

**8th International Conference
of the European Association for Japanese Studies
Budapest, August 27-30th, 1997**

Conference Report

Introduction

The success of a conference can be measured in many different ways, but no matter which criteria we want to apply, the Eighth International Conference of the EAJS in Budapest was a success indeed.

Participation was the second highest – surpassed only by the Berlin conference in the very special historical situation of the year 1991 after the wall had come down – with well over 500 persons from five continents and 42 countries. While the bulk of the participants naturally came from European countries, we also welcomed a considerable number of colleagues from Japan, the United States, and many other regions of the world, most of whom also count among our membership. Thus, one of the foremost aims of EAJS, i.e. to intensify networking and exchange in the scholarly community, was rendered visible in a truly conspicuous way.

After previous meetings in Zürich, Florence, Den Haag, Paris, Durham, Berlin, and Copenhagen, the choice of Budapest marked a new and necessary development for our Association in its 24th year. For the first time, the conference took place in one of the countries that we used to call East European, thus underscoring the fact that a truly European and not just Western European Association has to include colleagues and friends from Central and Eastern Europe. Although there had been continuous attempts from both sides to overcome existing barriers, it had to take that historical turn of fate, the last chapter of which was opened in Hungary in 1989, before the walls separating Europe finally came down. The convention site as well as the good attendance therefore only accentuated the special meaning of the event.

The conference was opened in the afternoon of August 27 with a Plenary Session at the Épitök-Liget Convention Center, where conference participants were joined by a larger audience from the host city and beyond. The EAJIS was honored by an address by H.E. Mr. Árpád Göncz, President of the Republic of Hungary as well as welcoming speeches and greetings by Dr. Szilveszter E. Vizi, Deputy-president of the Hungarian Academy of Sciences, the Japanese Ambassador to Hungary, H.E. Mr. Yoshitomo Tanaka, the Former President of the International Pen Club and President of the Berlin-Brandenburg Academy of Arts, Mr. György Konrád, the Director of the Japan Cultural Institute, Cologne, Mr. Takashi Ueda, and the Deputy State Secretary at the Hungarian Ministry of Culture and Education, Dr. Péter Medgyes. In his keynote lecture, Nobel-prize winner Mr. Kenzaburô Ôe voiced "A Novelist's Response - To the New Wave of Japanese Studies". Beginning with the Hungarian President's recollections and reflections on translating Japanese literature, the opening session reflected the importance of cultural encounters and scholarly interaction between Japan and Europe. It was attended by well over one thousand persons who then proceeded to a Welcoming Reception. This brought the first day of the conference to an end.

August 28 through 30 were dedicated to work in eight sections each of which with one exception had invited guest speakers from Japan. Besides, there were poster sessions and a special lecture as well as other information provided by other associations, publishers etc. The sectional meetings were organized by two conveners each who were free to arrange their contributions around given themes or allow for papers on individual topics. Care was taken, though, to ensure that the time schedule was followed so that conference participants could change sections during coffee breaks, and in general the scheme worked well. The maintenance of the tight conference schedule was helped greatly by the conference site being the College for Foreign Trade in Budapest, which supplied ample space and well equipped rooms allowing for a quick change of sections. The College also provided accomodation for 200 participants in its newly renovated Dormitory at very reasonable costs.

All in all, the conference was very well organized, thanks to our local organizer Dr. Judit Hidasi and her team who were assisted during the conference by

approximately thirty students acting as guides, interpreters, and assistants to Conveners. We also gratefully acknowledge sponsorship from the Japan Foundation, the Toshiba Foundation, and a number of other institutions.

During the conference, the EAJS also held its General Assembly. On the last day, a Roundtable Discussion on the future of Japanese Studies provided a forum for an exchange of views on a topic of concern to all participants. The closing ceremony was followed by an optional "Hungarian evening" with a Banquet dinner, the last of a series of pleasant social events including a boat trip on the Danube and a church concert. Big events like this should give participants a chance to mix freely and build up new contacts. Yet while there never seems to be enough time for personal meetings and exchange, the conference program provided a well-conceived framework for concentrated work as well as for pleasant encounters.

Last but not least, the success of the event is also mirrored in the fact that for the first time four attractive sites competed as hosts for the next triennial meeting in the year 2000. Budapest will, however, be remembered as a milestone in EAJS history.

Irmela Hijjiya-Kirschner, President, EAJS, 1994-1997

Please have a look at the sectional reports including a list of papers presented at the conference:

1. [Urban and Environmental Studies](#)
2. [Linguistics and Language Teaching](#)
3. [Literature](#)
4. [Visual and Performing Arts](#)
5. [Anthropology and Sociology](#)
6. [Economics, Economic and Social History](#)
7. [History, Politics and International Relations](#)
8. [Religion and History of Ideas](#)

The venue of the conference was the College for Foreign Trade (Kükereskedelmi Főiskola) Institute for Oriental Communication and Further Training.

Section 1: Urban and Environmental Studies

Conveners: Dr. Uta Hohn, Dr. Nicolas Fiévé

Under the connecting theme "Cultural, Architectural and Urban Heritage in the Transformation of Japanese Cities: Conflict, Juxtaposition, Cooperation" 28 papers were presented in 8 sub-sessions.

The first session was focused on the **transformation of landscape** in a rather comprehensive sense including historical, cultural, ecological, social, legal and economic aspects in the fields of landscape development, landscape preservation, and landscape design. Just because landscape transformation was analysed from so different viewpoints the session proved to be very important in view of the discussion about suitable approaches towards sustainable development in urban, regional and environmental affairs.

In their paper PRESERVATION OF AGRICULTURAL LANDSCAPE UNDER URBAN PRESSURE: A CASE STUDY IN TÔKYÔ METROPOLITAN REGION Yorifusa ISHIDA and Norio HATANO demonstrated the close relationship between urban and environmental issues in the fringe of a metropolis like Tôkyô. Although situated in an Urbanization Control Area the village scape and land use pattern of Santome-Shinden have undergone tremendous changes especially since the mid of the 1980s. The conflicts by different demands on land use became obvious. A voluntary group, which struggles for the preservation of Santome's landscape and for the continuance of the traditional agricultural system, is confronted with severe obstacles.

In his paper JOURNEY INTO ANOTHER WORLD: TÔKYÔ'S FERRIES AND THE TRANSFORMATION OF LANDSCAPE Paul WALEY pointed out the role and meaning of the former ferries crossing the Sumida as important symbols of a cultural landscape based on water. The paper made the close relationship between *keikan hozon* and *machinami hozon* perfectly clear and showed what decisive urban landscape elements rivers and the means of crossing are.

The expositions of Ryoko UEYAMA on PUBLIC REALMS THEN AND NOW: THE EVOLUTION OF CIVIC SPACE IN THE JAPANESE LANDSCAPE were

based on the thesis that the dialogue between object and space is a key element of the Japanese aesthetic sensibility and that Japanese notion of civic space is based on a spiritualized dialogue with nature and a cultivation of the spirit of place. UEYAMA illustrated her understanding of landscape architecture with the example of the Heiwa no Mori Park in Nagaoka, which she designed as a World War II Memorial Park.

Drawing upon seven major anniversaries Mikako IWATAKE discussed in her paper THE POLITICS OF ANNIVERSARIES: MULTIPLE HISTORICAL CONSCIOUSNESS, HISTORICAL CONTINUITY AND DISJUNCTION IN TÔKYÔ 1889 - 1989 the political use of history and time to create a specific Tôkyô identity by stressing historical continuity as well as discontinuity. She demonstrated the close relationship between the organization of time and political power.

Due to the absence of Jilly TRAGANOU copies of her paper FROM TÔKAIDÔ HIGHWAY TO TÔKAIDÔ MEGALOPOLIS: KENZO TANGE'S VISION were distributed among the participants of the section.

THE STRUCTURAL MUTATIONS OF THE KYÔTO-ÔSAKA AXIS were analysed by Corinne TIRY on the basis of a chronological map study which revealed that the spread of transportation infrastructure gave decisive impetus to the urban development in this corridor. It became clear that till today there exists an immense lack in the coordination of planning among the local planning authorities as well as between the local, regional and national level.

The leading theme of the second session was the **transformation of urban structure** with the main emphasis on social and cultural matters. Projects of urban renewal and restructuring on the micro level were presented just as large scale development projects on the urban meso-scale. In the author's view one conclusion which might be drawn from this session is that it seems necessary to give up the thinking and argumentation in anti-modells or anti-paradigms like deductive versus inductive planning or comprehensive versus incremental planning. Instead of an "either or" schematism an "as well as" approach seems much more suitable to solve the problems in an increasingly fragmented urban space.

With three examples of urban renewal projects on the micro-scale lead by the Housing and Urban Development Corporation (HUDC) on the basis of the urban renewal law Hajime YOKOBORI explained in his lecture the SOCIAL AND CULTURAL BACKGROUND OF URBAN RENEWAL SEEN FROM 20 YEARS TRANSITION OF ACTUAL PROJECTS OF HUD CORP. JAPAN. One important outcome of this study was that the consent of persons, who have been opponents of a renewal project first, is finally gained not by legal arguments and measures, but due to consensus based negotiations and the psychological pressure exerted by the local society. Therefore, while the Renewal Law itself is based on Western logic and rationality the execution of the project relies upon Asiatic flexibility.

