

The 3rd Consortium for Japanese Studies in a Global Perspective

General Topic	<p>“— Food, Hospitality, and Family —”</p> <p>The Consortium for Japanese Studies in a Global Perspective holds joint international and interdisciplinary seminars inviting teaching staff and graduate students from eight universities which serve as world-wide centers of the research in Japanese Studies, thereby attempting to build global networks of research and education in this field. We are sure that this Consortium will promote further international coalitions of research and education in Japanese Studies, and help establish close collaborative relationships among the institutions.</p>
Date	December 15 th (Mon), 16 th (Tue) and 17 th (Wed), 2008
Place	<p>Ochanomizu University (2-1-1 Ohtsuka, Bunkyo-ku, Tokyo 112-8610, Japan)</p> <p>15th (Mon)</p> <p>< Opening Ceremony > Graduate School of Humanities and Sciences Bldg., 6th Floor, Main Conference Room (Rm607)</p> <p>< Division of Japanese Linguistics ></p> <p>Graduate School of Humanities and Sciences Bldg., 5th Floor, SCS Room (Rm508), 6th Floor, Main Conference Room (Rm607)</p> <p>< Division of History ></p> <p>Graduate School of Humanities and Sciences Bldg., 6th Floor, Main Conference Room (Rm607)</p> <p>16th (Tue)</p> <p>< Division of Japanese Literature ></p> <p>Faculty of Letters and Education, Bldg. 1, 1st Floor, Main Conference Room (Rm107)</p> <p>< Welcome Reception > Cafeteria</p> <p>17th (Wed)</p> <p>< Division of Teaching Japanese as a Foreign Language ></p> <p>Graduate School of Humanities and Sciences Bldg., 5th Floor, SCS Room (Rm508), 6th Floor, Main Conference Room (Rm607)</p> <p>< Division of Japanese Thought ></p> <p>Faculty of Letters and Education, Bldg., 8th Floor, Rm803</p> <p>< Report from Each Division ></p> <p>Graduate School of Humanities and Sciences Bldg., 6th Floor, Main Conference Room (Rm607)</p>
Participants	<p>The University of London, The School of Oriental and African Studies (SOAS) (England)</p> <p>National Taiwan University (Taiwan),</p> <p>Charles University in Prague (Czech Republic),</p> <p>Sookmyung Women’s University (Korea),</p> <p>Dongduk Women’s University (Korea),</p> <p>The Beijing Center for Japanese Studies (China),</p> <p>The University of Paris (Paris 7)(France)</p> <p>Ochanomizu University (Japan)</p> <p>Vassar College (USA, guest participant)</p>
Host	<p>Support Program for Improving Graduate School Education (Ochanomizu University), The Center for Comparative Japanese Studies, Education for Women As Leaders Program (humanities and social science)</p>

December 15th (Mon) 1st Day	
10 : 00 ~ 11 : 00	<p>Opening Ceremony [Presenter] MORIYAMA, Shin (Ochanomizu University)</p>
12 : 30 ~ 16 : 30	<p>< Division of Japanese Linguistics > [Coordinator] TAKASAKI, Midori (Ochanomizu University) [Presenter] MOMOSE, Minori (Ochanomizu University)</p> <p>Section1 ‘Tamanegi 1-ko to serori 1-pon’, ‘One onion and one celery’? A comparison of how food names are perceived by English speakers and by Japanese speakers and its implications for teaching English/Japanese as a foreign/second language. IWASAKI, Noriko (SOAS)</p> <p>An advertisement and food: Vocabulary of a television commercial in Japan and Korean KOO, Yeon-Hwa (Ochanomizu University)</p> <p>Section2 Gendered language from the perspective of learners of Japanese SAKAGUCHI, Haruko (SOAS)</p> <p>Various Kinds of Vocabularies in Japanese History FUJII, Sachiko (Ochanomizu University)</p> <p>The Edo Language’s Phase and the Language Used in Red-Light Districts During the Edo Period CHERNAYA, Anna (Ochanomizu University)</p> <p>Sentence-Closing Particles (Final Particles) in the Thai Language and the Final Particle ‘<i>WA</i>’ in the Japanese Language — A Comparison of ‘<i>Kha</i>’ and ‘<i>WA</i>’ Iso, APAKHORN (Ochanomizu University)</p> <p>The Exchange of The Poetry “WAKA” in Heian Era TAKAHASHI, Hideko (Ochanomizu University)</p> <p>Speech of Graduate Students An Analysis of the Japanese discourse in the Task-Oriented Group Discussions HOSHINO, Yuko (Ochanomizu University)</p> <p>The Functions of Conjunctions Found in Japanese Documents in Middle Age MOMOSE, Minori (Ochanomizu University)</p> <p>The Function of the <i>GIDAYUU</i> ballad music in the Text of Kabuki INOURA, Mari (Ochanomizu University)</p> <p>A comparative Study of Demonstratives in Japanese and Chinese WANG, Xiang-Rong (Ochanomizu University)</p> <p>Expression of Yukio Mishima’s plays TAKAHASHI, Yuiko (Ochanomizu University)</p> <p>Japanese Particle ‘<i>Ta</i>’ ISHII, Sachiko (Ochanomizu University)</p> <p>Reports of the situations of Japanese teaching in the universities in agreement such as SOAS; free exchange of ideas such as the possibility of joint researches.</p>

15 : 30~19 : 00	<p>< Division of History ></p> <p>[Coordinator] FURUSE, Natsuko (Ochanomizu University)</p> <p>[Presenter] YAGOSHI, Yoko (Ochanomizu University)</p> <p>Section1</p> <p>The Food Culture that Reflects National Character and its Changes Jan, SÝKORA (Charles University in Prague)</p> <p>Humans' legal shape according to family law and the reform of family law KONUMA, Isabelle (I'Université Paris Diderot)</p> <p>Golf Clubbing Angus, LOCKYER (SOAS)</p> <p>Section2</p> <p>Japonisme in the 19th Century and Western Tableware Made in Japan IMAKIIRE, Kana (Ochanomizu University)</p> <p>The Story of <i>IMOGAYU</i> (Yam Gruel) FURUSE, Natsuko (Ochanomizu University)</p> <p>The Letter of Invitation from the Aristocracy of the Heian Period NODA, Yukiko (Ochanomizu University)</p> <p>Discussion</p>
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December 16th (Tue) 2nd Day	
11 : 00~12 : 30	<p>Tea Ceremony</p> <p>[Place] Tea Room</p> <p>[Coordinator] NOZAKI, Keiko (Ochanomizu University)</p>
13 : 00~16 : 50	<p>< Division of Japanese Literature ></p> <p>[Subject] Food, Hospitality, and Family of Japanese Literature</p> <p>[Coordinator] KAN, Satoko (Ochanomizu University)</p> <p>[Presenter] TAKEUCHI, Kayo (Ochanomizu University)</p> <p>Section1</p> <p>Food and Entertainment in Soseki Literature--Taking Gubijinso for Example FAN, Shu-Wen (National Taiwan University)</p> <p>HOJO Ujishige's "Ne-Cha-no-Yu" MORI, Akiko (Ochanomizu University)</p> <p>AKUTAGAWA Ryunosuke's Recognition of Motherhood — His Early Days Restraint of Writing Motherhood to His Later Days Glorification of It MAI, Yuann-Tyng (National Taiwan University)</p> <p>Section2</p> <p>Writers' Economic Awareness and their Family – Over SHIMAZAKI Touson and Japan in the 1920's LEE, Jee-Hyung (Sookmyng Women's University)</p> <p>Magdalena Dobromila Rettigova: Contribution to Czech cuisine and literature Anna, KRIVÁNKOVÁ (Charles University In Prague)</p> <p>A Study on Women in the Modern Family: Focused on Traditional Novel of Kan Kikuchi PARK, Joo-Young (Sookmyng Women's University)</p> <p>Countries, Families and Women: The modern Japanese and Korean literary representation of the 'nurse' and the 'good wife and wise mother' ideology LEE, Nam-Keum (Ochanomizu University)</p>
18 : 00~20 : 00	<p>Welcome Reception (Cafeteria)</p>

