

**7th International Conference
of the European Association for Japanese Studies
Copenhagen, August 22-26, 1994**

Conference Report

Final Report of the President

The *European Association for Japanese Studies*, founded in 1973, celebrated on the occasion of its Seventh Triennial Meeting twenty years of activities with a publication 'EAJS - 20th Anniversary' which was presented to all members. The Conference, which was held at the University of Copenhagen, was attended by over 400 participants - a number which reflects the growth of plurality and specialisation in Japanese Studies representing the following countries- Australia, Austria, Belgium, Brazil, Bulgaria, Canada, The Czech Republic, Denmark, Estonia, Finland, France, Germany, Hong Kong, Hungary, Island, Israel, Italy, Japan, Malaysia, The Netherlands, New Zealand, Norway, Poland, Russia, Slovenia, Spain, Sweden, Switzerland, Taiwan, Turkey, The United Kingdom, and the United States of America.

The Conference opened on August 22 with welcome words by the Rektor Magnificus K. Møllgård (to be thanked also for the use of the premises), the Japanese Ambassador to Denmark, Karita Yoshio, the Executive Vice President of the Japan Foundation, Kusaba Muneharu, and by officers of the EAJS. Prof. Olof Lidin of the University of Copenhagen, head of the local organising committee for the conference, gave the keynote lecture on 'Tanegashima - The Arrival of the First Europeans in Japan'.

The following day the 8 sections began their work. A total of 169 papers were presented, a final list of which is added to this report. During the Conference participants could enjoy two receptions, one offered by the City of Copenhagen in the City Hall and the other in the restaurant Nimb at the Tivoli sponsored by The Japan Foundation. Other sponsors that have to be mentioned are: Toshiba

Foundation, Faculty of Humanities of the University of Copenhagen, Danish Research Council for Humanities, Japan Information Centre Copenhagen, Store Nord, Japan Airlines, Nordic Telephone Company, and Tuborg.

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Final Report of the Convenors

Section 1: Urban and Environmental Studies

Convenors: Halina Dunin-Woyseth, Paul Waley

Three years ago, at the time of the Berlin conference of the EAJS, the Japanese economy had only recently begun to slow down. The question of Tôkyô's role within Japan and on the international scene was an issue of pressing topicality. The three years that have elapsed since then have enabled those of us interested in the subject to take stock and consider the changes that have occurred to Japan's capital and our perceptions of it. The first of the two themes under which the Urban and Environmental Studies session of the Copenhagen conference was organised was designed to provide a forum for the discussion of these questions. The theme was entitled "Tôkyô: Model or Anti-Model?", and it attracted ten papers in addition to the key-note speech, which was presented by Jinnai Hidenobu of Hôsei University. The second of the two themes was intended to be broader in scope; entitled "Urban Planning, Tradition and Modernity", it attracted ten presentations on a variety of related subjects. Our intention in this session has been to attract papers from people both within and outside universities. In this, we were partially successful, with three papers presented by practising architects.

We were fortunate to be able to have Professor Jinnai deliver our key-note speech for various reasons, not least of them that he himself has been foremost among those campaigning academics who have helped to rekindle interest in the city of Tôkyô and shape our perceptions and enthusiasms. His paper, "Tôkyô - A Model for the Twenty-First Century?", was essentially an overview of images and themes arising out of the 1980s "boom" in books on Edo-Tôkyô, a compte rendu of "Tokyology". It related provocatively to the paper presented by Augustin Berque, who took as his subject the processes throughout which "collective fantasies" are created about cities, especially that of Tôkyô as emblem of a post-modern (and ipso facto post-Western) paradigm for the 21st century.

Most of the themes under which Jinnai arranged his argument were taken up by other speakers. Among these was the question of Tôkyô as behemoth, as arena for the pursuit of greater size and prosperity. The mechanics and dangers of a concentration of functions and an expansion of the urban area were addressed in several papers. Ishida Yorifusa drew on the analogy of tea pots, cups and saucers to present an entertaining but learned account of the sometimes contrary results of town planning measures designed to create a dispersal of functions and people from Tôkyô into surrounding areas. One of the critical results of the process of "upgrading" which saw Tôkyô's insertion into the ranks of world city has been the rapid fall in the number of residents of central and inner-city areas. The social problems and consequent counter-measures introduced at a ward level was the theme of a paper given by Omura Kenjirô of the Building Research Institute.

Another of Jinnai's themes was that of Tôkyô as a city of parts, a city without unifying principle, immersed in its microcosms; he used the metaphor of the game *sugoroku*. The image of Tôkyô as a fragmented city found echoes in several papers. The nomadic quality of city life, its fluidity, were themes detected by Jennifer Taylor in the work of the architects Maki Fumihiko and Itô Toyo. Similar metaphors were evinced by Sarah Chaplin, whose paper explored the implications of the idea of virtual space in Tôkyô, the idea that space no-seen and not-quantifiable is more important both in the works of certain architects and within the fabric of the city than is the notion of physical space. A preference for "virtual space" was noted by Scott Gold and Suzuki Ichirô in their paper on futuristic construction projects. Several speakers drew attention to Tôkyô's role as information centre, relating this to high tech electronics and to the virtual space that links computer terminals. All these images relate clearly to Augustin Berque's paradigm of Tôkyô as post-modern city.

