

Center for Japanese Studies Events - 2003

Japan Mapped: Historical Maps For Digital Display and Research

David Rumsey, Founder/Director, Cartography Associates

January 22, 2003

Digital presentation

East Asian Library, Center for Japanese Studies, Electronic Cultural Atlas Initiative, GIS Center

A Blast from The Past: Meiji Sound Recordings of Oral Storytelling

Scott Miller, Professor, Japanese Language and Literature, Brigham Young University

January 30, 2003

Center for Japanese Studies

Beginning with performances by members of the Kawakami Theatre Troupe at the 1900 Paris Exposition, pioneer recording companies used both cylinders and wax discs to capture and market Japanese music and stage performances to European and Japanese audiences. Pristine copies of these early recordings, which the speaker recently discovered in a British archive, allow us the rare chance to hear Meiji voices and music in relative clarity. The presentation will feature an aural sampler of hits from both the Kawakami Paris recordings and storytellers recorded in Tokyo in 1903.

The Writing of the Postwar Constitution and the Promulgation of Equal Rights for Men and Women in Japan

Beate Sirota Gordon

February 4, 2003

Center for Japanese Studies, Graduate School of Journalism

Beate Sirota Gordon was born in Vienna and lived in Tokyo until she moved to the United States in 1939 to go to Mills College. While Gordon was in the U.S. studying and working, the Japanese government imprisoned her parents because they were Jewish. After the war, Gordon returned to her home in Japan. First, she found and rescued her parents, who had been relocated to a rural area and were suffering from malnutrition. Then, she began her work in the Government Section at the General Headquarters of the Supreme Commander, General MacArthur. The 25 employees of the Government Section were charged with researching and writing the new postwar constitution for Japan. As the only woman among the 25 drafters, Gordon was determined to make sure that Japanese women were treated fairly by the new government. In less than a week, she and the other workers had written the new constitution for Japan - a code of laws that gave women constitutional equality. Japanese women have benefited greatly from the work of Beate Sirota Gordon. Just think how much better off U.S. women would be if there had been a woman in the room when our own constitution was written.

Gutai group and Mono-ha: Art Movements in Japan, 1950's - 1970's

Akira Tatehata, Professor, Japanese Modern Art, Tama Art University

February 6, 2003

Center for Japanese Studies

How can the originality of art movements in postwar Japan be evaluated and reconciled with the noteworthy simultaneity they shared with contemporary movements in the West?

This presentation will examine the activities of the Gutai group and Mono-ha, the two most important vanguard movements in postwar Japan. The Gutai group, formed in 1954 in Osaka and considered to be akin to Abstract Expressionism, were pioneers of later directions in art such as "Happening" performance art, "Environmental Art" and Conceptual Art. Mono-ha, on the other hand, a movement that emerged in Tokyo in the late '60s, was more limited in scope and

avored a material-based approach that bore an indirect relationship to Minimalism. These two movements offer us a unique perspective on the international dynamics of postwar Japanese art.

Information, Technology and Democracy in Japan: From Internet to I-mode

Laurie A. Freeman, Assistant Professor, Political Science, UC Santa Barbara

February 13, 2003

Center for Japanese Studies, Graduate School of Journalism

Professor Freeman will present material from her book in progress examining the intersection between information technology and democracy in Japan and the US. Contrary to much of the literature on globalization, she has found that local factors (historical, regulatory and technological) have played an important role in shaping the development and use of the Internet in Japan and the US. Among important examples in the Japanese case are the use of radically different platforms for connecting to the Internet (such as web-enabled cell phones) and restrictions on the use of the Internet during electoral campaign.

The Appeal of Anime: From *Akira* to *Spirited Away*

Susan Napier, Professor, Japanese Studies, University of Texas

February 25, 2003

Center for Japanese Studies, Graduate School of Journalism

Japanese animation has spawned a cult following in American pop culture, attracting an audience as large and as diverse as the "anime" phenomenon itself. This presentation combines the speaker's new research on anime audiences in America with a broad overview of the greatest anime films and series from the past decade, beginning with Otomo Katsuhiro's *Akira* in 1989 and ending with the US release of *Spirited Away* in 2002. She examines how Western perceptions of anime often differ according to age group, gender, and sexual orientation. By exploring the "appeal" of the anime phenomenon in America, the speaker shows how anime's international following is made up of a widely varied audience.

