

**9th International Conference
of the European Association for Japanese Studies**

Lahti, Finland, 23-26 August, 2000

Conference Report

Introduction

For many of those who attended the Ninth International Conference of the EAJS in Lahti, Finland, the lasting memory may be the same as mine, of that magnificent evening sky that lasted late into the night as we lingered over dinner in the Sibelius Hall at the edge of the lake, a sky that had a soft quality and a sense of vast expanses which are not found anywhere outside the most northerly countries in Europe. But that feeling of well-being in the face of the natural beauty of Finland was for me at any rate at least partly the product of a conference that had run smoothly in spite of the logistical difficulties involved in bringing well over four hundred people together, keeping them supplied with food and drink, entertaining them, answering their queries, resolving their difficulties, and making sure that they can find their way to the sessions they want to attend.

After previous meetings in Zürich, Florence, Den Haag, Paris, Durham, Berlin, Copenhagen and Budapest, Lahti represented the first time that we had ventured to Finland, the first time that we had ventured so far north, and the first time that we had our conference somewhere other than the setting of a big and famous city. This had its gastronomic disadvantages but also the advantages of a setting in the beautiful Finnish lakes and of the close proximity of hotels and venues, which resulted in higher attendances at the sessions than in past years.

The conference was opened in the afternoon of August 23 with a Plenary Session at the Fellmanni. The EAJS was honoured by an address by H.E. Mr. Kimmo Sasi, Finnish Minister of Foreign Trade, as well as welcoming speeches and greetings by Mr. Markku Porvari, Deputy Mayor of the City of Lahti, H.E.

Yasuji Ishigaki, Ambassador of Japan to Finland, Mr. Yôichi Shimizu, Managing Director, Japanese Studies Department, The Japan Foundation, Professor Thomas Wilhelmsson, Vice-Rector of the University of Helsinki. Interspersed between these speeches were performances by the Finn-Kanteleet Orchestra, using traditional Finnish instruments. The keynote address was given with great style and scholarship by Professor Ian Nish, emeritus professor at London School of Economics and Political Science and a former president of the EAJS. He spoke on 'Ito Hirobumi's overseas sojourns: Europe's growing admiration for Meiji statesmanship', thus emphasising the enduring importance of cultural encounters and scholarly interaction between Japan and Europe. This was followed by a Welcoming Reception, courtesy of the City of Lahti. This brought the first day of the conference to an end.

The remaining days were dedicated as usual to work in eight sections most of which had invited guest speakers from Japan. In addition, there were poster sessions and displays provided by other associations, publishers etc., including an exhibition of rare Japanese books on display at Lahti City Library, which had been brought from Waseda University by Professor Kanechiku.

The sectional meetings were organized by two conveners each whom were free to arrange their contributions around given themes or allow for papers on individual topics.

During the course of the conference the EAJS held its General Assembly, at which the President and Treasurer reported on a number of development in which the EAJS had been involved over the preceding three years. The new President, Dr Josef Kyburz, and the other members of the new Council were also introduced to the membership. On the last day a Roundtable Discussion was held on the future organisation of the conferences, which was well attended and from which a number of important suggestions for the future emerged. In the closing ceremony Dr Kyburz announced that the setting of the next conference, to be held in 2003, would be Warsaw.

I cannot conclude this introduction without expressing, on behalf of the entire membership, our thanks to our local organizer, Dr. Sonja Servomaa, and her

team who acted as guides, interpreters and assistants to the convenors. We could not have asked for a better-organised conference and it is to their credit that everything went so smoothly. We also gratefully acknowledge the sponsorship provided most generously by the Japan Foundation, the Toshiba Foundation, and a number of Finnish organisations and institutions.

Peter Kornicki, President, EAJIS, 1997-2000

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

[Keynote Address](#)

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 Palmenia Centre for Research and Continuing Education of the University of Helsinki in Lahti.

Keynote Address

Ito Hirobumi's overseas sojourns: Europe's growing admiration for Meiji statesmanship

by Professor Ian Nish, Suntory Centre,
London School of Economics and Political Science

I am honoured as a man of Taishô to have been asked to offer my thoughts on the Meiji period to which I have devoted more decades than I care to remember. I propose to look at how the phenomenal developments in Meiji Japan were regarded elsewhere in the world. As we look back from the perspective of the twenty-first century, we have no hesitation in saying that Japan went through a period of remarkable development in the second half of the nineteenth century. Though this was welcomed by Europeans at the time, their welcome was not without reservations. They appreciated Japan's acceptance of European models of development, the general intellectual curiosity of the Japanese and their desire for modern education, both among the elite and the people as a whole. But there were reservations as the sorry story of Treaty Revision between the 1860s and 1899 shows: Japan's ambitions came into conflict with the European's desire to hold on their rights and privileges and she had to wage a long struggle against that.

In order to obtain some idea of how European attitudes towards Japan changed, I propose to examine the reaction which Ito Hirobumi (1841-1909), the pre-eminent Meiji statesman, experienced when he journeyed to Europe in 1872-3, 1882-3, 1897 and 1901-2, dates which are conveniently spaced, each in a separate decade. As we examine the reactions to him in European capitals that he visited, we get some indication of how Ito's stature in the world changed over 30 years. We try, by extension, to gain some impression of the impact that Japan was making on ordinary European politicians. Incidentally it seems extraordinary to me that for all the learned studies that have recently been

published about Japan in European languages, there have been few biographies of Meiji statesmen. In particular there are no modern biographies of Ito.

IWAKURA MISSION

When I was privileged to edit the volume on the Iwakura Mission from our EAJIS conference at Budapest, I was surprised at the extreme cordiality shown them by the countries of Europe. This was in spite of various negative factors like the critical reports that the foreign diplomats in Japan had written in advance about the mission, suggesting that Japan was a new and over-ambitious country. Moreover, the delegation was by European standards of the day, a junior one. The ages ranged from Prince Iwakura who was 47 to Ito who was still only 30. At a time, when political leaders in Europe were generally in their 60s, how would this delegation of relative youngsters be received? The Japanese were aware of this likely reaction but felt that they had to project the image to foreign governments that there was a good prospect of Japan's modernization in the hands of new, young ministers.

The mission reached Europe, if I may be allowed to count Britain as a part of Europe, in the second part of August 1872. Ito was returning to known pastures in Britain. He had fair knowledge of the country and some command of English. It was his task to read out the English versions of Iwakura's addresses at public functions. Afterwards the mission moved to France and followed a conventional path for Japanese delegations later in the nineteenth century but one which was more comprehensive. The main party visited Germany and Russia and then on round Europe by what this audience might like to call 'the scenic route', Denmark, Sweden, Italy, Austria and Switzerland. Thus they gave healthy attention to smaller countries whose economic condition was closer to that existing in Japan. But this was to be exceptional as the Japanese were later to concentrate on visiting the Great Powers.

The leading treaty port newspaper, Japan Mail, makes a penetrating assessment of their reception:

‘ [European governments] spared neither pains, nor marks of respect, nor expense, to please ... Rarely have men ever been received with more truly cordial warmth, or entertained with more lavish hospitality. Kings and Queens opened their palaces to them, nobles and corporations feted them, the populace followed and ran after them. Whatever was to be seen ... was exhibited to them with the kindest readiness; and had they been royal princes visiting nations where every door flies open before exalted rank, they could not have met with more warmth, more interest, or with a greater readiness to serve them’ (1)

This view, expressed in grandiloquent Victorian English, is true. In terms of decorations, entertainments, facilities, the delegation was given exceptional courtesy and treatment by governments and people throughout Europe. Governments, educationists and industrialists made over their secrets with pride and almost in the spirit of evangelism. But I feel that there was an artificiality behind that courtesy. Don’t let us exaggerate the warmth of their reception. The Japanese did not make progress over Treaty Revision and were criticised over their attitude to Christianity and had to face demonstrations over the treatment of missionaries. The Japanese did not realize how important religion was to the Victorians. Unkind things were said privately: we have been doing all the giving, they have been doing all the taking; we have given all our knowledge, what have we learnt about Japan in return? The west, in short, learnt relatively little about Japan from the mission, largely because of difficulties of communication.

There was a narrowness about the concerns of the Iwakura Mission and Ito in particular. They were not generally interested in culture: theatre, music, art. They preferred to relax with Japanese culture of which the older members were very proud. Moreover, there were topics that the emissaries did not seriously examine. I often think it would be salutary for postgraduates to examine not only what the Iwakura Mission studied in Europe but also what aspects did not attract them and were ignored.

ITO IN SEARCH OF CONSTITUTIONS

The great Iwakura Mission was a journey of discovery for the Japanese and an opportunity for education for the Europeans which proved abortive. There was a natural follow-up with Ito's study of European constitutions in 1882-3, though it was more limited in its objectives. The European newspapers took some notice of the researches of Ito who, interestingly enough, was frequently described by them as 'the Bismarck of Japan', a term generally associated with Okubo Toshimichi.

On 16 May 1882 Ito arrived in Berlin where he and his entourage attended lectures by Professor Rudolf von Gneist two days a week and on the other 3 with his junior, Albert Mosse. He was confident enough to say after three months that he had come to a partial understanding of European statehood. The implication is that he had mapped out some of his central recommendations before hearing the various lecturers. He continued his enquiries in Vienna where he took instruction from Professor Lorenz von Stein which continued until November. Over Christmas and New Year he was in Germany and was granted interviews by Wilhelm I and Chancellor Otto von Bismarck. While the European political leaders he met were cordial enough, they still had reservations.