Another of Jinnai's themes was that of Tôkyô as arena for excitement and stimulation, as city in which activity not physical form defines the urban experience. This theme was taken up in several other presentations, both in terms of the contemporary city (Paul Waley) and urban areas in the Tokugawa period (Beatrice Bodart-Bailey). A further theme relating clearly to the above is that of the transmission of historical legacies through intangible processes such

as the collective memory as well as (and perhaps even rather than) the built, physical environment. Two papers presented within the "Urban Planning: Tradition and Modernity" theme discussed these issues. For Nicolas Fiévé, changes in urban space and society in Japan can be read through transformations in the nature and representation of *meisho*, 'famous places', referred to also by Jinnai. While this argument relates clearly to a whole set of themes widely accepted by students of Japanese urban conditions, Uta Hohn argued that a growing effort is being put into preservation and that despite various problems this effort is gaining increasing legitimacy.

One final theme advanced by Jinnai which reflected the interests of other speakers was that of ecological concerns within the urban environment. Jinnai himself referred to Tōkyō's "water parks", *shinsui kōen*, as evidence of a new (actually, a renewed) desire to place the ecology within the urban framework. This idea was examined critically by Annie Waley, for whom the water parks belong to a postmodern rendering of spatial themes now under criticism from adherents of an "ecological" standpoint.

Among several other papers that were delivered, we were particularly grateful to Natacha Aveline for broadening our perspective to include the influence of Japanese planning concepts on Seoul and Taipei and Arne Kalland for bringing an anthropologist's perspective to our own spatial interests. We hope that his talk on "Geomancy and Japanese Houses" will establish a dialogue between anthropologists and their concern and those of geographers, urban historians and architects, one that might be reflected in the composition of themes in future sessions.

The participants of our session, each in his or her own way, drew on a series of images and metaphors (many of them discussed in her paper by Halina Dunin-Woyseth) in order to represent a way of grasping the immensity of the Japanese urban experience. In so doing, we were revising and refining the layers of meaning which, as Berque cogently argued, are wrapped up together to present a powerful image that is projected around the world. If any conclusion is possible from our deliberations, it is probably this: that a strong sense of agreement exists about images and metaphors that can be applied to the urban

experience in Japan and that fruitful directions for future research lie in dissecting the means with which these images are arrived at and in solidifying our arguments through a close reading of a wide range of sources.

Section 2: Linguistics and Language Teaching

Convenors: Stefan Kaiser, Bjarke Frellesvig

As for the Berlin conference, section 2 was almost equally subdivided into linguistics and language teaching subsections. Attendance ranged from 30 to about 50.

Linguistics

For this section, the convenors chose a total of 18 papers; in the event there were 3 cancellations but fortunately two 'pinch hitters' were available to stand in. This left the section with 17 papers delivered, plus the guest speaker, for whom 1.5 hours were allocated.

Proceedings kicked off with Akimoto Miharu from Keisen Jogakuin College on "Grammaticalization phenomena in Japanese," where she linked the grammaticalization process (and beyond) to a progression from nouns to formal nouns (*keishiki meishi*) via suffixization to idiomization.

This was followed by Marie-Therese Claes (Catholic Institute for Higher Commerce Studies, Belgium), who spoke on "Meaning overlap and cross-cultural communication: a semantic study of 60 Japanese concepts", demonstrating that translation equivalents between cultures tend to have partial overlap, making communication the easier the better the overlap is, and showed that even within a culture such as Japan's there are marked generational changes in the word associations of a concept such as 'marriage'.

In continuation to his paper to the Berlin conference in 1991, Steven Hagers (Utrecht) read a paper on "The Development of the Adjective Inflection in the Ryukyuan Dialects". Based on the adjective forms found in a Korean source from 1501 on the Ryûkyû language, it was proposed that the Ryûkyû reflex of the suffix *-sa* also found in Japanese played an important role in the development of the adjective inflection, and that this spread to verbal inflection. This proposal was supplemented with data from modern Ryûkyû dialects.

The paper read by Yasuko Nagano-Madsen (University of Gothenburg) was entitled "On the Vowel Devoicing Factors in Japanese". Based on a big computerized corpus, Dr. Nagano-Madsen showed that the phonological environment in which vowel devoicing occurs must be stated more specifically than merely "between two voiceless consonants"; the segmental particulars of the postvocalic consonant plays an important role. On the other hand, accent was said to influence vowel devoicing to a smaller extent than is usually thought.

Shimamori Reiko (University of Lyon III) gave a paper on "Reality and Unreality: a study of epistemic modality in classical and modern Japanese". Using a number of examples from classical Japanese texts, the system of epistemic modality in classical Japanese was outlined, and its development into modern Japanese was briefly sketched.

The paper read by Nadine Lucas (National Institute for Scientific Research, Paris), "A Syntactic and Integrative Analysis of Text Applied to Japanese Academic Literature", illustrated the workings of a text based approach to analysis of the internal structure of academic texts in Japanese.

Yoriko Yamada-Bochynek, who (Free University of Berlin) spoke on "Japanese Simple Forms: A Semiotic Approach", used an extension of the Dutchman Jolles' work to analyse the grammatical and semantic/semiotic features of simple forms (defined as "words heavily loaded") such as proverbs in Japanese.

Ujiie Yôko's (Meisei University) title was "Language Use and Consciousness Fostered by Society- Discriminatory Consciousness and Words in Japanese Society". She argued that typically Japanese expressions such as *yappari* (i.e. words that cannot be translated on a one-to-one equivalent basis) developed because of Japan's geographical condition, rice-growing culture and dense population, obviating the need for objective modes of expression.

