

## JSAC 2021 Annual Conference (online), Abstracts and Discussion Panels in Alphabetical Order by Presenters' Last Names

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### **Abe, Mike & Stanger-Ross, Prof. Jordan**

Sunday, October 3, 9:00-9:30am: Keynote Speakers

*Landscapes of Injustice*

*Landscapes of Injustice* was a 7-year SSHRC Partnership project to research and tell the history of the dispossession of Japanese Canadians. In this presentation, Project Director, Jordan Stanger-Ross, and Project Manager, Michael Abe, will reflect on this award-winning work, conveying its summative research conclusions as well as its most surprising and popular output – a digital archive that, since its launch in March 2021, has received more than 20,000 unique visitors.

### **Aso, Dr. Noriko**

Saturday, October 2, 1:30-2:00pm: Keynote Speaker

*Aquapolis, Aquarium, and Aquafutures at the 1975 Okinawan Ocean Expo.*

The 1975 Okinawa International Ocean Exposition was officially a celebration of the recent reversion of the islands to Japanese sovereignty after almost three decades of U.S. military governance. Less officially, the exposition was supposed to be an opportunity to address ways in which both powers saw the prefecture as an economic and political problem. The solution was to capitalize on the island nature of Okinawa. The exposition's slogan was "Umi: sono nozomashii mirai" (the English version was "the sea we would like to see"), its crowning symbol was the offshore "floating city" called the Aquapolis, and its most lasting institutional legacy, the Churaumi Aquarium. Even within the exposition, however, there was more than one vision of Okinawa's future, and they were not always in harmony.

### **Aysola, Lakshmi**

Friday, October 1, 3:00-4:30pm: Panel 3A: Japan and Philosophy

*"Offering," Butō 舞踏, Phenomenology*

In 2002, I performed "Offering" with the dance artists Eiko and Koma in New York. The performance is a ritual to heal the landscape from the tragedy of 9-11 and convey the sadness of the dead. This paper provides a glimpse of the aesthetics of Butō dance in its creation and performance. The idea of conceptlessness as an essential element of Butō allows beauty to come forth. My focus will be on the methods of Min Tanaka's Body Weather Laboratory and Eiko and Koma's Delicious Movement practice and the performance "Offering." Heidegger's phenomenology repeatedly avows conceptlessness: "Pre-conception shackles reflection on the being of particular beings. Thus, it happens that the prevailing concepts of the thing block the

way to the thingness of the thing...by keeping at a distance the preconceptions and assaults of ...modes of thinking, to allow the thing in its thing being, to rest itself” (Heidegger 1935-6, 12). Thingness is obscured by concept. The thingness in dance is the dance itself, rather than what is brought forth from movement. Heidegger calls for an “immediate encounter” through the senses. In Nishida Kitarō 西田幾多郎(1870- 1945), we find an elegant philosophy of direct encounter as well as the idea of conceptlessness that is influenced by Heidegger. Nishida’s links to Heidegger’s Being through his “active-intuition” as praxis of pure experience. Nishida redefines beauty as selflessness or the state of muga 無我, brought forth through the senses by active-intuition. The Japanese aesthetics of yūgen 幽玄 and mono no aware 物の哀れ recall Heidegger’s conceptlessness.

### **Baiton, Silva**

Saturday, October 2, 8:30-10:00am: Panel 1: Gender(2)

*Looking for the Bright Life: Consuming Modernity in Late 20th-Century Japan.*

The late 20th Century in Japan, particularly the 1980s, was a period in which personal and household consumption converged with discourses surrounding individual and collective, and cultural and national identity. This paper examines how certain patterns of consumption came to be subsumed into conceptions of Japanese national identity. While I discuss Japanese consumption from a general standpoint throughout the paper, I place particular focus on the roles of women within consumer history. In order to get a sense of varying attitudes toward consumption as a performance of modernity, and the roles of women in both the production and consumption of modernity, I examine several pieces of media and other popular literature from the 1980s, including magazine articles and advertisements, TV advertisements, novels, and a film.

### **Bouthillier, M.**

Saturday, October 2, 12:15-1:00pm: Panel 3: Religion and Culture

*A Different Twist on ‘the Personal is Political’: Belief, Legitimacy and Political Change in late-Heian and early-Kamakura Japan*

Due to narratives embedded in secularism, contemporary works on legitimacy generally avoid the inclusion of ‘belief’ as an analytical concept. However, pioneer of social science studies Max Webber clarified in *The Profession and Vocation of Politics* (1919) the necessary relationship between the two concepts when he demonstrated that structures of authority/power can never be legitimate based only on their existence alone; rather, they find their legitimacy only when they are anchored in beliefs. This means that to understand catalyzers of political change – even more so the legitimizing of new political orders – political theorists need to set aside their secular biases and start engaging with beliefs seriously again. This paper is going to take preliminary steps in this direction by looking at the central role one particular belief played in discussions surrounding legitimacy during the change from the Heian to the Kamakura period of Japanese history. More specifically, this paper draws from my own translations of classical Japanese

passages stemming from Art, Poetry, Buddhism, and Folk Stories to highlight the overly naturalized belief expressing that legitimate governance is reflected in adequate/proper personal behavior stemming from having a “pure heart.” This paper then demonstrate the central role this belief has in the work of political theory, 六代勝事記 Rokudaishōjiki, written around 1221. The conclusion emphasizes that re-centering analyses of political change around beliefs allows for a significantly different understanding of political history, one which allows to question mainstream narratives around which events can be considered to have magnitude.

**Butters, Jason**

Saturday, October 2, 7:15-8:45pm: Panel 6: Japan-Canada Relations and Beef

*Japanese-Canadian Relations at the Start of the Second Pacific Century: the 2010s in modern historical perspective*

This paper situates Japanese-Canadian relations since 2010 within the context of one hundred years of transpacific contact and exchange between the two states and societies. 1 The study is guided by three questions: (1) how have cultural relations shaped recent foreign political developments between these states? (2) How has the Japanese state employed cultural internationalism and cultural-/public diplomacy in its relations with Canada? And (3) have the self-identified roles and interests of Japanese foreign policy regarding Canada changed since 2010 (and if so: how)? Drawing on recent scholarship in modern international history and political science, the study connects the foreign political developments of the 2010s with the longer history of Japanese and Canadian transpacific experiences – from the cultural relations of the early-century (Missionaries and transnational education; Japanese labour on Canada’s Pacific coast; post-WWII reproachment and reconstruction) to those of the past decade (reparation movements; intellectual exchange and cooperation). Organizing analysis of foreign political relations are Japanese and Canadian governments’ shared interests in collective security in the North Pacific and a commitment to the US-led liberal international order since 2008 – particularly in relation to international law and issues of territorial sovereignty; economic multilateralism and the Trans-Pacific Partnership; and the function for these relations of the 2010 and 2020-‘21 Olympics and G7 and G20 summits. By incorporating historical and non-state perspectives into an understanding of recent foreign political relations, the study stands to make a two-part contribution to work on the decade 1 The study is underway as part of an edited collection (Handbook of Japanese Foreign Relations and Policies during the 2010s) expected in 2022 from MHM Limited (Tokyo). beginning 2010 in addition to that covering the broader history of transpacific Japanese Canadian relations since the early-twentieth century.