From 19 February he spent two weeks in Brussels before travelling to London on 3 March where he pursued his constitutional researches. For two months he kept the juniors at the London legation busy. Thus, Makino Nobuaki (Shinken) (1861-1949), then a junior attache (*ryūgakusei*) at the London legation, presented him with a paper he had prepared on the implications of local self-government (*fukenkai*) for Japan's constitution making. All in all, Ito divided his time fairly evenly between Germany, Austria and Britain. (2)

The rest of Ito's 18 months' trip follows broadly the Iwakura Mission's itinerary. After a sojourn in Paris in May, he paid a visit to Russia as the escort to Prince Arisugawa and minister plenipotentiary at the postponed coronation of Alexander III. Considering that the previous tsar had been assassinated, it was an interesting assignment for the representatives of the Japanese monarchy. The Russians recognized that the visit was symbolic and that they were never

likely to serve as a model for the Japanese (the Iwakura Mission having been quite outspoken in its criticisms of the Russian feudal system). From Moscow Ito made his way to Italy, before travelling home on a French steamer.

Following his return to Japan on 3 August, Count Ito served as minister-president for most of the 1880s. European governments were inclined to challenge Ito with his admiration for Germany, not least his taste for Bismarck's cigars - the true hallmark of a European gentleman. Ito admitted that after much careful thought his team had decided to adopt a legal code already in existence and base the new constitution on the model of the Constitution of Prussia and of the German Code. But he refuted the idea that Germany was favoured more than any other.

Among the new consultants recruited at this time, the majority came from Germany but there were also Dutch, British and Americans. Francis Piggott, the English barrister chosen as adviser to the cabinet on constitutional matters, states in his memoir that, when he got down to work in Japan, he discovered that 'the Constitution of Japan was to be the work of the Japanese themselves; no foreigner could be allowed to have a hand in it.' His role was to see 'how far English principles would work into the framework of the constitution which had already been constructed.' (3)

Despite all the steps towards modernization which were in train, the reactions of Europe were still rather negative. How were Japanese regarded abroad in the 1880s? We know from Japanese sources that the Japanese were rather offended at the lack of attention paid to their delegation at Queen Victoria's Golden Jubilee celebrated in the summer of 1887. It had been headed by Prince Komatsu, to whom adequate honour had not, in the Japanese view, been paid as the symbol of their state. The conclusion was reached in Tokyo that Britain had not devoted enough attention to the delegation but that they themselves had not done much to create an impression by only holding a modest reception in the legation buildings. Also, when General Yamagata Arimoto went to Paris in 1889, he found the French reception less than welcoming. He asked to inspect units of the French army and was offended when the French refused. (4)

It was ten years before this sense of not having being adequately respected wore off. The general Japanese perception was that they were received more cordially after their victory over the Chinese in 1895. Ito told the press that European countries had not expected Japan to defeat China or at least to achieve victory by such a large margin, 'imperfectly informed [as Europeans were] as to our strength.' From the Japanese point of view, the European assessment of Japan's national strength was much higher after this. From the European side, however, the position is less clear because of the anti-Japanese intervention of Russia, Germany and France in the Dreikönig of 1895.

QUEEN VICTORIA'S DIAMOND JUBILEE, 1897

We can test European attitudes in 1897 when Queen Victoria's 60th jubilee was celebrated. Japan had won the war with China decisively and obtained a comfortable war indemnity. There was a Japanese feeling that as a victorious power she should be spending more to establish her international standing. Okuma Shigenobu as foreign minister in the Matsukata government wanted to put his country on the international map. In response to the invitation to the jubilee, he agreed to send a delegation with a royal prince - in this case Prince Arisugawa (*Takehito Shinno no miya*), the son of the prince who had accompanied Ito to Russia in 1883. In the second half of April Arisugawa asked the Meiji Emperor in Kyoto if he would allow Ito to accompany him and the Emperor agreed reluctantly since he did not want Ito to be too far away for long. There was always the problem with Ito - and it may be true of Japanese in general - that, once he was given permission to go abroad, he stayed away much longer than was intended.

Ito Hirobumi, now aged 57, had been prime minister during the victorious war with China and, having as a consequence been promoted to the rank of marquis, naturally attracted attention around the world. He had left office on 31 August 1896 after five exhausting years at the top and badly needed a change of scene. The Emperor's invitation was evidently a last-minute one. But Ito who had been jealous of his rival Yamagata going as Japan's representative to the coronation

of the Tsar in 1896, agreed on 4 May. Three days later he set off via the United States. He reached Paris on 6 June where he joined up with Prince Arisugawa.

In order to overcome the criticisms made over the previous jubilee, Tokyo wanted to send a very large delegation. Minister Kato in London argued that it was over-large and had a great fight with foreign minister Okuma asking for its size to be cut. He argued that Britain did not like to offer hospitality to unnecessary large delegations - a reputation that Britain maintains to this day. Eventually it was reduced to six chief delegates with a large support team. (5)

In order to reciprocate the lavish hospitality they were given, Japan held a Great Banquet at the Grafton Gallery then one of the largest art galleries in London. 1400 invitations were sent out and over 1000 attended. Perhaps it was the first occasion on which Japanese hospitality on such a lavish scale was displayed overseas. The expense astonished Okuma in Tokyo; but since it had been such a great social success no complaint was made.

But, of course, there was intended to be a political dimension to the mission in which Ito was to be the key figure. Of this we know something from the British minister to Japan, Sir Ernest Satow who was on leave. When he called on Minister Kato on 5 June 1897, they talked about Ito's desire to talk with Lord Salisbury as prime minister and foreign secretary. This request was causing Kato much embarrassment, as he tried to include a meeting with Salisbury in the midst of the various jubilee functions. It was arranged that they should have a conversation and Ito claims that they discussed China at length. Ito had a longer talk with George Curzon, the parliamentary under-secretary whose responsibilities in the Foreign Office covered Japan in addition to China, Korea, Burma and the French colonies and who had earlier met Ito during his travels in East Asia. (6)

In July the party returned to Paris where Ito met Foreign Minister Hanotaux and senior officials of the ministry. Prince Arisugawa split off to go to San Sebastian to visit the Spanish king who was staying there.

Let us pause a moment in the corridors of the Quai d'Orsay where there was a small but significant debate going on about the welcome that should be given to

Ito by French officials. Ito had the reputation of being anglophil; but did that mean that he was francophobe? They concluded rightly that Ito was 'japanophile' (that is, a nationalist) but that it was good for France that he had made Paris 'son centre d'operations' in Europe. (7)

Ito may have been aware of their concerns. (Were there press leaks even in 1897?) In Paris he gave a number of interviews to newsmen from various countries. He made a special point of addressing the notion that Japan favoured some nations in Europe rather than others by stating categorically that Japan had 'no preference for any nation'. (8)

Up to this point Ito had been respectfully playing second fiddle. Ito had left the ceremonial limelight to Prince Arisugawa. Now that the mission was over, however, he was ordered by the Emperor at the instance of Foreign Minister Okuma to detach himself from the delegation and the budget set aside for Ito's journeys by saying: 'the mission had given Ito incomparable access to European statesmen.' The jubilee had been an excellent opportunity for Ito to meet eminent European statesmen who were assembled in London. He visited Austria and Italy and observed the political scene there but significantly avoided those countries with which Japan had since 1895 been on bad terms, Germany and Russia. (9)

Since the political situation in Japan was deteriorating, Ito was beset by requests for his early return. He was strong enough to ignore these. It was 7 August before he set off for home, reaching Tokyo on 5 September after another long overseas trip. He called on the Emperor two days later, receiving his special thanks (*yuaku chokugo*). It is unnecessary to add that Ito who always appreciated receiving honour from overseas, obtained a jubilee decoration from Britain and a medal from Belgium to add to his store. (10)

INTERNATIONAL NEGOTIATOR, 1901-2

The governments of Europe were taken aback by Ito's final trip to Europe in 1901-2. Not unlike 1897, It was just out of office on 2 May 1901 after serving as prime minister for the fourth time, and was in need of relaxation and in search of

a role. He was tempted to go overseas by an invitation to attend the 200th anniversary of Yale University and receive an honorary doctorate as one of the most important people in the world at the start of the new century. The US government - or rather Yale University if that is not the same thing - was mistaken enough to treat 1901 as the start of the new century. Throughout this trip, Ito was on his own, no longer playing second fiddle. The respect that he received was for him personally as one who had been prime minister of Japan on four occasions. He carried the authority of being an Elder Statesman and the one closest to his sovereign. On the other hand, he was not carrying out the wishes of his government but pursuing ideas of his own faction, notably those of Inoue Kaoru who had been his political ally since 1862.

