

**6th International Conference
of the European Association for Japanese Studies
Berlin, September 16-19, 1991**

Conference Report

Plurality and Specialization

The European Association for Japanese Studies, founded in 1973 and the oldest existing academic organization devoted purely to the study of Japan in the humanities and social sciences has a tradition of tri-annual international conferences on Japan held with the aim of giving members and guests a chance to introduce their latest research findings to an international audience, thereby promoting scholarly dialogue among Japanologists and Japan specialists from Europe and other parts of the world as well as from Japan. Following the conferences in Zurich (1976), Florence (1979), The Hague (1982), Paris (1985), Durham (1988), the sixth conference was held in Berlin.

The decision to do so had been made early in 1989, at a time when no one even foresaw the dramatic events of autumn 1989, transforming Germany and Berlin, as well as the political climate of the whole world. Germany was selected because no EAJS conference had yet been held there, although it has, together with Great Britain, France and Italy, the greatest number of specialists on Japan in Europe. Another reason was because of the newly opened (1988) Japanese-German Center (JGC) located there, which offered an excellent venue for a large conference of 300-400 participants. As it turned out far more than 500 persons attended the conference, causing difficult logistic problems even for the JGC, then in the third year organizing events of the kind.

The conference profited from the presence of eminent Japanese guest speakers in almost every division, all of them foremost scholars in their respective fields, whose attendance was made possible by a generous grant from the Japan

Foundation. Since not all the persons who attended registered, an exact figure of how many were present is difficult to calculate, but by the second day, people from 28 countries had been counted, including Germany (176 participants), Japan (89), the United Kingdom (47), Netherlands (29), Sweden (25), Austria, Italy (16 each), France (12), Denmark (9), United States (8), Spain, Soviet Union (7 each), Hungary (6), Poland, Switzerland (5 each), Bulgaria, Czechoslovakia, Rumania (2 each), Finland, Iran, Ireland, New Zealand, Republic of Korea (1 each), making it thereby not only the biggest but also the most international EAJIS conference thus far.

The conference opened with a ceremony at the German State Library near the JGC honored by the presence and speeches of Mr. MITSUTA Akimasa, executive vice president of the Japan Foundation, Dr. ARAKI Tadao, Minister at the Japanese Embassy in Bonn, Dr. Thilo Graf Brockdorff, Secretary General of the JGC, and Prof. Dr. Manfred Erhardt, Senator for Science and Research of the City of Berlin. Dr. Nelly Naumann, prof. emer. of Freiburg University, as representative of German Japanologists, gave a keynote lecture on "Japanese Myth - Ancient and Modern," in which she analyzed myth and truth, taking as an example the *Kokutai no hongji*. The lecture could be understood as a warning to attending researchers to concentrate on research as objectively as possible, eschewing the influence of various myths about Japan.

From the second day onwards participants had options to hear 165 papers. Their choice was assisted somewhat by the program, which contained abstracts of most of the papers. Sets of preprints of the papers had also been arranged by Rainer Krempien, head of the East Asian Department of the State Library. The papers were presented in eight sections and one additional free section. For participants with cultural interests, there was a special theater performance of "Coming Over the Mountain" by the Meta Theatre on the evenings of the 17th and 18th. There were, also receptions (by the senator of science and research of Berlin and by the Japan Foundation), and an excursion to Potsdam on the 20th, as well as side meetings by the Japan Anthropology Workshop, the European Association of Japanese Resource Specialists which met simultaneously in the State Library, the German Association for Japanese Studies, and a group of historians working on pre-modern Japan. Given this wealth of academic and

cultural offerings, it is no exaggeration to say on behalf of all the Japan specialists present, as the common German saying goes, that "Being in Berlin is worth the trip" (*Berlin war eine Reise wert*).

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SECTIONAL MEETINGS

Section 1: Urban and Environmental Studies

This section, created for the first time in this conference, aims at developing scientific communication in a domain which certainly deserves more than the marginal position it had up to now within EAJS. To take but one example, European architects have for a long time been interested in Japanese architecture, both traditional and modern, and a significant number of young European architects manages to study in Japan or at least to visit it; trying to confront these experiences is worthwhile.

Generally speaking, persons interested in spatial organization, spatial design and environmental questions were invited to join, from such fields as geography, architecture, city planning, ecology, and environmental psychology. The theme for this conference was "Forms, Functions and Problems of the Japanese City," due to its significance for present-day Japan.

