

**1. Reassessing Literature**  
**Telus Centre 131 | 8:45-10:15**

**Dysfluency in Fiction: Modern Japanese Literature Meets Disability Studies**

Shota Iwasaki, University of British Columbia

Dysfluency is medically regarded as a speech disability. However, in literary and cultural fields, it is also used as a narrative device. If dysfluency is considered a phenomenon relevant to literary and cultural issues, how does it function and what logic lies therein? This study examines the representation of stuttering in modern Japanese literature through the lens of disability studies. In particular, I focus on the short story “Kitsuon gakuin” (“The School of Suttering”) published in 1953 by the postwar writer Kojima Nobuo as one example.

Disability studies emerged mainly in Anglophone and its interaction with literary studies has recently developed. While there are already some literary work and its research in Japan on disability and illness such as atomic bomb disease and Hansen’s disease (also known as leprosy), it is hard to say that research in modern Japanese literature is actively involved in the interaction. This study discusses the benefits and limitations of theoretical approaches of disability studies to modern Japanese literature through examination of dysfluency in Japanese fiction.

**Reinventing a Poetic Tradition: Internal Factions, International Entries, and  
Japan’s New Year Poetry Reading**

Gideon Fujiwara, University of Lethbridge

In the New Year, Japan’s imperial court hosts a ceremony for members of the imperial family and general public to read waka poems they had composed on a preannounced theme. In the early years of the Meiji period (1868 - 1912), this Utakai hajime ceremony which had previously been conducted exclusively within the court began to accept poems from the general populace, thereby making this elite cultural practice accessible to the common people. Such changes reflect larger social developments and reform, as well as efforts to make the modern emperor and empress visible to the public and build a nation of subjects who also partake in continuing the tradition of waka composition passed on for over a millennium. This presentation chronicles the history of the reinvention of the Utakai hajime, focusing on the various circles of waka poets at the imperial court and among commoners, including traditionalist and populist factions, and how they contributed to or were excluded from the process of reinventing this poetic tradition at the court. I also highlight international participation in the ceremony by examining submissions and input from the United States and Canada.

## Kawabata Yasunari's Aestheticism: White, Red, and the "Wasted Efforts"

Mingxue Nan, University of Alberta

In 1968, Kawabata Yasunari became the first Japanese writer to receive the Nobel Prize in Literature for expressing "the essence of the Japanese mind." Kawabata's Nobel Lecture "Japan, the Beautiful and Myself," alongside with his 1937 novel *Snow Country*, presented an "aestheticized Japan" to the curious and essentialist western eye in a self-orientalising manner. This paper builds on Japanese literary critic Karatani Kōjin's definition of "aestheticism (審美中心主義)" as "the inflexible purification of aesthetics as a domain," and peeps into Kawabata's world of aesthetics through analysing the imageries of white and red representing emptiness and destruction in *Snow Country*. In the first part, I examine aestheticism as a literary tradition developed from the Japanese classical "aestheticism (耽美主義)" while influenced by the 19th century European wave of "l'art pour l'art." In the second part, I investigate the emergence of aestheticism as a response to the modern conditions and political tensions in 1930s Japan, and argue that aestheticism could not be easily divorced from politics as it claimed; moreover, the modernist exploration of inner experience, the forceful will to end the wasted efforts of life, could potentially be used to justify brutality done to human life.

## **2. Indigeneity, Minority, and Territory** **Telus Centre 134 | 8:45-10:15**

### **Changing Perceptions in Japan: The Rise of Indigeneity through the Fissures of Cold War Asia**

Scott Harrison, Asia Pacific Foundation of Canada

Japan has shifted its image from a pluralistic empire to a postwar homogeneous society and then slowly toward to an expansion of the concept of “Japanese” that now includes indigenous peoples. The position and perceptions, both external and internal, of Ainu in Japan has shifted along with these and other international trends. One of the earliest international exposures for Ainu to reconceptualize their identity and their place in Japan and their connection to global indigeneity occurred in relation to Communist China at a time when Cold War relations in Asia were in a period of flux. Over the course of about a decade beginning in 1974, Communist China repeatedly extended invitations to Ainu delegations. This paper will look at how this often overlooked history of Japan-China Cold War era relations played a crucial role in Ainu-led initiatives to transform their own identity as well as radically challenge Japanese society.

### **Senkaku-Okinawa: Revisiting Government Records**

Kimie Hara, University of Waterloo

The dispute over the sovereignty of Senkaku/Diaoyu Islands came to surface in the 1970s, but the post-World War II territorial problem between Japan and China itself had started earlier, over a larger area of Okinawa/Ryukyu. In both cases, the problem did not emerge strictly within the bilateral framework. Involvement of third countries, particularly the United States, played critical roles. Reviewing key government documents disclosed so far in Japan, China, and the United States, this paper will revisit the origins and developments of the Japan-China island problems. Questions addressed will include (but are not limited to): To what extent was the principle of “no territorial expansion” respected among the concerned states? How was the Senkaku/Diaoyu treated in their post-World War II planning? How have the development of regional international dynamics influenced government policies of the concerned states over the years? How are the Japan-China problems related to the other territorial problems, e.g. Kurile Islands, in the region? Several concession ideas found in the early government documents of Japan and China may possibly provide valuable hints in searching for mutually acceptable solutions to the parties concerned.

### **Too Foreign for Here, Too Foreign for Home: Zainichi Koreans and Ethnic Korean Schools (Chosen Gakko) in Japan**

Naomi Hyunjoo Chi, Hokkaido University

**3 Japan's Region: Global Perspectives**  
**Telus Centre 131 | 10:30-12:30**

**Japan's Rural Decline: Global Perspectives on the Depopulation of Small Towns  
and the Countryside**

Ken Coates, University of Saskatchewan

Over the past two decades, Japan's rural areas have experienced a profound population decline and substantial economic decay. The contours of the country's rural depopulation are generally well-known, but little effort has been made to assess the changes in Japan in the context of the widespread rural decline of the industrial world. This paper compares the challenges facing rural Japan by way of a comparison to other industrialized nations and an examination of government strategies to stimulate economic development and demographic stability in small towns and the countryside. This examination demonstrates that the Japanese situation is not as unusual as Japanese commentators typically assert and that the Government of Japan has been more proactive than most other countries in seeking to arrest the slide.

**Asia-Pacific Region/Order**

David Welch, University of Waterloo

East Asia is in flux. What used to be one of the most stable parts of the world from a geopolitical perspective has been thrown into turmoil by Donald Trump's America-first alliance bashing and trade wars, North Korea's continued pursuit of nuclear weapons and strategic nuclear missiles, and China's drive to secure its position in the region and to safeguard its "core interests." Where does this leave Japan? For more than 60 years, Japan has relied upon the United States for security and a rules-based international order for prosperity. Can it continue to do so? This is the key question to be explored in this talk.