It was only when Ito reached Europe that his travel intentions leaked out in the rather implausible form that he was going to St Petersburg for health reasons. Since he was due there towards the end of November, one wonders whether he was in need of some freezing therapy. In fact, he wished to see if he could find a *modus vivendi* over Korea and Manchuria with the Russian statesmen. But he did not have the authority of his government. Indeed in his absence in Tokyo alliance negotiations with Britain had proceeded to the stage of first drafts with which the Tokyo cabinet was relatively well pleased. Ito, after he had seen Foreign Minister Delcasse and President Loubet in Paris, set off for Russia. (11) Ito met Tsar Nicholas II and all the Russian leaders and handed over the personal draft of an agreement. On leaving St Petersburg, he made a prolonged stay in Berlin to await the Russian reply. But when it came it convinced him that his negotiations had been fruitless. Without stopping at Paris he travelled to London where he arrived on 28 December. Whatever the British cabinet knew of his activities in Russia, the ministers had no choice but to welcome Ito - and that cordially. Eventually he had conversations with the foreign secretary at Lansdowne's country house at Bowood on 2 January 1902 and at the Foreign Office four days later. (12)

It was a challenge for European governments and their security services to uncover what the purpose of Ito's journey was. They failed. Let us remember that most European politicians were baffled by the structure of Japanese politics.

European states asked themselves: How much power did Ito as an Elder Statesman have? Because he was the favourite of the emperor, could he overrule the government? How should he be treated? European governments could be forgiven for being bewildered. It was only at the end of Ito's journey that the curtain was officially drawn aside by Minister Hayashi Tadasu during a speech at a dinner in London when he described Ito as 'a gentleman who, although he has the respect and confidence of his august Master, ... is nevertheless journeying as a private gentlemen.' (13) But noone in Europe believed this.

This was the boldest of Ito's trips. He was no longer merely a royal escort during an over-crowded official programme. As before politicians fawned on him with decorations in France, Russia, Germany and Britain. But at this time he came as private negotiator in his own right, trawling an anti-government line in St Petersburg to the exasperation of the cabinet in Japan, using his undoubted reputation as the voice of Japan. Ito's purpose in 1901-2 was frankly subversive. One should perhaps not draw too great conclusions from what was a highly abnormal and irregular event. To go abroad in defiance of one's government is indeed a very rare event in Japanese modern history; but it could be regarded as an offshoot of the turmoil of Japan's domestic politics at this time and possibly as a sign of Japan's increasing political maturity.

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In this paper I have been discussing Japan's claims for international recognition. For almost half a century Japan had been seeking recognition to which she felt she was entitled. The European powers were in a position to grant that recognition but individually and collectively they set strict conditions.

I apologize that my topic has been extravagantly wide in its scope. Of course, sweeping generalizations about attitudes shown in the various countries of Europe extending over three decades are notoriously fallible. But one can say that by 1902 there was a greater willingness for European governments to recognize Japan in the configuration of world states and in financial circles. They

had redressed some of the injustices done to her in earlier years: her treaties with European countries had been revised. She had won a major war and taken part alongside foreign armies in the Boxer expedition of 1900. Japan had entered into a treaty of alliance with Britain. She had become a world power, walking confidently on the world stage.

The evidence suggests that European statesmen at the highest level were now at last taking the trouble to learn about Japan and treat her with the attention which her progress merited. But, on the whole, it would be a misjudgement to date their admiration of Japan too early in the Meiji period. Victorians were courteous, generous but hard-headed. It took a climatic event like Japan's victory over China to convince European governments that Japan's progress was not just a 'bubble' liable to burst but was solidly based on something to admire.

Turning finally to Ito, he was one of the key agents in achieving this international recognition for Japan. His career exactly corresponds with the spectacular progress of Meiji Japan. Indeed he was one of its leaders from his late twenties onwards and was admired for putting his stamp on the kind of progress that Japan was making.

Ito won international respect and recognition for himself by dint of world travel. he made the circuit of Europe on four important occasions. He travelled not just to Europe but also to the United States and China. As we have seen, Ito's prestige increased with each trip he made. This was a concept relatively unknown to European politicians of the Victorian period. They by and large did not travel outside Europe, leaving this task to royal princes.

In preparing this paper, I was struck by the similarities and contrasts between the careers of Ito for whom recognition had come in 1897 and the Finnish composer Jean Sibelius, whose career as a symphonist came to peak around the same time. Each had carried the national aspirations of his people, seeking recognition within a difficult international climate. Ito had some of his dreams fulfilled before his death in 1909. The Finns whose hospitality we enjoy today still had to face two decades of struggle.

ENDNOTES

1. Quoted in Ian Nish (ed.), The Iwakura Mission in America and Europe, Richmond: Japan Library, 1998, p. 192
2. Kaneko Kentaro (ed.), Ito Hirobumi-den, Tokyo 1943, vol. 2, pp. 358-9; Ian Nish, 'Japan's Modernization and Anglo-German Rivalry in the 1880's in Irmela Hijiya-Kirschner and Jürgen Stalph (eds.), Bruno Lewin zu Ehren, Bochum: Jahrbuch zur Ostasienforschung, 1989, pp. 341-57
3. F.T. Pigott, 'The Ito Legend: Personal Recollections of Prince Ito' in The Nineteenth Century, Jan. 1910, pp. 173-8
4. Tokutomi Ichiro, Koshaku Yamagata Arimoto den, Tokyo, 1933, vol. 2, pp. 1024-39
5. Ito Masanori, Kato Takaaki, Tokyo, 1934, pp. 340-8; Ito-den, vol. 3, pp. 303-5; Ian Ruxton, The Diaries and Letters of Sir E. M. Satow, Lampeter: Mellen, 1998, pp. 243 and 253
6. G.N. Curzon to National Service League, Oxford, in [London] Times, 27 Oct. 1909
7. Documents diplomatiques francais, 1re serie, 1871-1900, tome XIII, '1897', no. 272
8. Paris Correspondent, 'Marquis Ito on Japan' in [London] Times, 17 June 1897
9. Ito-den, vol. 3, pp. 311-12
10. Ito-den, vol. 3, rireki, p. 13
11. Documents diplomatiques francais, 2me serie, 1901-11, tome I, '1901', no. 399
12. Ito-den, vol. 3, pp. 967-79; A. M. Pooley (ed.), Secret Memoirs of Count Tadasu Hayashi, London: Nash, 1915, pp. 162-3
13. [London] Times, 8. Jan. 1902

Section 1: Urban and Environmental Studies

Convenors: Dr. Carola Hein, Dr. Philippe Pelletier

Guest Speaker: Professor ISHIDA Yorifusa

Urban and architectural issues in the capital city Tokyo, or in other Japanese metropolises such as Osaka and Kyoto have inspired research for many decades, illustrating the high degree of centralization in Japan. To counter-balance this research situation, we have tried to reach scholars working on issues of decentralization by choosing a topic of great actuality and growing importance: "Autonomy and Decentralization - Myth or Reality?"

ISHIDA Yorifusa set the framework of this session. In his keynote speech on "Land Initiatives and Decentralization of Planning Power in Japan" he analyzed the actors and the practice of decentralization in Japan in regard to its history and current status within the larger context of political, economic and legal issues. He showed how early local planning initiatives were absorbed into the developing national planning system that has dominated Japanese planning for many decades, and discussed attempts at decentralization since the 1960s, examining how decentralization can be successfully implemented. This presentation raised important questions in regard to the distribution of power and the meaning of decentralization in a society focused on centralization.

Continuing the discussion of decentralization by state and metropolis, several papers focused on the centralized capital Tokyo. Issues of capital city development and concentration of all major players, as well as the probability and impact of a possible relocation of capital city functions, were discussed by Winfried FLÜCHTER, who also analyzed the intimate relationship of political, economic sectors and the bureaucracy in Tokyo's "golden triangle". NAKABAYASHI Itsuki contrasted this theme with an analysis of deconcentration attempts inside the capital. This theme was taken up also in Christophe THOUNY's presentation on the history of the port of Tokyo as a reflection of Tokyo's multiple global and local tasks.

Initiatives at decentralization often led to centralization instead. Under the label of decentralization, for example, new towns have been created, remote regions promoted for tourism, and historic areas revitalized. All of these projects have justified important infrastructure interventions as the papers by Natacha AVELINE, Carolin FUNCK and Jilly TRAGANOU have shown. The question of what decentralization means remains open. If people travel back and forth from the central capital, Tokyo, or other major metropolitan centers, to decentralized tourist spots or work related facilities in increasingly shorter periods, more, instead of less, travel results.

There is thus an obvious need to assess the impact of large infrastructure, rivers or other geographical formations not only in their national but also in their regional framework. Environmental issues that span larger regions as well as conflicts between urban and rural areas show the need for an appropriate framework, that is, a planning structure that encompasses different national, regional and local levels and needs as well as large-scale and large-term comprehensive concepts. In his analysis of community groups and networks active in the same river basin, Paul WALEY showed that some awareness of this problem exists.

The difficulties of an overall framework of planning and the integration of local initiatives were highlighted in the discussion of WATANABE Shun'ichi's paper on participatory *machizukuri* (community building). Analyzing the phenomenon of participatory *machizukuri*, its history and main elements, he emphasized the relationship between traditional urban planning and emerging *machizukuri*, stating that the community building approach may in the future not only be limited to small-scale planning, but inspire participatory processes even on the level of regional or national administration. He pointed out in the discussion on his paper that the birth and death of community groups appears as a necessity to avoid their ossification. The question remains: How can local initiatives, some of which may have a short life-span work together in order to plan regional or larger structures and not fall into the NIMBY (Not In My Back Yard) trap? And finally: Is local always good?

An analysis of the history and possibilities of decentralization must examine the financial situation, as well as the actors involved. These topics were taken up by Alain SCHEBATH who studied the financial situation and possibilities of Japanese localities, whereas ISHIMARU Norioki analyzed the links between national and local government in the employment trajectories of planners in public administration. Dorothee CIBLA exemplified both issues in her presentation on issues of local government and revitalization in Tokyo's Higashi-Ikebukuro district.

