

# JAPANESE STUDIES AND TRANSNATIONALISM

日本研究とトランスナショナリズム

## The 4th EU-Japan Young Scholars Workshop / 2021 International New Generation Workshop

Friday 29th, Saturday 30th & Sunday 31st October 2021

### Organizing Committee:

- CEEJA - Centre Européen d'Études Japonaises d'Alsace
- CGJS - Consortium for Global Japanese Studies - Nichibunken
- HIJAS - Hosei University Research Center for International Japanese Studies

### Outline:

In social science and humanities, transnationalism has been a thriving approach to understand our world today. Such global and transnational turn has also impacted Japanese studies. Nevertheless, the relationship between the transnational approach and area studies, including Japanese studies, can be complex. On the one hand, accelerated transnational processes in our contemporary society have urged our debates over the limitation, if not the invalidity, of examining area studies based on the nation-state framework. However, on the other hand, we cannot avoid the fact that the nation-state does remain and operates as a powerful institution that promotes and controls transnational flows and practices even until today. As such, the workshop would like to call for papers that empirically and theoretically touch upon the relationship between Japanese studies and transnationalism.

Specifically, we would welcome a broad range of presentations that examine the process, interactions, and outcomes of Japanese transnationalism. Those papers can be historical or contemporary cases from various fields in social science and humanities. At the same time, we will also invite contributions discussing broader debates over the intricate relationship between Japanese studies/area studies and transnationalism mentioned above.

Presentations: 45 minutes for each session  
(approx. 30 minutes presentation + 15 minutes discussion)

Time Zones: CET (France and Germany) / JST (Japan) / EDT (USA)

If you would like to participate in the workshop as an observer, please send an e-mail in English

- from Japan to the secretariat of the Consortium for Global Japanese Studies: ([\\_cgjs@nichibun.ac.jp\\_](mailto:_cgjs@nichibun.ac.jp_))
- from Europe to the Centre Européen d'Études Japonaises d'Alsace ([\\_f.ebrard@ceeja-japon.com\\_](mailto:_f.ebrard@ceeja-japon.com_))

with the following pieces of information:

- (1) Surname and given name;
- (2) E-mail address;
- (3) Academic affiliation;
- (4) Mode of participation (full or partial; if partial, please let us know of your tentative plan)

*There is no simultaneous translation for the entire workshop*

# Friday, October 29<sup>th</sup>

## — Transnational Culture —

Chair: Hideto TSUBOI (Nichibunken, Japan)

11:00 - 11:30 (CET)  
18:00 - 18:30 (JST)  
05:00 - 05:30 (EDT)

Opening Remark / Technical Instructions

11:30 - 13:00 (CET)  
18:30 - 20:00 (JST)  
05:30 - 07:00 (EDT)

Keynote: Sandra SCHAAL  
(University of Strasbourg, France)  
*Discovering Women's Voices: The Lives of Modern  
Japanese Silk Mill Workers in Their Own Words*

Break 30 mn

13:30 - 14:15 (CET)  
20:30 - 21:15 (JST)  
07:30 - 08:15 (EDT)

Yijie CHEN  
(The Graduate University for Advanced Studies,  
Japan)  
*The Reception of Shasan yōketsu in China: Focus on  
Fu Baoshi's Introduction*

14:15 - 15:00 (CET)  
21:15 - 22:00 (JST)  
08:15 - 09:00 (EDT)

Aki YOSHIDA

(INALCO - Institut National des Langues et  
Civilisations Orientales, France)

*Transnationalism in Literature and Its Reception: a Case  
Study of Zainichi Literature*

Break 15 mn

15:15 - 17:15 (CET)  
22:15 - 00:15 (JST)  
09:15 - 11:15 (EDT)

Keynote: Naoki SAKAI  
(Cornell University, USA)

*Internationality and Transnationality: Translation and  
Area Studies*

# Saturday, October 30<sup>th</sup>

— Connecting with the West and the East —

Chair: Kei TAKATA (Hosei University, Japan)

11:00 - 11:45 (CET)  
18:00 - 18:45 (JST)  
05:00 - 05:45 (EDT)

