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Twenty-Sixth Annual

Japan Studies Association Conference

Co-hosted by Kapi’olani Community College

University of Hawai’i System

**Program**

9-11 January 2020

The Hyatt Place Waikiki Beach Hotel

Honolulu, Hawai’i

**Acknowledgements**

**Conference Program Committee**

Paul Dunscomb, University of Alaska Anchorage

Andrea Stover, Belmont University

**Local Arrangements**

Joseph Overton, Kapi’olani Community College

**Conference Co-Host**

Kapi’olani Community College

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**Attribution: program cover image**

Goryokaku in Summer seen from the Goryokaku Tower Observatory

2017-06-14 by FIND47.JP

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| **Conference Presentations**  **All meeting rooms are on the second floor** | |
| **Thursday, 9 January 2020** | |
| 9:00-12:00am | ***JSA Board Meeting***  Room: Lokahi 2, 2nd floor |
| 1:00-5:00 | ***Conference registration***  Table outside Pua Melia Ballroom, 2nd floor |
| 3:15-3:30 | *Coffee/tea break: Outside Pua Melia Ballroom* |
| 3:30-4:15 | ***Hokkaido in History***  Room: Pua Melia Ballroom, 2nd floor  Screening and discussion of an episode from *Golden Kamyu* (2018), an anime series written by Noboru Takagi and directed by Hitoshi Nanba; set in Hokkaido in the early 1900s, it offers a beginner introduction to Ainu culture.  Discussion led by Lonny Carlile, Director, Center for Japanese Studies/Asian Studies Program, University of Hawai’i at Manoa and Maggie Ivanova, Vice President and JSA Journal Editor, Flinders University. |
| 4:15-5:15 | ***Hokkaido in the 21st century***  Room: Pua Melia Ballroom, 2nd floor  A screening and discussion of two recent shorts set in Sapporo: *Shinshin* (15min), directed by Kyohei Inada and *Crystalyzed* (2011, 30min), directed by Eiji Shimada.  Discussion led by Lonny Carlile and Maggie Ivanova.  *These two Thursday sessions are fairly casual, so feel free to join us if you are interested in representations of Hokkaido and Ainu in contemporary popular culture or step out when you need. If you are interested in the JSA faculty development Hokkaido workshop June 1-12, 2020, please note the information session Saturday afternoon, 3;15-4:30, also in the Pua Melia Ballroom.* |
| 5:30-7:00 | ***Conference meet and greet***  Meet in conference hotel reception gallery (in the lobby) for a welcome drink |
| 7:00- | *Dinner on your own* |

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| **Friday, 10 January 2020** | |
| 8:30am-2:30pm | ***Conference registration***  Table outside Pua Melia Ballroom, 2nd floor |
| 8:30-8:50 | ***Opening Remarks, President of JSA Joe Overton***  Room: Pua Melia Ballroom, 2nd floor |
| 9:00-9:50 | ***Plenary Session***  ***Keynote Address: Van Gessel, Brigham Young University***  **“Teaching the Never-ending Stories of Japanese Literature”**  Introduction: Stacia Bensyl, Missouri Western State University  Room: Pua Melia Ballroom, 2nd floor |
| 10:00-11:15 | ***Panel 1: Sometimes It’s Hard to be a Woman (in Japan)***  Pua Melia Ballroom, 2nd floor  Chair: Sean O’Reilly, Akita International University  Rosemary Dawood, Waseda University, A (M)other world is possible The development of Motherhood discourses and Housewife feminism in post 3.11 movements in Japan  Silvia Croydon, Osaka University, Assisted Reproductive Technology in Japan: Explaining the Legislative Void  Colleen Laird, University of British Columbia, Press X To Continue: Persona 5 and the Mundane Activities of Everyday Misogyny |
| 10:00-11:15 | ***Panel 2: Comic and Comedy and Kimono***  Room: Lokahi 1, 2nd floor  Chair: Maggie Ivanova, Flinders University  Barbara Mason, Oregon State University, The Innovative Kimono: Imagining outside and within the T Square  Susan Mason, California State University Los Angeles, Paper title: Stan Sakai: Mashing up Kurosawa & Funny Animals  Daniel Stone, Linn-Benton College, Comparison of the Comic Storytelling Traditions of Kyogen and Commedia dell’ Arte |

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| 10:00-11:15 | ***Panel 3: Japan’s Role in Filling the International Void***  Room: Lokahi 3, 2nd floor  Chair: Steve Corbeil, University of the Sacred Heart  Wade Huntley, Naval Postgraduate School, The Kuril Islands Sovereignty Dispute Today  David Jones, Kennesaw State University, A Day, Just Like Any Other Day  (a creative nonfiction reading) |
| 11:15-12:30 | ***Lunch:*** *Pick up Outside Ballroom; eat in Ballroom*  *Room: Pua Melia Ballroom, 2nd floor* |
| 12:30-1:45 | ***Panel 4: Caring for the Body, the Mind and the Earth***  Pua Melia Ballroom, 2nd floor  Chair: Colleen Laird, University of British Columbia  Genaro Castro-Vazquez, Kansai Gaidai University, Social Class and the Somatic Self of Japanese Men: a reading of bodyweight control, eating habits, culinary practices and physical exercise  Keiko Irie, Kyushu International University, Modern yoga in Japan: feminization, consumer culture, fashion, medicine, and spirituality.  Mariko Obari, University of Tsukuba, Agroecology: the science of ecology, political movements, the development of sustainable food systems, and ethical lifestyle choices in Japan. |
| 12:30-1:45 | ***Panel 5: Ancient Arts, Ancient Influences***  Room: Lokahi 1, 2nd floor  Chair: Andrea Stover, Belmont University  William Matsuda, Sichuan University, Calligraphy as Art: Kūkai’s Expositions on the Aesthetics of Brush Writing  Ching-Hsuan Wu, West Virginia University, Influence of Bai Juyi’s Song of Everlasting Regret on Murasaki’s *The Tale of Genji* |
| 12:30-1:45 | ***Panel 6: Evolution or Revolution in the Japanese Boardroom***  Room: Lokahi 3, 2nd floor  Chair: Rosemary Dawood, Waseda University  Takashi Shimizu, University of Tokyo/UC Berkeley, The Historical Development of “Japanese-style” Corporate Governance  Hiroko Inokuma, Musashi University, Gender Diversity in Management and Firm Performance: Evidence From Japan.  Masatoshi Sakaki, Tohoku University, Gender Diversity and Work Style Reform Policies by Japanese Government |
| 1:45-2:00 | *Coffee/tea break: Outside Pua Melia Ballroom* |
| 2:00-3:15 | ***Panel 7: Left, Right and Middle Class Pursuits in Postwar Japan***  Room: Pua Melia Ballroom, 2nd floor  Chair: Fabien Carpentras, Yokohama National University  Sean O’Reilly, Akita International University, The Resurgent Right: the Secret of Japan’s Twenty-first Century Cinematic Success  Steve Corbeil University of the Sacred Heart, The Birth of Social Myths in Postwar Japan: Mistranslations, Politics, and the Quest for Sovereignty  Anna Schrade, Kwansei Gakuin University, Chasing the ‘Japanese dream’: Expatriate entrepreneurs and their contribution to the Japanese economy |
| 2:00-3:15 | ***Panel 8: Interactions with Empire and After. Imperial Subjects and Global Citizens***  Room: Lokahi 1, 2nd floor  Chair: Wade Huntley, Naval Postgraduate School  Ian Roth, Meijo University: The Roninsei Journey  Toshiro Goji, Hiroshima University: Experiences of Everyday Cultural Difference by Foreign Employees in Japan who Graduated from a Japanese University  Paula Behrens, Community College of Philadelphia: Streets, Corners and Storefronts: The Semi-public Zones in Traditional Japanese Neighborhoods in the Modern City |
| 2:00-3:15 | ***Panel 9: Adaptation in, of, and into Japanese Fictions***  Room: Lokahi 3, 2nd floor  Chair: Barbara Mason, Oregon State University  Maggie Ivanova, Flinders University, Ōshiro Tatsuhiro’s *The Cocktail Party*: From Page to Stage to Screen  Stacia Bensyl, Missouri Western State University,*Amazing Grace: Humanity in Endo Shusaku’s The Samurai*  Fay Beauchamp, Of Camphor Trees, Totoro, and Regeneration: Situating a Fairy-Tale in Japanese History |
| 3:15-3:30 | *Coffee/tea break: Outside Pua Melia Ballroom, 2nd floor* |

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| 3:30-4:45 | ***Plenary Session: Learning Japanese Language and Society through Washoku (Japanese Cuisine)***  Room: Pua Melia Ballroom, 2nd floor  Chairs: Yuko Prefume, Baylor University and Akiko Murata, Hosei University  Yuko Prefume, Baylor University (co-facilitator), “Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses”  Akiko Murata, Hosei University (co-facilitator), “The effectiveness of verbalizing and writing the experience of Japanese food culture in the Japanese language education”  Hiroshi Tajima, Brown University, “A student-centered, multicultural interdisciplinary language project through the investigation of controversial topics”  Hideko Shimizu, Vanderbilt University, “Learning kanji in the context of Japanese food and culture”  Yuka Matsuhashi, Temple University, Japan campus, “Designing curriculum for study abroad students through Japanese food culture”  Makoto Negishi, Temple University, Japan campus, “CBI-driven techniques to create a meaningful back-of-the-book index to develop students’ reading strategies and increase their engagement with the texts” |
| 5:30 pm | ***Conference dinner******with entertainment at***  ***The New Otani Hotel in the Emperor Ballroom, 2nd floor***  The hotel/restaurant is located at 2863 Kalakaua Avenue. A 10-15--minute walk or a short Uber ride. Please arrive no later than 6 pm. Dinner starts at 6:30 pm. |