Attempts at using the global to promote the local were discussed by David POTTER, who analyzed *mura okoshi* (village revitalization) projects in Miyagi Prefecture that are based on the revival of a local hero, Hasekura Rokueimon, leader of the Keicho Mission to Rome. In a related project, Theodore GILMAN examined international relations established by local governments. On the level of architectural design, Vladimir KRSTIC pointed out attempts at regional revitalization and promotion through global architects in the case of Kumamoto Artpolis, raising the question whether the commodification of architecture and urban planning really contributes to decentralization and localization or whether it further promotes centralization.

Addressing issues of decentralization on a micro-level, Milena METALKOVA-MARKOVA and Karin LÖFGREN further elaborated on the power of architecture in the creation of local identity. In their respective papers they examined *machiya* (townhouses) and their revitalization or restoration in Kyoto and Obama. Instead of global architecture that promotes large-scale tourism and travel, vernacular low-key architecture may be the best expression of localization and decentralization. Local color may further be promoted through local enterprise, which would create a larger variety and a less "unified townscape". In order to see the effects of decentralization more clearly, studies will have to concentrate less on special cases and more on everyday cities and their particular character, asking what creates a "sense of place"?

Different forms and concepts of community development seem to be intimately connected to the identity of the main actors of "*machizukuri*"

projects. SHOJI Sumie Christoph BRUMAN and Annamari KONTTINEN examined issues of self-government, local autonomy and citizenship in historic and actual examples. These papers raised questions about the composition of *machizukuri* movements, in regard to class issues as well as the composition of the groups. For example, if a shopping street group is composed only of the shop-owners, what then about the people who shop there, should they not have a say too? What is democratic about citizen groups that exclude, in effect, parts of the population? This discussion leads to the topic of "civil society", which was at the center of Andre SORENSEN's paper. Answers still have to be found on many of the issues addressed above, but the session has allowed us to develop many important questions.

Further papers relating to Japanese gardens and avian fauna - respectively by Despina SFAKIOTAKI and Mika MERVIÖ - showed the importance of further discussion on landscaping and environmental issues. Research that reaches beyond the Japanese islands did not get appropriate attention, but should not be forgotten in future conferences.

Following the model of earlier conferences, we opted for a common theme that guided the main part of the presentations. It was complemented by an open session, which allowed us to include stimulating research in other areas. We are convinced that the choice of a common topic has improved the quality of the papers, allowed for informed and engaged discussions and brought together participants from different fields (geography, urban planning, architecture, political science, sociology, anthropology, history) and various countries (Germany (3), France (4), Sweden (1), Finland (3), UK (1) Bulgaria (1), Greece (1), the USA (3) and Canada (1), as well as Japan (5)), enhancing a pluri-disciplinary and inter-national approach. The attendance of the session was high with 20 to 30 people being constantly present.

Discussion on the organization of future sessions, possible changes of the section title and the inclusion of workshops continue. Suggestions for the future are welcome and should be directed to the conveners for the next EAJS conference in 2003. Carolin FUNCK (Hiroshima University) (e-mail: funckc@hiroshima-u.ac.jp) and Andre SORENSEN (Tokyo University)

(e-mail: andre@up.t.u-tokyo.ac.jp) have agreed to undertake this task. We wish them good luck in their undertakings.

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Section 2: Linguistics and Language Teaching

Convenors: Prof. Viktoria Eschbach-Szabo, Prof. André Włodarczyk

Guest Speaker: Professor MIYAJIMA Tatsuo

The need for and relevance of linguistic research in Europe was felt very intensively after the Budapest conference in 1997. Consequently, in the face of constantly increasing interest in the Japanese language all over the World, the Section of Linguistics and Language Teaching organised its Lahti Conference under few but important constraints. Firstly, we defined for the first time a common topic (Semantic and Cognitive Aspects of the Japanese Language) in the hope that it would facilitate both our discussions and the publication of the proceedings (or, at least, of selected papers). Secondly, we had to hold two parallel sessions and, lastly, we could not manage to accept all the proposed talks.

The keynote speech by Prof. Miyajima Tatsuo presented the merits and unanswered questions of the lexicological approach and their relations to the cognitive ones. The lecture read by Prof. Ikegami Yoshihiko was devoted to the questions raised by recent trends in typological and categorical approaches.

Next followed presentation of European research. Prof. André Włodarczyk proposed a completely new approach to semantic description of verbs using rough sets in order to define imprecise notions on the basis of well-defined mathematical concepts. Prof. Viktoria Eschbach-Szabo then presented the framework she is developing at the University of Tuebingen for research on deixis and its role in text composition. In this connection it is worth mentioning the names of the members of this linguistic school, in particular Yoshiko Ono-Premper, Martina Ebi and Anne Holzapfel.

The parallel sessions were organised under the following general headings : (a) Semantic Categories, (b) Relations between Semantics and Pragmatics, (c) Deixis and Text, (d) Historical and Social Aspects, (e) Formal and Computational Aspects.

We cannot enumerate all the titles of the lectures read by all participants, but we would like to mention the names of those who shed new light on many general and specific problems that the interaction between semantics and knowledge give rise to in the domain of the Japanese language: among the Europeans we found names such as Karel Fiala, Romuald Huszcza, Riikka Lansisalmi, Jiri Neustupny, Martine Robbeets, Judit Hidasi, Janick Wrona, and among the Japanese names we noticed those of Endo Orié, Hayashi Akiko (with Katoh Kiyokata and Yabe Hiroko), Inaba Seiichiro, Inui Hiroko (under the guidance of Prof. Okada Naoyuki), Ishikawa Akira, Kato Yasuhiko, Kinoshita Kyoko, Nakabasami Chieko, Nakajima Akiko, Nakayasu Minako, Nariyama Shigeko, Nishi Yumiko (with Shirai Yasuhiro), Nose Masahiko, Oshima Hiroko, Sasaki Mizue (with Kadoukura Masami, Nitoguri Shin), Shigemori-Bucar Chikako, Shimamori Reiko, Sugayama Kensei, Tomokiyo Mutsuko, Ujiié Yôko, Yui Kikuko.

The last day was devoted to the relation between sound and meaning. Prof. Makino Seiichi presented his very unusual and challenging ideas on phonology and grammar. Another very interesting lecture delivered on the same topic was by Prof. Uwano Zendo and concerned the relations between semantic classes of words and accent patterns. Prof. Ikegami Yoshihiko as chairperson led a very lively and motivated discussion of the last panel.

The convenors are planning to publish a selection of papers. The participants will be informed about the submission deadlines by e-mail in the near future.

Reminder. The description of our general topic proposed for the Conference was as follows: *Language structure is a composite of cognitive and social communicative strategies. Cognitive semantics, the latest of the major trends which dominated the second half of the 20th century, thus attempts to preserve insights from non-formal semantic traditions. Besides (formal and non-formal) lexical and grammatical semantics, this new paradigm reopens, for Japanese Linguistics as well, detailed discussion of language functions, dialogue, memory and context (perception), categorisation, semantic transfer, deaf sign language, meaning in terms of cultural and historical conditions that motivate literate practices etc.*

Section 3: Literature

Convenors: Dr. Richmod BOLLINGER, Dr. Ivo SMITS

Guest Speaker: Professor KOMORI Yôichi

The literature section contained a wide range of papers presenting the results of recent and current research and dealing with most periods of Japanese literary history. Many were dedicated to the main theme "Japan in Asia".

One may hold that what constitutes the "Japaneseness" of Japan's culture and literature has always been perceived with regards to other cultures and literatures. For pre-modern Japan East Asia, notably China has played a major role. The years following the Meiji restoration were marked by a shift of cultural orientation towards the West as expressed in the phrase "leaving Asia, entering Europe". Since the end of the cold war and the disintegration of the political and economical order in East and West globalization is on the increase; on the other hand, there is a growing tendency to rationalization and regionalism. This development is reflected in the ongoing debate on so-called Asian values.

This theme was taken up by the guest speaker for the literature section, Komori Yôichi (University of Tokyo). In his keynote speech, entitled "Modern Japan and its colonial subconscious", Komori engaged in a critical analysis of Japan's "colonial subconscious" and the ways in which in the past century Japan coloured its relationship with other countries in Asia. Although never colonised, Japan was throughout the whole of the twentieth century characterised by a mentality that one might call colonialist, which resulted partly out of a desire to become part of the West but also from an unsympathetic view of other Asian nations. Komori showed how the formation of a standard national language (*kokumingo*) enhanced this process and how several Japanese writers actively endorsed the accompanying attitude.

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

literature of the late nineteenth and twentieth century.

The first of two classical panels, organized by Rein Raud (University of Helsinki), was called "Patterns in Japanese literary culture" and focused on patterns in literature within both social and textual-linguistic and textual-visual frames. Haruo Shirane (Columbia University) discussed social and textual contexts of classical poetry, showing among other things how such contextualisations underline the communal aspect of the practice and workings of classical poetry. In the second paper, Raud explored the balance between convention and originality with particular regard for questions of the literary "self" of classical poets as distinguished from the author and the implications it has for our readings of poetry. The third paper, by Joshua S. Mostow (University of British Columbia), also focused on classical poetry but with specific regard to its visualizations. He presented a survey of organizing principles behind different anthologies modelled on *Hyakunin isshu* and the visual representations of poets. The last paper, by Laura Moretti (University of Venice), discussed the kaleidoscopic textual complexity of *Chikusai*, an early Edo period *kanazôshi*.