In his paper GLOCAL TÔKYÔ - THREE EXAMPLES OF SOCIO-SPATIAL EVOLUTION IN TÔKYÔ: TÔKYÔ TELEPORT TOWN, YEBISU GARDEN PLACE, TOSHIMA-KU HINODE-CHO Philippe PELLETIER analysed the development of social-spatial structures in Tôkyô with special regard to the consequences the collapse of the bubble economy has brought about.

In his paper STRUGGLE FOR THE BETTER LIFE: SOME EVIDENCES FROM THE URBAN SOCIAL MOVEMENT AND URBAN POLITICS IN ÔSAKA CITY Toshio MIZUUCHI revealed in a case study the endeavours of underprivileged groups like *burakumin*, Korean people and *hiyatoi* for an improvement of their rights, living circumstances and living environment in Nishinari-ku in Ôsaka. He underlined the significance of these grass-rooted social movements as very early examples for the development of a bottom-up *machizukuri* movement in a very broad sense which started already in the 1950s. A recent trend in such districts with a high percentage of underprivileged people is the reversed assessment of local characteristics like shoe making or leather processing. Instead of marks of shame they are more and more seen as marks of pride.

The third session was concentrated on the **transformation of local urban districts**. One important question, which still remains unanswered, is about the appropriate spatial scale and organisation of the bottom-up *machizukuri*-type. Is it a reformed and democratized *chônaiikai*, an organization on the ku-level or

something in between? *Machizukuri* projects initiated and promoted from the administrative top were presented as well as initiatives which have grown up from the bottom of a local community. In addition the role of *matsuri* in the creation of social links and spatial identity on the micro scale was demonstrated. Taking into consideration the results of all the lectures on urban planning on the local scale in Japan it seems to be necessary to ask whether it is not about time to draw up a more balanced model of the fragmented city and to question the one-sided, negative attitude towards the fragmentation of the urban space which dominates western planning literature.

Silke VOGT started the presentation of her paper URBAN PLANNING IN TÔKYÔ - FROM *TOSHIKEIKAKU* TO *MACHIZUKURI* with an attempt to give a definition of the term *machizukuri* which arose in the 1970s as a counterterm of *toshikeikaku* (urban planning). *Machizukuri* doesn't replace *toshikeikaku*, but has to be regarded as it's new, equally important counterpart. The praxis of *machizukuri* was demonstrated with several examples from Suginami-ku in Tôkyô.

In his paper SOME OBSERVATIONS ON THE DEVELOPMENT OF CITIZEN-PARTICIPATION BASED ON NEIGHBORHOOD-ORGANIZATIONS - *CHÔNAIKAI* - IN LOCAL URBAN PLANNING OF THE *MACHIZUKURI*-TYPE Yoshihiko NAWATA investigated the question whether *chônaiikai* might be a suitable local organization of citizen-participation in *machizukuri* affairs. Critics of *chônaiikai* denounce among other things its undemocratic character and its tendency to discriminate other active voluntary groups on the level of the local community. Nawata pleads for a demystification of "bad" *chônaiikai* and "good" voluntary groups. The advantages the *chônaiikai* offers as a basis for the organization of citizens' participation are the already existing networks everywhere in the city area and its traditional concern with public affairs.

The role of *chônaiikai* as one of the three organizers of local *matsuri* along with the parishioners association and the shopkeepers association was also one important aspect in the paper THE RELIGIOUS FESTIVALS IN AN URBAN DISTRICT: A NEW STAKE OF LOCAL ORGANIZATIONS: A JUXTAPOSITION PROCESS presented by Fabienne DUTEIL-OGATA on the basis of two years of

field research in a northeastern district of Tôkyô. To her opinion, the *matsuri* is directly related to space and is an important mean to enforce the social links and local identity in a neighborhood.

In the session titled **vision of the city** two papers were presented which belong to the field of historic urban studies.

Evelyn SCHULZ analysed in her paper KÔDA ROHAN'S *ONE NATION'S CAPITAL: A CRITIQUE OF TÔKYÔ AND ITS FUTURE* a treatise published in 1899, in which Rohan discusses the modernization and reorganization of Tôkyô and its new role as Japan's capital. Schulz categorized "One Nation's Capital" as a contribution to the many socialutopian ideas which were circulating in the urban discourse worldwide at the turn of the century.

Simone MAUCLAIRE focused in her paper *CULTURE AND POWER OR THE CASE OF THE HEIAN CAPITAL (Xth-XIIth) CENTURIES* on the phenomenon of "town-capital" in Japan. To her opinion it is impossible to grasp the meaning of the social representation of the center-periphery relation without a historical analysis of the origin and the evolution of the notion of *miyabi*, "the manner of the capital".

The session on the **transformation of Kyôto** confronted the participants with the dramatic loss of traditional *machiya* due to the weak position of urban preservation efforts in the struggle against economic pressure, deregulation politics in urban planning and the bad consequences of the inheritance tax system. Nevertheless during the last years a positive trend towards a strengthening of townscape preservation efforts is unmistakable. This trend needs to be reinforced.

In the first part of his paper *THE SYSTEM OF CONSERVATION OF TRADITIONAL CITYSCAPE OF KYÔTO AND ITS PROBLEMS* Masafumi YAMASAKI explained the contents of the townscape ordinance of Kyôto, which was extensively amended in 1996. The main problems which continue to exist were pointed out in the second part of the lecture: the striving for a modern, high density and high rise CBD by official city planning of Kyôto and business circles, the inflexibility of the national Building Standard Law in view of bans and restrictions concerning wooden buildings and width of streets (4m rule) due to

requirements of fire prevention, and the missing of regulations to preserve view perspectives on important landmarks.

Ryôichi KINOSHITA after having explained the characteristics of traditional *machiya* demonstrated in his lecture PRESERVATION AND REVITALIZATION OF KYÔTO *MACHIYA* a possibility to combine old and new structures in a way which doesn't harm the townscape. He showed a building project in which a wooden *machiya* had been revitalized at the street front while the inner part of the site was taken by a steel-frame structure. Finally he proved that especially since the beginning of the 1990s several groups and individuals have started to struggle for the creation of a city where modernity and tradition can coexist in a positive way and for gaining the understanding and support of the younger generation.

The session on **architecture and urban space** combined an extraordinary wide scope of different topics.

Being just in the middle of her research project Ingrid GETREUER-KARGL summarized her observations in her paper GENDERED TERRITORIES AND GENDER IDENTITY by forming three hypotheses:

1. In contrast to the powerful normative concept "women are inside, men outside" her observations suggest just an opposite relationship.
2. Maintaining gender identity seems to be a more problematic process for women than for men.
3. Female gender identity as well as women's places are more flexible both in the course of the life-cycle and at one and the same time of a life-cycle.

In her paper ARCHITECTURE AND CULTURAL IDENTITY: AN INQUIRY INTO THE AESTHETICS OF MEANING IN JAPANESE BUILT ENVIRONMENT Kaisa BRONER-BAUER dealt with the subject of cultural identity as reflected in built environment. The first part of the paper aimed at formulating a general theoretical framework. In the second part of the paper a brief overview of Japanese cultural symbolisms was given and the appearance of cultural archetypes examined by using historical and contemporary examples of Japanese architecture.

In his paper THE SIMULTANEOUS CITY (AND THE PROBLEM OF SPACE)

Vladimir KRSTIC looked at the city as a gigantic advertising machine, which exerts its own fiction. Space and form are no longer produced through architecture but through dematerialized form. If simulation supersedes construction as a mode of existence of things, urban space does not only come to compose and circumscribe a realm of simulation, but potentially becomes the very result of simulation.

With her paper TIME PERCEPTION: THE INELUCTABLE AGEING OF MATERIALS IN ARCHITECTURE Murielle HLADIK intended to reveal a correlation between different conceptions of time and different conceptions for the preservation of buildings in Japan and the West. Hladik pointed out that the continuity of the form in time is the major concept in Japanese culture.

In his paper THE NOTION OF PRIVATE CITY IN JAPAN Marc DILET layed great stress upon the differences and contrasting nature between the Japanese notion of the city and western concepts of architecture, which started to influence Japanese urban space in the Meiji period. According to Dilet the persistence of the notion of private city in Japan carries all the grounds for alternative theories in city making.

In their paper FROM THE CRADLE TO THE GRAVE: METABOLISM AS A FUNCTION OF TÔKYÔ'S TECHNO-URBAN MYTH Scott GOLD and Ichiro SUZUKI demonstrated that metabolism remains Japan's truly unique urban and architectural design theory, and that there are abundant evidences of its continuing influence. Metabolism as a function of Tôkyô's techno-urban myth has become an integral part of everyday Japan, a companion from the cradle to the grave.

In the session on the **transformation of local cities** two papers were presented which focused on the structural changes in such cities due to the spatial shift of economic functions as well as social changes.

In the first part of his paper STRUCTURAL PROBLEMS AND REVITALIZATION STRATEGIES OF LOCAL CITIES IN JAPAN Kenjiro ÔMURA demonstrated that many local cities (> 100.000 inhabitants) have experienced a low dense expansion of housing areas since 1985 in the process of suburbanisation. At the same time the inner areas had to note a decline in

population and shopping functions. In the second part of the lecture the problems of a typical inner city district were demonstrated with the example of Irifune in Niigata, followed by the demonstration and comparison of five alternative redevelopment plans drawn up on the basis of this case study.

