

Day 1 (Oct 17th, 2020)

# JSAC 2020

## AD HOC ONLINE CONFERENCE SCHEDULE (EST/EDT)

11:00-11:30

### Reception/ Opening Ceremonies

*Professor Carin Holroyd* (President of JSAC, University of Saskatchewan)

*Professor Lily Cho* (Associate Dean, Global and Community Engagement, Faculty of Liberal Arts & Professional Studies, York University)

*Ms, Yuko Shimizu* (Executive Director, the Japan Foundation of Toronto)

11:30-13:00

### Panel 1: Government of Japan

Chair: K. Coates

#### *Japanese Courts and Corporate Executive Compensation*

S. McGinty, Associate Professor  
Nagoya University Graduate School of Law, Japan

#### *Post COVID-19 Public Policy Communication in Japan*

L. Tkach-Kawasaki, Ph.D., Associate Professor  
University of Tsukuba, Japan

#### *Japanese Public Health Concerns in Treaty-Port Manchuria*

B. Sewell, Professor, Department of History  
Saint Mary's University, Canada

#### *Japan 2020: Covid Closures, Losses, and Displacements*

M. Creighton  
University of British Columbia, Canada

13:00-13:15

### Coffee Break

13:15-14:00

### Panel 2: Geography of Japan

Chair: D. W. Edgington

#### *Earthquakes and Tsunamis:*

#### *Lessons from Japan for British Columbia*

D. W. Edgington, Professor Emeritus, Department of Geography  
University of British Columbia, Canada

#### *Virtual Interdisciplinary Japan Field Trips*

T. Waldichuk, Department of Geography & Environmental Studies  
Thompson Rivers University, Canada

14:00-15:00

### Lunch Break

Day 1 (Oct 17th, 2020)

# JSAC 2020

## AD HOC ONLINE CONFERENCE SCHEDULE (EST/EDT)

15:00-16:15

### Panel 3: Japan & Philosophy

Chair: J. Goulding

#### *Heidegger's Japanese Interlocutors Revisited*

J. Goulding, Professor Dept. of Social Science  
York University, Canada

#### *Superhero Philosophy: East and West*

P. Lachowicz, Social and Political Thought PhD Program  
York University, Canada

#### *Disapparition :*

#### *Derrida's (Impossible) Intercultural Dialogue in Japan*

T. Correia, Social and Political Thought PhD Program  
York University, Canada

16:15-16:30

### Coffee Break

16:30-17:45

### Panel 4: Japan & Philosophy

Chair: J. Goulding

#### *Japanese Schelling: Nishitani Keiji*

C. Sator, Humanities PhD Program,  
York University, Canada

#### *Lessons from Zen and Poetry: A Critique of Anthropocentrism*

M. M. Bouthillier, Dept. of Politics PhD Program  
York University, Canada

#### *From Śūnyatā to Satori 悟り in the Blink of an Eye*

J. Lakeit, Social and Political Thought PhD Program  
York University, Canada

17:45-18:30

### Dinner Break

18:30-19:00

### Daikagura: Michiyo Kagami

#### *Performance*

Ms. Michiyo Kagami will deliver a stunning Daikagura presentation through a virtual platform

19:00-20:00

### Evening reception & End of Day 1

Day 2 (Oct 18th, 2020)

# JSAC 2020

## AD HOC ONLINE CONFERENCE SCHEDULE (EST/EDT)

11:30-12:30

### Keynote Speakers

#### *Building Beyond the Pandemic: Japan and the COVID Recovery*

C. Holroyd & K. Coates

12:30-14:00

### Panel 1: History and Culture

Chair: T. Waldichuk

#### *Why Canada Must Embrace a Free and Open Indo-Pacific*

S. R. Nagy, Professor, fellowship the Canadian Global Affairs Institute  
ICU, Japan

J. B. Miller, fellowship with the Japan Institute of International Affairs and  
the Macdonald Laurier Institute

#### *Impact of 'Anti-Japan Tribalism'*

N. Ota, Professor  
York University, Canada

#### *Designing Japanese Identity and Culture in Canadian Architecture*

H. H. Tsang, Assistant Professor, RAIC Centre for Architecture  
Athabasca University, Canada

#### *A Manga-translation of Visual Commentary on Tsurezuregusa*

X. J. Yang  
University of Calgary, Canada

14:00-15:00

### Lunch Break/AGM

15:00-16:30

### Panel 2: History & Culture

Chair: A. Fujiwara

#### *Heritage Tourism and Pilgrimage at UNESCO's Hidden Christian Sites in Nagasaki*

D. J. Telfer & A. Hashimoto, Department of Geography and Tourism  
Studies  
Brock University, Canada

Day 2 (Oct 18th, 2020)

