

東方學科

Asian Studies

School for International and Public Affairs (SIPA) | College of Arts and Sciences

SJS The Southern Japan Seminar
米南日本研究セミナー



Saturday, March 14, 2009
Florida International University
Room - Faculty Club



SOUTHERN JAPAN SEMINAR



Light Breakfast 8:30-9:00

Welcoming Remarks 9:00-9:15

- Steven Heine, Director of Asian Studies
Associate Director, School of International and Public Affairs

Keynote Speaker 9:30-10:30

- Marvin Sterling, Indiana University

Panel 1: Sacred Space in Japan 10:30-12:30

- Featured Speaker: Jacqueline Stone, Princeton University
"From Marginal Land to World Center: Japan in the Medieval Religious Imagination"
- Steven Heine, Florida International University
Sacred Sites in Two Tokyo Neighborhoods: Akasaka and Inarichō
- John Tucker, East Carolina University
The Ako Vendetta in the Age of Hello Kitty - The 47 Black Cats Clash: Popular Culture at the Sengakuji and Kagakuji Temples
- Respondent: Kenneth Holloway, Florida Atlantic University

Lunch 12:30-1:30 (Invited Guests Only)

Panel 2: Gender, Play, & Popular Culture in Japan Today 1:30-4:00

- Jan Bardsley, University of North Carolina at Chapel Hill
Maiko Pop: The Revival of Kyoto's Dancing Girl
- Kinko Ito, University of Arkansas at Little Rock
Framing the Sensual: Japanese Sexuality in Ladies' Comics
- Yuki Watanabe, University of Texas at Dallas
Reconstructing the "Masculine" Narrative in Contemporary Popular Culture in Japan: The Case of Harim Anime and Manga
- Inger Brodey, University of North Carolina at Chapel Hill
Ema: The New Face of Jane Austen in Japan
- Respondent: Laura Miller, Loyola University of Chicago

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9:00 AM Welcome

- Dr. Steven Heine, Director of Asian Studies

9:30 AM Keynote Address

- **Dr. Marvin Sterling, Indiana University**
"Jibun Sagashi" in the Global South: Afro-Jamaica and the Japanese Literary "Search for Self"

Dr. Marvin Sterling's research centers on the popularity of a range of Jamaican subcultural forms - primarily roots reggae, dancehall reggae, and Rastafari in contemporary Japan. This research directly reflects his current theoretical interests. He is interested in performance and transnational theories as means by which to ethnographically situate the local practices through which Japanese engage with these Jamaican cultural forms, as well as to understand how Japanese movement across African diasporic space informs and authenticates these local practices.

This presentation explores the emergence over the last 20 years of *jibun sagashi*, or "the search for self," as a major keyword in Japanese media and society. While this effort to discover one's "true self" in recessionary Japan manifests itself in a broad range of terms, Sterling focuses on Japanese travel overseas. Much of this travel is to First World cities like New York, L.A., and Paris; however, Sterling argues that the Third World represents a critical site in which many Japanese have sought to achieve "tougher" selves beyond the "safe" confines of Japan. Japanese engagement with Jamaican culture is to some degree independent of *jibun sagashi*, a popular cultural phenomenon onto itself. Nevertheless, he argues that this engagement, with focus in this talk on writings on travel to the island, remains deeply informed by *jibun sagashi* as critique of nationhood, gender and race within but also beyond recessionary Japan.

10:30 AM Panel 1: Sacred Space in Japan

This panel explores the role of sacred space in Japanese religions from several perspectives. These include examining Japan itself as an example of cosmic space and analyzing the role of temples and shrines as ritual locations in modern Tokyo.

- **Dr. Jacqueline Stone, Princeton University**
"From Marginal Land to World Center: Japan in the Medieval Religious Imagination"

Dr. Jacqueline Stone is Professor of Japanese Religions at Princeton University, where she joined the faculty in 1990. Her major research field is Japanese Buddhism. She is the author of *Original Enlightenment and the Transformation of Medieval Japanese Buddhism* (1999), which received the American Academy of Religion Award for Excellence in the Study of Religion). She has written on Buddhist eschatology, death in Buddhism, and modern transformations of Japanese Buddhism. Her current research interests include Buddhism and national identity formation in pre-modern and modern Japan.



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Pre-modern concepts of Japan were often framed in cosmological or religious terms. Early sources incorporated Japan into the traditional Indo-centric Buddhist world model as a remote land, far from the Buddha's time and from his birthplace in India. Over the 13th and early 14th centuries, intellectual developments within Buddhist circles, coupled with the repeated failure of Mongol invasion attempts, prompted a gradual shift in representations of Japan from a marginal country in an age of decline to a timeless and uniquely protected realm.

