

T S Ū S H I N

FALL 2000 • EDWIN O. REISCHAUER INSTITUTE OF JAPANESE STUDIES • VOL. 6 NO. 2
<http://www.fas.harvard.edu/~rijs>

Contents

Reischauer Institute Reports

From the Director: Modernity and Before: Some Issues for Japanese Historical Studies	1
Japanese Studies in Asia: Views from Australia	2
Japanese Studies in the West: The Current Situation of Japanese Studies in Germany	4
From the Documentation Center on Contemporary Japan: Electronic Journals	6

Reischauer Institute News Notes

Enhanced Cooperation With the Japan Society of Boston	8
Research and Publication in the Harvard Japanese Studies Community	8
Introduction of Postdoctoral Fellows	9
Reischauer Postdoctoral Fellowships for 2001-2002	9
Special Events	10
From the Editor	10
Japan Forum/Events for Fall 2000	12

Reischauer Institute Reports

From the Director: Modernity and Before: Some Issues for Japanese Historical Studies

Professor Andrew Gordon,
Harvard University

There was a time in the 1980s when it seemed that every book published in American history in this country addressed, from one angle or another, the trinity of class, race and gender. Much valuable work resulted, although one sometimes felt these keywords were invoked more for their sanctifying effect than their analytic power. In the 1990s in the field of Japanese historical, cultural and literary studies one notes a similarly ubiquitous triad of modernity, empire and gender. A glance at the titles of some of the most interesting

and significant recent books gives a sense of this. Important edited collections include *Japan's Competing Modernities: Issues in Culture and Democracy, 1900-1930* (Sharon Minichiello, ed.) and *Mirror of Modernity: Invented Traditions of Modern Japan* (Stephen Vlastos, ed.). Excellent single-author monographs that have these keywords front and center include *Japan's Total Empire: Manchuria and the Culture of Wartime Imperialism* (Louise Young), *Civilization and Monsters: Spirits of Modernity in Meiji Japan* (Gerald Figal), and *Passages to Modernity: Motherhood, Childhood, and Social Reform in Early Twentieth Century Japan* (Kathleen Uno). The list could easily be expanded if one looked beyond titles to substance.

Driving this interest in modernity, empire and gender, I see a timely desire to bring some new approaches to the study of Japan. These are poten-

tially subversive themes that cut against the grain of cherished assumptions. In particular, they hold potential to break down the particularity and unity of "Japan" as a subject of analysis. The stress on "modernity" situates Japan's modern experience in a global context as a variation on a central theme of the history of the past two centuries, not only in the sense of social or economic development (that is, modernization), but in cultural terms (that is, modernity as a state of mind). Stress on empire likewise challenges the notion that Japan's boundaries were fixed and enduring. Not only did the boundaries of empire and with it the self-understanding of the modern nation expand and contract dramatically from Meiji through postwar times, but the home islands were themselves in a sense "colonized" by the Meiji projects of modernization. Attention to issues of gender has varied motives and dimensions. Among other things it calls



into question a linear narrative of progress in the history of “the Japanese.”

This trio is not an accidental conjuncture. It plays well together. Empire crucially defines Japanese modernity. Modernity, and empire, were gendered projects. But in the process of reviewing some of these works and others that are as yet unpublished, as I prepare for fall classes, I am struck by a couple of dimensions of the analysis that seem to be largely absent in this new work. First of all, the relatively slight concern with issues of class is striking. Difference as a theme is central in many discussions of gender, of colonizer and colonized, of city and countryside. One finds a fair attention to the emerging new middle-classes of modern times, or to the relations of state with a generic body of commoners. But with the exception of Uno’s book, which carefully analyzes class distinctions, there is surprisingly little attention paid to ideas of class difference at the time, or to understanding diverse experiences of people in different social classes.

Second, and perhaps more critical, is the too-limited attention to what preceded “the modern” and how it relates to what came after. Our historical studies are in danger of throwing out the baby of a concern with the presence of the past with the bathwater of a naive analysis which assumes that relatively static traditional or pre-modern systems simply survived or evolved into modernity. This problem is particularly salient in study of the nation. Clearly the nation is a construct or product of modernity. In fundamental ways, the nation created in Meiji times was set apart from previous political and cultural entities. But it was not fabricated from wholly new cloth.

In his fine new book, *Becoming Apart: National Politics and Local Power in Toyama, 1868-1945* (Harvard Asia Center, 2000) Michael Lewis addressed this problem. He quotes a Toyama resident observing the Satsuma men in the Imperial army in 1868: “The hair of the Kagoshima warriors was thick and shaggy; they wore beards... Their words were gibberish... It was truly like encountering Westerners.” As Lewis interprets this statement, “more than dialect divided

the emperor’s unifiers from those who were to be unified whether they liked it or not. ‘We Japanese’ (*wareware Nihonjin*), a modern verbal tic that presumes that all who share Japanese blood endorse the speaker’s opinion, held little meaning for Toyama’s commoners in the spring of 1868. To these Northerners, the pacification army from the south appeared so different as to be foreign” (p. 1). The point is well taken. This Toyama “commoner” did not see himself as part of a nation that easily embraced the soldier from Satsuma. But he did make a distinction between Japanese and Westerners/foreigners. His surprise, in fact, only makes sense because he can liken the difference between himself and the soldier to that between himself and “Westerners.” Clearly some sort of prior sense of Japanese and Western figured in the cultural landscape.

This leads to the question of what sort of understanding of difference among Japanese, and between Japanese and others, existed before 1868, and before the 1850s. To answer it, of course, requires work that examines the divide or transition from something before modern, to modern. One example of a work that does this is Gregory Pflugfelder’s *Cartographies of Desire: Male-Male Sexuality in Japanese Discourse, 1600-1950* (University of California Press, 1999). He discusses the 1872 prohibition on mixed bathhouses (men and women together), a famous legal change that is typically seen as a modernizing Japanese import of “Victorian” morality. He notes that the ban was not an abrupt departure in legal practice or thought; it “simply reinforced a ban that had existed in the city of Edo since at least 1790.” More generally, it leads to the point that modern discourse of “civilization” had “both Western and indigenous roots.” Modern laws were created “at the point of intersection between Confucian propriety and ‘Victorian’ prudery.” (p. 147). The move from before-the-modern to modern involves neither evolution nor rupture, but intriguing reformulations and mixing.