# JSAC 2020

## AD HOC ONLINE CONFERENCE SCHEDULE (EST/EDT)

15:00-16:30

### Panel 2: History & Culture

Chair: A. Fujiwara

#### *Tokyo's ramen restaurant industry adjusts to Covid-19*

T. Reiffenstein

Mount Allison University, Canada

#### *Japanese Art: Yuji Hiratsuka*

Y. Hiratsuka

Indiana University, United States

#### *Racism during the 1940s and COVID-19*

J. Stanger-Ross, Project Director, Landscapes of Injustice Associate  
Professor, History

University of Victoria, Canada

V. W. Rygnestad, Community Council Chair, Landscapes of Injustice

L. Oikawa, President, National Association of Japanese Canadians

16:30-16:45

### Coffe Break

16:45-17:30

### Panel 3: History & Culture

Chair: J. Kovalio

#### *ABE Shinzō – Japan's longest serving Prime Minister and his legacy*

Jacob Kovalio

Carleton University, Canada

#### *Subjectivity and objectivity*

#### *in construal expressed by learners of the Japanese language*

N. Yabuki-Soh, Associate Professor

York University, Canada

17:30-18:00

### Conference Wrap- Up Session



# PANEL ABSTRACTS

JSAC2020 AD HOC ONLINE CONFERENCE (EST)

Day 1: Oct 17th 2020

## Government of Japan

*Chair: Ken Coates*

### Japanese Public Health Concerns in Treaty-Port Manchuria

*Presenter: Bill Sezwell, Saint Mary's University*

In addition to saturating newspaper headlines as they do now, public health concerns expose a society's common values and assumptions. This is also true historically, and an analysis of the public health concerns evidenced by Japanese empire-builders has much to say about imperial Japanese society in the first half of the twentieth century. Not only did Japanese create colonial spaces in China's northeast, a region once known as Manchuria, but empire-builders insured these spaces were hygienic and sanitary for the Japanese who ventured there. They also exploited medical emergencies to further the imperial project in Manchuria. The involvement of public health officials and medical doctors in this project at the same time shows the extent to which Japanese society at large was involved in its empire. It was not only diplomats and soldiers who constructed the empire, and civilian involvement complicates the history of this era.

### Japan 2020: Covid Closures, Losses, and Displacements

*Presenter: Millie Creighton, University of British Columbia*

For Japan, 2020 was to be the year of topping the world stage during the Tokyo Olympics—instead it became the year of the lost Olympics. It was to be the year during which the world might reconsider the dangers of nuclear stockpiles with the particularly marked 75th anniversary of the atomic bombings of Hiroshima and Nagasaki—instead public access to the commemorations was denied while those wishing to participate were displaced to other less seen places, and the world's attention to the commemorations was displaced to Covid and racialized violence issues. It was to be a year where regional areas and local communities re-membered their identities through area events that recreate community cohesiveness—instead it was a year those events were cancelled. An example, of such displacement covered in the paper is the Awa Odori Matsuri (Festival) in Tokushima and its well-known throughout Japan dance form, for which cancellation of the annual event reflects the pivotal hit to community cohesiveness and regional identity such cancellations caused. This paper discusses the intersections of these missed moments, with the loss and/or displacement of these events.