December 17 th (Wed) 3 rd Day	
09 : 00~12 : 30	<p>< Division of Teaching Japanese as a Foreign Language ></p> <p>[Subject] A New Approach for Synthetic Japanese Teaching That Integrates Culture — International Collaborative Distance Learning Lessons Using TV Conference System and Exchange Type Learning Through Seminars</p> <p>[Coordinator] MORIYAMA, Shin (Ochanomizu University)</p> <p>[Presenter] ISHII, Sachiko (Ochanomizu University)</p> <p>Section1</p> <p>Summer Japanese Course at Vassar College: Cross-Cultural Understanding Through Exchange TSUCHIYA-DOLLASE, Hiromi (Vassar College)</p> <p>Learning Japanese and Obtain Cultural Awareness through Web-based Material and Video Conferencing System: Vassar College - Ochanomizu University Project SANO, Kaori (Vassar College, Ochanomizu University)</p> <p>Section2</p> <p>A New Approach for Synthetic Japanese Teaching That Integrates Culture — International Exchange Type Learning & International Collaborative Distance Learning Lessons MORIYAMA, Shin (Ochanomizu University)</p> <p>On the Effectiveness and the Limit of Multi-Cultural Understanding by 'Exchange Method' YI, Dok-Bong (Dongduk Women's University)</p> <p>The meaning and directionality of the experiential exchange learning aimed at multi-cultural understanding NISHIOKA, Maiko (Dongduk Women's University)</p> <p>Is International Collaborative Distance Learning Lessons Effective for Synthetic Japanese Teaching That Integrates Culture? – Using the Case of Class Evaluation by Korean Learners of JFL KOBAYASHI, Chikako (Ochanomizu University)</p>
09 : 30~12 : 10	<p>< Division of Japanese Thought ></p> <p>[Coordinator] YORIZUMI, Mitsuko (Ochanomizu University)</p> <p>[Presenter] SAITO, Maki (Ochanomizu University)</p> <p>Section1</p> <p>A Study of Dietary Thought in Buddhism YORIZUMI, Mitsuko (Ochanomizu University)</p> <p>A Study of Dietary Thought in Shinto TAKASHIMA, Motohiro (Ochanomizu University)</p> <p>'Family' in the Context of Japan Culture YAN, Li-Zhang (The Beijing Center for Japanese Studies)</p> <p>Section2</p> <p>The gods and the monsters: The monsters in "Yokai Dangi" ("The monologue of the monsters") by Kunio Yanagida OUCHIYAMA, Shoko (Ochanomizu University)</p> <p>A discussion of "Nihon Ryoiki(japanese collection of Buddhist moral tales)" OZAKI, Madoka (Ochanomizu University)</p> <p>On the medical paradigm: <i>Stoics and Buddhists. A comparative approach</i> Laurentiu, ANDREI (Université Blaise Pascal Clermont-Ferrand)</p> <p>The View of Ethics among the BUSHI Class at the End of the Edo Period – Focusing on its Relation to the Social Situations LI, Bin-Ying (The Beijing Center for Japanese Studies)</p>

13 : 30~16 : 30	<p>Panel Discussion</p> <p>[Presenter] FURUSE, Natsuko (Ochanomizu University) MORIYAMA, Shin (Ochanomizu University)</p> <p>Section1</p> <p>< Report from Each Division ></p> <p>< Division of Japanese Linguistics > MOMOSE, Minori (Ochanomizu University)</p> <p>< Division of History > SHIGETA, Kasumi (Ochanomizu University)</p> <p>< Division of Japanese Literature > TAKEUCHI, Kayo (Ochanomizu University)</p> <p>< Division of Teaching Japanese as a Foreign Language > ISHII, Sachiko (Ochanomizu University)</p> <p>< Division of Japanese Thought > SAITO, Maki (Ochanomizu University)</p> <p>Section2</p> <p>Exchanges with Other Universities — For the Next Year Consortium</p>
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< General Summary >

【Three objectives of the Consortium for Japanese Studies in a Global Perspective and its achievements】

Our preparation for the 3rd Consortium for Japanese Studies in a Global Perspective started last March, when we visited the School of Oriental and African Studies (SOAS) at the University of London, one of the overseas participating universities, and discussed with them how the Consortium should be.

As the result of the discussion, we decided following objectives:

- (1) Interdisciplinarity: We divide Japanese Studies into five divisions (Japanese Linguistics, Teaching Japanese as a Foreign Language, Japanese Literature, Japanese Thought, Japanese History) and while pursuing their specialty, we attempt to seek interdisciplinarity by setting up a unified theme that covers all the divisions.
- (2) Internationality: To promote internationality and communication skills, we actively encourage our participants to deliver speeches and make presentations in English.
- (3) Graduate Students Initiative: To foster graduate students' leadership, we prompt them to take part in the preparation and managing processes.

The steering committee for Consortium consists of five teaching staff (FURUSE (History), TAKASAKI (Japanese Linguistics), KAN (Japanese Literature), YORIZUMI (Japanese Thought), MORIYAMA, (Teaching Japanese as a Foreign Language)) and five graduate students. After several meetings, it decided that the consortium would be held from the 15th to the 17th of December with a unified theme "Food/ Hospitality/ Family" in Japan, and that they would ask the overseas participating universities to encourage their teaching staff and graduate students to participate in the consortium. As a result, we have had the member universities of the School of Oriental and African Studies (SOAS) at the University of London (England), Charles University in Prague (Czech Republic), National Taiwan University (Taiwan), the Beijing Center for Japanese Studies (China), Sookmyung Women's University (Korea), Dongduk Women's University (Korea), with a new addition of the University of Paris (Paris 7) (France). (Unfortunately, Purdue University (USA) could not participate due to its schedule.) In addition, as we has decided to introduce a TV conference system, Vassar College (USA), which has joint courses of the teaching Japanese as a foreign language with us by means of the conference system, has decided to participate as a guest member using the system.

In what follows, I will summarize the three objectives:

- (1) Interdisciplinarity: Our attempt to pursue the specialty by dividing Japanese Studies into five divisions as well as the interdisciplinarity by setting up a unified theme was generally highly appreciated in the last day general meeting. In the first and second consortia which had not set up unified subject, not many people attended other meetings they did not belong to. In this consortium, obviously setting up a unified theme induced them to participate in other meetings. Also, each division had

atmosphere to discuss the unified theme so as to seek interdisciplinarity. Normally, interdisciplinarity is considered to be hard to achieve and its often avoided; nonetheless, it became clear that setting up a unified theme would promote tight relationship among diverse fields of study.

(2) Internationality: Some people made speeches or presentations in English this time; this marked an important first step to develop communication skills. The introduction of the TV conference system opened up the way to build academic networks with overseas countries and to do joint education/research on a daily basis.

(3) Graduate Students Initiative: In each division, a graduate student was given an opportunity to moderate their meetings and make a summary report on their division at the general meeting on the last day. Thus, the consortium has built a system for graduate students to actively take part in the management.

The consortium was greatly fruitful and productive in that we have achieved the three objectives of Interdisciplinarity, Internationality and Graduate Students Initiative which the consortium was expected to pursue.

In the last day general meeting, we had following suggestions:

- (1) We should run the network on a daily basis by using Internet and holding TV conferences.
- (2) We should send presentation materials in advance so that we can spend more time on answering questions, thereby deepening discussions.
- (3) We should actively seek the possibility to hold a consortium abroad.

Given the useful suggestions, we wish to prepare more productive meetings in the future.

【The Director of the Center for Comparative Japanese Studies, Ochanomizu University, MORIYAMA, Shin】

< The Division of Japanese Linguistics >

I am glad that we had an invaluable experience of reviewing the Japanese language from a refreshing viewpoint of “Food/ Hospitality/ Family.”

I was so excited and thought how suitable the speech was, when the first speech “*TAMANEGI IKKO* (One Onion) and *SERORI IPPON* (One Celery)? – A Japanese-British Comparison of the Grasp of Food Nouns; A Suggestion to the Education of the Japanese Language” (IWASAKI, Noriko, The University of London, SOAS, England) started and the images of delicious food of various forms appeared on the screen. After that, in each presentation I truly appreciated their “fantastic knife handling” to prepare “cuisines” of the Japanese language with novel flavors like “food”, “hospitality”, or “gender.” The graduate students’ presentations, which I heard many times during the seminars at our Graduate School and found too familiar, had originally great potentialities themselves, so, if served nicely as quite different “dishes,” gave me totally new experience of realization.

After having this wonderful feast, during the “Exchange Hour,” the participants with various backgrounds stimulated each other by telling their research topics. Even if they had few connections among their topics, they tried to seek some common grounds. The respect for other people’s research, suggestions of new approach, the possibility that the sympathy with the excitement of Japanese researches would grow to joint researches— what they experienced will bear fruit in many fields in the future.

I express my deepest gratitude to the teaching staff, the graduate students, the students, all those who worked as moderators and in preparing this event.

【Professor, Ochanomizu University, TAKASAKI, Midori】

The 3rd Consortium for Japanese Studies in a Global Perspective had the topic of “Food/ Hospitality/ Family,” and in the Division of Japanese Linguistics, presentations of diverse topics were made. I will summarize these presentations below.

【The First Day】 December 15th (Monday), 2008 12:30 - 16:30 Division of Japanese Linguistics

Place : 【The First Session】 【The Second Session】 Graduate School of Humanities and Sciences Building 6th Floor Large Conference Hall

Director : TAKASAKI, Midori (Ochanomizu University)

Moderator: MOMOSE, Minori (Graduate student, Ochanomizu University)

【The First Session】

Speech “ ‘Tamanegi 1-ko to serori 1-pon’, ‘One onion and one celery’? A comparison of how food names are perceived by English speakers and by Japanese speakers and its implications for teaching English/Japanese as a foreign/second language.”

The consortium started with the speech by Professor IWASAKI, Noriko (The University of London, SOAS, England). She first reported that her survey on how the presence or absence of the grammatical distinction of countability (English) and uncountability (Japanese) affected on English speakers' or Japanese speakers' grasp of food nouns had revealed no significant difference on the grasp of food nouns. She then posed a question of why it was not easy for learners to master the countable/uncountable distinction in English or the counter words (measure words) in Japanese. She proposed to answer this question by saying that it was because of the traditional teaching which simply connects "Food Nouns" with grammatical terms and of the prioritizing of the sentences/ word level learning over the consideration of contexts in the classroom the teaching takes place. She made a proposal for the future teachings that we should do exercise of choosing countable/ uncountable nouns or counter words with the consideration of their contexts, and that we should distinguish the prototypical cases and the cases that are continuous with them in teaching them how to make judgments.