**Church, John**

Saturday, October 2, 7:15-8:45pm: Panel 6: Japan-Canada Relations and Beef

*Wagyu and the Factors Contributing to its Quality: Lessons for Canada Resulting from a Unique University Collaboration between Countries*

Today, the renowned beef brand name “Wagyu” includes not only cattle produced in Japan, but also cattle produced in countries such as Australia, the United States as well as Canada. The intense marbling of Wagyu tends to be its most noticeable characteristic. The high levels of intramuscular fat (marbling) content improve the texture, juiciness and thereby overall Wagyu palatability. The composition of the fat in Wagyu is much higher in monounsaturated fat (oleic acid) and considerably different from that found in most other beef breeds. In addition to the unique genetic makeup of the Wagyu cattle breeds, the unique production systems employed in Japan also contributes to the development of high-quality Wagyu beef, factors which are largely ignored by Wagyu producers outside of Japan. For example, the production process in Japan involves small-scale farming, a calf registration system, a beef traceability system, a nationwide unified grading system, and specialized meat cutting techniques. With the objective of enhancing understanding of the true value of Wagyu and the methods employed in its production, a tour of the Rakuen Gakuen University beef production facility took place near Sapporo, Japan during October 2019. Japanese Wagyu farmers are typically divided into two types: calfproduction farmers and fattening farmers, using primarily indoor systems that are quite different from those found in other countries. Breeding is primarily done by artificial insemination. Calf-production farmers feed breeding cows to produce calves and sell feeder cattle at auction. At these auctions, fattening farmers bid on a calf in consideration of its unique pedigree, and then fatten it with considerable care seldom observed outside Japan. Diverse fattening methods are utilized based on market demand for the various qualities of meat from different “branded” Japanese beef programs. On average, the Wagyu slaughtering age is 29 months with a body weight of approximately 755 kg for a Japanese Black steer; however, some fattening methods have been designed for even longer extended periods of times, sometimes up to 50 months. Wagyu beef is increasingly being exported to the global marketplace and creating new market value as one of the world’s most luxurious food products. Beef producers outside of Japan wishing to improve domestically produced Wagyu providence would be wise to better emulate the unique production methods employed by Japan’s beef industry in order to capture market premiums in the future

**Crawford, Dr. Mark**

Friday, October 1, 4:45-6:00pm: Panel 4: Gender (1)

This paper examines the record of “Womenomics” in the light of the COVID recession (or “shecession”) of 2020 and the subsequent resignation of Shinzo Abe and reconsiders the policy and its prospects moving forward in the post-Abe era. Is a more radical and transformational approach to gender equality is necessary in order to reinvigorate the Japanese economy in the face of its daunting demographic and environmental challenges? Or is a “steady -as -she goes” incrementalism adequate to the task, as a strategy that will bear fruit once the male-dominated Baby Boom is completely retired by 2030? Could Japan surprise prognosticators with another ‘miracle’, under scenarios based upon “realistic” birth rates and politically realistic immigration rates?

**Creighton, Millie**

Saturday, October 2, 10:30-12:00pm: Panel 2: Fine Arts and Architecture

*Japan and Africa Connections via Tange Kenzo Designing Abuja, Nigeria's Capital*

Countries seeking greater global prominence, often contemplate constructing the Ideal City. For Nigeria this was a new capital, Abuja, between different tribal areas, to enhance national identity. Tange Kenzo emerged as Japan's foremost architect from post-WWII until the end of the 20th century, designing Tokyo's reconstruction and the Hiroshima Memorial Peace Park. Tange's firm was selected for the Abuja project, bringing together an African and Asian country, in contemplating the Ideal City for an African capital. Building Abuja took decades. During this time, particularly the 1980s and 1990s, Japanese and Nigerians interacted, with Japanese residing in Nigeria, and Africans visiting the firm in Tokyo. This was a time when many Japanese had little interactions with foreigners and less with Africans specifically. The Abuja project reflects ways national identity is envisioned, then materialized through urban landscapes, and how an African capital template was influenced by factors within Africa and Japan. It depicts social interactions of Japanese and Africans meeting at a time when this was rarer. Ethnographically this research presents African/Asian encounters, stories of Japanese in Africa and Nigerians in Japan. Theoretically, it shows how a national identity project for an African nation also drew on the creativity of a Japanese architect resulting in something Nigerian/African and Japanese/Asian within Africa, while global elements are revealed through world influences channeled through Tange's architectural vision. The presentation reflects 75 years of shifts in Japan since the end of WWII when Tange emerged as one of Japan's most prominent 20th century architect.

**Danyluk, Avery**

Friday, October 1, 12:30-2:00pm: Panel 2: Geography and Tourism

The theories and ideas of social capital have been incorporated in various disciplines, but few studies have explored social capital's role in disaster recovery. This paper seeks to understand how varying forms of social capital are influential in disaster recovery, specifically its function during the post-disaster recovery of the 2011 Great East Japan Earthquake (GEJE) and tsunami. By studying the recovery after such a devastating event, other countries can learn and adapt from the strengths and weaknesses of Japanese response and recovery practices. Because the theories of social capital are applicable to a variety of hazards and academic disciplines, a wide range of literature from other fields was used in this project. Several texts on disaster management education were also referred to in the context of the GEJE. The results concluded that linking, cognitive, bonding, and bridging social capital at the community level was vital to post-earthquake and tsunami recovery in Japanese cities, particularly in Iwate, Miyagi, and Fukushima prefectures. Japanese engagement in social networks and mutual trust increased individual participation and mobility. Additionally, structural social capital (existing social networks and societal structures) and cognitive social capital (mutual trust, norms, and behavior) contributed to community resilience and regrowth in differing ways, but when they were both combined, recovery efficiency increased. To be better prepared for future disasters a more thorough analysis of the impacts of social capital should be considered. In conclusion, creating

stronger social frameworks for communities would prove useful to both Japanese and international governments

**Dey, Dr. Sreyoshi & Scott Harrison**

Saturday, October 2, 7:15-8:45pm: Panel 6: Japan-Canada Relations and Beef

*Canadian perceptions of Japan, and Japanese views on Canada – Reflecting on public opinions*

The past year has been anything but typical the world over. As economies start to pick up the pieces to rebuild a stable future, it is pertinent to reflect on Canada's international relations and the way forward. Since 2004, the Asia Pacific Foundation of Canada has documented Canadian opinions of Canada-Asia relations through the National Opinion Polls. These NOPs provide an overview of the consistently stable, warm feelings expressed by Canadians towards Japan, particularly in comparison to other Asia Pacific economies in the surveys, and Japan's economic importance for Canada's future. Canadian opinions about Japan's advances in technology, innovation, and high-skilled human capital further reflect this appreciation. Even the public is aware of Japan as a prime market for Canada's future development and progress. However, are Japanese businesses willing to expand relations with Canada? Despite the recently signed mega-trade agreement of CPTPP between Japan, Canada and several other Asia Pacific economies, a recent study by APF Canada finds Japanese business leaders express a lukewarm interest in Canada. While there is conceivable interest from Japanese leaders to conduct business in Canada, a significant proportion are not interested and cite a lack of familiarity among the barriers to engagement. The study provides an overview of Japanese business leaders perception of Canada's business environment and market, perception of CPTPP, and Canada's presence (or the lack of it) in Japan's supply chain, therefore underscoring the need for Canada to explore ways to build awareness and brand presence in Japan to secure future growth. Together with the NOP, the Japanese business leaders survey helps to put Japan-Canada relations in perspective.