Of course, a call for more historical study that crosses the Tokugawa/Meiji divide is more than a little hypocritical coming from someone whose own work has never stretched back

before Meiji. Work centered squarely on the modern has much to offer. But studies that cross temporal boundaries can extend the transgressive potential of our trinity of modernity, empire, and gender.

I would be interested in readers’ thoughts on this matter (in Japanese or in English). We will post them on our website, and if space allows include one or two responses in the next issue of *Tsūshin*.

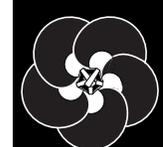


Japanese Studies in Asia: Views from Australia

Professor Daniel Botsman
Harvard University

At the beginning of December 1999, I traveled home to Queensland, Australia’s “sunshine state,” to attend the biennial conference of the Japanese Studies Association of Australia. The conference was hosted by Central Queensland University, a new, regional university, located in Rockhampton, a small city that straddles the Tropic of Capricorn at the southernmost tip of the Great Barrier Reef. In comparison with the cosmopolitan centers of Sydney or Melbourne, or even Canberra, the national capital, this was not an obvious venue for a gathering that attracts scholars from all over the globe. It was, however, a highly appropriate one, for ‘Rocky,’ as the town is known locally, has played a significant role in Australia’s relations with Japan in recent decades.

In the late 1970s, before tourism had become an accepted part of the local economy, a national controversy erupted over the state government’s decision to sell land in an area just outside of Rockhampton to a Japanese company that wanted to build a major



resort in Yeppoon. There were mass protests and even attempted bombings of the site, but the resort at Yeppoon was eventually built, and there were, no doubt, more than a few conference participants who spent time in the sun there completely undisturbed by its turbulent past. While attending the conference, they may have found it harder to ignore the sight and smell of large trucks packed full of cattle racing along the highway in front of the CQU campus. In addition to tourism, Rocky is also Australia's "beef capital," and thus point of origin for a large proportion of the cheap *oojii bifu* (Aussie beef) that now finds its way onto the shelves of supermarkets all over Japan. Not all of the meat produced in the area ends up in Japan, of course. Huge slabs of steak are available for a pittance at the pretty old Australian pubs along the Fitzroy River in the middle of town. Even so, the sheer size of the Japanese market for beef (and tourism) means that in Rockhampton, Japan really does matter!

Rocky, of course, is not the only Australian town in which "globalization" has taken on a distinctively Japanese flavor. Japan has been Australia's largest trading partner for well over thirty years now, and this has helped to foster steadily rising interest in its history, culture and, especially, language. As the Japan Foundation's local representative pointed out in a speech at the conference's opening ceremony, there are now some 350,000 Australians studying the Japanese language. In absolute terms, this is still less than the number of South Koreans who learn Japanese, but as a percentage of overall population, Australia (with a total of only 17 million people) is easily ahead. Not surprisingly then, there were a large number of panels at the conference dedicated to issues of language teaching, and one of the three keynote speeches was given by a linguist, Ruth Kanagy, from the University of Oregon. She gave an interesting address about the possibilities of "immersion" as a technique for teaching Japanese to children from English-speaking backgrounds.

In spite of the ongoing funding crisis in humanities departments at many Australian universities, there was plenty of evidence at the conference that the non-linguistic side of

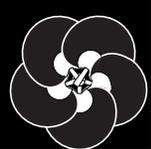
Japanese studies also remains alive and well. Having been away for almost a decade, I was particularly happy to attend presentations by a new generation of Australia-based scholars. Julia Humphry Yonetani, a graduate student at the Australian National University, gave an excellent paper about the politics of representing the past in Okinawan peace museums, while Ben Dorman, also of the ANU, spoke about his interesting doctoral research into new religions in the immediate post-war period. Another ANU doctoral candidate, Ellen Gardner Nakamura, provided a personal highlight for me, with a fascinating discussion of her research on the social history of medicine in the Tokugawa period. On my own panel on Tokugawa history, which featured a typically insightful presentation by Professor David Howell of Princeton, Takeshi Moriyama from Murdoch University gave a wonderfully researched paper about the marriages and family life of a member of the *gōnō* class in the early nineteenth century. Harvard was well represented by Abigail Schweber, a Ph.D. candidate now based in Adelaide, who presented material from her dissertation on the role of prefectural officials and local communities in the shaping of Meiji education policy.

In addition to these papers by younger scholars, there were also a large number of presentations by well-established scholars. There is not room to list all of them, but their papers covered a broad range of subjects and issues from across the disciplines. In political science, for example, Alan Rix of the University of Queensland gave a paper on the government's response to the Kobe earthquake of 1995. Sociologist Kaori Okano of La Trobe University spoke about her ongoing study of a group of working class girls from Kobe and their transition to adult womanhood, while Vera Mackie of Curtin University of Technology focused on the advent of sex change operations in the 1990s in order to explore aspects of the relationship between gender, sexuality and citizenship in Japan today. Historian Sandra Wilson of Murdoch University gave another fascinating presentation on her soon-to-be-completed work on colonial expansion in Manchuria, this time drawing attention to the broad range of attitudes to Manchuria that existed within the

ranks of the Japanese elite. In anthropology, Carolyn Stevens of the University of Melbourne gave one of the conference's most compelling papers, about the incredible wave of "mass mediated mourning" which followed the death of rock star Hide in 1998. In literature, CQU's Barbara Hartley, who was also the main conference organizer, gave a paper on the novels of Ariyoshi Sawako, and there was also an engaging keynote address by Ogino Anna of Keio University about her comparative research into Rabelais and aspects of Edo literature.

Not surprisingly, there were a few papers at the conference that dealt specifically with aspects of Australia-Japan relations. One was by Morris Low, from the University of Queensland, who spoke about the role played by painting and the visual arts in bilateral diplomacy before World War II. Another, by Yuriko Nagata, also from UQ, explored the ongoing significance of Japanese ethnicity to residents of Thursday Island who are descended from pearl divers who moved from Japan in the early decades of the twentieth century. Apart from these and a small handful of others, however, most of the papers I attended covered topics which could just as easily have appeared on the program of a North American conference on Japan. Certainly many North American-based scholars would be familiar with what was for me the single most important issue raised at the Rockhampton conference, namely, the current push for conservative, "revisionist" history in Japan.