Research paper “An advertisement and food: Vocabulary of a television commercial in Japan and Korean”

The first speech was followed by a presentation by KOO, Yeon-Hwa, a graduate student at Ochanomizu University. The research analyses how people grasp and express deliciousness and taste by looking at commercial media. She points out that the similarity between the two countries is that in both the countries they quite often use the expressions such as “delicious,” “tasty,” “health,” “nature.” We are now in an unprecedented longevity society, and hence, partially due to the fitness boom since the late 90's, people all over the world are very interested in health. Further, in Japan people have had traditional value since long time ago, to emphasize natural foods over artificially processed materials—and the value which applies also to people's tastes. There are several differences; in Japan, the commercials on beverages are so common and as on beverages including alcoholic beverages has the share of 40 percent out of all the ads, whereas in Korea, the ads on beverages are rarely seen in particular the commercials on alcoholic beverages; A large amount of ads is on processed foods and the ads on agricultural products are more frequently seen in Korea; In Japan the expressions on the savors of foods are preferred in ads, while in Korea, they tend to make an appeal for the quality of foods; In Japan, the words used for commercials and their total number of words are smaller than those in Korea. We can gather Japanese people's emphasis on savors and images of food by their inclination toward specifically beautiful designs of packaging and a certain group of TV personalities whom they use for commercials.

【The 2nd Session】

In the 2nd session, five students presented their research papers.

Research paper “Gendered language from the perspective of learners of Japanese”

Ms. SAKAGUCHI, Haruko, a graduate student at the University of London, SOAS (England), made a presentation of her research on the gender recognition of learners of the Japanese Language. She surveyed the learners of Japanese who had studied in Japan to find out their understanding of the gender in Japanese society: their grasp of the relationship between the gender distinction in Japanese and the society; the sorts of recognized gendered language; and the relationship between the use of their gendered language and their gender awareness. The result showed that most of the learners had a stereotyped image about gendered language, lacked a deep understanding of the diversity of real-life linguistic behavior, and spoke in rather neutral, orthodox Japanese. Also it showed that not just the learners' gender distinction but their ages affected their responses. Given the results, Ms. SAKAGUCHI proposed that teachers promote, in teaching of Japanese, the awareness of the diversity of linguistic behavior and the teaching of the gendered language based on descriptive information, and that

Japanese speakers develop the relationship with learners with the intent to become a cultural and linguistic resource for learners.

Research paper “Various Kinds of Vocabularies in Japanese History”

Ms. FUJII, Sachiko, a graduate student at Ochanomizu University, made the presentation, which can be associated with the previous presentation by Ms. SAKAGUCHI. The language variation often largely depends on gender differences, regional differences and class differences. Ms. FUJII focused on the language variation based on gender differences, in particular, the “*NYOBO-KOTOBA* (secret language of court ladies),” and demonstrated how they had spread among the general public.

Research paper “The Edo Language’s Phase and the Language Used in Red-Light Districts During the Edo Period”

The presentation was made by a **Ms. Anna CHERNAYA, a graduate student at Ochanomizu University**. Just like the *NYOBO-KOTOBA* discussed by Ms. FUJII, equally female-oriented language is the “*YUURI-GO* (language used in red-light districts during the Edo Period)” used by prostitutes and others working for them in red-light districts mainly in early modern times. Likewise, there used to be *BUSHI-KOTOBA* (samurai words) used by men. Ms. CHERNAYA analyzed these languages from the viewpoints of honorifics and person.

Research paper “Sentence-Closing Particles (Final Particles) in the Thai Language and the Final Particle ‘WA’ in the Japanese Language — A Comparison of ‘Kha’ and ‘WA’”

This is a paper by **Ms. Iso, APAKHORN, a graduate student at Ochanomizu University**. As the final particle ‘*WA*’ in Japanese is often categorized as a final particle mainly used by females, Ms. APAKHORN took note of a sentence-closing particle “*Kha*” in Thai that has a similar function. Both of them are equally put at the end of a sentence and employed mostly by female speakers. The difference is that whereas “*Kha*” expresses politeness and respect to others, being used for not intimate or elder (or superior) people, “*WA*” once expressed a sense of affinity but is now employed to express toughness and strong claims. Given the characteristics of the words, she presented a newly discovered similarity between the two: they are equally used in the situations which consist of intimate human relations such as in families, and in which in general no strong claims or assertions are made to each other.

Research paper “The Exchange of The Poetry “WAKA” in Heian Era”

The paper was presented by **Ms. TAKAHASHI, Hideko, a graduate student at Ochanomizu University**. During the Heian Period, they sent as a gift flowers, leaves, a branch to which they attached *WAKA* or a letter with *WAKA*, or wrote directly *WAKA* on them and sent them to a person. Given that in precedent researches the plants that *WAKA* or letters were attached to were called “*FUMITSUKI-EDA*”, Ms. TAKAHASHI set forth her argument by also calling the plants on which they directly wrote *WAKA* “*FUMITSUKI-EDA*”. After comparing the examples of “*FUMITSUKI-EDA*” from *The Tale of the Cavern* and *The Tale of Genji*, Ms. TAKAHASHI found out that both the works had roughly the same number of examples but showed different manners of presentation. In *The Tale of Genji*, most of the usages focus on the case in which *WAKAs* are basically “attached” to plants. In *the Tale of the Cavern*, on the other hand, their examples involve various types of usage and showed that they used many different plants; more specifically, they put a piece of paper with *WAKA* inside a nut, they wrote *WAKA* directly on a plant, and they sent a textbook along with a plant, for instance. She concludes that the way to use *FUMITSUKI-EDA* in *The Tale of the Cavern* is more diverse than that in *The Tale of Genji*, though it is weaker as an independent means of expression. Further, she points out that the *WAKAs* written on plants are all love poems, and writing *WAKAs* on plants is considered to be the best way to convey one’s adoring feeling of a person in *The Tale of the Cavern*. She adds that putting a *WAKA* in a nut is a rather peculiar way to make *FUMITSUKI-EDA*, and that considering the way was originally based on a traditional practice from the Jin Period in China, the writer of *The Tale of the Cavern* wanted to transform the tradition to a new way of sending *WAKAs*, not just a mere application of it.

[Exchange Hour]

① Speeches by Participating Graduate Students.

The session was followed by the paper presentations of the graduate students from Ochanomizu University

The paper “**An Analysis of the Japanese discourse in the Task-Oriented Group Discussions**” is presented by **Ms. HOSHINO, Yuuko**. The paper examines how people do their conversations with objectives, focusing on the situations in which conversations take place.

The presentation “**The Functions of Conjunctions Found in Japanese Documents in the Middle Age**” was made by Ms. MOMOSE, Minori. In the Middle Age, the Japanese language shifted from the ancient system to the modern system in all the respects of phoneme, the meaning of vocabulary and grammar. In particular, the establishment of conjunctions was a remarkable event that contributed greatly to the modernization of the Japanese language. This research looks at (1) the establishment of conjunctions, (2) the functions of conjunctions and (3) the usage of conjunctions, and examines the cause of the establishment, their functions other than just “connecting” linguistic elements and their linguistic practice in propositions and speeches. A recent research on conjunctions has found the function of “dividing,” on which she is giving further analysis.

The paper “**The Function of the *GIDAYUU* ballad music in the Text of Kabuki**” is the research by **Ms. INOURA, Mari**. Ms. INOURA examines the function of the *GIDAYUU* ballad music in the Text of Kabuki, other than the function of giving narratives, by taking note of its various expression forms such as citing, repetition, and onomatopoeia.

Ms. WANG, Xiang-Rong presented a paper “**A comparative Study of Demonstratives in Japanese and Chinese.**” Ms. WANG take note of demonstratives’ function of warranting the coherence or cohesion of a text. The Japanese demonstratives consist of three systems of “KO, SO, and A,” whereas the Chinese one has the system of just two “zhe and na.” She points out that the Japanese system of “SO” and the Chinese system of “na” do not overlap largely. She argues that in Chinese the choice of the demonstratives is determined in relation to the speaker, not to the listener, and that one employs the “zhe” when an indicated object is considered to belong to the sphere of “us,” while one uses the “na” when an object is recognized to be outside the sphere of “us.” She also discusses the differences in the cohesion of sentences in each language, by looking at a case in which the phrase using the Japanese system of “SO” is translated into one using the Chinese system of “zhe.”

The presentation “**Expression of Yukio Mishima’s plays**” is a research paper by **Ms. TAKAHASHI, Yuiko**. Ms. TAKAHASHI, by comparing MISHIMA, Yukio’s writings in his plays and short stories, attempts to shed light on the style and expression of his plays. Her research shows that in the case of MISHIMA, plays and novels use different metaphors, different conversational styles and appearances of characters, and different temporal and spatial expressions. She demonstrates that in writing plays MISHIMA, to our surprise, use no skillful metaphors, make indecent characters speak dialects when he has to use them in dialogues, uses the scene of “ocean” in crucial moments and presents time sequences only in one direction without changing the temporal order.

The paper “**Japanese Particle ‘Ta’**” was presented by **Ms. ISHII, Hisako**.

Among the time expressions which are considered to be difficult to master in the second language acquisition, Ms. ISHII takes note of “TA” in Japanese. Learners tend to think that the idea “TA represents the past” they have learned at the beginning of Japanese lesson exhausts TA’s usages, but the “TA” has many other usages other than expressing past tense. Looking at these usages, Ms. ISHII surveyed Japanese speakers and non-Japanese speakers on the usage of “TA” not expressing past tense, to see the differences among the two groups and, if any, what differences they exhibit. She is also considering doing quantitative surveys by using the cluster analysis method and the questionnaire method, to clarify the way in which Japanese speakers employ this “TA” that has various usages.