Maria Carlotta AVANZI  
(Akita Prefectoral University, Japan)  
*Religions Beyond Borders - Buddhism and its Impact on Ancient Japanese Art*

11:45 - 12:30 (CET)  
18:45 - 19:30 (JST)  
05:45 - 06:30 (EDT)

Pia Maria JOLLIFFE  
(University of Oxford, UK)  
*Transnational Relations and Young People's Intellectual Lives: The Tenshō Embassy 1582-1590*

Break 30 mn

13:00 - 13:45 (CET)  
20:00 - 20:45 (JST)  
07:00 - 07:45 (EDT)

Danila KASHKIN  
(University of Geneva, Switzerland)  
*They Came from beyond the Sea: Castaways and the Transnational Cultural Exchange between Japan and the West*

13:45 - 14:30 (CET)  
20:45 - 21:30 (JST)  
07:45 - 08:30 (EDT)

David MALITZ  
(German Institute for Japanese Studies, Germany)  
*Japan in Southeast Asia/Southeast Asia in Japan:  
Transnational Perspectives from Thailand and Japan*

Break 15 mn

14:45 - 16:45 (CET)  
21:45 - 23:45 (JST)  
08:45 - 10:45 (EDT)

Keynote: Claudia DERICHES  
(Humboldt University of Berlin, Germany)  
*Tracing Transnationalism: Japan in Southeast Asia and  
the Middle East*

# Sunday, October 31<sup>st</sup>

*\*For participants from Europe: Please be aware winter time begins from Sunday October 31st.\**

## — Transnationalism and Boundaries —

Chair: Shin ABIKO (Hosei University, Japan)

11:00 - 11:45 (CET)  
19:00 - 19:45 (JST)  
06:00 - 06:45 (EDT)

Takahiro YAMAMOTO  
(Heidelberg University, Germany)  
*Demarcating Japan: A Microhistorical Approach*

11:45 - 12:30 (CET)  
19:45 - 20:30 (JST)  
06:45 - 07:30 (EDT)

Michiyo KOGA  
(Hosei University, Japan)  
*Can Japanese Express Universality? - Comparative Linguistic between Japan and France*

Break 30 mn

13:00 - 13:45 (CET)  
21:00 - 21:45 (JST)  
08:00 - 08:45 (EDT)

Chiara Rita NAPOLITANO  
(University of Naples, Italy)  
*Rewriting Tradition: An Analysis of the Influence of Transnational Cultural Flow on Japanese Traditional Townhouses*

Break 15 mn

14:00 - 15:30 (CET)  
22:00 - 23:30 (JST)  
09:00 - 10:30 (EDT)

Round-table discussion

15:30 - 16:00 (CET)  
23:30 - 00:00 (JST)  
10:30 - 11:00 (EDT)

Closing Remark / Chat & Drink

# ABSTRACTS

## Keynote speaker Day 1, No.1

### *Discovering Women's Voices: The Lives of Modern Japanese Silk Mill Workers in Their Own Words*

Sandra SCHAAL

University of Strasbourg, France

Based on the analysis of works songs and oral testimonies of former silk-reeling operatives, this conference aims at offering a vivid account of the lives of female migrant workers from poor rural areas who formed modern Japan's 'reserve army' for textile mills.

It will examine through the lens of oral history these women workers' working and living conditions at the factory as well as other aspects of their reality outside work, and challenges the long-standing assumption describing their history as merely exploitative (the so-called *jokō aishi* or 'pitiful history of women workers').

By casting a critical eye over the traditional interpretations of the condition of these women, and by replacing the individual and multifaceted reality of their experiences within the context of the society of that time as well as of the history of modern Japan and Japanese women, the findings of my study show that a more nuanced representation and even, at least from the interwar period, a positive representation of their history is possible.

Going to the mill was often the result of complex family strategies established not only in response to opportunities or economic constraints but also according to values specific to the family's culture and traditions: far from being solely "passive victims", many reelers were actively seeking to protect their best interests and those of their families within the socio-economic context of the time.