The first of the panels on contemporary literature, "World(s) in prewar Japan: examining the 'native' and the 'foreign'", was convened by Suzuki Michiko from the Japan Society for the Promotion of Science. The panel consisted of three papers dealing with the processes of establishing a native/foreign dichotomy and the domestication of endogenous elements as part of Japan's modern cultural imaginary. Michael Foster (Stanford University / Kanagawa University) spoke about *Kokkuri-san*, a nativized form of fortune-telling by table turning, widely popular in the mid-Meiji period. Claire Cuccio (Stanford University) analyzed how ideals of the Art Nouveau movement as presented in European magazines were appropriated and recreated within the Journal *Myôjô* (Bright Star) published by Yosano Tekkan. Michiko Suzuki gave a talk on Okamoto Kanoko's 1939 novel *Shôjô ruten* (Wheel of Life) which depicts a search for female identity by placing it within the framework of "East" vs. "West".

The other "modern" panel, "Intercultural communication and shifting identities. The Japanese and other Asians in contemporary Japanese literature and film", organized and chaired by Hilaria Gössmann (Trier University), analyzed the

various ways of communication between people from different Asian countries as portrayed in selected novels and their screen adaptations. After an introduction by the organizer to the broader research project, "Intercultural encounters reflected in literature and film. A comparison between Japan and Germany", Andreas Mrugalla (Trier University) spoke on the shifting identities of the hero as portrayed in the film version of Yamasaki Toyoko's famous novel *Daichi no ko* (Child of Earth). Ina Hein (Trier University) followed up with a discussion of how the movie *Fuyajô* (Sleepless Town), based on a novel by Hase Seishû, deals with national identity, affiliation and demarcation in the ethnically mixed environment of Kabukichô. The last paper, given by Renate Jaschke, opened up fascinating new perspectives on parallels between Japanese-Korean and German-Turkish authors and the way the complex issue of inter- and multiculturalism is perceived and represented in their literature.

The last panel, organized by Elizabeth A. Oyler (Washington University), was entitled "Secrecy, authority, lineage: intersections of the oral and the written in premodern Japan" and was presented as an attempt to reconsider assumptions about a dichotomy between orality and the written, especially in the tradition of the so-called "secret teachings" in the Japanese arts. Terry Kawashima (Wesleyan University) discussed twelfth century popular song (*imayô*) and the ways in which the written secret transmission might help to establish a particular canon of song. Oyler's paper examined the overlap between political and artistic authority established discursively through the invocation of lineage in a secret recitation text of the *heikyoku* tradition. Finally, Eric Rath (University of Kansas) dealt with the secret treatises of the *nô* theatre of the Edo period and the impact of print culture on the accessibility of "secret teachings".

Some of the individual papers followed some very high standards, too. Massimiliano Tomasi gave a lucid talk on the development of studies of Western rhetoric in modern Japan. Paul McCarthy tickled the audience's taste buds with tantalizing samples of a not yet published selection of Tanizaki stories centering on consumption of food and sexual pleasures. René Andersson impressed with a computer-based talk, arguing persuasively that there was indeed a role model for Shimazaki Tôson's *Hakai* (Confession). Thomas Hackner elaborated on the

concepts of life and language and their interrelation in the works of two important Dadaist authors. Rachael Hutchinson examined Nagai Kafû's constructions of Asia as "Orient" in his *Furansu monogatari* (Tales from France) and the influence of Western Orientalist writers, such as Kipling, Loti and Flaubert, on his work. Yulia Mikhaililova's paper on Japanese and Russian war-time caricatures in comparison deserves mentioning, last not least as one of the few conscious and successful attempts to cross into a different disciplinary field.

Several papers in the classical section dealt with *wakan* issues of Japan's cultural and literary relationships with China, notably those by Zdenka Svarcova (Charles University) on interaction between Japanese and Chinese poetry in *Wakan rôeishû*, Maria V. Toropygina (Institute of Oriental Studies) on the view of China in the twelfth century tale *Torikaebaya monogatari*, and Maria Chiara Migliore (University of Naples and University of Paris 7) on Japanese perceptions of Chinese examples of model behaviour in the twelfth century collection *Kara monogatari*. There was also one poster presentation that was thematically linked to the literature section. Kimura Saeko (University of Tokyo) had prepared a presentation entitled "Sexual Production/Power Production in *Genji Monogatari*", focussed on the role of illicit intercourse (*mittsû*) in the political power play of the Heian court.

After all panels and papers a lively discussion ensued. A novelty was the introduction of an informal get-together at a "Literature Lunch" on the first day of the conference which provided further opportunity for discussion and exchange of ideas.

The conveners would like to thank all speakers for their 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. They also wish to thank Professor Joshua S. Mostow and Dr. Phillip Harries (Queen's College) for chairing a classical session.

Papers Presented in Section 3 (in order of presentation)

Panel: "Patterns in Japanese Literary Culture",
convened by Rein RAUD (University of Helsinki)

SHIRANE Haruo (Columbia University, New York): Patterns in Japanese Poetry:
The Power of the Poetic Essence (*hon'i*)

Rein RAUD (University of Helsinki): The Double Voice: The Late Heian Poets In
and Out of Tune With their Textual Selves

Joshua S. MOSTOW (University of British Columbia, Vancouver): *Kasen*: The
Art of the Crowd in Japanese Poetry

Laura MORETTI (University of Venezia): The New Out of the Old: The Patterns
of Intertextuality in Early Edo Literature

Phillip HARRIES (Queen's College, Oxford): Rhetorical Systems and the Study
of Waka

Thomas SCHNELLBÄCHER (Free University of Berlin): Outer Space for
Backyard? The Pacific in Japanese Science Fiction

MIZUSHIMA Hiromasa (Hiroshima University): A Comparative Study on the
Sense of Colour in the Works of Nakahara Chûya With that of Some French
Symbolists

Paul McCARTHY (Surugadai University, Hanno): Taste in Tanizaki

Panel: "World(s) in Pre-War Japan: Examining the 'Native' and the 'Foreign'",
convened by SUZUKI Michiko (Japan Society for the Promotion of Science,
Washington)

Michael FOSTER (Stanford University / Kanagawa University, Yokohama):
Turning the Tables: *Kokkuri-san* and Communication With Other Worlds

Claire CUCCIO (Stanford University): A National Revival: The Domestication of
Art Nouveau in *Myôjô*

SUZUKI Michiko (Japan Society for the Promotion of Science, Washington):

"East" and "West" in Okamoto Kanoko's *Shôjô ruten*

Reiko ABE AUESTAD (*University of Oslo*): Approaches to "Japanese Literature": Philology / Area Studies / Cultural Studies

Massimiliano TOMASI (*Western Washington University*): The Development of Studies of Western Rhetoric in Modern Japan: The Years Between Shimamura Hôgetsu's *Shinbijigaku* and the End of the Taishô Period

René ANDERSSON (*Lund University*): Ôe Isokichi as Role Model for Segawa Ushimatsu in Shimazaki Tôson's *Hakai*

Yulia MIKHAILOVA (*Hiroshima City University*): Laughter in Russo-Japanese Relations: The Magazine *Nipponchi* and the Russo-Japanese War

Thomas HACKNER (*University of München / Trier University*): Life and Language: The Adaptation of Dadaism in the Works of Takahashi Shinkichi and Tsuji Jun

Panel: "Intercultural Communication and Shifting Identities. The Japanese and Other Asians in Contemporary Japanese Literature and Film",
convened by Hilaria GÖSSMANN (Trier University)

Hilaria GÖSSMANN (*Trier University*): The Research Project "Intercultural Encounters Reflected in Literature and Film. A comparison between Japan and Germany"

Andreas MRUGALLA (*Trier University*): In Search of Identity: the Chinese-Japanese protagonist in Yamasaki Toyoko's novel *Daichi no ko*

Ina HEIN (*Trier University*): Outcasts in Two Worlds: The Taiwanese-Japanese and Chinese-Japanese Protagonists in Hase Seishû's Novel *Fuyajô*

Renate JASCHKE (*Trier University*): A Bridge Between Two Cultures? The Literature of Japanese-Korean Authors in Comparison to German-Turkish Authors

Helen DIAKONOVA (*Russian Institute for the Humanities, Moscow*): Two Elders-Recounteurs in *Ôkagami* and Other Historical Narratives (*rekishi*

monogatari)

Zdenka SVARCOVA (*Charles University, Praha*): Yamato – Morokoshi: Kintô's Double Poetical taste in *Wakan rôeishû*

Maria V. TOROPYGINA (*Institute of Oriental Studies, St. Peterburg*): The View of China in *Torikaebaya monogatari* (12th c.)