There is hardly any other urban environment in the world so much characterized by urban concentration of population as is true for this country. Subjects related to urban agglomeration and overagglomeration as well as city planning are extremely interesting. From the systematical point of view, issues like the following seemed to be particularly provocative. The relationship between city size on the one hand and the quality of life, public safety, economic problems, ecological problems, and vulnerability to natural disasters on the other.

Apart from these systematic issues, a wide range of topics was tackled at the Berlin conference. Emphasis among the papers was on:

1. City planning (the urban environment and planning, urban environment and the role of local government, law and urban environment, public and common space in the city, town planning and development in history and today, urban renewal, harmonization of industrial and residential space, preservation of traditional townscapes, integration of waterways in the city, new towns, etc.

2. Housing and urban patterns (urban housing in contemporary Japan, traditional townscapes, urban sprawl, central places and central place preferences, etc.).
3. Quality of life (feeling and attitudes of the Japanese related to property and homes as well as to overconcentration of population, urbanity (urban and urbane forms) in Japan, commuter transport and commuters' life in metropolitan areas, the financial structure and urban environment, urban environment and the role of local selfgovernment, land price problems in metropolitan regions, etc.).
4. Population and migration (forms and problems of urban density, inner-urban population segregation, migration to and within metropolitan areas, etc.).

The participation was satisfactory, considering that this was a first meeting. A total of twenty papers were presented, and the audience varied between twenty to forty persons according to the hour. Following SHIBATA Tokue, the guest speaker, eleven papers were presented by Japanese participants. The European papers were given by French (6), German(2), and British(1) participants.

These proportions notably differ from those in the other sections. They are obviously correlated with the fact that the two conveners (Augustin Berque and Winfried Fliichter) were French and German, and as this will change next time, a more even distribution can be expected. The broader participation of Japanese is encouraging, because it shows that this European meeting was positively evaluated in Japan. On the other hand, one cannot but strongly recommend that more Europeans participate next time, when the general theme of the section will be "Is Tokyo a Model? Cultural and Regional Aspects of Polarization." The idea is to analyze the causes, mechanisms and effects of the growing centralization of Japanese territory, and to seek a comprehensive image of the polarization phenomenon.

Section 2: Linguistics and Language Teaching

Japanese Language Teaching

A section on linguistics has existed since the first EAJIS conference, when it was called the "Language section," but this conference marked the first time a subsection on Japanese language teaching was clearly defined in the larger section. To a degree, this reflects the research interests of the two conveners, but also may be seen to underscore the rapid expansion and explosion of interest in this area. There were, in fact, ten papers in this subsection, which started off proceedings on the first day. The subsection was extremely fortunate to have attracted the participation of a group of five specialists from Japan working on a joint research project on teacher self-development, led by TANAKA Nozomi. He gave a paper on the proficiency test for Japanese language teaching, outlining its influence on Japanese language education in Japan. MARUYAMA Keisuke followed with an examination of approaches to teachers' self-development, while NISHIHARA Suzuko gave consideration to a learners' Japanese grammar, emphasizing the importance of prevention and correction of pragmatic errors. OKAZAKI Toshio was unable to come to Berlin, but his paper was read by FURUKAWA Chikashi; it introduced the idea that the traditional students-as-learners setup can be seen to work in tandem with teachers-as-learners, and pursued possibilities for teachers' self-development through communication between two groups. It also emphasized the importance of self-access teaching materials owing to the limited time available for classroom contact. Furukawa's own paper introduced the long teacher training course at the National Language Research Institute (NLRI, Tokyo) and examined methods of teachers' classroom research for the purpose of self-development.

The other papers in this section included Kirsten Refsing's introductory paper on the lack of qualified Scandinavian (and by extension European) teachers of Japanese, emphasizing the need for setting up a professional teacher training program, Istvan Kallay's account of his experiences in teaching *kanji* to 10-14-year olds using pictorial associations, and Judit Hidasi's suggestions on

how to teach *keigo*. Helmut Morsbach addressed the issue of what kind of background information is required by learners of Japanese, and Taka Bluhme-Kojima concluded the subsection with a paper making a preliminary analysis of the extent of common ground in the vocabulary of Japanese texts in the sciences and social sciences, arguing for the establishment of a course in this area, using Europe-wide resources.

