JSAC 2003 – PRELIMINARY GUEST SPEAKERS AND ACADEMIC PRESENTERS

Note that speakers and categories are subject to change.

At this time we have confirmed 2 panels, 2 guest speakers, and 29 other academic presentations. Four guest speakers (3 from Japan, 1 from the US) will be addressing our group.

Guest Speakers and Panels

1. Guest Speakers/Panel: “Bioethics in Japan Today”

   Moderator: Prof. G. Victor Hori, Faculty of Religious Studies, McGill University
   Panelists: Prof. Tsuchida Tomoaki, Nanzan University, Japan
             Prof. Machida Sōhō, Tokyo University of Foreign Languages

   In the 21st century, nations and cultures around the globe are faced with the same issues in bioethics (cloning, re-use of embryonic stem cells, artificial fertility, euthanasia, hospital care, etc.) but they are producing different responses. Three large sets of responses to bioethical issues have developed: the North American approach, the Asian approach and the European approach. In this panel, two leading Japanese scholars of bioethics compare the differences in the North American and the Japanese stance on bioethics.

   Dr. Machida Sōhō got his MA from Harvard and his PhD from the University of Pennsylvania. He has taught on the faculties of Princeton University and of the National University of Singapore and is presently associate professor at Tokyo University of Foreign Studies. Although his original field is Zen Buddhism, his published work in English is on Hōnen, the Japanese Pure Land priest of the 12th C. He is the director of the project, "The Study of Bioethics in the Perspective of Comparative Religions," which brings together scholars in medicine, religious studies and anthropology to focus on concrete issues such as brain death, organ transplant, cloning, re-use of embryonic stem cells, artificial fertility, euthanasia, and hospital care. This project is funded by the Japan Society for the Promotion of Science.

   Dr. Tsuchida Tomoaki got his PhD from Harvard and is presently associate professor at Nanzan University in Nagoya. He took his degree in Buddhist Studies, specializing in the thought of Dōgen, the founder of the Japanese Sōtō Zen sect. He is a member of the Nihon Seimei Rinri Gakkai, was a panel member at last year's "High Tech Biomedicine and Future Perspective on Bioethics" at Waseda University (also scheduled again for this year), and has a chapter in Advance Directives and Surrogate Decision Making in Health Care: United States, Germany, and Japan, edited by Hans-Martin Sass, Robert M. Veatch, and Rihito Kimura (The Johns Hopkins University Press, 1998).

2. Guest Speaker: William K. Cummings, George Washington University

   “The Revolution in Japanese Higher Education?”

   Dr. Cummings is recognized as one of world’s experts on Japan’s education system. His Harvard doctoral dissertation, written in the early 1970’s, was published as a book, “The Japanese Academic Market and University Reform” (Garland, 1992). His study of the links between society and education gave rise to another book “Education and Equality in Japan” (Princeton
University Press, 1980).

3. Guest Speaker: Shin'ichi Hayashi, Yamaguchi University

“Changes in the Context of Japanese Language Teaching: Implications for Teachers and Learners”

In 2002, the Examination for Japanese University Admission for International Students (EJU) was put in place. This exam is separate from the Japanese Language Proficiency Test (JLPT) for exchange students. At many universities, rather than looking at the JLPT grades, entrance eligibility is increasingly being based on the EJU results. Furthermore, beginning in 2003, the scope of the Japanese Language Teaching Competency Test (that had been in place for 15 years) was revised and questions were set around broad categories such as "Language and Society", "Language and Psychology", "Language and Education", etc.

From 2004 national universities will become independent administrative bodies. Moreover, as a result of reevaluating Exchange Student Centres, there is a move to change their names to International Centres. Thus, Japanese Language instruction is also being reassessed on a variety of levels, analyses that are connected through the act of reexamining its content.

Professor Hayashi received his B.A. from Sophia University and a M.A. from Tsukuba University. He studied at Tsukuba's Research Institute on Education, specializing in counseling. He approaches Japanese language education from the point of view of counseling and has published extensively on counseling and Japanese language pedagogy. He is the co-author of such books as "Teaching Japanese Abroad", "Changing Classroom with Encounter", "Comprehensible Counseling for Classroom Advisors", "Structured Group-encounter", "Rational Living: Theory and Practice", and others. He co-authored "Japanese for Everyone", which has become a standard Japanese language textbook in the English-speaking world. He has also written a series -- "Learning Japanese in Groups" -- in the Gekkan Nihongo Journal, introducing the concept of cooperative learning in Japanese language education.

Starting at the National Academy in Papua New Guinea, Professor Hayashi has taught Japanese and Japanese pedagogy for nearly three decades. He is currently a professor at Yamaguchi National University and leads many workshops for Japanese language teachers in Japan. He is a member of JALT (Director of the Yamaguchi Chapter), Japan Association of Educational Counseling, and a council member of the Society for Teaching Japanese.


Moderator: Sonja Arntzen, University of Toronto
Panelists: Sachie Iwata, University of Toronto
           Caitilin Griffiths, University of Toronto
           Hidemi Shiga, University of Toronto

“A Literary Reaction to Ideological Pressure: An Incident in Imakagami”
Sachie Iwata, University of Toronto <sachie@ionsys.com>

I examined a late Heian piece called Tsukuri monogatari no yukue (The purpose of fictitious tales) in Imakagami (The New Mirror), written some time in the late 12th century as a continuation of Okagami (The Great Mirror), by Fujiwara no Tametsune, in order to discuss how women in the late Heian period had to react to the ideological pressure of Buddhism.
This interesting piece, placed at the very end of Imakagami’s long narrative, depicts the narrator's attack on the conventional view then in circulation (known as Murasaki Shikibu Dagoku setsu) – the belief that Lady Murasaki, author of The Tale of Genji, had been doomed to suffer in the fires of hell. The conventional argument was that Murasaki was condemned to fall into hell for writing a sinful piece – sinful because its incidents are immoral, and that all fiction is lies. However, the author defends her, noting that she wrote her fictitious tales as an expedient device to encourage people to follow the teaching of Buddha – just as is recommended in chapter two and three in the Lotus Sutra, called “Expedient Devices” and “Parables” – where metaphors are applied. The narrator also refers to the Myo’on and Kan’non Bodhisattvas, hinting that Murasaki might have been the incarnation of the Bodhisattvas, who sometimes transform themselves into women to preach the Law of Buddha so as to lead people to enlightenment. It is also notable that all tsukuri monogatari are defended by the narrator against the charges commonly made against fictitious tales, including Genji, that the text is a form of Kigyo (improper remarks glossed with plausible words), and Mougo (lies), each of which is one of the ten deadly sins in Buddhism.