In his paper CONTINUITIES AND DISCONTINUITIES OF THE URBAN SPATIAL STRUCTURE UNDER CHANGING ECONOMIC CIRCUMSTANCES - A CASE STUDY OF WAKI-MACHI, TOKUSHIMA PREFECTURE Shigeaki OBA analysed the transformation of the spatial structure of this local city from the Edo era to the present time as a consequence of socio-economic developments and new means of transportation.

The last session on **transformation of urban planning** in Japan was concentrated principally on planning theories including the discussion of planning concepts of the past and present as well as planning visions for the 21st century.

Carola HEIN demonstrated in her paper PLANNING VISIONS AFTER WORLD WAR II - JAPANESE TRADITIONS AND WESTERN INFLUENCES on the one hand the impact Western comprehensive planning ideas have had on Japanese urban planners since Meiji time and analyzed in detail the proposals of Kenzo Tange for the reconstruction of Hiroshima. On the other hand she revealed the adoption of a particular Japanese concept of the city by Uzo Nishiyama, who referred in his planning schemes to the traditional Japanese neighborhood units. These schemes only partly reflect western concepts.

Torben BERNS focused in his lecture on PUBLIC HOUSING: POLICY PLANNING AND CONCEPTION VS. CULTURAL HORIZONS OF HOUSE on the fundamental paradox between the universal embodied by technology and the cultural expression by which the universal is articulated. The paper considered how urban housing policy and theory, with its crucial role in articulating cultural horizons, confronts cultural questions in a manner that confronts the technological as well, and how modern cities through housing projects can confront the technological aporia.

Winfried FLÜCHTER concentrated in his paper FACING THE NEXT EARTHQUAKE: AGGLOMERATION RISKS AND DISASTER PREVENTION

STRATEGIES IN TÔKYÔ on the development of disaster prevention strategies and projects in Tôkyô's urban planning. He demonstrated the decisive shift from large scale projects like the development of disaster prevention shelter basis in the Kôtô Delta decided in 1969 to small scale strategies since the beginning of the 1980s. The neighborhood level is also the basic spatial unit of the planning strategies layed down in the new disaster prevention guidelines drawn up as a reaction to the destructions in Kôbe by the Hanshin earthquake.

Botond BOGNAR criticized in his paper TÔKYÔ TELEPORT TOWN VERSUS KUMAMOTO ART POLIS: TWO PARADIGMS OF NEW JAPANESE URBANISM Tôkyô Teleport Town as an example for the implementation of an outdated, largely failed "master planning" approach, which stands for a "hard urbanism" negating flexibility and sense of community. Just in contrast Kumamoto Art Polis to his opinion symbolizes a kind of "soft-urbanism" characterized as a continuously unfolding network of single public facilities injected into the existing landscape in an open-ended process without clear parameters or program.

Finally a rather controversial discussion took place about the future structure and contents of this section. A common agreement couldn't be reached. As far as the contents are concerned one group preferred to keep the status quo, while a second group approved a stronger orientation towards modern urban, regional and environmental affairs and proposed not to accept historical papers unless they haven't been written with strong relevance to problems and developments in contemporary urban and regional space. With regard to the structure of the section one group of participants criticized that the scope of different subjects dealt with has become too wide. To their opinion a subdivision would offer the advantage that in the new segments like for example architecture, urban planning, regional studies etc. there would not only be time for more extended discussion, but also the chance to come to a more profound discussion among experts charing a more closely defined common field of research. A second group opposed this proposal vehemently regarding the great variety of themes as a plus instead of a minus.

The discussion revealed that only in two points an agreement could be

reached. Although it was not put to the vote the proposal to include regional studies in the future and to change the name of the section to "Urban, Regional and Environmental Studies" did not meet with disapproval. This was also the case with the proposal to make an attempt to integrate workshop elements in the general schedule of the section on the occasion of the next conference.

The last point which has to be mentioned in this report is that two colleagues could be found who are willing to fulfil the tasks of conveners during the coming three years. The new conveners are Dr. Carola Hein from Kogakuin University in Tôkyô and Dr. Philippe Pelletier from the Institute d' Asie Orientale in Lyon. On behalf of all participants of the section Urban and Environmental Studies I wish both conveners good luck and success in their work.

Dr. Uta Hohn (Duisburg)

Papers presented in Section 1

Cultural, Architectural and Urban Heritage in the Transformation of Landscape in Japan: Conflict, Juxtaposition, Cooperation

Yorifusa Ishida, Norio Hatano: Preservation of Agricultural Landscape under Urban Pressure: A Case Study in Tôkyô Metropolitan Region

Paul Waley: Journey into another World: Tôkyô's Ferries and the Transformation of Landscape

Ryoko Ueyama: Public Realms Then and Now: the Evolution of Civic Space in the Japanese Landscape

Mikako Iwatake: The Politics of Anniversaries: Multiple Historical Consciousness, Historical Continuity and Disjunction in Tôkyô 1889-1989

Corinne Tiry: The Structural Mutations of the Kyôto-Ôsaka Axis

Cultural, Architectural and Urban Heritage in the Transformation of Urban Structure in Japan: Conflict, Juxtaposition, Cooperation

Hajime Yokobori: Social and Cultural Background of Urban Renewal seen from

20 years' Transition of Actual Projects of HUD Corp. Japan

Philippe Pelletier: Glocal Tôkyô – Three Examples of Socio-spacial Evolution in Tôkyô: Tôkyô Teleport Town, Yebisu Garden Place, Toshima-ku, Hinode-chô

Toshio Mizuuchi: Struggle for the Better Life: Some Evidences from the Urban Social Movement and Urban Politics in Ôsaka City

Cultural, Architectural and Urban Heritage in the **Transformation of Local Urban Districts** in Japan: Conflict, Juxtaposition, Cooperation

Silke Vogt: Urban Planning in Tôkyô – from "Toshikeikaku" to "Machizukuri"

Yoshihiko Nawata: Some Observations on the Development of Citizen-Participation based on Neighbourhood- Organizations - "Chônaiikai" - in Local Urban Planning of the Machizukuri-Type

Fabienne Duteil-Ogata: The Religious Festivals in an Urban District: a New Stake of Local Organizations: a Juxtaposition Process

Cultural, Architectural and Urban Heritage in the **Vision of the City**: Conflict, Juxtaposition, Cooperation

Evelyn Schulz: Kôda Rohan's One Nation's Capital: a Critique of Tôkyô and its Future

Simone Mauclair: Culture and Power or the Case of the Heian Capital (10th - 12th Centuries)

Cultural, Architectural and Urban Heritage in the **Transformation of Kyôto**: Conflict, Juxtaposition, Cooperation

Masafumi Yamasaki: The System of Conservation of Traditional Cityscape of Kyôto and its Problems

Ryôichi Kinoshita: Preservation and Revitalization of Kyôto Machiya

Cultural, Architectural and Urban Heritage in the **Architectural & Urban Space**:
Conflict, Juxtaposition, Cooperation

Ingrid Getreuer-Kargl: Gender Territories and Gender Identity

Kaisa Broner-Bauer: Architecture and Cultural Identity: An Inquiry into the Aesthetics of Meaning in Japanese Built Environment

Vladimir Krstic: The Simultaneous City (and the Problem of Space)

Murielle Hladik: Time Perception: The Ineluctable Ageing of Material in Architecture

Marc Dilet: The Notion of Private City in Japan

Scott Gold & Ichiro Suzuki: From the Cradle to the Grave: Metabolism as a Function of Tôkyô's Techno-Urban Myth

Cultural, Architectural and Urban Heritage in the **Transformation of Local
Cities** in Japan: Conflict, Juxtaposition, Cooperation

Kenjiro Ômura: Structural Problems and Revitalization Strategies of Local Cities in Japan

Shigeaki Oba: Continuities and Discontinuities of the Urban Spatial Structure under Changing Economic Circumstances: a Case Study of Waki-machi, Tokushima Prefecture

Cultural, Architectural and Urban Heritage in the **Transformation of Urban
Planning** in Japan: Conflict, Juxtaposition, Cooperation

Carola Hein: Planning Visions after World War II: Japanese Traditions and Western Influences

Torben Berns: Public Housing: Policy Planning and Conception versus Cultural Horizons of Housing

Winfried Flüchter: Facing the Next Earthquake: Agglomeration Risks and Disaster Prevention Strategies in Tôkyô

Botond Bogнар. Tôkyô Teleport Town versus Kumamoto Art Polis: two Paradigms of New Japanese Urbanism

Section 2: Linguistics and Language Teaching

Conveners: Prof. Paolo CALVETTI, Prof. Viktoria ESCHBACH-SZABO

Guest-speakers: Prof. TOKUGAWA Munemasa, Prof. ENDÔ Orië

One notable development in recent years is the increasing interest in linguistic topics and the great diversification in the purposes of study. Because of the great number of applicants for presentations of papers we had to select very carefully and to divide the section into two parallel sections - linguistics and language teaching. Twenty-eight papers were presented in Japanese and English on various themes covering an extremely wide range, which I will simply list below:

Linguistics

Akimoto Miharü (Keisen Joshi Gakuen Daigaku): Wago-kei setsubiji no hensen kara miru shakai henka

Andrej Bekes (University of Ljubljana): Topic, topicality and particle 'wa' from the discourse point of view

Länsisalmi Riikka (The Graduate University of Advanced Studies Ôsaka Minpaku): Pragmatic functions of free forms of address (vocatives) in Japanese discourse

Kazuma Matoba (Universität Witten/Herdecke): Developmental research for requesting speech acts in Japanese

Ôue Jun'ichi (Oriental Institute, University Naples): Meishi shûshoku ni kansuru Nichi-Igo no taishô kenkyû

Shimamori Reiko (University of Lyon III): Syntactic structure of honorific sentences

Anthony E. Backhouse (Australian National University): Copular verbs in Japanese

Steven Hagers (University of Leiden): Do the attributive and predicative in

modern Japanese and Ryukyuan dialects descend from Proto Japanese forms?