**Edgington, David**

Friday, October 1, 12:30-2:00pm: Panel 2: Geography and Tourism

*Ten Years After the Great Japan Earthquake: Spatial Patterns of Recovery in Iwate, Miyagi and Fukushima Prefectures*

2021 marks the 10th Anniversary of the Great East Japan Earthquake, tsunami and nuclear power plant accident. How has the reconstruction of the stricken region of Pacific Tohoku progressed? Are there clear spatial patterns to the recovery? Which prefectures and towns recovered quickest, and which have lagged? Using census data, together with statistics from national and local governments, this paper evaluates the 10-year reconstruction for the three prefectures most impacted by the disaster (Iwate, Miyagi and Fukushima), in terms of changes in population, infrastructure replacement, new housing for survivors, recovery of local fishing and tourism, along with social indicators such as unemployment. The results are then evaluated by examining existing theories of disaster recovery in order to more fully understand the Japanese experience in the past 10 years.

**Fox, Natasha**

Friday, October 1, 12:30-2:00pm: Panel 2: Geography and Tourism

*A Queer Geography of the Olympics from Vancouver 2010 to Tokyo 2020*

During the Vancouver 2010 Olympics the first ever Pride House was established to host lesbian, gay, bisexual and transgender (LGBT) athletes, coaches, volunteers, and visitors attending the games. Modeled after a traditional Olympic hospitality house, the Pride House project has since continued to proliferate, and a total of 18 Pride Houses have been established in conjunction with mega sporting events in 12 countries, including at the London Olympics in 2012, and in Shinjuku for Tokyo 2020. This year's Olympics have coincided with what has been called a watershed moment for LGBT rights in Japan, but what have the long term social outcomes of hosting the games been on host country LGBT rights movements? This paper traces the geography of LGBT rights discourses at the Olympics by exploring some impacts of "hosting the world" in other cities, and what we might expect from Tokyo 2020's legacy.

**Fukushima, Professor Akiko**

Friday, October 1, 4:45-5:45pm: Panel 5 (discussion): Indo-Pacific Security Round Table 1: Japan's Free and Open Indo-Pacific Vision: Balancing Accommodation and Security

**Goulding, Jay**

Friday, October 1, 3:00-4:30pm: Panel 3A: Japan and Philosophy

*Japanese Phenomenology: East and West*

Much appears concerning influence of Japanese thought on the work of Martin Heidegger (1889-1976). Less is written on Heidegger's impact on Japanese philosophy. (1) Heidegger initiates a philosophical lexicon between East and West with his invention of hermeneutic and existential phenomenology. (2) Heidegger's students utilize Zen to explore Western thought while Heidegger utilizes Western thought to explore Zen. (3) Many early translators of Dōgen Zenji 道元禪師 (1200–1253) are elite Heidegger students including Abe Masao 阿部正雄 (1915-2006) and Tsujimura Koichi 辻村公一 (1922-2010). (4) The initial import of ancient Greco-Roman thought enters Japan primarily from Heidegger, arguably the greatest classics scholar of the contemporary world. From Japan's side, the invention of the expression *tetsugaku* 哲学 (philosophy) is created to engage two people: Henri Bergson (1859-1941) and Heidegger that are seen to approximate Zen. From 1917 onward, the major thrust of Japanese interconnection with Western thinking comes through the Freiburg and Marburg "pilgrimages" to see Heidegger, an obligatory trip for Japanese philosophers arriving in Europe. Japanese scholars believe that Heidegger creates an uncanny parallel world to Dōgen with his idea of *Schritt zurück* (the step back) which shadows the Zen master's *taiho* 退歩 (step back). Dōgen dismisses small miracles of Indian Buddhism in favour of big miracles of everyday life: breathing, sitting and gazing at the moon. Heidegger deconstructs small miracles of Western metaphysics in favour of big

miracles of the everydayness including thinking, Da-sein (there-being), and essential prevailing of Being.

**Gunawan, Ms. Rosalie**

Saturday, October 2, 5:15-6:45pm: Panel 5A: Hosting the World

*Handing Down Dolls and Traditions: Regional Revitalization in Katsuura, Tokushima*

Nestled in the mountains of Tokushima Prefecture lies the town of Katsuura. With its resplendent greenery and an economy that depends heavily on agriculture, Katsuura has many characteristics of a typical satoyama settlement. Its rapidly aging population and declining birthrate are also typical of many rural Japanese communities—the average age in Katsuura is 60 years old and the total population is half of what it was in 1950. What is not typical about Katsuura is the way its townspeople have rallied to revitalize the town through the establishment of its unique “Big” Hinamatsuri. Rather than the three, five, or seven tiers of standard household Hinamatsuri displays, Katsuura’s festival features a hundred-tiered pyramid that displays over 30,000 dolls. These dolls have been donated by locals and people across Japan who cannot pass them on to future generations, breathing new life into an old tradition and drawing in thousands of tourists each year to stimulate the local economy. By drawing on Hinamatsuri’s history, ideas of “nostalgic” and “authentic” Japan, and the growing museumization of the countryside, this presentation will explore the evolution of Hinamatsuri as a tourist attraction in the context of the Green Tourism movement that seeks to connect urban residents with rural areas.

**Ha, Ms. Trinh Linh**

Saturday, October 2, 5:15-6:45pm: Panel 5B: Trade and Foreign Policy

*Japan’s approach to the South China Sea dispute: building strategic partnership with Southeast Asia*

Territorial disputes in the South China Sea (SCS) have long been one of the most critical and complex security issues between Southeast Asian countries and China. Japan, though not a claimant, has major interests and crucial role to play in the SCS. Scholars argue that China’s assertive maritime behavior has pushed Japan and Southeast Asian countries toward greater security cooperation. This is due to Japan’s heavy reliance on the SCS sea lanes. And Japan is worried that China’s aggressiveness in the South China Sea is strongly linked to its behavior against Japan in the East China Sea. Since Prime Minister Abe Shinzou returned to his office in December 2012, Japan has shown a more proactive approach to the SCS disputes. Why has Japan become more outspoken about this matter and increased its strategic partnerships with Southeast Asian countries under the second Abe leadership (2012-2020)? What kind of role can Japan play in the SCS? This research aims to answer these questions.



**Harrison, Dr. Scott & Dey, Dr. Sreyoshi**

Saturday, October 2, 5:15-6:45pm: Panel 5A: Hosting the World

*Canadian perceptions of Japan, and Japanese views on Canada – Reflecting on public opinions*

The past year has been anything but typical the world over. As economies start to pick up the pieces to rebuild a stable future, it is pertinent to reflect on Canada's international relations and the way forward. Since 2004, the Asia Pacific Foundation of Canada has documented Canadian opinions of Canada-Asia relations through the National Opinion Polls. These NOPs provide an overview of the consistently stable, warm feelings expressed by Canadians towards Japan, particularly in comparison to other Asia Pacific economies in the surveys, and Japan's economic importance for Canada's future. Canadian opinions about Japan's advances in technology, innovation, and high-skilled human capital further reflect this appreciation. Even the public is aware of Japan as a prime market for Canada's future development and progress. However, are Japanese businesses willing to expand relations with Canada? Despite the recently signed mega-trade agreement of CPTPP between Japan, Canada and several other Asia Pacific economies, a recent study by APF Canada finds Japanese business leaders express a lukewarm interest in Canada. While there is conceivable interest from Japanese leaders to conduct business in Canada, a significant proportion are not interested and cite a lack of familiarity among the barriers to engagement. The study provides an overview of Japanese business leaders perception of Canada's business environment and market, perception of CPTPP, and Canada's presence (or the lack of it) in Japan's supply chain, therefore underscoring the need for Canada to explore ways to build awareness and brand presence in Japan to secure future growth. Together with the NOP, the Japanese business leaders survey helps to put Japan-Canada relations in perspective.

