Dear participants,

You are most welcome to the Eighth Annual NAJS Conference. The Conference will take place at the School of Global Studies’ Annedal Seminar Building at the Linné Campus of the University of Gothenburg.

There is no conference fee, and thanks to our sponsors we are happy to announce that refreshments during coffee breaks and dinner are all free of charge.

Below you will find a schedule, list of participants and abstracts.

We are looking forward to two productive and intensive days in Gothenburg!

NAJS 2012 Organizing Committee
Staffan Appelgren, Pia Moberg, Martin Nordeborg, Juha Saunavaara and Dick Stegewerns.

Finding School of Global Studies and the Annedal Seminar Building:
Gothenburg Landvetter Airport: Airport Bus to Korsvägen (20 min); Tram no 6 (direction: Länsmansgården) to Linneplatsen (10 min); 3 min walk to venue.

Gothenburg City Airport: Airport Bus to Central Station (25 min); Tram no 1 (direction: Tynnered) to Olivedalsgatan (13 min); 3 min walk to venue, or: Tram no 2 (direction: Högsbotorp) to Seminariegatan (12 min); 3 min walk to venue.

Train/Bus: Central Station / Bus Station: Tram no 1 (direction: Tynnered) to Olivedalsgatan (13 min); 3 min walk to venue, or: Tram no 2 (direction: Högsbotorp) to Seminariegatan (12 min); 3 min walk to venue.

Sponsors:
Japan Foundation
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Schedule

Thursday 22 March
10.00-10.20 Registration, 4th floor, Annedal Seminar Building, Campus Linné
10.20-10.30 Opening of the conference: A word from the NAJS Steering Committee

10.30-11.30 Keynote Dr. Sugita Yoneyuki, Osaka University
“Is Japan an Anomaly? Japan’s Consistent Security Policies in the Postwar Era”

11.30-12.30 Session 1
Chair: Kreitz-Sandberg
Paper 1: Hennessey
Discussants: Nordeborg, Laurien
Paper 2: Shimizu
Discussants: Stegewerns, Senica

12.30-13.30 Lunch break

13.30-15.30 Group disc 1 #402 #407
Chair: Söderberg
Papers: 1: Furnari
2: Laurien
3: Fuse
4: Gustafsson
Chair: Fridh
Papers: 5: Nordeborg
6: Kreitz-Sandberg
7: Borisova
8: Calsimsek

15.30-16.00 Coffee break and Asian specialist librarians from NIAS

16.00-17.00 Keynote Dr. Taga Futoshi, Kansai University
“The Individualization of the Salaryman’s Life: Changing Conditions of Japanese Hegemonic Masculinity”

17.00-18.30 Group disc 2 #402 #407
Chair: Gustafsson
Papers: 9: Barbasiewicz
10: Fridh
11: Kostowska-Watanabe
Chair: Pugliese
Papers: 12: Saunavaara
13: Lande
14: Gaens

19.00 Dinner at Restaurant Linneterrassen (www.linneterrassen.se)
Linnégatan 32, phone: 031-24 08 90
Friday 23 March

09.00-10.30  Group disc 3  #402  #407
Chair: Hennessey  Chair: Kostowska-Watanabe
Papers: 15: Cassegård  Papers: 18: Senica
   16: Skovsted-H  19: Ozsen
   17: Kowalczyk  20: Stegewerns

10.30-11.00  Coffee break

11.00-12.00  Session 2
Chair: Furnari
Paper 7: Pugliese
Discussants: Shimizu, Midford
Paper 8: Edström
Discussants: Lande, Gaens

12.00-13.00  Lunch break

13.00-14.00  Keynote  Dr. Iwabuchi Koichi, Waseda University
"Transnational Ethno-Cultural Flows and the Inter-national
Administration of Cultural Diversity in Japan"

14.00-15.00  Session 3
Chair: Appelgren
Paper 5: Söderberg
Discussants: Skovsted-Hansen, Ozsen
Paper 6: Midford
Discussants: Saunavaara, NN

