. Descendants of Japanese migrants are referred to as *nikkei*, a Japanese word widely used also in Peru. Being *nikkei* implies the sense of belonging to a community where values and habits inherited from Japanese culture are shared. It has, in sum, mainly an ethnic basis. However, I propose a different perspective on Peruvian-Nikkeis, at least as far as second generation is concerned. I focus on the border of the community, in order to see the communicational space where people who, for reasons both related to personal life history or socio-cultural factors, do not feel an ethnic identity or stand. I argue that they are the actors of a dialogue which does not resolve in synthesis. Looking at these actors in the context of the heterogeneity of Peruvian society, I underscore the plurality of their discourse. This plurality can be obscured by the emphasis on an ethnic belonging, or, on the contrary, on their mixed blood (*métissage* or *mestizaje*).

In order to see these *nikkeis* as producers in interaction with the host society, the analysis focuses on Peruvian *nikkei* artists. Through the works and the life-history of *nikkei* painters, writers and singers, I want to show ways in which they use different cultural codes, to produce a discourse which betrays social conflict. I argue that their works and activity are not merely the products of an artistic subjectivity. More importantly, they disclose tensions and unresolved conflicts of a postcolonial society through a plural discourse reflecting and re-producing its heterogeneity. In a wider sense, they reflect a condition that we are all experiencing in the global era. In this

context, strengthening one's ethnic belonging can be nothing but a momentary choice, subject to change. It's related to a decision, imposed or free, which leads to a schizophrenic vision of the self. Being a researcher, with a European background, in an Asian country, that is Japan, necessarily leads me to a refracted view on my research topic. It underpins the possibility of overcoming the dialectic relationship between two regions, Latin America and Europe, but also of freeing the *nikkei* from the dialectic relationship with Japan. This is also a position, probably shared by many researchers in the Asia Pacific, which, I think, links the area to the global society.

Japan's demographic 'timebomb': law and policy

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In my paper, I will outline the likely future of Japan's population problems and previous and possible responses to these in law and policy. Firstly, I will discuss the content of demographic projections, focusing on two issues regarded with increasing alarm: ageing of the population causing an apparent imbalance between 'dependents' and the productive population, and depopulation causing labour shortages.

I will consider possible economic effects including those on labour, productivity, and growth, those on savings, investment and consumption, and those on government spending on social security, namely pensions, health, and nursing care. I will also consider social impacts, such as the changing structure of households, the vitality of regional Japan, provision of services, socialising children, and other matters.

I will attempt to conceptualise these issues in an accessible way, considering issues such as low fertility and ageing individually where this is required, and discussing fundamental issues such as the viability of pronatalism in a liberal society, and the broader context of a society in transition from modern to postmodern. In this light, I seek to be critical of the alarmist *koureika shakai kikiron* (crisis theory of an ageing society) and yet give the issue the serious consideration it deserves, including a critique of current policy and suggestions of how policy may be improved.

I will then discuss the main causes of low fertility in Japan, including the postponement and avoidance of marriage, the low economic status of child rearing households, the high opportunity cost of family formation upon working women, and the increased financial and psychological burden of child rearing.

Finally, I will consider and critique official responses to ageing and low fertility, including labour reform, progress towards gender equality, policies to encourage participation amongst older workers, immigration policy, and the nursing insurance and adult guardianship systems.

Between East and West: Nationalism of “International Culture” in Interwar Japan

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The discourse on Japan’s national identity and its relationship with Japan’s foreign policy has received tremendously attention from both domestic and international scholarship. However, the idea of “international culture” which has been consistently connected with the idea of Japan’s identity has remained unexplored. The aim of this paper is to examine the discourse on “international culture” in the period of its formation between the two wars. Also, the origin of Japanese foreign cultural policy, which continuous till today, can be traced to interwar period. In 1920s, two notable cultural activities started separately; namely “Cultural Policy toward China” (*Tai-Shi Bunka Jigyō*) and “Intellectual Co-operation with the League of Nations” (*Gakugei Kyōryoku*). In 1930s, incorporating these activities, “Society for International Cultural Relations” (*Kokusai Bunka Shinkōkai*) was created as the first national organization on a large scale and implemented various cultural programs aimed at spreading the international understanding of Japanese culture. The systematization of Japanese cultural policy coincided with the development of the idea on “international culture” which served as the ideological basis for the policy.