As the continuation of the earlier Okagami, Imakagami has various similarities to its precursor. However, in Imakagami, the narrator is a female (an old lady who claims to be a granddaughter of the male narrator of Okagami) and its narratee/s is/are female too. That is to say, although Imakagami was undoubtedly written by a male, it was consciously written in the style of narration used by a woman to a female audience (or readers).

This piece is an interesting manifestation of a late Heian reaction to one pressure resulting from the ascendancy of Buddhist ideology. Buddhism accused Murasaki of committing sins and people had to re-evaluate her already widely-popular literature in order to defend it and the deceased author, while still working within the Buddhist ideology. She probably was the reflection of women in that period who were not believed to achieve Buddhahood and who also had to defend their role in society from Buddhist pressure. It seems that Murasaki, the champion of their literature, was made representative of literate women in order to “save” themselves.

“The Jishu as a Conduit of Social Change”
Caitilin Griffiths, University of Toronto <c.griffiths@utoronto.ca>

As the aristocracy of the Heian period (794-1192) crumbled into ruin with the rise of feudalism, conflict and war swept across Japan. This social instability had an important corollary: social mobility, gekokujo, the chance for the lower to command the higher. By examining the Jishu, this paper will demonstrate how this religious order was both a haven for spiritual salvation and a conduit for professional development.

The Jishu were a prominent and influential group from the 13th to the 17th century. Following the teaching of Ippen (1239-1289), the mission of this itinerant Pure Land Amida Buddhist sect was to save all sentient beings. Their simple teachings appealed to the masses and were especially well received by the warriors. During the Kamakura (1192-1333) and Muromachi (1336-1573) periods, the Jishu were valued by their warrior patrons as spiritual healers on the battlefield; in addition the Jishu members recited poetry, provided first aid to the wounded, and conducted burial services for the dead.

As the warriors gained prominence in the social and economic stage, opportunities presented itself to those with skill and talent. However, these talents still needed to transfer between social layers. The Jishu became a conduit for this movement: offering a neutral zone for the social outcasts to present their artistic or technical skills to potential patrons. For example, during the
Muromachi period, the Ashikaga shogunate sponsored the dōbōshū, the cultivators of the arts, whose membership was largely drawn from the Jishu members. Also, the field medics who called themselves Kinsoi, specializing in the treatment for battle wounds, had developed out of the Jishu’s practices of medical treatment for warriors.

It is by examining cases such as the Jishu that we can begin to understand how, in the midst of the chaos of Medieval Japan, a cultural renaissance occurred.

“Meeting Crises: Kawaraban and the Edo People.”
Hidemi Shiga, University of Toronto <hidemi_sg@hotmail.com>

On the second night of the tenth month in the second year of Ansei (1855), at approximately ten o’clock, a huge earthquake struck the city of Edo. What shattered the quiet evening was not the impact of a normal earthquake. It was a “vertical-motion” earthquake with a magnitude of 6.9. The area directly at the epicenter – shitamachi, or downtown Edo – was severely affected by both the earthquake and the ensuing fires, leaving the area surrounding Edo relatively untouched. According to the official records of the Tokugawa government (1603 - 1868), the death count was approximately 6,500; injuries were reported at 5,000; crushed or burned buildings numbered about 10,000.

In times of uncertainty conditions were reported to the masses in kawaraban, woodblock prints that were, in many ways, a precursor to the modern newspaper. These kawaraban depicted the post earthquake era in detailed articles, illustrations, lists, and dialogues. According to Japanese folklore namazu, or catfish, are responsible for earthquakes; thus, the namazu is a consistent concern throughout these kawaraban.

Toronto’s Royal Ontario Museum owns one of the largest collections of original namazu prints (approximately 80). This print collection conveys the emotions of victims and witnesses. After the earthquake, Edo commoners showed feelings of horror, confusion, anger, and grief, followed by expressions of joy at the redistribution of wealth brought on by a building boom and government enforced charity. Kawaraban provided an outlet for Edo commoners and helped them to recover from the emotional shock caused by the disaster.

My presentation will illustrate the commoners’ emotional response to the earthquake by showing a sample of anonymously created namazu prints that present the views of the lower strata of Edo society.

ACADEMIC TOPICS

There are five provisional categories (these may change slightly) of papers: Culture (9 papers), Language (6), History (5), International Relations (2), and Political Economy and Business (7).

Culture

1. "Crossroads of Experience: Miyazaki Hayao’s Global/Local Nexus"
Jay Goulding, York University (ON) <jay@yorku.ca>

The paper explores the double folding of time and space in the anime films of Miyazaki Hayao: the past becomes the present and the present becomes the past. Special attention will be paid to Mononoke Hime (Princess Mononoke) and Sen To Chihiro no Kamikakushi (Spirited Away). Triangulating on the Edo Period, Miyazaki provides a unique Japanese solution to the cultural
challenges of globalization with the use of Confucian, Shinto and Buddhist themes. For him, ‘global goes local’ is more than a slogan. In the wake of the attempted hegemony of American commodity culture in Japan, Miyazaki’s films enact an ironic reversal. Global trends (especially from the U.S.) are themselves ‘spirited away’ and transformed into deep Japanese local folk culture. Hence, the roots of Japanese heritage emerge through the crossroads of experience: East and West, ancient and modern, old and young, inside and outside.