15.00-15.15  NAJS in the future: Closing of the conference
Lists of participants

Staffan Appelgren, University of Gothenburg  
Olga Barbasiwicz, Cardinal Stefan Wyszyński University  
Anastasia Borisova, Moscow State University  
Nilay Calsimsek, Canakkale Onsekiz Mart University  
Carl Cassegård, University of Gothenburg  
Bert Edström, Institute for Security and Development Policy  
Kristina Fridh, University of Gothenburg  
Isabella Furnari, University of Catania  
Rie Fuse, University of Tampere  
Bart Gaens, Finnish Institute of International Affairs  
Karl Gustafsson, Lund University  
John Hennessey, Linnaeus University  
Iwabuchi Koichi, Waseda University  
Elzbieta Kostowska-Watanabe, Nicolaus Copernicus University  
Beata Kowalczyk, University of Tokyo  
Susanne Kreitz-Sandberg, Linköping University  
Eivind Lande, Norwegian University of Science and Technology  
Thomas Laurien, University of Gothenburg  
Mario Liong, Umeå University  
Naomi Yabe Magnusson, NIAS  
Paul Midford, Norwegian University of Science and Technology  
Pia Moberg, The Swedish Institute of International Affairs  
Martin Nordeborg, University of Gothenburg  
Tolga Ozen, Canakkale Onsekiz Mart University  
Giulio Pugliese, University of Cambridge  
Svitlana Rybalko, Kharkiv State Academy of Culture  
Juha Saunavaara, University of Oulu  
Klemen Senica, University of Ljubljana  
Shimizu Kosuke, Ryukoku University  
Annette Skovsted Hansen, Arhus University  
Dick Stegewerns, University of Oslo  
Sugita Yoneyuki, Osaka University  
Marie Söderberg, European Institute of Japanese Studies  
Taga Futoshi, Kansai University
Abstracts

**Olga Barbasiewicz**, Cardinal Stefan Wyszyński University  
**Japanese and American places of memory and their influence on the modern relations between Japan and USA.**

French historian Pierre Nora is an author of the historical documents on the history and culture of the French nation, titled "Les Lieux de mémoire" in which he shows the activities which aim is to stimulate the remembering of the past. In my article I would like to show such movements in Japan and USA basing on the theory that it can affect the relations between two countries (in this case Japanese-American). During the discussion I am going to show this problem on the exemplary lieux de mémoire such as Arizona Memorial, located at Pearl Harbor in Honolulu, Okinawa Prefectural Peace Memorial Museum and Pacific National Historical Park in Guam. Referring to these places, I will present the latest facts from the Japanese - American relations, and try to answer the question, if such places affect the modern bilateral relations or not and what is their influence on the social moods.

**Anastasia Borisova**, Moscow State University  
**Comparative analysis of two modern translation of the Book of Psalms into Japanese.**

Both translations I want to analyze have been made during the second half of the 20th century into spoken Japanese. The first of them, the International Biblical Society translation, was made for the purpose of science, and the second one, Kogoyaku Seisho (Bible in spoken language) was made for use in liturgy. The notable moment is the fact that both translations were made by Japanese and represent the Japanese' view on the psalmic texts. Differences of views of the Book of Psalms can be seen - a sacred text, a historical document, a work of ancient poetry, an element of Abrahamic cultural space. I intend to study deeply the two common approaches to biblical translations mostly by examining language structures (tropes, idioms, other means of expression) used in the texts from the position of cognitive science. The main purpose is to explore the connection between language and religion, the way how language is shaped by social circumstances and itself shapes different peoples' mentality.

**Nilay Calsimsek**, Canakkale Onsekiz Mart University  
**National Identity and Masculinity on Children’s Magazine**

Meiji Restoration led Japan to make modern changes in education as well as in other fields such as in social structure, military and economy. During this era education also gained great importance for Meiji Government. This is because the new government has attached importance to education for ‘nation’ building. National identity has become more issue for extending the new empire's borders during the First Sino-Japanese War (1894-1895). Shonen Sekai was started to publish by Hakubukan in 1895 as a children's magazine during the end of the war. Hakubukan also published many other magazines and books to entertain and educate the children. Shonen Sekai included many war stories and heroics of soldiers by using of war as a material. The magazine has played an important role to educate children as modern people as well as patriots through these stories. In this paper by analyzing the edition of Shonen Sekai between 1895 and 1900, we review how it served to indoctrinate children with the patriotic sacrifice for the nation and build masculine identity through the war stories and heroic of soldiers.
Carl Cassegård, University of Gothenburg
Activism beyond the Pleasure Principle? Homelessness, Art, and Activism in the Shinjuku Underground
The last decade has seen the emergence and growth of so-called “new cultural movements” in Japan. While most studies of these movements have focused on irregular young workers (so-called freeters), the increasing adoption of cultural or artistic activities as part of the homeless movement is less well studied. In this movement too, poetry, music, theatre, performances and art are increasingly conspicuous. Probing into episodes in the history of the “cardboard house art” in the Shinjuku Station underground passages 1995-1998, I aim to chisel out a more nuanced account of cultural activism in which I question the prevalent association of such activism with fun, elation, and utopian prefiguration. In this paper, I suggest that the concept of therapeutic politics is a helpful tool for understanding these activities, which are neither necessarily fun nor an anticipation of a better society, but still experienced as valuable by activists. I focus on the work of the painter Take Jun’ichirō (b 1968) and his art, paying particular attention to three themes: monsters, eyes and the spirits of the dead.