Michael Wiener, head of Japanese Studies at the University of Sheffield in England, was the first to raise the question of revisionism in Rockhampton. In a keynote address on the second day of the conference, he argued, among other things, that recent proponents of revisionism in Japan have been greatly aided by the current vogue for moral relativism associated with post-modernist thinkers such as Michel Foucault. By abandoning our claim to know the "Truth" about the past, he suggested, we have opened the gates to those who would argue that the nation should be the standard from which all truths are assessed. There are problems with this argument: ultra-nationalists in the past have certainly never needed the help of Foucault or post-modernism to win



support for the kinds of ideas that are being proposed today. Nor has epistemological certitude ever been an effective defense against tyranny or extremism (who, after all, had greater confidence in themselves than the Nazis?). Yet, Wiener's argument does help us clarify how the "revisionist" line differs from that of a scholar such as Andrew Gordon, who recently took up the question of "revisionism" in the pages of *Tsūshin*. Gordon argues that the citizens of all nations should be encouraged to look critically at the past, and reflect on the evil deeds that have been done all over the world, by "us" as well as "them." In contrast to this, the revisionists take the position that if country A is not prepared to admit the negative aspects of its past, then why should we? They also attempt to render the critiques and ideas of "outsiders" irrelevant by claiming that it is "impossible for nations to share historical perceptions."

In reality though, it is not just outsiders who are concerned about the revisionist agenda in Japan. Yasumaru Yoshio, one of Japan's leading social historians, was also present at the Rockhampton conference, and he gave a fascinating paper critiquing revisionist interpretations of the concept of "State Shintō." Yasumaru pointed out that as a general tactic, the revisionists tend to focus on a narrow empirical issue and then extrapolate from that to make a broad ideological point. Thus, a few incidents in which the early Meiji government did not give its wholehearted support to Shintō institutions are now taken as evidence that the relationship between state and religion in the pre-World War II period was never an improper or unhealthy one. State Shintō, it is claimed, is nothing more than empty propaganda cooked up by Americans and leftists during the Occupation. In the contemporary context, therefore, Japanese citizens have nothing to fear from policies that attempt to restore aspects of the prewar role of Shintō to Japanese political life.

Given the Japanese government's move to formally reinstate the prewar national anthem and flag (an issue which was also taken up at the conference by Tessa Morris-Suzuki and others), it is indeed worrying that arguments such as those described by Yasumaru have become part of main-

stream academic discourse in Japan. Yet, they are certainly not limited to Japan. In Australia, conservative Prime Minister John Howard has been a consistent critic of what he terms "black arm band history" during his time in office. Like the Japanese revisionists he maintains that the Australian people deserve a history they can be proud of. They should certainly not have to confront unpleasant aspects of the past, such as the Australian state's genocidal policies towards Aboriginal people. Moreover, like conservative Japanese politicians, he has consistently refused to issue a formal apology to the "stolen generation" of Aboriginal children who were forcibly taken from their families and put into white ones. To do so, he claims, would leave the state vulnerable to possible legal action by victims seeking compensation. This again, is a position which Japanese conservatives would find familiar.

It is an unfortunate fact that many white Australians continue to find Prime Minister Howard's advocacy of a carefully sanitized view of the past appealing. Yet for me, as an Australian abroad who has watched with dismay the rise of the profoundly racist and ultranationalist One Nation party in recent years, the Rockhampton conference also gave some reason for hope. Rocky is a town with a substantial Aboriginal population, and the organizers of the conference made a real effort to acknowledge that fact. The conference's opening ceremony began with a short speech recognizing the Murri people as traditional owners and custodians of the land on which the gathering was held. This was followed by a traditional "smoking" ceremony to prepare participants for their interaction with others at the conference, by a musical performance by a mixed group of black and white Australians, and by a wonderful dance performance by a group of Murri boys to the music of the didgeridoo. More importantly, perhaps, a lunchtime forum on indigenous issues was held by Ms. Lyn Anderson, head of CQU's Center for Indigenous Studies, to give participants at the conference an opportunity to learn more about the struggles of Aboriginals and Torres Strait Islanders. Cynics might dismiss all of this as mere tokenism, but the fact is that ten years ago in the state of

Queensland none of this would have taken place. Some progress has been made, and for me, the process by which white Australians are gradually beginning to face up to the shameful aspects of our collective past is something in which I can take much more genuine pride than in the rose-tinted history of glorious pioneers to which the Prime Minister and his supporters prefer to cling. There are, I am sure, many in Japan who feel the same way. Perhaps by continuing to confront the unpleasant aspects of our pasts together, we can also inspire others to let go of the petty conceits of blind nationalism.



Japanese Studies in the West: The Current Situation of Japanese Studies in Germany

Dr. Arne Holzhausen
Free University of Berlin

In this short article the current situation of Japanese studies in Germany will be examined from three perspectives: its institutional framework; what it actually produces in terms of research and teaching; and finally its future evolution against the background of extensive structural reform in German higher education.

The institutional framework: At present there are 41 professorships in German universities devoted to Japan-related work. Seventeen new posts were established during a boom period in the late 1980s (1985-1992), which brought Japanese studies up to the level of Chinese studies in Germany. Since this period have also existed several important institutions devoted solely to Japanese studies outside the universities, including the German Institute for Japanese Studies in Tokyo and the Japanese-German Center in Berlin, the latter of which is



especially significant as a coordinating office and meeting site. There also exist a number of academic associations, such as the Association for the Social Scientific Study of Japan (Vereinigung für sozialwissenschaftliche Japanforschung), the Society for Japan Studies (Gesellschaft für Japanforschung), the German Society for Asian Studies (Deutsche Gesellschaft für Asienkunde), and the German-Japanese Legal Association (Deutsch-Japanische Juristenvereinigung), which have contributed to the networking of Japanese studies within Germany.

From the institutional standpoint, then, the appearances of Japanese studies in Germany are very good. Both inside and outside universities, the field of study has been put on a solid foundation.

What is produced: Compared, however, to the institutional resources devoted to it, the actual productivity of German Japanese studies has to be regarded critically. It has neither been able to influence decisively the often-stereotyped image of Japan in the German public mind, nor has it made a strong representation in the international world of Japanese studies.

The main reason for this weakness is the scattering of the research among diverse locations, which undermines any concentration of individual strengths or close associations of areas of special research. It is uncertain how this fragmentation can be overcome, in part because any alteration of the status quo involves the surrendering of comfortable academic positions which control separate little “feudal domains” of research on Japan.