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| **Saturday, 11 January 2019** | | |
| 8:30am-2:30 | ***Conference registration***  Table outside Pua Melia Ballroom, 2nd floor | |
| 9:00-9:50 | ***Plenary Session***  ***Keynote Address: William M. Tsutsui, President, Hendrix College***  **"Lifetime Employment, Academic Tenure, and Contingent Labor: Lessons for the American Professorate from Japan’s Lost Decade."**  Introduction: Paul Dunscomb, University of Alaska Anchorage  Room: Pua Melia Ballroom, 2nd floor | |
| 10:00-11:15 | ***Panel 10: Making sense of Japan Since 1945***  Room: Pua Melia Ballroom, 2nd floor  Chair: Anna Schrade, Kwansei Gakuin University  Sabine Schulz, University of Chicago, Periods of Spring and Winter: Japanese Idols as a Cold War Creation and Artifact  Fabien Carpentras, Yokohama National University, The “Female Soldiers” of the United Red Army: Representations of Women’s Activism in Recent Manga and Literature  Paul Dunscomb, University of Alaska Anchorage, Retrospective on the Accomplished Heisei: Decline, Tribulation, Resilience, and Resistance | |
| 10:00-11:15 | ***Panel 11: How to Behave as Japanese, The Never Ending Project***  Room: Lokahi 1, 2nd floor  Chair: Daniel Stone, Linn-Benton College  Ayumi Atsumi Terada, The University Museum, University of Tokyo, The origins of noise etiquette in museums in Japan  Julie Nootbaar, Oita Prefectural College of Arts and Culture, No Tattoos in the Bath: An exploration into the histories of tattooing and bathing in Japanese culture and why the two don’t mix in contemporary Japan  Goran Vaage, Kobe College, Using Words for Person to Teach Sociolinguistic Variation in Japanese | |
| 10:00-11:15 | ***Panel 12: Japan from Many Angles***  Room: Lokahi 3, 2nd floor  Chair: Fay Beauchamp, Emerita of English, Community College of Philadelphia  Leo Saldanha, Bedford High School, and Bindu Malieckal, Saint Anselm College: ‘Gaijin’ Fiction: Young Adult Novels about Japan by American and British Writers  Iei Hu, Washington University, St. Louis, The Sound from the Past – Music Performance in Izumi Kyōka’s (1873-1939) "Uta Andon" (Paper Lanterns, 1910) | |
| 11:15-11:30 | *Coffee/tea break: Outside Pua Melia Ballroom, 2nd floor* | |
| 11:30-12:45 | ***Panel 13: Unwrapping the Complexities of Japan’s Wartime Action and Experience***  Room: Pua Melia Ballroom, 2nd floor  Chair: Julie Nootbar, Oita Prefectural College of Arts and Culture  Barbara Seater, Raritan Valley Community College, Deniers of the use of Comfort Women by the Japanese Military is World War II: A Critical Examination of Evidence.  Reed Knappe, Harvard University, "On the Roots of Air Power: Revisiting the Organic Aviation Fuel Program and Japan's Late-War Ecological Crisis"  Jing Sun, University of Pennsylvania, Manchurian Diet and the Food Politics at Japan’s Mainland and Colonial Homefront, 1937-1945 | |
| 11:30-12:45 | ***Panel 14: Preserving, Recovering, Creating the Past of Japan’s Periphery***  Room: Lokahi 1, 2nd floor  Chair: Sabine Schulz, University of Chicago  Barbara Lass, City College of San Francisco, Constructing and Reconstructing History: The Case of Shuri Castle, Okinawa, Japan.  Mitsuko Takahashi, Nihon Institute of Medical Sciences, A sociolinguistic study on the Japanese language and the Ryūkyū dialect  Greg Wilkinson, Brigham Young University, The 88 Temples of Hokkaido: Invented Pilgrimage in 21st Century Japan | |
| 11:30-12:45 | ***Panel 15: Post-Postwar Transformations: Capitulating to Reality or Ongoing Resistance?***  Room: Lokahi 3, 2nd floor  Chair: Jim Peoples, Ohio Wesleyan University  Arthur (Trey) Fleisher, Metropolitan State University, Economics and Politics of the Japanese Aging/Shrinking Society.  Jemma Kim, Meiji University, Japan and TPP: Implications for the Asia-Pacific Economic Order. | |
| 12:45-1:30 | *Lunch: Pick up Outside Ballroom; eat in Pua Melia Ballroom* | |
| 1:45-3:00 | ***Panel 16: Environmentalism in Unexpected Corners of Japan***  Room: Pua Melia Ballroom, 2nd floor  Chair: Susan Mason, California State University, Los Angeles  Deborah Williams, Johnson County Community College, Japanese Poems with Strong Environmental Themes and Their Ability to Stimulate Environmental Consciousness  Dawn Gale, Johnson County Community College, Japanese Aesthetics as the Basis of a Sustainable Environmental Ethic  Sarah Aptilon, Johnson County Community College, Broken Beauty, Treasured Trash: Japanese Visions of the Material World | |
| 1:45-3:00 | | ***Panel 17: Japan in and of the Early Modern World***  Room: Lokahi 1, 2nd floor  Chair: Barbara Lass, City College of San Francisco  Bruno Christianens, Japan University of Economics, Yoshio Kōgyū (1724-1800) led to instruction of the "van Swieten liquor", the in 1754 clinically tested mercurial drug  Bindu Malieckal, Saint Anselm College, Saint, Samurai, and “Shinnichi”: Francis Xavier and William Adams’ Letters from Japan, 1549-1620  Hanae Kramer, University of Hawaii at Manoa, The Tokugawa Shogunate’s 1675 Exploration of the Western Pacific |
| 1:45-3:00 | | ***Panel 18: Road Trip! Travel as Literary Exercise, Fiction as Destination***  Room: Lokahi 3, 2nd floor  Chair: Barbara Seater, Raritan Valley Community College  Elaine Gerbert, University of Kansas, Travel in the Japanese Imaginary  Jennifer Welsh, Lindenwood University-Belleville, From History to Legend to Postcard: Framing Japanese Imperialism for a Meiji Audience  Maria Corazon Reyes, University of the Philippines – Diliman, Tourism and Local Community Revitalization – The Case of Hida-Furukawa as an Anime Sacred Site for the Anime, *‘Kimi No Na Wa’* |
| 3:00-3:15 | | *Coffee/tea break: Outside Pua Melia Ballroom* |
| 3:15-4:30 | | ***Plenary Session****:* ***JSA 2020 Hokkaido Workshop Information Session***  Room: Pua Melia Ballroom, 2nd floor  See Description on the next page of the goals and themes of the JSA Hokkaido Workshop June 1-12, 2020 in Hokkaido, Japan. This plenary session will provide information about the application process, costs, and possibility of some travel scholarships. |
| 4:30-5:15 | | ***Plenary JSA Membership Meeting and Closing Remarks***  **Everyone is welcome**  Room: Pua Melia Ballroom  *Chair: Joseph Overton, JSA President* |
| 6:00 | | *Dinner on your own* |

NOTES

**Plenary Session Saturday 3:15-4:30 pm.**

***Hokkaido 2020: Diversity, Transformation, Renewal***

**Information session led by Fay Beauchamp (JSA Vice President Special Projects), Lonny Carlile (University of Hawai’i at Manoa) and Maggie Ivanova (JSA Vice President)**

**Room: Pua Melia Ballroom, 2nd floor**

**This is an information session about the professional development workshop on Hokkaido which JSA is organizing in 2020, with support from the Center for Japanese Studies at the University of Hawai’i at Manoa.**

The workshop runs between June 1-12, 2020 and includes five days in Sapporo, a four-day study tour of Shiraoi, Matsumae, and Hakodate, and, after a day of preparation, a closing symposium in which participants offer their critical reflections on the ways the workshop promises to impact their teaching and research.

It offers a nuanced understanding of the impact of the natural environment on the island’s history, the “frontier” legacy of Japanese settlers, and Ainu society and culture. Participants will rely on “object-based learning” and “mining the museum” methodologies to engage with Hokkaido’s material culture. The themes of *Hokkaido 2020* will shed light on aspects of Japanese history, society and culture that tend to be overlooked in conventional understandings by focusing on three aspects distinctive to “peripheral” Hokkaido.

Through the first theme, Hokkaido’s Natural Environment, workshop participants will explore the environment’s impact on the lives of Hokkaido’s inhabitants and the region’s development, recognizing meaningful differences from mainland Japan. A visit to educational facilities and sites in Sapporo (e.g., Hokkaido University, Hokkaido Museum) and within the Toya-Usu UNESCO Geopark will allow for an intensive examination of this theme.

The second theme, the “frontier” legacy of Japanese settlers in Hokkaido, will trace a historical trajectory that simultaneously diverges dramatically from and constitutes an essential part of that of the rest of Japan. Participants will engage with this theme though museum sessions and visits to relevant sites in Matsumae, Sapporo, and Hakodate.

The third theme, Ainu society and culture, offers opportunities to investigate how issues relating to indigeneity play out in the context of modern and contemporary Japan. A key goal will be to move beyond prevalent simplistic images of the Ainu people toward a multidimensional understanding, sensitive to the complexities associated with the Ainu people and their history, culture, and their situation, perspectives and place in contemporary Japanese society.

For details and updates, please check the Workshop’s web page at: <http://www.japanstudies.org/2020-workshop-on-hokkaido.html>.

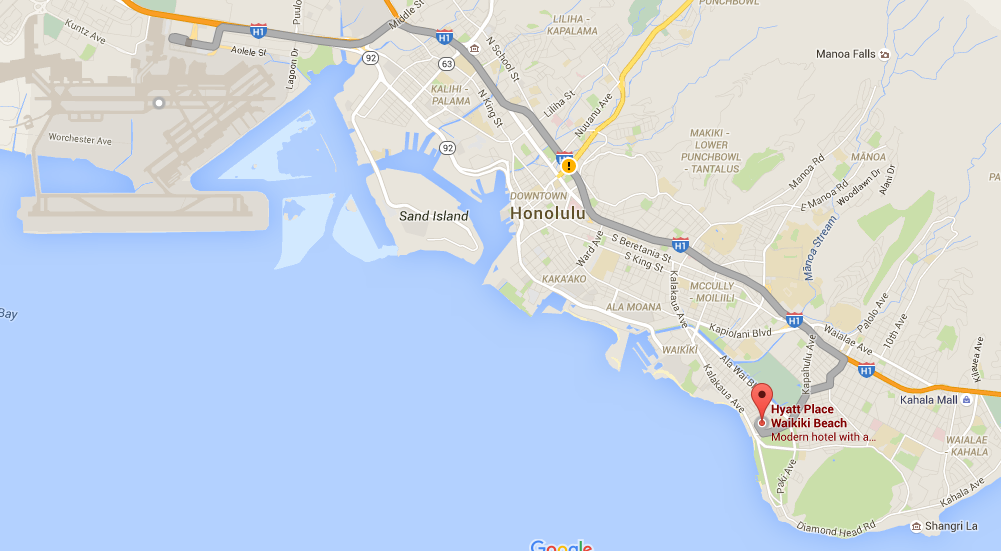
**Keynote Speakers**

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| **Van Gessel**  **Brigham Young University** | **William M. Tsutsui**  **President, Hendrix College** |
| **“Teaching the Neverending Stories ​of Modern Japanese Literature”** | **"Lifetime Employment, Academic Tenure, and Contingent Labor: Lessons for the American Professorate from Japan’s Lost Decade."** |
| Van C Gessel has published eight translations of works by the Japanese Christian novelist Endo Shusaku, including: The Samurai, Deep River, and Kiku’s Prayer. Sachiko will be published in spring 2020 by Columbia University Press. He co-edited, with Reid Neilson, a volume of essays titled, Taking the Gospel to the Japanese: 1901 to 2001, and served as co-editor, with J. Thomas Rimer, of The Columbia Anthology of Modern Japanese Literature (Volume 1 published in 2005, Volume 2 in 2007). ​ In 2018 he received a Japanese imperial decoration, The Order of the Rising Sun, Gold Rays with Neck Ribbon, for contributions to mutual understanding between Japan and the U.S. and the introduction of Japanese literature overseas.  Source: ​<https://humanities.byu.edu/person/van-c-gessel/> | William M. Tsutsui is President and Professor of History at Hendrix College in Conway, Arkansas. He previously served as dean of Dedman College of Humanities and Sciences at Southern Methodist University from 2010 to 2014.  A specialist in the business, environmental and cultural history of modern Japan, he is the author or editor of eight books, including Manufacturing Ideology: Scientific Management in Twentieth-Century Japan (1998), Godzilla on My Mind: Fifty Years of the King of Monsters (2004), and Japanese Popular Culture and Globalization (2010). He has received Fulbright, ACLS, and Marshall fellowships, and was awarded the John Whitney Hall Prize of the Association for Asian Studies in 2000.  Source: ​<https://www.hendrix.edu/inauguration/about/> |

**Maps**

**Arriving in Honolulu**

The Hyatt Place Waikiki Beach Hotel – our conference hotel – is located in Waikiki, at 175 Paoakalani Avenue (phone: 1-808-922-3861). It is about 10 miles (16km) away from Honolulu International Airport and about 4 miles (6km) from Downtown Honolulu. You can reach the conference hotel by taxi, airport shuttle, public transportation (The Bus) or pre-arranged transportation.



**Taxi:** The non-rush hour taxi fare between the airport and Waikiki is about $40-45. Cabs in Honolulu accept payments in cash and by credit card. Once you’ve collected your luggage, follow the signs for ground transportation and taxi; see also <http://hawaii.gov/hnl/ground-transportation/taxicabs>.

**Star Taxi – a local’s recommendation**: Customers pay a flat fare of $30 per trip between the airport and Waikiki ($25 to UHM) with no luggage surcharge. This means that no matter if one or four people travel in a party to the same destination, the fare remains $30. Cash payments only.

To book a taxi, call 1-800-671-2999 (toll free) or 1-808-942-7827 (local). To see the lists of Waikiki hotels served and prices to other Oahu locations, go to <http://www.startaxihawaii.com/>

**Roberts Hawaii Express Shuttle**

Service between Honolulu International Airport and Waikiki. A representative will meet you at the gate, help you collect your luggage and then escort you to the shuttle van. Quick and friendly service. Round trip: $30 per person, $16 one-way; credit card payments in advance only.

Advance reservation required (48 hours): book by phone +1-800-831-5541 (toll free) or +1-808-539-9400 (local) or online: English: <https://www.airportwaikikishuttle.com/>

Japanese: <http://www.airportwaikikishuttle.com/jp/>

**SpeediShuttle**

Service between Honolulu International Airport and various points on Oahu, including Waikiki and University of Hawai’i at Manoa campus. One-way ticket to Waikiki: $15.48; return ticket: $29.41. No advance reservation required for Waikiki but call SdeediShuttle to inquire about transfer to UH, Manoa. Check in with the shuttle attendant at an airport pick-up zone (outside baggage claims A, C, D and H). The airport’s SpeediShuttle office is located near baggage claim F in international arrivals; there are also desks near baggage claims C and G. For more information contact SpeediShuttle by phone or e-mail at 1-877-242-5777 (toll free), 1-808-242-7777 (local) or [reservations@speedishuttle.com](mailto:reservations@speedishuttle.com).

For more information, please see <http://hawaii.gov/hnl/ground-transportation/speedishuttle>.

**The Bus: Honolulu International Airport to Waikiki**

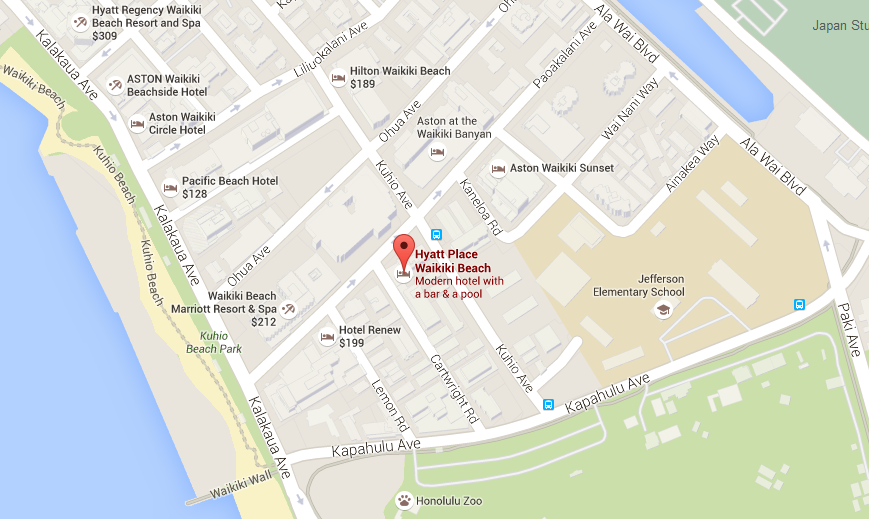
There are strict baggage rules, so this is a convenient method of transportation only if you travel with a carry-on: no bag brought on board may be larger than 22" x 14" x 9" (56cm x 36cm x 23cm). Eastbound routes 19 and 20 connect the airport with Waikiki, via Downtown Honolulu.