Moreover, despite the harshness of their working and living conditions, factory life could appear as a window of opportunity or at least a lesser evil to women born in underprivileged families: apart from a significant source

of income for some of them, it also offered its share of positive aspects, i.e. pleasures and compensations they could not benefit from at home.

### Keynote speaker Day 1, No.2

#### *Internationality and Transnationality : Translation and Area Studies*

Naoki SAKAI  
Cornell University, USA

Just as the world is imagined to consist of nations and conceived of as an international assemblage in modernity, the modern world projects the Babelic vision of a single humanity fragmented into many individual languages. This vision of the international juxtaposition of languages cannot be apprehended unless the internationality of the modern world is taken into account. The modern regime of translation represents the event of translation in terms of two separate figures or schemata, just like two distinct territories of state sovereignties in the international world as sanctioned by the system of international law (Jus Publicum Europaeum).

A new disciplinary formation generally referred to as area studies came into existence after the two world wars, which had caused the collapse of the system of international law in the 20th century, so as to resurrect the internationality of the modern world. The project of area studies was proposed by the policy makers of the United States of America as a response to two demands: a) to establish the order of the international world in which not Europe but the West is the dominant force. b) to disqualify the old colonial rules and appropriate their legacies into a new global reign of Pax Americana. Consequently, area studies as a disciplinary formation retained ambiguous relationships with the colonial studies of the pre-WWII eras.

Nowadays there are an increasing number of signs to indicate the end of Pax Americana. My presentation calls into question the future of area

studies from multiple perspectives: 1) in what respects can area studies be apprehended as legacies of the modern international world in which the discourse of the West and the Rest is still at work? 2) how does the old regimen of bordering, without which the notion of ‘area’ is incomprehensible, operate in today’s production of humanistic and social sciences on areas, regions, and local cultures and populations? 3) what sorts of critical assessment and evaluation are in demand in order for area studies to survive into the future?

### Keynote speaker Day 2, No.1

#### *Tracing Transnationalism: Japan in Southeast Asia and the Middle East*

Claudia DERICHES

Humboldt University of Berlin, Germany

Tracing Transnationalism: Japan in Southeast Asia and the Middle East  
Transnational, transregional, and translocal studies are nowadays covering a significant space on the map of Area Studies. Yet their prominence is a rather recent phenomenon, given the decades of scholarship on regions and countries whose demarcation seemed to be carved in stone: Japanese Studies, Chinese Studies, Korean Studies, South Asian Studies, Southeast Asian, East Asian and Central Asian Studies mirror the perception of Asia and its scalar components. But why is the study of Singapore a component of Southeast Asian Studies and the study of Japan a program “in its own right”? Is not, we might suspect, concentrating solely on Japan too much of an essentialization – serving, at the end of the day, the narrative of “uniqueness”? The lecture reflects on what it means to make Transnational Asian Studies (TAS) productive for research on Japan, what methodological challenges are to be met, and what role individual as well as collective scholarship may play in living up to studying Japan transnationally. It touches upon current discursive strands that articulate the demand for

epistemic decolonization and the embracement of a decentered approaches. Empirical cases to look at are drawn from Southeast Asia and the Middle East (historical and contemporary) – two regions where we can trace Japan beyond its national borders.

Presenter Day 1, No.1*The Reception of Shasan yōketsu in China: Focus on Fu Baoshi's Introduction*

Yijie CHEN

The Graduate University for Advanced Studies, Japan

This paper analyses the reception in 1960s China of Shasan yōketsu 写山要訣 (1903), a tutorial book of painting skills (painting manual). It does so through an analysis of Fu Baoshi's (1904~1965) translation and creative development. The author of Shasan yōketsu, Takashima Hokkai (1850~1931) was a Japanese geologist and painter, who studied geology in France (1885~1888). In his book, he proposed a new artistic theory by infusing geology into painting. With scientific analysis, painters will be able to depict the scenery more accurately and realistically. Fu Baoshi, a famous Chinese artist, praised the theory and introduced it to China. He translated Shasan yōketsu in 1936, and published it in 1957 as Xieshan yaofa 写山要法 (1957). In addition, he creatively utilized the theory in his own paintings and developed a unique painting style, which exerted a powerful influence on his successors.