By and large, one was struck in this area by the gulf that exists between the very professional, specialized papers given by the Japanese participants and the European papers, indicating that Europe still has a long way to go in this new area of research. It will be interesting to see how things develop in this respect over the next three years.

Kanii and the Lexicon

In the second subsection, which focused on the theme of *kanji* and the lexicon, Wolfgang Hadamitzky compared the fast retrieval possibilities of electronic *kanji* dictionaries with traditional look-up-methods and demonstrated the usefulness of a search mask using information on character compounds, while Romuald Huszcsa made an analysis of the structure of *kanji* tetrads. Peter Sharpe then spoke on the design of an English and Japanese learner's dictionary, examining the order of subentries and the amount of information required in them. TANAKA Keiko dealt with mistranslation problems of body terms that arise from mismatches in the semantic range between English and Japanese. Finally in this subsection, Stefan Kaiser pursued the influence of the two major waves of Chinese translations of Western works by missionaries on the formation of a scientific/technical vocabulary in the Bakumatsu-Meiji period.

Other Linguistics

The remainder of the papers were grouped together under this subsection, including nine papers spanning quite a variety of topics. In the area of syntax and morphology, the University of Marburg in Germany was well represented with three papers: Thomas Gross's treatment of the "double-ga" construction,

Iris Hasselberg's analysis of the internal structure of Japanese compound verbs, and Annette Dehnhard's proposal for comparative research on Japanese dialects that compares morphological characteristics refined into rules, rather than simple inventories of differences.

Historical linguistics was represented by Steven Hagers, who examined the development of the final form of auxiliary verbs as exists in the Shuri and Naha dialects, and Lone Takeuchi, who showed the role played by the reinterpretation of *-te* as a conjunction in the historical changes of the tense/ aspect system of classical Japanese.

Discourse analysis was covered by papers from Eleonora Yovkova-Shii, who focused on the subjective elements of Japanese as seen in *keigo*, the donatory verbs and final particles, SHIMAMORI Reiko, who revisited the . . . *no da* sentences from the angle of new/old information and focus, and Nadine Lucas, who dealt with the discourse analysis of scientific Japanese texts.

In sum, the audience, which averaged up to fifty, was treated to a wide variety of good-quality papers; however, the content was perhaps too varied to make a lively discussion possible in an area which still numbers far too few specialists in Europe, although the fact that there was a good proportion of young researchers is an encouraging sign. There was also very little time, as many presenters exceeded the twenty minutes allotted for their papers, which reduced the question time. For the next conference in 1994, it is hoped that the linguistics and language teaching components can be split up into separate sections, as this may help to achieve greater uniformity in topics and perhaps a little more time for delivery of papers.

Section 3: Literature

The work of the literature section has been remarkable for the great number of participants, for the vigorous discussions continuing after other sections had already finished their daily programs, and for the fact that with one exception, everyone included in the program presented a paper.

The idea of having two special panels alongside a general session has brought forth very good results. First, it enabled people working in one and the same field to exchange their views and experiences; second, it has enabled the audience to participate efficiently in the discussion, and last but not least, it has provided a referential basis for the estimation of the concrete contribution of each of the participants.

There were eleven papers in the panel on the "Autobiographical Mode in Japanese Literature," which covered different autobiographical genres, starting with the classical *nikki bungaku* and coming to the modern autobiographical novel via the *watakushi shosetsu*.

The panel was opened by a lecture of the section's guest-speaker FUKUDA Hideichi, in which he outlined the major problems of the *nikki bungaku* genre and the different ways of critical reading suggested from Japanese and non-Japanese scholars.

The next paper on the *Kagerô nikki*, presented by Joshua Mostow, was exemplary both for its approach and for the way it was presented. Although only two papers were presented on classical literature, therefore, its presence on the panel was quite impressive.

The rest of the papers dealt with different autobiographical modes of narration in modern Japanese literature from Meiji to our own times. Some of them were dedicated to one particular author (OZAKI Kôyô, DAZAI Osamu), while others dealt with a group of authors or works (the autobiographical novels of the proletarian writers, etc.). Three of the nine papers on modern literature dealt with modern *joryû bungaku*, which can be considered an echo of one major trend in recent literary research in Japan.