The bus fare for an adult is $2.50; a visitor pass costs $35 (four consecutive days, unlimited use: <http://www.thebus.org/fare/4DayPass.asp>). Buy a ticket from the bus driver as you get on board but make sure you have the exact change. For more information on bus routes, stops, and schedules, please go to <http://hawaii.gov/hnl/ground-transportation/the-bus> and <http://www.thebus.org/Route/Routes.asp>.

**The Conference Hotel: The Hyatt Place Waikiki Beach Hotel**

175 Paoakalani Avenue in Waikiki

Telephone: 1-808-922-3861



**Hale Manoa and Hale Kuahine: University of Hawai’i at Manoa campus**

East-West Center, Housing Office  
1711 East-West Road, Honolulu, Hawai’i  96848-1711  
Telephone: 1-808-944-7805

**Hale Manoa**

**Buses to**

**Downton Honolulu,**

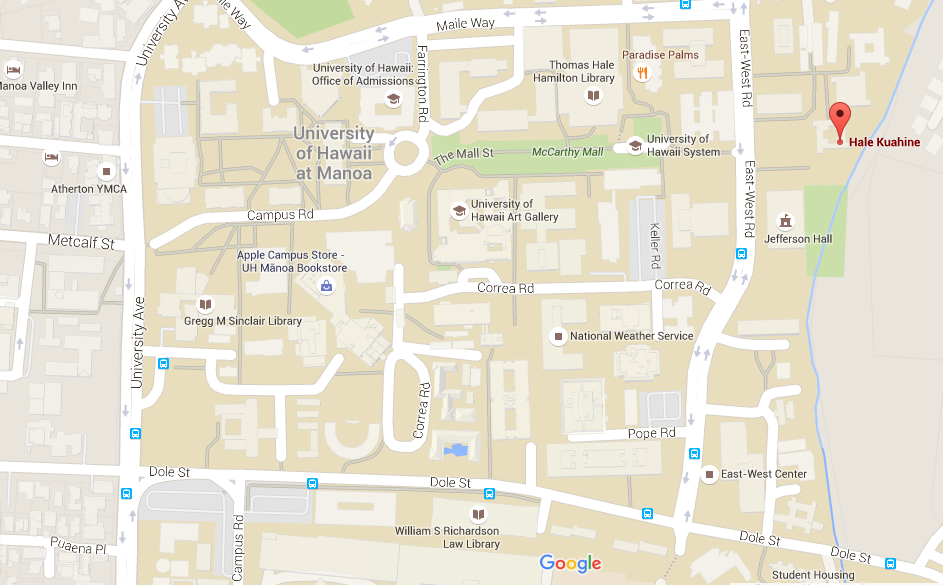
**Ala Moana Shopping**

**Center and Waikiki**

**Bus #13 to Waikiki**

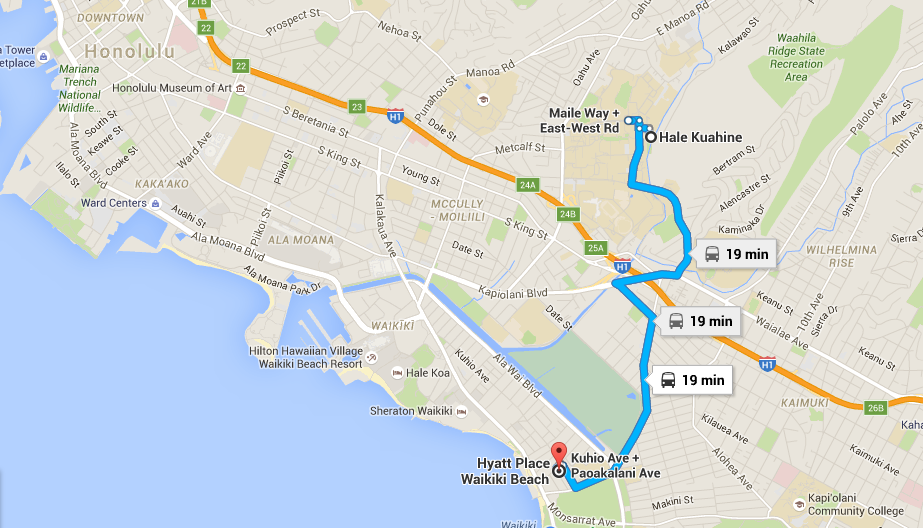
**Bus #80A to Downtown**

**Honolulu**



**From Hale Moana and Hale Kuahine to Conference Hotel**

The Bus – route 13 map and schedule: <http://www.thebus.org/Route/Routes.asp>



**Presentation Abstracts**

**Sarah Aptilon, Johnson County Community College** ([saptilon@jccc.edu](mailto:saptilon@jccc.edu))

*Broken Beauty, Treasured Trash: Japanese Visions of the Material World*

At the heart of Japanese material culture is a paradox: a reverence for all things new and elaborately presented, paired with the cherished cultural ideals of frugality and simplicity. In Japan the expensive, multi-layered packaging of foods is a given; perfect-looking fruits are prized as costly gifts, while malformed produce is regularly discarded; and secondhand objects may be shunned because they carry the energies of their previous owners. Yet cracked tea bowls are mended with gold dust to bring out the beauty of their brokenness; wood floors are worn to a shine by decades or centuries of wear; and even mundane household objects are traditionally handled with reverence. The shrines at Ise are dismantled and rebuilt anew every 20 years, yet this tradition of reconstruction is itself preserved and passed down with great care. The word for rice (shari) is a homonym for Buddha relics, so every grain is a tiny Buddha-body that must not be wasted. The concept of mottainai, which means something like “what a waste,” is linked to the Shinto and Buddhist understanding of natural landscapes and physical objects as alive and interdependent. In this worldview objects are inseparable from their origins, effects are inseparable from their causes, and all life is interconnected. Drawing upon both premodern religious texts and contemporary media sources, this paper examines how Japanese religious attitudes toward the material world are manifested in seemingly secular settings today, and how they might contribute to the global discourse on sustainable thought and practice.

**Fay Beauchamp, Emerita of English, Community College of Philadelphia** (fay.beauchamp@gmail.com)

*Of Camphor Trees, Totoro, and Regeneration: Situating a Fairy-Tale in Japanese History*

A definition of a fairy-tale seems to be that it is magical, comforting, and invented by an individual, as opposed to a folktale that reflects a specific historical, perhaps harsh, reality transmuted through oral tradition.  At first glance, the great anime director, Hayao Miyazaki created a new fairy-tale with the invention of *My Neighbor Totoro* (1988).Totoro mysteriously appears and disappears as fairy-godmothers are apt to do, and resembles most a pillow, soft and cuddly, even when big enough to be a whole bed. But what I want to do here is to situate the story both geographically and historically by focusing on Totoro’s home, the camphor tree. Japan’s camphor trees are some of the oldest and largest trees in the world;  I want to focus on those near the Tenmangu Shrine near Fukuoka where the medieval Michizane Sugawara (d. 903 CE) was exiled and other camphor trees, more relevant, survivors in Hiroshima and Nagasaki. The anime *My Neighbor Totoro* thus challenges the dichotomy between tales of fairy and folk.

**Stacia Bensyl, Missouri Western State University** ([bensyl@missouriwestern.edu](mailto:bensyl@missouriwestern.edu))

*Amazing Grace: Humanity in Endo Shusaku’s The Samurai*

The paper explores the idea of Japan as the swamp where Christianity cannot take hold, and instead argues that Japan acts as a mirror for 17th century Catholic missionaries.  In the Japanese the missionaries try so diligently to convert, Endo shows us the essence of man which even the missionaries cannot escape.  Through the narrative of both the samurai and Father Velasco, Endo focuses not on what makes them different, but what connects them. That connection is not, however, a spiritual one, in spite of the samurai’s conversion.  Instead the connection is much more corporeal than spiritual.

**Fabien Carpentras, Yokohama National University** ([carpentras-fabien-vf@ynu.ac.jp](mailto:carpentras-fabien-vf@ynu.ac.jp))

*The “Female Soldiers” of the United Red Army: Representations of Women’s Activism in Recent Manga and Literature*

Fictional accounts of the United Red Army (URA) – a terrorist organization known for the killing of fourteen of its own members in 1971-72 – have generally espoused a male-centered perspective, relegating in the background the existence of the josei heishi or “female soldiers” of the group. However, the lives of these women have become the object of growing interest in recent popular culture and literature. For instance, the manga Anrakkii yangu men and Reddo, serialized respectively in 2004-2006 and 2006-2018, both depict female leader Nagata Hiroko as a dedicated and sensitive character, in contrast to previous accounts where she appeared as treacherous and cruel. The nonfiction novels Shisha no guntai and Yoru no tani o yuku, published respectively in 2015 and 2017, focus for their part exclusively on the experiences of the women of the URA and display a feminist-informed reading of the incident. These new accounts succeed in challenging and questioning previously existing misogynistic narratives of the terrorist group. Nonetheless, their representation of women’s activism is not without problems. On one hand, violence is depicted as being inherently a male behavior, and on the other, caring and nurturing are coded as female characteristics. In the present communication, we would like to address how the rehabilitation of the “female soldiers” of the URA has been made at the expense of the most radical aspects of 1970s feminist politics, and tends to espouse a rather traditional view of gender roles.

**Genaro Castro-Vazquez, Kansai Gaidai University (**[**g.castro@kansaigaidai.ac.jp**](mailto:g.castro@kansaigaidai.ac.jp)**)**

*Social Class and the Somatic Self of Japanese Men: a reading of bodyweight control, eating habits, culinary practices and physical exercise*

In light of current obesity and overweight tendencies and the prevalence of metabolic syndrome among Japanese middle-aged men, this paper explores how the somatic self—an individual thinking about, voicing and interpreting lived embodying experiences that are socio-culturally and historically located—is entangled with a social class background. Drawing on symbolic interactionism, the manuscript explores the intrapsychic and interpersonal dimensions of scripting underpinning the experiences of 59 Japanese men aged 24-67, who claimed to belong to the middle-class and were from Tokyo and Osaka. Ten and 11 of the men called themselves ‘beefy’ and ‘slim-muscular’, respectively. Twenty-nine of the men have been called ‘chubby (debu)’ and ten had an explicit medical request to monitor bodyweight for being at risk of developing metabolic syndrome. Eighteen of the men said that they cooked regularly. The analysis of a set of two in-depth, semi-structured interviews with each participant suggested that ‘biopedagogy’ (Harwood 2009), gender and emotion were three axes to examine their social-classed embodying experiences. The understanding that the somatic self of children and men in the middle-class family depends on a female subjectivity, and the feminisation of care largely render a middle-class, single man living alone medically problematic and a disease-ridden subjectivity.

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*Beyond Interpreting: The Medical Role of Yoshio Kōgyū in Late 18th Century Tokugawa Japan*

Clinical knowledge of 18th century Leiden physician Gerard van Swieten (1700-1772) entered Japan via the Swedish naturalist Carl Peter Thunberg during his one year (1775-1776) stay at the Dutch VOC trading post in Dejima. Thunberg's close relationship with the head Japanese-Dutch interpreter Yoshio Kōgyū (1724-1800) led to instruction of the "van Swieten liquor", the in 1754 clinically tested mercurial drug for the treatment of syphilis. Yoshio had inherited a lively interest in medical practices and the Dutch language from his father at a young age. Accompanying the Dutch on their court visits to Edo as chief interpreter, he became acquainted with Maeno Ryōtaku and Sugita Genpaku, who solicited Yoshio to write the preface of the well-known *Kaitai Shinsho*. In addition, Yoshio’s private school in Nagasaki drew (medical) scholars from various domains all over Japan, adding to his reputation and wealth amongst 18th century Japanese medical practitioners. Based on those three occurrences, this presentation aims to show the importance of Yoshio’s transmissive role, which I feel has remained underscored in Western research.