Bert Edström, Institute for Security and Development Policy
Japan’s post--cold war foreign policy: A doctrine approach

Kristina Fridh, University of Gothenburg
The Uncompleted Materiality of the Void - Exploring the "Non-perfect" Characteristics of Materials
In the project, the "non-perfect" characteristics of building materials in contemporary architecture are explored and developed. The point of departure is the concept of the void and characteristics of emptiness in relation to material and materiality in Japanese traditional and contemporary art forms, for example in crafts and in architecture. “The Void”, which is connected to Zen Buddhism, is given a changeable shape in different traditional Japanese art forms. In crafts, for example, the glazing of the tea bowls in ceramics that are used in the Japanese tea ceremony, has crackled and the shape is often asymmetrical, non-perfect. Here a “hidden beauty” is expressed, something incomplete, and the observer himself fills in and completes the form. The incomplete evokes an experience of beauty that is subjective, and the phenomenon has created several Japanese concepts of beauty and aesthetic expressions, for example shibui and yugen. This “non-perfect” creates a relation to materials – the involvement of a perceiving subject forms a link between subject and object, which is the material and the materiality. The project also includes design work where the artistic starting point is to explore and to experiment with different building materials and their materiality, so-called research by design.

Isabella Furnari, University of Catania
Changes of Values in Japanese people living in Italy
The purpose was that of showing that the change of values can develop itself, not only with the passing of time, according to what the World Values Survey declares, but also with the change of environment. Since the end of the Second world war, we observe in the world “a well-to-do mobility” represented by mass tourism. A particular group is formed by those who go abroad to study or to train in jobs that request particular creative or scientific skills. These kind of people come into an insertion process different from that of the emigrant. While for the emigrant the change of values corresponds with an economic change, in the case of the foreign student or in the representative of a well-to-do mobility, as more neutral subjects, we can observe a purer change of values, which is not corrupted by the search of work and earnings.
Rie Fuse, University of Tampere

**Seeking for “Richness” in Finnish Lifestyle: Analysis of “Finland Boom” in Japanese Media**

"Kaigai bûmu” (Foreign culture boom) is a social phenomenon, in which particular foreign country’s culture becomes very popular in Japan. It has produced certain representations of such countries as Italy (“Italia bûmu”) and South Korea (“Hanryû bûmu”). These representations can be seen as a mirror for Japanese cultural values.

"Finrando bûmu (Finnish culture boom)", stimulated by the popular film Kamome Shokudo (2006), has meant an obsession for many Japanese women to admire Finnish lifestyle. Since that various Finnish origin brands and the good result of education have frequently been presented in Japanese media. The boom has expanded the Japanese conceptualization of Finland, previously limited to Moomin, Nokia and high quality social security.

Characteristic to “Finland boom” has been that social media have taken an important role, alongside with other media including magazines, books and films. Moreover, “richness” has been one of the most essential keywords in the discourse of the “Finland boom” idealizing the image of Finnish culture. How has “Finnish richness” been constructed in different media? What does the representation of “richness” mean as a cultural value for Japanese? This study addresses the constructions of “Finland boom” by analyzing the representations of “richness” in different Japanese media texts.

Bart Gaens, Finnish Institute of International Affairs

**The catfish and the noodle bowl: Japan as a regional actor in East Asia**

East Asia, marked by the re-emergence of China as a major regional power, has turned into a focal point of global politics in recent years. In particular the increased East Asian “regionness” has been at the centre of the debate. Regional cooperation structures and political and trade-related arrangements have proliferated, even if institutional integration remains chequered and conceptions of an East Asian community seem elusive. It is the aim of this paper to examine the role of Japan as a regional actor and a driving force behind the process of region-building in East Asia. The paper will explore in particular how Japan has supported East Asian regionalism in the light of China’s enhanced influence, ASEAN’s ambitions as a regional balancer, India’s as well as Russia’s increased involvement in Asian regional integration, and the US re-engagement with the Asia-Pacific. Japan has seemingly taken an ambiguous attitude towards regionalism, performing a delicate balancing act between an increased involvement in East Asian regional institutions and a close adherence to the Japan-US security alliance. My paper, however, will argue that since the turn of the century Japan has sought to shape East Asian regionalism based on the threefold policy of (1) enlightened national interest (hirakareta kokueki), (2) neighbourly relations (rinkô), and 3) Japan as a civilian power. Illustrative material will be drawn from regional, interregional, or multilateral constructions including the East Asia Summit, ASEAN+3, the Asia-Pacific Economic Cooperation (APEC), and the Transpacific Partnership (TPP).