Lajos Kàzar (World Federation of Hungarians, Budapest): Hungarian and other Uralic languages as proposed relations of Japanese

Gyula Paczolay (Veszprém): On the sources of Japanese proverbs

Kirsten Refsing (The University of Hong Kong): The controversy surroundings of the theory of Ainu - Indo-European genetic Relationship

Sasaki Mizue (Yokohama National University): Thirty contemporary magazines: The usage of 'Japanese', 'Chinese' and 'loan' words

Judith Rosenhouse, Kowner Rotem (Technion, Israel Institute of Technology, Haifa): Adoption and usage of foreign words: The Japanese and Hebrew models

Karel Fiala (Fukui Prefectural University): Modal components of the predicative part of the Japanese sentence

Ujiie Yôko (Meisei University): Two ways of development of spoken language in cross-cultural development in cross-cultural and homogenous societies

André Włodarczyk (University of Grenoble III): Machine translation in Japan - Essentially from a linguistic point of view

Patrizia Zotti (University of Naples): The aspect of the verb in contemporary Japanese. Textual analysis of the written language *V-te iku* and *V-te kuru*

Annette Dehnhardt (Ruhr Universität Bochum): Subject via case frames

Ikegami Yoshihiko (Shôwa Joshi Daigaku): Subjectivity, ego-orientation and the so-called 'subject-object merger'

Language Teaching

Hayashi Akiko, Yabe Hiroko, Katô Kiyokata (Tôkyô Gakugei University): Non-native speakers' text perception in contrast to Japanese native speakers

Hayashi Ryôko (Universität Kiel): Doitsu-go washa ni yoru Nihongo accent no chikaku ni tsuite

Katô Kiyokata (Tôkyô Gakugei University): A study of development of

multimedia aided Japanese language learning for business

Anna Székács (College for Foreign Trade, Budapest): Gaikoku Bôeki Daigaku ni okeru giongo-gitaigo no oshiekata

Kinjô Naomi (University of the Ryukyus): A study concerning the effects of keywords on Japanese reading

Yoriko Yamada-Bochynek (Freie Universität Berlin): Let's begin language acquisition with prosody! - Teaching Japanese with PDL (Psychodramatic linguistics)

Ishida Toshiko (Tsukuba University), *Naomi Cross* (University of Durham): An Anglo-Japanese Email project: A collaboration between Tsukuba University and Durham University

Nakata Hitomi (Bunka Institute of Language, Tôkyô): Viewing Japanese culture from two different perspectives

The presentation of the guest speakers was also very popular. Prof. Tokugawa Munemasa (Gakushûin University) "Nihon ni okeru Nihongo kenkyû no dôkô" provided a fascinating and multifaceted treatment of the history of modern Japanese linguistics. In her impressive presentation, entitled "Nihongo kyôiku to Nihongo jisho", Endô Orië (Bunkyo University) discussed the possibilities and limitations when editing Japanese dictionaries for foreigners. She analysed the remarkable progress of the last years in the study of the lexical side of language teaching in Japan.

Section 3: Literature

Conveners: Dr. Gaye ROWLEY, Prof. Rein RAUD

Guest-speaker: Prof. Li Haruki

The literature section contained a wide range of papers dealing with most periods of Japanese literary history and dealing with them in various manners, ranging from a detailed study of a manuscript of an anthology of classical poetry to the analysis of postmodern gender discourses in contemporary fiction.

The section was composed of four panels and a number of sessions containing independent papers grouped according to subject, as far as that was possible. Two of the panels were dedicated to classical subjects, two to twentieth century literature.

Our guest speaker was Professor Li Haruki of Osaka University. In his lecture, entitled "Illustrated Romances (*e-monogatari*) and Their Readers", Professor Li used a wide variety of literary texts from the Heian period to discuss the education of aristocratic boys and girls, different modes of reading, and the importance of illustrated romances in the lives of women in this era. In the 'Hotaru' chapter of *The Tale of Genji* through the words of the Shining Genji, Murasaki Shikibu claims a new significance for illustrated romances: Men study history as the orthodox form of learning; but *monogatari* are every bit the equal of history. In fact, she says, in that they depict the true state of things, they are of greater significance than history.

Of the classical panels, the first, organized by Professor Michael Watson (Meiji Gakuin University), was called "Reception and Narrative" and dealt mainly with the reception of the *Chôgonka* (usually known as "The Song of Everlasting Sorrow") by Po Chu-i in classical Japanese prose, although in his introductory paper, Professor Tanaka Takaaki (Waseda University), touched on broader issues concerning the textual construction of the extraordinary in *Genji monogatari*. The paper by Professor Midorikawa Machiko (Kantô Gakuen College) suggested persuasively how the *Chôgonka* might have been read by the literary audience of the Heian period, and Professor Watson carried the

argument further, into matters concerning the *Heike monogatari* and its influence on the Nô theatre.

The other classical panel, "Poetic Production and Literary Audiences in Classical and Medieval Japan", organised by Dr Ivo Smits (University of Leiden) was mainly concerned with questions of the social reception of poetic texts and stretched over two sessions. Professor Joshua Mostow (University of British Columbia) started with a well-grounded reinterpretation of the *Kagero nikki* as a text commissioned by the ruling branch of the Fujiwara family in order to prove that Kaneie, chancellor and regent, was also an active womaniser and thus lived up to the elegant standards of the Heian court. The paper by Mr Stephen Forrest (Harvard University) analysed the poetry of Noin hoshi, and Dr Smits discussed the political background of the compilation of the ninth imperial anthology, *Shinchokusenwakashû*, which appeared shortly after the so-called *Jôkyû* disturbance that had sent ex-emperor Go-Toba, himself also a prominent figure in the poetic field, into exile. Dr Michel Vieillard-Baron (University Stendhal Grenoble III) dedicated most of his talk to the description of an untitled manuscript of the *shukasen* genre and the detective work involved in ascertaining its author. Finally, Professor Janet Ikeda (University of Virginia) discussed poetry composed by castle women of the *Sengoku* period, focusing mainly on their death poems, and sketched a vivid picture of their life as well as the possibilities of self-expression open to them.

The first of the panels on contemporary literature, "Hyperconscious Body-Language", was organized by Professor Livia Monnet (University of Montreal) and dealt mainly with gender issues. The opening paper, by Professor Nakagawa Shigemi (Ritsumeikan University), introduced the work of Shôno Yoriko to the audience. The next, by Professor Tsuboi Hideto (Nagoya University), discussed the novel *Miiratori ryokitan* by Kôno Taeko, thereby continuing the theme of Professor Monnet's own talk from the previous conference. Professor Monnet finished the panel with a theoretically conscious account of the various discourses in a short story by Ogino Anna.

The other "modern" panel, "Perspectives on Tanizaki", was organized and convened by Professor Paul McCarthy (Surugadai University). The first speaker

was Professor Chiba Shunji (Waseda University) who described the aesthetic inventiveness of Tanizaki's short story "Tattoo". Professor Anthony V. Liman (University of Toronto) followed with a paper that examined the role of *kabuki* theatre in Tanizaki's *Diary of a Mad Old Man*. The third speaker, Professor Nishihara Daisuke (Surugadai University), used the concept of orientalism to investigate Tanizaki's writings about China.

After all panels lively discussion ensued, which was also the case in the sessions composed of unconnected papers, and frequently these revealed common features that the convenors had not foreseen. Thus, the first session of the section, combining Dr Stephen Dodd's (SOAS, University of London) analysis of the construct of *furusato*, the archetypal pastoral village, in the works of Meiji writers, and Dr Reiko Abe Auestad's (University of Oslo) analysis of the female characters in Osamu Dazai's writing, showed that in both cases the subject matter of the authors was not simply described, but up to a point invented, constructed in the writing process. The same applies for the session that contained papers by Professor Willem Boot (University of Leiden) on Fujiwara Seika and his paramount role in forming the episteme of the Tokugawa period, and Dr Thomas Harper (University of Leiden) on several early Meiji writers, each of whom reflected on the passing of the old order. Between them these papers encompassed the ideals of an entire era. The third paper of the section, by Professor Jurgis Elisonas (Indiana University), was an eloquent account of the porno-critiques in vogue in seventeenth-century Kyoto and showed the period from a radically different point of view, thus setting things beautifully in balance.