# PANEL ABSTRACTS

JSAC2020 AD HOC ONLINE CONFERENCE (EST)

Day 1: Oct 17th 2020

## Geography of Japan

*Chair: D. W. Edgington*

### Earthquakes and Tsunamis: Lessons from Japan for British Columbia

*Presentor: David W. Edgington, University of British Columbia*

This paper re-examines the 2011 Great East Japan Earthquake (the 3.11 disaster) and reflects on what lessons might be learned for British Columbia (BC) in terms of emergency management and long-term reconstruction. The west coast of BC (and Vancouver) is vulnerable to a catastrophic magnitude 9 earthquake and tsunami resulting from the rupture of the Cascadia subduction zone fault that lies just 50 kms or so west from Vancouver Island, Washington and Oregon. The likely damage to both human and buildings would be extensive, both from the earth shaking and the tsunami event. However, compared to Japan, BC had lacked earthquake events close to population centres and so has little direct experience of a large earthquake and tsunami along the BC coastline. International comparisons of disasters provide one way of addressing the absence of first-hand knowledge of this type of calamity. In this regard, Japan has long been considered the gold standard for earthquake preparation and it has used the lessons from 3.11 to revise its own emergency response, as well as changing community and individual behavior to increase preparation and instilling a strong culture of prevention. Based on extensive interviews in the Tohoku region of Japan as well as in BC, the analysis scrutinizes Japanese experience in 2011 and subsequent years in terms of the four pillars of disaster management: (1) risk and preparedness, (2) the emergency response; (3) recovery, and (4) mitigation. The results indicate practical lessons for emergency management in BC as well as the need for taking personal responsibility for preparing for earthquakes and tsunamis.

### Virtual Interdisciplinary Japan Field Trips

*Presentor: Tom Waldichuk, Thompson Rivers University*

This presentation focuses on interdisciplinary and virtual field trips in Japan. Interdisciplinarity is an important issue at small universities where one can have difficulty amassing enough students from one discipline, for example, Geography, to run a field trip in Japan, so recruiting students from other disciplines has to be an option. This may lead to a joint field trip between, for example, a Geography and a language studies course, where students from the two courses travel to Japan together. But what if the field trip to Japan cannot take place due to, for example, a pandemic? A virtual field trip is the solution. My objective is to review options for interdisciplinary virtual field trips about Japan. First, I examine learning objectives for interdisciplinary field trips. Then I focus on virtual field trip options by reviewing literature and educational software. Virtual field trips can be as simple as having students watch you-tube presentations and do follow-up activities. Or they can be as sophisticated as having participants wear virtual reality goggles while walking down the streets of Tokyo. The principal conclusion is that while virtual field trips do not replace face to face trips, accessible technology is increasingly allowing instructors to engage students'senses and enhance learning about Japan.



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JSAC2020 AD HOC ONLINE CONFERENCE (EST)

Day 1: Oct 17th 2020

## Japan & Philosophy

*Chair: Jay Goulding*

### Heidegger's Japanese Interlocutors Revisited

*Presenter: Jay Goulding, York University*

Over a five-decade period, the hermeneutic phenomenologist Martin Heidegger (1889–1976) entertains elite Japanese scholars in what has come to be known as the Freiburg pilgrimage. In this paper, we revisit these interactions and the impact on Japanese philosophy and religion. Tanabe Hajime 田辺元 (1885–1962), Yamanouchi Tokuryū 山内得立 (1890–1982), Kuki Shūzō 九鬼周造 (1888–1941), Watsuji Tetsurō 和辻哲郎 (1889–1960) and Nishitani Keiji 西谷啓治 (1900–1990) are well known students of Heidegger's philosophy. Others including Zen monks Tsujimura Kōichi 辻村公一 (1922–2010), Hisimatsu Shinichi 久松真一 (1889–1980) and Abe Masao 阿部正雄 (1915–2006) make their mark on a then expanding field of *tetsugaku* 哲學 (philosophy) as Japan's intellectual attempt to handshake with the Western world. Contrary to Western impulses to wholeheartedly accept Suzuki Daisetsu Teitarō's 鈴木大拙貞太郎 (1894–1966) version of Zen from the Rinzai-shu 臨濟宗, many Heidegger scholars stress theory and practice of Sōtō-shū 曹洞宗, with Watsuji leading the way in his resurrection of Dōgen Zenji's 道元禪師 (1200–1253) teaching proper. The paper sketches out Suzuki's engagement with Heidegger as well as that of long-forgotten philosopher and one-time Bavarian noble Karlfried Graf Dürckheim (1896–1988). Dürckheim first introduces Suzuki to Heidegger. Growing up a few kilometers from Heidegger in the Black Forest, and later living in Japan, Dürckheim's emphasis on the phenomenology of Zen practice might very well challenge Suzuki for the nickname of Europe's first "Mr. Zen."