Karl Gustafsson, Lund University

**Exhibiting the “Comfort Women” in China and Japan**

Since the 1990s, a considerably body of academic work dealing with issues related to the women forced or tricked into wartime prostitution for the Japanese military often euphemistically called “comfort women”. While these studies have provided many important insights, the factual circumstances and issues related to reparations have been given much attention, while little attention has been paid to remembrance and representations of the comfort women phenomenon. Museum exhibitions dealing with war can be said to perform the function of institutionalizing certain war memories. This means that issues, which figure
in museum exhibitions, are more likely to become part of collective memories. Civil society
groups and other political actors hence attempt to construct exhibitions in order to
institutionalize certain memories. Nonetheless, little attention has been paid to the politics
surrounding exhibitions dealing with the comfort women issue.
This article attempts to cover these blank spots through an analysis of how the comfort
women issue is exhibited in peace and war museums in China and Japan. It is demonstrated
that museum exhibitions play an important part in the politics surrounding the issue.
Significantly, and perhaps somewhat surprisingly, a Japanese civil society group has played a
significant part in arranging exhibitions of the issue not only in Japan but also in China. This
group, the Women’s Active Museum (WAM) in Tokyo has, for example, cooperated with the
Eighth Route Army Memorial Hall in Wuxiang in Shanxi province and the Chinese People’s
War of Resistance Museum in Beijing to arrange special exhibitions.

**John Hennessey,** Linnaeus University

**Discourses of the Heian Era and National Identity Formation in Contemporary Japan**
This paper investigates the relationship between history and national identity, specifically
how ‘golden ages’ in a nation’s past are used for nationalist ends. This study’s purpose was
to use discourse analysis to examine how two types of popular historical venues, museums
and textbooks, present Japan’s Heian period (794-1185) and to explore what this reveals
about the process of Japanese national identity formation. The Heian era has a mixed legacy
of impressive achievements and shortcomings, making it an interesting case study of
nationalist uses of history.
The study found that there seem to be at least two major discourses of the Heian era in
contemporary Japan: a literary discourse celebrating the epoch’s aesthetics and a historical
discourse that is less enthusiastic. The first is far more prevalent, but it depicts certain facets
of the Heian, like differing gender norms, that apparently challenge the nationalist narrative of
public history venues. The second discourse endeavors to rehabilitate the Heian as another
‘respectable’ piece of the master Japanese historical narrative. The presence of a strong
literary discourse of the Heian that contradicts some mainstream presentations of ‘traditional’
Japanese history renders the Heian an unappealing choice as a ‘golden age’, in spite of its
achievements.

**Elżbieta Kostowska-Watanabe,** Nicolaus Copernicus University

**Polish Immigrants in Japan**
The problem of emigration from Poland to Western European countries and the US, has for a
long time been one of the more popular topics in Polish sociology and anthropology. Polish
immigrant communities have often been analyzed and described, beginning with the five-
volume "The Polish Peasant in Europe and America" by W.I.Thomas and F. Znaniecki,
published in 1918-1920. However, there are no studies of Polish immigrant communities in
the Far East. My paper describes Polish residents in Japan (there are about one thousand long-
time Polish residents in Japan), and will be a part of the series of studies on Polish immigrant
communities in the countries of Eastern Asia. My hypothesis is that Polish immigrant
community in Japan is different from Polish immigrant communities in European countries
and in the US. I analyze such factors as the education level, the reasons for living in Japan,
contacts with the Japanese, kind of work, perspectives for the future, ethnic identity, and
difficulties stemming from a different cultural background.
Beata Kowalczyk, University of Tokyo
Kizuna – Social Bonds or Social Shackles? The Case of Japanese Immigrants in Poland

On December the 12th 2011 Kyoto based Japan Kanji Aptitude Testing Foundation announced that the Chinese character “kizuna” (bonds between people) had been selected as the kanji, which best denotes the passing disaster-ridden year. This decision was based on suggestions from the public. People stressed, that reiteration of the word “kizuna” in public discourse emphasized the importance of human sympathy and relationship in helping survivors of the tremendous cataclysm. Needless to say, such tragic events bring a nation closer together and are also occasions to rework social ties or roles, an individual actor plays in a community she or he belongs to.