2. “Faust in the Eyes of the Japanese Cartoonist”
Yoko Riley, University of Calgary (AB) <rileyy@ucalgary.ca>

Osamu Tezuka is known as a God among Japanese story cartoonists. In addition to famous cartoons such as Astro Boy and Janguru Taitei, he also wrote a little known series of cartoons based on Goethe’s Faust.
* One is known as “Faust”, which is a relatively closely translated cartoon of the original Faust for young children.
* The second is a version of the story of Faust that was situated in medieval Japan and is based on the medieval concept of Gekokujo.
* The third, and unfinished, story cartoon was Neo Faust, in which he placed the Faustian theme in the modern Japanese period of 1960 to 1970.
The purpose of this paper is to analyze how Osamu Tezuka interpreted Faust within the context of Japanese culture, whilst remaining true to the original theme.

3. “Teaching Tea: Using Experiential Learning to Teach Culture and Ethos”
Jennifer Oldstone-Moore <joldstonemoore@wittenberg.edu>, Wittenberg University, and Kiyoko Toratani, York University (ON) <hanalionub@yahoo.co.jp>

The tea ceremony is a highly culture specific practice of Japan, demanding rigid adherence to local language, ethos, and practice. Drawing from a tea ceremony course taught at a Lutheran liberal arts college in Ohio, USA, this paper considers adjustments that can and cannot be made in teaching Tea to non-Japanese students. The course included both lecture and performance. Student feedback indicated that students perceived the need for adjustment in learning style and communication, but no conflict between spiritual aspects of Tea and their values.

4. “Going to a War - Seen from Medieval Japanese Picture Scrolls “
X. Jie Yang University of Calgary (AB) <xyang@ucalgary.ca>

In the long history, wars belonged to very short happenings and events. However, because a peaceful life often reflected the result of a war, every detail during a war was vividly memorized, conveyed from generation to generation in various forms. In this sense, leaving one's home and going to a battlefield has always been a special moment, it became a major topic being repeated in all literature. This paper explores how those events were presented in the Japanese medieval literature, especially though a number of magnificent picture scrolls.

5. "Japan: A Multicultural County? Evidence from the Field"
David W. Edgington, University of British Columbia (BC) <edgingtn@geog.ubc.ca>

Despite being long thought of as immune to the globalizing effect of immigrant labour, Japan has experienced major increases in the numbers of foreign workers for nearly 20 years now. These migrants do not just come to work and then return home, but they bring families, and they form households with Japanese nationals. This presentation, based on recent field research in Japanese cities, discusses historical debates over multiculturalism in Japan, and provides some recent
statistics, as well as contemporary policies established by local municipal governments to address more diverse communities in the opening years of the 21st century - from Sapporo, Tokyo, Kawasaki, Osaka, Hiroshima and Fukuoka.

6. “New Radiocarbon Dates by AMS (Accelerator Mass Spectrometry) and Chronological Revision of Pre- and Proto-history of Japan”
Fumiko Ikawa-Smith, McGill University (QB) <fumiko.ikawa-smith@mcgill.ca>

Important bench mark dates for prehistoric and protohistoric Japan had to be revised in recent years, as the results, on the one hand, of application of radiocarbon measurements with AMS (Accelerator Mass Spectrometry), that makes it possible to obtain age estimates on very small samples, and calibration of radiocarbon dates to calendar years, on the other. The first use of pottery, and hence the beginning of the Jomon Period, that had previously been the oldest in the world, and is pushed back even further by several thousand years to about 16,500 calendar years ago, and the rice-growing Yayoi farmer now seem to have appeared in Kyushu about 1,000 BC, some 500 years earlier than had been thought, while the final phases of Jomon Culture still flourished in northeastern Japan. The paper discusses the implications of these dates to the formation of what we know as “the Japanese culture” and “the Japanese people”, and comments on the nature of the debates among the Japanese archaeologists and historians.

Brian Pendleton, Langara College (BC) <bpendleton@langara.bc.ca>

In the words of an observer “the garden delights the senses and challenges the soul—a majestic enigma.” This paper discusses the myths and stereotypes often associated with gardens found in both Japan and Canada, and explores the fundamental principles, techniques and elements behind the creation of gardens that reflect both traditional and contemporary Japanese aesthetics. A critical analysis of the distinction between “Japanese spirit” (wa shin) and “Japanese style” (wa fu).

Illustrated with slides and visuals, the presentation will develop an understanding of and appreciation for Japanese interpretations of Chinese geomancy, perceptions of nature, and Buddhist relationships which first appeared 1,000 years ago in the classic gardening book Sakuteiki (“Records of Garden Making”). Which raises the question: In a Canadian context, do a lantern, a bridge and a pine tree make a garden ‘Japanese’?

Yuka Nakamura, University of Toronto <yuka.nakamura@utoronto.ca>

This paper illustrates how media representations of Ichiro have been woven into discourses of nation-building in Japan, demonstrating how nationalism and globalization may articulate in sport. Some 214 articles that mentioned Ichiro, published in the Mainichi Daily Newspaper (77) and Sports Nippon (137) were analyzed. These articles describe Ichiro's inaugural as the first Japanese position player to play in Major League Baseball. Although Ichiro's move from Japanese professional baseball to Major League Baseball is evidence of the globalization of sport and of encroaching American influence in Japanese baseball, Ichiro is also a vehicle through which Japanese nationalism can be celebrated. Ichiro's decision to play in the U.S is symbolic of change, both positive and threatening. The ways in which he is represented in the media affirm certain timeless qualities of Japanese national identity, as well as provide ways in which change can be
understood, offering hope, without a dramatic shift in the nation's fabric.