② Reports of the situations of Japanese teaching in the participating universities in agreement such as SOAS; free exchange of ideas such as possible joint researches.

With respect to the presentation made in ①, they had Exchange Hour in a coffee hour style.

Professor IWASAKI and Professor SAKAGUCHI, both of whom are researching at The School of Oriental and African Studies (SOAS) in The University of London, England, pointed out that recently people seemed to use a different type of gendered language in Japan. Most of the Japanese speakers present living in Japan then started to speak on their own view on

gendered language.

The meeting was attended by people in related fields, such as Professor MORIYAMA, Shin (Teaching Japanese as a Foreign Language) and Professor FAN, Shu-Wen (Japanese literature, National Taiwan University) and Mr. PARK, Joo-Young, all of whom explained language teaching in their university.

Compared to the 2nd Consortium, the great success was our setting up this “Exchange Hour.” We arranged seats in a square form so that people can easily talk with each other. And by creating the atmosphere of “offering hospitality” with snacks and tea, we encouraged the participants from different universities to feel comfortable together and have discussions to deepen their understandings. It is just regretful that this “Exchange Hour” was held at the same time as the other divisions, and some just wished to join us in vain. We will reconsider the setting of time and the arrangement about seating, wishing to improve this “Exchange Hour” for next year’s 4th Consortium for Japanese Studies in a Global Perspective.

【The Day 3】 December 17th (Wednesday), 2008 13:30 - 16:30

General Panel General Meeting

Place: Graduate School of Humanities and Sciences Building, 6th Floor, Large Conference Hall

Moderators: FURUSE, Natsuko, MORIYAMA, Shin (Ochanomizu University)

Part One Report from Each Division

From the Division of Japanese Linguistics, MOMOSE, Minori, (Graduate student, Ochanomizu University) made a report. (We omit the report as it overlaps with the above.)

Part Two Exchanges with Other Universities — For the Next Year Consortium

The general topic and the time framework were well accepted by the participating universities. On the other hand, there remain some management problems: tight time framework for presentations; lack of a large room which can accommodate all the sessions; inconvenient scheduling for presentations.

It was suggested that we publicize the consortium in advance to invite more audience; we send people presentations by e-mail before the consortium for the member to prepare well and utilize time more efficiently; we hold an open symposium on the final day and joint conferences with other divisions.

These will be good suggestions for organizing the 4th consortium next year. We hope to hold a more fulfilling consortium by resolving the residual problems.

【Minori MOMOSE, graduate student, Ochanomizu University】

< Division of History >

The Division of History was held on December the 15th (Monday) at 15:30 - 19:00. A total of six people spoke (four speeches and 2 presentations) with an attendance of 30 people.

In the 1st session, based on the topic of the consortium “Food/ Hospitality/ Family” they chose three speeches on the matters that undergo many historical changes and affect directly on modern society: “The Food Culture that Reflects National Character and its Changes” (Jan, SÝKORA, Charles University in Prague, Czech Republic); “Humans’ legal shape according to family law and the reform of family law” (KONUMA, Isabelle, The University of Paris (Paris 7), France); “Golf Clubbing - Playing Golf to Offer Hospitality” (Angus, LOCKYER, The University of London, SOAS, England). These were diverse topics (the changes of the food culture in Czech Republic and its relationship with their historical view; the transition of the human rights and the legal picture of person seen through the comparison of the status law in Meiji Era and the post-war family-law; The changes of so-called golf-culture from the pre-war to the modern time in Japan), but they equally showed how today’s seemingly universal concepts such as “tradition” and “culture” had been formed through history and were transforming along with today’s changes.

In the 2nd session, they made three presentations, under the theme of the consortium, on some specific topics with

various time backgrounds. The presentation “Japonism in the 19th Century and Western Tableware Made in Japan” of Ms. IMAIKIIRE, Kana, a master student from Ochanomizu University, examined Japonism, which we normally discussed from overseas viewpoints in Japanese Studies, from a domestic viewpoint though it talked only of the production of Western tableware. She presented her paper in English, which is commendable in terms of global communication. The paper “The Story of *IMOGAYU* (Yam Gruel) – From the Court Rules and Etiquette to the Social History of Life” by FURUSE, Natsuko, Ochanomizu University, using *KONJAKU-MONOGATARI-SHU* (lit. *the Anthology of Tales from the Past*) explains the “yam gruel” they used to prepared in official banquets during the Heian Period, thereby attempting to find its true image through ritual documents and old records (diaries of aristocrats); it is an ambitious attempt to apply the researches on rituals, which have recently been eagerly pursued in the area of political systems and government affairs, to the social history of life. In the paper, “The Letter of Invitation from the Aristocracy of the Heian Period” NODA, Yukiko, a research Fellow at our University, using *MEIGOU-OURAI* (lit. *MEIGOU Anthology of Correspondence*) which was an anthology of letters compiled in the 11th century, describes Heian aristocrats’ private social lives and food they had in these occasions. She also mentions the “*NOU*” such as *WAKA*, *KEMARI* (kicking a ball), playing music, *BUGEI* (military arts), which played an important role to open up the possibility for minor officials to join the social exchanges without distinction of rank.

In the discussion session, people exchanged their ideas of how “Japanese culture” had been formed, in response to the proposals on “Japanese Studies” and “Japanese culture” made by Mr. LOCKYER in the 1st session. This is, along with the issues of how the “Japanese culture” in today’s sense was formed in the early modern times and of how the “traditional culture” was created in the modern times, the issues directly connected with the framework of “Japanese Studies.” Also, some mentioned that it was important to compare Japanese culture with other cultures in exploring “Japanese culture.” As the importance of comparison has been strongly emphasized, it will be necessary to narrow down research topics by integrating some comparative viewpoints. Since we could find the specific task like this, the topic of “Food/ Hospitality/ Family” was quite helpful in the filed of history.

Despite the valuable presentations and the meaningful exchanges of ideas we had, it was quite regretful that not many people could participate in the consortium. Some of the students claim that since the consortium took place during their usual course work, they had to choose their classes over the sessions that would otherwise have been most beneficial for their study. The teachers and students who were actively involved in the consortium were mainly from the Comparative Studies of Societies and Cultures. But it may be a good idea to integrate the consortium meetings that are relevant to doctoral as well as master’s students into their course works, or consider the attendance as equivalent to their course attendance. I believe that would encourage more students to participate and engage them to more lively discussions in the consortium – and eventually that would lead to our students’ productive future.

【Graduate student, Ochanomizu University, YAGOSHI, Yoko】

< Division of Japanese Literature >

The Division of Japanese Literature was held on the 2nd day of the consortium, December the 16th (Tuesday), from 13:00 to 17:00 in the Faculty of Letters & Education, Building 1, 1st Floor, Large Conference Room. The topic of the division was “Food, Hospitality, and Family of Japanese Literature” Other than the division director Professor KAN, Satoko, and the Moderator TAKEUCHI, Kayo, and seven speakers, about 60 people attended the meeting.

The Division had the 1st and the 2nd sessions, in each of which a teaching staff invited from an overseas university made a keynote speech at the beginning, and then graduate students presented their papers.

The 1st session opened with a speech titled “Food and Hospitality in NATSUME, Soseki’s Works – the Case of *GUBIJIN-SOU (The Poppy)*” by Professor FAN, Shu-Wen from National Taiwan University (Taiwan). Professor FAN carefully detected <the manner in which Soseki actually treated others> and <the manner in which Soseki was treated> from his diary and his correspondence to his friends, and then explicated how consciously Soseki depicted the scenes of treating others with the help of Soseki’s descriptions of guests’ visiting from his early writings (*WAGAHAI-WA-NEKO-DEARU (I Am a Cat)* and *KUSAMAKURA (The Three-Cornered World)*) and his later work (*MICHIKUSA (Grass on the Wayside)*). Professor FAN took note that in *GUBIJIN-SOU (The Poppy)* the main character Fujio never treated others with tea or snacks or was never

treated by others, and concluded that Fujio's behavior like that was an expression of her tragic mind completely closed to others. After the speech, Professor KAN pointed out that Soseki's expressions of treatment had always been overlooked and that Professor FAN's account attributed them a new significance.

A graduate student from Ochanomizu University, Ms. MORI, Akiko, then presented her paper "HOJO Ujishige's "Ne-Cha-no-Yu" ." It is well known that tea ceremony was being admired by military commanders since the Age of Civil War. Ms. MORI examined a peculiar practice of tea ceremony "NECHA-NO-YU" done by HOUJO, Ujishige, a military commander from SAGAMI in 16th century. The "NECHA-NO-YU," which is presented in one of the books *HOUJO-KI*, is characterized with its free-style practice of tea ceremony, drinking tea while lying down on the floor, with the aim of taking care of one's health and enjoying oneself. From the unconventional practice of tea ceremony, Ms. MORI delineated a comical personality of Ujishige. To the presentation, there was a comment on the unconventional free-style of "NECHA-NO-YU" from the floor to the effect that Ujishige may have wanted to criticize the imprudence of other military commanders during that time period who blindly praised such elegant cultural practice as tea ceremony.