**Japan's Soft Power Foreign Policy towards Africa vis à vis China: Who gets what  
when and how? A case study of Ghana**

Ohene Opoku Agyemang, Jinan University

What has been the driving force behind Japan's foreign policy towards African states? What role is China playing as a competitor within the area of Soft Power strategy in its foreign policy towards Africa? These questions are significant in the literature of Asia and Africa cooperation. At the crux of Asia and Africa's foreign policy is the presence and dominance of Japan and China respectively. The impact of Japan in Africa is underpinned by Tokyo International Conference on African Development (TICAD) and Japan Official Development Assistance (ODA). This framework set the basis and direction of Japan's engagement with Africa. The emergence of China as the largest economy in Asia and number economy global

strengthens the frontiers of China's to 'lure' Africa. This study is placed within the rational choice theory. At the crux of the theory is that states act as a rational economic actor. States are motivated to maximize gains. The central question is what Soft Power strategy is Japan using as opposed to China? The study recourse to primary and secondary data. It uses qualitative and quantitative data. The study concludes on the impact of Japan on Ghana's development paradigm. The common denominator of democratic values serves as an arena for lesson drawing

Examining the History of Japanese Foreign Aid in the International Community: A  
Corpus Analysis of Japan's OECD-DAC Memoranda  
Yu Maemura, University of Tokyo

This paper presents the results of a corpus-assisted discourse analysis of declassified memos outlining the foreign aid policies and practices of the Japanese government. This study has compiled and analyzed policy memos submitted by the Government of Japan to the OECD Development Assistance Committee for the annual aid reviews of OECD member countries, and likely represents one of the first attempts at a corpus-linguistic examination Japanese aid from a historical perspective. The data set includes 27 years' worth of documents spanning from 1965-2014, mainly composed of a) Memoranda outlining the Japanese government's policies and practices of foreign aid, and b) reports and questions by the Secretariat in response to the reports.

Basic and weighted frequency analyses of the compiled corpus reveals some notable findings. These include the drop-off of mentions of "reparations" after 1971; the surfacing of "untying" in 1973; as well as "environmental", "global", "non-governmental", and "management" issues emerging in the late 1980s. Further work into how policy evaluations and aid reviews help shape the image, perception, and value of Japanese development aid will prove to be a valuable resource for those that aspire to develop a deeper understanding of the past, present, and potential future of Japanese ODA.

**4. Stories Overseas: Transnational Japanese Works and the Necessity of Adaptation**  
**Telus Centre 134 | 10:30-12:30**

**“Adaptation” of Sinitic Poetry in Kudai waka (Waka on Lines from Chinese Poems)**  
**by Jien and Teika**

Miaoling Xue, University of British Columbia

Kudai waka is the reinterpretation of a line or several lines of Sinitic poetry (kanshi) in waka poetry. Lines from Tang poet Bai Juyi’s (772-846) poems were frequently used in the practice of kudai waka. This presentation illustrates how Jien (1155-1225) and Fujiwara no Teika (1162-1241) took inspiration from Bai Juyi’s satirical poem (fengyu shi) “Inauspicious House (xiong zhai shi, 806)” and composed kudai waka.

Bai’s poems are also woven into the narratives in *The Tale of Genji* (early eleventh century) and *The Rise and Decline of Tamatsukuri Komachi* (ca. eleventh–twelfth century), often employed to make veiled criticism of the luxurious lives of noble families. Although the use of Bai’s poems in *The Tale of Genji* has been examined by previous studies, the satirical poems in kudai waka received little attention. I argue that the kudai waka of Jien and Teika use the topic provided by a line from “Inauspicious House” to create a waka world in which an individual’s impression of nature is predominant, thus diverging from the satirical theme. I also compare adaptations of “Inauspicious House” in different genres and show a way to rethink the definition of the term “adaptation” in discussing Sino-Japanese intertextual transculturation.

**The Tale of Genji in Colonial Taiwan (1895-1945)**

Yu-ning Chen, Washington University in St. Louis

This presentation focuses on the role of *The Tale of Genji* (early eleventh century) in colonial Taiwan (1895-1945). The national literature (kokubungaku) movement in modern Japan attempted to establish a connection between *The Tale of Genji* and the Japanese national spirit. In the case of colonial Taiwan, national literature scholars used *The Tale of Genji* to support Japanization (kominkan undo, 1937-1945) in three aspects: the assimilation of Taiwanese people, the promotion of the Japanese language and the elimination of Taiwanese customs. However, although these *Genji* discourses were aimed at Taiwanese people, they were actually read mainly by Japanese people living in Taiwan. In the 1940s, when the publication and sale of *The Tale of Genji* was banned in mainland Japan, in Taiwan it remained free from censorship, continuing to aid the cause of Japanization and serving as a symbol of the Japanese national spirit.

## Translation Without Words: What Kyogen Can Tell Us About Samuel Beckett's Tolerance for Adaptation

Jane Traynor, Columbia University

Samuel Beckett (1906-1989) is known for his strict expectations for performers to heed to the specifications of his playtexts. However, he is also known for his work as a translator, a job which many would agree requires a nuanced understanding of the necessity of adaptation. Considering this, is it possible for one to discover at what point, for Beckett, necessary alterations become superfluous personal liberties? Particularly in cases of theatre, it is important to consider not only the linguistic translation of the written text, but also the adaptations of the performed text. In an attempt to address this question, this presentation examines Noho Theater's adaptation of Samuel Beckett's *Act Without Words I* (1982), as well as related performance reviews and thespian commentaries. Through this case study, I investigate the boundary between translation and adaptation, and challenge the understanding of the text-stage relationship in the performing arts.

## The Myth of Translating Myth: Shōno Yoriko's Mythomorphic Kompira

R. Alan Reiser, Indiana University

Popular modern author, Shōno Yoriko, is known in Japan for many things, among them being that she is the only author to win the "Triple Crown" of Japanese literary awards. Nevertheless, most of her large oeuvre has remained untranslated (into English) and thus remains largely unknown outside Japan. Her subject matter explores contemporary gender and other identity issues in a characteristically post-modern first-person narrative style. Yet for all her literary success and the global relevance of her subjects, why has she been seemingly overlooked outside of Japanese language audience?

This presentation examines one possible reason Shōno remains untranslated is that she writes with deep and complex relationship to Japanese traditions, including its syncretic mythology, which may be deemed untranslatable by Western publishers. The recent series of myth translations published by Canongate includes Rebecca Copeland's translation of Natsuo Kirino's *Goddess Chronicle*, an adaptation of the Izanami creation myth, argues for the necessity of adaptation. I claim that while a work may change through translation, the very mythic and transgressive nature of *Kompira* begs to be carried to a modern audience beyond Japan.