Firstly, Fu Baoshi chose to publish it twenty-one years after finishing the translation. This was no accident, but a response to the new aesthetic criteria of "social realism," which encouraged painters to depict real landscapes realistically. Secondly, Fu's modifications to Xieshan yaofa were meaningful. With comments and annotations, Fu emphasized its connection to traditional Chinese art. At the same time, he deleted many paragraphs and illustrations as "too local," in other words, "too Japanese." Finally, Fu developed Takashima's theory and introduced it as a kind of "science." In conclusion, Fu Baoshi was a passionate promoter and creative developer of geological painting theory, but not the instigator. The influence of Shasan yōketsu in 1960s China needs re-evaluation. Although Takashima Hokkai did not have any prominent successor in Japan, his theory deeply and widely influenced Chinese painting through Fu Baoshi.

## 『写山要訣』の中国受容:傅抱石の翻訳・紹介を中心に

陳 藝婕

総合研究大学院大学

本論文では、画家であり、地質学者でもある高島北海（一八五〇年—一九三一年）の画論『写山要訣』（一九〇三年）がどのように中国で受容されてきたのかを検討する。とりわけ中国の画家傅抱石（一九〇四年—一九六五年）の翻訳・紹介活動に焦点を当てる。『写山要訣』では、高島北海がフランスから学んだ地質学の知識を東洋山水画に活用するという新説が提示された。傅抱石はこの地質学画論に傾倒しており、『写山要法』（一九五七年）という新タイトルをつけて、中国語訳本を出版した。同時に、彼はこの理論を自身の絵画制作に応用し、独自の様式を発展させ、中国画壇に多大な影響力を与えることとなった。だが、現在にいたるまで、『写山要訣』に関する研究は不十分なままであり、また本書の中国での受容に関しても、これまで学術的に検討されてこなかった。結論として、高島北海の地質学画論は社会主義リアリズムの風潮を契機に、傅抱石の翻訳・紹介によって、中国に受容された。だが翻訳を介することで、中国版の読者には、日本語の原本『写山要訣』は科学的な地質学書として認識されると同時に、『写山要法』は傅抱石が中国伝統画論に基づいて作られたオリジナルの著書であるというような誤解を招いた。その結果、『写山要訣』が中国で及ぼした影響力は、長い間認識されないままとなっていた。本稿は、この著書とその中国語への翻案に潜んでいた美術史的な価値を検討し、それが再評価に値するものであることを立証することを目的とする。

Presenter Day 1, No.2*Transnationalism in Literature and Its Reception :  
a Case Study of Zainichi Literature*

Aki YOSHIDA

National Institute for Oriental Languages and Civilizations, France

国文学におけるトランスナショナリズムとその受容  
— 在日コリアン文学を一例として —

吉田安岐

フランス東アジア研究センター

文学におけるトランスナショナリズムをナショナルな文学の枠組み(国文学)を超える実践、それを越えた文学場を目指した実践、もしくはナショナルな文学価値を越えようとする実践と捉えると、1960年代後半・1970年代における在日朝鮮人作家の文学実践は正にそれらを目指していたと言える。彼らは日本文学でもなく、朝鮮・韓国文学でもない新しい文学アイデンティティを模索し、作品執筆するだけでなく、パブリックに向け自らの文学を位置付ける言説を発信していった。日本の文学界で地位を確立していくこととなる金石範や李恢成といった作家は、日本語での創作をしながら、二文化間での言語・文化経験、またディアスポラ・コミュニティとしての経験・植民地経験などを作品中に取り込むことで、「日本文学」の価値の枠組みを超える作品を創作した。「日本語文学」というコンセプトを早くから提唱したのも当時の金石範であった。しかし、彼らの文学のトランスナショナルリティは当時十分に評価されなかったと言える。彼らの越境を目指す文学が評価されるためには、日本文学界というナショナルな枠組み内でまずは評価を得なければならぬという矛盾した状況に置かれていたからである。このような文学状況は2000年代以降、多文化日本の(再)評価の流れに伴い変わっていくこととなる。この発表では、在日朝鮮