In this paper, I focus on the discourse of Inazo Nitobe (1862-1933) and Masaharu Anesaki (1873-1949). Nitobe ,well known internationalist in interwar Japan and the author of *Bushido*, not only wrote many essays on “international culture” but also took part in cultural exchange. Anesaki who took over Nitobe after his death as the main ideologue, also presented his ideas of “international culture” and acted as an executive of “Society for International Cultural Relations”.

Through the examination of the discourse, I point out three characteristics of the idea of “international culture” in interwar Japan; (1) consonance between East and West (*Tozai Bunmei no Chowa*), (2) critique of modern civilization (*Bunmei Hihan*), (3) emphasis on the uniqueness and superiority of Japanese culture (*Nihon Bunka Shugi*). The main conclusion of this paper is that the idea on “international culture” presupposed the self-evidence of unique Japanese culture and justified the idea of Japan’s “Manifest Distiny” as the bridge between the East and the West. In that sense it has been inseparably related with Japan’s modern nationalism.

The reconstruction of Japan's periphery: From Yokohama to Kobe

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Both the Great Kanto Earthquake of 1923 and the Awaji-Hanshin Earthquake of 1995 had a large impact on Japan's municipal periphery. The impact of the disasters was felt most acutely by the two municipalities not in their destruction, however, but in their reconstruction. The earthquake reconstructions brought changes to Japan's municipal-periphery relationship that would be to the detriment of local government and resident populations in both eras.

At the time that the respective disasters struck, there was a tendency toward the devolution of local governance functions to Japan's periphery. In the early Taisho period, this involved a system of unfunded mandate, whereby local government was responsible for urban infrastructure and service provision, as well as its financing. In the early Heisei period, this devolution involved decentralised governance, local government amalgamations, and greater responsibility placed on local government to make the services and projects of local government self-funding.

In both eras, the disasters came at a crucial time in the Japanese centre-periphery relationship. As a result, their impact was particularly felt in changes brought to the position of municipal government in relation to the centre, or the 'nation'. In the Taisho era, the earthquake reconstruction resulted in the greater incorporation of local government and the Japanese periphery into the 'nation' of Japan. In my presentation, I will explore whether, in the Heisei era, as Japan was mired in severe economic recession, a similar outcome occurred.

Overall, I will explore similarities in the reconstructions of Yokohama and Kobe through the lens of centre-periphery. I will particularly look at the 'major project' focus of the respective reconstructions, and conclude as to how this contributed to the 'hollowing out' of local government in both cases. My presentation will aim to make comment on the role and function of 'reconstruction' in modern Japanese history, particularly as it has impacted on the fortunes of municipal government.

Reading Frank A. Nankivell's Autobiography: Meiji Japan through the Lens of and Australian Artist

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In early 1892, Frank A Nankivell (1869-1959), a 22 year old from the British colony of Victoria, Australia, arrived in Yokohama almost penniless with his bride from Sydney. This aspiring artist intent on making his mark in the art world was not there to seek the “picturesque” in Japan, nor was he there to get closer to a Japanese aesthetic. Rather, he was in Japan for mercenary reasons, he hoped to trade there in order to earn funds to begin an art career in either Europe or the USA. However, he would spend over two years in Japan working as a commercial artist/cartoonist. His time in Meiji Japan had an impact on turn of the century Japanese graphic arts (training Japanese printers and teaching Kitazawa Rakuten “Western” style caricature techniques). The experience also remained significant for him during his successful career as and cartoonist, painter and printmaker in the USA. When he finally committed his memories of Japan to paper in his unpublished autobiography in 1944-6. Titled “A Bowl of Rice and Other Grains” it contains over sixty pages were devoted to his trip to and time in Japan.

My proposed presentation for the JSGSS is a preliminary textual analysis of Nankivell's unpublished account of his and his wife's residence in Meiji Japan. The analysis will be focused on the image of Japan and Japanese constructed in this text. Firstly comparing it to his father's 1877 travel account of the Straights Settlement, to examine the transfer of motifs used to describe Chinese are transferred to Japanese in his own account. Secondly, a comparison with accounts by other artists who traveled in Japan during the same period (John La Farge, Theodore Wores, Robert Blum and Mortimer Mempes). This is to highlight the difference in his response as an artist, and also to problematize how his memory has been affected by time when compared to these other artists fresh accounts.