**Steve Corbeil, University of the Sacred Heart** ([corbeil@u-sacred-heart.ac.jp](mailto:corbeil@u-sacred-heart.ac.jp))

*The Birth of Social Myths in Postwar Japan: Mistranslations, Politics, and the Quest for Sovereignty*

The Occupation of Japan (1945-1952), carried out by U.S forces under the command of General MacArthur, created a space that allowed, in a short time, for the development of a series of foundational narratives that have redefined Japanese society and culture. Inherently the product of negotiations between two groups with competing interests, these narratives are the result of power struggles, miscommunications, mistranslations, and, later on, alterations of history. Even though their legitimacy is repeatedly called into question, they nevertheless structure the political and social discourse today, as well as influence a wide range of cultural representations.

      Using the concept of “social myth” developed by the Canadian sociologist Gérard Bouchard, we will look at Japanese intellectuals who have tried to reassess the legacy of the Occupation and Postwar Japan. We will focus our presentation on Katō Norihiro and Ōsawa Masachi. Specifically, we will examine the contribution of these two writers on debates surrounding conflicting accounts about the origin of article 9 of the Constitution of Japan and the loss (or gain) of political sovereignty in Japan after the enactment of the Constitution in 1947. We will show that these two events are not limited to the political sphere and became a starting point for what Bouchard calls a “type of collective representation”, “a vehicle...for a message­ that is, of values, beliefs, aspirations, goals, ideas, predispositions or attitudes.” Consequently, according to Katō and Ōsawa, social myths have also influenced collective forms of representation in Postwar Japanese literature as well as subculture. In conclusion, we will think about how the novels of Dazai Osamu, Ishikawa Jun or Mishima Yukio can be read as trying to address these new social myths.

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*Assisted Reproductive Technology in Japan: Explaining the Legislative Void*

Japan is an in vitro fertilization (IVF) giant. It resorts to IVF like no other country and has a third more hospitals and clinics offering fertility treatment than the second largest utilizer of IVF – the United States of America (USA), which, it should be noted, is a nation with more than twice the number of the people of Japan. Highlighting just how widespread IVF has become in Japanese society is the 2015 statistic that one in every 20 babies born that year was conceived through IVF – a record figure which is predicted to only grow, given that an ever increasing number of couples are marrying later in life and turning to infertility treatment. This upsurge in fertility treatments notwithstanding, it is conspicuous that Japan remains, perhaps uniquely amongst the countries of the industrialized world, devoid of a legal framework regulating the practices of the public and private providers, ensuring the rights of patients are protected, and standardizing treatments and quality across clinics and hospitals. With a view to understanding in part the potential for an IVF regulatory regime in Japan to contribute to overcoming the country’s sub-replacement fertility (shōshika), this project proposes to investigate the factors that have hitherto hampered the promulgation of a law concerning medically-assisted reproduction.

**Rosemary Dawood, Waseda University** ([rosemary.soliman@gmail.com](mailto:rosemary.soliman@gmail.com))

*A (M)other world is possible:The development of Motherhood discourses and Housewife feminism in post 3.11 movements in Japan*

Mothers’ and housewives’ roles in political activism have been criticized by many feminist scholars as consumerist in structure or not critical enough to represent women, raising shufuren, chifuren and the fujinkai as examples of mothers’ exploitation of motherhood to serve capitalist or conservative agendas. However, mothers’ activism in post 3.11 movements have showed a structural transition of mothers and housewife activism in Japan exemplified in mothers’ assembly better known as Mama no Kai as it followed different strategies, utilized their platform to serve social, political and cultural agendas within the framework of the anti-nuclear movement. This paper is going to shed light on the shift of women’s activism in contemporary japan and how they managed to turn an environmental space such as the anti-nuclear movement into an egalitarian platform that call for women’s rights and mobilize motherhood and femininity discourses from an intersectional approach. The paper is going to use semi-structured interviews conducted with some members from Mama no Kai in Tokyo and Kyoto including Minako Saigo, the founder of Mama no Kai. The study will use a comparative approach in order to identify the shift in women’s activism in contemporary Japan, it will raise Seikatsusha Network as a case study comparing it to the current Mama no Kai in terms of the difference in objectives, strategies and the perception of women’s political empowerment on both sides.

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*Retrospective on the Accomplished Heisei: Decline, Tribulation, Resilience, and Resistance.*

The conclusion of the Heisei era with the retirement of Emperor Akihito on April 30, 2019 provides us the opportunity to view this period as a whole. Historically, this permits us to construct a complete narrative which permits us to comprehend what are some of the key elements of Heisei Japan. While generally put forward as a narrative of decline, a look back over the entire sweep of Heisei Japan evokes other keywords. The era has been subject to continuous tribulation, as the stable Cold War world the Japanese inhabited changed and continues stubbornly to do so. In the face of disaster, ongoing crises and major transitions Japanese have shown tremendous resilience. Perhaps the most underappreciated aspect of the Heisei experience has been the degree resistance. This come in two varieties; the first is resistance to change by those most privileged under the old system as the Heisei period began; the second from the Japanese people themselves, mostly the young (and especially women), who have comprehensively refused to take up the social roles and responsibilities Japan’s leadership wishes them to assume.

Understanding what has occurred in Japan over the Heisei period also forces us to ask what the possible legacy of the new Reiwa is likely to be. Shall this be the time when Japan transcends the limitations of Heisei, or shall it be the time when the bill for the troubles banked up comes due?

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*Historical significance of Japanese–South Korean grassroots cooperation to return the ashes of the former Korean victims from Iki Island to South Korea*

This paper explores Japanese grassroots activism to return to South Korea the remains of a former group of Korean forced laborers. It identifies the victims at three levels: as Korean nationals, as hibakusha (atomic bomb survivors from Hiroshima), and as coerced laborers. By delineating the collaboration of Japanese and South Korean citizens, the paper introduces transnational civil society networks which, through common dialogues and reexamination of the past, have confronted Japan’s colonial legacy and worked towards resolving historical conflicts. Fukagawa Munetoshi began his groundbreaking investigation in the 1970s to discover the fate of some former Mitsubishi Korean workers died from a shipwreck caused by the Makurazaki Typhoon in September 1945 during their effort to return home. Following excavations on Iki Island in 1976 and Tsushima in 1983-84, the remains were stored in Japanese Buddhist temples. After 2003, discussions on the return of the ashes to South Korea came to a deadlock, however, the movement revived following the success of another “remains” movement in Hokkaido in 2015. Buddhist monks took the lead and realized the relocation of the ashes from Konjōin Temple to Iki Island in 2018. The large number of Buddhist monks demonstrates their remorse for actively endorsing Japan’s imperial expansion and atrocities during the Asia-Pacific War. Yet the aggravating Japanese–Korean relations have an adverse impact on the advance of the case, the Iki “remains” movement is a prominent example of redress activism initiated by Japanese citizens to facilitate reconciliation with South Korea and settle wartime issues.

**Arthur (Trey) Fleisher, Metropolitan State University of Denver** (fleishet@msudenver.edu)

*Economics and Politics of the Japanese Aging/Shrinking Society*

Japan of the Twenty-First century faces numerous demographic changes that will have potential negative economic, political, and social impacts. The Japanese have both an aging population and a declining population. Today, approximately 28% of Japan’s population is over 65. Some estimate that by the year 2050 the ratio of the population over 65 will be greater than one in three. It is estimated that by the year 2050 the most economically productive age group (ages 20-65) will represent less than 50% of the population. The current total population of 127 million could drop by 30% by 2050. The math is quite simple with a growing gap in the birth and death rates and negative net migration.

      From the above (and other) data there are a host of potential economic and social ramifications. A simple question is: Who will take care of the future elderly of Japan? Part of the retirement cost will be borne by younger family members, but this is becoming less likely in Japanese society. Obviously, the elderly themselves will pay part of their future care through previous savings behavior. And how will this be paid for? More specifically, with the enormous Japanese government debt to GDP ratio at well over 200% and a shrinking working population the question is who and how will the country cover the costs of an aging society in all of its guises (pension, health care, and so forth)?

      Second, there are a diverse number of questions about the effect of a greater dependent population (including a decreasing population) on economic growth.  Many academics feel that declining working populations leads unavoidably to economic decline. Given Japan is three “lost decades” into slow economic growth is this the foreseeable future of Japan’s economy or is there a potential silver lining?

      With the near and future term demographic issues facing Japan, there are almost unlimited potential solutions that experts have posited. Some of these “solutions” include increases in foreign immigration (or increased capital flight to low-cost countries abroad), increases in full-time female labor participation, and reduced benefits or a later retirement age for the elderly. Some of these reforms have started, but for these and other “solutions,” there are political and social costs and benefits.

      I expect Japan to whimper along in a makeshift fashion to no real “answer.” Everyone has their proposed solutions to ‘fix’ Japan’s aging problem (as do I!), but the prospect of actual radical reform is miniscule. The analysis is that we should be humble with our expectation – there is no reason to believe that the economic/political players will find it in their interest to enact required reform. This is what we can **and** should expect.

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*Japanese Aesthetics as the Basis of a Sustainable Environmental Ethic*

Aldo Leopold (1948) writes about ethics as "a process in ecological evolution." As we progress through the first quarter of the 21st century on an earth that is not necessarily the same one we were born into, we need to embrace a variety of philosophical resources in the attempt to establish a sustainable environmental ethic to guide us forward. Values of traditional Japanese aesthetics that embrace beauty in impermanence, age, and imperfection provide essential resources in this endeavor. This paper will explore key concepts of Japanese aesthetics as the basis of developing a sustainable environmental ethic.

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*Travel in the Japanese Imaginary*

The paper examines the theme of travel, beginning with the Buddhist concept of travel through the six realms (rokudo) and including the themes of travel through the imaginary realms of pilgrimages, travel through dreams, travel through scent in the incense game, travel through sound in enka, and travel as a powerful trope in popular fiction and film. This will complement the paper I read last year on the trope of sequestration and concealment in narrow confined spaces in Japanese folktales.

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*The Sound from the Past – Music Performance in Izumi Kyōka’s (1873-1939) "Uta Andon" (Paper Lanterns, 1910)*

This paper examines Izumi Kyōka’s (1873-1939) “Uta Andon,” a short story published at the Japanese literary journal Shinshōsetsu (new novel) in 1910. Making significant references to the premodern Noh plays and Japanese folk music, in “Uta Andon” Kyōka uses various sounds of the music performance to invent a haunting and yet beautiful world of Edo period (1603-1868) rural Japan.

By examining “Uta Andon” from the performative aspects, this paper differs from existing studies about Kyōka. I argue that the story can be read as a textual performance. Characters express their longing to each other through singing and playing. The sounds of their performance, full of emotions, are capable of traveling through time and space and in so doing connecting the living and the dead.

Reading “Uta Andon” in its historical context, I argue the story’s recreation of the haunting Edo past though music performance can be read as a literary alternative to the real, modern world - Meiji Japan (1868-1912). The emphasis on the haunting qualities of the premodern Japanese music is an indirect criticism to the inculcation of nationalistic ideals in popular songs in Tokyo during the late Meiji era, represented by gunka (military songs) and shōka (school chorus)

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*The Kuril Islands Sovereignty Dispute Today*

What is the role of the Kuril Islands sovereignty dispute for modern Japanese national identity and international relations? Although Japan’s sovereignty claims to the four southern-most Kuril islands occupied by Russia are decades old, the contention remains potent today: recent failed diplomacy over the dispute, along with expanded Russian missile deployments in other Kuril islands, have impinged Japanese efforts to improve its broader relations with Russia. But the roots of the issue are deeper than a legacy of World War II. The early history of the Kuril chain involves shifting control by Russia and Japan, imposing a complex and repressive fate on the indigenous Ainu population of the region. Following World War II, the sovereignty contentions became ensnared in the overshadowing U.S.-Soviet confrontation: Soviet refusal to sign the 1951 Treaty of San Francisco, intended to establish a permanent peace with Japan, triggered U.S. and British refusal to recognize Soviet sovereignty over any of the Kuril islands. The 1956 Soviet–Japanese Joint Declaration laid the foundation for a resolution, including conclusion of a peace treaty and division of the islands (with Japan surrendering most of the territory); but due to U.S. opposition the agreement was never consummated. Today, international tensions in East Asia are generally rising and island sovereignty disputes present conflict flashpoints throughout the region. In this context, nationalist sentiments in both Japan and Russia are entrenching the governments’ stances on the Kuril islands. Meanwhile, representatives of the Ainu press for recognition of the suppression of their independence and culture by both countries. Thus, although the Kuril Islands are remote and often overlooked, this complex sovereignty dispute contributes saliently to security outlooks and identity conceptions in today’s Japan.

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*Gender Diversity in Management and Firm Performance: Evidence from Japan*

The idea of gender equality is the primary reason behind women’s empowerment. In addition, there is a decrease in the working population due to the declining birthrate and the aging population in Japan, and it is necessary to review the employment of women to secure a sufficient labor force. And more, in today's environment of increasing competition due to the globalization of the economy, companies must respond to market needs by taking advantage of diverse perspectives rather than the only the perspective of homogeneous male-led human resources.

In this paper, we examined the activity of Japanese companies reflecting the current situation surrounding the employment of women in Japan to build effective support packages for women. Especially I focused on the women’s age group distribution in this research.