Maria Chiara MIGLIORE (*University of Naples and University of Paris 7*): Adjusting Chinese Sources to Shape Japanese Moral Behaviour: The Case of Kara Monogatari

Rachael HUTCHINSON (*Pembroke College, Oxford*): Nagai Kafu's Orient: The Construction of a Hierarchical "Asia" in Defining the Japanese Self

Raj PANDEY (*La Trobe University, Bundoora*): Literary Representations of *Yûjo* in Medieval Writing

Panel: "Secrecy, Authority, Lineage: Intersections of the Oral and Written in Pre-Modern Japan",

convened by Elizabeth A. OYLER (Washington University, St. Louis)

Terry KAWASHIMA (*Wesleyan University, Middletown*): Strategies of the "Oral" and the "Written": Lineage and the Canon in *Ryôjin hisho kudenshû*

Elizabeth OYLER (*Washington University, St. Louis*): Secrets and Swords: The *Tsurugi no maki* and the *Heikyoku* Tradition

Eric C. RATH (*The University of Kansas, Lawrence*): The Arcane Aesthetics of Early Modern Noh

Poster Presentation:

KIMURA Saeko (*University of Tokyo*): Sexual Production / Power Production in the *Genji monogatari*

Unfortunately, J.S.A. ELISONAS (*Indiana University*): “A modest proposal: on doing away with the species *kanazôshi*”; Stephan KÖHN (*Goethe University, Frankfurt*): “The *misemono* phase in Terayama Shûji's dramatic work – aesthetics of social deviance?”; NAKAGAWA Masako (*Villanova University*): “*Sankai ibutsu* and Shamanism”; and Anthony V. LIMAN (*Otemhe University, Canada*) / Wayne SCHLEPP: “The Japanization of Tu Fu, Li Po and others: on problems of translating classical poetry” were unable to attend.

Section 4: Visual and Performing Arts

Convenors: Dr. Brian Powell, Dr. Matthi Forrer

Guest Speaker: Professor NISHI Kazuo

Eighteen papers were presented in this section, five in the visual and thirteen in the performing arts. Speakers came from eight European countries, Israel, Japan and the United States of America. Our invited speaker this time was Professor NISHI Kazuo from Kanagawa University, who spoke on the topic of 'Portable Stages: Festival Theatres for *Kagura* and *Nô* Theatre'. As we had hoped three years ago, we were able to involve several younger scholars in the programme. We were sad not to be able to hear the papers of Yuasa Masako and Alison Tokita, who both had to withdraw for personal reasons before the conference started.

A high proportion of the papers (twelve in all) were illustrated either by slides, video, sound recordings or CD ROM and this was highly appropriate for a section named Visual and Performing Arts. The Centre for Adult Education provided us with excellent slide, video and computer facilities and technical back-up. While we required all speakers on Thursday and Friday (the first and second days) to conform to a timetable of 30-minute slots (including illustrative material), we allotted further slots on Saturday to those speakers who had wished for more time specifically to provide further such illustration. This proved quite successful and stimulated more debate.

Several of the posters displayed outside our room were in subjects that would have come within our definition of visual and performing arts, and we would like to encourage intending poster participants at least to enquire whether their subject would be acceptable to the section. In the event one poster on architecture was incorporated into the programme as a paper.

Professor NISHI Kazuo, the invited speaker, presented some of the results of his long-term project to locate, record and sometimes help restore the temporary stages used for village *kagura*. The paper discussed traditional building

techniques, the involvement of local communities in festival performances, and the historical links which temporary stages and the performances that used them have with the larger traditions of pre-modern architecture and theatre.

As a conference section, Visual and Performing Arts is of necessity multi-disciplinary. This time the range of disciplines represented was particularly wide and included art history, aesthetics, musicology, theatre studies, theatre history, film studies and architectural history. Primarily concerned with the process of creating, displaying and performing art, many papers provoked discussion on elements in this process that transcended genre.

Cross-referencing between disciplines and subjects was an additional benefit to be gained from almost all papers apart from the intrinsic worth of learning about new research in general.

The first day was mainly devoted to Art, Aesthetics and Music and the section's programme was initiated by Sonya SERVOMAA, the local organiser of the conference, who spoke on the aesthetics of *ikebana* and emphasised the spiritual basis for its exponents' understanding of nature. Arunas GELUNAS' paper on *suibokuga* considered the techniques and experience behind the creation and appreciation of this form of painting, illustrating his argument with Miyamoto Musashi's 'Shrike on a Dead Branch.' The contrast between the latter and the slide of Hideyoshi's golden tea room shown next by Minna TORNIAINEN was startling, and this next paper discussed how the concept of *wabi* should be widened to accommodate such luxuriousness. Gunhild BORGGREEN then introduced the *Nihonga* painter Ogura Yuki and discussed how her work in this traditionalist genre included modernist elements. Noriko MURAI's paper focussed on a memorial to the founder of *Nihonga*, Okakura Kakuzô, created by Mrs Gardner in Fenway court in Boston and demonstrated how early twentieth-century interest in East Asian art was 'situated at the intersection of aestheticism and a widespread fascination with Eastern religions'. The next two sessions were concerned with music. Luciana GALLIANO spoke on Manfred Gurlitt and his important contribution to the development of the (Western-style) music world in postwar Japan. Uri EPPSTEIN considered the appreciation of Japanese traditional music by Westerners and described the

evolution of critical approaches. The last regular paper of the day was on the subject of *hanashi-gei*. Matilde MASTRANGELO set her description of the adaptation of the play *Tosca* by San'yûtei Enchô within the context of two-way borrowing between Japanese and Western theatre.

The second day began with Drew GERSTLE's paper on Chikamatsu Monzaemon, in which he showed how new theatre management encouraged Chikamatsu to inject more theatricality into his plays while he himself may have utilised fantasy to point up characters' spiritual states. YAMANAKA Reiko examined how performers, specifically Kanze Motoakira, could influence interpretation of *nô* plays through *kogaki enshutsu*. NISHINO Haruo described his continuing search for *nô* masks in European museums; he noted that demon masks with harsh expressions tended to be more numerous than other types. He also indicated wide-ranging areas for future enquiry. Helen PARKER's presentation discussed how modern electronic technology could aid the illustration of works about the Japanese performing arts. Rachel PAYNE introduced her detailed research into the history of theatre in the Meiji period and assessed the significance of actual and hoped for state patronage in Morita Kan'ya's management of the Shintomi-za. Erika de POORTER cast a theatre historian's eye at *asadora* and among other things noted especially the presence of a narrator, familiar from much Japanese traditional drama. Luk van HAUTE explored the treatment of foreigners in Japanese films in the 1980s and 1990s and illustrated a distinct shift in the level of acceptance.

Saturday morning started with a major presentation by Mae SMETHURST. Comparing two productions of *Medea* by Ninagawa Yukio by using two video recordings, sometimes playing simultaneously, she vividly illustrated the different directing strategies employed to put across the same message to audiences of different nationalities and cultures. The last paper in the section was given by Rudolf KLEIN, who spoke on influences between Japan and the West in modern architecture. The rest of the morning was devoted to supplementary visual presentations by Erika de Poorter, Yamanaka Reiko and Helen Parker. During the afternoon Luk van Haute showed the feature film *Ichigensan*, directed by Morimoto Isao.

The section convenors for the 2003 EAJIS conference in Warsaw will be Matthi Forrer and Helen Parker.

Section 5. Anthropology and Sociology

Convenors: Dr. Jan van Bremen, Dr. Josef A. Kyburz,
Dr. Mary Picone, Dr. Marie Roesgaard

Guest Speaker: Professor NOMURA Masaichi

Guest lecture

Section 5 opened with the guest lecture that started Panel I below.

Section 5 Panel I: Body Talk

The panel started at the same time as the conference, and it was Nomura Masaichi from the National Museum of Ethnology who opened the JAWS program with his guest-speech (if such a word exists). We were presented with one of the latest fashions of contemporary Japan, with a fresh example of those trends that pop up periodically in the great metropolis only to disappear after a usually short-lived flowering: the movement of the so-called "black-faces" (*Ganguro*), teenagers who cultivate a look inspired by the "black"-skinned and long-legged fashion model Naomi Campbell and the somewhat less tanned and almost as exotic (but quasi-native) Okinawan pop-star Amuro Namie. Hence their conspicuous heavy-brown make-up and their characteristic high-platform shoes to compensate for the shortcomings of their legs. Professor Nomura presented this trend as a new kind of attitude appearing among Japanese youngsters, who view their body like an object that can be modified, shaped (by plastic surgery), dressed and fashioned at will, in the same manner as one can "re-look" and drive one's car.

Moving to the room allocated for the day to the panel, Peter Ackermann elaborated on the theme already taken up at last year's Minpaku meeting, the use made of bodily posture and behaviour in provider-client communication, as illustrated in the etiquette manuals that set down the patterns to embody in order establish a successful commercial relation.

In the same vein Rupert Cox talked on the role of body-patterns in the so-called

Zen-arts, in particular reference to the tea ceremony and the martial arts. He envisioned the development the transmission, teaching and visual representation of these bodily patterns is undergoing, beyond the actual teacher-apprentice relationship, thanks to the use of new media such as the press, video animation and cartoons.

Kati Kärkkäinen then offered a short examination of Yuasa Yasuo's contemporary theories and views of the body, and of their pertinence in relation to the (a-)conceptual framework of Karate and Zazen, in doctrine as well as in practice.

Since the speaker next on the list had not yet shown up, the occasion was seized to continue the discussion with Nomura Masaichi which had to be cut short earlier in the morning for lack of time.

To our great regret, however, neither of the two following speakers seemed finally to have been able to come, so that after some more questions and answers between speakers and audience the panel tapered off towards the early evening...

Section 5 Panel II: Popular representations of science and technology in Japan

Mary Picone opened with a paper that positioned the themes and topics of the panel. Sylvie Guichard-Anguish gave an elegant presentation about illustrated books for Japanese children. Jan van Bremen presented some notes in progress on the social uses of cyberspace. One speaker was unable to come.