Michael A. Roberts (University of Waikato) started day two with his paper "Interlanguage Development and the Acquisition of Japanese Backchannel by L2 Learners". Based on the results of research on interlanguage development in domains such as syntax and phonology, an investigation of sequencing in the development of backchannel in a number of L2 learners of Japanese was reported upon.

Mariko Hayashi (University of Aarhus) in her paper "The Acquisition of Spatial Expressions by a Japanese-speaking Child" reported on a longitudinal study of the acquisition of spatial expressions in the Japanese of a bilingual Japanese-Danish speaking child during the age of 1;1 to 35 months.

The guest speaker's lecture was placed between the Japanese linguistics and language teaching subsections and was given by Yamaguchi Akiho of the University of Tôkyô. Professor Yamaguchi, who has published a book on the same topic, spoke on "*Nihongo no ronri*" (the logic of Japanese) outlining with plentiful examples how the perception of classical-type forms changed over the age, leading to less dependence on context and more overt case-marking.

Language Teaching

The first paper in the Language teaching subsection was presented by Tanaka Nozomi (Ôsaka University), under the title "Out of the Classrooms and into the Community". Professor Tanaka argued that foreign students and workers should not be shut up into classrooms and exposed to Japanese in a way teachers see fit, but should be looked after by the local community, where they can learn the language through volunteer teaching and exchange activities. The role of the teacher/scholar specialising in Japanese language teaching is to raise the awareness of the local community for this purpose.

Saitô Satomi of Tôyô University then spoke on "Learned Participation in the Production of Teaching Materials", presenting evidence from a case study she conducted on a course for learning how to write essays and dissertations in Japanese, where advanced learners worked together with Japanese students to create a handbook on academic writing that was judged to be useful by Japanese native speakers and the students alike.

Hayashi Satoko (Tsuda College) read a paper on "The Role of Contact Experience in Japanese Language and Culture Learning", in which the importance of direct contact with Japanese social situations and settings was stressed. Some proposals were offered as for how to incorporate such findings in Japanese language teaching outside of Japan.

The final day's procedures started with a paper by Peter Sharpe of the University of Exeter on "Electronic Dictionaries of Japanese". Having commented on their popularity with English-speaking learners, he pointed out that such dictionaries need to be redesigned for use for English-speaking learners of Japanese rather than Japanese-speaking learners of English. In particular, *kanji*-English dictionaries need different look up methods to address the needs of non-native beginner to intermediate users who often cannot access the dictionary by reading. New technology, such as OCR, may help to overcome these problems.

Christopher Seeley of the University of Canterbury presented a paper on "Aspects of Chinese Character Education in Japan (1868-)", in which he demonstrated that the Series I Meiji-period primers made a distinction between active and passive use, whereas this distinction was no longer officially made in the 2nd Series compiled after the Russo-Japanese war. However, a survey of these textbooks shows that there were several hundred *kanji* for passive use in the language readers alone.

Shimosegawa Keiko (Tôkai University) in her lecture "The Place of Oral Presentation for Learners of Japanese" outlined the particulars of oral presentation within L2 competence and learner skills (*vis-à-vis* written presentation, natural conversation, etc.). Following this, the methods employed at the Tôkai University to further oral presentation skills were presented and illustrated with video recordings; a special feature of the program reported upon is the use of effective video feedback to students.

Nohara Kayoko (Oxford University) rounded off the linguistics and language teaching section with her paper "A Comparative Study of English and Japanese Giving and Receiving Expressions: The Roles of Translation in Japanese Teaching", showing the importance of understanding correctly the social implications of the use of the '*yari/morai*' forms. Implementation of this in language teaching was illustrated with examples.

Section 3: Literature

Convenors: Mark Morris, Tzvetana Kristeva

The Literature Section comprised four theme-related panels and one general discussion. Our guest speaker, Professor Nakanishi Susumu (Nichibunken), spoke on 'Sakura and Death.' We were especially glad to have the participation of such Japan-based scholars as Muneyuki Shuzô, Honma Kenshirô, Kimura Saeko, Kaneko Sachiyo and Suzuki Sadami.

Since the panel topics had to be organised after an initial call for papers had been issued, they needed to be flexible. Topics covered were 'Fiction and Narration', 'Gender, Sexuality and the Writing of Modern Literature', 'Popular Literature' and 'Poetry and Poetics.' A number of contributors pursued material and arguments of a comparative or theoretical nature. It is hoped that such trends, expanding the traditional scope of 'japonology', will be even more prominent in future conferences.

Each panel was capped by a half-hour discussion period. This was a measure intended to avoid the overcrowding which seemed to leave little room for discussion at the last conference. The experiment was only partly successful. On the one hand, longer questions and more general concerns were able to be raised; on the other, it almost inevitably happened that most discussions were devoted to the final one or two papers of a panel, clearly disadvantaging contributors whose presentation happened to come earlier.

The conveners hope, therefore, that in future the discussion slot might be retained but also be reinforced by the selection of discussants for each panel. The discussant's job would be to review and critique briefly each panel's papers, ensuring a fairer, more focused consideration. Here, discussants' need for early access to papers, or reliable drafts of papers, may of course cause all sorts of excitement. Discussants would certainly help improve the level of work presented.