In this paper, I shall delineate a definition of “kizuna” through a descriptive exploration of the network of interdependences and relationships (dis)unifying Japanese immigrants, who reside in Poland. The reason, I undertake a situation of an immigrant to discuss the question of social bonds or “kizuna”, is the fact that a network of acquaintances and relationships constitutes an important social capital, which lessens deleterious effects of a cultural shock experienced by an immigrant, who has been thrown into a life in an entirely different cultural environment.

Susanne Kreitz-Sandberg, Linköping University
Teachers’ perspectives on multi-professional cooperation: discussion with focus on interview results in Japanese schools

The aim of this project is to study both teachers’ needs and their experiences with other education professionals in collaborative efforts to achieve an inclusive school environment that caters for the needs of students with special needs. The project builds on studies in Japan, Sweden and Germany but in this discussion at the NAJS conference I will focus on results from interviews in Japanese schools. School is an institution in permanent change. There are a variety of incitements for such change. One is public debate focusing on school problems, like for example phenomena like bullying (ijime) or school withdrawal (hikikomori). Another incitement for change is the influence of international discourses like the increasing claim for inclusiveness of public schools. The Salamanca Statement (UN, 1994) documented international consensus on the future direction for special-needs education, representing a breakthrough for the development of an inclusive approach in schools in European and other industrialized countries. However, the declaration presents a challenge for teachers. National education systems and local conditions provide different options for development of comprehensive education policies (Stangvik, 2010) for general and special-needs education and for the organization of multi-professional collaboration in schools. More extensive research is needed on educational policy and practice in different social contexts (Ainscow & César, 2006). That makes a study in Japanese schools so interesting. If cooperation among teachers and with other professionals, such as special-needs teachers and coordinators, psychologists, school social workers and school nurses, becomes a mainstream phenomenon in an inclusive school setting it is important to understand how teachers articulate their needs and how they experience challenges and possibilities of this cooperation with other professions in the education context.

Eivind Lande, Norwegian University of Science and Technology
Japanese military policy with regard to China from the end of the Cold War to 2005

The research question of this paper is: "What has been Japan’s military response to China’s expansion of military power in the post-Cold War period (1989-2005)?" This will be studied by examining whether Japan's military policy with regard to China in this period was in agreement with offensive realism or defensive realism or whether it does not seem to be a
response to the modernization of China’s military. Specifically, I will examine how Japan has responded to the following developments in China’s military policy: growth in the size of the military budget, nuclear deterrence and testing and expansion of the sphere of military operation beyond the East China Sea and the South China Sea. For each of these topics, I will look at what Japan’s perceptions of Chinese policy were, which military measures Japan implemented and which military reassurance measures she took. I will also examine Japanese reassurance measures directed at China within the ASEAN Regional Forum (ARF).

Thomas Laurien, University of Gothenburg
"I see the Master, but the Master doesn’t see me!” - Voices from the Swedish shibori practice: a contemporary node of Japanization?
In research on contemporary global cultural flows the concept of –scapes has been used (Appadurai). Accordingly it is possible to imagine what could be called a contemporary craftscape (Befu). Similar to parts of contemporary architecture, fashion, design and popular youth culture, this craftscape is affected by an existing Japanese cultural hegemony. This paper seeks to explore and discuss an acknowledged process of Japanization by specifically addressing the reception and development of the Japanese concept of shibori* in Sweden today – a phenomenon of interest in the global craftscape. The point of departure for this study was a series of semi-structured interviews with influential representatives of the Swedish shibori practice. It was clear from the study that the still expanding Swedish shibori practice could be regarded as a “node of Japanization” (Befu), partly owing to performative activities. Individual narratives, however, relate a much more complex and multilayered story that implies the Swedish practitioners of this node are not necessarily japanophiles. On the contrary, they avoid obvious “japaneseness” in the artistic work they produce. Due to a number of different reasons, not being “seen” by the Master can be experienced as freedom.

* Shibori is the inclusive name of an array of both traditional and newly invented mechanical resist-dyeing techniques used in an extended and contemporary textile field.