- **Dr. Steven Heine, Florida International University**

Sacred Sites in Two Tokyo Neighborhoods: Akasaka and Inaricho

Dr. Steven Heine specializes in East Asian and comparative religions and Japanese Buddhism and intellectual history, Dr. Heine teaches a variety of courses including Japanese culture and religion, Zen Buddhism and philosophy, folk religions, and religions of the Silk Road. He is a recipient of the Japan Ministry of Foreign Affairs Award for a lifetime of achievement in service to the exchanges between Japan and America and in 2007 received the Order of the Rising Sun, Gold Rays with Rosette from the government of Japan. He has published 20 books and dozens of articles in refereed journals and collections.

This paper uses case studies of religious sites at two contrasting Tokyo neighborhoods as a basis for reflecting on apparently contradictory qualities in order to examine a variety of issues regarding how contemporary Japanese society regards the role of traditional religion. In what ways does Japan continue to carry on and adapt tradition, and to how has modern secular society lost touch with the traditional elements of religion? Or, does Japanese religiosity reflect another, possibly postmodern alternative beyond the dichotomy of sacred and secular, in which religious differences as well as a seeming indifference to religion are encompassed as part of the contemporary lifestyle?

- **Dr. John Tucker, East Carolina University**

The Ako Vendetta in the Age of Hello Kitty - The 47 Black Cats Clash: Popular Culture at the Sengakuji and Kagakuji Temples

Dr. John Tucker, professor of history at East Carolina University in Greenville, NC, is a specialist in the history of Confucian philosophy in Japan. His writings include, *Ito Jinsai's Gomo jigi and the Philosophical Definition of Early Modern Japan* (Brill, 1998) and *Ogyu Sorai's Philosophical Masterworks, The Bendo and Benmei* (University of Hawaii Press, 2006). Tucker has published numerous articles in journals such as *Philosophy East & West*, the *Journal of Chinese Philosophy*, *Asian Philosophy*, the *Journal of the Royal Asiatic Society*, *Sino-Japanese Studies*, and *Japan Studies Review*. He is currently working as a co-editor, with Professor Chun-chieh Huang (National Taiwan University), on Japanese Confucian Philosophy, to be published by Spring 2010.

"The Ako Vendetta in the Age of Hello Kitty: Masami Maekawa's *The 47 Black Cats 'Samurai Clash'*: Space, Time, and Popular Culture at the Sengakuji and Kagakuji Temples" briefly juxtaposes the physical and



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temporal aspects of Sengakuji and Kagakuji, the Zen temples most intimately related to the Ako incident, before focusing on a recently published picture book, *The 47 Black Cats*, about the vendetta. That text is compared with an early-20th century picture book about the 47 samurai published by the Sengakuji to bring to light how one contemporary interpretation of the incident is very much the product of the age of Hello Kitty.

- **Dr. Kenneth Holloway, Florida Atlantic University**

Dr. Kenneth Holloway's first book *Guodian: The Newly Discovered Seeds of Chinese Religious and Political Philosophy* was published by Oxford University Press in January 2009. In addition, Dr. Holloway has published articles in the *Journal of the Royal Asiatic Society*, *Jianbo yanjiu* (Bamboo and Silk Research), and *Rujia wenhua yanjiu* (Confucian Cultural Studies). He is currently working on his second manuscript, *The Quest for Morality in Early China*, which will continue challenging preconceptions that have long obscured our understanding of religion's early formation in China. This project focuses on the text "Nature Emanates from Names," which was found in the recently discovered Guodian and Shanghai manuscripts.

12:30PM Lunch (Invited Guests Only)

1:30PM Panel 2: Gender, Play, & Popular Culture in Japan Today

This panel explores the pop cultural texts of manga comics, anime, and TV morning dramas as well as the contemporary experiences of maid cafes and maiko makeovers. The new face of ladies' comics, the attractiveness of the guy-next-door character in harem-genre manga, etiquette guides modeled on maiko, and Jane Austen's Emma refashioned in Japan as the manga figure Ema all have much to say about constructions of gender and play in 21st century Japan.

- **Dr. Jan Bardsley, University of North Carolina at Chapel Hill**

Maiko Pop: The Revival of Kyoto's Dancing Girl

Dr. Jan Bardsley, Associate Professor of Japanese Humanities in the Department of Asian Studies at UNC-Chapel Hill, is author of *The Bluestockings of Japan: New Woman Essays and Fiction from Seitō, 1911-16* (Center for Japanese Studies, 2007), *Manners and Mischief: Gender and Power in Japanese Conduct Literature* (forthcoming, University of California Press) and co-editor with Laura Miller of *Bad Girls of Japan* (Palgrave, 2005).

In April 2008, Kyoto's maiko (geisha apprentice; literally, "dancing girl") made the news when a young woman became the hundredth one in the city. Postwar Kyoto had not seen this many maiko since the 1950s, but there is a recent phenomenon of new apprentices and maiko blogs, books, goods, movies and TV dramas. What drives this fascination with the maiko and how has it caused a shift in the maiko's place in the Japanese imagination? This paper explores this question by surveying diverse cultural texts, highlighting what's new in maiko representations. No longer the poignant symbol of patriarchal power dramatized in the



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1950s , today's maiko is proud of her choice of profession and mindful of her position as an emblem of feminine deportment. Indeed, the maiko's new image as the "Good Girl of Japanese Tradition" has led many to poke fun, turning respectful maiko appreciation into irreverent maiko pop!