It is important to preserve the openness of proceedings, as guaranteed by the presence of general session. However, rather than have conveners jumble a

wide variety of scholars into synthetic panel groupings - which is what we had to do this time around - there are better ways of doing things that should be considered. For instance, one tactic would be to encourage small teams of scholars to organise themselves around a theme, then present themselves (plus discussant, ideally) and theme as a panel for the convenors' consideration. This seems one obvious means for lending coherence to presentations.

Section 4: Visual and Performing Arts

Convenors: Timon Screech, Nicola Liscutin

With this year's conference, the section (formerly Theatre, Arts and Music) irreversibly moved out from the marginal existence it had in the past, and attracted consistently large audiences. Two and a half days proved to be hardly sufficient for the eighteen presentations selected out of the record number of thirty-four applications.

Given the wide range of subjects under the heading "Visual and Performing Arts", it turned out to be a very good idea to organise the section into two panels plus a general session. Each of the panels, "Woman as Sign" and "Representations of History", aimed at cutting across disciplinary boundaries, and provided a forum for researchers of various fields to exchange their views. By focusing on a topic rather than a single genre, the discussions allowed for a larger audience participation, and became very lively indeed.

The section was opened by a lecture from the guest speaker, Tanaka Yoko, in which she highlighted the significance of clothing and textiles in the development of Edo-period paintings and prints. While the interest in clothing, for example, as an expression of individuality and personality can be traced to Heian-period literature, such as *"Genji monogatari,"* Tanaka showed that Edo-period artists, though obviously inspired by these famous models, developed distinct models of depicting and using textiles, patterns, colour etc. in their paintings.

The six papers of the first panel looked from various angles at the question of how "Woman as Sign" is produced, re-produced, or contested across a range of cultural practices. Takei Kyôzo introduced two women from the unique document "Critique of Kabuki Actors' Wives" (*Yakusha nyôbô hyôbanki*, 1759), who were very praised for the influential role they played in shaping the *kabuki* actors' houses to which they were related. Challenging preconceptions of Edo period women as being oppressed or only suffering, Takei argued convincingly that beneath the surface of the male-dominated world of *kabuki*, it was frequently women who pulled the strings.

The subtitle to "Woman as Sign" was "Mothers, Whores and Other Demonic Females", and Maria Szabó's paper dealt with an archetype of the Japanese demonic female, namely *Yamamba*, the mountain witch. The paper concentrated on the interpretation of the *nô* play "*Yamamba*" seeking to elucidate the many layers of meaning with which Zeami invested this figure.

Helen Parker considered "Takarazuka and the Role of Japanese Women in the Theatre" which formed an interesting contrast to Takei's paper. Takarazuka, the allfemale theatre troupe performing for a largely female audience, is produced and run entirely by man. Focusing on the continuous appeal of *Takarazuka*, especially of its *otokoyaku* (actresses taking the male roles), Parker suggested that the control of the male playwrights and directors over the fantasies they produce and sell is only a limited one, for in the interaction between performers and audience *otokoyaku* becomes the ideal man.

In "The Demon's Self-portrait: Women Depicting Women in Contemporary Japanese Art" Gunhild Borggreen presented the works of four modern women artists who contest traditional strategies of representing woman. While two of these artists focus in their work on exposing the mechanisms of stereotyping women, e.g. as elevator-girls, the other two explore new ways of either re-picturing or refusing the literal figuration of the woman's body, thereby challenging established positionalities of viewer and viewed.

The final two papers of this panel dealt with an important area of cultural production - TV drama - that for much too long has been neglected as a subject of research. Emphasising the notion that TV is not only part of social production, but itself constitutive of ideology, Hilaria Gössmann and Paul Harvey discussed the position of women in two types of TV series, a weekly "home-drama" in the evening programme of a commercial channel and the NHK morning drama. Gössmann scrutinised the stereotype of the demonic mother dominating her weak son in "*Zutto anata ga suki datta*", while highlighting the enormous attention this drama was given by the media. Screening the history of NHK "*Asadora*", Harvey attended to the question of whether these dramas, most of which are written for women, are socially progressive or conservative in the ways they represent women. As Harvey stressed, there is of course no single

answer to this question, but his careful analysis of major examples of "*Asadora*" suggested a tendency towards the conservative in recent serials in contrast to the markedly progressive ones of the late seventies and early eighties.

The second day was opened with a lecture by Kobayashi Tadashi on *ga and zoku* in Edo-period painting and prints. *Ukiyo-e* studies have long been dominated by the proposition that the genre constitutes a *chônin* culture. Whilst there is truth in this, it is necessary to consider the refined, or aristocratic element (*ga*) within the popular (*zoku*). Kobayashi focused on a number of cases where artists of the official Kanô school either actually worked with *ukiyo-e* masters, or allowed them to copy their compositions. Kobayashi recalled the legend of Kume Sennin who, though a sage of the highest level, longed also for the world of the commonality.

Tim Clark's paper was a foretaste of the work going into the major Utamaro exhibition that will be open at the British Museum in August '95. Clark concentrated on Utamaro's "Floating World" production, and his depictions of courtesans, showing that although they look type-cast to modern viewers, they form part of a construction of beauty fully coherent to contemporary viewers, and consistent with a concept of personality. The scholarly debate over the name of the artist (Utamaro or Utamaru) was also introduced to the West for the first time.