**Harrison, Dr. Scott**

5:15-6:45pm: Panel 5A: Hosting the World

*Ainu of Japan Hosting the World: Ainu-led International conferences*

Ainu have been actively hosting international Indigenous peoples events in Hokkaido since the late 1980s. Significant events took place in 1989, 1993, 2005, 2008, and 2019. Over the last four decades Ainu have also hosted smaller delegations of minority and Indigenous peoples from around the world including China, Taiwan, Australia, New Zealand, Canada, and Finland. Despite these Ainu efforts to engage the world locally, the literature on Ainu political and social history tends to highlight Ainu exchanges abroad and participation in fora such as the United Nations in Geneva and New York. Examining how Ainu have been world hosts highlights the importance of reciprocity of exchanges and the Asia Pacific component of the formation of the global Indigenous movement.

**Hashimoto, Atsuko**

Friday, October 1, 12:30-2:00pm: Panel 2: Geography and Tourism

*Eurocentric Theme Parks in Japan: The Gap Between Developers and Tourists' Perspectives*

During the Bubble Economy era, many cultural theme parks were constructed in rural Japan for economic rejuvenation. These cultural theme parks or gaikoku mura (foreign villages) embrace foreign cultures and landscapes rather than thrill rides and roller coasters. While many such cultural theme parks have closed, this presentation will compare the Euro-centric theme parks of Huis ten Bosch in Nagasaki and Yufuin Floral Village in Oita. Huis ten Bosch opened in 1992 and is a large-scale cultural theme park based on Nagasaki's historical connection to the Netherlands. Based on recreated Dutch cities and landscapes, it offers hotels, restaurants, shops, attractions and seasonal flower shows. While a recent ownership change has rebranded it as a technology-oriented theme park, the Dutch influence remains. Yufuin, known as a hot spring resort for Japanese tourists offers seasonal gourmet food, and a relaxing landscape. The much smaller Yufuin Floral Village built in 2012 is modeled after a village in The Cotswolds in the UK. The buildings consist mostly of souvenir shops, featuring British literature/media (e.g., Peter Rabbit, Harry Potter, Shaun the Sheep), The Moomins (Finnish literature) as well as anime characters from Studio Ghibli (Japanese). Field visits to both locations have taken place, however the focus of the research is a content analyses of comments written by Japanese visitors on TripAdvisor to investigate how Japanese tourists view these Eurocentric cultural theme parks as tourist attractions. Preliminary research indicates failed place branding of Yufuin and has influenced Japanese tourist's views on the value of these 'exotic' attractions.

**Hiratsuka, Professor Yuji**

Sunday, October 3, 10:30-11:00am: Keynote Presentation

*Art of Printmaking: Process and Aesthetics*

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 west and east in his work. There is less of an emphasis on socio-cultural commentary but more of an emphasis about the placement of interplay of the visual effects. His images bear a slight resemblance to traditional Japanese Ukiyo-e prints (which were frequently decorative, brightly-colored and featured highly-stylized exaggerated and distorted figures) while also expressing contemporary aspects of the western world. Hiratsuka will also explain the unique technique of his multicolor intaglio (etching) printmaking process.

**Hohllos, Dr. Stephanie M.**

Saturday, October 2, 10:30-12:00pm: Panel 2: Fine Arts and Architecture

*Kawamata Tadashi's Coal Mine Tagawa: Interlocal Circulation, Regional Art, and the Global Contemporary*

Kawamata Tadashi's ten-year conceptual art project Coal Mine Tagawa (1996 – 2006) reconstructs architecture and stages exhibitionary events related to Chikuhō, Japan's regional coal mining history. It reconsiders coal's place in modern systems of industrial production, imperial expansion, mobilized labor, and identity formation. Kawamata views the project as a local arts-political intervention that contributes to global consciousness around coal. The project connects the rural city of Tagawa with former and ongoing sites of coal production throughout Japan as well as China, Russia, South America, Australia, and elsewhere. Interlocal exchange between rural Tagawa and other former mining towns circumvents, in Kawamata's view, the usual international circuits of arts communication concentrated in urban cities and national capitals. Tagawa functions in this context as a crucible of interlocal exchange. The significance of Kawamata's Coal Mine Tagawa resides, I argue, in the long-term negotiations of the project's meaning, value, and trajectory. In conversation with collaborators from without, local participants (artists, residents, and town officials) seek a tangible outcome for their community who faces economic challenges brought on by depopulation, brain drain, and the evacuation of coal as its signature industry. I situate Kawamata's own art practices and stake in the conversation of how art relates to communities and histories of experience—local, regional, and global—against Japanese debates on whether and how “regional art” (chiiki āto, chiiki geijutsu) benefits the regional community. I make the case for region as an important trajectory in Japan studies and global contemporary art studies.

**Holroyd, Dr. Carin**

Saturday, October 2, 7:15-8:45pm: Panel 6: Japan-Canada Relations and Beef

*The Evolution of Canada-Japan Relations*

This paper explores how Canada-Japan relations have evolved and changed over the past three decades. It looks at major trends in trade, investment, diplomacy, security, and scientific collaboration between Canada-Japan and reflects on the prospects for an expanded and mutually beneficial partnership.

**Kanzaki, Dr. Sachiyo**

Saturday, October 2, 12:15-1:00pm: Panel 3: Religion and Culture

*Arayashiki 阿頼耶識: Robots, AI and VR*

For some time now, the relationship and compatibility between Buddhism and science has been on the mind of practitioners and contemporary scholars alike. Today, Japan elaborates its Society 5.0, the idea of a super-smart society, a wider-reaching idea beyond the Fourth Industrial Revolution. In this presentation, I shall examine Japanese popular culture discourse to explore the Japanese perception on the development of technologies envisioned for a future society that relies on robots, AI and VR. In particular, I focus on the incorporation of the Mahayana Buddhist phenomenon known as arayashiki 阿頼耶識, the “eighth consciousness” or “storehouse/repository consciousness” (Sk. ālāyavijñāna) of karma seeds (future and past) which appears from time to time in Japanese manga, anime and literature. Examples include recent animations Mobile Suit Gundam: Iron-Blooded Orphans (2015-2017) and Vivy: Fluorite Eye's

Song (2021- ) where an AI robot attempts to change the history of humanity. In the third and last arc of the famous manga Saint Seiya, we can trace back the influence of the arayashiki as early as the 1980s. We can also return to the 1970s with Mishima Yukio's Sea of Fertility tetralogy for which the fourth and last novel, The Decay of the Angel (tenningosui 天人五衰) will be closely analyzed in relation to both a Buddhist point of view as well as a Western nihilist perspective. My presentation addresses the phenomenological question of existence by examining the idea of arayashiki that appears throughout contemporary Japanese society.