In addition to the many speakers already familiar to the larger academic public, the section was also happy to introduce several younger European scholars, whose work has hitherto not been widely publicised. Three Italian scholars, Dr Carolina Negri, Dr Maria Chiara Migliore (both Istituto Universitario Orientale, Naples), and Dr Roberta Strippoli (Universita di Roma), dealt with various aspects of classical literature and demonstrated a remarkable potential rivalled only by the papers of Dr Claire Dodane (University of Lyon III) concerning the debate on the protection of motherhood (*bosei hogo ronsô*) at the beginning of the twentieth century and Dr Diana Donath (Ruhr University Bochum), who

explored the mystic elements and the influence of Buddhist and Daoist beliefs on Koda Rohan's works. We were also delighted that Dr Rajyashree Pandey, an Indian scholar working in Australia, was able to join us. Her paper on representations of women, sexuality and enlightenment in *setsuwa* literature sparked some of the liveliest discussion in the Section.

The convenors would like to thank all twenty-eight speakers for their magnificent contributions to the Literature Section. We would also like to thank members of the audience, especially those who contributed questions and comments to the discussion periods.

Papers presented in Section 3

Reiko Abe Auestad (University of Oslo): Dazai Osamu's 'female monologues' (onna gatari)

W. J. Boot (University of Leiden): Fujiwara Seika's Bunsho tattokuroku

Claire Dodane (University of Lyon III): The 1918 'Discussion on the Protection of Motherhood (*bosei hogo ronsô*): Literature, Journalism, Autobiography

Stephen Dodd (SOAS, University of London): Who needs Paradise?: Kunikida Doppo and the Furusato

Diana Donath (Ruhr University Bochum): Buddhist and Daoist Mysticism in Koda Rohan's Works

J. S. A. Elisonas (Indiana University): The World of the Pornocritique in Seventeenth-Century Kyôto

T. J. Harper (University of Leiden): In Search of Systems Lost: Nostalgia for Bakufu Regimentation after the Meiji Restoration

Maria Chiara Migliore (Istituto Universitario Orientale, Naples): Taoist Reclusion in Heian Period Japanese Literature in Chinese

Carolina Negri (Istituto Universitario Orientale, Naples): Sumiyoshi monogatari and Tales of Suffering Stepdaughters in Japanese Literature

Rajyashree Pandey (La Trobe University): Representations of Women, Sexuality

and Enlightenment in Medieval Tale (setsuwa) Literature

Herbert Plutschow (University of California at Los Angeles): The Problems of 'seeing' in the Travel Literature of the Edo Period

Roberta Strippoli (Universita di Roma): The Depiction of the Lower Classes of the Muromachi Period in *Otogizôshi*

Panel: "Reception and Narrative", convened by Michael Watson

Tanaka Takaaki (Waseda University): Genji monogatari, T'ang Tales of the Strange, and History

Midorikawa Machiko (Kantô Gakuen Joshi Tanki Daigaku): 'The Song of Lasting Regret' and Fujitsubo's Waka in 'Sakaki'

Michael Watson (Meiji Gakuin University): Intertextuality in Heike monogatari and its Reception in Noh

Panel: "Hyperconscious Body Language: New Configurations of Gender, Sexuality and the Body in Japanese Women's Fiction in the 1990s", convened by Livia Monnet

Nakagawa Shigemi (Ritsumeikan University): Nomadism and the postmodern Hyperimagination in the Work of Shôno Yoriko

Tsuboi Hideto (Nagoya University): Masochism of a Mummy: Sexuality, Gender and War in Kôno Taeko's *Miiratori ryôkitan*

Livia Monnet (University of Montreal): Ekphrasis and Androgyny in Ogino Anna's Warau Bosch

Panel: "Poetic Production and Literary Audiences in Classical and Medieval Japan", convened by Ivo Smits

Joshua Mostow (University of British Columbia): Political Patronage and the Rise of Women's Autobiographical Writing

Stephen Forrest (Harvard University): From the Kawara Mansion to the Party of the Six Poets: Reading *Nôin shû* as *Zuryô* Ideal

Ivo Smits (University of Leiden): Poetry that Provokes Politicians: Teika and the Compilation of the *Shinchokusen wakashû*

Michel Vieillard-Baron (University Stendhal, Grenoble III): Exemplifying the Best: Form, Function, and Reception of Collections of Exemplary Poems (*shûkasen*) in Medieval Japan

Janet Ikeda (University of Virginia): Voices from the Oku: the Poetic Tradition and Sengoku Castle Women

Panel: "Perspectives on Tanizaki", convened by Paul McCarthy (Surugadai University)

Chiba Shunji (Waseda University): The Aesthetics of Tattoo

Anthony V. Liman (University of Toronto): Scripting the Role: Woman as Stage Text in Tanizaki's *Diary of a Mad Old Man*

Nishihara Daisuke (Surugadai University): Tanizaki on China

Section 4: VISUAL AND PERFORMING ARTS

Conveners: Dr Brian POWELL, Dr Matthi FORRER

Guest-speaker: Prof. KUMAKURA Isao

(Edo jidai no iemoto seido to geinô)

Twenty-two papers were given in this section, covering a wide range of disciplines and subject areas. The conveners were concerned to encourage researchers new to the two general fields of the section and were pleased to be able to incorporate both established and younger scholars into the programme. Visual and Performing Arts now covers a wide spectrum of subjects, which were well represented in the section. No panels as such were organised, but frequent references to other papers in many presentations suggested that even within such a diverse programme common themes or interests emerged which may develop into panels next time.

The guest speaker for the section was Professor Kumakura Isao of the National Museum of Ethnography at Osaka. He spoke on the subject of the *iemoto* system in the Edo period and opened up a very pertinent discussion on the organization of the arts in Japan in the widest sense and the relationship between organization patterns like the *iemoto* system and the encouragement or discouragement of originality in the arts concerned.

The diversity of the papers made it difficult for the conveners to group them in individual sessions, as traditional genre boundaries, within which much communication among scholars still takes place, could in some instances prevent the full scope of reference of some papers from being realised. In this sense the papers in 'theatre studies', itself a field with much weakened boundaries, reflected much of the historical development of research in this area. While some papers, using either established or new methodology, were devoted to intertextuality or theatre history, others concentrated on performance, including aspects such as music in both classical and contemporary forms, and the performers themselves. The boundary between the performing and the visual arts was similarly shown to be fragile, as visual artists were seen to be

'performing', and topics introduced in papers appeared in both paintings or cartoons and plays. The contemporary visual arts found their expression in *manga* and animation, areas of research which cannot be contained in any one disciplinary framework.

Even using a definition of the visual and performing arts as broad as the above does not exhaust the range of papers nor suggest the range of disciplines represented. Performance occurs in Japanese theme parks and the section heard an anthropological account of them. Performance also occurs traditionally in advertising, and *chindon'ya* made their appearance in the section. Aesthetics provided the methodological base for a paper on tea and musicology for one on *kagura*. And how to categorise a paper on model theatres that demonstrated the ingenuity of Edo design and reminded us of the remarkable diffusion of the visual and performing arts in urban society in the Edo period?

The Visual Arts of this section were represented by five papers ranging in time from the medieval period through to the present day. Anna Shegoleva from St Petersburg University took us through the representation of *tengû* in a wide variety of sources and explained to us how multifunctional the *tengû* was in Japanese culture. Ann Herring from Hôsei University brought along a miniature *kabuki* theatre made from cut-out sheets of the type that was very popular in nineteenth-century Edo and Osaka, and her talk introduced us to a little-known but important source of materials for the study of Edo-period theatre and society. Jacqueline Berndt of Ritsumeikan University showed us slides of the Meiwa Denki art unit and discussed the opposition of Japanese Neo Pop to art as an institution in contemporary Japan.

Sharon Kinsella from Cambridge University described the origins and development of the subculture of *manga otaku*, amateur manga artists whose enormous numbers have caused great disquiet in society at large in the 1990s. Inaga Shigemi from Mie University analysed the long running *manga Kiseijû* by Iwaaki Hitoshi, pointing out its penetrating critique of xenophobia in 1990s Japan. Helen Parker, of Edinburgh University, in another paper that was relevant to both the visual and the performing arts, described the transfer of a story from *manga* to Takarazuka performance and analysed the characteristics of the 'fantasy

adventure.'

Under the heading of Performing Arts were papers on all the three main genres of classical theatre, as well as presentations on modern theatre and other types of performance.

Kárpáti János of the F. Liszt Academy of Music presented a typology for *kagura* music, identifying this classical stage genre as being closely related to Shintô rituals on the one hand and on the other verging on folk performances at festivals. Both Uri Eppstein from the Hebrew University of Jerusalem and Nishino Haruo of Hôsei University spoke on nô. Uri Eppstein introduced us to the intriguing possibility that *Tanikô* might have owed something to the presence of the Nestorian Church in China. Nishino Haruo spoke of the theatrical use made of letters in nô plays, particularly *Shikichi Monogurui*. Bonaventura Ruperti, Università Ca' Foscari di Venezia, considered quotations from *yôkyoku* in Chikamatsu Monzaemon's *jidai jôruri*, using the complexity of the allusions to argue for the importance of nô culture to the culture of the Edo period. Erika de Poorter from Leiden University described the complete revision of 210 nô texts by the actor Kanze Motoakira (1722-1774), 15th head of the Kanze school, in 1765, and presented her ideas on why and following what principles he had done this revision.