   Yuko Shibata, University of British Columbia  <shibatay@interchange.ubc.ca>

How do our memories endure and survive? With whom do we share our memories? What urges us to narrate our experiences with others? This paper explores the power of Nikkei (Japanese Canadian) narratives, its language and culture.

The paper is based on my longitudinal research on five different generational groups of Nikkei women. It explores the relationships between prewar and postwar immigrant women as well as between the generations within these two groups. It also investigates how being immigrants (and descendants of immigrants) language and cultural competency affected the lives of Nikkei women. Special attention is paid to how memories are fashioned, experiences related and interpreted, and ultimately how the cultural knowledge developed in these relationships has come to affect contemporary Japanese Canadian communities.

Nikkei women’s narratives reflect their active resistance within a gendered and racialized world, how they balance their autonomy and the traditional connectedness to their cross-generational relationships and how they deal with conflicting values in order to incorporate their lives into local as well as mainstream Canadian society while reflecting on their cultural roots: Japan.

Language

   Joe Kess, University of Victoria (BC) <koe@uvvm.uvic.ca>

Are there universals in writing systems in respect to how we search the mind for words when they are presented in written form? Is it possible that writing systems as different as Japanese and English share much more in the way they access the mental dictionary than we give them credit for? We know that the Japanese and English orthographies are superficially very different, but just how different and in which ways? This paper synthesizes the experimental literature from both Japanese and Western psycholinguistics, contrasting language specifics vs. language universals in the relationship between the architecture of the mental dictionary and our understanding of how writing systems are processed by the human mind. The paper also outlines the processing mechanisms, which come into play when dealing with an orthography, which essentially has four writing systems, rolled into one.

2. “Japan and Korea: Mutual Language Learning in 18-19th Centuries”
   Yi, Kang-Min (李康民), Hanyang University, Seoul, Korea <ikangmin@hanyang.ac.kr>

Japan and Korea, being geographically neighboring to each other, were required to learn each other’s language. Japanese education in Korea was authorized by the central government, while Korean education in Japan was controlled by Tsushima (対馬) local government. In this presentation, I examine the content of the textbooks used in language learning in the 18-19th centuries and how those textbooks were used.

   Noriko Yabuki-Soh, York University (ON) <n_yabuki@yahoo.com>
This paper will discuss a recent trend in the language used in Japanese magazines targeted at young women. Tanaka (1994) suggested that the Japanese society has possibly coped with potential threats from the introduction of concepts such as individualism and feminism by interpreting them against the background of traditional values, or by getting rid of some of the contextual implications accompanying those concepts that might contradict these traditional values. The present paper will focus on a few key words including "individualistic" and "feministic" used in recent women's magazines and examine whether any extension or shift of word meaning can be observed. Images of today's women described in the magazines will also be discussed.

4. “Are Japanese Honorifics Keigo Not PC?”
Norio Ota, York University (ON) <nota@yorku.ca>

Debate on the nature of keigo ‘Japanese honorifics’ ranges from ‘discriminatory’ to ‘useful weapons’. Keigo are considered discriminatory, since they impose hierarchical relationships (power-powerless), and as such ‘prevent’ people from expressing themselves freely. This is further complicated by a gender issue. Women are ‘forced’ to use more keigo than men because of their social status. This trend dominated in the 70’s and 80’s. Recently, as the pendulum swings in the opposite direction, a move to reevaluate the initial assessment of keigo has become apparent.

Scholars involved in Women’s Studies examine keigo in terms of gender identity and gender ideology. Treating keigo in the context of universal realm of politeness has contributed to this rethinking. Some scholars observe that women use keigo as powerful tools and weapons to enhance their identities and communicative activities. This paper claims that keigo are ‘discriminatory’ not only towards women, but also towards men; furthermore, women have more freedom in the use of keigo than men. In most studies, the use of male register by female speakers is discussed. In this paper, the use of female register by male speakers will be examined as well.

Whether or not keigo constitute a discriminatory system in general requires further debate and investigation, but if the concept of senpai ‘senior’ – kohai ‘junior’, for example, should be considered as not politically correct, the whole language, culture and society would require a major overhaul.

Kozue Uzawa, University of Lethbridge (AB) <uzawa@uleth.ca>

Tanka is a traditional Japanese short poem composed with 31 Japanese syllables in 5 phrases. Tanka means a short song, but translated English tanka poems in general tend to become longer than the original Japanese poems. Translation of tanka is not easy due to the difference between the English and Japanese syllable systems.

One word in Japanese in general has more syllables than in English. For instance, ‘desk’ is one syllable, but when this word is used as a loanword in Japanese, it will become 3 syllables, ‘desuku’ -- a vowel is inserted each after a consonant according to the Japanese phonological rule. This limits the number of words used in tanka poems in Japanese. However, for many years, English and Japanese syllables are thought to be the same and Japanese tanka poems were/are translated into English using 31 English syllables. A good example is “Hyaku-nin-isshu” translated by William Porter about 100 years ago (A Hundred Verses from Old Japan, 1909). English tanka poems in this collection sound very long compared to the original Japanese poems.
During the 1990s, some poets started to translate Japanese tanka into English using about 20 English syllables. They seem to have been influenced by Edward Seidensticker’s translation of the tanka poems in “Genji Monogatari” (The Tale of Genji, 1976). Seidensticker translated the poems in Genji using about 20 English syllables, which was very epoch-making at that time.

From the viewpoint of writing short poems, it does not matter whether English tanka is composed with 31 or 20 syllables. However, from the viewpoint of translation, the form of English 31-syllable tanka is problematic. When we translate Japanese tanka into English, if we try to keep 31 syllables, we have to add some words, which do not exist in the original Japanese tanka. And, when we try to translate a 31-syllable English tanka into Japanese, it is impossible to translate it into one Japanese tanka.