Paul Midford, Norwegian University of Science and Technology
Japan’s Changing Strategy toward Multilateral Security Cooperation in East Asia Since 1994
In the early 1990s Japan took the initiative along with ASEAN to establish East Asia’s first multilateral security forum, the ASEAN Regional Forum (ARF). This paper first reviews the motives prompting Japan to promote regional multilateral security cooperation in the early 1990s. Tokyo was motivated by two objectives: the goal of preventing US abandonment of Japan and other regional security commitments, and the goal of reassuring East Asian nations that Japan would not pose a military threat even as its military role expanded. The balance of this paper concentrates on how these motives have changed over the more than fifteen years since the establishment of the ARF. It finds that fear of abandonment no longer figures as a major motivation in Japanese policy, while reassurance continues to be an objective as Japan competes with China in the ARF to convince other East Asian states that its military intentions are benign and that its leadership will be beneficial for East Asia. In conclusion, this paper finds that recent arguments that Japan is turning away from the ARF and regional multilateral security cooperation and toward tighter alignment with the US as a result of the rise of China are wrong.

Martin Nordeborg, University of Gothenburg
Controlled dreamweaving- The changing role of kokugo education
In Japan literary education has become less preoccupied with “teaching literature”, i.e. author-centred, and more inclined to use fiction for developing language skills. In spite of this an
alarming report about the deterioration of reading comprehension in Japanese schools has triggered demands for a review of kokugo education. The underperformance and underachievement of boys generally in the education field is also constantly debated. In 2008, as a response to the perceived crisis for reading, the Parliament decided to make 2010 “the people’s year for reading”. The year was filled with various activities and campaigns to promote reading. Reading fiction in school has traditionally also had another important role—namely to convey moral values. Historically edifying texts have dominated the reading material of schoolbooks. Not only in Japan but in Western countries as well the point of departure has rarely been conveying pleasure in reading. Texts were to foster “the good child” later to become “the good citizen”. Therefore not surprisingly we find high dosis of moral and religious contents in school texts. This study is based on the changing role of kokugo in Japanese schools but will specifically deal with the reading material used in junior high schools and the way that fictional texts play a part in the process of becoming an adult.

Tolga Ozsen, Canakkale Onsekiz Mart University
The Dark Side of Japanese Modernization: Collapse of Local Community-Reconsidering the future of the Local Community from the Inside
Japanese modernization became a popular topic in Japanese studies since the 1950’s. However, during the “bright” modernization period, the local (mostly rural) community has began to lose its function and turned out to be ‘the dark side of the medallion’. In the 1990’s, the local community faced more serious issues due to the it’s collapse. In order to sustain the community, policies, which were based on urban population, were established. However, today it is obvious that local communities are still facing the threat of becoming “defunct”. On the other hand, people such as women and the elderly who were having vital issues in daily life were handled as ghost members in policies until the 1990’s. In this paper, the future of the local community will be considered through the data collected from women and high school students in Japan. Concretely, roles and functions of women in daily life in the community and the attitudes of women and high school students concerning the future of the community will be analyzed and discussed. In this way, sustainability problem of local communities is expected to be discussed in a fresh perspective to establish a new paradigm for considering the issues of these local-rural communities.

Giulio Pugliese, University of Cambridge
Leaders behind Japan’s China policy: the case of Abe Shinzō and Yachi Shōtarō
In order to test the hypothesis that individual agency is relevant in qualifying Japan’s China policy, I focus exclusively on the Abe Shinzō administration and, i) in the first part, present the former Prime Minister's conservative personality, his ambitions, and familiar legacies. I then identify the unscrutinized key “foreign policy brain” behind the PM’s strategies, Administrative Vice-Minister Yachi Shōtarō, and argue that both present a clear preference for balancing over engaging China. ii) In the second part, I argue that party politics, business, and public and media opinion favored a policy of engagement, hence influencing Abe’s unapologetic nationalism. In addition to that, China’s overtures to Japan, in tandem with little analyzed U.S. pressure, made the resumption of top-level bilateral relations imperative. iii) In the third part, I stress the developments in Japan’s China policy under Abe, in line with both Realist and, to a lesser extent, Liberalist IR traditions. Shortly, I argue that, while influenced in swiftly resuming chilled bilateral relations, Abe and his key policymaker, motivated by strategies of grand design, proactively offset a new “engagement-cum-balancing” framework. Subsequent administrations have either quietly retreated from or adapted to this framework.
Svitlana Rybalko, Kharkiv State Academy of Culture