Ms. MAI, Yuann-Tyng, a graduate student from National Taiwan University, presented her paper titled "AKUTAGAWA Ryunosuke's Recognition of Motherhood — His Early Days Restraint of Writing Motherhood to His Later Days Worship of It" next. Given the upbringing of AKUTAGAWA, Ms. MAI demonstrated the process in which AKUTAGAWA's Recognition of Motherhood changed "from the suppression of the emotion toward motherhood to its praise," by analyzing how he described "motherhood" in his earlier works through to the works in his later days. From the floor, there were some comments to highly evaluate her systematic analysis and to propose to define the term "motherhood" more precisely.

We moved on to the 2nd session after 15 minutes break.

The 2nd session started with the speech "Writers' Economic Awareness and their Family – SHIMAZAKI, Touson and in the Context of Japan in the 1920's" by Professor LEE, Jee-Hyung from Sookmyung Women's University (Korea). Professor LEE closely analyzed how – in the social and economic contexts of the financial crisis or the *ENPON* (one-yen book) boom which brought in a large amount of loyalty to writers in Japan in the 1920's – SHIMAZAKI, Touson wrote his contemporary situations in his novel *BUNPAI* (lit. Distribution). The novel *BUNPAI* is known to model after SHIMAZAKI's own family. The speech focused on the second half of the work in which the "father" modeled after SHIMAZAKI himself made every effort to make use of different banks to make effective distribution of his enormous loyalty income to his four children. Professor LEE pointed out that SHIMAZAKI depicted the scene not just because he wanted to show the best way to do distribution of property given the social context, but also because he wanted to *be seen* favorably by readers. After the speech, I as a moderator pointed out that SHIMAZAKI chose not to say clearly in the work the reason to visit banks and the fact might presuppose that the writer and the readers from the time shared some common recognition about the time period. Professor LEE kindly responded to my comment.

As a first speaker of graduate students, Ms. Anna KŘIVÁNKOVÁ, from Charles University in Prague (Czech Republic), presented her paper titled "Magdalena Dobromila Rettigova: Contribution to Czech cuisine and literature" In her paper, Ms. KŘIVÁNKOVÁ explained how a book on Czech cuisines and household, which was written in Czech by a female writer Magdalena Dobromila Rettigova, played an important role, not just to disperse the cuisine and etiquettes in society, but to reintroduce the Czech language to the middle-class families, in the context of the 18th and 19th century Czechoslovakia when they saw the movement of the ethnic and cultural revival. After the presentation, some people commented that given that a language is easily transferred from a mother to her children, it may have contributed greatly to the revival of the language that the readers of Magdalena's book were mainly housewives, and asked Ms. KŘIVÁNKOVÁ if Magdalena herself was expecting that effect in publishing the book. In response to that comment, Ms. KŘIVÁNKOVÁ pointed out that Magdalena was now being reassessed for her feminist significance.

The second graduate student speaker Ms. PARK, Joo-Young, from Sookmyung Women's University (Korea), presented her paper "A Study on Women in the Modern Family: Focused on Traditional Novel of Kan Kikuchi" Ms. PARK took note of the representations of women in the well-know pop fiction novels, *SHINJU-FUJIN* (*Women of Pearls*) and *TOKYO-KOUSHIN-KYOKU* (lit. *Tokyo March*), written by KIKUHI, Hiroshi in the 1920's, and of the difference between the representations in the two works: women in the former battled against social norms, whereas women in the latter showed no resistance in

entering into the modern family framework. She pointed out that KIKUHI described detailed colorful and glittering city cultures that would please the readers more often in the latter work, and argued that the very image of women served as the figure that soaked up the social expectation of the general public who started to see the Good-Wife-and-Wise-Mother Ideology more widely emphasized than ever in society. After the presentation, a question was asked of the difference between the female character of the *SHINJU-FUJIN* and Judith, a world-renowned, who was projected onto the character in the work. Also I added that the Good-Wife-and-Wise-Mother Ideology under the militarist regime was part of the then national project of producing soldiers, and that the dark image of women contributing the political system was well covered up or replaced, in *TOKYO-KOUSHIN-KYOKU*, by the flashiness of the urban modernist culture.

In the end, a graduate student from Ochanomizu University, Ms. LEE, Nam-Keum, presented her paper, "Countries, Families and Women: The modern Japanese and Korean literary representation of the 'nurse' and the 'good wife and wise mother' ideology" Ms. LEE is a writer well known both in Japan and Korea. Looking at the works by NATSUME, Soseki and LEE, Kwang-Su, she discusses their relationship, from the viewpoint of gender studies, between the representation of nurse and the discourse during the time period. Using the literary works and other literatures and visual material, she points out that nurses who were regarded to give healing and comfort were then given the double image of sexuality and virtue, and demonstrates how in the patriarchic Japanese society and in the Korean society then under the Japanese imperialism, the representation of nurse were connected to that of housewife or wife based on the Good-Wife-and-Wise-Mother Ideology. After the speech, questions were made about the differences of NATSUME and LEE's ways of depicting nurses, to which Ms. LEE responded by saying that the differences reflected the distribution of the political and authoritative powers in Japan and Korea during that time.

These are all the reports in the division of Japanese Literature.

As a final note, as a moderator I'd like to add some comments.

We had surprisingly many attendants in this division, because the sessions did not have any schedule conflict with other divisions, but the large hall accommodated the audience rather well. The large size hall, however, had a drawback of making the attending audience feel awkward in making comments and questions. It is a great pity that despite the clear and stimulating speech and the presentations, students hesitated to make comments. Considering that graduate students are encouraged to take initiative in this international consortium, it may well be necessary to have the site management and preliminary study group run by students themselves for preparation so as for students to participate more actively.

If I dare to point out one problem in the division, that is we had the presentations only on the modern literature from the Meiji and Taisho periods. But the various presentations rather focusing on the modern times helped maintain the unity of the meeting and helped the audience deepen the understanding of the relation between literature and the time period. This must make a good model for the decision of the theme for the future meeting.

I thus summarized the division of Japanese Literature. I wish to apologize for leaving out the most of the questions and answers due to space limitation.

【Graduate student, Ochanomizu University, TAKEUCHI, Kayo】

This is the third consortium for Japanese Studies in a Global Perspective, and we had two new attempts: one is students were involved from the planning stage and played an important role in running the consortium; the other is we have set up a general topic "Food/ Hospitality/ Family."

I would like to thank the students and the staff members from the office for working endlessly and tirelessly in all the processes of planning and organizing the consortium. From the viewpoint of academic exchanges, it is commendable to put the student exchanges at its core. In that sense, the management this time has been very much desirable.

In the Division of Japanese Literature, the moderator rather took the lead in making comments when there are no comments from the floor, and some participants from overseas may have been puzzled by this practice. But this is a common practice in academic meetings in literature; the moderator has to be responsible for the absence of comments from the floor (the silence in the room). The moderator then has to take the lead in making comments if there are no comments from the audience, and he or she has to well prepare in advance. In this consortium, our moderator fulfilled well the requirement (albeit a Japanese

one).

People on and off camps find it rather controversial to set up the common topic, and we need further discussion on this. But I believe that the topic of “Food/ Hospitality/ Family” is quite useful in the research in the modern and contemporary Japanese literature. I left the summation of each presentation to the reporter, and I would like to present my ideas on the topic here for my summary of the meeting.

In the modern literature, the scene of “food” or “eating” serves as the indicators of the various relationships intrinsic in a work. A typical case is the scene of having lunch in the opening of SHIMAZAKI, Tousei's novel, *IE (Family)* (1910). In *IE*, in which SHIMAZAKI describes a traditional large family in the region is integrated into the modern patriarchal system, the lunch scene is a symbol of the a traditional large family system. The head of a family sit at the head of the room with the household altar behind (that is, he represents the God) and the other family members sit according to their rank in the family. In front of each member is put an individual tray of food. O-Tane, the housewife, does not eat together with them but just devotes herself to serving (=treating) them. When the head gives the word “start it,” all the members of the large family have <the meal from the same pot>. This < family> with maids is a community working together and its communal bond is assured by eating <the rice from the same pot>. On the other hand, in *WAGAHAI-WA-NEKO-DEARU (I am a Cat)* (1905) written by his contemporary NATSUME Soseki, the family of KUSHAMI-SENSEI seat themselves around a *CHABUDAI* (low dining table). A round *CHABUDAI* does not create ranks among the family members (just like in a round-table meeting), each member being equally ranked. In fact, in KUSHAMI's house, children do whatever they want to do, and the mealtime is a complete chaos, showing a striking difference from the scene of meal in *IE* which is dominated by order and tidiness. Thus, the changes that took place in families showed remarkable distinction in Tokyo and in regions; the descriptions of mealtime clearly present the difference between the large family in the region and the nuclear family of an intellectual in Tokyo. In this connection, a word “*CHABUDAI*” reminds Japanese people beyond a certain generation of a father, HOSHI, Ittetsu and a scene from TV cartoon *KYOJIN-NO-HOSHI (Star of the Giants)* (1970) – a scene in which this stubborn and obstinate father often knocks over a *CHABUDAI* in his home. But this is not just to present a tyrannical father; it also shows that knocking over a *CHABUDAI* is a privilege of the head of the family who provides his family members with the food served on a *CHABUDAI*, hence is a symbol of powerful paternal rights. In a TV series *TERAUCHI-KANTARO-IKKA (The Family of Kantaro Terauchi)* (Directed by KUSE, Teruhiko, 1974) screenplayed by MUKOUDA, Kuniko, a father's knocking over a *CHABUDAI* acted as a <must> every time represents the nostalgia for fathers' authority that was fading away that time, and because of the nostalgia described in the drama MUKOUDA's works are considered to symbolize the old <Showa Era > and even now loved by many people.