In my presentation, I would like to discuss why English tanka poems composed with about 20 syllables are very close to the Japanese tanka, how 31-syllable English tanka poems are translated into Japanese, and how Japanese tanka poems are translated into English, using translations and English tanka poems by contemporary poets.

Tsuneko Iwai, McMaster University (ON) <iwai@mcmaster.ca>

The proposed paper examines the patterns of relationality as reflected in cross-gender communication strategies used by North Americans and Japanese. It argues that gender communication differentials occur in response to a variety of sociocultural and contextual practices, and that much wider gender interpretations than what was previously assumed construct male-female patterns of communication. Cross-gender communication interacts in a complex way, not only with power and dominance but also with other kinds of sociocultural differentiation.

Comparing North American communication strategies with those of the Japanese, this paper argues that different cultural groups may vary in terms of the power and status that they have in society. When we recognize that the ways people think and behave depend partly on the cultural groups they belong to and that the rules of communication are largely socioculturally determined, the idea that problems arising in cross-gender communication can be identified with cross-cultural miscommunication becomes more convincing. The linguistic difference in women's and men's speech should, therefore, be interpreted as reflecting these two different cultures.

History

Yu Chang, McMaster University, University of Toronto (ON) <yu.chang@utoronto.ca>

Could bushidō, or the Way of the Warrior, be the magic pill for curing her recent economic malaise and strengthening the spirit needed for her ongoing economic and cultural engagement with the larger world? If bushidō is understood to mean the cultivation of martial spirit, this question would undoubtedly puzzle, if not alarm, Japan’s Asian neighbors, who still retain vivid memories of her imperialistic aggression more than half a century ago. In the minds of many Asians, the positive qualities of bushidō—loyalty, justice, modesty, frugality, honor, etc.—will
never outweigh its negative association with Japanese militarism. And if bushidô is synonymous with militarism, does not the re-embracing of bushidô as a core Japanese value signal Japan’s attempt at economic and cultural imperialism?

In his 2002 book Bushidô to gendai (The Way of the Warrior and Modernity), Professor Kasaya Kazuhiko of the International Center for JapaneseStudies (Nichibunken) at Kyoto re-evaluates the role of bushidô in Japan’s modernization and globalization, and stresses the positive side of bushidô: it is a willingness to share responsibility and to be practical in solving problems. This understanding of bushidô is derived from his historical study of the socio-political role played by the ruling samurai class in the Tokugawa period (1600-1867), who developed a pragmatic attitude towards the management of social and political organizations at a time of crisis. Unfortunately, the stereotypical understanding of bushidô as a collective martial spirit possessed by aggressive Japanese soldiers and businessmen has formed such a reified image of the Japanese mentality that it is often used anachronistically to explain Japanese militarism during WWII and her economic success in the postwar period.

This paper looks at several moments when this reified image was formed and perpetuated during and after WWII and shows how they have complicated what could have been a fruitful cultural dialogue between Japan and the non-Western world. Part of the difficulty lies in the highly American-centric process of Japan’s globalization, which has been built on a double Orientalist construction of Japan as a tamed and exotic Other to Westerners and as an advanced and equally exotic Other to Asians. Japan’s postwar economic success, situated in the Cold War structure, has paradoxically suspended her need to confront the issue of historical responsibility in Asia. The image of Japan as a potentially militaristic nation remains deeply etched in the minds of many Asians. Japan’s recent economic stagnation, concludes this paper, could be a blessing-in-disguise for it affords her a chance to escape from this Orientalist construction and to take a more active role in defining her place in the world. Surely Kasaya’s re-evaluation of the term bushidô is a promising first step towards finding a more pragmatic path towards Japan’s modernization and globalization in the new century.

2. “Japan at a Crossroads: A Historical Perspective”
Cary Shinji Takagaki, University of Western Ontario (ON) <cs.takagaki@utoronto.ca>

Japan at the beginning of the 21st century may indeed need to implement change in the face of ten years of economic stagnation. However, it does not seem able to do so, despite the presence of a popular prime minister, Junichiro Koizumi, who has promised to make fundamental reforms. Of course, resistance to change is to be expected—there are always those who have much at stake in the status quo. But is the current situation unique, or can events in Japan’s history, when the country faced other such crossroads, shed some light on the present? Accordingly, this paper proposes to examine how the Japanese have dealt with the need for change in the past.

In the 6th century Japan was encouraged by the King of Paekche, one of the three ancient kingdoms of what are now the Korean peninsula, to accept Buddhism. The Soga clan was receptive to the new religion as it realized that with Buddhism would come the technological and cultural achievements of China. However, the clan’s major rivals resisted change as it threatened their positions of privilege at court. Perhaps a more well known crossroads in Japanese history occurred during the Meiji era when the country underwent a period of intense change and modernization. Again, there was opposition to this movement, but due to the imperative of Western imperialist nations, change became inevitable. Similarly, radical changes in Japan’s social, political, and economic systems came about in the aftermath of the Second World War.
These examples would suggest that Japan has been capable of extreme, and successful, transformation when necessary. However, in contrast, when crises of authority and solvency necessitated action during the Tokugawa period, none of the attempts at change (e.g., the Kyōhō Reforms, the Kansei Reforms, the Tempō Reforms) had any lasting effect, and ultimately, fundamental problems remained unresolved.

This paper will examine why Japan was often unable to make essential changes in domestic issues, and will look at the role that gaiatsu (foreign intervention—especially imminent and aggressive foreign intervention), has played as an impetus for radical and meaningful change in Japan’s history.

Bill Sewell, St. Mary’s University (NS) <Bill.Sewell@stmarys.ca>

Abstract: Despite the prolonged backlash against so-called "modernization theory," analyses incorporating transmutations of the word "modern" have returned to studies of Japan in a big way. While some address shared, internationally attuned visions of modernity, others aver critical postmodern approaches. As any cursory glance reveals that something modern was important to prewar Japanese, this paper seeks to find a useful middle ground between these various perspectives. What is more, this effort may prove also to be of contemporary relevance, as an examination of prewar conceptions of the modern offers insight into Japan’s continuing national malaise.