This research will form one section of a PhD “Contextualizing Nankivell” which seeks to restore this almost forgotten artists to history focusing on his cultural encounter with Japan though an examining his remaining writings and artworks, along with other contemporary accounts, and the writings and work of Kitazawa Rakuten.

JAPANESE CHILDREN'S LITERATURE AND THE SECOND WORLD WAR

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The 60th anniversary of the end of WWII and the first atomic bomb attack evokes the traumatic memory of the survivors and Japanese people towards the dead, the lost, and their agony in mind during their childhood. Children's literature that has Japanese child as the main character tells the story of the victims and the effect of war which is generally a sensitive issue to children, but these literatures are praised for children and still re-printed until now. This notice brought to the study of literatures which its contents related to the war and the Japanese children. The objective of the research is to analyze the composition of Japanese Children's Literature that are *Twenty-Four Eyes* (1952) of Sakae Tsuboi, *Hachi-gatsu ga Kurutabini* (1971) of ōe Hide, *Futari no Ida* (1976) of Matsutani Miyoko, *The Glass Rabbit* (1977) of Toshiko Takagi, *Sadako and the Thousand Paper Cranes* (1977) and *Mieko and the Fifth Treasure* (1993) of Eleanor Coerr. From studying, the authors use historical incidents of the Second World War blended with fiction story and the characters can be divided into 2 types that are real character and created character. The story emphasized the effect of war on Japanese children in order to give children the differences between war and peace.

Another objective of the research is to study the social contexts of Japan during World War II and the attitudes of the authors. From the study, the state polity of Japan was bound for nationalism. Children's welfare and education were affected by the state polity. When the war is over, the state polity had changed under the influence by the US occupation, but children are still being restrained by the US colonial rule. For authors' attitudes, the author's background affected their attitudes towards their works. All authors are classified as the wartime people during their childhood otherwise they have experienced with Japanese child victims. Therefore, the authors' attitudes are against the war and nationalism idea. They have less mention about the invasion of Japan on other countries, but the invasion of the US army on Japan.

Ainu Cultural Promotion and Governmental Belonging

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My current research is an assessment of the 1997 Ainu Cultural Promotion Act (in full the Act for the Promotion of Ainu Culture, the Dissemination of Knowledge of Ainu Traditions, and an Education Campaign). It examines the events leading up to its legislation and in particular focuses on how contemporary state disinterest in the Ainu gave the law its specific character. After ensuring that Ainu calls for indigenous rights and a separate 'ethnic identity' could not entail any state redistribution, the state's otherwise disinterested stance enabled concerned academics and cultural figures gathered together to form an ad hoc consultative agency to take a free reign in deciding what form *public* policy towards the Ainu people should take. This process allowed these, often well-meaning *private* individuals, to wed their concerns with reconstructing 'traditional' Ainu culture as part of a wider investigation of 'Japanese' origins, with the more practical interests of the Ainu themselves.

Furthermore, this research argues that, while the law has been beneficial, its ideals are overwhelmingly aimed at Wajin (non-Ainu Japanese) and at promoting Ainu culture as long as it is valuable asset for the national culture as a whole. While the law embodies an ideal of multicultural coexistence, the responsibility for achieving this ideal is placed entirely in the hands of concerned Wajin. The law's logic seems to be: 'we' have a responsibility for 'the Ainu,' as an object to manage, but in return they have no responsibility for 'us'. My research insists, following the work of psychoanalytic-anthropologist Ghassan Hage, that a specific mode of *governmental belonging* has been incorporated into the practice of Ainu Cultural Promotion. Through regulating the value of Ainu 'otherness,' and any Ainu capacity to contribute to the nation, Wajin can seek to maximize their own sense of national belonging. Ainu cultural promotion is taking place precisely at a time when, due to both postwar Ainu activism and global processes of deterritorialization, such governmental belonging has been brought into radical doubt. Ironically this becomes the very reason why 'Ainu culture' (and not the majority's sense of belonging) has been deemed 'in crisis for its existence'.