It is not just patriarchal system. The scene of “food” highlights other family problems. A best-known example is the scene, from a film *KAZOKU GAME (Family Game)*(Director: MORITA, Yoshimitsu, 1983), in which all the members of the family of a boy whom the main character tutors are having meal lining up in single row from left to right. One would eat while seeing other family members around a *CHABUDAI*, but in this film, their eyes do never meet each other and fall toward only one direction. What's in the place, which is unseen in the film, beyond their table? It's a TV set. While they would face the audience in a movie theater, inside the film they seem to watch TV. This implies that after the high economic growth, post-war families center around a TV set. Today, however, it is not that a TV set for a family, but that a TV set for a person; today's scene of eating is almost nothing but <*KOSHOKU* (isolated eating, lonely eating)>. A Japanese metaphor <eat around a table> is becoming empty.

A short novel *SUSHI* (1939) written by OKAMOTO, Kanoko, is a fine piece which shows a highly symbolic nature of “food.” A main character “MINATO” could not <eat> when he was small; all he could manage to eat was Japanese omelet and laver seaweed. He was aspiring to live only on something transparent. When he ate fish or meet, he felt his entire body becoming filthy and threw up. He instinctively knew that <eating> meant taking in <the death> of others. The condition of the child necessarily lead the alienation of the mother who is responsible for the child's growth. The father, the head of the family, blamed the mother and ignored him. But one day, when they his mother putting out a mat and instruments on to the porch, and prepared sushi (unordinary food) with her clean hands, he could eat the sushi and could eat fish. The unusually elevating emotion he felt represents joy of victory overcoming <the death> of others—a joy of a conqueror situated at the top of the

food chain. Once he could <eat>, his father suddenly started to favor him. But at that moment, his family started to downfall, at the present moment of the story, “MINATO” with no family has ended up doing lonely eating. Here this work presents its criticism; the patriarchal system and the child’s adaptation to the society ironically brought about the downfall of the family.

Sushi reminds us SHIGA, Naoya’s novel, *KOZO NO KAMISAMA* (1920). In the novel, sushi, a food cultural sign is used as a symbol of the insurmountable social hierarchical gap between a member of the Upper house “A” and apprentice (KOZO) in a shop of balances. KOZO longingly steered at sushi in a stand which has disappeared today. Only a handful of rich people like “A”’ family could eat sushi at home. Here, the place and way in which sushi is served, rather than sushi itself, present themselves as cultural sign. By the way, it is a well known story in Japan that a restaurant chain, “KOZO-SUSHI” that open nationwide was named by its founder who, after reading *KOZO NO KAMISAMA*, wished to provide the ordinary people with then luxurious and expensive sushi at an affordable price so that they could eat as much as they could.

In a modern society, the <eating> has a meaning of social act rather than survival instinct, in particular, the act of relating themselves with their families, the smallest social unit. This idea is well depicted by novels *KITCHEN*, *MANGETSU – ZOKU KITCHEN* (1987) written by YOSHIMOTO, Banana (In connection to this, UENO, Chizuko, calls the human relationship described by *KITCHEN*, “family by eating relation” rather than by blood relation); the idea is more delicately and sharply described by a girls’ comic *Diet* (1989) by OSHIMA Yumiko. This work highlights the relationship between the alienation of girls and <food>. A girl, the main character is isolated in her family (not necessarily neglected on purpose), and repeats overeating and refuses to eat to avoid the lonely feeling. She is saved by her friends in the end, when she <truly enjoys> eating for the first time in her life. The reason that of this kind of theme attracted people’s attention is that young women’s eating disorder has started to be recognized as one of the social issues in modern Japanese society. This obsession about <eating> repeatedly appears in the works of woman writers, for example, MATSUMOTO, Yuko, *KYOSHOKUSHO-NO-AKENAI-YOAKE* (1988, this depicts overeating), OGAWA, Yoko, *Pregnancy calendar* (1990). KURAHASHI, Yumiko, describes, in her works, this obsession of <eating> as the symbol of factional disorder of the relation between a mother and a daughter. A mother, who is fat and continues to expand, symbolizes what represses her daughter as the Great Mother, while the emaciated daughter, who refuses to eat, and throws up, can not get away from the repression and the control, her hatred toward her over-weight mother leading her to an intent to kill. In the 1960s, when KURAHASHI, a new generation woman writer, appeared in the field of literature of <savoir> and in the field of discourses filled with subjectivity and symbolism, both of which were dominated by men writer, she underwent enormous amount of textual harassment. But I would not repeat this matter here as I have discussed it elsewhere. In anyway, even in the representation of <food>, KURAHASHI was a pioneer of the modern women’s literature.

In HIGUCHI, Ichiyo’s novel, *NIGORIE (Troubled Waters)* (1895), white rice and gold sponge cakes, both served as the sign of despair. The most impressive episode in *NIGORIE*, was a memory of O-Riki’s childhood. In the memory, O-Riki sees grains of white rice, vital for the family, slipping through a small gap between the boards over a ditch into the mad. In this scene, the seven-year-old O-Riki is looking at the bottomless bottom of the ditch mad that is a way down below. This feeling of despair is, at the present time of the story, projected onto the episode of a sponge cake of Takichi, another child of “lower class.” Golden “sponge cake of *HINODEYA*” – the cake covered with ditch mad will continue to remain in Takichi’s mind as his origin of memories. In his case, his parents divorced due to the sponge cake he got and his father committed double suicide after that, that was traumatic, serious experience for him. O-Riki’s despair in her childhood repeats itself in the experience of Takichi, another “lower class” child. The life of <*NIGORIE*> is repeated its despair is taken over. Here, the <food> signs of white rice and sponge cake refer to the lower class social structure in the Meiji era.

These examples are just part of discussions on “food/hospitality/family in Japanese literature.” <Food> has the significance of various representations in literature. By pointing out that it is a quite useful approach of interpretation of works, I would like to close this summary of the division in Japanese literature.

[Professor, Ochanomizu University, KAN, Satoko,]

< Division of Teaching Japanese as a Foreign Language >

In the Division of Teaching Japanese as a Foreign Language, three teaching staff delivered speeches and three graduate students presented their papers on the topic of "A New Approach for Synthetic Japanese Teaching That Integrates Culture." They did not directly discuss the general topic "Food/ Hospitality/ Family," but as we normally treat them as "culture" in Japanese teaching, accordingly we set up the above topic in this division.

In this consortium, we invited Vassar College (USA), which has been practicing, together with us, synthetic Japanese teaching that integrates culture, as a guest participant, held a remote joint seminar with them using a TV conference system for a practical demonstration. It was because our Chairperson pointed out that in order to use an international education network for Japanese Studies on daily basis as is aimed at in this consortium, it was essential to introduce a TV conference system and thereby connect classrooms in different parts of the world in real-time. In the first and second meetings, we were not ready enough to introduce TV conference system, but we have decided to use the system as we now feel confident in the introduction after our series of practice

In the 1st session, Professor TSUCHIYA-DOLLASE, Hiromi from Vassar College gave a lecture and Ms. SANO, Kaori from the College presented her paper, through which they explained the Japanese training program that has been carried out at Ochanomizu University and Vassar College since three years ago, and the remote understanding and education program on Japanese and Japanese culture that has started this year. The exchanges between the two institutions, combining the training in Japan and the distance learning before and after the training, are expected to pay off.

In the 2nd session, MORIYAMA explained the reason that we decided to choose this topic and our following programs:

- (1) Japan-Korea Seminar with Dongduk Women's University (every year since 2004)
- (2) Training program in Japanese and Japanese culture and distant learning program with Vassar College
- (3) International collaborative distance learning lessons with Pusan University of Foreign Studies

After my speech, Professor YI, Dok-Bong, an advocate of "Synthetic Japanese Teaching" and a leader of the movement, spoke on the utility and the limit of "exchange method" that takes international exchanges as a teaching technique.

The session ended with the presentations by two graduate students: Ms. NISHIOKA, Maiko, from Dongduk Women's University, spoke on the educational effect of the Japan-Korea seminar; Ms. KOBAYASHI, Chikako, from Ochanomizu University, on that of international collaborative distance learning lessons.

All the speeches revealed the following three points:

(ア) In this global age, Teaching Japanese as a Foreign Language should include cultural literacy education to promote students' understanding on culture;

(イ) To that end, it is not sufficient to teach culture as knowledge, but instead we have to provide places in which people meet with other and cultures contact with each other, thereby encouraging students to enhance their communication skills, their understanding of the cultures present and cultural literacy; and

(ウ) The international seminars and the international collaborative distance learning lessons we carried out so far can be considered to serve as the places for the synthetic Japanese teaching.

The session was attended, other than the graduate students from our University and participating overseas universities, by about 50 people including Professor FAN, Shu-Wen from National Taiwan University, Professor Jan SÝKORA from Charles University in Prague, Professor Angus, LOCKYER and Professor IWASAKI, Noriko from The University of London SOAS, Professor SASAKI, Yasuko (Teaching Japanese as a Foreign Language), and, from Ochanomizu University, Professor TAKASAKI, Midori (Japanese Literature), Professor KAN, Satoko (Japanese Literature), Professor KUMAGAI, Keichi (Global Studies for Inter-Cultural Cooperation). They may have had different motivations to attend, but I believe at least they got interested in this type of seminar and the potentiality of the TV conference system. In the question-answer session, many posed their questions considering the future introduction of the system.