Anti-Object

Kengo Kuma, Kengo Kuma & Associates, Tokyo, Japan

March 5, 2003

Center for Japanese Studies, Department of Architecture

Kuma's work successfully incorporates traditional building materials such as straw, bamboo and stone into a clean, modernist architecture. His best known works include the Water/Glass House at Atami, a glass villa that is a guest house for a neighboring villa designed by architect Bruno Taut. The building features a staircase, bridges, and even furniture constructed of laminated glass, with the floor in one area under a shallow pool of water and lit from below. His work also shows a sensitivity to site; at Atami, the glass walls and floors blend with the Pacific beyond.

In 1985-86, Kuma received an Asian Cultural Council fellowship Grant, allowing him to spend a year as a Visiting Scholar at Columbia University. His work has received numerous awards, most recently the Residential DuPont Benedictus Award in 1997. His entire body of work received the prestigious "International Spirit of Nature" Wood Architecture Award in 2002.

Hybrid Heaven

Mark Dytham, Klein Dytham, Tokyo, Japan

March 19, 2003

Center for Japanese Studies, Department of Architecture

The architectural partnership Klein Dytham's witty projects use a variety of unusual materials, such as the fake-snakeskin of the Chu-Coo chair, silvery inflatable canopies for Virgin airlines, or a gummy-bear like synthetic rubber, for an Italian outdoor bathtub. Their work is colorful,

cleanly organized, and highly popular with clients from advertising agencies to artists. Astrid Klein and Mark Dytham received the Kajima Space Design Award for best young practice in Japan in 1993. Three years later, their Id? Workstation won both the Asahi Glass Design Award and the National Panasonic Design Award. Their office is frequently mentioned in fashion and design magazines in Tokyo, and is also well known at home and abroad for its quirky support of performance art (they once had a woman in a bathtub full of feathers hanging above their conference area for a week) and its web-based collection of Japanese commercials featuring Western celebrities in peculiar roles.

Embracing the Firebird: Yosano Akiko and the Birth of the Female Voice in Modern Japanese Poetry

Janine Beichman, Professor, Japanese Literature, Daito Bunka University

April 1, 2003

Center for Japanese Studies

Janine Beichman is the author of the literary biographies *Masaoka Shiki* and *Embracing the Firebird: Yosano Akiko and the Birth of the Female Voice in Modern Japanese Poetry*, and also of *Drifting Fires*, an original Noh play written in English, which has been performed in Japan and the United States. Her translations include Setouchi Harumi's award-winning fiction *The End of Summer*, and two collections of the celebrated poet and critic Ooka Makoto: *Beneath the Sleepless Tossing of the Planets: Selected Poems 1972-1989* (Ooka's own poems), and *Poems for All Seasons: An Anthology of Japanese Poetry from Earliest Times to the Present* (an anthology chosen by Ooka with his commentary). She has read her translations of the poetry of Yosano Akiko and Ishigaki Rin in New York, Tokyo, and Edmonton, Canada.

The Influx of Katakana Japanese

Yoshimi Nagamine, Journalist, Yomiuri Shimbun

April 2, 2003

Center for Japanese Studies

The Battle for the Japanese Corporate Soul

Ronald Dore, Economics, Political Science, Centre for Economic Performance at London School of Economics

April 8, 2003

Center for Japanese Studies

Dore recalls the "modernization theory" that so much influenced academic analysis of the trajectory of Japan's development in the 1950s and 1960's, and asks what connection it has to the changes which Japan's "reformers" seek to bring about. He takes in particular the debates surrounding corporate governance. Is there indeed some process of social evolution which makes it inevitable that there should be some convergence on "global standards" or is it primarily a matter of the pressures to conform deriving from the political and economic hegemony of the the United States?