Americans become “Nikkeijin” but Brazilians don’t: A Comparative Analysis of “return migration” to Japan

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“Nikkeijin” in Japan generally refers to people of Japanese descent from Latin America: in particular, the Brazilians of Japanese ancestry who have “return migrated” over the past 15 years or so. In addition to the estimated population of over 300,000 Latin American “Nikkeijin”, Americans (U.S.) of Japanese ancestry (AJAs) have also come to reside in Japan. While the Brazilian “Nikkei” have come to Japan primarily as factory workers, their American counterparts are predominantly college exchange students, Japan Exchange and Teaching (JET) program participants, English teachers, businesspeople and language students. Aside from being of Japanese descent, the differences between these groups are more salient than the similarities: native English v. native Portuguese and U.S. passports v. Brazilian ones are among the factors which contribute to their different experiences in Japan. This paper examines the experiences of Americans of Japanese ancestry in Japan in contrast to those of Brazilians of Japanese ancestry in Japan. Based on interviews conducted over the past year with AJAs living in Japan, I discuss how while the commonality of Japanese ancestry leads to some similarities, differences in citizenship, language and history contribute to very different experiences in Japan.

Overt expression of first and second person subjects in Japanese conversation

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This study examines the ‘overt expression’ of first person subject (1PS) and second person subject (2PS) in Japanese conversational discourse from a pragmatic point of view. In Japanese, 1PS/2PS are frequently omitted in face-to-face conversation. This phenomenon has been studied mainly from the perspective of ‘ellipsis’, in a number of studies (Kuno, 1978; Hinds, 1982; Nariyama, 2003; among others). However, in fact approximately 80% of 1PS/2PS in Japanese conversation is dropped, which suggests that omission of 1PS/2PS can be regarded as a basic tendency. With this tendency in mind, this study regards the overt expression of 1PS/2PS as marked, and investigates the function and linguistic environments of overt 1PS/2PS; i.e. why and in what environments 1PS/2PS are sustained while they are expected to be omitted as the general tendency in Japanese spoken conversations.

Two points are focused on in this study. One is the relationship of overt 1PS/2PS with discourse management. It is found that the use of 1PS is a useful strategy for the speaker to take the ‘floor’, and the use of 2PS is a strategy for giving the floor to the other party. The other focus point is the relationship of overt 1PS/2PS with politeness. Overt expression has been treated as more polite than non-overt expression in some studies (Kuno, 1978; Makino, 1980), while it has been seen as less polite in other studies (Okamoto, 1985; Okazaki, 1994). Examination of different predicate types with the occurrence of 1PS/2PS demonstrates that overt expression itself does not directly govern the degree of politeness. A fundamental property of overt 1PS/2PS is the ‘emphatic’ function, by which the speaker’s responsibility for or commitment to the utterance is explicitly expressed, and hence the tone of the utterance is increased. Through this property, overt 1PS/2PS sometimes affects the degree of politeness.

A Study on “Aka-hara” in Japanese academic world

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“Aka-hara” is a shortened form of “academic harassment” in Japan. This word includes not only sexual harassment but also different types of non-sexual unfair treatments in academic settings, such as bullying among faculty, discrimination against international students, appropriation of other’s scholarly achievements, etc. While it has been several years since aka-hara became an object of public concern, few academic studies on it have been accumulated. How to describe the interrelation between the micro aspect of human relationship in each harassment case and the macro structure of Japanese academia as a whole in which harassers are condoned or harassment is justified is one of the major problems.

Through the document research I have done so far, I found that what was showed as the “causes” of aka-hara, such as sexism, the apprentice system, and negative aspects of personality formation in academic trainings, were often empirically described as traits peculiar to “Japanese” without showing persuasive analyses. In order to examine this point further, according to the advices from the seniors, it is imperative to study by the comparative to other country(ies). I am not certain yet if I really take the comparative method for the doctoral thesis, or, if I do, which country or area I choose as a comparison, but it is worth being considered. In this summer school at ANU, I hope I can gain some clues to the point above by communicating and exchanging information with other participants and scholars from different areas.