Besides this, Japanese studies continues to be split methodologically. The schism runs between “traditional” Japanology, oriented to the interpretation of texts, and “modern” Japanese studies, based in empirical social investigation. This debate, which in recent years mainly concerned the definition of the concept “Japanology,” has become exhausted; however, this does not mean that the contradictions were ever resolved. The problem is particularly difficult because the majority of Japan-related professorships

reside within departments of the so-called Japanology. Thus cooperation and communication even among colleagues within the same institution cannot always be taken for granted.

In contrast, an evaluation of productivity in the area of classroom teaching is more favorable. The number of students engaged with Japan reached a peak in the late 1980s and has stabilized at a high level, and the opportunities for these graduates in the employment market can be rated as from good to excellent. At the same time a demand has been generated for numerous Japan-related course offerings in other university departments such as business administration or law, as well as in vocational schools.

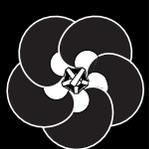
Reform efforts: After the very rapid expansion phase of the recent past, a continued buildup of the capacities of Japanese studies is not to be expected. Against the background of the sometimes drastic size reductions of universities as a consequence of budgetary cutbacks by the various federal governing units (Länder) (for example, at the Free University in Berlin the number of professors will be reduced from a peak of almost 600 to less than 400 by the year 2003) it would be counted a success if the present capacities were merely preserved.

Nevertheless the trends in the further development of Japanese studies in Germany can be recognized. The increasing methodological scepticism about the concept of “regional studies” has led to strengthened efforts to resituate Japan-related professorships outside of the departments of Japanology. Knowledge about Japan from various fields of study is to be concentrated together in interdisciplinary Japanese or (East) Asian research centers, which however do not have control over stable institutional structures with their own programs of education, but rather are to serve project-oriented cooperative research work. As this shift goes forward, it is at the very least questionable if the gaps addressed above within Japanese studies in Germany—its fragmentation and lack of cooperation—can be dealt with, for the establishment of these interdisciplinary centers represents in the first place an internal reorganization of the universities.

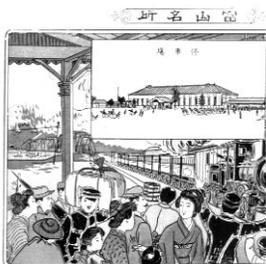
But the larger current debate about fundamental university reform is dominated by other themes. The increasing numbers of students are forcing the German university to say farewell to the Humboldtian ideal of spiritual development in education. Under discussion is an adaptation of the Anglo-American model: for all students, a three or four year course of general studies leading to an internationally recognized terminal B.A., and for a minority an additional two years of scientific work leading to a terminal M.A. At the same time the vocational/professional schools will be strengthened. To this reform attaches the expectation, on the one hand, that the universities can make a contribution to the transformed demand of society for technical education for economic purposes, and on the other hand, that they can make progress towards reattaining a strong German position in the international research world. In connection with this reorganization and shortening of university education, debates are underway about compensating professors in accordance with their actual productivity and about introducing student tuition fees.

It is almost superfluous to add that the positions taken in all areas of these discussions involve irreconcilable oppositions. Regarding the question of educational reorganization, a pragmatic approach is being followed at present, which allows the individual universities and departments a relatively free hand in experimenting with new programs of study and awarding of degrees. In the case of tuition fees, sharply prominent is the legal guarantee of free tuition during the initial period of a normal course of university study. Finally, in the reform of professors’ salaries, it would be a step forward if compensation for special tasks and achievements were to be offered in addition to the current base salary.

These larger discussions about reform, especially about educational reorganization, have naturally been reflected in Japanese studies. As an example, out of practical considerations and in order to ease the conventional requirement of exchange study at a different (and, normally, Japanese) university, the Free University of Berlin is planning to introduce a B.A.



course of study, which will at first however run parallel to the existing master's program.



Documentation Center on Contemporary Japan (Reischauer Institute, Sponsor): Electronic Journals

Kazuko Sakaguchi
Documentation Center Director

With the explosive growth and development of the Internet, electronic journals (e-journals) have quickly mushroomed in number. Over the past decade, digital serial publication and distribution systems have advanced dramatically from experimentation to practical application. Currently, hundreds of academic institutions and commercial publishers offer Internet-accessible electronic journal services, and new electronic journals come online every day. At the same time, this rapidly growing field remains in an experimental stage in terms of pricing. While some electronic journals are available free of charge, many publishers refuse to offer electronic journal subscriptions by themselves. Instead, free electronic access is often granted only in conjunction with print journal subscriptions; other publishers require a small fee in addition to the regular print journal subscription price. I would like to take this opportunity to introduce you to several important electronic journal resources that are freely available, free during a trial period, or free for most users at academic libraries that have a site license.

JSTOR (Journal STORAGE)
(<http://www.jstor.org/>)

Most of us have had the frustrating

experience of wasting time and effort trying to locate a particular journal in the stacks only to discover that the exact issue we were looking for is missing. JSTOR, a unique digital archive of back issues of scholarly core journals, offers a way to avoid such scenarios. More than 90% of academic libraries in the US have a site license. As its self-explanatory name implies ("JSTOR" derives from "Journal Storage"), the purpose of this database is to resolve two key problems faced by many academic libraries: lack of journal storage space and missing issues. JSTOR uses OCR (optical character recognition) software to digitize and store back issues of reputable long-run academic journals, beginning with their first issues. Because JSTOR does not include issues less than two years old, however, it does not compete with commercial e-journal publishers. Five years after its launch at the University of Michigan in 1995, JSTOR now includes at least 130 journals with an emphasis on the social sciences, notably economics and history. Titles related to Japanese studies include *Monumenta Nipponica*, the *Harvard Journal of Asiatic Studies*, the *Journal of Asian Studies*, and *Pacific Affairs*, all of which are available in full text form from their first issues. However, JSTOR's use of OCR technology unfortunately means that its digitized articles lack electronic links to citations.