The lens of the prewar Japanese empire provides an often forgotten but a particularly useful vantage point from which to survey broad changes in Japanese society. Before the Manchurian Incident of September 18, 1931, most of those involved in upholding the Japanese empire defined modernity in a manner similar to that of Europeans and North Americans. After the Japanese seizure of Manchuria and the creation of the puppet state of Manchukuo, however, a critical mass of Japanese began defining the modern anew, incorporating concepts drawn from the Soviet Union, Germany, and Italy, as well as from Japan itself. While many are aware that key aspects of this new imperial modernity eventually went on to become standard operating procedure in prewar and wartime Japan, it is often not as well known that some of these aspects played central roles in postwar Japan. Indeed, after the war, many Japanese remained consistently proud of their accomplishments in the empire precisely because of their modern features and, by extension, what developed in Japan.

This suggests that at the least, contemporary reform efforts may be frustrated by the fact that some political and bureaucratic arrangements are older and more embedded than some may realize. What this also suggests, however, is that if postwar Japanese society can be considered as embodying yet another definition of modernity, then it may be that current dilemmas can only be overcome through the creation of yet another. That is to say, the nature of postwar Japanese national identity needs revisiting. This will require a deeper reconsideration of the values of contemporary society, including what it means to be modern.

4. “Children, Media and ‘Japan at the Crossroads’”
Owen Griffiths, Mount Allison University (NB) <ogriffiths@mta.ca>

In the history of modern Japan, no phrase has had more resonance than “Wareware wa kiro ni tatsu” (“We stand at the crossroads”). From the early Meiji period, through the Russo-Japanese
War era, and, most powerfully, following Japan’s defeat in the Pacific War, the rhetoric of “standing at a crossroads” has dominated much of the discussion and debate surrounding Japanese identity and Japan’s place in the world. Now, almost sixty years after the Pacific War, Japan’s decade-long economic woes have led many inside and outside Japan to again raise the issue of “the turning point” or “the crossroads.” Seen from this perspective, modern Japanese history appears as a thematically continuous era defined by a ubiquitous “crisis consciousness” (kiki ishiki), of which “the crossroad” and the “turning point” are the most common expressions.

This paper analyzes how the rhetoric of “Japan at a crossroads” has been represented through the print media from early Taisho to mid-Showa (1915-1937). However, rather than focusing on adult consumers as the targets of political and social messages, this study examines how the media represented issues of nation, crisis, and subjecthood/citizenship to boys and girls through children’s magazines.

The manner in which the world of children was constructed by adults effectively lays bare the adult world itself, its aspirations, its fears, and its uneasy relationship to radical change and the concept of the crossroads itself. As one of the principle structures of Japanese modernity, the print media was an important agent of informal education and socialization, related to, but independent of, formal education in the classroom and non-formal education in the home.

In the early Taisho era two emergent trends can be seen that provide relevance for the study of children’s print media. One was the explosion of children’s magazines and literature in the early 1920s, which suggests a recognition of children as independent consumers on the part of publishers. Another was the growing awareness in official circles of children as both the future of the nation-state and a as potentially subversive force within the state. Both of these trends suggest that adult perceptions of children and childhood were changing in tandem with larger concerns about the nature of Japanese identity and Japan’s role in the world. By utilizing the media as a public vehicle of dissemination, with children as its target audience, this study therefore connects the “problematic” of Japanese modernity with the construction of childhood and national identity, both of which are concomitants of modernity itself.

5. “Women’s Education in the Changing Meiji World”
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One bright day in November 1871, five Japanese girls were summoned for an audience with the Empress to receive the mandate to go and study abroad. For the first time ever, the Empress granted audience to the daughters of samurai, and the significance of this occasion was not lost on Tsuda Umeko, the youngest of the five girls. Tsuda viewed it as evidence of the Empress’s personal interest in women’s education, and a harbinger of a “new era” in Japan. Indeed, the Meiji era is a crucial period in Japanese history. Government officials sought to modernize the country in order to rectify Japan’s unequal position vis-a-vis the Western powers, and women, as well as men were envisioned to play an important role in this national endeavor. The royal mandate the Empress gave the five girls, which was, according to Tsuda, “to go abroad to study for the good of our countrywomen,” was symbolic of the Meiji government’s recognition that women had something to contribute to nation-building.

My paper examines the Meiji government’s education policy on women. What kind of education did Meiji government officials promote for women? How far and for what reasons should women be educated? Drawing on official government regulations, private correspondence, speeches and lectures of national government officials, especially those from the Education Ministry, and local school authorities, as well as personal accounts of teachers and students, this
paper argues that since the early decades of the Meiji era, the government already recognized the importance of women’s education as a vital instrument for nation-building. Furthermore, in the 1890s, many deemed it necessary to educate women because educated mothers were vital for Japan’s quest to become a great power. Meiji government officials advanced a gendered rhetoric on women’s education, which unlike the Tokugawa times, reified women’s roles as wives and mothers, although it also limited the nature and extent of women’s education.

My paper contributes to our understanding of how the Meiji government, through its promotion of women’s education, coped with the demands of a changing nineteenth-century Japan. Women’s education was not only a vehicle to modernize the country, but it was also a symbol of Japan’s modernized state. Finally, by examining Meiji education policy, my paper also contributes to the history of female education in Meiji Japan.