Section 5 Panel III: Central state control and "subversive" strategies among children and youths for dealing with the educational system and creating space for themselves

The panel consisted of four presentations each dealing from different angles with how the public educational system is negotiated and/or subverted by certain activities involving education and training.

Johanna Schilling (Projektleiterin, Gesellschaft für Entwicklung und Consulting Osnabrück) in her presentation dealt mainly with the phenomena of school refusal and free schools, describing the options for the increasing numbers of children not attending regular public schools.

Susanne Kreitz-Sandberg (Research Fellow, German Institute for Japanese Studies, Tokyo) dealt with the regular system of schooling and its attempts at relating to gender issues. She presented data on the present situation in the schools and the issues and questions raised by academics and observers.

Anemone Platz (Assistant professor, University of Aarhus, Denmark) made a presentation on local activities involving youth. She discussed the official policies and requests for their reformulated function as an educational environment as well as the problems local governments face with their realization.

Marie Roesgaard (Associate professor, University of Copenhagen, Denmark) made a presentation on the role of juku and the way the Ministry of Education has dealt with them until now as well as describing how MOE's attitude seems to be changing based on new reports concerning Life Long Learning.

General Session for Papers on the Anthropology of Japan

In the General Session reports were invited on whatever research topics or interests members might pursue at the time. Twelve papers were read, spread over seven sessions. The format was a thirty-minute presentation followed by fifteen minutes for discussion for each paper. The excellent facilities enabled speakers to use the latest in visual presentations. Some papers clustered around related fields and thematic interests, such as community studies, fashions, dress, objects, urban life.

On the first day, Harumi Befu discussed the workings of Japanese academic institutions. Kazunori Ôshima analyzed conflict in a Kyoto neighborhood. Catherine Atherton asked to which degree artists resemble ethnographers. Ofra Goldstein-Gidoni analyzed what may be seen as 'Japanese' and 'Western' in material culture. Mariko Hara ended the day with a paper on overseas shrines in

Japanese wartime newsreels.

On the second day, Christoph Brumann presented a paper on the Kyoto *machiya*. Lynne Nakano revealed the workings of a local voluntary welfare movement. Sharon Kinsella presented an analysis of the 'high school girl boom' of the 1990s. Brian McVeigh took up the topic of uniforms in Japanese schools. Douglas Frewer spoke on a subject rarely discussed, postage stamps. Ulrich Heinze paid attention to another common medium, the radio, in Japan. Mutsuko Takahashi closed the general session with a paper on violence to children by Japanese mothers.

Full abstracts of the papers can be found in **Jaws Newsletter** No. 32 of July 2000.

Section 6: Economics, Economic and Social History

Convenors: Prof. Ari Kokko and Prof. Franz Waldenberger

Guest Speaker: Professor HORIUCHI Akiyoshi

The economic section had been conceived as an open platform to exchange ideas on ongoing research. The results of the conference certainly justified the approach of being inclusive rather than exclusive. After the start had been made by our invited speaker, Prof. Horiuchi from Tokyo University, who took up the burning issue of Japanese financial crisis, we had eleven more sessions covering various topics from economic history, technology and innovation, labour and employment, financial system, corporate governance, restructuring of Japanese industry to internationalization, Japan-China economic relations and questions of family business. Due to their number, sessions had to be run parallel, however, because of the transdisciplinary character of many papers all sessions managed to attract enough audience. The open concept not only allowed transdisciplinary sessions, it also gave younger scholars the opportunity to present their research. In general, presentations were of high quality, and most speakers even managed to stick to the tight time framework, so there was room for discussion.

Due to the diverse nature of the papers, we decided not to publish a conference volume. We are however sure that many papers will, by their own merits, reach the stage of publication.

Ari Kokko and Franz Waldenberger

Section 7: History, Politics and International Relations

Convenors: Dr. Stephen Large and Dr. Bert Edstrom

Guest Speaker: Professor KOKUBUN Ryôsei

Most of the thirty-one papers presented in Section 7 by scholars from Europe, Turkey, Japan, Russia, Israel, North America and New Zealand dealt with the proposed theme, 'Turning Points and Defining Moments'. The late withdrawal of six contributors inevitably distorted the shape of some of the sessions and in two instances where withdrawals left only one speaker, we thought it best to cancel the session and transfer the speaker to another, related, session. But notwithstanding these organisational difficulties, and the problem of choice when on three occasions the Section divided into two parallel sessions to accommodate the great many proposed papers, throughout the quality of papers was very high and the discussions that followed were lively and thought-provoking. Every session attracted a good attendance and for several, the room was packed. The proceedings were informal and good-natured from start to finish.

Two of the twelve sessions were devoted to pre-arranged panels: 'New Perspectives on Nara Japan' and 'From the Meiji Constitution to the Post-Taishô Generation: Decisive Transitions in Pre-War Japan'. While the other papers were grouped together according to theme and subject, the sharper focus provided by the panel format suggests that more panels should be encouraged in future conferences. It is likewise hoped that provision can be made in scheduling future conferences for multi-disciplinary panels that combine the approaches in Section 7 with those of other Sections (e.g. Urban and Environmental Studies, Literature, Anthropology and Sociology, and so forth), although this of course largely depends upon the initiative of proposers. Suggestions for individual papers or panels in the fields of Japanese politics and international relations should also be encouraged since the majority of papers at Lahti were by historians. Speakers who would rather give their papers in Japanese are always free to do so, but this option might be made clearer in

publicising future conferences. Finally, it is good that eight women gave papers in Section 7 at Lahti; hopefully in future years the number will be even higher.

The convenors would like to thank everyone who participated, including the speakers, people who graciously agreed to help chair various sessions, and all those who contributed to the discussions through informed comment and criticism. We are especially grateful to Professor Kokubun, the Japan Foundation visitor from Keiô University, whose keynote remarks at the opening session set the tone for what proved to be a most stimulating and productive conference in Section 7.

Section 8: Religion and History of Ideas

Convenors: Dr. Ian Reader and Prof. Mark Teeuwen

Guest Speaker: Professor Shimazono Susumu

The Religion section of EAJIS in Lahti was characterised by a generally high quality of presentations and discussion. The sessions were all well attended, with an average of around 30 people attending the sessions: the lowest audience was around 23 (for a 9 a.m. session) and the highest were above 40 people. In all we had 18 papers over the 9 sessions, with two papers per session as a rule, apart from the opening session (which contained the keynote speech) and one session on pilgrimage which had three presentations. It was gratifying also to note a wide variety of participants (both presenting papers and engaging in the discussions) from different countries (including a number of participants from the USA, which hopefully reflects a globalising dimension to EAJIS) and of different stages of career development. A large number of those giving papers were younger scholars- which caused some of the more senior people present to reflect in a very happy and positive way at the growing strength of the field in general.

The section largely focused around four themes which reflected the interests of the convenors and provided us with a framework which could provide some cohesion between papers and extended opportunity for debate and discussion not just about individual presentations but about broader themes that united various papers and sessions. The four themes were 'The *kami* in Buddhism', Millennial themes in Japanese religion (and particularly *mappô* thought), Pilgrimage, and contemporary and New Age religious developments in Japan. This policy of having a number of designated themes for the section was rewarded both by a general coherence to the papers (which was striking, for example, in the sessions on the *kami* in Buddhism, in which many of the papers picked up on and further developed points and issues raised in earlier papers) and by a consistent attendance throughout each of the 90 minute sessions. Because the papers presented in each session related to each other in terms of

topic, we had relatively little disruption between papers because of people getting up and moving off to another section or coming in halfway through a session. It is evident from our experiences in this session that focusing on a series of topics and themes is the best way of ensuring a lively and coherent academic programme that retains the interest of participants and audience alike. This policy was not, however, exclusive, and we also included in the programme one proposal that, while not on the designated themes, was of major interest and quality. Naturally, for future conferences we would recommend a similar policy of building a programme around a small number of broad specified topics, but allowing also some scope for accepting outstanding individual papers on other themes.

We were also grateful to the speakers for their efforts in engaging in discussion and for keeping faithfully to the time limits set for papers: in all bar one session, speakers were allotted 30 minutes to speak, leaving 15 minutes or so for discussion on each paper. We are grateful also to the audience for their ready engagement in critical debate and lively discussions which were always friendly, constructive and helpful: in all bar one paper during the programme we ran out of time for discussion, and often the discussion period ran over into the coffee- and lunch breaks.

Thanks must go also to Shimazono Susumu, Professor of Religious Studies at Tokyo University, for getting the programme off to a stimulating and lively start with his keynote speech, which was titled 'State Shinto and the Religious Structure of Modern Japan'. Professor Shimazono discussed the development and construction of *kokka Shintô* (State Shinto) in the Meiji era, and its development as a state ideology linked to modern nationalism. In his discussion he analysed various Japanese academic interpretations of the nature of *kokka Shintô* and the extent of its influence on Japanese religious consciousness. Professor Shimazono argued that it was important to recognise a dual structure to Japanese religiosity in the period from the Meiji Restoration onwards: State Shinto was created and developed to provide an ideological core that helped build a centralised state and that provided many of the key themes of identity involved in the creation of the 'imagined community' of early twentieth century

Japan, and at times this drive towards unity produced religious repression of those who presented a dissident voice. However, at the same time, State Shinto was inadequate on individual levels, for it did not have the spiritual resources to cater to individual spiritual needs and the like. Hence other religions (e.g. some of the new religions and Buddhism) could, on these levels, be allowed and accepted because they met these needs. There was, in other words, a dual structure to Japanese religion in this period, and a division of labour between State Shinto (concerned with nation building and national and communal forms of identity) and other religions which dealt with individual needs - a dual structure which in many respects formed the basis for the development of Japanese religion in the modern day, in which different traditions deal with different aspects and areas of religious life and need, ranging from issues of identity and social need, to personal and individual spiritual issues.