HighWire Press
(<http://highwire.stanford.edu/>)

HighWire, which enjoys a reputation as "the ultimate cutting-edge electronic journal site," has drawn considerable attention for its genesis as a joint project of industry and academia in the heart of Silicon Valley. It began in 1995 when Stanford University Library, University Press, and a number of academic associations came together to develop digital publication and distribution solutions independent of the major commercial publishing houses. HighWire's Marketing Group was subsequently established to support the organization's marketing and management. Although the number of titles accessible free of charge is limited (210 titles as of August 2000), HighWire covers titles with a high "impact factor," one of the criteria used for evaluating the importance of journals. HighWire articles include hyperlinks to citations, allowing easy access to other original articles cited

in the text. In addition, HighWire is capable of incorporating sophisticated multimedia functions.

UnCover
(<http://uncweb.carl.org/>)

UnCover, which is offered by the Carl Alliance of Research Libraries, is an electronic journal provider which offers both table of contents and document delivery services. Though it is a commercial full text database, article citation information is available to all users free of charge and search results can be e-mailed to any address. UnCover includes articles from well over 18,000 journals in a broad range of disciplines from humanities/social sciences to the natural sciences. The collection includes over 270 journals on Japanese studies, such as *Minzokugaku kenkyū* (*Japanese Journal of Ethnology*), *Nihon-shi kenkyū* (*Journal of Japanese History*), *Shakaigaku hyōron* (*Japanese Sociological Review*), *Jōhō kanri* (*Journal of Information Processing and Management*), *Shigaku zasshi* (*Journal of Historical Science*), and *Sugaku* (*Mathematics*). For a fee, UnCover allows users to register their desired journal titles and keyword searches, enabling them to receive table of contents data and search results directly via e-mail. Users can also use a credit card to order both facsimile copies and full-text of any article included in the database.

OCLC FirstSearch
(<http://www2.oclc.org/oclc/fs/fstitle/index.asp>)

FirstSearch ECO (Electronic Collection Online), which was developed by OCLC (Online Computer Library Center), a pioneer of digital libraries, contains a variety of electronic journals from many reputable commercial publishers (55 companies as of August 2000). It offers a unified web-based interface for searching seamlessly through the service's massive database. Like JSTOR, FirstSearch ECO is widely used in academic libraries throughout the world. It covers a wide range of journals from humanities/social sciences to medical/biology and engineering, including the full text of more than 2,500 journals. Perhaps more importantly for most users, FirstSearch can display local holdings information for any of the nearly 120,000 titles it indexes.



jake

(<http://jake.med.yale.edu/docs/about.html>)

This freely accessible database is useful for users who wish to know whether or not a particular title has been published or indexed online. As the number of e-journals available on the Internet continues to increase daily, maintaining an up-to-date list of electronic journals is impossible. Even librarians find it difficult to identify those titles accessible on the Internet, let alone the average user. Developed at Yale University, jake (Jointly Administered Knowledge Environment) facilitates efficient management and access to electronic journals by indexing difficult-to-track electronic "metadata," such as the locations of online citation and full text databases for particular journals. jake aggregates information from both public and private/commercial online journal publishers (as of August 2000, 194 databases), effectively functioning as searchable "database of databases." It also offers a way to create customized electronic journal management tools and direct links to URLs.

J-STAGE

(<http://www.jstage.jst.go.jp/>)

Perhaps realizing that Japanese electronic journal information technology lags significantly behind that in the U.S. and in other Western countries, the Japanese government has come to support the development of digital libraries as a national effort. J-STAGE (Japan Science and Technology Aggregator, Electronic) is a cooperative project developed by the Japan Science and Technology Corporation (JST) and the National Institute of Informatics (NII) to assist and streamline the entire process of digital jour-

nal publication in scientific and technological fields, including submitting manuscripts, reviewing submissions, editing articles, and disseminating journals. Recognizing the importance of using the English language to disseminate information overseas, the system roughly converts Japanese manuscripts into English and performs other highly "value-added" services. Although the number of titles included in this database is comparatively limited (20 journals as of August 2000), the service provides free access to all users in the hope of increasing the number of participating journals and ultimately promoting academic communication and international competition in the scientific community.

NACSIS Sokuho: Current Contents of Academic Serials in Japan

(www.nacsis.ac.jp/sokuho)

Many academic libraries struggle to manage their collections of non-commercial publications such as *kiyo* (institutional bulletins), *hokokusho* (reports), and *nenpo* (annual reports). As the Japanese expression goes, "Nothing is more expensive than something which is free." The serial management process, including serial check-in, storage, and providing access, involves tremendous costs. In addition, many in academia do not regard *kiyo* highly because the majority of *kiyo* articles are non-refereed. As a result, library administrators have enthusiastically supported the recent trend towards publishing *kiyo* and other non-commercial publications in electronic format rather than paper format. NACSIS *Sokuho* is an indispensable tool for locating and tracking such non-commercial publications, for which bibliographic and holdings information is notoriously difficult to

find. Each participating institution contributes its own institutional publications into the NACSIS *Sokuho* database. As of this writing, the number of participating Japanese academic institutions and departments exceeds 500 and the number of titles included in the database exceeds 2,870.

Online Journals

(http://ambitious.lib.hokudai.ac.jp/online_journal/)

Online Journals, created by Hokkaido University Library, is a useful reference tool for checking the availability of both Japanese and Western journals on the Internet. As of June 2000, the list contains links to 8,377 titles (6,821 foreign, 1,556 Japanese), arranged both in alphabetical order and in Japanese syllable order. Clicking on a letter in the simple index produces a list of Japanese titles that link to the NACSIS *Sokuho* database mentioned above. For Western journals, it links to the publishers' URLs that provide table of contents. Also, holdings information for many Japanese libraries in the NACSIS WebCat database can be accessed by clicking on the highlighted "HOLD" icon next to each listing.

The world of electronic journal publication is evolving at an extraordinary pace. The growth of electronic journals has impacted and altered not only the concept of journal collection but also the essential services of academic libraries. Even in this age of revolutionary changes in information technology, the future of this new type of journal deserves particular attention in order to provide better library services to our patrons.





Reischauer Institute News Notes

Enhanced Cooperation with the Japan Society of Boston

Peter M. Grilli



Summer 2000 marks the arrival in Boston of Peter M. Grilli as the new President of the Japan Society of Boston. Mr. Grilli has an extraordinary history of involvement with Japanese studies, beginning with his childhood upbringing in Japan in the arts community. After studies at several Japanese universities and graduation from Harvard, his diverse career has included editing for the publishing company Weatherhill, directorship at the Japan Society of New York, film and TV documentary production, stage production, media consulting, and directorship of the Donald Keene Center of Japanese Culture at Columbia University. Mr. Grilli will help bring the Harvard community a new level of exposure to current Japanese culture via a variety of projects to be co-sponsored by the Japan Society and the Reischauer Institute.