Shiina Rinzo and the Questions of Tenko and Subjectivity

Seiji Mizuta Lippit, Assistant Professor, East Asian Languages and Cultures, UCLA

April 9, 2003

Center for Japanese Studies

The fictional writings of Shiina Rinzo had a significant impact on the establishment of literary discourse during the immediate postwar period in Japan. In particular, Shiina's evocation of his "ideological conversion" (tenko), an act of apostasy common to many Japanese leftist thinkers who abandoned their beliefs during the 1930s in the face of pressure applied by the state, helped to establish a conceptual basis for the "postwar school" in Japanese literature. Shiina presents his experience of the aftermath of war as a continual repetition of this earlier act of

ideological conversion, thereby linking the prewar and postwar periods. This lecture examines Shiina's influence on Japanese literature by placing particular emphasis on his use of the trope of the ruin as the representation of a collapsed and fragmented subjectivity, which in turn determined his relationship to various competing ideological discourses.

Religion in Japanese History

April 15, 2003

Center for Japanese Studies

Hiroki Kikuchi, Historiographical Institute, University of Tokyo, Visiting Fellow, Princeton University — "Reevaluating 'Genko-shakusho' in the Buddhism of the Kamakura Period" Kokan Shiren (1278-1346) was an eminent zen monk in the early period of the Gozan sect. "Genko-Shakusho," the earliest comprehensive history of Japanese Buddhism, is the most famous of his literary works. This lecture reevaluates previous interpretations of "Genko-Shakusho" as a text that deliberately privileges Japanese Buddhism over that of China and favors Zen Buddhism over other sects. The speaker argues that, far from being "nationalist" or "sectarian," "Genko-Shakusho" should instead be seen as Kokan's attempt to trace the history of his own Shoichi branch from its origins in China through its development in the context of Japanese Buddhism.

Kojiro Hirose, National Museum of Ethnology, Osaka, Visiting fellow, Princeton University — "'Judo' or 'Aikido': Propagation Strategies of Tenrikyo in the U.S"

Of the "new" religions in modern Japan, Tenrikyo has one of the largest followings. Its doctrine emphasizes the importance of joy and harmony to bring about "world salvation." In 1927, the first Tenrikyo church in the United States was founded in San Francisco. Although their activities were interrupted by the Pacific War, there are now more than fifty Tenrikyo churches (including seven in the Bay Area) in the United States. This lecture will focus on how Tenrikyo is practiced in the United States and in particular on how this religion represents "Japaneseness" to its American practitioners.

Machiavelli's Children: Leadership and Historical Choices in Italy and Japan

Richard Samuels, Political Science, Center for International Studies, MIT

Monday, April 21, 2003

Distinguished Speaker Lecture

Center for Japanese Studies

Two late-developing nations, Japan and Italy, similarly obsessed with achieving modernity and with joining the ranks of the great powers, have traveled parallel courses with very different national identities. Beginning with the founding of modern nation-states after the Meiji Restoration and the Risorgimento, a similar developmental dynamic can be identified in both countries through the failure of early liberalism, the coming of fascism, imperial adventures, defeat in wartime, and reconstruction as American allies. This lecture argues that although Japan and Italy have often traveled along convergent historical paths, the respective leaders of the two countries and the historical choices they made have led to very different national identities. Drawing upon a fascinating series of paired biographies of political and business leaders from Italy and Japan, the speaker emphasizes the important role human ingenuity plays in political change.

Co-sponsored by Institute of East Asian Studies, Department of Political Science and Center for Italian Studies.

War Memory, Tourism, and the Politics of Peace at Okinawa's Himeyuri Peace Museum

Linda Isako Angst, Anthropology, Lewis and Clark College; Reischauer Postdoctoral Fellow at Harvard

May 1, 2003

Center for Japanese Studies

The story of the Himeyuri Student Nurse Corps, in which Okinawa's top female students were killed caring for Japanese soldiers on the battlefield in the last days of the Battle of Okinawa, has become the emblematic story of Okinawan wartime suffering. This talk explores the complex historical and symbolic role of the Himeyuri in postwar Okinawan identity politics, particularly as represented in the Himeyuri Peace Museum, and points to the gendered dimensions of national discourse in the relationship of Okinawa to Japan. Time permitting, film and video clips will be included.