**5. Cultural, Intellectual, and Religious Crossroad**  
**Telus Centre 131 | 13:15-15:00**

**Old Japan Redux --Tell Stories of Japan in Creative Presentations—**

X. Jie Yang, University of Calgary

In the past four year, while teaching a survey course on Japanese history, I have designed a series of activities to encourage students to involve to the learning by telling stories of Japan with creative and attractive ways of their own choices, including fictional stories, manga comics, craft productions and video presentations. Outstanding works from those practices were selected and formed a set of on-line publications under the name of "Old Japan Redux".

This paper will document the design and the process of this series of activities, highlight representative achievements by the students, introduce its impact to the active learning on the history and culture of Japan, and discuss the potential of further development within this framework. It will also touch a few fundamental issues related to the way of publication in the digital time.

**Can Visual-kei rock you from Japan?!**

Sachiyo Kanzaki, Université du Québec à Montréal

Last century, Walter Benjamin discussed the concept of authenticity in art in "The Work of Art in the Age of Mechanical Reproduction". His thoughts on the transformation of cultures and societies still resonate much later, in the age of Internet, when digital technologies modified the process of production and distribution in the music industry. The music genre called visual-kei ("visual rock" in English) appeared in Japan at the end of the 1980s and became popular in the 1990s. The boom has now passed, but visual-kei continues to recruit its followers among the young generation, even outside of Japan. Once, it had been the dream of Japanese rockers to be recognized in the West. While in the 1960s and 1970s, Japanese musicians seriously debated whether it was possible to "rock" in Japanese, today, visual rockers seem to have overcome this question. Inversely, we now wonder whether it is possible for non-Japanese to form visual rock bands. Based on fieldwork carried out in Japan and North America, this presentation examines the emergence of visual rock in Japan, its recent revival and the question of transnational aesthetic legitimation.



## Japan-West Interculture: Kuki, Watsuji, Heidegger, Marcuse, An Imaginary Dialogue

Jay Goulding, York University

As progenitors of world intercultural exchange, Japanese scholars engage the phenomenologist Martin Heidegger in Germany in the 1920s with discussions of literature, popular culture, language and philosophy: Yamanouchi Tokuryū 山内得立 (1890-1982) reads Husserl's *Logical Investigations* with Heidegger, later lecturing Greek philosophy at Kyoto University; Tanabe Hajime 田辺元 (1885-1962) shares Heidegger's love for art, culture, ontology and nothingness; Kuki Shūzō 九鬼周造 (1888-1941) engages Heidegger on the aesthetic of *iki* いき, publishing the first book on Heidegger: *The Philosophy of Heidegger* (Haideggā no tetsugaku ハイデッガーの哲学); Watsuji Tetsurō 和辻哲郎 (1889-1960) brings existential philosophy to Japan, employing Heidegger's methodology in his classic work *Fūdo* 風土 (climate). This paper creates an imaginary dialogue set in 1928 Freiburg amongst Kuki, Watsuji, Heidegger and Herbert Marcuse on cultural and philosophical intersections East and West. Comparative topics include the Japanese scholars' understanding of Zen monk Dōgen Zenji's 道元禅師 (1200–1253) *uji* 有時 (just for the time being), *nicon no ima* 而今の今 (now of just now), *kyōryaku* 經歷 (ranging, flowing) and *taiho* 退歩 (the step back), alongside Heidegger's *verweilen* (whiling time), *augenblick* (right moment of vision), *Erstreckung* (stretching time along) and *schritt zurück* (the step back) ---all directed toward creating a mutual discourse of Japan-West intercultural exchange.

## Richness of Culture in Western China - Review Yanagita's Notions of Culture Sheri Zhang-Leimbiger & Jeff Ma, University of Ottawa

This is a study on western China where Eastern and Western civilizations met and formed a unique cultural tradition. Japanese intellectuals praise the Chinese Muslims for establishing "Kai-Ju or Hui-Ru" – Islamic Confucianism. More than a thousand years ago in the Tang Dynasty (618-907), the Muslims came to China through the ancient Silk Road. The Islamic religion coexisted with Buddhism. Our study takes us from China's most Muslim-friendly city Xi'an (Chang'an) to Guyuan, a town surrounded by mountains near the Silk Road. We are inspired by the Japanese folklore founder Yanagita Kunio's notions of culture. He believed that the mountain people and those at sea, namely the fishermen are the real bearers of authentic Japanese culture. The people who lived in the peripheral regions, in the far north and south pass on the folk culture. Yanagita travelled to rural areas of Tōno in the Tohoku region, seeking the true Japaneseness which would exist in even more remote areas that were isolated from the outside world. We study the Chinese Muslims living 400 kilometers away from Xi'an; they observe the Chinese festivals such as the Chinese New Year, the dragon boat festival etc. and keep the celebration alive, not changed nor modified.

## 6. Domestic Trend: Economy and Politics Telus 134 | 13:15-15:00

### An Assessment of Abenomics Brian K. MacLean, Laurentian University

One characterization of Japan in recent decades has been as an increasingly unequal society. Yet while the Gini coefficient, the most commonly cited measure of aggregate income inequality, indicates that Japanese disposable income (after taxes and transfers) has been more unequally distributed in recent years than in the era of high-speed growth, it has been roughly constant in the current century. In addition, although research by T. Piketty and others on top income shares in many countries has concluded that growing share of income has been going to the top one percent, research on trends in the top income share in Japan has not come to the same conclusion.

Is there a gap between perception and reality with respect to Japanese income distribution? If so, could it arise because of limitations with certain inequality measures or with the quality of the underlying income distribution data? This paper will examine these and other questions making use of a wide range of Japanese sources, and will consider Japanese research on income distribution in light of research on income distribution in other countries including Canada.

### 'Womenomics': Image and Substance in Japanese Economic Policy Mark Crawford, Athabasca University

This paper examines the role of promoting gender equality in Japan's official strategy for economic revitalization-- i.e. "Womenomics" as part of the "Third Arrow" of Abenomics.

In particular, Japan's comparative success (since 'Womenomics' was adopted by the Abe government in 2012) in boosting female participation and substantial improvement in pay equity in the marketplace is contrasted with the growing gap between Japan and other countries in female achievement in the areas executive leadership and political representation.

From a feminist perspective, the initial results of "Womenomics" simply indicate that most working females are expanding the precariat of low-wage flexible workers, while a few more are bumping into Japan's glass ceiling.

From the perspective of policy analysis and political economy, the paper asks whether a more radical and transformational approach to gender equality is necessary in order to reinvigorate the Japanese economy in the face of its daunting demographic and environmental challenges. It is suggested that a plausible explanation of the limited success of Abenomics has been its "everything goes" ecelecticism, which has prevented a clearer focus from emerging on gender equality as one of the main variables. It is also suggested that embracing female equality is more consistent with a belief in Japanese exceptionalism than other strategies.