人作家の文学実践を数例紹介し、彼らの作品の文学界での受容状況、そして90年以降の評価の変化を追っていくことで、文学創造におけるトランスナショナリズムの実践に伴う潜在的な困難性を確認する。更に、作品創作以外の実践として、翻訳の役割・可能性も考えていきたい。また在日文学のような対象を日本以外で研究することで、新たなトランスナショナルティが見えてくること、そのためにどのような研究方法が考えられるかを提示したい。

### Presenter Day 2, No.1

*Religions Beyond Borders:  
Buddhism and its Impact on Ancient Japanese Art*

Maria Carlotta AVANZI

Akita Prefectural University, Japan / Kyoto University, Japan

Since its introduction during the first half of the 6th century, Buddhism has changed Japanese art profoundly. It was not just a matter of conveying a certain religious belief but also a matter of how to convey it: art was used, art extended beyond the borders of a single country. In Japan, Buddhism came via the Korean kingdom of Paekchè whose king dispatched a mission including Buddhist monks, who brought with them several sutras, Buddhist tools and the first images of gods (Buddhas and Bodhisattvas) casted in bronze; as far as Buddhist art is concerned, the Korean Peninsula played an important role in modelling Japanese taste in sculpture, conveying its taste together with Chinese and Indian models. The result? During the second half of the 7th century, a large number of bronze and wood images were created according to different styles, giving birth to that phenomenon known as *tayoshiki* (多様式) which literally means “multiple styles”. With this workshop I will examine and explain transnationalism in ancient Japan through an iconographic analysis of Buddhist sculpture, showing that Japanese images have been influenced by Continental art so much that we

can say without hesitation: look at Japan and you will see China and Korea. As concrete examples, I will mainly show statues I personally examined during my research trips in East Asia, for instance, the Maitreya of the Kōryūji temple in Kyōto which resembles the Maitreya hosted at the National Museum of Seoul, or the Shaka triad of the Hōryūji temple in Nara carved after the Shaka triad of the Longmen Caves in Luoyang, Cina.

Presenter Day 2, No.2

*Transnational Relations and Young People's Intellectual Lives:  
The Tenshō Embassy 1582-1590*

Pia Maria JOLLIFFE  
University of Oxford, UK

This paper explores young peoples' intellectual lives within a context of premodern transnational relations. I focus at the four Japanese boys who acted as the protagonists of the first Japanese mission to Europe, the so-called Tenshō Embassy. Significantly, the mission was initiated by Jesuit missionaries, sponsored by local daimyō and carried out by four Japanese teenage boys. It is therefore a good example of the role non-state actors have in initiating and maintaining transnational relations between Japan and Europe. The first part of the paper engages with the intellectual background of the pedagogy of the Society of Jesus, i.e. the humanist thinking on childhood and education that informed the Jesuits' approach to the young in Japan. I shall also discuss how the Jesuits set up schools for Japanese children and colleges for aristocratic boys. Significantly, the four young ambassadors of the Tenshō Embassy were all students of Jesuit colleges. The second part of the paper focuses on the boys and explains how – through their intellectual and cultural accomplishments – they were meant to represent and raise awareness of Japan amongst secular and clerical elites in Europe, including King Philip II, Empress Maria of Austria and the two

Popes Sixtus V and Gregory VII. After their return to Japan, the boys continued to act as “ambassadors” displaying their knowledge about Europe, also in front of Toyotomi Hideyoshi. At such occasions they acted as teachers explaining with the help of artifacts such as globes, instruments and books their knowledge about Europe. Studying the boys’ representations of Japan in Europe as well as their portrayals of Europe for Japanese audiences, this paper highlights how these young people used their intellectual accomplishments to foster transnational relations between Europe and Japan.

