

## HeKKSaGON GERMAN-JAPANESE CONFERENCE, Working Group 3 “Humanities and Social Sciences”

12-13 September 2019 at Heidelberg University, New University Buildings at the University Square  
Schedule and Abstracts on the Theme of “Transcultural Encounters”

Coordinated by Harald Fuess (Heidelberg University)

<i>SCHEDULE Working Group 3 Humanities and Social Science on Transcultural Encounters</i>			
<b>Thursday September 12, 2019</b>			
	<b>TIME</b>	<b>Name</b>	<b>TITLE/TOPIC</b>
Greetings	09:00-10:00	Bernhard. Eitel,	Welcome at Alte Aula, Old University
	10:00-10:20		Transfer from Alte Universität to CATS Campus Bergheim
<b>TOUR</b>	10:20-11:10	FUESS/AROKAY et al.	Overview of CATS/HCTS and Asian Studies Institutions
	11:10-11:40	Staff	Walk to the Faculty of Economics and Social Science/Library Visit
	11:40-12:00	Staff	Return to Old City
	12:00-12:50	Staff	Visit to the University Main Library
	12:50-13:00	Staff	Walk to the Bldg "New University"
<b>Official LL</b>	<b>13:00-14:00</b>	<b>LUNCH/REGISTRATION NEW UNIVERSITY</b>	
Session 1	14:00-15:30	<b>CHAIR: Michael RADICH (Heidelberg)</b>	<b>Section on Material Culture</b>
		Dai MATSUI	Religious Interactions among the Turkic Uigurs as Seen in the Dunhuang Wall Inscriptions
		Koji ONO	Dragon Patterns in Early Modern China and their Dissemination: Clothes, Porcelain and the Gion Festival in Kyoto
		Ulrich UFER	Of tea parties and kimonos – Asian contributions to the rising consumer society of the Dutch Golden Age
<b>BREAK</b>	<b>15:30-16:00</b>		
Session 2	16:00-18:00	<b>CHAIR: Melanie TREDE (Heidelberg)</b>	<b>Section on Food and Agriculture</b>
		Tatsushi FUJIHARA	Impact of “Food War”: Agricultural Policy in Imperial Japan after the First World War
		Yu TOKUNAGA	Wartime Food Security and Immigrant Farm Labor: Japanese and Mexicans in the United States during World War II
		Takuma MELBER	‘Chopsticks’ of remembrance: the commemoration of the Japanese occupation period in Singapore
		Kjell ERICSON	Hypercultivation: Aquacultural Ecology, Pearl Crisis, and the Politics of Density in Ago Bay, 1950-1970
<b>DINNER</b>	<b>18:30-21:30</b>		<b>"Neckar Cruise"</b>
<b>Friday September 13, 2019</b>			
	<b>TIME</b>	<b>CHAIR: Judit AROKAY (Heidelberg)</b>	<b>Section on Mobilities of Ideas and People</b>
Session 3	09:00-11:00	Kotaro YOSHIDA	Blind people in the Edo period and Transcultural Alteration of this information
		Takahiro YAMAMOTO	From Settler to King? Mori Koben in Truk
		Taku KUROIWA	The figure of Roland in modern Japan: Christian warrior or Occidental samurai?
		Hans Martin KRÄMER	Mahayana in Europe: Japanese Buddhists and Knowledge about Buddhism in Europe before 1900”
<b>BREAK</b>	<b>11:00-11:30</b>		
Session 4	11:30-13:00	<b>CHAIR: Inken PROHL (Heidelberg)</b>	<b>Section on Contemporary Society</b>
		Björn-Ole KAMM	Transcultural Engagements of Live-Action Role-Play
		Harald FUESS	Tourist Pollution in Kyoto: Public Discourse and Urban Transformation
		Wako ASATO	Migration in Japan: Successes and Failures
<b>LUNCH</b>	<b>13:00 – 14:00</b>	<b>Plenary Meetings</b>	
	14:00 – 15:40	- Presentation of students - Presentations of Working Groups	Alte Aula, Old University
	<b>15:40 – 16:00</b>	Coffee break	
	16:00 – 17:30	- Presentations of Working Groups - Report from the Presidents’ Meeting - Joint Statement Break Transfer to Heidelberg Castle	Alte Aula, Old University
	19:00 – 22:00	Group photo	Heidelberg Castle
<b>DINNER</b>			<b>Königssaal, Heidelberg Castle</b>
	22:00	Transfer to hotels	