Research and Publication in the Harvard Japanese Studies Community

Studies on Japan forthcoming this fall from the Harvard University Asia Center Publications Office include:

Timothy George, *Minamata: Pollution and the Struggle for Democracy in Postwar Japan* (Assistant Professor of History at the University of Rhode Island)

Michael Lewis, *Becoming Apart:*

National Power and Local Politics in Toyama, 1868-1945 (Professor of Japanese History at Michigan State University)

Yoshihisa Tak Matsusaka, *The Making of Japanese Manchuria, 1904-1932* (Associate Professor of History at Wellesley College)

Kerry Douglas Smith, *A Time of Crisis: Japan, the Great Depression, and Rural Revitalization* (Assistant Professor of History, Brown University)

Frederick R. Dickinson, *War and National Reinvention: Japan in the Great War, 1914-1919* (1999) will be published in a paperback edition.

An earlier Asia Center publication, Deborah Milly's *Poverty, Equality and Growth* (1999), has won one of this year's Masayoshi Ohira awards for books on modern Japanese politics and government.

The images on previous pages are from Lewis, *Becoming Apart*

The *Harvard Journal of Asiatic Studies* publishes articles and book reviews on a wide range of topics concerning the humanities in East Asia. Issue 60.2 (December 2000) will include the following articles on Japan:

"Five Portraits of Male Friendship in the *Ise Monogatari*" by Paul Gordon Schalow

"The Family and the Nation in Tokutomi Roka's *Hototogisu*" by Ken K. Ito

"The Liminal Male as Liberatory Figure in Japanese Women's Fiction" by Maryellen T. Mori

Annual subscription rates (two issues) are \$30 for individuals and \$45 for institutions. Send inquiries to *Harvard Journal of Asiatic Studies*, 2 Divinity Avenue, Cambridge, MA 02138, USA. FAX: (617) 495-7798

From other publishers, some recent

monographs produced by Harvard faculty and Reischauer Associates in Research include:

Mikael Adolphson, *The Gates of Power: Monks, Courtiers, and Warriors in Premodern Japan* (Honolulu: University of Hawaii, 2000)

Phyllis Birnbaum, *Modern Girls, Shining Stars, the Skies of Tokyo: Five Japanese Women*. (New York: Columbia University Press, 2000)

Teruko Craig, translator. Ishimitsu Mahito, ed. *Remembering Aizu: The Testament of Shiba Goro* (Honolulu: University of Hawaii, 1999)

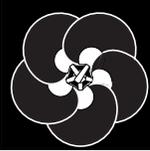
Michael S. Molasky, *The American Occupation of Japan and Okinawa: Literature and Memory* (London: Routledge, 1999).

Graham Parkes, translator and contributor. Francois Berthier, *Reading Zen in the Rocks: The Japanese Dry Landscape Garden* (Chicago: University of Chicago Press, 2000)

Susan J. Pharr, with Robert D. Putnam, eds. *Disaffected Democracies: What's Troubling the Trilateral Countries?* (Princeton: Princeton University Press, 2000).

Mark Ramseyer and Minoru Nakazato, *Japanese Law: An Economic Approach* (University of Chicago Press paperback edition, 2000).

Eve Zimmerman, translator. Nakagami Kenji, *The Cape and Other Stories from the Japanese Ghetto*. (Berkeley: Stone Bridge Press, 1999).



Introduction of Postdoctoral Fellows

Rachel DiNitto



Dr. DiNitto received her B.A. in Oriental Studies from the University of Pennsylvania in 1988 and an M.A. and Ph.D. in Japanese Literature from the University of Washington in 2000. Her research focuses on literature and cultural history in prewar Japan, especially in the 1920s and 1930s. Related interests include canonization and anthology construction, the relationship between premodern and modern literary genres, and the use of self-narrative and interest in private lives seen in the above-mentioned decades. She explores these issues in her study of the modern short story writer Uchida Hyakken (1889-1971). Her dissertation is entitled "From the Autobiographical to the Surreal: The Early Fiction and Zuihitsu of Uchida Hyakken."

Sumiko Otsubo



Dr. Otsubo received her B.A. from Sophia University (Tokyo, Japan) and a Ph.D. from The Ohio State University. Her dissertation, completed in 1998, is entitled "Eugenics in Imperial Japan: Some Ironies of Modernity, 1883-1945." Her publications from this dissertation include "Eugenics in Japan: Some Ironies of Modernity, 1883-1945," *Science in Context* 11.3-4 (1998): 545-565 (co-author, James R. Bartholomew), "Feminist Maternal Eugenics in Wartime Japan," *U.S.-*

Japan Women's Journal, English Supplement 17 (1999): 39-76, and "Engendering Eugenics: Feminists and Marriage Restriction Legislation in the 1920s," in Barbara Molony and Kathleen Uno, eds., *Gendering Modern Japanese History* (Council on East Asia Studies, Harvard University, forthcoming). Her current research examines Japanese scientists and social reformers in the history of eugenic ideas, institutionalization, and legislation. She is particularly interested in the dynamism among various state agencies, eugenic advocates, and global scientific authority.

Liang Pan

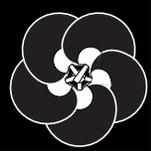


Dr. Pan received his undergraduate diploma in Japanese and English from University of Shanghai in 1993, and an M. Phil. and Ph.D. in International Political Economy from the University of Tsukuba in 2000. His research focuses on Japanese diplomatic history after the 1920s. Specifically, he is interested in Japanese relationships with various international governmental organizations before and after WWII. He has published the article "The Formation of Japan's UN Policy in the Early Postwar Era 1946-57" in the *Journal of International Political Economy*, and is currently writing another article regarding Japanese policy toward UNESCO in the early 1960s. He also served as a research assistant in the publication of *History of Anglo-Japanese Relations: Military-Naval Dimension* (University of Tokyo Press, 2000) which is part of the Anglo-Japanese History Project co-chaired by Ian Nish and Chihiro Hosoya. His doctoral dissertation is entitled "Japanese Multipurpose Cooperation with United Nations Organizations 1946-92: Comprehensive Security, Domestic Political Stability, and National Prestige."