### Presenter Day 2, No.3

*They Came from beyond the Sea:  
Castaways and the Transnational Cultural Exchange  
between Japan and the West*

Danila KASHKIN  
University of Geneva, Switzerland

Mere thirty years after its establishment in 1603, the Tokugawa shogunate had already enacted a strict system of border control through a series of edicts published between 1633 and 1639. It had forced all Westerners except the Dutch out of the country and forbidden the Japanese from ever leaving their homeland. The Edo government maintained its isolationist course with varying degrees of success for more than two hundred years, finally caving in under foreign pressure in the latter half of the 19th century. The aforementioned restrictions notwithstanding, small merchant craft and fisherman boats were still navigating between the islands of Japan. The sailors could rarely find a way back home after a shipwreck. There was a word for these unfortunate souls condemned to drift: *hyōryūmin* 漂流民. Saved by passing whalers or washed ashore in a distant land, some of them

survived their ordeal and ended up in the West, a fate that they often viewed as worse than death. Often, these castaways chose to remain where the storms had taken them. They studied, lived and worked amongst those who offered them shelter. Others got to return to Japan, either almost immediately or after many years spent away from home, and they seldom came back empty-handed, bringing with them strange new technologies and concepts, knowledge about exotic places such as the United States of America or the Russian Empire. Let us examine how the *hyōryūmin* contributed to the transnational cultural exchange between Japan and the West in a time when seemingly there was none...

#### Presenter Day 2, No.4

*Japan in Southeast Asia/Southeast Asia in Japan:  
Transnational Perspectives from Thailand and Japan*

David MALITZ

German Institute for Japanese Studies, Japan

In universities around the world, Japan and Thailand are located both academically and administratively in the two distinct areas of East Asia and Southeast Asia. There, the relations between Japan and the region – including present-day Thailand – are usually taught as an afterthought to Japan's relations with her East Asian neighbors and the 'West' – and often in the context of the latter. But centuries of intensive exchanges between Japan and Southeast Asia have shaped Japanese and Thai culture – as well as the culture of other Southeast Asian countries – making them transnational and overlapping bricolages. The rituals of Japanese Buddhism for example could not 'function' without incense made from fragrant woods imported from Southeast Asia. And the material culture of feudal Japan would have literally fallen apart without the deer leather and shark skins imported from the region and especially Thailand. In the same period, Japanese products were

highly sought-after status symbols at the court of Ayutthaya; nearly all of King Narai's presents for King Louis XIV were made in Japan. And in the postwar period, the cheap imports of seafood, chicken and fruits Thailand – but also other Southeast Asian countries – have shaped Japanese food culture, while the tuk-tuk and the long-tail boat, international symbols of Thainess and Thai tourisms, are products of the modern economic ties between the two countries. This paper will attempt to work out the multifaceted mutual influences between transnational Japanese and Thai cultures as well as their historical geneses and thereby arguing against the rigid silos (or tako tsubo) of East Asian and Southeast Asian Studies in the global academy.

Presenter Day 3, No. 1

*Demarcating Japan: A Microhistorical Approach*

Takahiro YAMAMOTO  
Heidelberg University, Germany

My presentation draws on from the book manuscript that I have completed on the territorial demarcation of Japanese archipelago in the late nineteenth century. The core argument of the paper is that, firstly, the process of territorial demarcation in each of Japan's border regions need to be understood from multilateral relationships, rather than what the national history framework has hitherto encouraged, namely the Japanese response to the Western threat. The second argument, which is the focus of this presentation, is that these processes of territorialization in Japan's border regions were deeply connected with one another through the movements of various actors, many of whom pursued personal agendas even under the state employment. I will illustrate this point by discussing three individuals: an American-born pirate and human trafficker who based himself in the Bonin islands in the early 1870s and sought to launch a timber export

business in the Pacific island of Pohnpei by bringing laborers from Shanghai; a Nagasaki village chief's son who learned Russian from sojourning Russian naval officers and then worked in Hakodate, Tokyo, and St. Petersburg to interpret, among other things, the negotiations on territorial demarcation in 1874-5; and a Japanese doctor trained in Nagasaki during the Bakumatsu era who, during the Russo-Japanese joint occupation of Sakhalin (1867-1875), found a job in a Japanese settlement on the southern coast of Sakhalin and built friendship with his Russian counterparts. With these examples this presentation seeks to consider what kind of comparative advantages Japanese studies might have in engaging transnationalism. I raise two points: one is the significance of geographical reframing, especially the inclusion of maritime space, and the other is the utility of Japan's rich accumulation in local histories, from which my research has benefitted immensely.