## **ABSTRACTS HeKKSaGOn Working Group Three, Conference “Transcultural Encounters”**

**THURSDAY SEPTEMBER 12, 2019**

### **SESSION 1 MATERIAL CULTURE**

#### **Religious Interactions among the Turkic Uigurs as Seen in the Dunhuang Wall Inscriptions**

Dai MATSUI (Osaka University)

敦煌 Dunhuang, a rural city on the western border of China Proper, also functioned as the junction between Northern, Western, Central Asia and China. The followers of various religions, Buddhists, Christians, Manichaeans, Muslims, and their minor sects, visited and passed by Dunhuang as pilgrims, traders, major and minor officials, or rulers. They offered support for economic prosperity of Dunhuang and exchanged their religious cultures, as displayed by the relics and monuments from the surrounding cave temples.

Among those monuments, the Old Uigur text materials witness the leading role of the Turkic Uigurs on the commercial and cultural transactions on the mediaeval Silk Road of the 10<sup>th</sup>–14<sup>th</sup> centuries. Especially the memorial wall inscriptions by the Uigur pilgrims for Dunhuang cave temples can throw light on various aspects of their religious practices.

Through fieldwork for several years, I could assemble 283 examples of the Old Uigur inscriptions and recently published their edition. Based on these inscriptions as the historical source materials, this paper investigates the religious interactions among the Uigurs, with focus on Tocharian and Tibetan background as early phase of Uigur Buddhism, and influence from Chinese folk belief.

#### **Dragon Patterns in Early Modern China and their Dissemination: Clothes, Porcelain and the Gion Festival in Kyoto**

Koji ONO (Tohoku University)

The dragon, an imaginary animal, had no fixed shape in the old days. However, during the Ming and Qing periods, the dragon became a symbol of the emperor and the number of claws of the imperial dragon was set to five. At the same time, normal subjects were prohibited from using images of dragons with five claws. As a result of the tightening of such standards of dragon depictions led to the creation of dragon-like animals with four claws, which can be called a subspecies of the dragon. This motif was then popular on the garments used as Imperial gifts.

The existence of this “animal that is similar to but not the same as a dragon” has become widespread because was not considered a dragon in the strict sense. For example, we see the icon of this animal in ceramics exported at that time. Of course, the use of this animal's iconic image, as an animal in a legally gray area, often led to controversy in the court. But the vitality of this deviant type of dragon also created additional variants in China and overseas. In fact, we can see many dragons on the floats of the Gion Festival in Kyoto. A relatively early one is a four-clawed animal made in China in the 17th century.

In other words, merchants and producers in China who traded with foreign countries could explain to their country that this was not a real dragon. And it seems that there was a common understanding between the seller and the buyer as “animals close to dragons”. But neither the seller nor the buyer needed a real dragon. For merchants, producers, and intermediaries, it was sufficient if they could convince the owner and the viewer of the product that it was “very dragony”. The ubiquitous iconic

image we recognize today as a typical dragon, an imaginary animal, has been created and consumed by multiple agents in response to Chinese legal, political and social constraints.