The second panel addressed the relation between representations of history in the Japanese arts and questions of identity. Not surprisingly many of the papers focused on the Meiji period, the question of modernisation, and Japan's renewed discovery of the West. Watanabe Toshio's presentation "The National Identity of Meiji Japan: Josiah Conder's Rokumeikan" formed part of his longer on-going study of Meiji architecture, and especially the work of Josiah Conder. Most famous as creator of the Rokumeikan, Conder in fact constructed many buildings for the Meiji state, and planned many more that were not put up. Watanabe concentrated on a biographical approach, but he also considered the larger meaning of the Saracenic style employed by Conder, and its imperial implications. In "Building the Restoration, Itô Chûta, Kigo Kiyoyoshi and Japanese-style Architecture in the Late Meiji Period" Cherie Wendelken reflected on the emergence of a national style in architecture. This centred less

around the overtly Western *yōkan* buildings, than the rebuilding of the palace in Kyōto and the construction of shrine architecture for the new state cult of *shintō*. A large amount of restoration work of old buildings was selectively undertaken, and a school of architectural history - the first of its kind - set up. Interestingly, the school retained a strong emphasis on practical construction, and history as style was barely addressed.

Michael Siemer considered the search for a Japanese aesthetics, or what is often described as *bi* (beauty), which both Okakura Tenshin and Lafcadio Hearn undertook at the end of the nineteenth century. Siemer argued that there were great similarities in Okakura and Hearn's attempts to find, if not to recreate, an authentic Japan in art, seeing them as part of cultural dialogue between America and Japan in the Meiji period.

The discovery of the "outside world" by Japanese filmmakers and visual artists was the subject of Linda Ehrlich's paper which was accompanied by a fascinating series of slides and video-clips. The "outside" may point to what is marked as "other" within the borders of Japan (e.g. minorities), but more importantly, it refers to the artists' experiences of being in the liminal state of the stranger while exploring foreign countries. Taking Julia Kristeva's notion of "the foreigner" laid out in "Strangers to Ourselves" as a starting point, Ehrlich examined the ways in which Japanese artists rework the encounter with the other in their paintings or films.

The strong showing of papers on popular culture was a welcome development in this year's section. Beside the lectures concerning the *Takarazuka* revue theatre and TV drama, there were two papers on the popular storytelling arts of *kōdan* and *rakugo*. Both speakers, Matilde Mastrangelo and Lorie Brau, were concerned with the question of how the performers deal with the history or "tradition" of their arts in view of a rapidly changing modern society. Mastrangelo focused on the attempt by present *kōdanshi* to adapt their profession to the demands and restrictions of modern life, and to provide their storytelling with a new appeal. Brau, on the other hand, concentrated on the historical consciousness with which *rakugo* performers invest their storytelling. Applying Pierre Nora's theory of "lieux de mémoire," she analysed how performers and

audience participate in the process of making *rakugo* a storytelling museum.

The panel "Representation of History" was concluded on the last morning with a lecture by Ury Eppstein entitled "Musical Means to Political Ends - Japanese School Songs in Manchuria." Eppstein introduced this little studied, yet important subject examining the interplay between didactic aims of prewar education on the one hand, and adaptation to the Manchurian environment on the other, which becomes visible in the songs specifically written and taught in the Japanese schools run by the South Manchurian Railway Company.

In "Hero as Murderer in the Plays of Chikamatsu", Drew Gerstle discussed a number of the later plays of the Edo-period playwright Chikamatsu Monzaemon, which have murderer as their protagonists. Gerstle suggested that these outstanding plays should be analysed in the context of Chikamatsu's overall oeuvre, rather than examining them individually from a psychoanalytical perspective. It then appears that the characters of these plays are part of a phase in Chikamatsu's writing in which he increasingly, though only temporarily, concerned himself with the issues of human desires and weaknesses.

The last paper of the section given by Hashimoto Hiroyuki was devoted to *minzoku geinô* (folk performing arts). Critically surveying the history of *minzoku geinô* research in Japan and its entanglement in institutional or national projects, Hashimoto argued for a radical reconsideration of its epistemological premises. He claimed that many studies in the past have failed to come to terms with the performance side of *minzoku geinô* because of their emphasis on the historical or social context. Instead, he proposed an ethnography of performance that takes performance first of all as a bodily technique, and which seeks to elucidate the mechanisms developed by a community to acquire and teach 'performing.'

Section 5: Anthropology and Sociology (JAWS)

Convenors: Ian Reader, Lise Skov, Arne Kalland

The anthropology and sociology section focused on the general theme of "Material Culture and Consumption". The keynote speaker, Aoki Tamotsu, gave a lucid lecture on the topic of "Writing Japanese Culture - an Insider's Views" which provided some interesting observations on the influences and dominant themes that have shaped much of Japanese anthropological discourse, and which generated a lively discussion afterwards.

Discussion was predominant theme within the section. In all 16 papers were given in 7 sessions (including two extended sessions), and the final session was given over completely to discussions of the main themes, issues and theoretical questions raised in the papers. A balance was struck in which papers were kept relatively short, allowing time for a discussant to comment on all the papers in each panel, and for extended discussion and questions from the floor. The discussion time was very important for it allowed not only for specific questions concerning the individual papers to be aired but also for broader questions about the wider theoretical issues involved, through which various participants were able to relate the narrower field of "Japanese Studies" and "Japanology" to wider academic fields and to some of the main avenues of theoretical analysis now being pursued in anthropology and sociology. There was a general feeling amongst participants that these discussions (which were often stimulated by the concern of several of the speakers to raise major academic and theoretical questions pertinent to the wider worlds of anthropology and sociology) were extremely fruitful in enhancing their understandings not just of the specific topics themselves, but of some of the main currents of thinking in the wider disciplines as well.