As a summary of findings, the results of this study show that Women’s empowerment packages are not necessarily effective for women in their 20s and 50s (that is, it does not necessarily improve corporate performance). As for active support package, it is effective for females in 30s, and child care support is useful for females in 40s to improve companies’ performance. Findings in this paper would become some implications to build women’s empowerment policy packages by regulators and women supporting plans by institutions.

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*The Development of “Feminized” Yoga in Japan*

Modern yoga in Japan specializes in certain factors after having experienced three booms in its popularity, including the tendencies of feminization, consumer culture, fashion, medicine, and spirituality. Specifically, feminization is an outstanding characteristic of yoga in Japan as some yoga studios will only permit females to participate. On the other hand, yoga in Japan excludes a religious and/or philosophical element, which is present in yoga practice in other countries. As such, this paper examines how Japanese yoga has been feminized through the elimination of religious factors. For this purpose, this study analyzed narratives of “yogi” and “yogini” in Japan from interviews I conducted with adults who own yoga studios and who practice yoga. At the same time, the article, autobiographies, and data from the fieldwork will be referenced. This study found that incidents of religious cults in Japan once damaged the whole yoga community so severely that most yoga studios were banned as a result. One yogi decided to focus on the female population in order to eradicate the stigma attached to yoga, and the social background of “spiritual culture” and “consumer culture” assisted in his arbitrary decision. Finally, the images and the way that yoga is “consumed” in Japan reflect the gender norms of today. Modern yoga in Japan places importance on “healing/relaxing” for beauty, and never mentions enhancing sexual ability like in other countries.

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*Ōshiro Tatsuhiro’s The Cocktail Party: From Page to Stage to Screen*

Ōshiro Tatsuhiro’s *The Cocktail Party* (1967) won the Akutagawa Prize, Japan’s most prestigious literary award, five years before Okinawa’s reversion to Japanese administrative control in 1972. The novella is set in Okinawa in 1963, which marks the 110th anniversary of Commodore Matthew Perry’s first visit to the archipelago. In the context of recurring motifs of Okinawan-American equality, cultural exchange and friendship that “transcends race and nationality,” the protagonist gradually realises that any attempts at reconciliation – personal or collective – would remain futile if “friendship” and “harmony” are simply masks one puts on in order to hide resentment. Perry’s toast during his welcoming reception, “Prosperity to Ryukyuans and may Ryukyuans and Americans always be friends,” acquires a particularly incongruous ring amid the protagonist’s struggles to find justice for his daughter, a rape victim, which he finds impossible under America occupation law.

*The Cocktail Party*’s afterlife as a play adaptation, which received its premiere as a staged reading in Hawai’i in 2011, features a dual setting: the summer of 1971 in Okinawa, in the context of increased American military presence during the Vietnam War, and the summer of 1995 in Washington, D.C., in the wake of the Enola Gay controversy. Both settings are characterised by high personal and political tension, drawing momentum from multiple cases of sexual assault committed by U.S. servicemen, the violent protests in Koza (present-day Okinawa City) in December 1970 and heated debates in the U.S. over war memory and public consciousness. Regge Life’s 2016 screen adaptation of Ōshiro’s novella is set in the present, so the resonances with recent confrontations among Naha, Washington and Tokyo over the U.S.-Japan Agreement regarding the Status of United States Armed Forces in Japan are impossible to ignore. As Life’s script recasts the original Okinawan rape victim as Japanese, the film implicates mainland Japan’s policies towards Okinawa and the “Base Issue” by evoking powerful analogies between violating the female body and occupying the land that open up new possibilities of reading Ōshiro’s work.

**David Jones, Kennesaw State University** (djones@kennesaw.edu)

*A Day, Just Like Any Other Day*

A special reading of a creative nonfiction account of the Hiroshima bombing.

**Jemma Kim, Meiji University** (jemma418@yahoo.co.jp)

*Japan and TPP : Implications for the Asia-Pacific Economic Order*

For almost fifty years Japan pursued a single-track approach focusing trade negotiation efforts exclusively on the global multilateral forum while shunning regionalism as harmful to the General Agreement on Trade and Tariffs (GATT) / World Trade Organization（WTO）system. However, following the tsunami disaster of March 2011 and widespread economic downturn, Tokyo has engaged much more actively in pursuing bilateral Free-Trade Agreements (FTAs). What explains Japan’s shifting FTA strategy? This paper explores the turnaround in Japanese strategy and trade policy. Drawing on case studies and including interviews with FTA policymakers within the government and key interest groups, it focusses on the domestic political process of FTW and Trans-Pacific Partnership (TPP) negotiations to investigate the cause of the policy shift.

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*On the Roots of Air Power: Revisiting the Organic Aviation Fuel Program and Japan's Late-War Ecological Crisis*

Although the story of the destruction and penury wrought by the blockade and aerial bombardment of Japan is fairly well tread in Pacific War historiography, the environmental toll of the resulting resource crisis has received less scholarly attention. Building around one chapter of my dissertation, I hope to present on one of the late war's most quixotic and destructive adaptive measures, Japan's pine root aviation fuel (shōkonyu) program. Facing an acute shortage of oil for its aircraft and waging a catastrophically costly total war, the Army and Navy embarked jointly in 1944 and 1945 on a crash program to build some 37,000 dry distillation machines across the country. To dig up the roots that would fuel these highly inefficient stills, vast legions of school children, women and elderly citizens were mobilized, devastating virtually the entire national stock of pure stands of red and black pine; one eventual result, not consummated until the postwar years, was national extinction of the Oriental Stork. One of the many ways of looking at this process is as a reversion from a fossil-fuel based economy to what E. A. Wrigley called "the advanced organic economy". Simultaneously an environmental history, labor history and history of technology, my research reveals how this forgotten episode from the dark valley of Japan's imperial twilight hints at questions of sustainability, energy transition and ecological declension that still haunt our world.

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*When Japanese Women Went Global: The U.N. World Conference for Women and Grassroots Experiences of “the United Nations Decade for Women” in Japan*

This paper explores Japanese women’s movements during “the United Nations Decade for Women,” focusing on their experiences at the “UN World Conferences on Women,” which were held in Mexico City in 1975, Copenhagen in 1980, Nairobi in 1985, and Peking in 1995. At the Conferences, in addition to the official conferences in which government delegates gathered, NGO forums were organized where activists and ordinary citizens came together. The forums aim not only to lobby governments joining in the official conference but also to provide participants with opportunities to meet each other, understand their respective circumstances, and become inspired by their experiences of fighting against gender-based discrimination.

     Earlier studies in the field of International Relations have analyzed the implementation process of international human rights regimes. They have attempted to answer the question of how human rights regimes can be effective to improve human rights in each country. In so doing, they have demonstrated the significance of the interaction between national interests, state identity, and the “socialization” of human rights as a norm. These researches, however, have not focused on how individual experiences at the Conferences have affected their own thoughts and lives. In contrast, this paper focuses on this grassroots level of “socialization.” For example, Chiyo Saito, a female journalist, joined the Mexico Conference and wrote that their group could not achieve anything meaningful at the Conference. This was not only because their English skills were insufficient but also because they could neither collect nor present their information effectively in contrast to women from other countries. Hence, Saito became painfully aware that Japanese women still have a long way to go.

      Inspired by Saito’s reflection, this research attempts to answer the question of how Japanese women‘s international experiences shaped their thoughts and lives by analyzing their narratives.

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*The Tokugawa Shogunate’s 1675 Exploration of the Western Pacific*

In 1675, during Japan’s so-called period of national seclusion (sakoku, 1639 to 1853), the Tokugawa shogunate sent an expedition into the western Pacific to investigate uninhabited islands discovered by merchant-sailors who had been cast adrift five years earlier by a winter storm. The expedition’s leader, Shimaya Ichizamon, surveyed and mapped several heretofore unknown islands of Nanpō Shotō and the entirety of the Bonin Archipelago (Ogasawara Islands). For weeks Shimaya and his crew explored these islands and collected exotic wildlife to show their countrymen back home. It remains one of the most significant events in the history of Japanese exploration, albeit one of the least well known, and a noteworthy maritime accomplishment. Based on two recently completed articles, this presentation is a brief overview of Shimaya’s 1675 overseas voyage of discovery.

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*Press X To Continue: Persona 5 and the Mundane Activities of Everyday Misogyny*

Through “Joker,” the male protagonist of the award-winning and immensely popular 2017 RPG Persona 5, players navigate three digital realms. One is a remarkable recreation of contemporary Tokyo in which “Joker” fills his days with decidedly unremarkable activities like attending school, studying for exams, hanging out with friends, and working at part-time jobs. Another, the “Metaverse,” is a series of elaborately themed locations that warp everyday infrastructure as metaphorical projections of personal desire which “Joker” must battle for the greater good: e.g. a bank, a school, and a subway system. The last is a metaphysical prison called “The Velvet Room” overseen by three wardens who guide “Joker” through psychic rehabilitation. Masculine explorations of Freudian Id, Ego, and Super-Ego respectively, the three realms are further fractured by temporal disruption: the game advances day-by-day and hour-by-hour through the superstructure of a literal calendar that is at times disrupted by game events that trigger flash-forward and flashback cutscenes. It is this very complexity that has earned Persona 5 awards and player praise. And yet, the actual gameplay is perfunctory and mundane, driven by heteronormative “princess narratives” and sexual violence. Large segments of gameplay translate into real-world hours spent in the haptic repetition of mashing the “X” button in order to pass time and advance plot. This paper discusses how embodied gameplay mechanics of normalized repetition masked by a deeply complex imagination of psychological interiority harbors an ingrained misogyny in which the development of a male protagonist avatar comes at the expense of downplaying everyday misogyny for cis-hetero-male-oriented cause-and-effect meaning-making.

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*Constructing and Reconstructing History: The Case of Shuri Castle, Okinawa, Japan*

Significant architectural sites are important social and political symbols reinforcing ideas about group identity and shared history. Such sites are often physically restored and reconstructed for public display, a process that usually includes logistical as well as ethical challenges. For example, how accurately can sites actually be reconstructed? For structures that existed over several centuries which time period should be represented in a reconstruction? Who decides what site modifications are appropriate? What messages about the past (and present) are visitors receiving? This presentation discusses the history and recurring modifications and reconstructions of Shuri Castle in Naha, Okinawa from its status as the center of the Ryukyu Kingdom (1429-1879), its subsequent conversion to a shrine and a military headquarters, its destruction in 1945, its reconstruction in 1992, and its current status as a UNESCO World Heritage Site. Shuri Castle was architecturally changed over time in deliberate response to social and political events and trends.

**Bindu Malieckal, Saint Anselm College**  ([bmalieckal@anselm.edu](mailto:bmalieckal@anselm.edu))

*Saint, Samurai, and “Shinnichi”: Francis Xavier and William Adams’ Letters from Japan, 1549-1620*

Francis Xavier and William Adams arrived in Japan by separate routes. Xavier (1506-1552) was a missionary for whom Japan was the last stop of a long journey beginning in India. Adams (1564-1620) was one of the surviving sailors of an ill-fated Dutch trade fleet that had battled the rigors of a Pacific crossing to reach Usuki, Japan, in 1600. Both wrote a number of letters about their experiences in Japan, the contents of which are similar in their positive descriptions of Japanese peoples and practices. However, while Xavier sought to convert the Japanese, Adams embraced Shintoism. Xavier hailed from a privileged Spanish family but had taken a vow of poverty. Adams was of more modest beginnings: he had been apprenticed from early youth, after the death of his father; however, in Japan, Adams was a close associate of the shogun and lived a privileged life. The letters of Xavier and Adams say something about the purposes of early modern Westerners in Asia as first outlined by Vasco da Gama when he responded to a question about his intentions in India. “Christians and spices” was da Gama’s reply, and indeed, for some like Xavier, the “Apostle of the Indies,” the mission was religious; for others like Adams, commercial. Nonetheless, Xavier and Adams, who never met, offer images of a unique, fascinating culture previously rendered as too remote to know beyond Marco Polo’s gold-filled “Cipangu.” In the case of Xavier, descriptions of Japan depart from his previous assessments of other Asians. Neither the idolators of India nor the animists of Singapore, the Japanese seemed to Xavier to be genteel and virtuous and therefore ready for conversion. Adams too praised the Japanese, so much so that Adams made Japan his permanent home and for all practical purposes, “became Japanese.” In fact, regardless of the differences in their intentions, Xavier and Adams might be described as “Shinnichi” or “Japanophile” in Japanese. Xavier and Adams’ responses show, additionally, that unlike other parts of Asia encountered, Japan appeared to be a match for Xavier’s Portugal and Adams’ England and therefore deserves a place alongside the European powers that dominate and shape early modern history.

**Barbara Mason, Oregon State University** ([masonbar@gmail.com](mailto:masonbar@gmail.com))

*The Innovative Kimono: Imagining outside and within the T Square*

I was struck with incredulity, as were many critics, both traditional and iconoclastic, when I read about Kim Kardashian’s new clothing line called Kimono. Those garments are really underwear, in no way resembling a kimono: no loose sleeves (in fact, no sleeves at all) no opening crossing the body, no obi. But it led me to wonder how far can someone go and still call an article of clothing a kimono? What is the essence of this sartorial icon? What are the laws? How many can be broken?