### **Kovalio, Jacob**

Friday, October 1, 10:30-12:00pm: Panel: 1 Japanese Language Education & History

*Abe Shinzō: Transformational Leader in 21<sup>st</sup> Century Indo-Pacific and Global International Relations.*

The title above is the Home page of my <https://freeandopenindopacific.net> . It went online on September 10, 2021, one year after the end of the second Abe administration – the longest in Japan's history. The continuing impact of Abe Shinzō's ideas on Japanese foreign and security policy as well as on regional and global security and international relations is unmistakable: from the Quad [Japan, the US, Australia, India] Plus (Britain, France, Germany, Canada?) and FOIP to the just announced AUKUS alliance, etc.,- all defensive in nature and aimed at coping with the relentlessly aggressive (not assertive) global Chinese foreign and security policy. Those ideas are anchored in a concise yet visionary strategic and political manifesto titled Asia's Democratic Security Diamond [ADSD] Abe published in English on December 27, 2012, one day after his unprecedented return to power.

I suggest that we have a broad discussion on as many aspects as possible of the evolving political and strategic situation in the Indo-Pacific (Abe's semantic initiative ) and beyond (including what I see as the rapidly emerging BIMPAT [Beijing/Islamabad/Moscow/Pyongyang/Ankara/Tehran] totalitarian axis vs. the democracies' Quad Plus) and of course, the global scourge of the New Coronavirus. The pandemic hit Japan – like most other nations- very hard and in many ways: about 17,200 dead at this writing and monumental financial losses including the US\$13 Billion linked to the devastating emasculation of the 2020/21 Tokyo Olympics and Paralympics. Abe Shinzō had been instrumental in bringing the Games to his nation – as a means of enhancing Japan's international stature (which he achieved handily in the realm of international security). He donned the red hat of Nintendo's video-game plumber/hero Super Mario – one of many symbols of Japan's global cultural power – in 2016, at the passing of the flags ceremony from Rio to Tokyo. He invited the world to Japan's second Olympics/Paralympics and as many as 40 million tourists had been expected. But it was not to be. Instead, the Japanese leader like countless of his countrymen, decided not to attend the opening of the Tokyo Games in observance of the strict pandemic emergency quarantine regulations in the Tokyo area. The plague even contributed to the collapse of the Suga administration after less than a year.

### **Liu, Professor Tony Tai-Ting**

Saturday, October 2, 5:15-6:45pm: Panel 5B: Trade and Foreign Policy

*Japan's Economic Diplomacy: challenges and opportunities amidst changing order*

Since China replaced Japan as the second largest economy in the world in 2010, observers seemed to have diverted even more attention to China and consider China as a sure leading state in the development of regional integration in the Asia Pacific. The 2011 Tohoku earthquake shook the Japanese economy and severely challenged Japan's regional status. Thanks to US withdrawal from the TPP, Japan reinvigorated the agreement by initiating the CPTPP, which has become a main scheme for regional economic integration. Besides the CPTPP, Japanese efforts towards economic integration and cooperation is worth noting – while attempting to consolidate and increase regional influence, Japan's efforts are also aimed at balancing the challenge of China. Noting the context, this paper seeks to the continuation and shift in Japanese foreign policy from the Abe to the Suga administration. This paper proceeds in five parts. Part one discusses the challenges towards Japan raised by changing regional order. Part two reviews the development of Japan's economic diplomacy in recent years; Part three analyzes the impact of the COVID-19 pandemic; Part four attempts to explain policy changes and continuations from the Abe to the Suga administration. Part five concludes with a consideration for challenges and opportunities for Japanese foreign policy in the near future.

**Long-Nozawa, M.**

Friday October 1, 10:30-12:00pm: Panel: 1 Japanese Language Education & History

Japanese Canadian curriculum scholar Ted T. Aoki conceptualized a pedagogical space called *in-between* (Aoki, 2004), where lived experiences of students and planned curriculum intersect. Aoki's depiction of the pedagogical space has directed my attention to the diversity of my classrooms with Japanese language learners and multiple identities of each student.

It is a widespread notion that language and culture are deeply intertwined. While fully acknowledging the importance of studying about and with culture in language classrooms, I have questioned whether my Japanese culture and language teaching methods were one-directional, primarily framed by the perspectives of Japanese people and customs.

The idea of translanguaging provides a possible direction for my line of questioning. The fundamental premise of translanguaging is that people refer to their whole linguistic and cultural repertoire while communicating. Translanguaging practices, according to translanguaging scholars, emerge “in the cracks and crevices of communication with others who language differently, gradually becoming in and of itself a way of languaging through complex communicative interactions” (Ibid., p. 16).

Selecting certain linguistic features from one's repertoire has much to do with one's identity. While students are translanguaging in language classrooms, teachers help them construct identities using the target language at the same time with the reconciliation with the norms of the target language community.

In my presentation, I argue that the ideas of in-between and translanguaging would help Japanese language teachers reframe our teaching methods as the diversity of Japanese language classrooms increases.

**Matsui, Shige**

Saturday, October 2, 8:30-10:00am: Panel 1: Gender (2)

*Sexual Discrimination in Japan*

Sexist comments of Mr. Yoshiro Mori, the former president of the Tokyo Olympic organizing Committee, that women talk too much in the discussion, caused tremendous furor in the world and he was forced to step down. It was reported that there were too few women on the organizing committee and the number of women was increased. But many Japanese people didn't react as foreign critics did. They just tend to believe that Mori's comments, apparently inappropriate, is not so outrageous to force him to leave the post and the small number of women somewhat inevitable due to difficulty of finding appropriate candidates. This incident manifestly showed the challenges for gender equality in Japan. In this paper, I hope to elucidate to what extent sex discrimination is legally prohibited and to what extent there has been an effort to secure gender equality in Japan. It will also suggest necessary improvements for the future.

**Miller, Jonathan Berkshire**

Friday, October 1, 4:45-5:45pm: Panel 5 (discussion): Indo-Pacific Security Round Table 1: Japan's Free and Open Indo-Pacific Vision: Balancing Accommodation and Security

**Miller, Jonathan Berkshire**

Saturday, October 2, 4:00-5:00pm: Panel 4 (discussion): Indo-Pacific Security Roundtable 2 – Canada-Japan cooperation in the Free and Open Indo-Pacific

**Nagy, Professor Stephen**

Friday, October 1, 4:45-5:45pm: Panel 5 (discussion): Indo-Pacific Security Round Table 1: Japan's Free and Open Indo-Pacific Vision: Balancing Accommodation and Security

**Nagy, Professor Stephen**

Saturday, October 2, 4:00-5:00pm: Panel 4 (discussion): Indo-Pacific Security Roundtable 2 – Canada-Japan cooperation in the Free and Open Indo-Pacific

**Nguyen, Hanh**

Saturday, October 2, 5:15-6:45pm, Panel 5B: Trade and Foreign Policy

*Defence Capacity Building Between Vietnam and Japan: Confluence of Strategic Interests*

Defense capacity building has become a prominent feature in Japan-Vietnam cooperation, focusing on bolstering Vietnam's capacity in the maritime domain. Capacity building assistance has a long tradition in Japan's maritime strategy, beginning in the 1960s to ensure maritime safety in the Malacca Strait. It aims to maintain a stable international security environment and assure secure transit of goods along critical sea lanes in the South China Sea. Vietnam also shares these same strategic interests with Japan when it comes to capacity building. Furthermore, this type of assistance aligns with Vietnam's 4 No defense policy and supports Vietnam in modernizing its military. The long-term prospect for bilateral cooperation in capacity building remains promising despite potential domestic and international constraints.