The panels were organised around a number of themes, with "Material Culture" providing the dominant theme for the first day, and "Consumption" for the second. The 7 panels were arranged around the following themes:

"Shrines and Religious Objects": (papers by Thomas Crump on animal statues

at *shintô* shrines, and Muriel Jolivet on votive tablets and *kokeshi* dolls, in which she presented, through a reading of these objects, an account of the questions of infanticide and population control in pre-modern Japan);

"Different Boxes": (papers by Erick Laurent in which he drew on historical sources as well as contemporary observation and literature to present a typology of insect cages and to decline some of the changes in their form over the centuries, and by William H. Keley's on the social uses of *karaoke* machines in Japan):

"Carrying Material Culture": (papers by Joy Hendry examining mathematics education in Japanese primary schools, with particular focus on objects used in this teaching, and by Maria Rodriguez del Alisal on lunch boxes, at the changing patterns of their forms and contents, and at the ways such shifting patterns of form related to changing social circumstances and the need of those who use them);

"The Body": (papers by Sabine Frühstück which looked at how the body in Japan is transformed into a commodity and altered or reshaped according to its owner's desires through plastic surgery and other such means, and by Brian Moeran, who showed, through an analysis of an advertising campaign, the process whereby a product - in this case contact lenses - acquired an image and social meaning process designed to appeal to particular classes of consumers);

"Love, Sex and Exchange": (papers by Halidor Stefansson on the recently invented tradition of gift-giving on St. Valentine's and White Day, in which he analysed the types and meaning of such gifts, by Wim Lunsing on patterns and types of sexual relationships in Japan, and on the ways in which such relationships are bought and consumed, and by Christoph Brumann, who through an examination of the monetary gift-giving policy of a couple in Tôkyô examined various issues such as reciprocity and calculation);

"Localising and Globalising consumption": (papers by John Knight on the ways in which *meibutsu* in rural areas are given, by the advertising processes used to sell them, added value through being personalised and associated directly with their producers, by John Clammer on shopping patterns and behaviour in Tôkyô, which made many pertinent observations on issues of gender, class and

consumption, and by Eyal Ben-Ari, whose research among Japanese expatriates in Singapore showed how golf -playing was used as part of their career paths);

"Material Culture": (papers by Sylvia Guichard-Anguis, which contrasted the general lack of attention paid in Japanese culture, until recently, to buildings as examples of cultural heritage, with the great attention paid to personal objects such as those used in the tea ceremony, and by Jane Cobbi, which brought up some important theoretical considerations in the study of material culture, and outlined some of the work being done by her and her associates in this area).

The section ended with an open panel chaired by the convenors, which produced a broad-ranging discussion over many of themes raised in individual papers, including discussions about methodology, about the relationship between historical and anthropological approaches to such topics, about the relationship of consumption to material culture, and many others which were taken up and debated and discussed enthusiastically by all present.

Since a general coherence extended through many of the papers present, it was decided to ask two of the participants to edit a book on the overall theme of material culture and consumption, based on some of the papers presented. The decision to have a general theme for the section also meant that discussions could extend across different panels and that a broad coherence extended across the entire conference; it also appeared to be the general consensus that framing the section around one theme and introducing broader theoretical issues and frames of analysis proved to be intellectually stimulating and academically valuable.

Section 6: Economics / Economic and Social History

Convenors: Werner Pascha, Sarah Metzger-Court

The section was divided into 5 parts. There were 12 contributions on the selected subject of "change and continuity in Japan's socio-economy". The centering of proceedings around such a specific subject has been rather rare in this section so far. Most of the papers were extremely interesting, allowing an approach to the evolution of Japan's socio-economy from both theoretical and empirical points of view. Okochi Akio, a renowned business historian, gave a thought-provoking keynote lecture. The convenors have already initiated a process to publish selected papers, and are quite optimistic that they can achieve this in early 1995 after some more editorial work.

There were 7 papers within the general range of the section area without further subject limitation.

As an innovation, a "Young Scholars' Forum" was introduced, giving 4 young researchers at the doctoral level a chance of introducing themselves and of making conference participants aware of what the next academic generation is working on. There were stimulating presentations on a wide subject range. The idea of having such a forum met with a lot of approval and we had a considerable audience. For the future, it was felt that this option should be considered for other sections, although some further work needs to be done on the appropriate format.

As a further innovation, there was a panel with 4 panelists on the role of the bureaucrats in the Japanese economy. This idea was suggested and the panel organised by Ulrike Schaede. The discussion was extremely lively with very active participation by the audience. All agreed that the panel was a great success, and that this type of panel should be repeated in further conferences, depending, of course, on the premise that adequate topics can be found.

As yet another special session, a workshop on Japan-related business education in Europe took place. There was a lively exchange of views on the various problems involved, and participants learnt about each other's

experiences. It was noted that the EU Commission has started to set up a network of European Japan-related management scientists and economists. EAJS should not miss the chance of staying in close contact with the Commission.

Summing up, there were 23 paper presentations plus one panel and one workshop. Only one potential contributor could not come to Copenhagen, but the convenors were informed well in advance, so that they could invite another scholar from the waiting list to present his paper.