**International Relations**

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Currently, the LDP is in haste to send SDF troops to Iraq, a country that appears to be entering into the period of protracted guerilla warfare. From financial contribution in the Gulf War, the Japanese government is accelerating the degree and scope of Japanese participation in US wars in the Middle East and Central Asia. The objectives of this paper are to examine the meanings of deepened Japanese subordination to US hegemony in the early 21st century and to explore alternative paths for Japan. This study uses the world-system perspective, particularly that of G. Arrighi, for the understanding of historical processes in a larger and longer framework. The methodology applied is historical sociology of T.K. Hopkins which encourages new interpretation of history by identifying historical processes.

The paper is organized as follows. In the first section, contemporary state of US hegemony is examined. After establishing a dominant position in global finance in the form of US dollar hegemony under globalization, the US is adding military and petroleum as other two sources of monopoly rent in the post-Iraq War period. In the second section, Japan’s policy choice regarding economy and security is examined. The current path taken by the Japanese government is blind compliance to US demand and subordination to US hegemony. In the area of economy, US demand is to implement neoliberalism, and in the area of security, the US demands Japan to become an active but subordinate participant in the US strategy of global domination. Based on the critique of the current Japanese path, the third section explores alternative paths for Japan. This is done by examining historical processes involving Japan-US relation, Japan-East Asia relation, and East-West relation.

Vis-à-vis the US, Japan went through a cycle of semi-subordination, confrontation, and subordination. From this perspective, the current policy choice goes along with the historical process of Japanese subordination to the US. In the East Asian regional system which is characterized by the cycle of strong/weak center (China) and weak/strong periphery, the process from the 1980s marks China’s return as the regional power center.

Japan’s policy choice based on this observation is to abandon US military presence as a counterweight against China and to participate in East Asian regional cooperation for regional security and prosperity. By establishing regional security, Japan can graduate from US occupation, and by
creating a regional system of cooperation and prosperity, Japan can free itself from bloody US strategy for global domination. The modern history can be interpreted as a history of East-West rivalry. Currently, the East (East Asia) is in the process of regaining material superiority over the West. The current US strategy is pursuing continued domination by the West of the East through the control of finance, military, and natural resources. The path Japan needs to pursue for global peace and prosperity is to create an alternative system that would challenge US monopoly in finance, military, and the control of natural resources.

2. "Japan and the World: The Meaning of Kurofune 150"
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**Political Economy and Business**

1. “Changing Agriculture in Japan”
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There have been many recent changes to Japanese agriculture. Many of these changes can be associated with globalization and the economic stagnation in Japan over the past ten years. For example, farmers have had to cope with increasing competition from cheap imported farm products owing to increasing trade liberalization.

The purpose of this paper is to first describe the changes in Japanese farm policy that have taken place during the 1990s and relate them to global economic change. Second, this paper will illustrate how this new policy reflects the changing nature of Japanese agriculture.

The paper illustrates these changes using examples from Hokuriku, Kanto and other farm areas in Japan. In 1961 the Japanese government instituted the Basic Agricultural Law. Its aim was to increase agricultural production and to make agriculture more efficient. In the 1990s the Japanese government instituted the farm, rural area and food production law (Nougyou nouson shokuryou hou). This new policy reflects changing economic and social conditions. Japanese farmers are aging, and there are often no successors to take over the family farm.

There are now fewer full-time farmers, who manage to compete with foreign imports by increasing the scale of production by leasing land from elderly farmers and by employing new consumer-friendly techniques such as reducing the use of farm chemicals and in a few rare cases by employing organic farming techniques. These farmers also cope with a decline in available farm labour by employing, in some cases, Chinese workers or "trainees". Elderly farmers with lack of available labour also grow crops that when boxed are light to transport. In order for Japanese rural farm areas to remain sustainable, the Japanese government will have to encourage farmers to grow high quality crops that can compete with imports, and it will have to allow farmers to use foreign labour.

2. “The Impact of Foreign Investment on Japanese Corporate Governance and Managerial Practice”
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For many years foreign investment in Japan remained at low levels, hampered by high prices for corporate assets, a restrictive government posture and suspicion, if not outright hostility, on the part of potential acquisitions. The difficult economic climate of the 1990s led to a softening of these attitudes and a reduction in asset prices. As a consequence, the closing years of the decade
and the early years of the new millennium saw a sharp increase in inflows of foreign direct investment (FDI), paralleled by an increase in portfolio (i.e. non-controlling) holdings of Japanese stocks by foreign investors.

Opinions on the likely impact of this shift vary widely. Some see foreign investors as saving jobs and introducing much-needed managerial innovations. Government policy, as implemented through JETRO, now explicitly aims at increasing foreign investment, particularly in depressed provincial regions, and touts the aforementioned benefits as the rationale. On the other hand, more traditionally-minded observers maintain that this “invasion” will undermine the aspects of Japanese managerial culture that made the nation great and reduce Japan to a colony. When push comes to shove, remnants of this thinking can be seen in the government’s handling of specific foreign investments, despite policy pronouncements suggesting an open door. So far, however, there has been little systematic study of the impact of the increase in foreign investment. Most evaluations have been extrapolated from anecdotal evidence of the same few cases (e.g. Carlos Ghosn’s turnaround of Nissan).

This paper examines all the companies on the Tokyo Stock Exchange First and Second Sections that have a foreign direct investor (one foreign investor holding more than 10% of the company’s shares) or a high level of foreign portfolio investment (over 20% held by foreigners, but with no one foreign shareholding that reaches 10%). It studies changes in a wide variety of variables chosen to quantify corporate governance and other key managerial practices before and after foreign investors acquired their stakes, differentiating between those held by financial institutions (such as vulture or turnaround funds and investment banks) and those held by industrial companies. It contrasts their performance with Japanese companies that have been acquired by other Japanese companies, and those that have maintained their independence. The data used are drawn from a variety of Japanese corporate directories as well as the Bloomberg database and press sources.