     And so I began my research. Kimono is the quintessential Japanese garment. It has been around since before the Kamakura period. Little has changed since then. Or I should say there have been subtle changes. For instance, the obi has grown wider. However, some designers dare to leap outside the orthodox T-square construction box; and even more stay in the container, but fly outside the fabric package. The sumptuary changes in fabrics and designs are eventful.

     In my presentation, Kim Kardashian aside, I will show how forward-thinking designers, both Western and Eastern treat and respect Kimono. The sensational designs of Alexander McQueen, Issey Miyaki, Jotaro Saito, Yohji Yamamoto, plus everyday shopping at Khol’s and those more practical kimonos from post Second World War Two have broken with tradition in fabric choices primarily, but also in the structure of the garment, not always to recreate the icon but to elevate it to haute couture.

**Susan Mason, California State University, Los Angeles** ([ellida@gmail.com](mailto:ellida@gmail.com)

*Stan Sakai: Mashing up Kurosawa & Funny Animals*

When the Teenage Mutant Ninja Turtles suddenly materialize to help a samurai rabbit and rhino defend a feudal Japanese village in an episode resembling scenes in Akira Kurosawa's Seven Samurai, we are in the anthropomorphic, highly allusive, world of Usagi Yojimbo, an award winning comic book created by Stan Sakai in 1984.

      Sakai is a third generation Japanese American, born in Kyoto, raised in Honolulu and educated in art at the University of Hawai'i and Pasadena's Art Center College of Design, who mashes up Japanese and American cultures and styles in his thirty-five year old comic epic that currently spans over 200 issues. Sakai grew up watching American movies and Kurosawa's samurai films, reading Marvel comics and Japanese manga. For twenty-five years he lettered for American artists Stan Lee's Sunday Spiderman strips and Sergio Aragonés' Groo the Wanderer. Although the world of his ronin swordsrabbit, Miyamoto Usagi, is a thoroughly researched early Edo era Japan, his drawing style, lettering and funny animal characters are unmistakably American.

       In this paper I explore some of Sakai's Kurosawa allusions in imagery and scenes such as the one described above, followed by a more detailed analysis of two of his Kurosawa-inspired stories enacted by funny animals: "The Shogun's Gift" (1988), that appropriates some characters, imagery and plot from The Hidden Fortress; "The Tangled Skein" (1989), that alludes to Throne of Blood (and the Noh play Adachigahara).

**William Matsuda, Sichuan University** ([william.j.matsuda@gmail.com](mailto:william.j.matsuda@gmail.com))

*Calligraphy as Art: Kūkai’s Expositions on the Aesthetics of Brush Writing*

When did calligraphy become an art form in premodern Japan? Although stylized brush writing has likely existed in Japan since Chinese orthography and writing implements were transmitted to the archipelago around the fifth or sixth century, the esoteric Buddhist master Kūkai (774-835) was the first to articulate a theory of calligraphy that addressed its historical, metaphysical, and aesthetic aspects. Kūkai, along with his contemporaries Emperor Saga (786-842) and Tachibana no Hayanari (782-844), is considered one of the Three Brushmasters (sanpitsu) of the Japanese calligraphic tradition. Centuries after his death, Kūkai’s reputation as a master calligrapher has endured, and he is still revered as perhaps the finest calligrapher in Japanese cultural history. Numerous sayings and legends regarding his prowess with a brush attest to his standing in the Japanese popular imagination. Kūkai’s significance as a calligrapher is found not only in his artistic production, but also in his writings on the aesthetic and philosophical qualities of calligraphy, as they represent the earliest attempt to create a theoretical and artistic foundation for calligraphic practice in Japan. These texts are invaluable to the study of early Heian calligraphic theory and practice because they are among the few extant documents that engage these issues. This paper will analyze these texts and demonstrate how Kūkai deployed Chinese theories of language, statecraft, and the body to elevate Japanese calligraphy from a technical skill to a theoretically grounded form of art.

**Yuka Matsuhashi, Co-Facilitator, Temple University** ([yuka.matsuhashi@tuj.temple.edu](mailto:yuka.matsuhashi@tuj.temple.edu))

**Roundtable:** *Learning Japanese Language and Society through Washoku (Japanese Cuisine*

*Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses*

**Individual Presentation**: *Designing curriculum for study abroad students through Japanese food culture*

Food is a rich expression of culture and society, reflecting the values, behaviors, and customs of the people. It is linked to a variety of subject matters such as geography, history, education, religion, and social issues, and presents opportunities for both language learning and critical examination of society from various perspectives. Food is also a valuable resource for communication as it provides unlimited opportunities to unite people through conversation, such as with wait staff at a restaurant, cashiers at a supermarket, family around the dining table, clients at a meeting, or friends at a coffee shop. After washoku (traditional Japanese cuisine) was designated as a UNESCO intangible cultural heritage in 2013, Japanese food culture, in particular, has gained more attention around the world.

The presenters of this roundtable are a diverse group of university faculty and professors from the U.S. and Japan engaged in the fields of education, anthropology, and Japanese language, who share the pedagogical interest of Japanese language and culture, drawing from the interdisciplinary approach to the theme of Japanese food.

Therefore, the purpose of this roundtable is twofold. First, we discuss and explore how the theme of Japanese food extends to the study of Japanese language, culture, and society by sharing our research and experiences teaching Japanese language and content courses. Second, we intend to obtain feedback and perspectives from the participants to inquire into how to refine and improve curriculum and pedagogy of Japanese language and content courses that provide critical thinking, which the participants will be encouraged to reflect and examine their own instructional practices and to help the presenters develop a textbook on Japanese food and culture that appeals to a wide range of students with diverse interests.

Matsuhashi, Temple University, Japan campus, will discuss designing a curriculum for international students studying at Japanese universities, who need to learn survival Japanese language skills and Japanese culture by utilizing the theme of Japanese food; simultaneously aiming to deepen their understanding and appreciation of Japanese food culture.

**Akiko Murata, Hosei University** ([a-murata@hosei.ac.jp](mailto:a-murata@hosei.ac.jp))

**Roundtable:** *Learning Japanese Language and Society through Washoku (Japanese Cuisine*

*Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses*

**Individual Presentation:** *The effectiveness of verbalizing and writing the experience of Japanese food culture in the Japanese language education*

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Murata, Hosei University, will explore the effectiveness of verbalization and reflective writing to improve international students’ Japanese language skills and cultural knowledge as well as to visualize their personal growth through the analysis of their sample essays on the topics pertaining to the experience of Japanese food and food culture.

**Makoto Negishi, Temple University, Japan Campus**  ([makoto.negishi@tuj.temple.edu](mailto:makoto.negishi@tuj.temple.edu))

**Roundtable:** *Learning Japanese Language and Society through Washoku (Japanese Cuisine*

*Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses*

**Individual Presentation:** *CBI-driven techniques to create a meaningful back-of-the-book index to develop students’ reading strategies and increase their engagement with the texts*

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Negishi, Temple University, Japan campus, will introduce the process to narrow down vocabulary and grammatical structures to be featured in each reading passage and the content-based instruction (CBI)-driven techniques to create a meaningful back-of-the-book index that develops students’ reading strategies and increases their engagement with the texts.

**Julie Nootbar, Oita Prefectural College of Arts and Culture** (julie-n@oita-pjc.ac.jp)

*No Tattoos in the Bath: An exploration into the histories of tattooing and bathing in Japanese culture and why the two don’t mix in contemporary Japan*

The practice of prohibiting people with tattoos from entering communal baths is common throughout Japan and has recently come under increased scrutiny as the country promotes its inbound tourism industry and prepares for international events such as World Cup Rugby in 2019 and the Olympic/Paralympic Games in 2020. This paper explores the history of the tradition of decorative tattooing, appearing in the late seventh century and flourishing in the Edo Period (1603-1868), alongside the history of the practice of communal bathing, which became common in the sixth century and was a big part of the popular culture of Edo Japan. Both practices have had connections with religion as well as pleasure, and both have continued as significant elements of Japanese society through the 20th century to today. However, with decorative tattooing becoming a symbol of subversive culture, in particular the Yakuza, and communal bathing an integral part of popular culture, prohibition of people with tattoos from entering communal baths became common in the post-World War II era and remains so today. And though tattooing has gained widespread popularity around the world in the first two decades of the 21st century, the stigma attached to the practice remains strong in Japan. But with the rapid increase in inbound tourism, operators of communal bathing facilities, as well as the Japanese visitors to them, have begun to adjust their attitudes along with their policies, in order to meet the needs of international tourists and the norms of the world beyond Japan.

**Mariko Obari, University of Tsukuba** ([obarimariko8@gmail.com](mailto:obarimariko8@gmail.com))

*Agroecology in Japan: an exploration of satoyama for sustainable livelihoods*

Agroecology requires an interdisciplinary and holistic approach to understand the relationship between humans and non-human species. Agroecology is a set of coexisting phenomena – including the science of ecology, the practice and political movement, the development of sustainable food systems, and ethical lifestyle choices, and it is becoming an important international topic in sustainable development discourse. Alongside agroecologists (e.g. Altieri and Rosset 2017, Perfecto and Vandermeer 2018), the FAO claims that agroecology is an effective approach to tackle the global challenges of food security and climate change. This research examines how agroecology has gained recognition as an advantageous alternative to intensive agriculture. Through policy debates about sustainable food systems, to the global agroecology movement and Japan’s satoyama movement, agroecology is a topic of immense importance to the current world we live in.

     Japan has been active in promoting the concept of satoyama as a form of agroecological thinking for the international community. The Ministry of the Environment of Japan has supported the establishment of the International Partnership for the Satoyama Initiative, and arguably satoyama is now considered a transnational concept when discussing sustainable livelihoods. One could argue that the term satoyama can be regarded as a synonym for agroecology in Japanese. I explore the discourse surrounding satoyama on the basis of secondary sources, my personal experience of growing up in rural Japan, and through critically engaging with the Satoyama Initiative. Both the agroecology and satoyama movements are linked closely with traditional food systems and environmental heritage, and I contend that cultures in which agroecological methods are still prevalent deserve further academic research before their practices change.

**Sean O'Reilly, Akita International University** ([seanoreilly@aiu.ac.jp](mailto:seanoreilly@aiu.ac.jp))

*The Resurgent Right: the Secret of Japan’s Twenty-first Century Cinematic Success*

     In the last half-century, virtually all the world’s national cinemas lost majority box office share to Hollywood. In the late twentieth century, Japan’s film industry also wilted before Hollywood’s onslaught, yet rebounded, beating American films’ box office earnings every year since 2006. What factors can explain Japan’s cinematic renaissance? The usual answer is “anime” (animated films/live-action remakes), but there is another pillar propping up the film industry: revisionist, right-wing history films, often made with powerful ultra-right backers.

     In The Sky Is Falling (2018), Peter Biskind argues that Hollywood and American pop culture have recently undergone an “extremist” transformation, and this framework can usefully be applied to Japan as well. The centrist, optimistic future-oriented ethos has receded (in cinema and throughout the entire culture-industrial complex), replaced with a re-energized reactionary worldview, which looks to Japan’s warlike past with affirmation and longing. When audiences flock to such blockbuster hits as The Eternal Zero (box office king for 2013-14), they embolden studios to continue their rightist reinterpretations of the pre-modern and wartime past. A new extremist ‘mainstream’ has emerged, one in which Japan’s future looks increasingly bleak, and her past ever more appealing.

     Drawing on filmic as well as related Japanese-language sources, this paper examines several twenty-first century Japanese blockbusters and the industrial conditions of production. In both the “rosy past” type and the “bleak future” type of rightist film which these conditions have produced, the message is essentially the same: things were better before, and only by spiritually returning to the past can Japan be made great again. If audiences continue to endorse this extremist right-wing vision of the once and future Japan, Hollywood is unlikely to reclaim its crown there—and another generation of young, impressionable viewers might conclude that Japan’s only way forward is to retreat into the beautified past.

**Yuko Prefume, Co-Facilitator, Baylor University** ([yuko\_prefume@baylor.edu](mailto:yuko_prefume@baylor.edu))

**Roundtable:** *Learning Japanese Language and Society through Washoku (Japanese Cuisine)*

**Individual Presentation:** *Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses*

Food is a rich expression of culture and society, reflecting the values, behaviors, and customs of the people. It is linked to a variety of subject matters such as geography, history, education, religion, and social issues, and presents opportunities for both language learning and critical examination of society from various perspectives. Food is also a valuable resource for communication as it provides unlimited opportunities to unite people through conversation, such as with wait staff at a restaurant, cashiers at a supermarket, family around the dining table, clients at a meeting, or friends at a coffee shop. After washoku (traditional Japanese cuisine) was designated as a UNESCO intangible cultural heritage in 2013, Japanese food culture, in particular, has gained more attention around the world.