### **Of tea parties and kimonos – Asian contributions to the rising consumer society of the Dutch Golden Age**

Ulrich UFER (Karlsruhe Institute of Technology/KIT)

The Dutch Golden Age of the 17<sup>th</sup> century was marked by a rising urban consumer society and the development of a middle class whose members increasingly fostered and communicated individual identity through consumption. Dutch commercial and intercultural links with Asia played a crucial role in the constitution of this early modern consumer society, bringing both economic profit and a whole range of new products. Amsterdam in the 17<sup>th</sup> century was a focal point of commercial and cultural encounters between East and West, largely due to the successful Dutch East India Company (VOC) that set up a profitable intra-Asian trade cycle with a monopoly on trade in Japan. In addition to democratizing well-known products from the east, such as spices, silk and porcelain, the VOC imported innovative Asian commodities, like tea, walking canes, or the kimono, that created and merged with new fashions and cultural practices in the Netherlands. To own goods "made in Asia" increased consumers' social and cultural capital, while at the same time new colours, tastes, feels and smells added to pleasure in consumption and stimulated urban dynamics of individuation in an increasingly stratified urban society. Processes of acculturation included import replacements and local counterfeiting of Asian commodities as well as competition between imports and the products of local artisans, thus raising questions over the authenticity of products and over the authenticity of Dutch cultural identity as expressed through consumption.

In explaining the hype around Asian commodities it is important to acknowledge contemporary economic relations between the Netherlands and Asia, but also attributions of meaning by Dutch consumers. Here, the notion of exoticism falls short of taking into account that the material culture of countries like China and Japan was held in high esteem and often perceived as superior to that of Europe. Consequently, Dutch consumer society witnessed adaptations and local Dutch renditions of what was viewed as an Asian style of living, for example the tea-ceremony or the fashion to wear a kimono, which were initially integrated into elite habitus, but were soon democratized in a liberal consumer market.

## **SESSION 2 FOOD AND AGRICULTURE**

### **Impact of "Food War": Agricultural Policy in Imperial Japan after the First World War**

Tatsushi Fujihara (Kyoto University)

During the WWI, many of civilians as well as soldiers suffered from hunger. For example, in Germany, a catastrophe of food shortage struck a great deal of women and children in the home front and caused their malnutrition and death. Journalists and agronomists not only in Europe and U.S. but also in Japan simultaneously reported and analyzed the tragedy. In this presentation, I will consider how the authorities in Japan watched the German food catastrophe and changed own imperial food policy.

## **Wartime Food Security and Immigrant Farm Labor: Japanese and Mexicans in the United States during World War II**

Yu Tokunaga (Kyoto University)

The Pearl Harbor attack prompted the U.S. government to declare war on Japan and then Germany and Italy declared war on the United States honoring the Tripartite Pact. But unlike ethnic German and Italian residents in the United States, Japanese immigrants and Japanese American citizens were treated altogether as a “enemy race.” In 1942, the U.S. government forcibly relocated about 110,000 ethnic Japanese residents from the Pacific Coast to inland internment camps for “military necessity.” This tragedy, known as Japanese Internment, has been well studied by scholars especially in terms of anti-Japanese racism. It is, however, little known that it resulted in the sudden loss of ethnic Japanese farmers, triggering a serious labor shortage in the state of California, where vegetable production was an integral part of wartime food security and Japanese farmers had produced a large amount of vegetables. In this situation, agricultural officials of the federal government and the California state government faced two contradictory tasks: keeping Japanese farms operational for the Food-for-Freedom program while also removing the Japanese from their farms. By looking at Japanese Internment as an agricultural labor crisis, this paper demonstrates that local officials of the U.S. Department of Agriculture and California Governor Culbert Olson initially resisted the full-scale internment, regarding the Japanese as important labor but also as trustworthy people despite alleged racial hysteria. It also shows that their concern about the sudden loss of Japanese farmers in California was relieved by the subsequent importation of Mexican workers through the U.S.-Mexico wartime agreement, the so-called Bracero Program. In short, the United States handled the wartime dilemma between military necessity and food security at the home front by relocating the ethnic Japanese and Mexicans on the large scale within and across the U.S.-Mexico border. By intersecting the experiences of different ethnoracial minorities, we can better understand not only the racial but also economic factors of the U.S. wartime policy.