Alison Tokita of Monash University spoke on improvisation and variation in *gidayû-bushi*. Her paper aimed to determine the extent to which *gidayû* narrative could be called oral according to the conventional definitions within the oral-formulaic theory and focused our attention on the *ji* and the gap between notation in the text and actual performances by *tayû*. Drew Gerstle from the School of Oriental and African Studies in London University described the great popularity of *bunraku* in the nineteenth century, something not generally appreciated, and linked this with the rise of *onna gidayû*, whose popularity lasted well into the Taishô period. Takei Kyôzô of the Kokubungaku Kenkyû Shiryôkan considered the origins of the *mie* as an important element of *kabuki* acting technique. Thomas Leims of the University of Auckland also spoke of the origins and development of a defining element of *kabuki* performance, the *onnagata*.

Two papers also considered *kabuki* in post-Meiji Japan. Jean-Jacques Tschudin

of Université Paris 7 spoke of early attempts to adapt *kabuki* by introducing elements of historicity into *kabuki* playwriting and performance and he assessed the radicality of the activities of the actor Ichikawa Danjûrô IX in his attempts to popularise *katsurekigeki*. Nearly a hundred years later Shôchiku revived *kabuki* in the aftermath of the Second World War and Annegret Bergmann of the University of Bonn traced the history of *kabuki* during the first two postwar decades and suggested reasons why ultimately *kabuki* did not flourish in the Kansai area.

Like Jean-Jacques Tschudin, Marguerite Wells of the University of Wollongong also considered the early post-Meiji reactions of those interested in theatre to the knowledge of Western theatre now being made available to them. She suggested that comedy was late in developing in modern Japan partly because of confusion caused by the inappropriateness of the words used to translate 'comedy' into Japanese.

Definition of a term was also the concern of Minna Tornainen of the University of Helsinki, who presented her theories on the philosophy of *wabi*, particularly in regard to the art of tea.

Two papers presented research on performance unconnected with the major genres of Japanese theatre. Ingrid Fritsch of Köln University traced the history of the *chindon'ya* to the *daidôgei* of the Edo period and discussed the organization of *chindon'ya* companies in postwar Japan. Joy Hendry of Oxford Brookes University commented on the increasing use of performance in Japan's theme parks and discussed the ways in which this contributed to the overall experience of the theme park visitor.

A list of speakers with titles of papers was published in EAJS Bulletin no 45 and abstracts for this section are available to members from Brian Powell on <powell@server.orient.ox.ac.uk>.

Papers presented in Section 4

Annegret Bergmann: Kabuki after World War II: Rise in Tôkyô, Fall in Kansai

Jaqueline Berndt (Ritsumeikan University, Kyôto, Japan): Japanese "Neo Pop":

Questioning the Institution of Art?

Erika de Poorter (Rijksuniversiteit Leiden, Leiden, The Netherlands): The Meiwa Revolution in No

Ury Eppstein (The Hebrew University of Jerusalem, Jerusalem, Israel): The Sacrifice of Isaac in a No Play

Ingrid Fritsch (Cologne, Germany): On the Present Situation of the Chindonya: Street Performers engaged in Commercial Advertising

C. Andrew Gerstle (School of Oriental and African Studies, London, United Kingdom): Bunraku's Golden Age in the nineteenth Century

Joy Hendry (Oxford Brookes University, Oxford, United Kingdom): Creativity and Context: Performing Arts in Japanese Theme Parks

Ann Herring (Hôsei University, Tôkyô, Japan): Kabuki in Miniature: Toy-theatres and Theatrical Construction Prints, West and East

Inaga Shigemi: How to do Things with a Parasite: Kisei ju by Iwaaki Hitoshi

János Kárpáti: Kagura: Music and Mythology in a Japanese Stage Genre

Sharon Kinsella: Amateur Manga Subculture and the Otaku Panic

Thomas Leims (University of Auckland, Auckland, New Zealand): East-West Perspectives: Kanto and Kansai in the Formation of Onnagata

Nishino Haruo: Dorama no naka no fumi: No "Shikichi Monogurui" o chushin ni

Helen S. Parker: Somewhere over the Rainbow? Niji no Natasha and the Fantasy Adventure

Bonaventura Rupert (Universita Ca' Foscari di Venezia, Venice, Italy): The No in Kamigata Culture of Genroku Era: Quotations from Yokyoku in Chikamatsu Monzaemon's Jidai joruri

Anna Shegoleva (St. Petersburg, Russia): The Multi-functional Tengu

Takei Kyôzo: Diaries of Feudal Lords and Kabuki: the Origin of the Mie

Alison Tokita (Monash University, Ckayton Vic., Australia): Variation and Improvisation in Gidayu-bushi: a detailed Analysis of Goten no dan

Minna Torniainen: Beyond the Beauty: The Sense of Wabi - its Development and Manifestations in the Art of Tea

Jean-Jacques Tschudin (Université Paris 7, Paris, France): On Danjuro's Katsureki

Marguerite Wells (University of Wollongong, Australia): Comedy: The Search for a Word

Section 5: Anthropology and Sociology

Conveners: Dr. Sylvie GUICHARD-ANGUIS, Prof. Harumi BEFU

Guest-speaker: Prof. YONEYAMA Toshinao

(Multi-Identity or a Double Standard - an Inquiry to "Japan outside Japan")

The Anthropology/Sociology Section was convened by Dr. Sylvie Guichard-Anguis (Sorbonne) and Professor Harumi Befu (Kyôto Bunkyo University and Stanford University). The theme of the section was "Japan outside Japan." This section was to examine the extent of Japan's global presence through case studies. This global presence has resulted from Japan's economic expansion worldwide in the postwar period, notably in the last three decades.

Twenty papers, besides Yoneyama Toshinao's opening address, were presented. These papers were divided into the following subsections: (1) Japanese women and men outside Japan, (2) Organizational transplant, (3) Cultural diffusion, (4) Japan and its images abroad, and (5) Past, memory, and resistance.

In the first part, several papers discussed varieties of social, cultural, and psychological adaptation Japanese make as they live abroad in different circumstances. Dixon Wong's paper on the Japanese "OL" in Hong Kong discussed the extent to which Japanese social organization is still retained in Japanese companies in Hong Kong where OLs are employed. Beverly Lee showed how Japanese women leaving Japan are freed from constraints of Japanese tradition. Yatabe explored the identity of Japanese living in Paris. Yuasa Masae used her own experience living abroad to examine changes in self-identity one goes through. Harumi Befu examined emigrants to US in the last two decades, pointing out the difference between them and the old style immigrants.

In part 2, two papers dealt with adaptation of Japanese business organizations abroad. Mitchell Sedgwick demonstrated the difficulty Japanese business expats face when they live abroad. Eyal Ben-Ari's paper dealt with how business expats

rationalize their behavior when abroad. Jill Kleinberg used her data from USA to illustrate conceptual issues in intercultural processes in multinational corporate life.

Part 3 features a number of papers on the manner of diffusion of Japanese religion, sports, cuisine, and music. Sylvie Guichard-Anguis focussed on "the Japan week" in France to examine what sort of cultural features are presented to represent Japan. Katrzyna Cwierka demonstrated different cuisine patterns among Japanese living in the Netherlands. Ogawa Masashi reviewed the evolution of Japanese music in Hong Kong. Sabine Frühstück and Wolfram Manzenreiter examined the history of Judo in Austria and showed how it has changed to meet the needs of non-Japanese. Sanda Ionescu's paper also demonstrated adaptive changes in Sokagakkai in Germany.

In part 4, images of Japan was taken up as revealed in Russian poetry and Japanese professional photography. Helen Diakonoff analyzed the Russian 'Silver Age' poetry to show how Japan was represented in it. Julia Adeney Thomas turned our attention to professional Japanese photographers as a way of eliciting globalized images of Japan. Also, how Japan, with its war-time past, is viewed in present-day Asia was revealed in papers on Japanese home-stay in Malaysia. Roger Goodman's paper had to do with the way in which the British government used the information on the Japanese welfare program for its own end. Andreas Riessland focussed on the homestay program in Malaysia in which Japanese youths were involved to show the process of accommodation. Gordon Mathews used the Diayou/Sengoku Islands dispute as a way of eliciting different images of Japan held by the Hong Kongese and the Japanese.

Two papers were given in part 5. Han Seung-Mi's paper was on the images of Japan held by Koreans. Han Kyung-Koo also dealt with Korean images of Japan. Both considered factors complicating them. For example, the postwar anti-Japanese movement was much compromised by having to westernize through accepting the West which was Asianized by Japan, and by the popularity of mass culture among the youth.