### Superhero Philosophy: East and West

*Presenter: Peter Lachowicz, York University*

What is a superhero? Is there a difference between Japanese and Western superheroes? Or is there a mutual interconnection between them? Superheroes East and West have spawned many thousands of comic books, animated films and films proper. This paper is a survey of such popular movie and animated characters. According to Top Ten Nerd, the top Japanese superheroes include: Astro Boy, Science Ninja Team Gatchaman, Megaloman, Honey Kisaragi, Inazuman, Tokusatsu 特撮 (live action filming and special effects) such as Kamen Riders alongside Akira, Ultraman, Sailor Moon, Super Sentai and Metal Heroes to name a few. Super Sentai are obviously the origin of Power Rangers and Metal Heroes are the origin of Space Sheriffs. Most of the others are intermingling of Eastern and Western ideas and powers. As popular aficionados and popular blogs consistently seem to suggest, DC comic heroes usually have heavy moral consciences whereas Japanese robots have a single mission with undaunting perseverance. Western heroes use a plethora of skills usually supported by moral standards such as those of Superman or Batman. Japanese heroes use secret technologies or muster life-energy forces often from supernatural or extraterrestrial sources. Ghosts become superheroes. Western heroes sometimes lose their courage or commitment while Japanese heroes usually stay the course or perish. Although focussing on contemporary trends, we shall examine some historical and philosophical underpinnings of Japanese culture as detailed by Professor Jay Goulding's work in the last twenty years.



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JSAC2020 AD HOC ONLINE CONFERENCE (EST)

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## Japan & Philosophy

*Chair: Jay Goulding*

### Disapparition : Derrida's (Impossible) Intercultural Dialogue in Japan

*Presenter: Tyler Correia, York University*

Derrida's famous letter to a Japanese friend is an echo of Martin Heidegger's many letters and interactions with Japanese scholars over five decades. Derrida's "deconstruction" (stimulated by Heidegger's *Abbau* as dismantling) speaks to a constellation of absences, silences, and secrets. The act of translating his work into a Japanese idiom offers pause for reflection on perennial questions of transmissibility of language, its semantic nucleus and the economy of substitutions of signs in the spacing, gaps, losses and accumulations of divergent meanings. "Disapparition" denotes the simultaneous vanishing and appearance of the figure of the sign within the act of translation as a metaphor. Derrida's not-merely deconstructive theory is offered in tandem with examples of Japanese literatures from Kōbō Abe 安部公房 and Haruki Murakami 村上春樹. Both authors investigate linguistic/cultural absences, excesses, disappearances. Firstly, I trace the discussion in Derrida's "Letter to a Japanese Friend," its problematic, and its relationship to exchanges with Japanese scholars. Secondly, I contextualize his textual oeuvre with a shift from the presence of the "sign" to the trace of the text to disapparition. Thirdly, I outline how this shift can thematically situate in proximity to a Japanese linguistic and cultural milieu through a parallel reading of the texts of two literary figures. There will be some discussion of Professor Jay Goulding's interaction with Jacques Derrida and their dialogues on Japan and East Asian philosophy.

### Japanese Schelling: Nishitani Keiji

*Presenter: Christopher Satoor, York University*

The provocative works of German philosopher Friedrich Wilhelm Joseph von Schelling (1775–1854), a contemporary of Georg Wilhelm Friedrich Hegel (1770–1831) have generally seemed to fall into oblivion in the North America scene until recently. Not so in Japan. Tanehisa Otabe 胤久小田部, Professor of Aesthetics at the University of Tokyo is President of the Japanese Schelling Society which is currently enjoying a blossoming and growth. Japan's interest in Schelling goes back to the hermeneutic phenomenologist Martin Heidegger (1889–1976) and his intense lifetime engagement with Schelling. Tanabe Hajime 田辺元 (1885–1962) and Kuki Shūzō 九鬼周造 (1888–1941) write favourably about Schelling's philosophy of freedom and relations to Heidegger. This paper concentrates on Nishitani Keiji 西谷啓治 (1900–1990), a famous Kyoto School philosopher and celebrated student of Heidegger, who studies in Freiburg for two years and lectures there on the medieval mystical scholar Meister Eckhart (1260–1328) amongst other topics. Nishitani graduates from Kyoto University in 1924 with a dissertation entitled "The Ideal and the Real in Schelling and Bergson." Nishitani later translates into Japanese two Schelling texts including the all important "Philosophical Inquiries into the Essence of Human Freedom." Some time will be devoted to recalling Professor Jay Goulding's meeting with Nishitani and Hans-Georg Gadamer in the early 1970s and its impact on the development of Japanese phenomenology.