Presenter Day 3, No. 2

*Can Japanese Express Universality?:  
Comparative Linguistic between Japan and France*

Michiyo KOGA  
Hosei University, Japan

日本語は普遍を表現できないか  
— 森有正の日仏比較言語論をめぐって —

古賀通予  
法政大学

東京帝国大学でフランス 17 世紀哲学を研究していた森有正(1911-1976)は、1950 年に戦後初のフランス政府給費留学生の一人に選抜されて渡仏した。この時、森はフランスで学べることは全部日本で

学べると考えており、留学は1年の期限付きで計画された。しかし、フランスに着くや否や、そこは森に何か「恐れ」を抱かせ、すぐに日本へ帰りたいたいと思わせた。それは、森が日本では見出すことの出来なかった高密度で硬質な何かを感じ、そこに思いがけずのめり込むかもしれない「冒険」を予期した「恐れ」だった。結局、森はそこにのめり込み、死に至るまで26年に及んでパリに生活拠点を置く一種の「冒険」に身を投じる。二宮正之はこの「冒険」を、急速な西欧化を果たしたものの大戦の敗北により新たに歩み始めることを余儀なくされた日本の知識人として考える行為の根本からやり直し、しかもその歩みは西欧文明の中で始めなければならないという「内的な理由」に支えられた「亡命」（一種のトランスナショナルな行為）だと言う。そして、森においてこの歩みは書くこと、つまり、定義を与えるという行為によって実践された。ここで問題は、「言葉を扱い、処理する、その具体的な仕方」としての定義する行為そのものである。定義とは、個の主観的把握が個別の生活を潜ることで葛藤や変革を経ながら次第に言葉を得、共有されて歴史または伝統への参与に至ることである。森には、フランス語は言葉と社会の往来を可能にする機能を内在させているように思われた。と同時に、日本語と社会の関係はそれとはかなり異なることが見出された。フランス語を通してその社会への参加を願い、日本語を通して自らの背負う伝統を意識せざるを得ないという、それ自体葛藤の中であって、自ら変革を試みながら森が自らに、そして日本に見出した課題は何か。発表では、森が言語に見たフランス文化と日本文化の違いを手がかりに、森の「亡命」の意味を検討する。

Presenter Day 3, No.3

*Rewriting Tradition:  
An Analysis of the Influence of Transnational Cultural Flow  
on Japanese Traditional Townhouses*

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Japanese traditional townhouses (町家 *machiya*) play a decisive role in shaping urban identity and everyday life, being widely acknowledged as important piece of cultural legacy. Yet, foreign influences have also had a remarkable impact on their development. My goal in this talk is to further explore the intermingling of tradition and foreign influences focusing, as a case-study, on Kyōto's *machiya* (known as *kyōmachiya*). In the first part, I will focus on Daikokuten and Shōki-san, two kami whose presence in the interior (the former) and exterior (the latter) of the *machiya* is peculiar to this kind of vernacular architecture. Familiar as they may be to the Japanese people since the 12th Century, they actually came to Japan from China and India, becoming guardians of the family through syncretic processes. In the second part, I will focus on an architectural trend that interested *machiya* at the beginning of the 20th Century, the *kanban kenchiku* (看板建築 billboard architecture), which saw the hybridization of the façade through the use of materials imported by Western countries. I shall explore the reasons why *kanban kenchiku* was discarded as a minor phenomenon, with the façades it produced regarded as a disfiguration of the original traditional town-texture. In contrast to this, the talk will argue that the recent tendency towards a re-evaluation of *machiya*, fuelled by the tourist market, may be able to build a compromise between the traditional features of the house and commodities and technologies imported by the West. The examples analysed will show that the very concept of “tradition” is linked to cultural flows that go beyond national boundaries.

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