

ENGLISH SUMMARY

Kaliningrad and Northern Territories

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Key words ; RUSSIA, JAPAN, KALININGRAD, NORTHERN TERRITORIES, SPECIAL ECONOMIC ZONE, JOINT ECONOMIC DEVELOPMENT

What is going on in the Kaliningrad *oblast'* (KO), one of the 89 constituent units of the Russian Federation, should be watched carefully by Japan.

When Lithuania became an independent state from the USSR in 1991, the KO geographically became a Russian enclave, 400 kilometers away from the Russian Federation. In an attempt to make up for the difficult position in which the KO found itself, the central government in Moscow decided to provide the KO with a special economic status, and the KO became a so-called Special Economic Zone (SEZ). An SEZ has privileges regarding tax, tariffs and custom so that it can attract foreign direct investment (FDI). In 1991-92, following the dissolution of the Soviet Union, such zones were established in approximately 14 regions of the Russian Federation.

In November 1996, a diplomatic team headed by B. Yeltsin and E. Primakov proposed to the Japanese government that the Russian Federation and Japan should jointly take part in a program of "joint economic development of the Northern Islands," the territorial rights of which have been a subject of dispute between Russia and Japan since the end of World War II. The basic idea of "joint economic development" is, according to Russian interpretations, similar, or even identical, to that of the development of an SEZ. If that is the case it is very important for Japan to know how these zones have in fact been established and operated in Russia.

To give my conclusion first, almost all the experiments in the zones established in 14 regions in Russia in early 1990's have turned out to be disastrous failures. The only SEZ that survived was one in the Kaliningrad region. What accounts for such miserable consequences of these Russian experiments, including that in the KO ?

The paper which is based on information obtained during a field research trip in July 2001 to Kaliningrad as well as information obtained from relevant documents, attempts to answer to the above-mentioned question, attributing almost all of the responsibility for the failures of these zones in Russia to the inappropriate attitude and wrong policies taken by the Moscow central government toward the zones. The Russian government was afraid that success in the SEZ scheme might result in increased influence of surrounding countries, particularly Germany, in the KO. The government was also afraid that its leverage in the KO would be greatly reduced. Due to these apprehensions the Russian government made little effort to positively promote the SEZ in the KO. For instance, Moscow has not

enacted any basic laws related to the SEZ, nor has it provided the KO with many financial subsidies to promote the operation of the SEZ.

The majority of Kaliningraders have long suffered from economic poverty and other predicaments. Taking advantage of the privileges of no import-export taxes, some Kaliningraders are making a living by illegal trading in used cars, drugs, cigarettes and liquor. There has been criticism that the KO is not becoming a bridge between Russia and Europe but rather a place for illegal trading in drugs and other crimes.

It is only a matter of time before Lithuania and Poland will join the EU. This will inflict further suffering on inhabitants of the KO, sandwiched between these two new EU member states. Lithuania and Poland will be pressed to introduce stricter border crossing systems for citizens of the Russian Federation, including Kaliningraders. What policies will Moscow take toward Kalinigrad if such a situation arises—more militarization or more liberalization?

If my conclusion in this paper is accepted as an accurate picture of the KO's experience as an SEZ in Russia, the implications for Japan are obvious.

The Historical Formation of “Tate” in Chambara Jidaigeki Films

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Key words ; “TATE”, MOVEMENT, CHAMBARA JIDAIGEKI FILMS, MARTIAL ARTS, CHOREOGRAPHIC

This paper investigates the development of “Tate” in Chambara Jidaigeki films and clarifies its historical formation.

When identical patterns become dominant in “Tate” in Chambara Jidaigeki films, the audience wish to see new patterns. In this sense, “Tate” shares the same fate with the films. In other words, “Tate” in Chambara Jidaigeki films has been developing as it has been responding to the audience’s demand for new patterns. It is therefore strange that “Tate” has been hardly discussed from a historical perspective.

This paper attempts a historical survey of the discourses of “Tate” in previous studies on Japanese films, using the Kurosawa’s Jidaigeki as the axis.