## Feature Analysis of Japanese Election Bulletins

Leslie Tkach-Kawasaki, University of Tsukuba

During election campaign periods in Japan, election bulletins (*senkyo kōhō*), created and distributed by local election management boards, are considered a fundamental medium for providing candidate information. Legislated by Section 167 within the Public Office Elections Law (*kōshoku senkyohō*), these broadsheets offer each candidate a pre-determined amount of space to communicate their individual manifestos, policy- and party-related points, and other campaign-related information. Published soon after the beginning of the official election campaign period that precedes all elections, election bulletins are an integral and traditional means of campaign communication in Japan for elections at the local, prefectural, and national level.

Since 2011, in addition to being distributed in paper format, local election management boards have posted election bulletins on their websites, which has enhanced distribution and ease of access by the electorate. Yet very little is known about how election bulletins are produced, as well as distinguishing trends in features and content among individual candidates.

This paper uses a content-analysis approach to examine the characteristics of election bulletins during the October 2017 Lower House election period to investigate party affiliation and regional characteristics of candidates.

**7. Transforming Needs: Education and Health**  
**Telus Centre 131 | 15:15-16:45**

**Education and Individuality in Meiji Japan: A Reassessment**  
W. Puck Brecher, Washington State University

This paper challenges the truism that the Meiji state introduced a public education system in 1872 for the purpose of fostering homogeneity, loyalty, and a strong sense of national identity. Through an analysis of the daily charts (nikkahyô) used in elementary and middle schools throughout the Meiji period, the paper argues, first, that educators and policymakers struggled to reconcile statist and individualist pedagogies. Furthermore, education's post-1890 turn toward conservatism and nationalism was more of an endorsement than a departure from Western educational thought. Second, it shows that although Meiji education did not hesitate to micromanage students' public and private lives, its intent was to educate the entire child, which included developing students' autonomy, freedom, and individuality.

**Self-directed Study Abroad: An Emerging Trend in Japanese Higher Education**  
Dawn Grimes-MacLellan, Meiji Gakuin University

As globalization of world markets intensifies, international experience is increasingly viewed as a vital component of a 21st century education. Nearly five million students currently study outside of their country of origin, a five-fold increase over the past three decades according to OECD (2017). Japanese participation in education abroad has stood in contrast to this trend however, and has steadily declined for reasons including macroeconomic conditions, institutional and employment structures, and diminished appeal among students.

In recent years, however, my research has identified a small, but growing number of Japanese students who have taken a different approach to study abroad that falls outside of standard participation tracking measures and may offer a more nuanced perspective of student motivation for overseas experience. These students, rather than participating in existing traditional study abroad programs, instead plan independent, self-directed study abroad experiences with a focus that frequently centers on volunteer or service learning activities and work-study or co-operative educational opportunities. Drawing on qualitative data gained through interviews conducted with students who pursued self-directed study abroad, this presentation will discuss student motivations for stepping outside of traditional programs, their experiences in planning and pursuing their plans, and outcomes on their personal development and career aspirations.

## Dementia in Japan: What do we know and what can we learn?

James H. Tiessen, Ryerson University

In 2015, about 5% of the world's elderly population, 47 million people, had dementia. These numbers are increasing because age is the most important factor associated with the disease, and populations are ageing. Japan has the world's longest average life spans and an aging demographic structure. Therefore it faces significant challenges trying to limit the onset of the dementia while accommodating and caring for those who acquire this condition. This paper reviews literature on how Japan is addressing these medical and social challenges.

Japan's response to the increase in dementia patients is multifaceted. Policies have been introduced and technologies leveraged to enable patients and their care-givers to remain in their communities, rather than hospitals. These initiatives are represented in the New Orange Plan introduced in 2015 as Japan's national dementia strategy. Since dementia is a complex societal issue, iterative approaches are necessary, as approaches must be tested and evaluated. Japan's experiences have important implications for Canada which is beginning to shape its own strategies.

**8. Japanese as a World Language**  
**Telus Centre 134 | 15:15-16:45**

**Is the Japanese language conforming to ‘universal norms’?**

Norio Ota, York University

This paper investigates how the Japanese language might conform to the English ‘global’ standards. Traditionally the perfective aspect TA appears before the connective ATO, whereas imperfective RU appears before MAE. However, the following types of sentences are observed in text these days.

- 1) Mise ga heiten-shi-TA mae ni, ayashii otoko ga mise o nozoite-i-ta to iu shougen ga atta.
- 2) ‘There was an eyewitness testimony that there was a fishy looking man looking into the store, before the it was closed.’
- 3) Hanashi o suRU ato de, taitei dokoka ni nomi ni iku.
- 4) ‘After we talk, we usually go somewhere to drink.’
- 5) These examples show that the traditional rules appear to be violated in that tense may have taken over aspect as can be observed in English. The influence of the glocal varieties of the Japanese language cannot be ignored. The word ninki ‘popularity’, for example, was used in the following way as a noun.
- 6) Ano kashu wa ima ichiban ninki ga aru.
- 7) ‘That singer is the most popular now.’
- 8) Its current use is as an adjectival noun as in 4).
- 9) Ima ichiban ninki-NA kashu wa ano kashu da yo.
- 10) ‘The most popular singer now is that singer.’

**The global language of manga: Japanese comics’ “visual vocabulary” and its cultural impact**

Noriko Yabuki-Soh, York University

Manga, one of the most popular and influential mediums of Japanese popular culture, employs not only conventional words and pictures but also a wide variety of graphic elements such as lines and sweat drops on and around characters’ faces; deformation and reduplication of body parts; and expository, patterned backgrounds. Cohn and Ehly (2016) coined the term Japanese Visual Language (JVL) to explain such elements. They classified and analyzed the types of visual vocabulary that appeared in boys’ and girls’ comics in Japan and concluded that each of these genres represents a different “dialect” of the broader JVL. The present study further examines the characteristics of visual vocabulary found in a number of popular comics published in Japan, in comparison with similar elements found in popular North American comics. The study also explores how JVL appears in everyday contexts outside of manga such as in advertisements and social media in Japan, and how it has influenced digital chatting in social media in North America (e.g., visual lexical items adopted in emoji). The results suggest that JVL

functions as a crucial component of manga discourse, and that it has been disseminated via manga inside and outside Japan as a cultural soft power.

Does reduction influence the effect of phonological-orthographic consistency?

Insights from pupillometry

Yoichi Mukai, University of Alberta

While much attention has been paid to the importance of reduction in spoken word recognition, fewer studies have investigated the effect of reduction and its interaction with the effect of phonological-orthographic (P-O) consistency. Thirty-eight participants' pupillary responses were measured during perception of Japanese disyllabic words as they performed a Go-NoGo task. I used 226 lexical items, each of which contained both reduced and canonical forms of the words. Results demonstrate that the amount of cognitive effort to process reduced forms was higher than that of canonical forms. The magnitude of P-O consistency effect was comparable between the two forms, meaning that the additional mismatch between the reduced pronunciation and spelling of the word does not have an impact on the effect of P-O consistency. This result reflects two possible implications. First, the reduced segments in reduced forms are restored as reduced forms are connected to the canonical forms in the mental lexicon (Kemps et al., 2004). Second, the P-O consistency effect interact with representational forms activated later in lexical processing (e.g., Ventura et al., 2004). In my presentation, I discuss the implications of the results on models of spoken word recognition, specifically the role of orthography in these models.