I am sure that the international seminars and the distance learning lessons using TV conference system, as we have been

carrying out here at our University, will be more widely used. But we must keep in mind that they have limited utility; the international seminars is quite short (about a week), and the TV conference system provides nothing but an indirect contact in a virtual space. To overcome the difficulties, it is vital to reconstruct our teaching methods, as Professor LEE suggested in his speech (in fact, they pointed out the necessity of teaching methods in the question-answer session). Also, the students' three researches, which examined these teaching methods and demonstrated the effectiveness and limits of each teaching method, are quite valuable and should hence be referred to in developing our educational practices.

【Director, The Center for Comparative Japanese Studies, Ochanomizu University, MORIYAMA, Shin】

The Division of Teaching Japanese as a Foreign Language took place on December the 17th, from 9:00 till 12:30 in the SCS room at the Graduate School of Humanities and Sciences Building, Floor 5. The SCS room is equipped with a TV conference system.

The division was held in two sessions under the topic of "A New Approach for Synthetic Japanese Teaching That Integrates Culture — International Collaborative Distance Learning Lessons Using TV Conference System and Exchange Type Learning Through Seminars."

In the 1st session, the participants from Vassar College gave a speech and a presentation from 9:00AM to 10:15AM. The time was determined after considering the time difference between Japan and the US (New York). At Vassar College, it started at 7:00PM. Though the session started very early, there was a good turnout of about 50 people, and we had to bring in extra seats. Those who attended were mainly teaching staff, graduate students and students from our University and professors and graduate students from participating universities, but there were some teachers from other universities.

Professor TSUCHIYA-DOLLASE, Hiromi (Vassar College) delivered a speech titled "Summer Japanese Course in at Vassar College: Cross-Cultural Understanding Through Exchange." Citing Vassar College Japanese training course held in summer at Ochanomizu University, she explained how the students from Vassar College changed their images about Japan and how they understood Japanese culture through the exchanges program with our undergraduate students during the training course. In the question-and-answer session, some asked for the reports on (1) the courses and curriculums back in the US, (2) how the cultural understanding they obtained during their stay in Japan would change in the US.

Ms. SANO, Saori (Adjunct and part-time instructor at Vassar College, Graduate student at Ochanomizu University) spoke on "Learning Japanese and Obtain Cultural Awareness through Web-based Material and Video Conferencing System: Vassar College - Ochanomizu University Project" It was on how the students from Vassar College study in the course held by our University and Vassar College using Web bulletin board and TV conference system. In this course, they discuss the expressions and the ways of communication of Japanese people. The presentation was on the lesson of the expression of excuse and communication. After the presentation, some made comments (1) with the new technology of Web bulletin board and TV conference system, they might need a new teaching method or new learning, (2) she should see if after the class the students would take in the knowledge of Japanese expressions and communication they obtained.

The images and sounds in the presentations were clear and there was no trouble in the system as was concerned about before the session. When the both parties started to talk with their images clearly appearing on the screen, it gave us a feeling of being at a live discussion.

In the 2nd session, teaching staff and graduate students from Ochanomizu and Dongduk Women's University (Korea) made speeches.

First, Professor MORIYAMA, Shin (Ochanomizu University) spoke on the topic of "A New Approach for Synthetic Japanese Teaching That Integrates Culture — International Exchange Type Learning & International Collaborative Distance Learning Lessons." As Professor YI, Dok-Bong (Dongduk Women's University) has advocated of "Synthetic Japanese Teaching," he explained the reason the teachers of the Japanese language have to play a role other than teaching a language and showed specifically some new courses for the synthetic Japanese teaching.

Professor YI, Dok-Bong (Dongduk Women's University) delivered a speech titled "On the Effectiveness and the Limit of Multi-Cultural Understanding by 'Exchange Method.'" To understand cultures, it is important "not just to have intellectual

understanding but to sensitively have friendly feelings and respects” toward them, and he explained the “exchange method” to satisfy both the requirements. He points out that the exchange method had an aspect to change Japanese learners into users of the language, not just to understand cultures. In the question-and-answer session, some commented that though it was true that we could understand each other better if we spoke the other’s language, we normally spoke in only one of the languages. He responded to that by saying when we looked at Asian countries, we had only four or five languages, so it would be possible to learn to speak each other’s language. Also to Professor’s idea that we could have better results of the exchange method if we applied it to more than two parties, some pointed out that that view really corresponded to the situations of international cooperation.

Ms. NISHIOKA, Maiko (Graduate student, Dongduk Women’s University) spoke on the topic “The meaning and directionality of the experiential exchange learning aimed at multi-cultural understanding” She reported that after surveying the exchange seminar between our University and Dongduk Women’s University, she had found out that the seminar had had the effect of making both parties learn culture, and that the Korean students had showed an attitude to prompt multicultural understanding. After the speech, some commented (1) they wanted to know the program and how they made it (2) they wanted to know if the two school continued their relation and how so.

Ms. KOBAYASHI, Chikako (Graduate student, Ochanomizu University) presented a paper “Is International Collaborative Distance Learning Lessons Effective for Synthetic Japanese Teaching That Integrates Culture? – Focusing on the Case of Class Evaluation by Korean Learners of JFL.” She reported that through collaborative distance learning, Korean students had responded positively to the TV conference system, Japanese learning and the understanding of culture. After the speech, some commented (1) while the project aimed at the learning of both Japanese students and Korean students, why she used “Japanese participants” as opposed to “Korean learners” ; (2) they wanted to know more about the response from the Korean students who had never been to Japan.

As seen in the question-and-answer session for Professor YI’s speech where some professor specialized in international cooperation made comments, the session had an interdisciplinary atmosphere not just limited to teaching Japanese as a foreign language. During Ms. NISHIOKA and Ms. KOBAYASHI’s speeches, there were seminar like exchanges with the floor; it certainly had some aspect of “graduate school education.” In the 2nd session too, Professor TSUCHIYA and Ms. SANO from Vassar College participated in the discussion through the TV conferencing; it turned out to be a valuable moment for us to receive some comments from overseas teaching staff and a graduate student.

Overall, the session was quite meaningful in that we could touch upon the teaching practice that had introduced new methods and share not just their effects but also the challenged they had. But some people present said that it was a pity that the room was too small and impractical to appreciate the valuable TV conference system. I just find it so grateful that many people showed up in that not necessarily comfortable room at 9 o’clock in the morning.

【Graduate student, Ochanomizu University, ISHII, Sachiko】

< Division of Japanese Thought >

Seven people made their speeches, and there was an attendance of 31.

Speakers/ Affiliation/ Title/ Brief summary, comments and questions made after the speeches, etc.

【Ochanomizu University, Professor YORIZUMI, Mitsuko】

“A Study of Dietary Thought in Buddhism”

In Buddhism, although minimum appetite is acceptable, anything more than that will be denied as earthly desires. Based on the fundamental understanding of Buddhism’s attitude to food, Professor YORIZUMI explained various aspects of food in Buddhism: for instance, takuhatsu practice for food; that meat eating that had originally been accepted was prohibited at the occasion of the establishment of Mahayana Buddhism and its introduction to China; and that food or diet is quite stressed in Zen Buddhism.

【Ochanomizu University, Professor TAKASHIMA, Motohiro】

“A Study of Dietary Thought in Shinto”

Professor TAKASHIMA explained Shinto's conceptual framework. That is, in Shinto, KAMI often means the god for food, and the god for life, and by offering food to the god in that sense, we activate the god's activities and try to obtain abundant food from nature.

He argued in the speech that monks are a kind of offering in this sense. But some questioned his argument by saying that it was doubtful that we could consider monks with their ascetic aspect as offering, and that there are many aspects in religion.

【The Beijing Center for Japanese Studies, China, Professor YAN, Li-Zhang】

“Family’ in the Context of Japan Culture”

In various theories on Japanese culture, family has been considered to promote Japanese style collectivism and influence greatly on the political system, the social structure and the recognition of the nation. Based on this view, Professor YAN examined diverse discourses on Japanese characteristics and democratization.

In the question time, they discussed how to use the terms “universal” “particular” and the difficulties to use modern categories such as Buddhism and Shinto.

【Graduate school, Ochanomizu University, OOUCHIYAMA, Shouko】

“The Gods and the Monsters: The Monsters in “Yokai Dangi” (“The Monologue of the Monsters”) by YANAGIDA, Kunio”

YANAGIDA, Kunio considers monsters mainly as reduced or degraded gods. Ms. OOUCHIYAMA takes note of YANAGIDA's view of monsters, and demonstrates how the view changed, how Frazer's “The Golden Bough” influenced on it, and the way in which this view lead to YANAGIDA's later research on ancestors' spirit.

In the question session, some questioned on her view to compare YANAGIDA's view of monsters i.e., “the decline of faith = the decline of gods” to Frazer's framework, i.e., “the decline of king = the decline of plant gods.”

【Graduate school, Ochanomizu University, OZAKI, Madoka】

“A Discussion of *NIHON RYOI-KI* (Japanese Collection of Buddhist Moral Tales)”

Ms. OZAKI looks at SHIDO-SOU (Buddhist monks not officially recognized) in *NIHON RYOI-KI*, and examines the relation between monks and Buddhism. Since SHIDO-SOU was a preacher of Buddhism, to persecute them meant to persecute Buddhism. Thus *NIHON RYOI-KI* often gives the story that one receives retribution by persecuting SHIDO-SOU.