Another group was formed by the papers treating Japanese views of autobiography, which resulted in a chain of supplementary readings - Livia Monnet reading SAEGUSA Kazuko's and GOTO Meisei's concepts of literature, Gaye Rowley reading YOSANO Akiko's readings of *Genji monogatari*, etc.

The subsection on "The Translation of Literary Works" was especially interesting since the participants interpreted this theme rather broadly. It also benefitted from two unscheduled presentations from the Soviet Union: Galina Dutkina spoke about the publication of translations of Japanese literature in the U.S.S.R.; and Anton Dolin on translating Japanese poetry into Russian.

As a whole it can be said that the panel discussions gave proof that they are an extremely efficient way to proceed, and it was decided to continue with this form during the next conference as well. Some possible themes were outlined during the discussions - translation of *waka*, e.g., - while others were suggested directly by the participants. Furthermore, the lecture by the second guest-speaker, NAKANISHI SUSUMU, was a source of new ideas for everyone, as well.

The themes suggested for panels at the next conference were: a. Intertextuality; b. Utopia and dystopia; c. Death and transcendence; d. Translation of classical Japanese poetry. Of course these themes are only provisional, and which of them will become a panel-theme will depend on the interests of the participants.

Section 4: Theater, Arts, and Music

The presentations in this section aimed at insights into the aspect of innovation. A wide area of topics was covered, reflecting not only the scope of interests among European scholars of Japanese culture but vastly different types of approaches to a given subject.

Generally speaking, the presentations were of a high standard, this being the direct result of the speakers' care in dealing with source material. It was particularly pleasing to note, moreover, that in this section language ability in Japanese on the part of both participants and audience was considerably higher than a decade ago. This made it possible for two lectures to be given in Japanese, followed by lively discussion in the same language.

It was a special treat for this section to be able to welcome TORIGOE Bunzô, director of the Waseda University Theatre Museum. In his speech, which he accompanied by a highly informative series of color slides, Torigoe traced the development of puppets for the theater stage from the early examples through to the complex three-man operated forms of the classical Bunraku stage.

Three presentations related to the aspect of innovation in the performing arts dealt with Nô and Kyôgen traditions. The paper "Blindness Derided" traced changes in the Kyôgen piece "Saru-Zatô" away from a certain crudeness characteristic for its earliest form. Interesting questions concerning development and changes in the Nô repertoire were posed in the paper "Innovation in Nô: The Obsolete Plays," which considered several possible reasons for obsolescence and touched upon both the aesthetic and the ideological dimensions. The paper "Gendai ni Ikiru Nô," on the other hand, focused on experiments as they are taking place at this time.

The paper "Hell's Come Back" was a welcome presentation of the rarely discussed Sekkyô-bushi, which are of central historical importance.

The history of the Japanese actress was traced in the paper "From *Okyôgenshi to joyû*," while in "Shôchiku Co., Ltd. Until World War II" aspects of the

framework were presented to which Kabuki developments were tied in the years of Japan's rapid modernization.

Somewhat surprisingly music was only touched upon in one paper, "Development of the Position of String Instruments in Different Genres of Japanese Music," focusing principally on the *koto* and the *shamisen*.

Finally two papers dealt with the topic "cinema/ movie." "Innovation and Ephemerality: Cinema without Past" drew attention to the fact that early Japanese cinema was marked by very rapid devaluation of a film once it had been produced and shown. "Totoro: Animated Innovation for Children" looked at some characteristics of presentation and topic in Japan's currently most popular animation movie for children.

Section 5: Anthropology and Sociology

The section on anthropology selected as its general theme "Japan at Play: The Ludic And the Logic of Power." This choice was motivated by the desire to continue the debate initiated at the Fifth Conference of the Japan Anthropology Workshop (JAWS) held in March 1900 at Leiden on ritual behavior in Japanese culture. This time the angle was different but the fundamental problems were not so far removed. The seventeen papers introduced a wide range of approaches and interpretations and sparked many lively discussions.

The guest speaker, YAMAGUCHI Masao opened the section with a paper on the *karakuri ningyô*. He presented the case for a reexamination of the relationship between traditional Japanese culture and the adoption of Western technology, pointing out the deep connections between the sense of play and the logic of technology in Tokugawa Japan.

A problem which recurred in the discussions was the difficulty of determining the meaning of words like *asobi*, *kyôgi*, *jôdan*, and *tawamure*, and of defining with conceptual clarity their semantic boundaries. Jan van Bremen provocatively and lucidly posed the question of whether ludic phases in ritual and ludic states of mind can indeed be validly considered universal.