**9. Digitization and Innovation**  
**Telus Centre 131 | 10:45-12:15**

**Digitally Smart: Japan's Move Toward a Digitally-Enabled Society**

Carin Holroyd, University of Saskatchewan

Over the last decade, Japan has put increasing emphasizes on the technologies, business models and government policies needed to transform the country into a "smart society." Major urban initiatives, smart energy grids, smart phone-enabled systems, digitally-advanced homes and many other such efforts have kept Japan at the forefront internationally in the practical implementation of digital technologies for domestic and industrial use. The country's ambitious Japan 5.0 policy is one of the largest digital policy strategies of its type, calling for major government and private investments in emerging digital systems. This presentation examines the background to Japan's digital transformation and considers the effort to create "digital growth," wherein national investments in digital connectivity and consumer empowerment become the foundation for a national economic development and international export strategy designed specifically for the post-industrial age.

**Digitalization and the Democratization of Historical Discourse: A Case Study of  
Museums Presenting Images of Japan's Wartime Past**

Iain Macpherson & Teri Jane Bryant, University of Calgary

Japan's wartime past remains a contentious issue. Museums are key players in the public representation of this historical period, not just through the direct impact of the viewpoints they explicitly or implicitly advocate, but also through the way their curatorial decisions about what to preserve and how to display it affect the discourse about past events. Museums present a variety of competing narratives advanced by the interests that establish them, including, inter alia, national governments and non-governmental organizations. Using Japan's wartime past as a case study, this research examines the museum world as an ecosystem in which each type of institution plays a different role: explicitly advancing a specific viewpoint, attracting and preserving various classes of artifacts, serving different research specialties, appealing to different categories of visitors, etc. It argues that this variety is needed for a healthy, balanced evolution of our understanding of any complex period, and that such variation requires the removal of artificial barriers to the emergence and development of new forms of institutions, particularly virtual or on-line museums.



## Digital Resources for Research, Learning, and Teaching in Japan Studies in Canada

Saeko Suzuki, University of British Columbia

This paper examines the potential of digital resources for research, learning and teaching in the field of Japan Studies outside Japan, particularly in Canada. The paper focuses on the case of the “One Hundred Poets Open Collection” (hereafter “HNIS”), a digital resource derived from the personal collection of Professor Joshua S. Mostow from the University of British Columbia. “HNIS” is published as a digital collection in the library platform of UBC and available online without restrictions. The collection includes images and bibliographic data of mostly early modern woodblock print books, manuscripts, graphics and cards on the topic of “Ogura Hyakunin issu” —a critical anthology consisting of one hundred waka poems by one hundred different poets in the Heian and the early Kamakura periods— and its adaptations.

The intent is to argue that usage statistics of “HNIS” to date demonstrate the ability of digital technologies to expand and support the needs of Japan Studies communities far beyond immediate geographical proximity. The paper points out that the images in “HNIS” have the characteristic of multidisciplinary resources and that they constitute a significant contribution to research, learning and teaching.

As such, they have the potential to enrich perceptions about Japan, its culture and history.

**10. Japanese Experience in Canada**  
**Telus Centre 134 | 10:45-12:15**

**The 2013 EJCA history project survey: Background, Findings, and How to Access It**  
David Sulz & Daiyo Sawada, University of Alberta

In 2013, the Edmonton Japanese Community Association (EJCA) History Project committee created a survey attempting to capture some of the current Japanese/Canadian cultural landscape in northern Alberta. This survey was designed to add a contemporary context to the historical materials being collected by the broader EJCA history project that was itself charged with identifying and gathering evidence of the local history to provide easier access both in the present and the future. This session will describe the process we used to create and administer the survey in two languages both in print and online, how we collated statistical and narrative results, and how anyone interested in the results can get access. Although the main purpose of the project was to gather information for others to use, we will share some interesting insights gathered from the responses we received.

**(D)evaluation: The state management of Japanese-Canadian personal property in the 1940s**

Kaitlin Findlay, University of Victoria

When the Canadian state forcibly uprooted nearly 22,000 Japanese Canadians from the west coast of British Columbia in 1942, what happened to the property they left behind? This paper addresses a little-understood process that touched each Japanese Canadian in the 1940s: the forced sale of their personal property. Set within the overarching policies of dispossession (which also included the forced sale of real estate and fishing vessels), the seizure and sale of Japanese Canadians' personal belongings tells a singular story of injustice and racism. We draw from theories of valuation to highlight the interplay between the valuation (and devaluation) of individuals and their things that emerges in the state record of dispossession. Foundationally premised on the devaluation of their rights as property owners and citizens, the forced sale of Japanese Canadians' personal belongings required the complicity of thousands. In examining these processes, we build a fuller picture of state racism in the 1940s.

**Lost and Found: Reconsidering 'Diaspora' in Japanese Canadian Experience in Canada and Japan**

Masumi Izumi, Doshisha University

The pivotal episodes of detention, dispossession, dispersal and deportation during and after World War II have given the Japanese Canadian experience prototypical elements of 'diaspora.' However, when we look at the JC history through a transnational lens, the

application of the notion 'diaspora' requires closer examination, because thinking only of the dislocation within Canada leads to the omission from the JC history what happened to those who experienced transnational relocation and dislocation. This paper shares some recent findings made in Japan about the returnees and deportees from Canada, and problematizes the relationship between the usage of the notion 'diaspora' and severing of the JC history on the two sides of the Pacific.

**11. Perceptions of Images from Japan**  
**--How to Design an Attractive Study-Abroad Program--**  
**Telus Centre 131 | 15:15-16:45**

Akiko Sharp, Yoko Kodama, X. Jie Yang  
Chair and Discussant: Ben Whaley  
University of Calgary

In spring 2016, instructors from the Japanese Program at the University of Calgary together designed a brand-new study-abroad program in Japan. This program targets those students deeply attracted to Japanese culture and society, but who lack formal knowledge of the Japanese language. Since its inception, we have completed two trips in 2017 and 2018, and will run the same program in the coming spring of 2019. The program interest was so strong that the past two trips both received more applications than available spots, and the feedback from the students as well as the instructors was extremely positive.

The design of this program started with the creation of two new university courses taught during the trip -- "Topics in Japanese Culture in an Immersion Setting: Longing, Memory, and Inheritance" and "Topics in Japanese Civilization: Japanese Cultural History in the Present Day". The learning objectives are presented in a clear and focused manner: to experience contemporary Japan, and to observe and understand it in a historical context. The content of the teaching firmly enhanced the learning outcomes through field trips, cultural events and meetings with local Japanese students.