The Innovation of New Model Development: Case of Toyota

Takashi Shimizu, Accounting, Waseda University; Visiting Scholar, UCB

May 8, 2003

Center for Japanese Studies

In the mid-1990s, Toyota Motors struggled to compete with other automobile manufacturers. This talk focuses on the new model development strategies Toyota has implemented in order to regain its competitiveness. In particular, Toyota's lack of popularity among Japan's younger generation caused its market share to shrink considerably. Although Toyota had had many previous successes based on "just-in-time" (JIT) and target costing, it now needed a new breakthrough to gain a continuous competitive advantage. The speaker argues that Toyota has achieved this breakthrough mainly by formulating two new strategies. One has been to develop cars well suited for the 21st century and the other has been to develop cars that would be popular with the Japanese youth.

How Asia Got Rich: Japan, China, and the Asian Miracle

Edith Terry, Opinion Pages Editor, South China Morning Post

May 16, 2003

Shorenstein Seminar

Institute of East Asian Studies

Reception and book signing will follow the presentation.

Japan has, for the past two decades, been seeking new alliances in Asia through trade and aid, in an effort to enhance its security. As its fortunes have risen and fallen in the west, Japan has built enduring ties in East Asia, culminating this year in China replacing the U.S. as Japan's number one trading partner. Could productive economic ties with its neighbors eventually supplant Japan's Cold War pact with the U.S.? Author Edith Terry argues that this quiet progress, with Japan's leadership and China's growth, could create a new regional movement counter to the convergence theories of free markets and globalization. Join us for this forward-looking discussion.

Edith Terry is an author, journalist, and consultant based in Hong Kong. She has been a foreign correspondent and bureau chief for *Business Week Magazine* and Toronto's *Globe and Mail* newspaper, and is currently Opinion Pages Editor of the *South China Morning Post*. Ms. Terry has been a visiting fellow at research institutes in East Asia and the United States, including the Japan Institute for International Affairs in Tokyo, the Institute of Southeast Asian Studies in Singapore, Gaston Sigur Center for Asian Studies in Washington, DC, and the Economic Strategy Institute, also in Washington. She has been the recipient of grants and awards including Journalist in Residence at the East-West Center in Honolulu; an Abe Fellowship from the Center for Global Partnership of the Japan Foundation; and a Fulbright Pacific Rim fellowship. Her most recent book, *How Asia Got Rich: Japan, China and the Asian Miracle*, was published by ME Sharpe in 2002.

Where the Girls Are: Establishing Japanese Girlhood and Identity in Women's Magazines

Kazue Sakamoto, Associate Professor, Sociology, Ochanomizu University

August 28, 2003

Center for Japanese Studies

The Japanese Constitution in the 21st Century

Taro Nakayama, Chairman, Research Commission on the Constitution, House of Representatives, Japan

September 2, 2003

Center for Japanese Studies

Dr. Taro Nakayama, the head of a blue-ribbon commission on constitutional reform and a former foreign minister, will speak on "The Research Commission on the Constitution and the Japanese Constitution in the 21st Century" from 12 noon to 1:30, Tuesday, September 2, at Alumni House.

Japan's blue-ribbon commission on constitutional reform will be visiting Berkeley to speak with faculty experts on constitutional law and US-Japan relations. The commission is considering the highly controversial move of revising the constitution's famous Article 9 — the peace clause. Article 9 states that Japan will not maintain military forces or other war potential. The commission is also considering a wide range of other constitutional revisions.

The commission has been deliberating since 2000, and published an interim report in November 2002. It sent a research mission to Europe, but this is its first delegation to the United States. Former Foreign Minister Taro Nakayama is leading the delegation, along with two other Diet members: Yoshito Sengoku (Democratic Party of Japan) and Tomio Yamaguchi (Japanese Communist Party).

Japanese language lecture with English translation.