Ludic and play expresses the freedom of imagination, the flavor of creative improvisation. But up to what point? On a more profound level, the nature of games is revealed, with its binding structure of rules and combinatorial matrices. Showing Edo pictures of *ken* scenes, Sepp Linhart gave an exposition on the historical perspective of the game. He explained the reasons behind the enormous popularity, pointing out how the ludic execution of games like *ken* did in fact constitute a metadiscourse in which culture reveals its own rules and in which it recognizes its own forms, perfecting themes in a closed context. The *ken* game was also analyzed in a paper by Thomas Crump, which explained the logic of its rules and its mathematical implications.

If in certain games the crucial factor is luck or destiny, elements that completely deprive the players of power, agonistic games place maximum value on the

ability and strength of the competitors. In this sense, play and games force us to rethink the meaning of terms like "freedom" and "dominance" and to closely examine the complexity of their interaction.

Eyal Ben-Ari vividly revealed the subtle and imaginative way in which children utilize in ludic moments (often ignored by their teachers), complex sets of word games. They are in reality well-tested techniques of playing with classificatory schemes, of expressing aggression and deviance, and experimenting with social processes of dominance and rebellion. Jane Cobbi also spoke about word games: she noticed how Japanese language, rich in homophones, easily lends itself to play with words and meanings. She underlined their important role, not only in literature and poetry, but also in social relations and rituals.

One of the first results of the meeting might be only that of exploding the myth, so abused by the mass media, that the Japanese are a gray, anonymous mass of efficient, obedient workers. Behind the light-hearted spontaneity and the relaxed mood of a group taking a vacation at an *onsen*, one catches a glimpse of certain ways of communicating, of a specific code of behavior connected with the power structure. In her analysis of two famous hot springs, Silvie Guichard-Anguis dealt with the morphological evolution of the *onsen* and the reasons for the change in its social aim. Natural places which were once considered just useful for curing the body were transformed into sophisticated organizations for physical as well as spiritual enjoyment. A stronger concern with leisure and quality of life rather than with work, efficiency and growth can be one of the consequences of the social changes in the so-called postindustrial Japan. Speaking about the most recent village revitalization movement, Ok-Pyo Moon examined the development of people's perceptions of rural life and the growing emphasis on conservation of nature.

The body plays a fundamental role in ludic situations. Joy Hendry, for example, analyzed with the help of slides, the tradition of tattooing, its creators and its wearers. She shed light on the cultural meaning and the power implications of "wrapping" the image of the "normal" body, and superimposing on it layers of images of other bodies. Norbert Adami proposed an analysis of the rules of

interpersonal behavior in worlds like the *soapland*, and of the conceptions (implicit and explicit) of the body and sexual roles.

Starting from an overall view of the multiple ways in which Japanese culture has always valued this-worldliness, the pleasures of the senses, and has expressed creative strength and vitality, Maria D. Rodriguez Del Alisal traced the religious roots' and deep sense of ludic implicit in the Japanese attitude toward making and doing things.

In fact, many authors pointed out how ludic is strongly tied up with the religious experience. Peter Koepping concentrated his attention just on this problem, analyzing the cultural meaning of *kotodama* and the sense of its presence in a newly created religious association. He demonstrated that playing with words was a very serious device continuously utilized by the founder not only to convey his salvific message but as a specific form of legitimating his calling and the group's religious claims. Again during the discussion the need to redefine the meaning of "play" and "ludic" became clear. The temptation to get rid of some commonplace and worn out distinctions was countered by an uneasiness in the face of the possibility of losing the concept itself. Josef Kyburz underlined, for example, that objects like folk toys which are classified as playthings are in fact not meant, nor made, to be handled by children. They retain the name (*omocha*) but their use and their semantic field has drastically changed. He accurately spoke of the inner cultural logic by which they have been transferred from the immediate world of the child into the symbolic universe of the adult, from the original function of amulets to that, in contemporary Japan, of collectors' items, as abstract images of "traditional" society.