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## Japan & Philosophy

*Chair: Jay Goulding*

### Lessons from Zen and Poetry: A Critique of Anthropocentrism

*Presenter: Maxime Marcotte Bouthillier, York University*

Natural disasters, environmental changes, geographical changes, and so forth have historically been the biggest movers of history, especially in Japan. Yet, most history books and history education focus on the role “great thinkers” and/or “civilizations” play in the unfolding of the world. This tendency to establish the human as the measure of all things and place it at the centre of history is called anthropocentrism. Still, it is not simply a consequence (or cause) of the discipline of history. On the contrary, it is endemic to most knowledge production whether it is science, history, politics, psychology, economics, geography or philosophy. But is anthropocentrism a problem, and what are the possible consequences in our capacity to understand and solve global crises? Looking at the philosophical and poetic works of Saigyō Hōshi 西行法師 (1118–1190), Dōgen Zenji 道元禪師 (1200–1253) and Keizan Jōkin 瑩山紹瑾 (1268–1325), with insights of contemporary Zen philosopher Masao Abe 阿部正雄 (1915–2006), student of Martin Heidegger’s phenomenology, this paper explores steps to answer these questions through a multidisciplinary intercultural dialogue. The insights provided by Zen monks, poets, and philosophers will then be applied to an analysis of the world’s contemporary dilemmas.

### From Śūnyatā to Satori 悟り in the Blink of an Eye

*Presenter: Jeff Lakeit, York University*

This paper illuminates (1) the Indian Buddhist Śūnyatā from Theravada’s (the doctrine of the elders) non-self (anātman) and (2) Mahayana’s (Greater Vehicle) intrinsic emptiness (svabhāva). After centuries of Silk Road transmission, these religious movements trickle into Japan where they fall between the Zen Buddhist ku 空 (emptiness) and mu 無 (nothingness). The paper explores these ideas through Heidegger’s augenblick or moment of vision, drawn from Being and Time (1927). Augenblick itself stands alongside Zen satori 悟り as comprehending or awakening. Attention will devote to Jay Goulding’s seminal paper, “Three Teachings are One”: The Ethical Intertwinings of Buddhism, Confucianism and Daoism” (2002). With attention to the Prajñāparamita (perfection of wisdom) including Diamond and Heart Sutras, Goulding argues: “Buddhist ‘awakening’ is intimately tied to the dual worlds of reality and non-reality, existence and non-existence. Suzuki further clarifies ‘suchness’ as Reality in its ‘isness’: Some may say: ‘There cannot be any meaning in mere isness. But this is not the view held by Zen, for according to it, isness is the meaning. When I see it, I see it as clearly as I see myself reflected in a mirror.’” All the above is collected under what Goulding dubs “Japanese vertical phenomenology.”

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## Daikagura Performance: *Michiyo Kagami* | 鏡味味知代



平成12年(2000年)3月国際基督教大学卒業後、平成19年(2007年)3月まで広報代理店にて会社勤務。その後めでたくOLを卒業し、平成19年(2007年)4月国立劇場、第5期太神楽研修生となる。研修時代には太神楽の技能だけではなく、獅子舞に必要な鳴り物(笛、太鼓)、三味線、また日本舞踊なども稽古をつみ、平成22年(2010年)3月研修を卒業。得意だったのは笛。今でも寄席で出囃子の笛などを吹いている。同年4月、ボンボンブラザーズの鏡味勇二郎に弟子入り。その後1年間、噺家の前座に混ざり落語芸術協会にて前座修行を行う。365日休みなく勤め、お茶くみ、座布団返し、師匠方への着付け等、行儀見習い一般を経験。平成23年(2011年)4月浅草演芸ホールにて寄席デビュー。東日本大震災後の静かな寄席ではあったが、沢山のお客様が足を運んでくれた。その後、寄席では珍しい語学力を生かし、英語で太神楽を上演したり、年に一度のペースで海外公演に参加したりと、太神楽の可能性を探っている