Regressive Taxation and the Welfare State: Japan in Comparative Perspective

Junko Kato, Associate Professor, Law and Politics, Tokyo University

September 2, 2003

Center for Japanese Studies

This lecture challenges the conventional wisdom that progressive taxation goes hand-in-hand with large public expenditures in a mature welfare state, and qualifies the partisan-centered explanation that dominates the welfare state literature. Since the 1980s, the institutionalization of effective revenue-raising by regressive taxes during periods of high growth has ensured resistance to welfare state backlash during budget deficits and consolidated the diversification of state funding capacity among industrial democracies. While presenting a comparison of eight OECD countries with statistical analysis, this lecture focuses on the Japanese case, in which the lack of a strong revenue machine resulted in a small government with large deficits.

The Archaeology of Ferry Money: An Archaeological Approach to Numismatics and Monetary History of 14th-18th Century Japan

Kimio Suzuki, Professor, Archaeology and Ethnology, Keio University, Japan

September 4, 2003

Center for Japanese Studies

Naturalism, Westernesque Femme Fatale, and Matsui Sumako

Indra Levy, Assistant Professor, Asian Languages and Culture, Rutgers, The State University of New Jersey

October 2, 2003
Center for Japanese Studies

Japan's Surrender and Redefinition of the Kokutai

Tsuyoshi Hasegawa, Professor, History, UC Santa Barbara

Monday, October 27, 2003

Center for Japanese Studies

Although hopelessly divided over whether and on what terms they ought to terminate the Pacific War, Japanese policymakers during 1945 were unanimous about the need to preserve the *kokutai*, the national polity. Yet, what was meant by this ambiguous term? What Japan's leaders meant by *kokutai* remained unclear until intense debates took place triggered by the atomic bombing of Hiroshima on August 6th and the Soviet entry into the war on August 14th. Advocates of peace successfully challenged the prevailing mythical view of the *kokutai* as a national essence that transcended the mere political structure surrounding the emperor. In so doing, they jettisoned two of the most crucial features of the *kokutai*: the emperor's monopoly of the military command and the notion of the emperor as a living god. Drawing on research from his recently completed book manuscript, the speaker demonstrates how concern for preserving the imperial institution and political calculations made in anticipation of peace negotiations with the United States and the Soviet Union influenced this redefinition of *kokutai*.

East Asia at Berkeley

October 31-November 2, 2003

Faculty Club, Zellerbach Hall, PFA Theater

Institute of East Asian Studies

"East Asia at Berkeley" showcases a small cross-section of the intellectual and artistic pursuits that are an integral part of the East Asia programs on the Berkeley campus. Berkeley is one of the premier institutions for the study of East Asia in the United States.

The Institute of East Asian Studies (IEAS) at UC Berkeley promotes teaching and research on East Asia in all disciplines and professional programs. The Institute and its three regional centers sponsor a wide variety of activities including academic seminars and colloquia series, public lectures, cultural events, and other programs that facilitate appreciation of the multifaceted Pacific Rim.

Japan's Politics of Apology with Korea

Alexis Dudden, Department of History, Connecticut College

Monday, November 3, 2003

Center for Japanese Studies, Center for Korean Studies

What role does "apology" play in Japan's current-day international politics? Most discussions of this question either focus on Japan's inability to apologize for its past aggressions or compare Japanese atonements with that of a supposedly more penitent Germany. This lecture, however, argues that Japan is an apologetic nation according to international standards. The speaker approaches this problem through a selective analysis of Japan's official-level involvement in the politics of apology during the past several decades with special emphasis placed on Japan's relations with Korea. The lecture demonstrates how the Japanese government has co-opted the substance of apology that its historical victims originally wanted for themselves.

Art Imitates Life: The Avant-Garde Works of Akasegawa Genpei

Reiko Tomii, Independent Scholar, Japanese Modern Art

November 13, 2003

Center for Japanese Studies, History of Art

The Japanese artist Akasegawa Genpei first emerged in the vanguard scenes of Tokyo as a member of Hi Red Center in the early 1960s. An adept practitioner of Anti-Art, Akasegawa deployed a methodology that can be best summarized as "art imitating life." This interventional mode of operation could have real-life consequences, as amply demonstrated by his replica 1,000-yen note (1963), which led to a criminal trial of the artist in 1966. This lecture examines Akasegawa's works before and after the trial, from Hi Red Center's *Cleaning Event* (1964) to *The Sakura Illustrated*, within a changing socio-political and cultural context.