It should be noted that on the suggestion of Sarah Metzger-Court the subject range of the section was altered to encompass not only economics and economic history, but social history as well. On the whole, the convenors feel that this alteration of the section's parameters has proved successful. Of course, there is the problem of contributors having to explain their approach in audience, of which many follow rather different approaches in their own work. However, area studies, such as Japanese studies, in fact need to incorporate a wide spectrum of viewpoints, and the rather wide range of section helps to bring researchers together and to guide them towards appreciating contributions from other sub-disciplines. Thanks to the hard work of the contributors and to the attentiveness and active participation of the audience, it is to be hoped that the section was able to make some contribution towards achieving the desired synergetic effects in European studies on Japan's socio-economy.

Section 7: History, Politics, and International Relations

Convenor: Ian Neary

Large conferences, such as those organised by the EAJS are bazaars at which academics and other enthusiasts show off their latest intellectual acquisitions. The problem for the organisers of the various sections, the stallholders in this market place of ideas, is how best to display the goods. Do you select a small number of items and allow them to be closely examined at leisure? Or, do you allow as many people as possible into the time available to show off their recent ideas in the hope that real exchange of ideas will take place in the spaces between the conference sessions? Fortunately there is no agreement between the section organisers on how it can best be done, nor any consistency from one conference to the next.

In our section we selected the theme, "Leaders and Leadership", and papers on this theme were invited. We had hoped that Professor Watanabe Osamu of Hitotsubashi University would be able to present the keynote paper on political leadership from Nakasone to Osawa but, very unfortunately, ill health prevented him from attending the conference. There was a wide range of papers presented to the session. Some considered contemporary Japan. Arthur Stockwin (Oxford) argued that the LDP/JSP coalition government was not quite as bizarre as it might first appear. David Williams (Japan Times) considered the current political situation from the viewpoint of the role being played by Osawa Ichirô. At the other extreme, two sessions on the final day (six papers in all) focussed on pre-modern Japan. Maria Shinoto (Bonn), for example, gave a paper introducing some aspects of the academic debate which surrounds interpretations of the relationship between the local and central power in the Kofun period. Professor Kondô Shigekazu (Tôkyô) suggested a re-interpretation of leadership patterns in the medieval family.

Perhaps as one might have predicted, there were several papers on the role played by the Emperor at various stages of Japan's history. Vaido Ferretti (Rome) examined some aspects of the reign of Emperor Reigen. Seija Jalagin (Oulu) considered the image of the Mikado as seen by Westerners between

1859 and 1873. Olavi Fält (Oulu) analysed the changing role and image of the Shōwa emperor as Japan moved from defeat to the economic growth of the 1960s. Less expected were the papers on under-examined areas of twentieth century history. Thus Christoph Brumann (Cologne) gave an excellent introduction to the role played by charismatic leaders in Japanese utopian communities and John Crump (York) suggested that the anarchist Iwasa Sakutarō merits greater attention from social historians of pre-war Japan.

One group of papers clustered around the issue of leadership in the late nineteenth century. Although no single leader emerged in this period (with the possible exception of the Emperor Meiji himself), there were clearly individuals in all kinds of fields who contributed to the process of the creation of a modern state. Both the papers presented by Alistair Swale (Waikato) and Hideo Satō (Nihon University) mentioned the role of Mori Arinori in this process. Mori aside, there was no suggestion that individual leaders have made a great impact. It is not clear whether this is because Japanese society tends to suppress individuality and the qualities that might encourage individuals to take a lead or rather that current historiography has an aversion to ascribing success to particular leaders.

Since 1945 Japan has not been a leader in world affairs but there were suggestions that as the Cold War certainties disappear, Japan is playing a more positive role in the East Asian region through its ODA policy (Mika Merviö, Tampere) and possibly within the world system as a whole (Glen Hook, Sheffield). The importance of the personality of the Prime Minister in the process of foreign policy making is an intriguing problem as was pointed out in the paper presented by Bert Edström (Stockholm). Moreover as Japanese investment overseas grows, Japan has even become an important part of the foreign policy strategies of East European countries, as Judit Berenyi (Budapest) pointed out.

Our section gave thirty people the opportunity to present a summary of their latest research findings to an international audience. Variety has always been a feature of the EAJS conference sessions and the papers covered a wide scope of topics and broad historical range. It provided numerous examples of how our related disciplines can help explain Japan to the world. A selection of the papers will be published in 1995.

Section 8: Religion and History of Thought

Convenors: Joseph A. Kyburz, Jean Pierre Berthon

No unified theme had been set for "Religion and History of Thought" which, the convenors had brazenly - and somewhat elliptically - decided, is, after all, enough of a theme in itself. And so it turned out to be, as, to the joy of the beholder, that Japanese universe of conceptual thought unfolded some of its petals, one after the other, revealing as many as twenty one of its particular aspects (which must be considered honourable given the range and depth and intensity of some of them). The subjects were arranged in a temporal order, following a helicoidal movement from past to present (the Western epistemological bias towards the historical dimension was acknowledged, but nevertheless maintained as one of only very few feasible alternatives). This continuous progression over the two and a half days of the Conference turned out to be so natural as to go almost unnoticed, no doubt favoured as it was by the genius of the location at Frue Plads, a "famous place" in the history of Western scientific thought since the sixteenth century.