## **‘Chopsticks’ of remembrance: the commemoration of the Japanese occupation period in Singapore**

Takuma Melber (Heidelberg University)

Remembrance of military conflicts such as World War II and of brutal acts of violence in particular are never an easy task. More than ever is this true nowadays, almost 80 years after the Second World War had come to an end: Witnesses of the wartime Japanese occupation period in Southeast Asia are dying out for natural/biological reasons but the controversies and debates which are related to national narratives of Asia’s World War II history are surviving. They do not come to an end, particularly today in a time when nationalism is on the rise as a global political and social phenomenon. This paper will present Singaporean culture and places of remembrance of the Japanese occupation period (1942-1945) which can to a certain extent be understood as a role model for World War commemoration.

## **Hypercultivation: Aquacultural Ecology, Pearl Crisis, and the Politics of Density in Ago Bay, 1950-1970**

Kjell Ericson (Kyoto University)

For the past several decades, a cornucopian vision of “Blue Revolution” has dominated popular understandings of aquaculture. This presentation explores a neglected side of aquaculture’s twentieth century rise: the emergence of ideas about saltwater farming’s ecological limits.

In 1950s Japan, scientists began to diagnose "dense cultivation" (*misshoku* 密殖) as a source of fisheries degradation along Japanese coastlines that were undergoing booms in shellfish and seaweed farming. Their solution to dense cultivation--drastically reducing aquaculture's infrastructural footprint in specific bays and inlets--revealed the fraught technopolitical question of determining how much cultivation (and by whom) was sustainable.

Nowhere was the politics of density more hotly contested than in Ago Bay, the center of pearl cultivation and pearl research in the post-1945 world. By the mid-1950s, over a thousand cultivators in the bay were raising hundreds of millions of akoyagai pearl oysters in tens of thousands of floating rafts. A coalition of scientists, bureaucrats, politicians, and large-scale cultivators blamed densely-clustered rafts for shellfish deaths and declines in pearl quality. Ago Bay came to serve as an index for broader governmental policies designed to limit raft-based cultivation. All the while, Ago was the subject of unprecedented plans to re-engineer the bay into a more suitable environment for pearl oyster monoculture. Following a late-1960s market collapse that became known as the "pearl crisis," dense cultivation was at the heart of national efforts to scale back pearl farming across coastal Japan, above all in Ago Bay. By this time, Ago Bay had already become a place that was shaping--and was in turn being shaped by--new understandings of aquaculture's ecological limits.

**FRIDAY SEPTEMBER 13, 2019**

**SESSION 3 MOBILITIES OF IDEAS AND PEOPLE**

### **Blind people in the Edo period and Transcultural Alteration of their information**

Kotaro YOSHIDA (Osaka University)

Until Japan opened up to the Western world, Engelbert Kaempfer's *Geschichte und Beschreibung von Japan* was used as one of the main sources for information about Japan. His descriptions of Japan range from Japanese geography, vegetation, governance structure, and religious views. This variety however does not reveal his uniqueness. From the point of view of publication history, Kaempfer's books utilized the framework of contemporary geography. In that sense, his description strongly reflects the interests of the Western world at the time. While Kaempfer's books were afterwards read and accepted in Europa, his descriptions were each time selected and altered in light of the interests of the European world. To illustrate this transcultural alteration, this presentation will focus on Kaempfer's report on Japanese blind people and examine their stages of its spread in European society. The source of information used by Kaempfer to write about blind people in Japan was the *Heike Monogatari*, but in European society, the information such as the Genpei War or the names of Japanese warlords, which had little information value, were changed or deleted. As a result, new stories about Japanese blind people are created.

### **From Settler to King? Mori Koben in Truk**

Takahiro YAMAMOTO (Heidelberg)

This paper recounts a life of Mori Koben (1869-1945), a native of Tosa (Kōchi) in southern Japan who moved to Truk, part of the Caroline Islands in today's Federated States of Micronesia, in 1892 and lived there until his death. Mori worked for a Japanese and a German trading company and married a local woman of high social status. One of his descendants would later become the president of