In presenting a model of the historical formation of “Tate” in Chambara Jidaigeki films, four factors are essential: (1)image-effect, (2)choreography, (3)splatter, and (4) martial art. It is because the emphasis or lack of one of these factors, and/or the combination or replacement of some of these factors, account for drastic changes in the historical formation of “Tate” in Chambara Jidaigeki films.

After Kurosawa’s Jidaigeki films, it seems the choreographic factor was negated because it no longer appeared “real” and “Tate” in Chambara Jidaigeki films has not been developing further since then. Any further development of “Tate” will require the introduction of new factors or a new star who can demonstrate new choreographic movements with his body.

The Recording System of *Shumon aratame cho* (Registers of Religious Investigation) in the Early Tokugawa Japan: The Case of Niremata Village in Mino Province

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Key words ; SHUMON ARATAME CHO, RECORDING SYSTEMS, MINO PROVINCE, NIREMATA VILLAGE, EARLY TOKUGAWA JAPAN, EARLY EDO PERIOD, EARLY MODERN JAPAN, VILLAGE STRUCTURE

This paper examines seventeenth-century *shumon aratame cho* (registers of religious investigation) from Niremata village to draw a picture of relations between Niremata villagers in the early Tokugawa period. This paper makes the following eight points.

- ① The titles of early records indicate that *gokekumi* (five-family groups) held a central role in the preparation of *shumon aratame cho*.
- ② The title of the temple registries was changed from *shumon aratame cho* to *shumon ninbetsu cho* (registers of religious and census investigation) under the influence of *ninbetsu cho* (census investigation registers).
- ③ It seems that the process of checking whether people were registered with a temple (*shumon aratame*) was accomplished through analysis of *shumon aratame cho*, but it is unclear whether or not *shumon aratame cho* was made and submitted every year.
- ④ Policies regarding the recording of *shumon aratame cho* influenced the number of *itsuke* (one house) recorded.
- ⑤ Units of tax influenced the ways in which *shumon aratame cho* was recorded in the seventeenth century.
- ⑥ Standards for recording *shumon aratame cho* influenced the ways in which population was recorded. Age was one of the standards that determined whether a person would be recorded or not. When the *daikan* (local magistrate) changed, the population of the village was underestimated.
- ⑦ Ages of the villagers were recorded after 1665. The ages recorded in different *shumon aratame cho* do not correspond. This is because the change of local magistrate.
- ⑧ An analysis of the seal affixed to the *shumon aratame cho* indicates that the production of *shumon aratame cho* in early Tokugawa Japan was centered on village officials. Local magistrates did not require exactitude in producing them.

In short, *shumon aratame cho* in the 17th century is not suitable as data for historical demography, but through thinking about the reasons why imperfect *shumon aratame cho* was made, one can examine intra-village relations and the methods used to rule the village. *Shumon aratame cho* became increasingly exact in the eighteenth century.

The Employments of Ashigaru and Chugen
—Yamakita Village, Tsuyama Han Domain

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Key words ; SAMURAI, SAMURAI'S SEPARATED FROM FARMING, ASHIGARU, EMPLOYMENT FROM PEASANTS, OFFICIAL DOCUMENTS, TSUYAMA HAN, YAMAKITA VILLAGE

It is said that Samurai class was separated from the farming population in the Tokugawa Japan. But, in practice, the lower class Daimyo's retainers (Ashigaru and Chugen) often came from peasants families. This paper is an attempt to investigate into the actual conditions of employment of the lower class retainers in the Tsuyama Han. As a result of inquiring into the official documents of Yamakita-Village and Tsuyama Han, it is revealed that the Tsuyama Han had a population of 100,000 and always employed 2,400 people from the commoners, and habitually paid the brown rice about 1,512 k l (8,400 koku) for the employees. Mainly, the farming population living near the Daimyo's castle was employed as the Ashigaru and Chugen. With engaging farm works, they served the security guards and assisted the Samurai's office works.