Reischauer Postdoctoral Fellowships in Japanese Studies for the Academic Year 2001-2002

The Edwin O. Reischauer Institute of Japanese Studies at Harvard University will offer four postdoctoral fellowships in Japanese studies to recent Ph.D.s of exceptional promise, to give them the opportunity to turn their dissertations into publishable manuscripts. Each fellowship will cover a 10- or 12-month period, beginning July 1 or September 1, 2001, with a stipend of \$32,000 and health insurance coverage for the grantee. First option for publication of manuscripts will rest with the Harvard University Asia Center Publications Office, for its Harvard East Asian Monographs series. Postdoctoral fellows will be provided office space and access to the libraries and resources of Harvard University. Residence in the Cambridge/Boston area and participation in Institute activities are required during the appointment. Postdoctoral fellows will be expected to give a presentation in the Reischauer Institute Japan Forum lecture series. **Eligibility:** Applicants must have received their Ph.D. degree in 1996 or later, in Japanese studies in any area of the humanities or social sciences. Those who are chosen to receive fellowships must have completed all requirements for the Ph.D. degree by July 1, 2001.

Application Process: Applicants should submit four copies of a complete application consisting of the following: Placement dossier, including official transcripts of grades; Curriculum vitae (including citizenship, Social Security number, current and permanent addresses, telephone number(s), and e-mail address; also academic degrees with dates of conferral, discipline, and institution); Two letters of recommendation (signed and sealed), which must be enclosed with the application (*In the case of the recommendations, only one copy of each is needed; the Reischauer Institute itself will duplicate these); Dissertation abstract and table of contents; Plan of research (on separate sheet, up to 2 pages) explaining: What do you plan to do at each



stage of your research during the fellowship? What particular resources do you intend to use at each stage? What are the advantages of doing your postdoctoral fellowship at Harvard? Are there specific individuals you hope to seek out while in residence?; and List of publications.

Cover sheet: On a *separate cover sheet*, please also provide the following information, retyping each question in this order: 1. Name; 2. University and Department (of Ph.D.); 3. Field of Study; 4. Thesis Title; 5. Date Ph.D. degree received; 6. Names of (2) recommenders; 7. Do you have a continuing teaching position? If yes, where?; 8. Have you previously applied for the Postdoctoral Fellowship? If yes, when?

Mail applications to: Prof. Andrew Gordon, Director (re: Postdoctoral Fellowship), Edwin O. Reischauer Institute of Japanese Studies, Harvard University, 1737 Cambridge Street, Room 319, Cambridge, MA 02138.

Application Deadline: March 1, 2001

Awards Announcement: April 30, 2001

Special Events

RECENT SPECIAL EVENTS Between August 11 and 21, 2000, the Reischauer Institute and Harvard University hosted the last part of the year 2000's annual meeting of the Japan-America Student Conference (JASC). The conference, which was meeting for the fifty-second year, also met in Hawaii, North Carolina, Washington and New York City. At each location, the 64 student participants explored the theme "Developing New Approaches to Social Change." Academic participants associated with Harvard included Professors Ezra Vogel, Andrew Gordon and Merry White. The JASC conference concluded with a public Forum on August 19th which presented the results of the discussions.

On April 15, 2000 a conference on Gender and Japanese History, organized by Professor Dani Botsman, was held in Robinson Hall. Guest participants included Sheldon Garon (Princeton), Hitomi Tonomura (University of Michigan), Mariko

Tamanoi (UCLA), Gregory Pflugfelder (Columbia), and Patricia Maclachlan (University of Texas).

On April 20, 2000, under the combined sponsorship of the Japan Society of Boston and the Reischauer Institute, sake expert John Gauntner presented a lecture and sake-tasting under the title "The World of Sake: A Journey of Taste Through Its History, Varieties and Pleasures" in the Harvard Faculty Club.

From the Editor

UNIVERSITY E-MAIL

What becomes clear from any comparative study of higher education systems is how significantly different from each other such systems can be. Of course, for convenience, we usually speak of post-secondary education around the world as "universities," or we refer to our colleagues from other places as "professors." However, this does not mean that the phenomena are the same everywhere. Like turtles in China, tortoises in the desert, and leatherbacks in the Indian Ocean, "universities" and "professors" may share some universal features, yet also inhabit importantly divergent "ecosystems"—social, political, economic—that have to be individually understood.

Diversity may be true even within national boundaries. The American system by itself is so large that there are many diverse "sub-environments" and "microclimates" within it. The Japanese system too, although smaller and less diverse, is still far ahead of any country except the United States in its number of private institutions, which means that Japan also sustains numerous microclimates.

Diversity among ecosystems and microclimates in "universities" may be revealed even in a single small detail, which may represent a tip of the organization's cultural iceberg. Recently such a detail—the use of e-mail in Japanese universities—came to my attention.

In the United States in recent years, e-mail is very widely used in large organizations. In the case of universities, it is possible to use webpages and university websites almost every-

where to access directories of faculty members, which usually include e-mail addresses to allow quick and easy communication with persons, often even during travel.

This is not so true in Japan! Although there are some excellent exceptions, the majority of Japanese university websites do not have general public directories of faculty nor do they consistently provide public e-mail addresses. It seems odd, of course, that this occurs in a leading country with a rapidly growing use of internet-type communications. But perhaps just as the general system of internet access in Japan seems to be evolving in its own way, appropriately adapting to its own local "ecology" in a way partly independent of the (similarly appropriate) local "ecological" adaptations in other countries such as the U.S., it seems that the use of e-mail in Japanese universities too follows its own path.

So far no one seems to have studied this phenomenon in detail, but I would like to share some varied explanations which have been suggested to me informally.

—Despite obvious technological capability, Japanese universities have simply not invested so much in this kind of information infrastructure. Sometimes the reason is budgetary. In other cases, no one has simply been assigned to care about it and take responsibility for it; is a product of neglect.

—All Japanese institutions, including universities, inherit a bureaucratic bias in which there is a preference for keeping information centrally controlled and managed. Individual e-mail usage bypasses the center.

—Japanese scholars, like other Japanese, feel uncomfortable with e-mail addresses understood as open, "public" space. Who knows what strangers, and unexpected demands, might arrive in that space? Serious social mistakes are possible. Better then, to understand and utilize e-mail as a relatively "private" space which is more controlled.