**Ota, Norio**

Friday, October 1, 10:30-12:00pm: Panel: 1 Japanese Language Education & History

*Narrative-based advanced and post-advanced Japanese language courses*

Since the advent of IT, language programs have gone through various changes; now due to the pandemic, languages are taught online using videoconferencing. Online teaching and learning is expected to be the new normal, even after the pandemic subsides. Besides technological considerations, language professionals must develop a new framework, new content, and new approach in order to establish meaningful and developmental language programs in university education. In this presentation an attempt is made to revamp the advanced and post-advanced Japanese courses with purported narratives. Introducing narratives into the curricula will enhance the opportunity to place language programs at the next level with new content and intent. With various narratives the language program will be given a new portal to further development of language program, as an established university discipline for university education.

**Paskel, Cleo**

Saturday, October 2, 4:00-5:00pm: Panel 4 (discussion): Indo-Pacific Security Roundtable 2 – Canada-Japan cooperation in the Free and Open Indo-Pacific

**Pryce, Paul**

Friday, October 1, 3:30-4:30pm: Panel 3B (discussion): The Changing Footprint of Canada-Japan Trade and Commerce – Canadian Chamber of Commerce in Japan (CCCJ)

**Raymond, Mark Paul**

Friday, October 1, 3:30-4:30pm: Panel 3B (discussion): The Changing Footprint of Canada-Japan Trade and Commerce – Canadian Chamber of Commerce in Japan (CCCJ)

**Roy, Jean-Paul**

Saturday, October 2, 8:30-10:00am: Panel 1: Gender(2)

*Managing Japan's Labour Shortage: An Assessment of the Japanese Government's Efforts to Utilize Women*

Japan's quick ascent to "super-aged society" status has caused an alarming labour shortage in the country. Recognizing the serious threat that such a labour shortage poses to the country's economic sustainability, the Japanese government has adopted a variety of strategies to elevate the country's labour supply. The strategy often cited as offering the greatest potential benefits is to increase the labour force participation rate of women in Japan. Recognizing this fact, over the past decade the Japanese government has implemented a variety of measures designed to support that strategy. Unfortunately, to date these measures have been far from successful. Presented within this paper is an in-depth examination of the measures taken by the Japanese government to utilize more women in Japan to manage the escalating labour shortage. The effectiveness of the specific measures is assessed and the key factors undermining the success of these measures are identified. The paper concludes with a discussion of the key lessons learned, which hopefully will inspire policy changes that are more effective and advance research.

**Sato, Professor Yoichio**

Friday, October 1, 4:45-5:45pm: Panel 5 (discussion): Indo-Pacific Security Round Table 1: Japan's Free and Open Indo-Pacific Vision: Balancing Accommodation and Security

**Satoor, Chris**

Friday, October 1, 3:00-4:30pm: Panel 3A: Japan and Philosophy

*Varley and Marra: Japanese Culture and History*

A main theme of phenomenology East and West is the idea of convergence. In the last several decades, there are a handful of Western scholars that have taken a strong grip on Japanese thought. This paper explores two of those top scholars: Paul Varley (1931-2015) for history and culture, and Michael F. Marra for philosophy and literature. Paul Varley, Professor at Columbia University and Sen Sōshitsu XV Professor of Japanese Cultural History at the University of Hawaii is a supreme leader in Japanese history. His book entitled Japanese Culture stands as one of the best ever to survey thousands of years of Japanese history and accompanying trends in culture and assemble them into a single volume of 400 pages. It is rare that a Western scholar could wield such elegance to create thumbnails sketches of such diverse eras in the vast spectrum of Japanese civilization. It exhibits depth and breadth that is unparalleled. Michael F. Marra (1956-2011) Professor of Asian Languages and Cultures UCLA is a pioneer in Japanese aesthetics and a keen commentator on the importance of Martin Heidegger's work in respect to understanding Japanese thought. His vast publications range from ancient and medieval Japanese texts including translations of Motori Norinaga 本居 宣長 (1730-1801) all the way to contemporary literature and philosophy with his translations and thoughtful commentaries on Baron Kuki Shuzi 九鬼 周造 (1888-1941), renowned student of Heidegger. In November 1927, Kuki attends Heidegger's lectures on Schelling's Treatise on the Essence of Human Freedom at the University of Marburg where he offers an acute eye to the convergences of hermeneutics, phenomenology and Zen Buddhism, East and West.



**Schestak, Erica**

Friday, October 1, 4:45-6:00pm: Panel 4: Gender(1)

*Why #MeToo Didn't Catch on in Japan: The Socio-cultural Factors and Media Framing That Stunted a Feminist Movement*

Socio-cultural Factors and Media Framing That Stunted a Feminist Movement This paper examines the mobilization of #MeToo in contemporary Japan. Despite Japan having a significant gender gap, as highlighted by their ranking 120th out of 156 countries in the World Economic Forum's Global Gender Gap Index in the year 2020, #MeToo was not widely participated in as it was in other national contexts. If gender inequality and sexual violence against women are prevalent issues in Japan, why were Japanese women so apprehensive about participating in a feminist which seeks to address those very concerns? This paper argues that due to modern opinions on feminism, socio-cultural factors such as an emphasis on stoicism, harmony, and individual responsibility, as well as a lack of education and legislation, #MeToo did not take off in Japan. Furthermore, the way the media framed female victims underscores these socio-cultural and political differences. Although the women who became the faces of #MeToo in the West were applauded for their courage and characterized as brave silence breakers by the media, the women in Japan received a tremendous amount of backlash and negative media coverage that platformed criticisms of the women's character, behaviour, and dress. This paper therefore seeks to understand these socio-cultural influences through the lens of the media to understand how sexual harassment and assault are viewed in a Japanese context and how these same factors shaped the trajectory of the #MeToo Movement in Japan compared to other national contexts.

**Sharp, Akiko**

Friday, October 1, 10:30-12:00pm: Panel 1: Japanese Language Education & History

*Virtual Group Study Program on Zoom – Challenges of designing and implementing the program*

At the University of Calgary (U of C), we have been offering a four-week length group travel and study program in Japan. In 2021 we could not travel; therefore, we converted the program to a virtual format. In this presentation, the new opportunities, and challenges of designing and implementing the Virtual Group Study Program in Japan will be discussed. The original Group Study Program has been offered since 2005, except 2011 due to the Tohoku Earthquake and 2019 and 2020 due to the Covid-19 pandemic. In this original program, students participated in the Japanese language course offered by Senshu University in the morning and executed their group and individual research or travel to various places in the afternoon and weekends. Participants stay in the dormitory with Senshu students and spend one weekend with Japanese host family. The program format was well received by students at the UofC, there has been twenty participants since started the program. The Virtual Group Study Program in Japan was successfully completed on May 21, 2021. For the 2021 Virtual Group Study Program, there were fifteen participants from the UofC from various disciplines, two students joined from China and

Hong Kong. More than thirty participants from Seisen Jogakuin College in Nagano were joined in the total of seven virtual conferences and sessions. Seisen students were recruited by the International Office of Seisen and their majors were Psychology or International Communications. The three-week intensive program was challenging but became an unforgettable memory in many of our hearts.