Papers presented in Section 5

Befu, Harumi: Postwar global Dispersal of the Japanese: its Implications for Japan's global economic Expansion

Ben-Ari, Eyal: Economic Globalization and Folk Models of the World Order: Japanese Business Expatriates in Singapore

Cwierka, Katrzyna: Japanese Food Culture outside Japan: the Example of the Netherlands

Diakonoff, Helen: The Image of Japan in Russian "Silver Age" Poetry (1890-1916)

Frühstück, Sabine and Manzenreiter, Wolfram: Struggling for cultural Hegemony at the Vienna Budokan

Goodman, Roger: Welfare Orientalism: Japanising the Western Welfare State

Guichard-Anguis, Sylvie: Japanese Weeks in France and the "ephemeral" as a cultural Production

Han, Kyung-Koo: Japaneseness and Westernism in Korea

Han, Seung-Mi: Consuming the Modern: Japanese popular Culture in Korea

Ionescu, Sanda: "Adapt or perish": the Story of *Soka Gakkai* in Germany

Kleinberg, Jill: Japanese Firms in the United States: Cross-cultural Interaction and cultural Production

Lee, Beverly: Japanese Women as *Gaijin*: Caged Lives or free Spirits?

Mathews, Gordon: Sojourners in the Heat of Nationalism: Japanese in Hong Kong during the Diaoyu / Senkaku Islands Crisis

Ogawa, Masashi: Japanese Popular Music in Hong Kong: Analysis of global / local Relation

Riessland, A. K.: Learning to face the Past: Japanese Students in Malaysian Families

Sedgwick, Mitchell: Subsidiaries of Japanese Multinationals in Thailand and France

Thomas, Julia Adeney: Japaneseness through the Camera Lens: Global Art, National Interpretation

Wah, Dixon Wong Heung and Lau, Sum-Yin: Japanese Working Women in Hong Kong

Yatabe, Kazuhiko: The Japanese in France

Yuasa, Masae: Globalization, Trust and Identities: Can a Japanese be a true Internationalist?

Section 6: Economics, Economic and Social History

Conveners: Prof. Hafiz MIRZA, Dr. Zoltan BASSA

Guest-speaker: Prof. YUZAWA Takeshi

The theme of the section was "Knowledge Creation and Knowledge Transfer in Economic and Social Development". The variety of the papers allowed a discussion of not only knowledge creation and transfer in Japan, but also knowledge transfer from Japan and into Japan.

There were several viewpoints, including the contribution of knowledge (more specifically: technology and management systems) to economic development through Japan's foreign investments - also taking account some experiences in Hungary, the host country of the Conference. The institutional framework of new knowledge and technology development was also touched upon by some papers. Lectures looking back to the Edo period gave a historical perspective for the discussion. A special workshop was devoted for the transition in the Japanese employment system, having several implications for human resource development.

Furthermore, we can mention two interesting phenomena that came up during the lectures and discussions. One of them is the role of military in knowledge creation. The other is the role of individuals as catalysts of innovation, especially in the Meiji-period.

Papers including others not delivered as a lecture at the Conference, will be published in the form of a book.

Papers presented in Section 6

Gabor Bakos (Institute of Economics of the Hungarian Academy of Sciences):
Japanese Technology Policy: In Search of Lessons for Eastern Europe

Katarzyna Cwiertka (Centre for Japanese and Korean Studies, Leiden University): Creation and Spread of Nutritional Knowledge in Modern Japan, 1900-1945

Philippe Debroux (Hiroshima City University): Human Resource Management in Japan: A Shift Towards a New Paradigm?

Bart Gaens (Graduate University for Advanced Studies, Kyôto): The Management System and Organizational Structure of Early Modern Japanese Merchant Houses

Katrin Gassel and Werner Pascha (Duisburg University): Milking Partners or Symbiotic Know-How Enhancement? International Versus National Alliances in Japan's Biotechnology Industry

Thomas Grömer (University of Vienna): From Chadô to Tea in Drink Dispensers: Cultural Heritage as Business Strategy for a Simple Beverage

Harukiyo Hasegawa (Director, University of Sheffield): Global Acquisition and Technology Transfer

Makoto Kanda (Meiji Gakuin University) and John Kidd (Aston Business School): Implementation of Strategic Plans: A Comparison of British and Japanese Production Managers

Maiko Miyake and John Sparkes (University of Bradford): Transfer of Knowledge and Managing Human Resources: The Case of Japanese Firms in Brazil and Mexico

György Neszmelyi (Research and Information Institute of Agricultural Economics, Budapest): Hungaro-Japanese Technical Cooperation in Agriculture

Michael Schiltz (University of Leuven): The Japanese Techno-Military Paradigm: An Assessment of the Organisation of Japan's Defence Production

Vangelis Souitaris (University of Bradford Management Centre) and Yiannis Bakouras (University of Thessaly): The Issue of Determinants of Technological Innovation Re-examined: Prospects for Research in Japan

Shigeki Tejima (General Export-Import Bank of Japan): The Globalisation of Japanese Manufacturing Systems and the Creation of Advantages for Host Countries

WORKSHOP: The Japanese Employment System in Transition, conducted by
Research Associates of the German Institute for Japanese Studies, Tôkyô:

Daniel Dirks: Employment Trends in Japanese Firms

Martin Hemmert: Human Resources Management in the Japanese Innovation System

Jochen Legewie: The Hollowing Out of the Japanese Industry and its Effect on Employment in Japan

Hendrik Meyer-Ohle: Employment in Service Industries

Franz Waldenberger: The Aging Society: A Structural Challenge for the Japanese Employment in Japan

Section 7: History, Politics and International Relations

Conveners: Prof. Ian NISH, Dr. Bert EDSTRÖM

Guest-speaker: Prof. TANAKA Takahiko

(Structure of Soviet-Japanese Relations in the Cold War:
A Case of Normalization in the 1950s)

The section heard 37 papers of which nine were from Japan and 22 from the European Union. There were three absentees whose papers had been accepted but who did not inform the Association of their inability to attend. The EAJIS should in its preparatory circulars for the next conference insist on the need for informing the Association if presenters find they cannot attend at the last minute.

The quality of papers was generally very high; and speakers were well-disciplined and stuck to their time-limits. We found that the 30-minute session was workable and satisfactory. Compared to 10-15 years ago, the papers showed great diversity. This is to be welcomed but conferences for finding common ground and too specialized papers can destroy that object.

On the second and third days, it was necessary for this section to meet in two-tiered sections. We are grateful to the chairmen who steered all these sessions. But it is not satisfactory to have a single section covering three such wide academic disciplines. The Council is urged to reconsider whether this can be divided up.

The two conveners are grateful to the Japan Foundation visitor to the section, Professor Takahiko Tanaka of Hitotsubashi University, for his lecture and to members of the section for ensuring a cordial and informative three days.

Papers presented in Section 7

Japan and Eastern Europe

Kojima Ryo (Suntory Foundation, Ôsaka, Japan): 1956 Hungarian Revolt and Political Parties in Japan

Kowner, Rotem (Hebrew University, Israel): Before they felt Hatred: Japanese Perceptions of Russia and Attitudes toward the Enemy in the Russo-Japanese War

Mikhailova, Yulia (Hiroshima City University, Japan): Japan and Russia: Mutual Images in the 1930s

Palasz-Rutkowska, Ewa (Warsaw University, Poland): Major Fukushima Yasumasa and his Influence on Japan's Perception of Poland at the Turn of the 19th Century

Sevela, Mariya (Ecole des Hautes Etudes en Sciences Sociales, Paris): "How could you fear or respect such an enemy?" - Japanese Civilians' Perceptions of the Soviet Army and Settlers on the Island of Sakhalin, 1945

Japanese Perceptions of Europe, historical and contemporary

Berlinguez-Kono, Noriko (University Charles-de-Gaulle, Lille, France): Debates on Naichi Zakkyo (1879-1899): Perceptions of the Occident among the Japanese Common People

Conrad, Sebastian (Freie Universität, Berlin, Germany): Perceptions of Europe in Japanese Historiography, 1945-65

Crump, John (Univ. Stirling, UK): Japanese Employers' Perceptions of European Labour Relations

Esenbel, Selcuk (Bogazici Univ., Turkey): Japanese Interest in the Ottoman Empire

Hayashi Masako (Univ. Gifu, Japan): Japanese Reception of German Thought and Culture around 1900: The Writings of Takayama Chogyu and Anezaki Chofu in General

Hook, Glenn (Sheffield Univ., UK): Euro-Japanese Interregionalisation: a Multidimensional Approach

Iwanaga Kazuki (Stockholm, Sweden): Europe in Japan's Foreign Policy

Joos, Joel (Leuven Univ., Belgium): Two Japanese on Modernity - Fukuzawa

and Images of Europe through some Works of Maruyama Masao

Lowe, Peter (Univ. of Manchester, UK): Japan and Europe in the Occupation Period, 1945-52

Marandjian, Karine (St Petersburg Institute of Oriental Studies, Russia): Unseen Paradise: the Image of Holland in the Writings of Ando Shoeki

Stegewerns, Dick (Leiden Univ., Holland): The Break with Europe: Japanese Views of the Old World after the Great European War as Seen in the Debate of Foreign Policy

Iwakura Mission to US and Europe

Edström, Bert (Univ. Stockholm, Sweden): The Iwakura Mission in Sweden

Fält, Olavi K. (Univ. Oulu, Finland): The social Whirl of "white" Yokohama after Iwakura's Return, 1874

Kondo Shigekazu (Univ. Tôkyô, Japan): Kume Kunitake and his Methodology of Historiography