Reiko Tomii is an art historian, curator, writer, translator, and editor, based in New York. Since 1992, she has worked as an independent scholar and curator with museums in Japan, Europe, and the United States. She has been a regular columnist for the Tokyo-based thrice monthly publication *Shin Bijutsu Shinbun* (New Art Newspaper) since 1996.

Imaging War: Japanese Media Printed between 1931 and 1948

David Earhart, Museum of Art & Culture, University of Montana

November 20, 2003

Center for Japanese Studies

World War II in the Pacific (1937-1945) left much of Japan devastated and most Japanese demoralized. From the outset, Japan's military and political leaders defined the war as an ideological struggle, drawing deeply on cultural reserves and radically redefining national identity. By the time of the attack on Pearl Harbor, the semi-military government controlled nearly every facet of civilian life, including the mass media that, especially in print form, became an indispensable tool in directing the population. Under the strict supervision of the Japanese government's Information Bureau, wartime publications propagated the government's messages of solidarity, spiritual superiority, military invincibility, self-sacrifice, and the determination to fight to the death.

By war's end, between 2.1 and 2.7 million Japanese (representing 3 to 4 percent of the total population) were dead, over 60% of Japan's urban areas lay in ruins, and 17 million other inhabitants of greater East Asia had lost their lives in the conflict. Even now, the tension between history and memory of the war is particularly acute in Japan and wartime publications are painful reminders of a time of great suffering and monumental failure. Understandably, most Japanese want to consign these reminders to the rubbish heap of history. Besides, the Japanese wartime press has been dismissed by scholars on both sides of the Pacific as monolithic, propagandistic, and rife with inaccuracies.

Even so, the daily newspaper or weekly newsmagazine was at the time a lifeline for people on the home front, often serving as the only source of information about an overseas war that directly involved relatives, neighbors, and friends. To see the war through the eyes of contemporary Japanese, without the benefit of hindsight, is not only a key to understanding how the war was experienced on the Japanese home front, it is helpful in comparing how members of modern societies evaluate media-moderated reality. Americans today who are confused by the seeming inconsistencies and nearly instantaneous revisionism of the reportage of events in Afghanistan and Iraq will find interesting parallels in the Japanese media's presentation of the events surrounding World War II in Asia.

This presentation includes some 100 slides, all of them made directly from contemporary Japanese wartime publications in the collection of the presenter. The slides are arranged diachronically to show a cross-section of wartime society and chronologically to show how a reportorial narrative emerged over the course of the war. The emperor was the titular and spiritual head of wartime Japan. In his name the entire war was prosecuted, and so the discussion begins with him. The soldiers and sailors were the arms and legs of the emperor,

carrying out his will. They were always fearless, loyal, and ready to selflessly give their lives for the glory of the empire. Thanks to these valiant men, Japan had never lost a war and never been occupied by a foreign invader. During the war, the ideal Japanese woman could be characterized as a "national defense wife." Women played many roles. In addition to being wives, mothers, and homemakers, they were also responsible for boosting morale, performing volunteer war work, and filling roles left vacant by conscripts. The burden of defending the homeland against air raids and invasion often fell largely upon women. Children were often referred to as "little citizens" in war publications, which showed them directly participating in the war effort as the tide turned against Japan. By war's end, children were often pictured taking on many adult responsibilities, including that of combatant. Conspicuously absent from these wartime publications are civilian men, since able-bodied men were expected to be at the front.