In this panel, the three program coordinators will jointly present various approaches to this program, including the design, the planning, the practice, as well as the response to unexpected events and difficulties. We hope to share what we learned from the design and the past two trips in order to discuss how to provide a better learning environment in today's universities and how to help our students succeed and thrive in their study of Japanese language and culture.

**12. Historical Interpretation and Narrative**  
**Telus Centre 134 | 15:15-16:45**

**Reconsidering the Repatriation Narrative in Postwar Japan**  
Christina Yi, University of British Columbia

Although the Japanese empire theoretically disappeared off the map in 1945 following Japan's defeat by the Allied Powers, the competing narratives of place and belonging that had been engendered by Japanese imperialism were not so easily erased; instead, they would continue to configure and dis-figure physical, human, and cultural geographies across the transpacific region. This paper looks at repatriate memoirs, interviews, and fiction published in Japan from the 1940s through the 1960s in order to illuminate the process whereby Japan was reconstituted from "multiethnic empire" to "peaceful nation-state." It focuses in particular on Fujiwara Tei's repatriation memoir *The Shooting Stars are Alive* (*Nagareru hoshi wa ikite iru*), which was an immediate success when it was published in Japan in 1949 and which has since been translated into multiple languages, including English and Korean. In tracing out how Fujiwara's memoir has circulated in postwar East Asia and North America, this paper will consider some of the transnational configurations of race, ethnicity, and post(-imperial, -colonial, -war) conditions that continue to shape common understandings of national and world literatures today.

**Etsuji Morii: "Pawn or Scapegoat, Saint or Villain" from WWII to 2018**  
Aloys Fleischmann, University of Alberta

"Pawn or scapegoat, saint or villain, racketeer or philanthropist—Morii was probably all of these." —Ken Adachi, 1976. Etsuji Morii was Chair of the Japanese Canadian Liaison Committee, directing the uprooting of his fellow Nikkei During WWII. Morii's position was ambivalent: he was the highest-ranked Nikkei collaborator with the British Columbia Security Commission and a powerful Issei leader; at the same time he was a notorious Japanese Imperial sympathizer and Black Dragon Society Oyabun. During the push for Redress, authors like Joy Kogawa and Gordon Nakayama tended to downplay the extent of Morii's threat potential in order to present a docile Nikkei stereotype, while historian Ken Adachi emphasized the characteristics that made Morii the perfect Japanese double agent in order to expose the hypocrisy of Internment apologists. After Redress was achieved and the Canadian Nikkei community was more comfortable revisiting the voices of pro-Imperial Issei, Terry Watada exposed a new bombshell about Morii, which comes to a head in his 2018 novel *The Three Pleasures*: Morii allegedly ran a human trafficking ring that implicated the Japanese Consulate, the Royal Canadian Mounted Police, and the Powell Street Nikkei elite in a transnational enterprise based on the exploitation of migrant women's bodies.

## The Alexander Graham Bell Collection of Japanese Masks at the Smithsonian Robert Pontoioen, Smithsonian Institution

This presentation presents a collection of seven Japanese masks obtained by Alexander Graham Bell (1847-1922) during his three-month trip to Japan in 1898. The seven extant masks (from an original set of eight, one of which has long been lost or missing) have remained unpublished and in storage ever since Bell donated them to the Smithsonian in 1899. Best known for his invention of the telephone, Alexander Graham Bell also had a decades-long connection to Japan, the nature of which is illuminated by tracing the history of this collection from Bell's previously unstudied travels in Japan to its eventual accession at the Smithsonian. I explore the historic and artistic importance of these highly distinctive and curiously lifelike masks, and their relation to the hyper-realistic, life-size Japanese doll form known as *iki ningyō*, or "living dolls," that were developed in the 1850s and perfected as a fine art by the time of Bell's visit. An examination of the history of these masks offers a rare glimpse into the artistic world of Meiji Era Japan, and illuminates the previously unknown connections between that cultural milieu and one of North America's most celebrated inventors. This presentation concludes with an exploration of new opportunities for the study and use of legacy collections in museums today, particularly among members of the source communities from which such collections were obtained.

**13. The Troubled Youth in Japanese Popular Culture**  
**Telus Centre 131 | 17:00-18:00**

**One Punch Man: the invisible gap between a hero and a nobody**  
Cyrus Huiyong Qiu, University of British Columbia

With continuing development of global capitalism and proliferation of communication technologies, power and information are increasingly decentralized and fragmented. In this regard, “grand narratives” such as the notion of “absolute justice” (personified as “Big Brother” in George Orwell’s 1984) has lost its social function and has come to be replaced by an enormous system composed by multiple coexisting “justices,” interacting with and, at times, challenging each other. To elaborate how this new social/power structure is manifested in the world of Japanese popular culture, this paper presents a critical reading of the manga-turned-anime series One Punch Man.

The comedy anime series, immensely popular not only in Japan but also world-widely, problematizes the politics, social structure, as well as power struggle between different “justices” in its fictional world of heroes. I would argue that through the lens of its protagonist, the most powerful yet least recognized hero named Saitama, One Punch Man criticizes the rigid social stratification in Japan, while offering a comedic fantasy for the increasingly stressful everydayness and repressed anxiety of the post-adolescent generation through de-/re-constructing heroism embedded in today’s modern society.

**Male Caretakers and Masculinities in Anime and Manga**  
Evan Teruo Koike, University of British Columbia

This paper examines how Japanese anime and manga present the role of the male caretaker, a figure that has become popular across genres—from josei to shōjo to shōnen—that appeal to various demographics. Initially finding himself burdened with an unfamiliar and needy dependent, the narrative’s male protagonist often accompanies a child in a story formula that allows him to exhibit both the behaviors linked with conventional masculinities and the caring behaviors still widely associated with women in Japanese society. Although such older titles as *Kozure Ōkami* (Lone Wolf and Cub) appear to stress the former over the latter, newer series, such as *Usagi Drop* (Bunny Drop), foreground the ways in which child care requires men to revise their performances of masculinity. These revisions often bar male protagonists from claiming hegemonic masculinity, effectively shifting the men toward gender constructs that stress empathy and compassion. At a time in which fatherhood-oriented masculinities, including *ikumen*, are emerging, anime and manga have begun to represent and explore the implications of Japanese cultural tensions about gender roles.

## Shojo to Rorikon: A Short History of the Symbolic Body and Desires

Atsumi Nakao, University of British Columbia

The paper examines the representation of rape culture in Japanese visual media since the early 1990s as to draw how an image of shojo is fantasized and exploited.