Micronesia. Since the 1930s, as his family grew, Japanese media spread Mori's image as a "King of the South Seas" and popular literature praised him as a patriot and a pioneer of Japan's southward expansion. Existing scholarship has regarded him as a key figure in Japan's expansion into the Pacific and aligned the life course of Mori and that of the Japanese empire. This study, by contrast, stresses the causal distance between Mori's migration to Truk and the Japanese rule of Micronesia as a League of Nations mandate following the First World War. It then provides a critical analysis of Mori's self-identification as a patriotic overseas Japanese and his resulting popularity in Japan. I suggest that Mori's identity formation as a patriot followed rather than preceded the arrival of the Japanese government as a colonial ruler. By showing the uneasy foundation of the picture of a pioneering Japanese booster in the Pacific, this study calls for a deeper analysis of the roles and perceptions of non-state, ordinary figures within the Japanese empire and their absorption into a larger historical context.

### **The figure of Roland in Modern Japan: Christian Warrior or Occidental samurai?**

Taku KUROIWA (Tohoku University)

*The Song of Roland* is a famous French epic, of which the most prevailing version was composed probably in the 11th century. Its reception in modern Japan is a remarkable example of an encounter of interpretations about cultures belonging to the past. French philologists at the end of the 19th century had tried to illustrate an idealized patriotic or Christian hero through this epic. Meanwhile, it gained popularity among Japanese readers in the first half of the 20th century. However, Japanese translators or presenters, such as Maeda Chōta or Ban Takeo, attributed other images to Roland, the hero of the epic, and we can find many procedures through which they "naturalized" this hero in Japan. Also, the figure of Roland, as well as the epic itself, was exploited to promote the Bushido and the Japanese war tales (*gunki-monogatari*) among Japanese people. Furthermore, the *Song of Roland* played a propagandist role during WWII, not only for adults but also for children. We can also relieve reminiscences of these "Japanized" lectures and uses of the *Song of Roland* in the works of Satō Teruo, who was one of the most influential Japanese specialists of French Medieval Literature after WWII. This remark is also valid about the most recent translation, which appeared at the end of the 20th century. Thus, by following the history of the reception of the *Song of Roland* in modern Japan, we can demonstrate how cultural artifacts circulate in the modern world and can influence people belonging to diverse cultural spheres.

### **Mahayana in Europe: Japanese Buddhists and Knowledge about Buddhism in Europe before 1900**

Hans Martin KRÄMER (Heidelberg University)

At the turn of the twentieth century, the popularity of Buddhism in Europe grew significantly. Its appeal broadened through the popularisation of Zen Buddhism by D.T. Suzuki, first in America during the interwar period, and eventually in Europe after World War II.

Despite its popularity in the twentieth century, European knowledge about Buddhism actually can be traced back to the eighteenth century, when British, French and German indologists first gained access to Sanskrit and Pali texts. In the nineteenth century, early exposure to Buddhism reached a first peak in the philological disciplines. At the same time, the notion of 'world religions' began to form, and Buddhism from the beginning was counted among their number. Consequently, previous scholarship has considered 'Buddhism' a nineteenth century orientalist construct. Buddhism, according to this narrative, was seen as a philosophy originating with the Buddha as its founder, and

later forms of Buddhism, such as those practiced in contemporary East Asia, were viewed as degenerate.

In contrast to this received narrative, I will point out that already in the second half of the nineteenth century the process of the construction of 'Buddhism' was a global one, the protagonists of which were by no means restricted to Europeans. Especially the activities of learned Japanese Buddhists in Europe had a significant influence on the scientific understanding of Buddhism. They travelled to Europe since the 1870s, mostly in order to study philology with prominent European orientalists, an endeavour which was to assist them in developing a scholarly understanding of their own schools' fundamental scriptures. In this paper, I will investigate how these Japanese 'students', most of whom belonged to the True Pure Land School, entered into a process of intense and mutual exchange with their European 'teachers', from which the latter did not emerge unaffected.