The upward curve was joined in the 12th century, in the person of Oe no Masafusa, a prominent actor of the late Heian academic as well as political stage. Through the study of his attitude towards Sugawara Tenjin, a court scholar by two centuries his senior who had been turned into a deity, Robert Borgen and Marian Ury both conjured up a culture deeply infused with Chinese conceptions and beliefs, a fusion of Confucian and Daoist world views the epitome of which was the scholar ideally embodying the immortal, the sage, the philosopher, the statesman, the poet, the gentleman, and the man of knowledge and discernment.

Seven centuries later, and despite of his critical stance towards Chinese civilisation, Norinaga Motoori, in the classical bend of his philological and antiquarian interests and methods, in his moral and educatory mission to (re)write history according to a "natural" principle, in reality was another avatar of the Chinese scholar. Yulia Mikhailova reappraised his and Hirata Atsutane's work, the mainstream of "National Learning", as the invention of the tradition that

went on to shape actual Japan. As Marie Roesgaard showed, many of the ideological concepts forged by this school were subsequently used to transmit basic Japanese culture, tradition and values, and are in fact still implicit at present in the moral education program at school.

An insight into the multifariousness of the universe covered by this section was provided by four papers of the afternoon. Whereas Maja Milcinski poignantly dwelt on the philosophical and religious dimension of the concept of "impermanence" (*mujô*), against its Daoist and Buddhist background, Herbert Plutschow wandered into the domain of animistic and magical thought, instrumental in the conferment, reception or adoption of personal and family names, drawing upon notable cases from the feudal age. Stanca Scholz-Cionca adduced proof of the mutual influence of *nô* aesthetics and martial arts concerning body postures and gestures, and sounded the cognitive, pragmatic, ethic and aesthetic implications of such corporal techniques and the concomitant spiritual experience. Catharina Bloomberg described the religious scene of mid-17th century Japan as it was witnessed by an outsider, the Swede Olof Eriksson Willman who has left an account of his journey from Nagasaki to Edo in 1651-1652, 40 years before Kaempfer.

The same profusion of different viewpoints and approaches characterised the following bouquet of four papers. In epistemological terms, Jacques Kamstra followed the elemental changes of meaning the notion of "conversion" (from one religion to another) has suffered in the process of acculturation, from Western Christian thought into a number of Japanese religions, down to so recent a case as *mahikari*. The various, and numerous, elements of shamanic character that play a crucial role in most of the postwar religious movements, were brought into relief by Alexander Kabanoff. Kawada Minoru outlined the contribution of Yanagida Kunio as a folklorist and thinker to the conception and the understanding we have today of Japanese indigenous religion(s), as to structure as well as to function. The section's guest-speaker, Kômoto Mitsugi, then presented the phenomenon of ancestor worship in its contemporary situation, examining within a sociological framework the ongoing change of the object of the cult, from the traditional ancestors of the household (along lineal descent) to the new, affinal, ones of the nuclear family (such as the wife's).

With all further topics postdating the Meiji Restoration, and the influence of Western thought sickering through, the basic orientation shifted then from the field of religion towards that of the history of thought. New light was thrown on the work of Nishida Kitarô and the Kyôto school, with Tina Hamrin measuring the impact on Nishida's philosophy and religious conviction, of the Amidist ideals expounded by Shinran in *his Tannishô*, and Ozaki Makoto elucidating the points of the controversy that opposed Tanabe Hajime and Takahashi Satomi on the concept of "species." Hirakawa Sukehiro fathomed the deep repercussions Smiles' "Self-Help" had on industrialising Japan, but voiced doubts as to whether it has significantly altered indigenous moral values. While the fusion of god and the country, of religious faith and nationalism, was clearly the essence of the particular brand of "Japanese Christianity" advocated by Uchimura Kanzo, Agnieszka Kozyra, rather than seeing in this messianism another trait of ethnocentric ideology, linked it to the current Christian patriotism in Europe, in particular to the Polish thinker Andrzej Towianski.

Some of the audience were surprised to learn of the existence of tradition of radical anti-Semitism in Japan. The virulence and obsession of this extremist movement, vividly depicted by Jacob Kovalio, seems to be in converse proportion to the number of Jewish people living in the country. Harumi Befu charted the heartbeat of the national/cultural identity over the past 150 years, arguing that the oscillation between positive and negative self-definition - with peaks during the Meiji -, Taishô-, World War II-, immediate postwar-periods and in the late 1980s - should be considered in function of Japan's contemporary position in the geopolitics and geoeconomics of the world at large. Takahashi Mutsuko, in a view from within, singled Japanese feminism semantically out from the "generic" concept of Western making, demonstrating through the example of the "Bluestocking" movement of the 1910s that it was rather a spontaneous local outgrowth, mainly concerned with the indigenous conception and condition of woman. The "emic" viewpoint had another advocate in Hamaguchi Eshun who, as an active participant in the planetary battle over the appropriate epistemological paradigm to infuse the study of Japan, proposed that the hitherto dominant ethic model of Western origin, founded on individuality (namely "individuum-ism"), be replaced by his more pertinent model based on

interrelationship (or 'relatum-ism,' a translation of *kanjin-shugi*).

It was Walter Dean's task to take the audience back to the threshold of the future. He in fact not only reviewed the existing conceptual frameworks and methods of Japan-related studies, but presented an academic teaching course of his conception, aimed at breaking down ethnocentric and ultimately tautological thought structures in order to clear the ground for a fundamental understanding of Japan. Could one think of a worthier goal to strive for - at least till the next meeting in Budapest?

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