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It is well-known that the aging of the Japanese population presents a formidable challenge for the nation. Over the last decade, the national government has devoted considerable effort to signaling the forthcoming changes and to developing policy and strategies consistent with these significant demographic transitions. There is growing evidence that Japanese companies have identified both the needs and commercial opportunities in this vital area. In the past few years, dozens of new products and innovative services have reached the market, endeavouring to provide Japan’s seniors with the quality of life, independence and privacy that they desire while simultaneously addressing the unique health, lifestyle, and personal needs of the elderly. The developments have, in general, been recent and there has not been sufficient time to determine the long-term viability and suitability of the products and services. The extent and variety of commercial innovation provides, however, evidence of the nature of product development and responsiveness to societal needs. This paper will document the nature and extent of commercial innovation and will reflect on both the suitability of these activities for Japan and the international commercial potential of Japan’s based innovation targeted at the elderly.

4. "Did Growth Mask Distortions?"
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This paper will try to disentangle whether indeed growth masked distortionary impacts of lifetime
employment, the bank centered financial system and industrial policy during the high growth
period.

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Prime Minister Koizumi is regarded to promote kozo kaikaku (the structure reform) of Japanese
politics by the Japanese mass communications and the Japanese people. However, what is the
definition of kozo? There is no discussion about the definition of the term. Koizumi uses the term
as a slogan.

Here, let us pose a question in order to consider the definition of the term “kozo”. First of all, if
Koizumi wants to achieve kozo kaikaku in Japanese politics, there must be kozo in it. Because he
cannot reform kozo if it does not exist in Japanese politics. However, is there kozo in Japanese
politics? For instance, who is the true leader of Japanese politics? The prime minister? Zoku giin
(diet cliques) of LDP (Liberal Democratic Party)? Or bureaucracy?. The answer is everyone and
is not everyone. It is not certain who the true leader is. This shows that there is no kozo in
Japanese politics. To be accurate, Japanese politics is expected to have kozo in tatemae, however,
it does not have kozo in honne.

This is a sort of double standard. Prime Minister Koizumi is reforming not the latter, but the
former. This paper illustrates it by giving two examples. The first example is a problem that two
Japanese NGOs were not allowed to attend the meeting on Afghan reconstruction by the Ministry
of Foreign Affairs in 2001. The second example is jimujikan kaigi (a permanent secretary
meeting). Prime Minister Koizumi is attending the meeting. This meeting means that bureaucracy
has a political power. However, not only bureaucracy but also each minister including the prime
minister and zoku giin has the political power alike as has been mentioned above.

What did cultivate an image that Koizumi was a promoter of kozo kaikaku? Two events projected
the image. Both of two events occurred just before an election. The first event was the Kumamoto
District Court ruling for the Hansen's disease case in 2001. The government of Japan decided not
to appeal to a higher court. The second event was Koizumi's electric visit to North Korea in 2002.
After two events, an approval rating of Koizumi's cabinet was raised. Because the Japanese
people expected that Koizumi would accomplish kozo kaikaku due to the events. The Japanese
mass communications also arouse their expectations.

This paper insists that Japanese politics needs kozo kochiku (the structure construction) instead of
kozo kaikaku. Kozo kochiku means to clear a political responsibility, i.e., a responsibility for
action (Responsibility) and a responsibility for an account (Accountability). This definition has
been inspired by Karel van Wolferen's idea.

How does Japan construct the structure? (2) There may be some ideas. For instance, abolition of
jimujikan kaigi, dissolution of LDP and so on. However, this paper insists that these are not direct
solutions for kozo kochiku of Japanese politics. Unfortunately, it may be only enough to study the
reality of Japanese politics. In other words, it is to be conscious of Japanese politics. It may
become an indirect, but a crucial solution for kozo kochiku.

6. "Japan’s Textile Industry: Structural Change and Strategies for Sustainable Growth"
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Japan’s textile industry, with its inexpensive and high-quality labour, enjoyed a competitive advantage for many years over other countries. As a result of the appreciation of yen as well as the growing competition from emerging economies in the 1980s, however, the textile industry of Japan lost its international competitiveness. Imports began to exceed exports starting in 1986, and Japan became a net importer of textile products. In this period, the Plaza Accord of 1985 marked the final transformation of Japan’s base of textile businesses into an import industry.

In this historical and economic context, this paper aims to examine the historical and contemporary role of the textile industry in the economic development of Japan, and also to provide the basic analysis of the current process of restructuring taking place within the industries. The paper then explores certain strategic solutions for the survival and transformation of Japanese textile businesses, which are of four folds: (1) an increase in knowledge intensity and enhancement of high technology manufacturing, (2) the expansion of global manufacturing and marketing operations, (3) diversification, particularly for the large enterprises, into non-textile operations, and (4) organizational adjustments through mergers, acquisitions and strategic alliances among the businesses in the textile chain.

The paper concentrates its analysis on the strategy that has become the most significant survival measure for the large corporations in the textile industry: Diversification into non-textile fields. Given the significant role of diversification strategies for firms’ survival in the strenuous business environment, the paper aims to shed light on the basic directions of the diversification strategies in the Japanese textile industry. It thus explores the diversification patterns of the leading companies and in particular analyzes the effects of their dissimilar technological resources and capabilities on the different directions of diversification.

The methodology to analyze the growth strategies of Japan’s largest textile enterprises includes the analyses of historical and contemporary literature, and company annual reports since the late 1960s, in particular the semiannual reports to the Ministry of Finance (Yuka Shoken Hokokusho). These are supplemented by a questionnaire sent to the largest textile companies, as well as two-round in-depth interviews with the key executives at the largest five corporations.

7. “Does Website Language Localization Help SMEs Sell to Japan?”
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This paper reports the findings of a one-year experiment involving 10 Canadian small and medium-sized food companies. Localization comprised: (1) a Japanese language web page attached to their own, (2) email translation and (3) Japanese search engine registration. Web traffic, Japan contacts and related transactions were tracked for a one-year period. This research is supported by Agriculture and Agri-Food Canada.