## **SESSION 4 CONTEMPORARY SOCIETY**

### **Transcultural Engagements of Live-Action Role-Play**

Björn-Ole KAMM (Kyoto University)

Live-action role-play or larp, a mixture of improvised theatre, gaming challenges, and shared storytelling, took root in Japan as a form of entertainment hobby quite recently but has grown exponentially in player numbers. The first players employed a translation of German game rules to structure their events and kept close ties to their counterparts in Europe. This year, a delegation of Japanese players came to Germany to experience the world's largest larp, the ConQuest of Mythodea, which has over 8,500 participants from over 20 nations. This brief field research report will discuss the transcultural engagements, linguistic challenges, and fantastic encounters the Japanese delegation made during their one-week stay in the fictional world of Mitraspera.

### **"Tourist Pollution" in Kyoto: Public Discourse and Urban Transformation**

Harald FUESS (Heidelberg University)

Abenomics since 2012 has been aiming at Japan's economic revival despite continues demographic decline. The core idea is to imbue consumer confidence back into the population so prices, wages and asset values would slowly recover so that zero-interest rate and high government debt policies would be a feature of the past. Nevertheless, the overall size and age-composition of the population has been an economic and social concern as it determines the numbers of individuals able to produce, re-produce and consumer. For a long time, the government has been most reluctant to pursue an immigration policy but just like Germany in the 1950s has been letting foreign workers in as "guest workers" but with temporary visa status as students and trainees. Only recently, has a skill-differentiating visa and permanent residency system been introduced while the government maintains its public stance that Japan is and will not be a migration country.

By contrast, to these rather ambivalent policies to foreign migrants, the government has declared international tourism to be one of the most important and desirable areas of growth. With the Tokyo Olympic looming ahead, new infrastructures of transportation, accommodation and consumption are being propagated together with the perennial issue of the enhancement of foreign language skills. An ever-higher numbers of foreign visitors, the vast majority being Chinese, been coming to the

Japanese urban centers and many are desiring to return. Nevertheless, there has been a backlash against tourists in major cultural centers like Kyoto with the local population putting up signs on the streets “no airBNB” to well-known international critics of modern Japan like Alex Kerr speaking of the need to restrict tourism desiring to visit the most popular sightseeing centers. While some of the issues places like Kyoto faces resemble those of other tourist hotspots in the world like Venice, it is the contention of this presentation that tourism may also contribute to a revival of traditional Japanese culture, the reconstruction of traditional housing stock and the survival of local communities in danger of extinction. What is more, Japan’s successful engagement with tourism may in the end contribute to a greater popular acceptance of foreign migration in response to the rapid demographic and economic changes taking place at home and abroad.

### **Japanese Migration Policy Reform: From Control Orientation to Rights-Based *Laissez-Faire***

Wako ASATO (Kyoto University)

Conventional Japanese migration policy has never allowed the recruitment of unskilled workers for any reason, except for either international cooperation or students’ education. However, the series of immigration reforms including the revised immigration law in 2018 began the recruitment of foreign workers to fill the supply-demand gap of unskilled worker. The new scheme of “specified skills program”, which targets 340,000 foreign workers in five years has some unique aspects. Foreign workers in this program, called “specified skills workers” are positioned between high skilled and unskilled; in other words, mid-level skilled, and are given more generous entitlement than unskilled workers, such as Technical Intern Trainees (TITP). At a glance, this program aimed to provide more freedom and to alleviate the existing extravagant recruitment fees under the TITP.

Due to the disrepute of TITP, the specified skills program saw some innovative developments such as the Computer Based Test (CBT) to separate the language education fee from the recruitment process fees, the possibility of direct hiring to reduce recruitment cost and possible change of employers within the same industry after their arrival in Japan. In short, the new program provides less recruitment fees, more freedom to choose employers, and less dependence from sending and supervising organizations.

However, this is not really the case when the author scrutinized how it is actually implemented in sending countries. Strong opposition against direct hiring arose from sending organizations who are authorized under the TITP; and to protect workers, sending countries do not allow direct hiring. Even with innovative changes on direct hiring, governments of countries of origin decided that potential workers should go through designated authorized agencies, which means that placement fees will be placed on applicants.

Even though the specified skills program seems founded on a rights-based approach, providing CBT, direct hiring and freedom of changing employers, the above-said institutionally built-in mechanism is not fully realized.