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Prefume, Baylor University, will examine the pedagogy, instructional design, and curriculum development of Japanese food and culture courses building upon an approach based on a critical content-based instruction (CCBI) through the analysis of students’ reflections and learning outcomes.

**Maria Corazon Reyes, University of the Philippines - Diliman** ([mcreyes25@up.edu.ph](mailto:mcreyes25@up.edu.ph))

*Content-Tourism and Local Community Revitalization--The Case of HIda-Furukawa as an Anime Sacred Site for the Anime, “Kimi No Na Wa”*

Amidst the population and labor dilemma, tourism in Japan became a significant avenue to help revitalize its economy. Capitalizing on its creative and cultural industry, Japan became a tourism nation. Under the concept of content-induced tourism, a specific phenomenon of anime tourism has gained public support and now incorporated in tourism-related economic policymaking mainly in the “Cool Japan Initiative.” Today, Japan’s tourism in major cities has considerably developed, but studies on tourism in the rural setting is still understudied. This study aims to contribute to the understanding of anime tourism phenomenon through exploring and analyzing the narratives of tourism development and participation of the people and local government in the town of Hida-Furukawa. The small town of Hida-Furukawa became an anime sacred site for the 2016 hit anime, *Kimi no Na Wa* and has seen a tourism boom through anime pilgrimage. It aims to objectively describe who the actors in the phenomenon of anime tourism and determine their response that underpins local revitalization in a rural town. The results of the study show that tourism in a rural area is mainly unsustainable and suffers a boom and bust pattern wherein the town experiences a surge of tourism recall but interest declines once the anime work’s popularity fades. However, the touristification and the locality’s participation in tourism in the town facilitates a more globalized perspective among the rural areas residents while simultaneously promoting their local culture. This exchange motivates improved people-to-people exchange among local residents and tourists from different parts of Japan as well as from other countries. This study does not generalize the study of anime tourism in Japan, as this concept is still continuously evolving. Rather, it contributes to similar future studies in order to contribute further to the concept of content-induced tourism as well as to increase knowledge in the field of contemporary tourism studies in Japan.

Keyword**s**: contents-tourism, anime tourism, *Your Name*, anime pilgrimage, Hida-Furukawa, Cool Japan

**Masatoshi Sakaki, Tohoku University** ([sakakimstsh@gmail.com](mailto:sakakimstsh@gmail.com))

*Gender Diversity and Work Style Reform Policies by Japanese Government*

The idea of gender equality is the primary reason behind women’s empowerment. In addition, there is a decrease in the working population due to the declining birthrate and the aging population in Japan, and it is necessary to review the employment of women to secure a sufficient labor force. And more, in today's environment of increasing competition due to the globalization of the economy, companies must respond to market needs by taking advantage of diverse perspectives rather than the only the perspective of homogeneous male-led human resources.

In this paper, we examined the activity of Japanese companies reflecting the current situation surrounding the employment of women in Japan to build effective support packages for women. Especially I focused on the women’s age group distribution in this research.

As a summary of findings, the results of this study show that Women’s empowerment packages are not necessarily effective for women in their 20s and 50s (that is, it does not necessarily improve corporate performance). As for active support package, it is effective for females in 30s, and child care support is useful for females in 40s to improve companies’ performance. Findings in this paper would become some implications to build women’s empowerment policy packages by regulators and women supporting plans by institutions.

**Leo Saldanha, Bedford High School and Bindu Malieckal, Saint Anselm College** ([bmalieckal@anselm.edu](mailto:bmalieckal@anselm.edu))

*‘Gaijin’ Fiction: Young Adult Novels about Japan by American and British Writers*

Although the most popular young adult fiction about Japan is likely from the graphic genre, such as “manga,” there exists other, perhaps lesser-known literature, written in English and authored by non-Japanese who have experienced Japan. Works include Natalie Dias Lorenzi’s \_Flying the Dragon\_ (2012); Diana Renn’s \_Tokyo Heist\_ (2012); and Nick Lake’s trilogy, \_Blood Ninja\_ (2009). The novels, all written for young adults, belong to various sub-genres: realistic fiction, detective fiction, and fantasy/horror, respectively. The works strive for a kind of authenticity in their representations of Japan, albeit from a “gaijin” or foreigner’s point of view and perspective. “Gaijin” is a term that we understand has an ambivalent history yet appears ubiquitous in the publishing world (we have found numerous titles, such as Mark Panek’s \_Gaijin Yokozuna\_, 2006; Ivan Orkin’s \_The Gaijin Cookbook\_, 2019; Bretigne Shaffer, \_Memoirs of a Gaijin\_, 2009; and Bill Weeks, \_Gaijin Teacher; Foreign Sensei\_, 2010). Our application of the term is to indicate that the authors in question are non-Japanese writing about Japan, important because Lorenzi’s, Renn’s, and Lake’s time in Japan was temporary. Yet their careful portrayal of Japan--a rendering not fully shared by several other young adult writers whom we examined in the course of research--makes Lorenzi, Renn, and Lake sympathetic, partial insiders with perspectives that attempt to mimic Japanese mores: Lorenzi, Renn, and Lake are “gaijin” in name but not completely. As the composers of this essay, we too are “gaijin.” We are not Japanese, but our commentary, which combines that of a literary scholar (Malieckal) with the responses of a young adult (Saldanha), attempts to navigate the nuances of Japan life, even if, as we must acknowledge, with limited, “gaijin” comprehensiveness.

**Anna Schrade, Kwansei Gakuin University (Japan)** ([akschrade@gmail.com](mailto:akschrade@gmail.com))

*Chasing the ‘Japanese dream’: Expatriate entrepreneurs and their contribution to the Japanese economy*

This paper analyses the impact of foreign entrepreneurs on the Japanese economy. It especially focuses on the efforts by young (under 40) entrepreneurs who started their business within the last 5 years to highlight how the recent wave of immigration (also in form of foreign students who stay in Japan after graduation to start their own business) has contributed to Japan’s economy.

By the end of 2018, over 25,000 foreign nationals resided in Japan on a ‘Business Manager Visa’ (経営・管理). This poses an increase of over 100 percent during the last six years, from 12,609 in 2012 to 25,670 in 2018, making it the fastest-growing visa category. The increase in Business Manager visas was especially dramatic after April 2015, when changes in the system allowed entrepreneurs to implement their startup without the need for two permanent employees. In just two years, between 2015 and 2017, three regions – Hokkaido, Kansai and Kyushu – saw a rise in Business Manager Visas of around fifty percent. In Kansai, the number of foreign Business Manager visa recipients even tripled between 2010 and 2018, also due to the steep rise in inbound tourism.

This paper investigates the success of such young, expat-led ventures and the economic contribution they make. It thereby focuses on especially on Fukuoka and Osaka/Kobe, which – in an effort to become Japan’s startup hub – not only offer business support for foreign entrepreneurs, but also provide a special ‘Startup Visa’, which enable foreigners with a good business plan to reside in Japan for 6 months before incorporating their business.

Through a combination of quantitative and qualitative research based on interviews, this paper highlights that newly created businesses by foreigners generate considerable new employment and contribute to national finances through diverse tax revenues (corporate tax, income tax, property tax, sales tax etc.). In addition, they raise demand for Japan-made goods to be sold abroad and to tourists, and provide necessary services to increase inbound tourism, creating positive feedback loops for the local economy.

**Sabine Schulz, The University of Chicago** ([sabines@uchicago.edu](mailto:sabines@uchicago.edu))

*Periods of Spring and Winter: Japanese Idols as a Cold War Creation and Artifact*

Beginning with the TV show Aidoru wo sagase! in 1973, the term aidoru has come to denotate young performers with the image of youth, energy, and purity, and idols constitute an invaluable part of the contemporary media ecosystem in Japan. This paper traces the emergence and evolution of idols through their so-called periods of spring and winter in tandem with economic growth and historical developments from the beginning of the 1970s until present day. Based on a critical examination of contemporaneous political and historical events and re-evaluation of the “post-war period,” I propose that idols emerged not merely as an extension of the existing star-producing entertainment industry, but were co-created by the industry and fans as part of a new lifestyle of consumption in Japan’s Cold War economic prosperity and a post-Anpo re-ordering of society, largely enabled by the diffusion of television media. As a Cold War creation and artifact, idols effectively offered consumption as a distraction from the lack of political self-determination, shaping the entertainment industry and generations of youths on whose purchasing power the industry initially depended. Drawing upon economic indicators and idols song lyrics, I argue that idols and the economy are intricately intertwined to the point where idols have come to be an economic force in their own right and to reflect contemporary economic anxieties in their songs as symbolic representations of youth and the younger generations.

**Barbara Seater, Raritan Valley Community College (**[**bseater@raritanval.edu**](mailto:bseater@raritanval.edu)**)**

*Deniers of the Use of Comfort Women by the Japanese Military in World War II: A Critical Examination of Evidence*

While more than 70 years have passed since the ending of World War II, the issue of justice and compensation for the use of comfort women by the Japanese military during the war has provoked a Japanese nationalistic backlash as evidenced by comfort women deniers. Few nations want to confront the atrocities that have been committed as government policy. Japan is no exception. Deniers include individuals, organizations, and representatives of the Japanese government.

     Deniers fall into three categories. The first argue that there was no use of comfort women. The second group maintains that the comfort women were not sexual slaves but rather prostitutes. The third group insists that if there were comfort women, they were not organized by the Japanese military but rather civilian contractors; hence, the Japanese government bears no responsibility.

     This paper will examine the arguments and assess the evidence that each group of deniers uses to support their positions and show how documents have been cherry picked and how evidence to the contrary has been ignored.

**Hideko Shimzu, Vanderbilt University** ([hideko.shimizu@vanderbilt.edu](mailto:hideko.shimizu@vanderbilt.edu))

**Roundtable:** *Learning Japanese Language and Society through Washoku (Japanese Cuisine*

*Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses*

**Individual Presentation:** *Learning kanji in the context of Japanese food and culture*

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Shimizu, Vanderbilt University, will introduce the instructional design and strategies of learning KANJI and writing essays on the topic of food and culture, which utilize meaningful and fun activities for learning KANJI by using cultural background, association of previous knowledge, mnemonics, context and stories.

**Takashi Shimizu, The University of Tokyo / UC Berkeley** ([tshimizu@waka.c.u-tokyo.ac.jp](mailto:tshimizu@waka.c.u-tokyo.ac.jp))

*The Historical Development of “Japanese-style” Corporate Governance*

This paper is an attempt to investigate how corporate governance practices in Japan has been historically developed, especially after WWII.

The corporate governance practices in Japan is changing, but they have been characterized by such features as (1) insider-dominated board of directors, (2) representative directors, who are in charge of the management, and (3) auditors, whose main role is to examine the legality of the behaviors of directors (See, for example. Aoki, Miyajima and Jackson, 2007). Many scholars have pointed out that this "Japanese-style" corporate governance is different from Anglo-American corporate governance.

However, before WWII, the corporate governance in those two countries are not quite different - in both countries, some members of board of directors - most of them were salaried managers who had been worked in the company - conducted the management and the other members monitored them.

Then, why the corporate governance practice of those countries diverged after WWII? The paper tried to investigate the reason of this historical divergence.

By using the documents of the legislature and the General Headquarters of the Allied Powers (GHQ) as well as some statistics, we will show that, the reform of the corporate law in 1950 was based on the existing practices of corporate governance before WWII, and secondly, the other factors – especially the wartime experience and the post-war reforms affected the formation of new corporate governance practices. The implications of these findings will also be discussed.

**Daniel Stone, Linn-Benton College (**[**danstone7119@gmail.com**](mailto:danstone7119@gmail.com)**)**

*Comparison of the Comic Storytelling Traditions of Kyogen and Commedia dell’ Arte*

In my experience most people like to laugh. Notice I wrote “most”. It doesn’t matter where you are from, what your political philosophy is or whatever your religious affiliation may be, if any (Notice I wrote “If any”), people want to laugh. It is in our DNA as human beings to have a physical reaction to something we find funny. So, it’s no wonder that we can find performing arts traditions around the globe focusing primarily on providing an opportunity for people to have a good time and to laugh. The question is, do humans from completely different cultures find humor in the same sorts of situations? My research thus far indicates, yes but with some significant degrees of difference. We may have differing views on politics and religion but for the most part I believe that we all share a commonality in humor. In my presentation I will examine Eastern and Western comic performance traditions of Japan’s Kyogen and Italy’s Commedia dell’ Arte, a popular form born during the Italian Renaissance. Both art forms shared an era of popularity roughly during the same time period in the midst of the 16th and 17th centuries. I have been producing Commedia dell’ Arte productions for the past 14 years utilizing aspects of my training with Maestro Antonio Fava and through my own research and practice. I am interested in exploring these two comedic performance traditions that shared a time period but are separated by culture and physical distance. This presentation will compare the following areas of Kyogen and Commedia dell Arte:  Physicality, Use of Masks, Improvisation, Story, Stock Characters, and the master/servant relationship.