In 1994, the word “enjo-kosai (high school girl prostitution)” has been chosen to be the most popular word of the year. This male gaze towards juvenile woman was reflected onto visual media. So called otaku culture has come to the surface not only within the fantasy but also in the reality in a form of JK industry (the industry of high school girl). The paper will address how this desire is redrawn in the Japanese popular in 1990s.

The subject of research is the both male and female visual medium such as Neon Genesis Evangelion and Sailor Moon. The relationship between a female school girl and a male adult is romantically depicted and female juvenile body has never been addressed as a child yet most of the times, it becomes sexually available entity due to its semiotic nature.

The examination of this transitional body in the fantasy shall account for the connection of societal problems of pedophilia and the reproduction of its desire.



**14. Tourism, Commerce, and Consumption**  
**Telus 134 | 17:00-18:30**

**The Tourist Walking Routes of Bunkyo Ward, Tokyo: Foreign perceptions of walkability**

Tom Waldichuk, Thompson Rivers University

Many cities have developed walking networks that are geared for international and domestic tourists. We explored four tourist walking routes in Bunkyo Ward, Tokyo, depicted on a tourist map in May 2017, as part of a third year geography field course. The main objective was to evaluate each route's walkability in terms of safety and enjoyment. We evaluated the routes using criteria from [ican.walk.ca](http://ican.walk.ca), which involved making landscape observations, sketching, and taking photographs. We critiqued the routes in terms of their suitability for foreign tourists walking them. Overall results were that each route highlighted gardens, museums, temples, and shrines according to themes about local literary culture. The enjoyment of each route varied according to the path taken between the points of interest noted on the walking map. Also, the routes took longer to walk than what was suggested on the map. Our principal conclusions were that while the routes were generally safe for walkers, wayfinding was difficult, partly because most of us did not read Japanese, and there were no route markers. Finally, some of us were disengaged as the themes of the routes were generally geared for local tourists who are familiar with Japanese literary culture.

**Canadian Views and Perceptions toward Japan**

Scott Harrison & Yushu Zhu, Asia Pacific Foundation of Canada

In the mist of anti-trade and anti-immigration sentiments in the global community, Canadians increasingly feel connected with the Asia Pacific region and support international engagement with the region. Within these dynamics how do Canadians view Japan? Drawing on information from the Asia Pacific Foundation of Canada's National Opinion Poll, which it has performed annually since 2004, this presentation will address Canadian views on Japan and compare them to views toward other major Asian markets, including South Korea, China, and India. The contrast between public attitudes towards Japan and those towards China and India may pose questions and provide implications for Canada regarding effective engagement with the major powers in Asia.

# Sake Brewing in British Columbia: A Century of (Illegal and Legal) Production and Consumption

Brian Pendleton, Langara College

A civilization stands or falls by the degree to which drink has entered the lives of its people, and from that point of view Japan must rank very high among the civilizations of the world.” (Essayist Yoshida Kenichi in ‘Japan is a Circle’, 1975).

The production and consumption of sake (nihon-shu) has been a common element in Japanese overseas communities since the early Meiji era. The first immigrants to British Columbia (B.C.) found work as fishermen, coal miners, and logging/sawmill workers in locations as diverse as Steveston (Richmond), Cumberland (Vancouver Island) and Hastings Mill (Gastown, Vancouver). Later immigrants became farmers (Fraser Valley) and shopkeepers/businessmen/entrepreneurs in ‘Japantown’ (Powell Street, Vancouver). And where there were Japanese immigrants, there was sake.

The production of sake (both illegal and legal) has a history of more than 100 years in B.C. – including individual home brewers, the Oikawa Brewery (1899), the Vancouver Malt and Sake Brewing Company (1907), internment camp production (1942+), and recently, the Artisan Sake Maker (2007) and others.

This presentation discusses the role of several key individuals and the challenges they faced in developing the industry: first, within the Japanese community, and second, in the broader community as sake became more familiar and accepted in recent decades.

**15. Orientalism, Marginalization, and Collaboration**  
**Telus Centre 131 | 8:30-10:00**

**‘Warmth in Human Society, Light in All Human Beings’: Origins, Development, and  
Early Resistance of Burakumin in Early Modern and Modern Japan**

Silvia Baiton, University of Lethbridge

Despite a long cultural history, the formal study of Japan’s burakumin caste is relatively new. This paper outlines the origins of the burakumin class in early modern and modern Japan, and examines the burakumin problem as emerging from both official policy and cultural discourse. I discuss forms of historical discrimination against these people, and how representations of burakumin in popular literature and other forms of discourse perpetuated already-existing prejudices. I also look at the development of a collective consciousness of the burakumin as a cultural group, and early forms of resistance, which laid the foundation for large liberation movements.

**The 40th Anniversary of E.W. Said's Orientalism - its real ideological roots and  
impact on the study of Japanese history**

Jacob Kovalio, Carleton University

Orientalism is a traditional scholarly [historical, linguistic and cultural] intellectual and artistic field focusing on Asia, which developed in universities in Western Europe and Russia [in the latter sponsored by the State]. Intellectual curiosity and admiration for Asian cultures and languages underpin the field.

I am a professional Orientalist. The year 2018 is the 40th anniversary of the publication of Edward W. Said's Orientalism, a *meisaku* [chef d’oeuvre] of sorts. Armed with aggressive ethnocentrism reinforced by the ignorant arrogance of the effendi [upper] class in his ancestral Middle Eastern culture, the misplaced idiotic adulation by self-hating Western academics, envious [of the West] and unscrupulous non-Europeans luminaries of all stripes, and cleverly profiting from the political correctness, cultural relativism, moral inversion and multiculturalism ravaging Western societies, Said would not hesitate to write historical howlers like: "Islam excepted, the Orient for Europe was until the 19th century a domain with a continuous history of unchallenged Western dominance. This is patently true of the British experience in India, the Portuguese experience in the East Indies, China and Japan. (except for) the occasional native intransigence to disturb the idyll, as when in 1638-39, Japanese Christians threw the Portuguese out of the area."

I consider Said, Columbia’s University Professor of English Literature, to have been strongly inspired in his crude anti-Orientalism by the ideas of the Muslim Brotherhood’s chief postwar ideologue, Sayyid Qutb.

Said has gained a large audience in the democratic world, particularly in universities, among fellow practitioners of anti-Westernism, anti-Americanism and anti-Zionism [political

antisemitism] which have now become one. Prominent Saidists among the academic Left in Japan are Itagaki Yūzō, co-translator of *Orientalism*, retired Tōdai professor of Middle East studies, former president of JAMES (Japan Association of Middle East Studies) and past advisor to then Lower House Speaker Kōno Yōhei, Usuki Akira of the National Demographic Museum and Area Studies Center in Osaka, Nishitani Osamu of the Tokyo University of Foreign Languages, self-styled Middle East specialist Kurita Yoshiko, etc. On the nationalistic right, Said's "*Orientalism*" has inspired among others, Ushimura Kei in his *Beyond the 'Judgment of Civilization'*" who used Said's factually baseless definition of Orientalism as "a Western style for dominating, restructuring, and having authority over the Orient." On this side of the Pacific, Stefan Tanaka gave Japan's history the "Said treatment" in his award-winning *Japan's Orient – Rendering Past into History*.