Some 40 minutes of discussion followed this paper, with Professor Shimazono answering numerous questions, and with members of the audience joining in a lively and stimulating discussion on the broad series of issues and topics that his paper had raised. Only time limits precluded the discussion going on for the rest of the morning, but even so the discussions carried on informally into the coffee break and after.

The second session of the first day was opened by Claudia Romberg, who discussed doctrinal debates in early Japanese Buddhism -- mainly the *Hossô* school in the Nara and Heian periods. The formalized debates or "Dharma meetings" (*hôte*) ranged from examinations of individual monks to large-scale confrontations between different Buddhist schools, with serious repercussions for the "losers". This paper was followed by a group of five papers around a common theme, namely "The *kami* in Buddhism". Fabio Rambelli talked about *honji suijaku* as it appeared in a range of Miwa rituals from the late-Muromachi and Edo periods. He pointed out that these rituals sacralized the daily activities of artisans and other lay people as "projections of the cosmic activity of the buddhas and local activities of the *kami* onto a smaller plane -- that of a particular building or household." Perhaps particularly memorable was his observation that the penetration of Buddhist soteriology into everyday activities

in the early Edo period marks the climax of Buddhist influence in Japanese society, but at the same time had the ironic result that Buddhist institutions lost their monopoly over the process of sacralization, and declined. Lucia Dolce gave an introduction to a cult of thirty *kami*, one for each day of the month, which evolved within the Hokke (Nichiren) school at Kyoto in the late Muromachi period. She sketched the cult's origin in classical Tendai practices, and its spread, by way of the Hokke school, to other schools, such as that of the Yoshida. Mark Teeuwen, who replaced Irene Lin who had to withdraw because of illness, discussed a particular *honji suijaku* redefinition of the deities of Ise, namely as the gods of the Realm of the Dead led by King Enma and Taizan Fukun. He explored different ritual practices based the notion that Ise is the palace of Enma where the living are judged after their death, ranging from an esoteric *kuyô* rite to be performed at sun-rise (in the 12th century) to lay pilgrimage (in the 14th). Kate Wildman Nakai traced a number of medieval and early-modern views on the deity Okuninushi. She surveyed the various tales told about this deity in *Kojiki* and *Nihon shoki*, and discussed how scholars of these classics, from Ichijô Kaneyoshi in the 15th century to Hirata Atsutane in the 19th, selected some episodes while ignoring others, and infused them with such meaning as was pertinent within their respective Shinto thought. Bernhard Scheid focused his presentation on the unlikely career of Yoshikawa Koretari, who as an Edo merchant of lowly stock received the most secret initiation of the Yoshida school and influenced the Shinto policies of powerful daimyo such as Hoshina Masayuki. He contrasted *Yoshikawa Shintô* to its source, *Yoshida Shintô*, as a Shinto system that gave precedence to ethical norms, rather than thaumaturgical rituals.

The second day began with a section on aspects of *mappô* thought and practice in Japan. The first speaker was Ineke van Put, who introduced us to the genre of hell pictures, some of which she showed on slides. After having discussed various uses made of these pictures in early medieval Japan, she posed the question in what way, if at all, the sudden popularity of these pictures in the 12th century was related to the notion that Japan had entered the age of *mappô*. Next, Jouni Elomaa used the *Heike monogatari* as a means to illustrate the

spread of Amidist ideas and practices in the Kamakura period. He gave special attention to the role of women as paragons of Amidist piety, in contrast to most men, who are depicted as cruel and lacking in the most basic respect for Buddhist values.

The rest of the second day was focused on the topic of Pilgrimage. Anne Walthall gave a detailed and lucid exposition of women pilgrims in the Tokugawa era, viewed through their diaries. Some of these pilgrims, Walthall commented, appeared to go on pilgrimage in order to write, with pilgrimage offering the 'chance of a lifetime to travel', and her account of what they wrote in their diaries, what they sought in terms of salvation and spiritual sustenance for themselves and kin, and how they experienced their visits to sacred places, provided us with further understandings and knowledge about the nature of pilgrimage in Tokugawa Japan. She was followed by Priscilla Blinco whose account of the journey made by Sanjonishi Kin'eda in the company of a close male friend Santomura Joha, to Yoshino in 1553 to view the cherry blossoms, implicitly raised questions about the nature of pilgrimage itself.

The final session of the day involved three papers on various aspects of pilgrimage. Two focused on the practice of *settai* (giving alms to pilgrims) in the Shikoku pilgrimage. Nathalie Kouamé focused on the relationship between local people and pilgrims in Shikoku in the Edo period, and examined the development of the custom of giving alms to pilgrims. Kouamé's paper showed that this practice, which had been strongly promoted by pilgrimage activists from the late 17th century, came to take on an institutionalised dimension by the 19th century, with local laws and customs determining the amount of alms that should be provided by each village and household to pilgrims. Junko Baba then discussed *settai* in the modern day, showing, from her interviews and studies of the practice in present day Shikoku, some of the themes, beliefs and motives behind the giving of *settai* at present. In particular she focused on how commercial organisations use *settai* as a means of promoting themselves and their businesses, and asked to what extent it, in its modern manifestations, has become an institutionalised practice. The session and day were rounded off by a spirited paper from Catherina Blomberg in which we were treated to a view of

Japanese pilgrimage in the Tokugawa through the eyes of two Swedish visitors to Japan, Willman in the 17th and Thunberg in the 18th centuries. The accounts, besides showing a picture of Japanese religious activity in this era, are striking for the light they shed on the religious attitudes of the authors and of the religious environment in which they lived. Both authors were Protestants and, as Blomberg pointed out, while both were critical of Japanese religion, seeing in it reflections of what they saw as Catholic idolatry, Thunberg, writing at a later era and clearly influenced by the Enlightenment, displayed a far more tolerant attitude than did Willman, writing a century earlier.

On the final day our focus moved not just to the present day but to the future and to aspects of religiosity that included visions of the New Age, of religion in cyberspace and of what is widely now termed the 'post-Aum' era of Japanese religion. Both sessions highlighted the work being done by a number of young German scholars in these areas. First Lisette Gebhardt discussed millennial messages and discussions of and the search for new spiritual paths as manifested in the writings of various literary figures from Oe Kenzaburo to Yoshimoto Banana. Placing her discussion within the context of feelings among many such authors that, post-Aum, Japan is in a state of 'spiritual poverty' Gebhardt argued that the attention given by so many writers to spiritual matters is a significant development in the formation of new forms of religiosity. The next paper by Inken Prohl further highlighted the activities of individuals who, like the authors discussed by Gebhardt, are not affiliated to any particular religious tradition, have assumed the air of spiritual gurus through their writings. She examined Funai Yukio, a management consultant and writer who has advocated the use of prayers and various spiritual ideas and techniques as means of developing business success. While Funai's brand of 'spiritual capitalism' is, as Prohl noted, closely connected with his own economic success and is hence to a great degree a marketing product, her paper raised the issue of how modern business is using and relating to spiritual ideas, and the effects this might have on contemporary religiosity. Both papers also highlighted what might be called the issue of 'trend spotting' in modern Japanese religion, in which authority figures such as Funai (and numerous famous authors) seeking to spot future

and capitalise on them.

The final session centred on a joint presentation by Iris Wieczorek and Birgit Staemmler which combined the use of sociological studies (carried out by Wieczorek) and the uses of modern media technologies (carried out by Staemmler as part of a wider project at the University of Tübingen to map and build up a data base of the uses of the Internet by Japanese religious groups) to examine the attitudes of members of Japanese new religious movements and the ways in which these organisations present themselves publicly. Wieczorek, basing her paper on the data received from surveys she conducted in *Agonshû*, *Shinnyoen* and *Kôfuku no Kagaku*, presented a model typology of new religions and discussed this in the context of the 'market of religion' and of what factors could be seen to determine the success or otherwise of new religions. Stämmler followed on from this by introducing the Tübingen internet project and then focusing on the three religions whose membership profiles had been analysed by Wieczorek. Stämmler used an interactive computer display to show how each of these movements presented itself on its official internet sites, and through this showed that there appeared to be correlations between the ways these sites were presented, and the sociological characteristics of the membership that each religion attracted. Although the Internet-related aspects of this research are at an early stage, the presentation raised numerous fascinating issues about the future directions of Japanese religion, the ways in which it is using the Web and the extent to which such use can be used as a means of analysing the nature of new religions.

These discussions of modern and future religion concluded the Religion section. Overall, as indicated above, there was a general feeling that the section had been characterised by a high level of quality and debate, and that - in examining religion across the historical spectrum from Nara Buddhist debates to New Age religiosity via State Shinto, the *mappô*, the appearance of *kami* in Japanese Buddhism, and pilgrimage, we had gained many fresh insights into the complex nature of Japanese religion.

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