—On an individual basis, Japanese people—even college professors—are self-effacing. Making an individual e-mail address public on a website is (like a personal web page) a rather undue expression of the individual ego.



—Japanese scholars avoid e-mail because although e-mail is very convenient, it can also be very demanding of time. In many university microclimates in Japan, especially private schools, professors are already overworked.

—If e-mail addresses are public, communications may come from outside Japan. This means communications in English, creating a problem which demands even more time if courteous replies must be created in English.

—Even more than in other countries, there is a huge generation gap in Japan in the use of electronic communications and computers. Young people may be fluent users, but in the older generation sometimes even people with the educational level of professors have never touched a computer.

—Japanese scholars—at least at certain research universities—are among

the last heirs in the modern world of the original German idea of radically independent, individual work, the Humboltian ideals of “Einsamkeit und Freiheit” (aloneness and freedom). Scholars who maintain this lofty Germanic heritage reject the intrusion, the excessive ease of communication, marked by e-mail usage. It violates a sacred space whose preservation is almost unique in modern society.

—However, above all, the consistent fact about e-mail usage in Japanese universities is lack of consistency. In spite of their subjection to a range of Monbushō regulations, universities typically lack the ability to enforce adherence to anything like a common pattern of participation in a public e-mail directory system. Sometimes individual faculties (*gakubu*) can achieve cooperation, but even more often the decision is a purely individual one by the faculty member acting alone.

Many of you *Tsūshin* readers are intimately involved with the Japanese university system and have much direct experience with it. How do you yourself understand the usage of university e-mail in Japan? I would be very glad to hear from you about your observations, and perhaps to share your ideas on this subject, more accurate than mine, in *Tsūshin* again in the future.

—Galen Amstutz

Scenes from JASC 2000 at Harvard



Address ideas and correspondence about *Tsūshin* to Dr. Galen Amstutz, Institute Coordinator, at the Reischauer Institute address, or via e-mail to gamstutz@fas.harvard.edu. Most of the content of *Tsūshin* is available on the Reischauer Institute's Internet website: <http://www.fas.harvard.edu/~rijs>.

The Reischauer Institute would like to thank the following persons who have specially contributed recently:

- Naomi Fujikawa, Translator/Editor
- Yumiko Ishii, Translator/Editor
- Kenji Ito, Translator/Editor
- Hiroki Maeda, Editor
- Emi Nakata, Editor
- Mikiko Nishimura, Translator/Editor
- Yuka Sakamoto, Translator/Editor

The Institute offers its sincere thanks to all those individuals and institutions who have submitted articles and information featured in this issue.

Production

Layout: Galen Amstutz *ガレン・アムスタツ*
 Original Design: Bradley K. Edmister *ブラッドリー・エドミスター*
Tsūshin uses QuarkXPress 3.31J, Adobe Photoshop 3.0, and Adobe Illustrator 6.0.

HARVARD UNIVERSITY
EDWIN O. REISCHAUER INSTITUTE OF
JAPANESE STUDIES
 1737 Cambridge Street, Room 319
 Cambridge, Massachusetts 02138
 Telephone: (617) 495-3220
 Fax: (617) 496-8083
 Internet Website: www.fas.harvard.edu/~rijs

The Edwin O. Reischauer Institute of Japanese Studies

Japan Forum/Events: Fall 2000

September 6 (Wednesday)	<u>HERBERT BIX</u> (5 PM) Hitotsubashi University (co-sponsored with the Japan Society of Boston) <i>"Hirohito and the Making of Modern Japan"</i> (new book event)
September 12 (Tuesday)	<u>JUN'ICHI WATANABE</u> (6 PM) Author (co-sponsored with the Japan Society of Boston) <i>"A Lost Paradise"</i> (new book event)
September 18 (Monday)	<u>TSUNETADA MAYUMI</u> Kogakkan University, Chief Priest of Yasaka Shrine, Kyoto <i>"The Reception of Chinese Culture in the Gion Matsuri"</i> (in Japanese)
September 22	<u>ROBERT RAMSEY</u> University of Maryland <i>"The Japanese Language and the Making of Tradition"</i>
September 29	<u>NINA CORNYETZ</u> New York University <i>"Abe Kōbō on Colonial Politics, Ethics and the Desert: A Preface to 'Woman in the Dunes'"</i>
October 6	<u>NANCY SATO</u> Independent Scholar and Consultant <i>"Community Building in Japanese Elementary Schools: Visions of What Can Be, Celebration of What We Do"</i>
October 20	<u>JEFFREY MASS</u> Stanford University <i>"Men, Women and the Law in Medieval Japan"</i>
October 27	<u>SHIGEHISA KURIYAMA</u> International Research Center for Japanese Studies (Nichibunken) <i>"Money and the Body in Edo Japan"</i>
November 1 (Wednesday)	<u>CHARLES HORIOKA</u> (12:15 PM) Institute of Social and Economic Research, Osaka University (co-sponsored with the Center for Basic Research in the Social Sciences) <i>"How are Families Faring? Household Consumption and Saving Behavior in Recessionary Japan"</i>
November 9 (Thursday)	<u>LIANG PAN</u> (Coolidge Hall, Seminar Room 4) Harvard University <i>"Analyzing the Historical Background of Japanese Cooperation with Postwar International Cultural Organizations: The Case of the UNESCO Movement During the Occupation Era"</i>
November 17	<u>SUMIKO OTSUBO</u> Harvard University <i>"Eugenics, Immigration, and the League of Nations: International Health Politics Between Japan and Brazil in the 1920s and 1930s"</i>
November 29 (Wednesday)	<u>STEPHEN VLASTOS</u> University of Iowa <i>"Framing the Revolutionary Right in Prewar Japan: Frame Analysis and the May 15th, 1932 Incident"</i>
December 8	<u>GERALD FIGAL</u> University of Delaware <i>"Walking the Talk: Peace (Dis)Courses on Okinawa"</i>
December 15	<u>SHEILA SMITH</u> Boston University <i>"U.S. Bases on Okinawa: The Social Consequences"</i>

Except as noted events are held on Fridays, from 4:00 to 5:30 p.m., Seminar Room 2, Coolidge Hall, 1737 Cambridge Street, Cambridge MA 02138