The paper by Lola Martinez also focused, on play as metadiscourse. But in her case the problem was the use of the image of the past at mass level in contemporary Japan. The case she analyzed was the television series of samurai dramas, searching for social values as expressed in their characters, the narrative structures, and the most recurrent symbolic themes. As a performance delimited in time and space and as a semiotic system, the ludic represents the actualization of an abstract model of social interaction that reproduces the variables of competition, perfect harmony, risk, chance and the

security of control. In this sense, Michael Ashkenazi concentrated on similarities of and differences between *inaka zumô* and country rodeo. The pattern of the action, the rules of the wrestlers and of the audience, the religious associations, and the sexual symbolism speak about manhood and struggle, power and authority, and the preservation of traditional values against the disruption of social dynamics. Ludic is not an end in itself. It is not that which society plays, but is rather the foundation of social relationships that is the meaning of power itself. Games are serious because they are necessary to any society. They are not free because they are governed by the pressure of economic interests. To go fishing, for example, is playful, but as in the field proposed by Karin Ulrike Nennstiel, it can be hard, when a real game is played on a deeper level. She thoroughly examined the conflict aroused in a village by an apparently simple and peaceful diversion. The different motivations and strategies of the actors (professional fishermen, illegal fishermen, politicians, building companies, tourist agencies) were traced down with the eye of a chess player. The same approach, but not with so cold an eye, was that of Fosco Maraini. He vividly remembered episodes of his life in Japan just before and during the war. But if play is a game, he asked at the end of the paper, can we bring the extreme concept to its extreme consequence, and venture to say that also war, the most terrible of games, has playful elements in itself?

An outline of this section would not be complete without mention of Chantal Lombard. She would have given a paper on *uta karuta*, an interesting theme, which judging from the abstract she wrote, she would have analyzed in a very interesting way. Unfortunately, she died suddenly a few days before the conference. The participants stood for a moment of silence in her memory.

Sociologists, joining the anthropology section in the framework of the EAJIS, arranged their own working group for the first time at this conference. Six topics were addressed. Initially, Josef Kreiner from the German Institute for Japanese Studies in Tokyo introduced the major approach of a largescale project on changing values in postwar Japan. His collaborators Ulrich Möhwald and Hans Dieter Olschläger provided a first overview on results of surveys undertaken and documents analyzed.

Els-Marie and Owe Anbäcken presented their first findings in studies on the Japanese health system, putting emphasis on the role of the relationship between doctors and their patients, as observed during field studies from 1988 to 1991. Anemone Platz presented findings of a survey undertaken on junior and senior high school students' perceptions of parent-child relationships in the contemporary Japanese family.

KUROSU Satomi addressed "The Ecology of the Extended Family in Japan: The Myth of Homogeneity." She indicated demographic, economic and cultural climate factors shaping families differently in various regions of Japan. Wolfgang Herbert presented his studies on "Foreign Criminals in the Japanese Press: Myth and Reality." He convincingly pointed out that the crimes done by foreigners tend to be inflated both in official reports and in press reports, thus supporting aversion against foreign residents and visitors, notably from Asian countries. Finally, Nelly Tchalakova presented her reflections on "Traditional Values in the Changing World: Contemporary Japanese Society."

In summarizing the findings, Ulrich Teichler pointed out that the sociologists' research does not merely focus on work and the economy, as once frequently claimed, but includes many spheres of life and areas of thought and attitudes. European scholars undertake surveys in larger numbers than in the past. The characteristics of values as driving forces of behavior have turned out to be of common interest among the various studies presented. Both the number of papers presented and the turnout of listeners at the conference suggest that sociology has become a noteworthy field in European Japanese studies.

Section 6: Economics and Economic History

From among the thirty-three definite, and eleven likely speakers whom the conveners had dealt with before the conference, ultimately only sixteen arrived in Berlin to, deliver their papers. Another five did, in fact, send papers in advance, but later were unable to attend, most of them for financial reasons. The preprints of papers for this section contain nine papers, of which only four were actually read. Some potential speakers, quite strangely, did not even take the trouble to say they would not come. Still, the conveners believe that there should be no change in the size of their section for the next conference since the great number of applications is proof of the general interest in Japanese economics.

