

## 外 國 語 要 旨

Pro-Japanese Social Context and Symbolization of Japaneseness in Contemporary Taiwan: Analysis of Japanophiles and Japanophilia Phenomenon.

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Taiwan, which was one of Japanese colonies during World War II, is widely recognized as a country with conspicuous pro-Japanese attitudes. Notably, during the late 1990s, active consumption of Japanese TV dramas and other products of Japanese popular culture emerged as a result of lifting of the ban on Japanese cultural products. This social phenomenon – known as the “Japanophilia”, and “Japanophiles”, or the young generations who devoted themselves in longing for Japanese popular culture – soon attracted temporary attention from academia. The backgrounds contributing to the Japanophilia phenomenon have been widely discussed in existing studies. However, the most important feature of Japanophilia, i.e. “the attachment to Japaneseness” (which is understood as Japanophiles’ perception of Japan experienced by consuming Japanese media products, as well as all kinds of symbols evoking images of Japan), has been considered as a self-evident result of the pro-Japanese social context. The main purpose of this thesis is to analyze Japanophiles’ “attachment to Japaneseness” by situating it under the pro-Japanese social context of Taiwan. I aim to argue that the genealogy of the symbolization of Japaneseness which fostered Japanophilia phenomenon can be clarified by focusing on the process in which Japanese popular culture has been consumed and localized, and by exploring the diverse roles Japaneseness played in the historical context.

This thesis is divided into three parts. In the first part, “The Genealogy of Japanophilia”, I first examined the development of Japanophilia based on the analysis of news coverage of this phenomenon. Although the media showed less interest in the Japanophilia phenomenon after 2001, young generation’s desire for modernity as well as the shared attitude to regard Japaneseness as a symbol of progress were still represented in the news. Secondly, I elaborated the genealogy of Japanophilia by tracing its history from the colonial age with a focus on the symbolization of Japaneseness. Through the processes of “Japanization”, “de-Japanization and re-Sinicization”, and “re-Japanization”, Japaneseness has been symbolized into multiple meanings in different periods. However, it has been shown to have been continually perceived as a symbol of different imagined communities.

In the second part of the thesis, “Japanophilia Nowadays”, I demonstrate macro and micro dimensions of Japanophilia. Firstly, I conducted fieldwork at two representative consumption areas – Taipei Ximending and Taipei Underground Market – to demonstrate the landscape consistent with hybrid

Japaneseness. I indicated that as a result of commercialization and localization of Japanese popular culture, which is dominated by idols and *otaku*, Japanophiles' desires are not only being invoked, but a gendered order of desire is also being shaped in such areas. Secondly, with a focus on the conspicuous consumption of Japanese entertainment and the *otaku* culture, which constitutes an important aspect of Japanophilia, I conducted further life-history research with eleven Japanophiles who identify themselves as fans of idols' or *otaku*. In particular, I observed how they became Japanophiles, desire Japaneseness, and fantasize about Japanese idols or anime characters.

In the third part of the thesis, "Structure of the 'Attachment to Japaneseness'", I shape Japanophiles' attachment to Japaneseness and structure it in the context of contemporary Taiwanese society by analyzing Japanophiles' collections of idols or anime merchandise as well as their fantasies of them. The results demonstrate a multi-layered myth structure of Japaneseness, which includes Japanophiles' sexual gaze toward Japanese idols and anime characters, as well as the collective imagination of Japaneseness as a symbol of progress. Furthermore, I indicated that the myth structure of placing Japaneseness as the significant other is shaped during the process of national development and construction of Taiwanese identity. On the one hand, the gendering of Japaneseness represents a desire to conquer Japan in aspects of consumption of Japanese popular culture and the historical, political and economic relation with Japan. On the other hand, the genealogy clearly indicates that Japaneseness plays the role of a significant mediator in constructing collective identity and national identity throughout different periods and for different ethnicities. Furthermore, I applied the concept of fantasy as argued by Joan W. Scott to analyze this multi-layered collective imagination of Japaneseness. I indicated a dynamic structure of "the fantasy of Japaneseness", which is composed with the continual shaping of a collective imagination of Japaneseness, a diverse desire of and gaze at Japaneseness, as well as an ideal image of Japaneseness which is continually emerging in the ongoing process of fantasy formation.

This thesis clarifies the historical genealogy which intermittently fostered contemporary Taiwanese society, and analyzes the multi-layered and dynamic structure of Japanophiles' "attachment to Japaneseness". Furthermore, it discusses how gender, popular culture, and national identity intersect and reciprocally influence each other in dimensions of imagination and fantasy.