# PANEL ABSTRACTS

JSAC2020 AD HOC ONLINE CONFERENCE (EST)

Day 2: Oct 18th 2020

## History & Culture

*Chair: Tom Waldichuk*

### Why Canada Must Embrace a Free and Open Indo-Pacific

*Presentors: S. R. Nagy, Professor, fellowships the Canadian Global Affairs Institute, ICU*

*J. B. Miller, fellowships with the Japan Institute of International Affairs and the Macdonald Laurier Institute*

The Free and Open Indo-Pacific Vision (FOIP) advocated by Japan is a template for Canadian Indo-Pacific engagement and a potential framework to build a strategy upon. Critics advocate for a diverse and inclusive Canadian Indo-Pacific approach but this overlooks the challenges associated with a revisionist power in the Indo-Pacific and the importance of creating an Indo-Pacific strategy that reflects the shared values that Japan and Canada share and the trajectory of the Indo-Pacific.

### Impact of 'Anti-Japan tribalism'

*Presenter: Norio Ota, York University*

The book 'Anti-Japan tribalism' dropped a bombshell both in Korea and Japan. It is an extraordinary criticism from within in Korea to challenge some of the established and official historical views about issues surrounding 'comfort women' and 'forced laborers' under the Japanese imperial government. The book claims that the so-called official history about the Japanese imperial era is based on so many non-facts, wrong information and fabricated 'facts', that Korean comfort women were not 'forced' 'sex slaves' and workers not 'forced' as depicted by the groups of activists who have been pushing this issue. It also questions why the Korean government and many Koreans have been singling out and focusing on Japan alone. Reexamining and reassessing the widely accepted view that every problem stemmed from the evil Japanese imperialism has been considered as "revisionists'" opinions and has been dismissed as anti-Korean, ultra-conservative and traitorous. In Japan while the revisionists of history in the conservative camp are leaping with joy, those in the liberal camp seem to be dismayed and feel somewhat deceived and betrayed. No matter how hard it is to accept facts and truths, one must grapple with them in order to improve communication between both peoples.



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Day 2: Oct 18th 2020

## History & Culture

*Chair: Tom Waldichuk*

### Designing Japanese Identity and Culture in Canadian Architecture

*Presenter: Henry Hing-Yip Tsang, Athabasca University*

Immigrants from Japan first came to Canada in the late 19th century. A century has passed, and today Japanese communities can be found in every major Canadian city. Following the war years, the Japanese started to rebuild their lives by acquiring land and properties to convert or construct new community centre hubs as gathering spaces and safe spaces. As a home away from, the architectural design of these buildings often reproduces Japanese spaces and interiors (such as tatami rooms and dojos), whereas exterior facades are designed to fit within the Canadian context, following local building guidelines. This paper studies the architectural design of Japanese cultural centres in Canada and how the design of the buildings reflects Japanese culture. Methodology consists in examining architectural drawings and photographs of the buildings, as well as observational study wherever possible. Analysis is done by comparing architectural elements that are directly replicated from Japanese architecture, elements that are Japanese yet modified to adjust to the context in Canada, and elements that are specific only to Canada. The results of the study will present the architect's design strategies and restrictions with regard to preserving Japanese identity and culture in Canada, creating a uniquely new architectural identity.

### A Manga-translation of Visual Commentary on Trurezuregusa

*Presenter: X. Jie Yang, University of Calgary*

In the Edo time, Kenko (1283-1358)'s Trureduregusa (Essays in Idleness) became a classical master piece, deeply attracted intellectuals. Numerous volumes of commentary were produced and published, and the entire work was thoroughly examined and deeply appreciated. Although received rather less attention, among the commentary there were a great amount of approach in pictures. Certain commentary book even provided pictures to almost each and every of the 243 sections in the original title. These works thus not only enriched the long and abundant visual tradition in Japan, but also left us a valuable means to read and understand this medieval classic today. Applying manga as a visual language, I have been attempting to translate such visual commentary for today's readers. Especially focused on two books, Nagusamigusa (1652) and Tsurezuregusa Esho (1691), I have selected over 100 sections and reproduced them into GIF motion pictures, released two sections a week since the end of 2019. This presentation will explain the design, tasks and feedback of this ongoing project.