The section, which had no common theme, had very interesting presentations from five important areas:

1. One of the themes was economic history, namely various issues related to the second part of the nineteenth and the first half of the twentieth century. A special, and remarkable presentation was based on Stuart Kirby's doctoral thesis, which was written some 50 years ago.
2. Another field, already covering contemporary issues, was that of financial risk and financial market management, both topics elaborated in a very practical way, with several international cross-references.
3. Five papers touched on the issues of Japanese business and management strategies from organizational aspects to those of decision-making, and evaluated the development and problems of Japanese investment in Europe, especially in Ireland, the United Kingdom and Italy.
4. Another four papers analyzed some global and regional issues of the world economy, all closely related to the Japanese economy. The section's guest speaker, SUGIMOTO Shôichi, spoke about the international structure of the contemporary Japanese economy, while two other speakers respectively concentrated on Japan's role in the Northeast Asian economic cooperation scheme, and the lessons the newly remarketizing East European economies

could draw from the experience of the postwar Japanese development process. Japan's technological policy has also been dealt with by one of the speakers.

5. The paper delivered as the last one in the section served well the purpose of thinking over the main elements of global economic competitiveness, global learning systems, and human-centeredness, pointing out the most important similarities and differences in Japanese, European, and American cultures.

In general, lively discussion, and question-and-answer periods followed the presentations with an average audience of 40 people. Compared to earlier EAJS conferences, a favorable development in the section was the increase in the number of East European participants, speakers and active participants alike. Much to the pleasure of all the speakers, Sung-Jo Park offered to find a publisher for all the papers delivered in the section.

Section 7: History, Politics, and International Relations

The theme proposed for this section was "Revolution and Japan," and ten of the nineteen papers addressed this theme. The section's guest speaker was KATÔ Tetsurô, whose paper was "Japanese Perceptions of the 1989 East European Revolutions." It dealt with, among other things, the concept of revolution in Japan and perceptions of the events in 1989 in Poland, East Germany, Czechoslovakia, Hungary and Rumania. He also commented on the impact the European changes had on Japanese institutions, in particular the changes in attitudes and manifestoes of the opposition parties in Japan. Finally, he discussed the impact of the European revolutions on both intellectual and popular opinion. The political upheavals in East Europe and the Soviet Union affect us all and the achievement of Katô's paper was to provide information and reflections on Japan's response to these events as well as encouraging the audience to consider the impact these changes are having on our own societies.

The largest cluster of papers which related to the main theme considered aspects of the Meiji Restoration. One considered Soviet historiography, another highlighted the Chinese influence on both the imagery and governmental structures Adopted by Meiji oligarchs and a third examined in some detail how the policy toward the writing of history changed as the oligarchs shifted overall policy. The final paper of this session looked at the relationship between Shinto and Christianity in Bakumatsu Japan.

A set of four papers presented on Tuesday morning considered the value of using the term revolution when discussing recent Japanese history. John Crump compared the Green movement of the 1990s to the "pure anarchist" ideas of the 1920s and 1930s, concluding that the Green movement is not revolutionary enough. Ulrike Wöhr, in her paper about aspects of the women's movement in early Taishô Japan, argued that it is simplistic to label feminists as either revolutionaries or reactionaries -a more careful assessment of the notion of "true new women" is required. An ambitious paper by ISONO Fujiko on the nature of democracy in postwar Japan concluded that, while there was potential for real social revolution in Japan, the idea "of democracy became confused with

paternalism." Finally in this section, Anthony Woodiwiss demonstrated through an examination of significant labor law decisions of the 1950s and 1960s how there were important continuities in the interpretation of law in the field of industrial relations.

Separate from the main theme there was a group of papers about wartime Japan - appropriately enough in view of 1991 being the fiftieth anniversary of the outbreak of the Pacific War. Papers were presented on the following themes: the role of the emperor as a national symbol 1931-45, Japanese perceptions of Anglo-Soviet rapprochement 1934-49, Indian soldiers in Japan, 1943-45, the Netherlands and the Tokyo Tribunal.

The Dutch element was also present in two further papers, one charting the decline of Dutch influence in Japan between 1850 and 1875, and another giving a fascinating account of a hitherto unknown Dutch Japanologist, Isaac Titsingh.

Three papers remain to be mentioned. Glenn Hook provided a timely analysis of Japan's response to the Gulf War, Christian Oberländer discussed the movement for the preservation of Kanpô medicine in the period 1874-95, and David Williams assessed the values of the "Japanese model" in the Polish search for a strategy for social and economic development. At the last minute one paper was withdrawn, which brought about the opportunity to hear an impromptu presentation by Kirill Cherevko of the Soviet Academy of Science. He described the background to and the current state of Soviet thinking on the "Northern Territories" issue. This was a view of the problem from inside the Soviet bureaucracy presented with a degree of frankness unimaginable three years ago and probably impossible before August 1991.