- **Dr. Kinko Ito, University of Arkansas at Little Rock**

Framing the Sensual: Japanese Sexuality in Ladies' Comics

Dr. Kinko Ito graduated from Nanzan University with her B.A. in American and British Studies and earned her master's and doctorate degrees in sociology from the Ohio State University. She is a professor of sociology at the University of Arkansas at Little Rock. Her research interest is Japanese popular culture, especially manga and ladies' comics. She is currently writing a book *Love, Romance, and Sex in Japanese Ladies' Comics* which will be published by Mellen Press.

Japanese Ladies' Comics emerged as an important genre when Japan experienced a so-called "Manga Boom" in the 1980's. They were welcomed by those women who were used to reading girls' comics for entertainment when they were young, and now as young adults, wanted to read manga that was appropriate for their social status and age. They also sought tales of love and romance with adult material. Particularly at the incipient stage of the genre, ladies' comics were often considered as pornography for adult women due to their sexually explicit material. The trend has subsided over the years, and ladies' comic magazines are now diversified, covering many topics. This paper sheds new light on portraits of female sexuality in ladies' comics by offering close readings of some examples and by introducing the author's recent interviews with writer Asako Shiomi, who is a forerunner of ladies' comics for adult women.

- **Dr. Yuki Watanabe, University of Texas at Dallas**

Reconstructing the "Masculine" Narrative in Contemporary Popular Culture in Japan: The Case of Harim Anime and Manga

Dr. Yuki Watanabe is a lecturer at the University of Texas at Dallas in the School of Economics, Political & Policy Sciences and School of Arts & Humanities. Her research interests include Japanese television, critical cultural studies of contemporary Japan, gender in mass media, and computer-mediated communication. She teaches courses on media studies, media and politics, Japanese culture and Japanese language.

According to Fisk (1984), the conventional masculine narrative, which is common in action adventure films, usually centers on a hero character who is a mentally and/or physically strong man. Many critics claim that this type of narrative functions to reinforce the existing gender roles in society (e.g. tough guy vs. cute girls). But there is also a popular narrative genre of anime and manga called *haaremu mono* (harem genre), whose male protagonists represent very different (very un-hero like) images of masculinity. The typical harem narrative features an average boy (i.e., not so talented, not so good looking and not so smart) as the main character and usually that character encounters cute girl(s) who somehow find him attractive. This paper looks into the narratives of harem genre and



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discusses their implications for contemporary Japanese society focusing on the portrayal of gender roles.

- **Dr. Inger Brodey, University of North Carolina at Chapel Hill**

Ema: The New Face of Jane Austen in Japan

Dr. Inger S. Brodey, Assistant Professor of English and Comparative Literature and Adjunct Assistant Professor of Asian Studies at UNC-Chapel Hill, is also Director of Undergraduate Studies in Comparative Literature. She was born in Japan and immigrated from Denmark. She teaches cross-cultural and cross-disciplinary courses at UNC and has won a Tanner award for Excellence in Undergraduate Teaching. She has published on Jane Austen, Laurence Sterne, Johann Wolfgang Goethe, and Natsume Sōseki, among other authors. Her most recent book is *Ruined by Design: Novels and Gardens in the Culture of Sensibility* (Routledge, 2008). She is currently researching manifestations of Jane Austen in contemporary Japan, as well as a book project on Cowboys and Samurai in Film.

Jane Austen has had a surprising amount of presence in Japan, for a country girl who never traveled outside of England in her life. Stemming largely from Natsume Sōseki's avowed interest in Austen, other Japanese authors such as Tanizaki Jun'ichirō, Nogami Yaeko, and Kanai Mineko, have all paid homage to Austen or developed their own narratives in (partial) relation to her work. So, Austen's face (or at least her name) is not new to Japan; however, Austen's most recent homage has taken on a new and more visual character with the award-winning manga series *Ema* by Mori Kaoru published between 2002 and 2006, and the anime series that it has inspired. These series and the eponymous heroine have inspired "cos-play" enthusiasms that have even resulted in a special "maid café" in Shinjuku dedicated to the heroine Ema and her Victorian world in London.

- **Dr. Laura Miller, Loyola University of Chicago**

Dr. Laura Miller is Professor of Anthropology at Loyola University Chicago. She recently published *Beauty Up: Exploring Contemporary Japanese Body Aesthetics* (University of California Press, 2006) and co-edited *Bad Girls of Japan with Jan Bardsley* (Palgrave Macmillan, 2005). Dr. Miller is Past President of the Society for East Asian Anthropology, a section of the American Anthropological Association. Her new book-in-progress, *Japanese Girl Stuff: Gendered Domains of Cultural and Linguistic Vigor*, looks at how Japanese girls and women are not simply consuming commercially-produced mass culture, but have creative control of it through their own unique innovations and modifications.