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## History & Culture

*Chair: A. Fujizawa*

### Heritage Tourism and Pilgrimage at UNESCO's Hidden Christian Sites in Nagasaki

*Presentors: David J. Telfer & Atsuko Hashimoto, Brock University*

The Hidden Christian Sites in Nagasaki received UNESCO World Heritage Site designation in 2018. It comprises 12 sites, instead of the original 26 nominated. Nagasaki is the first location Christianity was introduced by missionary Francis Xavier in 1549 and it slowly flourished under a Christian Daimyo (feudal lord). Hideyoshi Toyotomi expelled missionaries in 1587 and the Tokugawa Shogunate's Anti-Christianity Edict started the oppression and persecution of Christians. Many Christians went into hiding, even to uninhabited islands, disguising the Virgin Mary as Buddhism Kannon so that their faith was not questioned. After over 200 years, the ban on Christianity was lifted in 1873 and the hidden Christians slowly emerged building numerous churches in the Nagasaki area. This research focuses on the significance of the UNESCO Heritage Site designation in terms of preservation of unique cultural landscapes surrounding the Nagasaki churches as well as the advantages for fundraising for maintenance of cultural artefacts and buildings. It also evaluates the Church as heterotopia, especially with a historical timestamp and designation of Hidden Christianity, along with the commodification of pilgrimage "tours" to the churches.

### Tokyo's ramen restaurant industry adjusts to Covid-19

*Presenter: Tim Reiffenstein, Mount Allison University*

As the economic toll of Covid -19 continues to cascade through food and beverage industries around the world, it is worth investigating regional responses to a common threat. This paper provides preliminary evidence, gathered remotely from key industry informants, of how the Tokyo ramen restaurant industry has responded to Covid-19. It argues that the ability of the industry to pivot, somewhat successfully, in the face of voluntary shop closures at home, and mandatory closures abroad rests on business models that were already in place before 2020. These include pre-prepared take-out/delivery such as Takumen and Ramen Stock, physically distanced dining (already the hallmark of Ichiran), and WFH celebrations of ramen as an accessible everyday food. In addition, for the first time, the industry collectively lobbied the Tokyo Metropolitan Government. From the standpoint of labour, the reliance on part time in normal times provides a degree of flexibility. In respect to social reproduction, the fictive kinship practice of noren wake insulates shops within networks of peer support, although the hardest hit will likely be the cohort of long serving apprentices who were on the cusp of becoming independent when Covid-19 hit. Finally, before Covid-19 ramen shows played a key role as temporary clusters (there were 63 nationwide in 2017), the advantages of which can not necessarily be replicated online.



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JSAC2020 AD HOC ONLINE CONFERENCE (EST)

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## History & Culture

*Chair: A. Fujizawa*

### Japanese Art: Yuji Hiratsuka

*Presenter: Yuji Hiratsuka, Oregon State University*

Yuji Hiratsuka, professor of art at Oregon State University in Corvallis will talk about his work. He will discuss the aesthetic and technical aspects of his prints. Yuji Hiratsuka mixes influences of the western and eastern world in his work, he draws from the ancient and the contemporary to express the mismatched combinations and hodgepodge, which represent daily life. His images bear a slight resemblance to traditional Japanese Ukiyo-e prints (which were frequently vibrant colored and featured highly-stylized exaggerated and distorted figures) while also expressing contemporary aspects of the western world. Ukiyo-e is an art form that was pioneered in the 17th century. It popularized a decorative and brightly colored style, inexpensively designed for common people and often featured poster-like caricatures. Hiratsuka will also explain the unique technique of his multi-color intaglio (etching) printmaking process. Hiratsuka was born in Osaka, Japan, and received a bachelor's degree in art education from Tokyo Teachers' University in 1978. He taught art at several high schools and junior high schools in Osaka before he moved to the United States in 1985 to pursue graduate degrees in printmaking at New Mexico State University and Indiana University. He has taught printmaking and drawing at Oregon State University since 1992.