In the question time, they discussed the view on women in *NIHON RYOI-KI*.

【Graduate school, University of Pascal, France, Graduate school, Ochanomizu University, Laurentiu, ANDREI】

“On the Medical Paradigm: Stoics and Buddhists. A Comparative Approach”

Buddhists and Stoics both aim at liberating humans from sufferings. Both look for the cause for sufferings and attempt to find the way to get liberated from it, just as a doctor tries to find the cause of an illness and the way to cure it. The way here is to pursue oneself and master the truths. Mr. ANDREI, by doing the comparison between the two views, points out the similarities.

In the question session, they had discussions on the term “the nature law,” the influences from Buddhism and Stoic Schools on the modern society, and on the differences between their views of nature.

【Graduate school, The Beijing Center for Japanese Studies, China, LI, Bin-Ying】

“The View of Ethics among the BUSHI Class at the End of the Edo Period – Focusing on its Relation to the Social Situations”

Ms. LI explains BUSHI's view of ethics at the end of the Edo Period in terms of three observations: that the BUSHI's aspect of warrior was emphasized due to the disturbance and upheaval at the end of Edo Period; that the Confucian BUSHI

code that was formed through the Edo Period still had an influence in society; and finally, they started to share the awareness of nation due to the threat from foreign countries.

In the question time, some pointed out that we could not ignore the loyalty to the Emperor at the end of the period and that we should not consider the BUSHI class in a narrow or limited sense.

Comments

In this international consortium, I could have much exposure to the overseas research projects. Normally I tend to look only at the inside of Japan, having no interest in overseas matters. But having a special experience like this would really open up my perspectives. In particular, I found Mr. Laurenti, ANDREI's presentation very intriguing, and it aroused my interest in Western thoughts.

[Graduate student, Ochanomizu University, SAITOU, Maki]

The Division of Japanese Thought was held at 9:30AM on December the 17th (Wednesday) in the Faculty of Letters and Education, Building 1, 8th Floor, Room 803. It is the first time for the field of Japanese Thought participate as the division of consortium. There was an attendance of about 40 people, including our students, teaching staff from our University, students and teaching staff from other universities (Tsukuba University, Tokyo University and Okayama University). Ms. SAITOU, Maki worked as a moderator.

I summarize below the topics of the speeches and presentations in the order of events.

【The 1st Session】 General Topic “Food/ Hospitality/ Family”

- (1) “A Study of Dietary Thought in Buddhism” (YORIZUMI, Mitsuko, Ochanomizu University)
- (2) “A Study of Dietary Thought in Shinto” (TAKASHIMA, Motohiro, Ochanomizu University)
- (3) “Family’ in the Context of Japan Culture” (Professor YAN, Li-Zhang, The Beijing Center for Japanese Studies)

【The 2nd Session】 Presentation on Free Topic by Graduate student

- (4) “The Gods and the Monsters: The Monsters in “Yokai Dangi” (“The Monologue of the Monsters”) by YANAGIDA, Kunio” (OOUCHIYAMA, Shouko, Graduate student, Ochanomizu University)
- (5) “A Discussion of “*NIHON RYOI-KI* (Japanese Collection of Buddhist Moral Tales” (OZAKI, Madoka, Graduate student, Ochanomizu University)
- (6) “On the Medical Paradigm Stoics and Buddhists, A Comparative Approach” (Laurentiu, ANDREI, Graduate student, Graduate school, University of Blaise Pascal, France, Graduate school, Ochanomizu University)
- (7) “The View of Ethics among the BUSHI Class at the End of the Edo Period – Focusing on its Relation to the Social Situations” (LI, Bin-Ying, Graduate school, The Beijing Center for Japanese Studies, China,)

* The language used was Japanese ((1)–(5) and (7)) and English ((6))

In this consortium, they set up a general topic “Food/ Hospitality/ Family” and we were required to organize the presentations in each division. We have thus decided to have our teaching staff speak on this topic in the 1st session, and allow some of our graduate students to present their papers in the 2nd session.

About the 1st session, (1) I first spoke on food in Buddhism and (2) Professor TAKASHIMA explained his view on food in Shinto. I have been studying Buddhist philosophy and had rarely thought about the religion from the viewpoint of “food.” But this time consortium gave me a great opportunity to think over the relation between Buddhism and food. In doing so, I could find out that the Buddhist view on “food” is deeply and completely connected with the Buddhist fundamental principles of *KUU* (emptiness or voidness) and *ENGI* (dependent arising) and is strongly supported by the Buddhist pragmatic guidance to repress one’s desires as part of ascetic practices with intent to achieve enlightenment; this fruitful opportunity I truly appreciate.

(2) Professor TAKASHIMA's speech was quite ambitious in that he attempted to interpret the "food" in Shinto in terms of community. For Buddhism, "food" being something that should be just minimally taken in one's ascetic training, the issue of "food" is thus talked about only in relation to the desires that should be suppressed and never comes in the central stage. On the other hand, in Shinto which lively praises fertility, the issue of "food" is an important matter located in the world-view. Given this basic picture, we all wanted to discuss the issues from the comparative perspective and deepen our understanding, but unfortunately we did not have enough time for that.

In his speech (3), Professor YAN showed a "genealogy" of the theory of family as Japanese culture theory presented by Japanese people themselves after the WWII, thereby analyzing their typical discourse. His argument was so well organized and clear that it was extremely enlightening. Professor YAN also posed a question on that type of Japanese culture theories written by Japanese in which they argue for their superiority by emphasizing Japanese people's uniqueness. That gave us an opportunity to reflect on a political connotation implied by Japanese culture theories, and to realize that the past histories between Asian countries and Japan still have some influence on Japanese Studies in Asia. We felt we need to be aware of the relationship between communities such as nations and our researches. These are the perspectives I would not commit myself to, unless I participated in this type of international meeting. The consortium was, in that sense, truly valuable to me.

(4) Ms. OUCHIYAMA and (5) OZAKI are both master's students, and presented their master's thesis as interim reports. Both of them are tackling with YANAGIDA, Kunio and *NIHON RYOI-KI*, sharing the same fundamental question, to use Professor TAKASHIMA's words, of how the Japanese have been representing and structuring the external, that is, the transcendent being that supports communities and a human self. They have changed their research topics from their graduation theses and have much work to do in the future, but their presenting at the consortium this time was very meaningful for them in that it surely served as some grounding work for them. Speaking and replying in an international setting will motivate them to expand their research activity to outside of Japan.

Mr. ANDREI is a male student who came from the Graduate School of the Université Blaise Pascal to study at the Graduate School of our University. He is on a scholarship of the Japan-France Doctoral Degree Collaborative Guidance Program and under my supervision. The relationship between him and our University started when we held an symposium as part of our Graduate School Initiative Program at the Université Blaise Pascal in 2006. In that sense, his participating in the consortium and our learning much from his presentation is a very outcome of the globalization of graduate education that we have been promoting.

Mr. ANDREI presented a clear and logical argument, comparing Greek Stoic School and Buddhism. In particular, his analysis of the similarities by focusing on the notion of "healing of suffering" was quite convincing. That made me wonder if the similarity between Greek Stoicism and Buddhism implied the universality of human thinking or was nothing but the result of the cultural exchanges between the Greek culture and the Indian culture during the ancient times. Mr. ANDREI made his presentation and answered questions in English. We asked Ms. ITO Mizuho (Graduate student, Ochanomizu University, philosophy major), who had studied together with Mr. ANDREI at the Université Blaise Pascal in last year, to attend as an interpreter, but we did not expect that the teaching staff and students all communicated in English so smoothly. For the globalization of Japanese Studies, it will be crucial for us to speaking in English. In that sense, Mr. ANDREI's speaking in English was of quite significance.

(7) Ms. LI's paper examines BUSHI's view of ethics at the end of the Edo Period from various viewpoints. She eagerly works on this challenging project of exploring BUSHI's philosophy considering the complex historical background at the end of the period. Listening to Ms. LI's presentation made me her advisor's superb guidance as well as her great capability. Students too found the presentation of the young talent stimulating.

Ms. SAITO moderated the speeches (1) to (7) during the sessions, and she was a calm and efficient moderator. As moderator she wrote in her report, "In this international consortium, I could have much exposure to the overseas research projects. Normally I tend to look only at the inside of Japan, having no interest in overseas matters. But having a special experience like this would really open up my perspectives." As she has written for others, I wish this divisional meeting has provided the students with a good motivation to introduce global viewpoints to their study and carry out a new research with a much wider perspective.

As a final note, I cite some of the comments or requests written in the questionnaires: “It was great for me to have a chance to listen to the researches by the teachers and students from abroad” ; “All the presentations were very interesting. The topics were so diverse that it was very useful to my own research” ; “Please hold another consortium after half a year.”

Compared to the other fields, that is, the fields of Japanese linguistics, teaching Japanese as a foreign language, Japanese literature, and Japanese history, there are not many overseas researchers in the field of Japanese thought, and thus not many researches accumulated yet. But through this type of consortium, we wish to continue to bring new energy to this field and make our best efforts in promoting the interdisciplinarity and internationality of the graduate education at our University.

【Associate Professor, Ochanomizu University, YORIZUMI, Mitsuko】