Maio, Silvana de (Naples, Italy): Engineering in Japan after the Iwakura Mission's Visit to Western Countries

Ruxton, Ian (Kyushu Institute of Technology, Japan): The Iwakura Mission in Britain: an Assessment of Aims, Objectives and Results

Swale, Alistair (Univ. Waikato, New Zealand): The Iwakura Mission, Mori Arinori and the Quest for Enlightenment

Vande Walle, W. (Leuven Univ., Belgium): The Iwakura Mission's Visit to Belgium

Miscellaneous

Ferretti, Valdo (University Rome, Italy): Italy, Canada and Japan's Admission to GATT

Frühstück, Sabine (Univ. Vienna, Austria): The Internationalization of

Sexological Knowledge in the Beginning of the Twentieth Century

Fuess, Harald (Deutsches Institut für Japanstudien, Tôkyô, Japan): Divorce in Japan, 1800-1940

Krebs, Gerhard (Militärgeschichtliches Forschungsamt, Germany): Ambassador Joseph C. Grew's Private and Semi-official Contacts in Tôkyô: Preparing for Postwar Order

Leszczynski, Leszek (Marie-Curie-Sklodowska University, Poland): Meiji vs Post-World II Legal Transplants: Ways of Neutralization of the Results

Lokowandt, Ernst (Tôkyô): Predecessors of the Japanese Parliament, 1868-90

Merviö, Mika (Miyazaki, Japan): Perceptions of Otherness and Familiarity - Contemporary Globalisation Discourses defining Japan's Place in the World

Nish, Ian (London School of Economics, UK): Japan and the first Manchurian Crisis of 1929

Verwayen, F.B. (Leiden, Holland): The First Introduction of Western Ideas in Japan

Section 8: Religion and History of Ideas

Conveners: Dr. Josef A. KYBURZ, Prof. Dr. Maja MILCINSKI

Guest-speaker: Prof. MIYAMOTO Kesao

(*Tatari* <Curse, Spell> in Japanese Folk Religion)

In Section 8 : "Religion, Thought and the History of Ideas", auditors had a choice of eighteen papers, of forty-five minutes each. Its theme, "Visions of the Future" was meant to sound the scope, the consistence and depth of the flow of time, past the rapids of tomorrow's life and beyond the threshold of death, eventually extending into the future role of the Japanese society and nation.

Miyamoto Kesao, the guest speaker from Musashi University, opened the session, catching the current somewhere midstream: he positioned, unrolled, analyzed and classified the whirlpools man's life course can get caught up in when stalled by a curse or spell (*tatari*). Closer to the source, Buddhism and Daoism are two major tributaries to have shaped the picture of a shore beyond, the first through the assimilation of the temporal *kami* with timeless Buddhist deities (M. Teeuwen), the second by providing Heian society with a utopian ideal, of *savoir-vivre*, in the manner of the immortals, in accordance with the flow of the universe (P. Villani). Medieval Buddhism, especially the Nichiren tradition, also produced views of not-too-distant futures, in the form of prophetic writings (*miraiki*) of apocalyptic character (L. Dolce). Provided one had the necessary power and social position, one's existence could be prolonged beyond death by means of deification, as it happened to Hideyoshi, Ieyasu, Hoshina Masayuki, etc. (B. Scheid). For those of lesser means but greater faith, there was always the prospect of reaching the Pure Land of Kannon with a small boat, standing out to sea from the shore of Kumano (A. Kabanoff). The warrior's perspective, however, was more limited since allegiance to his feudal lord, to last for three existences, outweighed the quest for personal salvation (C. Blomberg). As to the general attitude of people of the Tokugawa period in the face of death, of the consolation they sought in religion and of the prospects they nurtured of life after, written traces are scarce enough to warrant interest in the few accounts of

bereavement that survive (H. Bolitho).

Past the shores of old Japan, with a new tributary from the West coming to swell the stream, time turned to new horizons. Ishii Jūji's gave shape to his utopia of social welfare as early as 1887 by founding an orphanage for child care (Takahashi M.). Moving in more recent waters, Taichi Sakaiya sees Japan's future in a society where knowledge, ethic and aesthetic values will eventually replace industrial and economic priorities (C. Löhr). The philosopher Nishitani Keiji, by contrast, is less optimistic since he considers that man's sense of Being, in Heidegger's terms, will inevitably give way to the scientific worldview (B. Nagy); on the other hand, as to the notion of temporality, he agrees with Nietzsche in postulating an infinite and non-linear time, in opposition to the Western tradition, but whereas Nietzsche gave his vision of the Eternal Return an eschatological dimension, for Nishitani both positive will and affirmation must succumb to the Buddhist notion of emptiness (R. Roth).

During the last two decades, the culture industry has flooded mass-media channels with images and publications of new age themes: some of the so-called "New Spirituality Movements" are trying to sell their ideas of death and reincarnation (U. Wöhr), while some "spiritual intellectuals" promote new concepts of future spirituality and animism (I. Prohl); but above and around all that is lurking the utopian "Other World" (*ikai*) haunted by a spooky host of ghosts, ghouls and other lost souls (L. Gebhardt).

Given the prominent place new religious movements have come to occupy in contemporary society – and in headlines, the Aum Shinrikyō case – could hardly go unmentioned. The appeal and impetus, the popular success of this kind of belief system, seems indeed to lie in an eschatological vision where individualism and freedom play an increasingly important role, both as values of identity construction (Okano M.) and as elements of challenge of the prevailing socio-political superstructure (Matsudo Y.). Although concerning a much older creed, individualism and freedom are also the two major issues Shin-Buddhism has to face in spreading the gospel abroad, in Europe as it is, where rebirth in Amida's Pure Land by identification can not easily replace the Christian idea of salvation founded on the opposition of man and God (T. Hamrin).

Papers presented in Section 8

BLOMBERG, Catharina (Dept. of Japanese Studies, Stockholm University, Stockholm, Sweden): Serving Ones's Lord During Three Existences - Genbuku and Oaths of Fealty Among the Bushi

BOLITHO, Harold (Dept. of East Asian Languages and Civilizations, Harvard University, Cambridge (Mass.), USA): Death and Consolation in Late Tokugawa Japan

DOLCE, Lucia (Centre for Japanese and Korean Studies, Leiden University, Leiden, The Netherlands): Miraiki : Religious and Ideological Use of Prophecies in Medieval Japan

GEBHARDT, Lisette (Deutsches Institut für Japanstudien, Tôkyô, Japan): Ikai - The Future is Where the Ghosts Dwell - the 'Other World' as a National Utopia

HAMRIN, Tina (Dept. of Japanese Studies, Stockholm University, Stockholm, Sweden): Shin-Buddhism in Europe and De-Japanization. What Will the Victims of the Age of Enlightenment Do With a Japanese Religion at the Fin de Millénaire?

KABANOFF, Alexander (St. Petersburg Institute of Oriental Studies, St. Petersburg, Russia): Fudaraku-tokai: A Quick Travel to Paradise

LÖHR, Cecilia (Dept. of Japanese Studies, Stockholm University, Stockholm, Sweden): Taichi Sakaiya's Vision for the Future: A New Life-Style and New Thinking for the Japanese

MATSUDO Yukio (Institute of Ethnology, University of Heidelberg, Heidelberg, Germany): Religious Challenge and Social Response. Politico-religious Conflict in Contemporary Japanese Society

MIYAMOTO Kesao (guest speaker) (Dept. of Japanese Culture, Musashi University, Tôkyô Japan): Tatari (Curse, Spell) in Japanese Folk Religion

NAGY, Balazs (College of Foreign Trade, Budapest, Hungary): Technology versus Life - Heidegger's and Nishitani's Views on the Influence of Technology

OKANO Masazumi (Dept. of Japanese Studies, The University of Hong Kong, Hong Kong): Social and Cultural Implications of Aum Shinrikyô Conditions of

Identity- Construction in Contemporary Japan

PROHL, Inken (Dept. of Religious Studies, Freie Universität Berlin, Germany):

What's 'Spiritual' about Japanese 'Spiritual Intellectuals'?

ROTH, Robin A. (Dept. of Philosophy, San José State University, San José CA, USA): Nietzsche and Nishitani: Religion, Temporality and Eschatology

SCHEID, Bernhard (Universität Wien, Wien, Austria): Medieval and Early Modern Shintô as a Means of Self-Deification

TAKAHASHI Mutsuko (Faculty of Comparative Culture, Miyazaki International College, Miyazaki, Japan): The Utopia of Ishida Jûji, a Pioneer in Children's Welfare in Modern Japan

TEEUWEN, Mark (Japanese Studies Centre, University of Wales Cardiff, Cardiff, United Kingdom): Early Buddhist Interpretations of *Kami* Ritual

VILLANI, Paolo (not present, but Paper read and discussed by Josef A. Kyburz) (Istituto Universitario Orientale, Napoli, and Istituto Italiano per l'Africa e l'Oriente, Rome, Italy): Backgrounds for Utopias: Taoism in Early Japanese Poetry

WÖHR, Ulrike (Faculty of International Studies, Hiroshima City University, Hiroshima, Japan): Death in Present-Day Japan : An Introduction to the Discourses within the 'New Spirituality Movements' and among 'Spiritual Intellectuals'

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