Japanese Traditional Raiment in the Context of Emerging Sociocultural Paradigms

Whereas at the ‘dawn’ of the Meiji reforms the European clothing was hailed as synonymous to progress, the early XX century witnessed a change in the attitudes, whereby the traditional Japanese clothing was no longer regarded as a sign of provinciality. A further development in the kimono design was closely linked to the idea of a solemn Pan Asian mission for Japan. In the post-WWII period the European suit eventually established itself as a formal dress, while the kimono reserved the status of festive raiment. The modernization of the country disbanded the social stratification of The Chinese dress code, with its rigid regimentation of fabrics, colors and contours, which arrived in Japan on the train of Confucianism. The disbandment of the outdated social ranking system brought forth such new concepts as reiso (the appropriate clothing) and kimono-no kaku (level of clothing). At the turn of XX – XXI c.c., the Japanese raiment seemed to transcend to a spiritual dimension, functioning not only as a means of national and cultural identity, but also as a way of moral and ethical upbringing. The latter manifests itself in the spread of the term “sodo” (“the right way of wearing a kimono”).

Juha Saunavaara, University of Oulu

The legacy of the occupation period in the political landscape of Hokkaido

Occupation authorities initiated and forced through various political reforms in Japan. But how did these changes, initiated mainly in the name of democratization, affect political actors and structures in Hokkaido? This study pays attention not only to institutions and organizations, but also to influential individuals who possessed remarkable political power in Hokkaido and who played – or would have played without the occupier’s actions – a significant role in the framing of the regional development programs. My aim is to answer questions: What kind of long-term influence did the occupation authorities’ policies have on the relative strength of various political groupings in Hokkaido and how has this affected the postwar development of Hokkaido? This study is a part of a larger research project which aims at bringing regional questions and Hokkaido in particular visible in the occupation period literature and, on the other hand, tries to elaborate the role that the period between 1945 and 1952 played in the history of Hokkaido’s regional development.

Klemen Senica, University of Ljubljana

Modern Japanese Discourses on the Great Japanese Empire

In my PhD thesis I will focus on modern Japanese discourses on the Great Japanese Empire, and more specifically on the role of Nakajima Atsushi’s short stories about Micronesia. Instead of making use of the concepts of postcolonial studies that are mostly derived from Edward Said’s well-known monograph Orientalism, my analysis will be based on various imperial history concepts by Frederick Cooper, Ann Laura Stoler etc. They proposed analyzing European and other empires from the colonizers’ position, which according to them offers a better understanding of how complex and turbulent (because imperial projects always had to accommodate to responses of colonized Others) the conquering of “terra nullius” actually always was. In the last decade or two, Japan has been facing a revival of scientific and also would-be scientific writings (i.e. Kobayashi Yoshinori’s manga) on the Japanese empire. Part of this enterprise is also a revival of interest in Nakajima Atsushi. The purpose of my research is to ascertain whether his short stories about Micronesia (for example Mariyan) are truly literary masterpieces. Or are we in fact witnessing a kind of “imperial nostalgia” when it seems that - in trying to oppose the revisionist group - some influential Japanese literary scholars (Minato Kawamura or Naoto Sudo) intentionally search for the first Japanese postcolonial author.
Shimizu Kosuke, Ryukoku University  
Materializing the "non-West": the Kyoto School's struggles for post-modernity and their consequences  
This paper aims to explore a history of intellectual lives in the early 20th Century Japan. In that era, Japan introduced their version of democracy domestically, while the society was rapidly moving towards economic liberalism and consumerism. This combination later led Japan to the promotion of nation-wide nationalistic support for the China-Japan War and the War against the US. This nationalist movement was firmly supported by intellectuals of the time typically represented by the Kyoto School philosophers of which Nishida Kitaro was a prominent philosopher. However, there was a left wing anti-nationalist intellectual in the school, Tosaka Jun, who fought against the violent expansion of Japanese imperialism. Both of them worked on Japan’s pre-war existentialism (Tosaka was a disciple of Nishida’s) by, to a certain extent, adopting the Western philosophy of existentialism typically represented by Husserl and Heidegger. They were well-known philosophers of the time, and published books and articles extensively in Japanese academia which profoundly influenced the Japanese intellectual community as well as citizens in the pre-war Japan. However, while Nishida was later involved in the war time imperialist regime and, whether intentionally or unintentionally, provided a discourse of war justification for violent actions of Japanese military abroad, Tosaka persistently fought against it and died in prison. Because Tosaka died in prison in fighting against the repressive imperial government, he is now sometimes referred to as Japan’s Gramsci. What rendered his strong commitment to anti-establishment politics? What was the reason of his determination? What made him different from other opportunistic, and somewhat irresolute, philosophers in the School. This paper firstly strives at clarifying the relationship between democracy, liberalism, consumerism and the War in Japan in the early 20th Century. Secondly, I will introduce the philosophy of the Kyoto School in general, Nishida's theory of "pure experience" in particular. Thirdly I will focus on Nishida's involvement in the war-time regime. Fourthly, I'll investigate theories of Tosaka Jun, the left-wing activist/intellectual and search for the reason why Tosaka ended up with a completely different, or opposite, outcome from Nishida despite their common understandings of philosophy and politics.