### Racism during the 1940s and COVID-19

*Presentors: Jordan Stanger-Ross, University of Victoria*

*Vivian Wakabayashi Rygnestad, Community Council Chair*

*Lorene Oikawa, National Association of Japanese Canadians*

Jordan Stanger-Ross, project director of Landscapes of Injustice that investigates the dispossession of Japanese Canadians in the 1940s writes, "I was taken aback when Vivian Rygnestad told me about her experience of COVID-19 related racism in a local grocery store recently, being subject to verbal abuse. . . you brought this disease . . . you're all killers! . . . go back to where you belong!". "Despite being aware of the prevalence of similar incidents, I was not prepared for her story. I was shocked when I heard her story to which she replied that I shouldn't be surprised, that this kind of thing happens all the time. Anyone who doesn't know this, she said, should talk to their Asian Canadians friends, with people of colour." Vivian will speak in detail about her reaction and response, both immediate and in the days to follow and the varied reactions she received. Lorene Oikawa, president of the National Association of Japanese Canadians will share how they are helping people identify and develop strategies when encountering racist actions through dialogue, seminars and awareness training. Jordan brings together this material to discuss mechanisms in place in the past and similarities in the present.



# PANEL ABSTRACTS

JSAC2020 AD HOC ONLINE CONFERENCE (EST)

Day 2: Oct 18th 2020

## History & Culture

*Chair: J. Kovalio*

### **ABE Shinzō – Japan’s longest serving Prime Minister and his legacy**

*Presenter: Jacob Kovalio, Carleton University*

In late August 2020, Japanese Prime Minister Abe Shinzō announced his sudden resignation caused by a chronic intestinal malady which had forced him out of office in 2007. In December 2019, Abe became the longest serving prime minister in Japan’s history. This presentation examines the most salient domestic and foreign policies of the two Abe administrations: 2006–7 and since 2012. The list of initiatives, policies and challenges to their implementation is very long :from Abenomics, education/employment/immigration/social/state secrets/environment legislation, constitutional amendments and the Olympics to the sudden and daunting New Coronavirus challenge, as well as relations with the US, China , South Korea , Russia, India and the EU/Britain, through FOIP , QII , CPTPP [thus relations with Canada] etc. Brief remarks will be made on the consequential impact of major historical events commemorated in 2020 and relevant to the study of Japan : the 75th anniversary of the end of the Second World War, the 65th anniversary of the founding of the Liberal Democratic Party [LDP] and the 60th anniversary of the Security Treaty [安保ANPO] with the United States and to Mr. Abe’s personal background and legacy.

### **Subjectivity and objectivity in construal expressed by learners of the Japanese language**

*Presenter: Noriko Yabuki-Soh, York University*

When describing a scene, the speaker decides from what viewpoint the given events are told, and there are preferred argument structures (e.g., active versus passive) that may differ between two languages (e.g., “Someone stole my wallet” in English versus “Saifu o nusumareta—(I) had (my)wallet stolen” in Japanese). As Ikegami (2016) suggests, the prototypical construal in English is to take an objective stance, while Japanese tends to take a subjective stance in which the speakers immerse themselves into the described scene. In order to investigate how such differences are reflected in second language learners’ storytelling, the present study examine the use of expressions of viewpoint found in the narratives of 15 English-speaking learners of Japanese at the intermediate level. Participants told stories about cartoon strips that involved multiple characters, first in Japanese and later in English. Participants were also interviewed about specific expressions that they used in their stories. Learners’ use of expressions of viewpoint related to each character was analyzed using the data from Japanese native speakers’ narratives as the baseline. The results indicated that while native speakers employed passive sentences to stay with the viewpoint of characters that are adversely affected by an event, learners often presented the agent of an action as the subject of a sentence to describe the same event. Learners also employed expressions of emotion and assessment instead of passive sentences, and their viewpoints were found to be similar to those in their English narratives. The results of the follow-up interviews indicate that learners were not aware of the differences in narrative viewpoint between English and Japanese. It would be beneficial for learners to be aware of such differences and to employ structural devices related to subjectivity in construal in order for them to effectively describe certain events in Japanes