The papers provided new insights on a whole range of issues within the purview of history, politics, and international relations. Most of them were followed by discussion that deepened the understanding of the issues of both the presenters and the audience. All the presentations are worthy of further consideration and the conveners hope to publish a selection of them in the near future.

Section 8: Thought and Religion

For the first time papers in this section were given according to a common general theme, namely "Universality in Japanese Religion and Thought." It is by no means usual to speak of the "universality of Japanese thought." Whereas the aesthetic norms of Japanese arts became common ground in Europe and Northern America, and Japan too, Japanese thinkers/philosophers/theorists have been unable to succeed internationally.

Whereas the learned European and American people and intellectuals even today regard the great thinkers of antique Greece and Rome as productive talking partners in the frame of a *philosophia perennis*, premodern Japanese thinkers like HAYASHI Razan, NAKAE Tōju or YAMAZAKI Ansai play hardly any role in Japan, and especially not outside Japan.

The same thing can be said about theorists of modern Japan. As regards the universal importance of Hegel, Marx or Weber, there is no dissenting opinion. On the other hand, nobody claims universal importance for FUKUZAWA Yukichi or NISHIDA Kitarō. They exerted no verifiable influence on any non-Japanese thinker, even though there exist numerous English and German translations of their works.

After having arrived at this factual conclusion the task remains to look for the reasons for this state of affairs. Is the fact that no non-Japanese philosopher ever showed interest in Nishida's *Zen no kenkyū* [An Enquiry into the Good] to be explained by a certain lack in his thought, which can be objectively proved, as e.g., "provinciality" of his thought? Or are there causes for this to be found in the economic realm? Can we assume that these causes will disappear as the economic importance of Japan for the world is continuing to grow?

The section was glad to welcome ITÔ Shuntarō, who put forward interesting arguments for the universal importance of Japanese traditions of thought which he illustrated with examples of ANDO Shōeki, Nishida Kitarō, and YUKAWA Hideki. After this stimulating introduction there followed a number of papers which tried to treat this problem from the viewpoint of Shintō, Buddhism,

Confucianism, and modern philosophy. Why is it interesting and necessary for us today to deal with OGYŪ Sorai and MOTOORI Norinaga, or even with KATAYAMA Kenzan, whose works even in Japan only very, very few academic specialists have read? MINAMOTO Ryōen, one of the leading researchers in the history of thought in early modern Japan, who in his works has constantly sought the actuality of traditions of thought, put all papers in a "final comment" into a greater perspective from the viewpoint of the history of research.

In the future it will be an important task to convince younger researchers of the necessity of thoughtfully productive studies on premodern and modern theorists, studies which will transcend the simple conservation of culture. It seems that the possibility is growing that Japanese traditions of thought with their positive sides for today's world orientation can be linked to our thinking, if the conditions of modernity can be critically reviewed (if not "overcome").

Conclusion

It is almost impossible to make a conclusion to such a giant conference, but compared to previous conferences, some characteristics nevertheless become clear:

More and more research is being done on Japan, not only in the bigger, but also in the smaller European countries, and a growing number of researchers take advantage of the EAJIS conferences to present research findings to an international audience. Research themes tend to become more specialized, and sections tend to be split up into sub-sections. At the same time there is a predominant plurality of academic approaches, and the image of the "traditional Japanologist" as one who sits in his library and tries to decipher and translate obscure Japanese texts without knowing anything about the real Japanese society of today has become quite outmoded. Research is in general of a higher quality and is usually based on field work in Japan or on intensive research in Japanese written sources. Japanese as a conference language poses less problems, as can be concluded from several of the papers and the following discussions in Japanese. The newly introduced idea of giving sections a general theme or to hold panels in one section together with free papers was generally successful.

There is only one point of criticism to be made from the viewpoint of a reporter who feels also some responsibility for the fault as one of the organizers of the conference. As specialization grows in Japanese studies, general communication among Japanologists seems to be decreasing, and we therefore suggest that at the next conference, to be held at the end of August 1994 at the University of Copenhagen, a panel should be set up to discuss in an interdisciplinary way basic and general problems in the study of Japan.

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