**Jing Sun, University of Pennsylvania** ([sunjing3@sas.upenn.edu](mailto:sunjing3@sas.upenn.edu))

*Manchurian Diet and the Food Politics at Japan’s Mainland and Colonial Homefront, 1937-1945*

Centering around wartime Manchurian diet, this study highlights the food connection between Manchuria and mainland Japan and showcases the dynamic food politics at mainland and colonial homefront of the Japanese Empire. It builds upon and engages in the growing scholarship of Japan’s inner-empire food circulation (Ōmameuda, 1993, Takeuchi, 2016) and Japanese wartime food politics (Yamashita, 2013; Ko, 2018). By reading closely the data of Manchukuo-Japan trade, official and unofficial pamphlets on food consumption and cooking books, this study examines the emergence and popularization of wartime Manchurian diet. It depicts a network of food circulation that enabled mainland Japanese to taste miso made from Manchurian soybeans and soba made from Manchurian buckwheat. The network, as this study demonstrates, preconditioned the emergence of wartime Manchurian diet and its far reach to mainland Japan in the 1940s. As the protracted war with China continued, policymakers and colonial officials began to popularize the coarse-cereals-based Manchurian diet as a solution to the problem of rice shortage. Nutritionists envisioned it as a path to nurturing a robust people. Housewives saw it as the optimal choice for wartime dinner tables. Embodying the multiple aspirations, the wartime Manchurian diet became a patriotic, healthy and economical option for eating and cooking at Japan’s mainland and colonial homefront.

**Hiroshi Tajima, Brown University** ([hiroshi\_tajima@brown.edu](mailto:hiroshi_tajima@brown.edu))

**Roundtable:** *Learning Japanese Language and Society through Washoku (Japanese Cuisine*

*Pedagogy, instructional design, and curriculum development of CCBI Japanese food and culture courses*

**Individual Presentation:** *A student-centered, multicultural interdisciplinary language project through the investigation of controversial topics*

Food is a rich expression of culture and society, reflecting the values, behaviors, and customs of the people. It is linked to a variety of subject matters such as geography, history, education, religion, and social issues, and presents opportunities for both language learning and critical examination of society from various perspectives. Food is also a valuable resource for communication as it provides unlimited opportunities to unite people through conversation, such as with wait staff at a restaurant, cashiers at a supermarket, family around the dining table, clients at a meeting, or friends at a coffee shop. After washoku (traditional Japanese cuisine) was designated as a UNESCO intangible cultural heritage in 2013, Japanese food culture, in particular, has gained more attention around the world.

The presenters of this roundtable are a diverse group of university faculty and professors from the U.S. and Japan engaged in the fields of education, anthropology, and Japanese language, who share the pedagogical interest of Japanese language and culture, drawing from the interdisciplinary approach to the theme of Japanese food.

Therefore, the purpose of this roundtable is twofold. First, we discuss and explore how the theme of Japanese food extends to the study of Japanese language, culture, and society by sharing our research and experiences teaching Japanese language and content courses. Second, we intend to obtain feedback and perspectives from the participants to inquire into how to refine and improve curriculum and pedagogy of Japanese language and content courses that provide critical thinking, which the participants will be encouraged to reflect and examine their own instructional practices and to help the presenters develop a textbook on Japanese food and culture that appeals to a wide range of students with diverse interests.

Tajima, Brown University, will examine the possibility of student-centered, multicultural interdisciplinary language education through the project called "Creating new types of restaurants for social innovation" and the investigation of controversial topics including “omotenashi, Japanese hospitality and black labor practices.”

**Mitsuko Takahashi, Nihon Institute of Medical Sciences** ([m-takahashi@nims.ac.jp](mailto:m-takahashi@nims.ac.jp))

*A sociolinguistic study on the Japanese language and the Ryukyu dialect*

Ryukyu was the name of a kingdom independent of Japan until 1609. It became a prefecture of Kagoshima, Japan, after 1867. According to Chamberlain (1895; cited from Shibatani 1990), the relationship between the Ryukyu dialect and the Japanese language is something like that between Spanish and Italian or between French and Italian. Although the Ryukyu dialect is unintelligible to the speakers of mainland Japanese dialects, some linguists have shown that the Ryukyu dialect and the mainland dialects have syntactic and morphological similarities, and that there are systematic phonological correspondences. See below:

meaning pronunciation of the Japanese language pronunciation of the Ryukyu dialect

‘rain’ ame ami

‘wine’ sake saki

‘sleeve’ sode sudi

‘heart’ kokoro kukuru

(Hattori 1976)

Notice that the mid vowels e and o have been raised to i and u in the above correspondences, e.g., ‘rain’ ame  ami and ‘sleeve’ sode sudi. Thus, the five standard vowels a, e, i, o, u in the Japanese language correspond to a, i, u in the Ryukyu dialect (Shibatani 1990). There are systematic sound correspondences between the Japanese language and the Ryukyu dialect as indicated above.

In this paper, we will discuss that political and social reasons are superior to linguistic differences in identifying a dialect of the language. In defining the category of a “language,” the political-official motivation exceeds another factor of “mutual intelligibility” or “mutual unintelligibility.”

Since language can be an important factor when asserting nationhood, the status of a category of “language” is thus imposed from above when the issue of mutual intelligibility or unintelligibility becomes less important. There are no linguistic reasons why Danish and Norwegian are considered different “languages” and Cantonese and Mandarin are considered “dialects” of the same language of Chinese. If Cantonese and Mandarin are “dialects” of Chinese, we can consider all the more that the Ryukyu dialect is one of the “dialects” of Japanese. Considering that political, social factors are more important than linguistic differences, we can conclude that the Ryukyu dialect is a dialect of Japanese.

**Ayumi Terada, The University Museum, the University of Tokyo** ([terada@um.u-tokyo.ac.jp](mailto:terada@um.u-tokyo.ac.jp))

*The origins of noise etiquette in museums in Japan*

Currently, museums impose noise restrictions on visitors: not talking aloud is a common museum etiquette in museums across the world. When was such a rule put in place? This paper addresses the origins of “noise etiquette” in museums in Japan, in consideration of the early periods of Japanese museums. Japan began to modernize after the Meiji Restoration in 1868 to catch up with the Western powers. The Japanese government introduced several modernized institutions into the country based on reports from overseas mission delegates and recommendations from foreign advisers, the museum being one of these institutions. Prior to the inauguration of the first museum in Japan in 1872, people used to enjoy exhibitions talking to each other and listening to explanations of exhibits through the show tents (見世物小屋) and Shoga-kai (書画会) cultures that started in the Edo period. The way people appreciated art in the past was different from the way we do today in museums in Japan, as past cultures did not compel people to remain silent during exhibitions. By revisiting the origins of museums in Japan, this study considers how the auditory experience of museum visitors can be designed differently today.

**Goran Vaage, Kobe College** ([vaage@mail.kobe-c.ac.jp](mailto:vaage@mail.kobe-c.ac.jp))

*Using Words for Person to Teach Sociolinguistic Variation in Japanese.*

The publication of Takao Suzuki’s Kotoba to Bunka (titled “Words in Context” in English) in 1973 by Iwanami marked in many ways the start of modern sociolinguistic research on Japanese. Furthermore it was among the first of many research efforts to follow on Japanese words for person, including the so-called personal pronouns. Most learners of Japanese learn early the way that social dimensions are coded in Japanese, for example that the choice of words for person relies on various factors, and while the Japanese paradigms are complicated, the hypothesis explored in this paper is that a detailed and systematic curriculum on words for person will serve as a relevant and suitable gateway to the study of social variables in Japanese. This paper will give an overview of research and trends on words for person, and then discuss the implications for teaching Japanese, before moving on to presenting results from class activates in intermediate to advanced level content based university classes. It was found that a curriculum on words for person in Japanese was felt engaging because students was able to relate to the content matter, both in terms of their own choices, but also in terms of language they would hear around them. Furthermore, from a teaching perspective, words for person in Japanese has the advantage that usage is related to traditional variable such as age, gender, region and status, as well as personal choices and identity. It is also helpful for the study of role language found especially in manga and anime.

**Jennifer Welsh, Lindenwood University-Belleville** ([JWelsh@lindenwood.edu](mailto:JWelsh@lindenwood.edu))

*From History to Legend to Postcard: Framing Japanese Imperialism for a Meiji Audience*

As Japan sought to engage in East Asian empire-building in the late nineteenth and early twentieth century, there were many models that it could look to. Western countries had been engaged in imperialist expansion for decades, framing what they were doing in terms of a “civilizing mission” and highlighting the ways in which colonialism was benefitting the colonized peoples as much as it benefitted the expanding empires. In the case of Japan, arguments about how Japanese colonization brought the benefits of modernization and civilization could be merged with an additional justification: that the newly-claimed spaces had a historical and cultural connection to Japan. Conquest was framed as a return or reincorporation, rather than a new development.

     In this paper, I will be examining the ways that Japan defined and presented territories, particularly Okinawa and Korea, as historically and culturally “Japanese” spaces which had been lost. Reaching back into legend for justification, the technological changes and cultural disruptions that Japan brought were romanticized as rescuing people who Japan had a responsibility to help. Building off of my participation in recent JSA workshops, I will also discuss ways to incorporate the domestic and international presentation of Meiji-era Japanese imperialism into the undergraduate classroom, particularly in conjunction with units on nineteenth-century Western imperialism.

**Greg Wilkinson, Brigham Young University** ([greg.wilkinson@byu.edu](mailto:greg.wilkinson@byu.edu))

*The 88 Temples of Hokkaido: Invented Pilgrimage in 21st Century Japan*

In 2007, 88 Shingon Buddhist Temples coordinated a new full-scale 88 temple pilgrimage patterned after the 88 temples of Shikoku. The route covers over 3,600 kilometers (over three times the length of Shikoku's route) from Hakodate in the South, to Horonobe in the North, and Kitami in the East Through fieldwork in 2014, which included visiting over 40 of the temples close to Sapporo, the successes and challenges of this invented pilgrimage could be effectively assessed. In the rural areas, temples are small and run by a priest and his household; pilgrimage transactions are often automated and completed by pilgrims unassisted because the temples cannot be staffed consistently. Through creativity and devotion, Shingon temples in Hokkaido have invented a new interesting and beautiful pilgrimage patterned well after the Shikoku pilgrimage in areas of route, transaction, and meaning. However, pilgrimage routes throughout Japan often struggle to perpetuate in an increasingly secularizing country. This presentation will focus on devotion illustrated by stepping on sand (tsunafumi) pilgrimage miniaturization at several temples as well as many temple priests who evidence their dedication to Shikoku by displaying their own completion of the pilgrimage. The creativity of transaction will also be emphasized to show how the Hokkaido route expresses exceptionalism among many pilgrimage replications throughout Japan. Through the example of Hokkaido, placed in the context of other 88 temple replications in Japan and beyond, greater understanding can be gained about Buddhist pilgrimage in the 21st century.

**Deborah Williams, Johnson County Community College** ([dwilli63@jccc.edu](mailto:dwilli63@jccc.edu))

*Japanese Poems with Strong Environmental Themes and Their Ability to Stimulate Environmental Consciousness*

Centuries-old Japanese poems with strong environmental themes are still very relevant today as relatable statements of environmental consciousness and the value and appreciation of nature. I will present a brief overview of various aspects and elements of traditional poems, particularly the related aesthetic and philosophical perspectives of wabi-sabi and Zen Buddhism, the importance of season, and additional nature terms, with the goal of developing greater appreciation for their usefulness in environmental education. Wabi-sabi is one of the core concepts and defining perspectives of Japanese culture. Wabi-sabi has its roots in the Zen perspective and exemplifies many of the core tenets of Zen, which is present in every aspect of the cultural life of the Japanese people. Wabi-sabi and Zen perspectives in Japanese poetry with particularly strong environmental themes provide a vehicle for communication with emotional appeal. For example, national and international governmental organizations and institutions of higher education have all created or hosted online haiku pages to facilitate environmental education missions. In particular, the universal appeal, timelessness, and nature-focus of the wabi-sabi and Zen perspectives contribute to the continued relevance of these poems to developing environmental consciousness and addressing contemporary concerns about the environment, including the intractable problem of climate change.

**Ching-Hsuan Wu, West Virginia University** ([chinghsuanwu@gmail.com](mailto:chinghsuanwu@gmail.com))

*Influence of Bai Juyi’s Song of Everlasting Regret on Murasaki’s Tale of Genji*

The presentation reports how the two literary works, Song of Everlasting Regret and Tale of Genji, are introduced to students in the programs of Chinese Studies and East Asian Studies along with students’ feedback on the comparative studies of these two texts. The presenter further suggests the ways that this learning module, with a focus on the Greater China’s interconnections with other East Asian areas, can be embedded into courses in other disciplines, such as History and International Studies in an effort to illustrate the cross-cultural communication and its manifestation in literature.

     The presentation will begin with a comparative analysis of Bai Juyi and Lady Murasaki, the texts, the historical backgrounds of the work, and their influence. Then, the structure of this learning module and the students’ comments on their learning experience are shared with the audience. The presentation is approached from more of a curricular and pedagogical point of view to address its agenda, and its primary objective is to report and support engaging literature teaching and learning in undergraduate education.