**Shibata, Yuko**

4:45-6:00pm: Panel 4: Gender(1)

*A Report from Nikkei (Japanese Canadian) Narrative*

“Ideals are not for packing away on the high shelf; they must be used. They will be damaged, broken. But that is what ideals is for – for daily use and daily life” (Anne Michaels, 2017). After 18 months Covid-19 pandemic behind us Canada’s social ills are rupturing, i.e. rising numbers of domestic violence, of racism and discrimination against people of colour. I remember wondering last spring when one of my Nikkei friends, Sansei, encountered a blatant racism at bus stop – – being spat at because of her Asian mask. She is a gentle and polite person, no threat to anyone. What happened to the “polite Canadians”? Are we out of practice? Or, are we going backward? How could we undo the structural and cultural racism embedded so deeply? It is time to use Anne Michaels’ “ideals” in practice strengthening our “moral” muscles. By illustrating Nikkei narratives and social history, I hope to delineate how a small Nikkei community overcame hardships of racism and discrimination upon their arrival in White British Columbia in 1877. I hope Nikkei narratives tell us what really mattered for Nikkei as a person while creating a community for the future generations of Canadians to share their “furusato” ふるさと: a home away from home in Canada.

**Sinclair, Paul**

Saturday, October 2, 5:15-6:45pm: Panel 5B: Trade and Foreign Policy

*Japan’s Tōa Dōbun Shoin in Shanghai (1900–1945) and the American Institute of Foreign Trade (1946–): A Comparative Perspective*

Situated in Shanghai from 1900 to 1945, Japan’s Tōa Dōbun Shoin has long interested Japan researchers. However, scholars have generally been most interested in the political history of the institution; most research has been focused on institutional history and how the school was nestled in Japan’s imperialist project in China. Often overlooked is the fact that the Tōa Dōbun Shoin was also a cutting-edge international business school. To make this point, our study compares the Shoin with the American Institute of Foreign Trade established in 1946 (now the Thunderbird School of Global Management), long viewed as a global leader in graduate programs in international business. The presentation highlights some of the striking similarities between the two institutions and notes that the Tōa Dōbun Shoin in many respects anticipated the American program by a full 50 years.

**Stanger-Ross, Prof. Jordan, & Abe, Mike**  
Sunday, October 3, 9:00-9:30am: Keynote Speaker

*Landscapes of Injustice*

*Landscapes of Injustice* was a 7-year SSHRC Partnership project to research and tell the history of the dispossession of Japanese Canadians. In this presentation, Project Director, Jordan Stanger-Ross, and Project Manager, Michael Abe, will reflect on this award-winning work, conveying its summative research conclusions as well as its most surprising and popular output – a digital archive that, since its launch in March 2021, has received more than 20,000 unique visitors.

**Tagsold, Dr. Christian**  
Friday, October 1, 9:00-9:30am, Keynote Speaker

*Akirympics – Re-examining Tokyo 1940, 1964, and 2020/21*

The opening ceremony of the 2020/21 Olympics showcased traditional Japanese cultural assets but also many instances of “Cool Japan.” I will follow up on the latter but offer a different interpretation of aligning culture and sports through the Olympics. In 1982 the Young Magazine published the first installment of Akira. The manga unfolded a dark story about future Olympics in 2020 after a mysterious blast had destroyed Tokyo three decades earlier. Back in the early 1980s, Akira was one of the first popular texts to challenge the legacy of the 1964 games and their promise of a bright future for Japan.

The manga did not pose these questions by chance. In 1981, Nagoya’s bid for the 1988 Olympics had lost out to Seoul, while significant public protests had opposed these plans. Enthusiasm for the games had cooled down considerably, and many citizens did not see why Japan should bring back the Olympics. By reading the Olympic history of Japan through Akira, I will connect Olympic moments of 1940, 1964, 1981/88, and 2020/21 to ask questions about legacy, sport as a symbol for progress, peace, and Japan’s entanglement into the history of (post-)modern sports mega-events.

**Telfer, David**  
Friday, October 1, 12:30-2:00pm: Panel 2: Geography and Tourism

*Eurocentric Theme Parks in Japan: The Gap Between Developers and Tourists’ Perspectives*

During the Bubble Economy era, many cultural theme parks were constructed in rural Japan for economic rejuvenation. These cultural theme parks or gaikoku mura (foreign villages) embrace foreign cultures and landscapes rather than thrill rides and roller coasters. While many such cultural theme parks have closed, this presentation will compare the Euro-centric theme parks of Huis ten Bosch in Nagasaki and Yufuin Floral Village in Oita. Huis ten Bosch opened in 1992 and is a large-scale cultural theme park based on Nagasaki’s historical connection to the Netherlands. Based on recreated Dutch cities and landscapes, it offers hotels, restaurants, shops, attractions and seasonal flower shows. While a recent ownership change has rebranded it as a technology-oriented theme park, the Dutch influence remains. Yufuin, known as a hot spring

resort for Japanese tourists offers seasonal gourmet food, and a relaxing landscape. The much smaller Yufuin Floral Village built in 2012 is modeled after a village in The Cotswolds in the UK. The buildings consist mostly of souvenir shops, featuring British literature/media (e.g., Peter Rabbit, Harry Potter, Shaun the Sheep), The Moomins (Finnish literature) as well as anime characters from Studio Ghibli (Japanese). Field visits to both locations have taken place, however the focus of the research is a content analyses of comments written by Japanese visitors on TripAdvisor to investigate how Japanese tourists view these Eurocentric cultural theme parks as tourist attractions. Preliminary research indicates failed place branding of Yufuin and has influenced Japanese tourist's views on the value of these 'exotic' attractions.

**Telfer, Kyoko**

Friday, October 1, 12:30-2:00pm: Panel 2: Geography and Tourism

*Eurocentric Theme Parks in Japan: The Gap Between Developers and Tourists' Perspectives*

During the Bubble Economy era, many cultural theme parks were constructed in rural Japan for economic rejuvenation. These cultural theme parks or gaikoku mura (foreign villages) embrace foreign cultures and landscapes rather than thrill rides and roller coasters. While many such cultural theme parks have closed, this presentation will compare the Euro-centric theme parks of Huis ten Bosch in Nagasaki and Yufuin Floral Village in Oita. Huis ten Bosch opened in 1992 and is a large-scale cultural theme park based on Nagasaki's historical connection to the Netherlands. Based on recreated Dutch cities and landscapes, it offers hotels, restaurants, shops, attractions and seasonal flower shows. While a recent ownership change has rebranded it as a technology-oriented theme park, the Dutch influence remains. Yufuin, known as a hot spring resort for Japanese tourists offers seasonal gourmet food, and a relaxing landscape. The much smaller Yufuin Floral Village built in 2012 is modeled after a village in The Cotswolds in the UK. The buildings consist mostly of souvenir shops, featuring British literature/media (e.g., Peter Rabbit, Harry Potter, Shaun the Sheep), The Moomins (Finnish literature) as well as anime characters from Studio Ghibli (Japanese). Field visits to both locations have taken place, however the focus of the research is a content analyses of comments written by Japanese visitors on TripAdvisor to investigate how Japanese tourists view these Eurocentric cultural theme parks as tourist attractions. Preliminary research indicates failed place branding of Yufuin and has influenced Japanese tourist's views on the value of these 'exotic' attractions.

**Tkach-Kawasaki, Leslie**

Saturday, October 2, 5:15-6:45pm: Panel 5A: Hosting the World

*A Perfect Storm: Examining Political Discourse in Japan in a COVID-Olympic Summer*

The summer of 2021 saw Japan's leading politicians weigh in via social media on topics ranging from COVID-19 and vaccination roll-outs to public opinions concerning the Olympics. Social media platforms such as Twitter and YouTube continue to play an important role in communicating opinions and informing the public. This paper analyzes the similarities and differences in Twitter utilization and content among three major political leaders during this period – Prime Minister Yoshihide Suga, Tokyo Metropolitan Governor Yuriko Koike, and

Osaka Governor Hirofumi Yoshimura – in how they approached rising COVID-19 cases against the backdrop of the Olympics and the upcoming general election in the fall of 2021.