Truth and Fabrication in Akutagawa's "The Fan of Konan"
—Taking Lu Hsun "Medicine" Also into Consideration

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Key words ; RE-COMPOSITION OF EXPERIENCE, FABRICATION, HUMAN BLOOD DUMPLING, HUMAN BLOOD BISCUIT, A BEAUTIFUL TOOTH, ORIGINAL SPECTACLE, SUPERSTITION, PASSIONATE, WILD NATURE

This paper is a work theory about "The Fan of Konan". It consists of the following three contents. ①How the author's experience was efficiently employed in construction of a work is verified. ②The formation and method of a work are explored mainly on the tale of Gyoku Ran 玉蘭. ③The phase (character) of a work is considered through the contrast with Lu Hsun "Medicine".

As a conclusion, "The Fan of Konan" is exactly a novel by the method of fabrication containing the re-composition of experience. But the experience and knowledge of the author in the China travel being employed efficiently in construction in the work world. The motif of a work is in the scene of a climax rather than in the composition of "one piece of a biscuit to a beautiful tooth" which can be said the original spectacle in the author as the starting point. Although the method of a work is in place where the made-up "incident" is drawn as actual(experience-wise), it must be said that "a bungle (failure)" which the author said originates in the method. If it considers through contrast with "Medicine" at the place where the talk of human blood dumpling which should be criticized as "superstition" was remade into the romantic tale, the intention wish for the romanticism in Akutagawa and yearning toward the China-vitality in Akutagawa is perceived.

Deconstruction of 'Japan as Maternal Society' Doctrine

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Key words ; AJASE (AJĀTAŚATRU IN SKR., AJĀTASATTU IN PĀLI) COMPLEX, OEDIPUS COMPLEX, MATERNAL SOCIETY, AMAE (A JAPANESE CONCEPT CONCERNING DEPENDENCE ORIGINALLY TO ONE'S MOTHER), IE (JAPANESE TRADITIONAL HOUSEHOLD), INCEST, HEISAKU KOSAWA, JUN ETOH, TAKEO DOI, HAYAO KAWAI

Since Heisaku Kosawa formulated the doctrine of maternalistic Ajase (Ajātaśatru in Skr., Ajātasattu in Pali) complex to contrast Japanese with the Western nations who are characterized by the doctrine of paternalistic Oedipus complex, it has been often insisted that Japan is a maternal society by Hayao Kawai et al. But the original story of Ajase in Buddhist texts is paternalistic and very similar to the story of Oedipus. The reason why Kosawa interpreted the story of Ajase as maternal is as follows. When he wrote his article on the Ajase story he intended to show it to Freud who formulated Oedipus complex. He esteemed Freud as a great father of psychoanalysis so highly that he unconsciously repressed the conflict between father and son in that story while he interpreted it.

So we should see Ajase complex as a version of Oedipus complex which represses the conflict between father and son by the characteristic function of Japanese mother. "Amae", a concept introduced to psychoanalysis by Takeo Doi, stems from the intimate relation between mother and son. "Amae" soothes the father-son conflict and contributes the succession of *ie* (Japanese traditional household) from father to the eldest son.

Psychological concepts such as Ajase complex, "amae", and maternal society have been used to characterize Japanese society with contrast to paternal society to which Oedipus complex is applicable. But we contend that such contrast is misleading and we must deduce both of paternalism and maternalism prevailing in traditional Japanese society from the structural characters of *ie*.

In the post-industrial societies authorities of father and mother have been inevitably and irreversibly declined. So we regard the remedy to recover such authorities as anachronical. We Japanese now must become more individualistic but without any traditions of Western-type paternal authorities which cut off mother-son ties. Oedipus complex stresses the conflict between incest taboo and incestuous emotion exclusively in mother-son relation. We can find similar conflict in the relations of other family members. Above all, big brother-little sister relation and father-daughter relation can contribute to release us from the morbid excess of "amae" in contemporary Japanese Society.