I prefer as historically accurate the sweeping assessment of Japan's civilizational evolution made exactly a century ago, in his *Fifty Years of New Japan* by Ōkuma Shigenobu, democrat, nationalistic statesman, educator and founder of Waseda University: "[T]he susceptibility of the Japanese to the influences of foreign civilizations (is coupled with) a strong retentive power which enables Japan to preserve and retain all that is good in and about herself. For twenty centuries the nation has drunk freely from the civilizations of Korea, China and India. The Japanese have then welcomed Occidental civilization while preserving their Oriental civilization."

Said's tome is an obscurantist tirade against Middle East, Asian and area studies, an ode to ignorance. Its impact in Japan and other developed nations is undeniable though a sign not of the acceptability of Said's positions but a symptom of the intellectual decrepitude of democratic societies, especially their institutions of higher learning, by-product of the Sinisterism [Leftism] which has been ravaging them since 1968. It is fundamental for this reality to be constantly presented not only to the dwellers of the "ivory towers" but more importantly to the public at large. In the short run, however, the most deleterious effect of Saidism, is on most Arab, Muslim and African societies, because it promotes the opposite attitude to the one those societies desperately need: self reflection as a precondition for self-criticism and leading to self improvement.

## Forty Years After the 1978 China-Japan Treaty of Peace and Friendship: Reflections on Changing Economic and Commercial Relationships

David W. Edgington, University of British Columbia

This presentation reflects on 40 years of Sino-Japan relations since the 1978 Treaty of Peace and Friendship between the two countries, with a particular emphasis on economic and commercial trends and milestones. The Treaty was signed based on the political insights at the time of leaders on both sides. Today, the Treaty can be seen as a prominent event regarding the transformation of the political map of the Indian and Pacific Ocean region.

The presentation is divided into four parts. The first covers the years leading up to the 1978 Treaty and reveals economic and commercial ties between Japan and China in the 1970s. The second part focuses on changes in the 1980s and 1990s and notes that the success of the

famous reforms carried out by Deng Xiao Ping in China was to a great extent the result of the financial and technical backing provided by Japan. Expediting the economic development of its huge partner, Japan received a gigantic market for selling the products of its industry, which at the time were mostly oriented towards exports. However, since China entered the World Trade Organization sells more goods to Japan than it buys from China. The third part highlights the role of Japanese direct foreign investment (DFI) with a case study of the electronics industry and the Panasonic Corporation. The conclusion section returns to the 40th Anniversary of the Treaty. Based in part on worsening relations with the USA, China has been the one to approach Japan about revisiting their economic alliance. Japanese investment remains a major factor in the Chinese economy. And if the U.S. closes its market to China, Japan will become an even more crucial economic ally.

**16. Representations of Transformations of China in the Literature and Art of Japan**  
**Telus Centre 134 | 8:30-10:00**

**For the Refined Perusal of the Master of the Pavilion of Moving Sentiment:  
Chinese Calligraphic Inscriptions at Japan's Sun Yat-sen Memorial Museum**  
Walter Davis, University of Alberta

This paper considers modern Japan's Chinese script culture through an examination of calligraphic panels preserved at the Sun Yat-sen Memorial Museum (Sun Bun Kinenkan) near Kobe. In the early twentieth century it remained common for business and political leaders in both China and Japan to write calligraphy and compose poetry and prose in literary Chinese. Some of these elites made a practice of brushing select passages from canonical Chinese literary texts or auspicious, allusive compositions that they composed themselves for installation and long-term display in private and public spaces. Multiple works of this type are preserved at the Sun Yat-sen Memorial Museum, the structures of which were once the home of an immigrant trader and leader of Kobe's Chinese community, Go Kindō (Ch. Wu Jintang, 1855-1926). Chinese politicians, businessmen, and artists, some of whom had extensive connections of their own with Japan, produced these panels of Chinese poetry and prose for Go in the 1910s and 1920s. Although predicated upon developments in modern Sino-Japanese business and politics, the inscriptions invoke a shared literary and artistic tradition to celebrate Go's accomplishments in Japan.

**The Life of Abe no Seimei in Edo-Period Popular Literature**  
Anne Commons, University of Alberta

The Heian-period nobleman Abe no Seimei (921-1005) is known as an expert onmyōji, a practitioner of Yin-Yang divination in service at the Japanese imperial court. Such divination demanded considerable erudition and was imbued with the prestige long associated with Chinese culture in Japan. In contemporary Japanese popular culture, by contrast, Seimei has been depicted as a kind of Heian-period wizard, who uses magical skills to battle dark forces. Popular interest in Seimei, however, is not a uniquely modern phenomenon: he is one of the many figures from the classical past taken up in new texts and contexts in the Edo period (1600-1867), a time which saw the flourishing of Japanese literature aimed at a popular (non-elite) audience. The Abe no Seimei ichidaiki (Life of Abe no Seimei, ca.1792) is an illustrated narrative that describes fantastical events involving Seimei. This paper will examine the Ichidaiki's depiction of Seimei and his skills in the context of Edo-period popular literature, which is notable for its use of parody and humour in its treatment of the past.

## The Tale of a Wartime Feud: Sato Haruo's Fictional Depictions of Yu Dafu

Clara Iwasaki, University of Alberta

This talk will focus on the writer Yu Dafu and his appearance as a character in both Japanese and Sinophone Malaysian literature. Yu is well-known for his early avant-garde work while an overseas student in Japan; however, during World War II he moved to Malaya, before eventually assuming a new identity in Sumatra and disappearing at the end of the war. Unlike his earlier collaborators, Yu has led a strange transnational literary afterlife. Yu was appropriated by two authors, Satō Haruo and Ng Kimchew. Satō wrote a movie treatment featuring two Chinese characters in Japan. The two characters are clearly based on Yu and his close friend and collaborator, Guo Moruo, but the text departs from reality in featuring the pro-Japanese reawakening of Guo's counterpart. Yu is depicted as the villain in the story, leading his gullible friend to potential ruin in China. Satō later attempted to modify their final literary exchange by issuing an open letter, ostensibly searching for Yu Dafu after the war, while simultaneously attempting to justify his embrace of fascist ideology during the war. Many years after his disappearance in Sumatra, Yu makes an appearance in a number of stories by Kim, as the ghostly progenitor of Sinophone Malaysian literature, eluding his alleged death in Sumatra in a number of unlikely ways. While representing a substantial engagement with Yu Dafu's literary legacy, both writers use Yu Dafu to confront anxieties and concerns that lie at the heart of contemporary literary debates for both of them.