The reportorial narrative of the war begins in the late 1920s, when Japanese society basked in the glow of Taisho democracy, internationalism, and the jazz age. The mood grew somber after the Japanese military became enmeshed in Manchuria and later China, following a string of "incidents." With all-out war erupting in China in 1937, the Japanese government launched its own weekly newsmagazine and the National Spiritual Mobilization Movement. Despite the international debacle following the Lytton Report and Japan's stormy withdrawal from the League of Nations, the Japanese government continued to court international favor. The Japanese media and the Japanese people were tired of the war in China, which was still inconclusive after three years. In 1940, the Japanese government staged a large-scale celebration for the 2,600th anniversary of the legendary foundation of the Japanese nation. There was a major effort to draw tourists to Japan to witness these events, which were planned to coincide with the 1940 Olympics, scheduled to be held in Tokyo but cancelled due to the outbreak of World War II in Europe. In the same year, 1940, the fascist-inspired New Structure was installed. This endless stream of restrictions and directives spelled the beginning of the end of civilian life in Japan. By the time of the attack on Pearl Harbor, the slogan was "the one hundred million of one mind" (*ichioku isshin*). The stunning victories of the first six months of the war seemed to prove that this one mind of the one hundred million was superior to western powers. In 1942 and 1943, the Japanese on the home front were treated to a flurry of pictures and articles describing the many parts of Asia liberated by the Japanese military. Photos of exotic places and smiling faces, new members of the Great East Asian Co-Prosperity Sphere, filled the magazines. In 1943 and 1944, one common slogan seen on posters, billboards, magazine covers and even trinkets was "Continue to Shoot, Until they Desist." The idea was to push on through, now that victory was close at hand. However, in 1943 came the first report of a military "*gyokusai*" (a euphemism for a "banzai" suicide charge), followed in 1944 by a civilian "*gyokusai*" on Saipan. The catch phrase became "fight to the finish" (*kessen*, literally, "blood-battle"). The final year of the war saw massive air raids on the Japanese home islands, and magazines often showed images of downed American B-29s and kamikaze pilots, with exhortations that all Japanese embody the kamikaze spirit and fight to the death.

Taken as a whole, these images from contemporary publications convey something of the "look" and "feel" of the war. They were carefully orchestrated by the Information Bureau to give home-front Japanese the chance to experience the war vicariously, to put themselves in the "picture." By turns these images provoke empathy, revulsion, dismay, and bewilderment, begging a number of questions: How much information did ordinary Japanese citizens have? Did all Japanese believe the misinformation seen everywhere? Why would a government lead its people into a maelstrom of death and destruction? And why did so many people allow themselves to be consumed by it?

There are no simple answers, of course. The culpability of Japan's wartime leaders seems clear enough, the complicity of the mass media is surely blameworthy, and the soldier in the field can

be judged by a military code of conduct. But what of the wives, mothers, and children pictured in these publications, those who, willingly or not, served as cogs in the machinery of war and died by the thousands in air raids? Ultimately, in assigning responsibility to other human beings and their social institutions, we arrive at choices about how we lead our own lives and the social institutions to which we belong. In judging others, we judge ourselves. We live by what we choose to remember — and to forget.

Kanze Nobumitsu and Furyû Noh: an Examination of Late Muromachi Noh

Beng Choo LIM, Japanese Drama, East Asian Languages and Cultures, UCB

Monday, December 1, 2003

12:00 noon - 2:00 p.m.

IEAS Conference Room, 2223 Fulton St., 6th Floor

Colloquium

Center for Japanese Studies

Kanze Kojirô Nobumitsu (1435–1516) was an important noh practitioner in the late Muromachi period (1392–1573). Included in Nobumitsu's repertoire are plays such as Funabenkei (Benkei on Board), Momijigari (Winter Excursion) and Rashômon (Rashômon Gate). These plays, famous for their dramatic plots and spectacular stage presentations, are categorized as furyû noh by modern scholars, often with a subtle implication that they are not as good as the yûgen style plays advocated by Zeami Motokiyo (1363–1443). But what exactly are furyû noh plays? Are they plays with a rowdy presentation but lacking in depth as some scholars suggested? Is it a coincidence that other late Muromachi noh practitioners such as Konparu Zenpô (1454–?) and Kanze Nagatoshi (1488 - 1541) also wrote furyû style noh plays and the late Muromachi period is sometimes called the "Period of furyû plays"? What does the existence of this "sub-category" of noh play say about the genre, the performers and the audience, as well as the time? Using Nobumitsu and his works as illustrations, I will present a reading of furyû style plays and examine their significance in the discourse of the noh theater.