The Differences between “To Learn” and “Not to Learn”
—A Comparison of Chinese and Japanese Female Education in Modern
Times

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Key words ; FEMALE EDUCATION, VIRTUOUS WIFE AND GOOD MOTHER, NO TALENT IS GOOD FOR WOMEN

This article expounds the differences of Chinese and Japanese female education in modern times with the comparative method. The Confucian school's female education paid attention to female's morality both in China and Japan.

There were obvious differences about both countries' female education in spite of females in these two countries who had the same destiny as to being discriminated and oppressed. Since the Meiji Reform, Japan has been carrying out the education policy of “virtuous wife and good mother”, so female education developed rapidly in modern times. During the process, although a lot of feudal elements were conserved, Japanese attached importance both to wives' moral education and to knowledge as husband's helpers and as children's teachers.

The idea of “no talent is good for women” brought bad fortune to Chinese women for thousands of year. Because Chinese female education did not develop, the traditional Confucian concept about female was deeprooted. Most of females were in illiteracy state in the old China. Today, it is still a very hard task for us to criticize traditional female's moral and cultural education, and to train knowledgeable virtuous wife and good mother.

The Religious Sects during Manchurian Colonization

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Key words ; MANCHURIAN COLONY, RELIGIOUS SECT, GREEN GANG, RED SWASTIKA SOCIETY

This paper explores a critical review of the history of the religious sect in the course of colonization in Manchuria. The religious sects were part of the very fabric of the complex and changing social structure in Manchuria. They are usually described as “邪教” (xiejiao, jyakyou, secret cults) in the studies written by Chinese scholars, or “類似宗教” (ruijishukyou, similar religion) in the ones written by Japanese scholars. Since some problems related to the religious sect are widely known, but not widely discussed by scholars, this paper attempts to discuss this subject from a different aspect.

The first part of this paper explores the characteristics of the religious sects, focusing especially on the origin and organization of “在家裡” (zaijiali, zaikari, Green Gang) and “紅卍字會” (hongwanzihui, koumanjikai, Red Swastika Society).

The second part discusses the role of the religious sects as an important element in political integration after the Manchurian incident. This paper maintains that the religious sects decided their political attitudes reacting to a change in the political environment.

The final part of the paper provides a brief overview of the Manzhouguo government's policy toward the religious sects, pointing out that Japanese military was faced with the difficulty in bringing the sects under its control, since Manchurian nationalism and Pan-Asianism (“大アジア主義”、“王道主義”) were in conflict.

Eugen Herrigel's Life and Nazi:
The Myth of Zen in the Art of Archery (2)

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Key words ; EUGEN HERRIGEL, ZEN, KYUDO, JAPANESE ARCHERY, HEIDELBERG, NAZI, NSDAP, DENAZIFICATION

The German philosopher Eugen Herrigel (1884-1955) is well known for having introduced Zen to the world through Japanese Archery (kyudo). Otherwise, other aspects of his biography are obscure, especially details of his early life, his activities before and after his time in Japan, and his relationship to the NSDAP (Nazi Party) which ruled Germany before and during World War II. In this article I use unpublished documents obtained from archives in southern Germany to clarify Herrigel's family history and his activities before and after his trip to Japan. Through analysis of these documents I reconstruct Herrigel's life.

I reached the following three conclusions: (1)Herrigel befriended many Japanese in Heidelberg and obtained his knowledge of Zen from one of them, namely OHASAMA Shuei and KITA Reikichi; (2)one of Herrigel's acquaintances accused him of lacking a sense of humanity; (3)Herrigel joined the Nazi Party and after the war ended the Denazification Court denied his rehabilitation for reason of his commitment to the regional regime while he was rector of Erlangen University, and the court adjudicated him as a sympathizer.

I detect in postwar accounts of Herrigel's life a force that erases his Nazi connection. This force is the hidden common will necessary to imagine him as a spiritual person. I identify this force with Herrigel's "It".

I append a tentative Japanese translation of Herrigel's statement of defense, which he presented at his denazification hearing.