**Tokuchi, Professor Hideshi**

Saturday, October 2, 4:00-5:00pm, Panel 4 (discussion): Indo-Pacific Security Roundtable 2 – Canada-Japan cooperation in the Free and Open Indo-Pacific

**Tsang, Henry**

Saturday, October 2, 10:30-12:00pm: Panel 2: Fine Arts and Architecture

*The Architecture of Two Tokyo Summer Olympic Stadiums: How the Designs of Two Stadiums Tell the Tales of Two Eras of Japanese History*

Tokyo will be hosting its second summer Olympics in 2021, and it will be very different from the first time the city hosted it in 1964. Aside from the COVID-19 pandemic, which has forced the event to be postponed by one year, Japan itself is very different than it was 47 years ago. In preparation for both events, the city commissioned the construction of many new sporting venues as well as strengthened the city's infrastructure, i.e. the first Shinkansen (bullet train), public transportation, roads, signage, etc. to be ready to welcome the millions of athletes and visitors who came and will come from around the world. Architecture is like a time capsule and tells a story of time and place. In Tokyo, the architecture of the stadiums built for the two Olympics tell two stories that reflect the realities of the time showing two distinct eras in Japanese history. This study aims to analyse the design of two stadiums designed for two Tokyo Olympics, and decipher how the design and symbolism in the building reflect the culture, economy and society of Japan at the time they were built, and what they represent today. The two stadiums are the Yoyogi National Gymnasium was built in 1964 and designed by architect Kenzo Tange, and the new Japan National Stadium was built in 2019 and designed by architect Kengo Kuma. The significance of these two buildings largely defines and encapsulates the theories of post-war and contemporary architecture in Japan.

**Vintila, John, Z. M.**

Friday, October 1, 3:00-4:30pm: Panel 3A: Japan and Philosophy

*The Invisible Actor: Dance Dances the Body*

The famous nō 能 theatre performer and choreographer Yoshi Oida 笈田ヨシ, student of Yukio Mishima 三島由紀夫 (1925-1970) in *The Invisible Actor* (1997), explores the act of becoming invisible by means of disappearing and reappearing in a different character through the performance itself. Artistic techniques of re-appearance include masks, makeup, costumes and language. Oida believes that the stage is a body where the acting body situates itself by way of the “othering.” This is accomplished by embracing a spiritual world of the invisible within a material world of the visible. Dance is like the art of acting. The primary objective is to captivate a spectator by placing their dancing body in relation to (but not in authority of) the dancing

movement. The “othering” of dance arises when both technique and idea dissolve together. The dance dances the body rather than the body dancing the dance. With an eye to Zen meditation and Heidegger’s step back, this paper features an extension of Oida’s classical Japanese forms to the practice of contemporary Western improvised dance. A realm of genuine, authentically raw movement emerges through Oida’s chapters Beginning, Moving, Performing, Speaking and Acting. These are compared with Western techniques. A cross-examination between two modes of somatic practice solidifies “the what” (movement) alongside the unseen. A good example is the altered state of “breaking the line.” With help from Heidegger’s fourfold, an “intolerable aesthetic” garnishes an invisible actor that exists in dramatic arts and improvised dance both in Japan and the West.

**Waldichuk, Tom**

Saturday, October 2, 5:15-6:45pm: Panel 5A: Hosting the World

*A review of Kappa: From demon to festival mascot and a promoter of places and natural landscapes*

Japanese folklore has produced mythical creatures, some good and bad. One such creature that is associated mostly with rivers and lakes is Kappa, which is now generally portrayed as a child-size, human-like creature with webbed feet. Ancient relics indicate that Kappa has lived all over Japan under regionally different names. The image of Kappa has changed over the years. Once thought of as a demon, Kappa is now generally accepted as a harmless, sometimes humorous, mascot — promoting communities, cucumbers, and other products. Through a literature review and a review of community websites, this presentation first briefly reviews the metamorphosis of Kappa, and then it demonstrates the role of Kappa as a mascot in promoting places and the natural environment. The tentative findings are that ancient images of Kappa going back to 300 C.E. are associated with water creatures, but also with turtles, monkeys, and humans. Historically, rural settlements organized festivals to worship Kappa as a deity in hope of good farming or fishing returns. Nowadays Kappa — as a mascot — is used to foster community pride and promote places to increase tourism. The image of Kappa also promotes a cleaner environment, e.g., through its placement on outdoor signage to stop the dumping of garbage. The principal conclusion is that Kappa has morphed into a national mascot with a multifaceted history unlike any other, and it has become a promoter of communities and cherished natural landscapes.

**Yabuki-Soh, Noriko**

Saturday, October 2, 8:30-10:00am: Panel 1: Gender (2)

*Portrayals of women in advertisements in present-day Japan*

Commercial advertisements are a powerful tool to promote and reinforce specific gender stereotypes and ideologies. Japan has recently been experiencing some social and political change in terms of the improvement of women’s rights, but do the portrayals of women in

advertisements accurately reflect such change? Konstantinovskaia (2020), who examined language and visual images in Japanese “beauty ads,” concluded that the visions of femininity observed in recent advertising reflect complex ideologies that primarily reinforce traditional values and are simultaneously heavily influenced by kawaii “cuteness” cultivation. The present study further investigates the language used in the media that promotes products aimed at women in present-day Japan. Data were collected from advertisements for cosmetics and hygiene items of major brands that appeared on Japanese television in the spring of 2021. The use of metaphors, mimetics, sentence final particles, and other linguistic devices together with accompanying visuals was analyzed based on Konstantinovskaia’s framework. The findings were also compared with those of equivalent advertisements aired in North America. The results showed that despite some effort to incorporate postfeminist values in their messages, women were typically portrayed in Japanese advertising largely as staying “cute” and being submissive to the men around them rather than as being independent and having their own opinions. This is in sharp contrast to North American advertisements that present much more liberated and individualistic portrayals of women. The study suggests that language use in such media reflects uncertainty with regard to positive change in the roles of Japanese women in the future.

Reference Konstantinovskaia, N. (2020). Creation of femininity in Japanese televised ‘beauty ads’: traditional values, kawaii cuteness and a dash of feminism. *Gender and Language*, 14, 305-325.

**Yang, X. Jie**

Saturday, October 2, 10:30-12:00pm: Panel 2: Fine Arts and Architecture

*Thoughts and Concepts in Visual Edo’s Pictorial Commentary on Tsurezuregusa*

Tsurezuregusa, an essay from the 14th century was widely read in the 17th century, rapidly became a classical canon in the early and middle Edo time. Among various intelligent works to reproduce and to explain this book from hundreds of years ago, there was a group of titles which presented a unique angle: to apply pictures as a means to visualize the content of the medieval essay. Such pictorial commentaries covered most of the sections of the original writing.

Pictures as a commentary followed the long and abundant tradition of visual expressions in the Japanese culture history, and yet attempted many creative ways to further expand compositions, challenged themes and topics there were abstract. This paper is to discuss how commentary pictures described concepts and thoughts, whether or not they were conveyed widely. It would help us to better understand Edo people’s way of reading classical works and their faculty of imagination.