Annette Skovsted Hansen, Arhus University  
A Facegroup's Responses to the 2011 Triple Catastrophe  
In my investigation of how Japanese ODA policies and practices have engendered global networks, I have frequented the Association of Overseas Technical Scholarships (AOTS)' Facebook group. In the wake of the earthquake on March 11, 2011, many greetings came in from alumni who have within the last 50 years attended overseas training courses in Japan, which have been organized by AOTS and partially funded by Japanese ODA channelled through the MITI, later MeTI. In this short paper, I will try to present an overview of the content of the greetings and analyze the greetings in the context of the global reach of the AOTS alumni network.

Dick Stegewerns, University of Oslo  
Officers and Gentlemen: Postwar Japanese War Films and Biography  
Ever since the allied occupation forces withdrew from Japan in 1952 another battle erupted related to the Japanese war effort in the Second World War, namely the competition for the collective war memory of the Japanese people. Japanese internal and external relations have been tremendously harmed by this battle, which has not come to an end and has resulted in the complex situation of a nation fundamentally divided on the crucial issue of the nature of 'the war' and the related question of Japanese war responsibility. My most recent research
project is concerned with the way this battle for Japan's collective war memory has been waged on the silver screen, since film was the most popular and most influential public medium in the postwar period. In this paper I intend to focus on historical personae that have been the central object of various postwar Japanese war films, such as Yamamoto Isoroku, Yamashita Tomoyuki, Tojo Hideki and the Showa Emperor.

Marie Söderberg, European Institute of Japanese Studies

Japanese Foreign Aid to Africa; a case study of the Tanzanian model

Japan has for a long time promoted foreign aid to Africa. It has been hosting a number of meetings (the so called TICAD conferences) where ODA (Official Development Assistance) donors have been discussing and agreeing on mutual cooperation in their assistance to Africa. In accordance with the Paris Declaration on aid effectiveness in 2005 and the Accra Agenda of 2008 the recipient countries should be put in the drivers seat of their own development. Donors on the other hand should align with eachother and cooperate in aid implementation. Tanzania has long been regarded as a showcase for such cooperation. In Tanzania Japan has also cooperated with other donors to a much lager extent than usual. In this paper will will research the implementation stage of Japanese ODA to Tanzania. How it has attacked issues such as general budget support, an aid modality not frequently used by Japan. We will see how the donors divided the work among themselves and which roles that has been taken by Japan. Finally we will look into projects in the agriculture field as well as a project on good governance at the local level.
Guidelines for Participation

The paper presentations at the annual NAJS Conference are divided into two categories: Sessions and Group Discussions. The Sessions category consists of more or less finished papers. Priority will be given to papers that are ready, or nearly ready for publication. In the Group Discussions category participants can present their research ideas, projects as well as work in progress. There are two different registration forms: one for participants in Sessions and one for participants in Group Discussions. Please make sure that you fill in the correct form and answer all the questions. Please note, however, that the Organizing Committee has the final say in what category to put individual presentations.

Since it is a prerequisite for participants to read all papers presented at the conference beforehand, all papers should be sent in at the latest five weeks prior to the conference. The NAJS webmaster will then publish them as pdf files on the NAJS homepage so that they can be downloaded four weeks ahead of the conference.

Format for Sessions
No time will be given for the presenter to summarize his or her paper. The presenter is, however, allowed a maximum of five minutes to state what type of publication or audience he/she is aiming at and state special requests about the desired feedback. Thereafter two discussants will be given five minutes each to bring up the points most worthy of discussion in the paper. The presenter is then given five minutes to respond before the floor is opened for everyone to comment. The chair of the session should see to it that focus is on major issues rather than details and that the time limit is kept.

Format for Group Discussions
Group discussions are rather flexible. The presenter should briefly summarize the ideas in his or her paper and state special requests about the desired feedback. The chair has the role of actively leading the discussions and as there are no specific discussants, the chair is also asked to shoulder a bit of that responsibility. In Group Discussions there is time to elaborate more extensively on the ideas presented than in Sessions.