

## Japan in the International Community

### *Globalization and Identity*

Kuniko Miyanaga

It has been evident that global economic integration, in its progress, has facilitated cultural diversity as well as cultural unity. At the macro-level, the world appears to form a somewhat unified economic culture following shared global standards. At the same time, however, micro-level reactions against, or in response to, integration are diverse and even suggestive of backward movements toward local traditions. A basic conflict appears between the integration at the macro-level and diversification at the micro-level developing against each other. A solution is typically offered in local traditions to harmonize given conflicts. Ritual, a traditional method, continues to organize one's self based on the conditioning of the body through repetition. The method locates the individual in a particular cosmology in which the body functions as point of reference to the social hierarchy of values. A question here is how this point of reference insures factuality in relation to the paradigmatic shift taking place in the global community. This question not only applies to religious groups but also extends to business people, and even wider when we take Japan as an example.

### *It Can Take a Village: The Continued Efficacy of Localized Place Studies in the 21st Century.*

John Mock, Visiting Professor, Temple University Japan

The anthropology of Japan in the United States started in the immediate prewar and postwar periods with a series of very intense "Village Studies" Since then, there has a move away from studies concentrating on a particularly place at a particular time, to broader studies such as business communities, ethnic minorities and cyber communities. With this move, localized place studies, either rural or urban (villages, townships, neighborhoods) have come to be seen as perhaps a little old fashioned and not heuristically valuable. Using the topics presented at two AJJ meetings (about 100 papers) as a base and a long time research base in Akita towns, this paper argues that many topics current in anthropology can usefully be illuminated by long term, highly localized analysis as well as by numerous other approaches that are not as localized.

### *Politics, Propaganda, and Presentation of the Korea-Japan Relationship: Issues of Regional Security around the Dokdo Exhibition at the National Museum of Korea.*

Kyunghyo Chun

Korea and Japan have developed complex geopolitical relations since ancient times, and the contemporary relationship between the two countries is an anxious expression of the dynamic interplay between modernization, nationalism, colonialism, and postcolonialism. The tension between Korea and Japan is multi-faceted, political, economic, and eminently cultural. This paper attempts to illustrate how the National Museum, as a cultural institution, engages in politically controversial issues between Korea and Japan, and how it endorses and attempts to resolve cultural conflict, by focusing on one peculiar special exhibition displayed at the National

Museum of Korea in 2006, *“Dokdo, Our Territory for Which We Have Longed.”* Koreans claim as part of their sovereign and historical territories the tiny islets known as *Dokdo* situated in the East Sea (Sea of Japan). The Japanese also claim these islets, and call them *Takeshima*. Not merely an academic disagreement among scholars, the *Dokdo-Takeshima* controversy is a sensational issue of passionate debate. Although the islets themselves are quite tiny, the bitter and perennial dispute around *Dokdo* is of immense importance to Korea-Japan relationship, and by extension to intra-Asian regional security. There is an economic dimension to the contested claims, but a fuller understanding of the debate can only be grasped when the historical and cultural perspectives are fully taken into consideration.

*Japanese in the “Ghetto at the Center of the World”*

Gordon Mathews, The Chinese University of Hong Kong

This paper discusses Chungking Mansions, a dilapidated 17-story structure in Hong Kong's tourist district. Chungking Mansions is the haunt of Pakistani mobile phone sellers, Indian temporary workers, elderly Western hippies, and African traders, but also, interestingly, many Japanese—the world's largest website on Chungking Mansions is in Japanese. Why do Japanese come to this cut-rate, reputedly dangerous building? Some come to experience “ethnic chaos”: the chance to see “the third world” in the safe first-world setting of Hong Kong. Others come to get away from Hong Kong's Chineseness: in Chungking Mansions, Chinese are an exotic minority. And still others seek to escape Japan, and pursue lucrative but risky investments, or romantic encounters from around the world. Chungking Mansions is, for many Japanese, a developing-world United Nations just a few hours from Tokyo, a portal to alluring strangeness. This leads Japanese themselves to form a key part of this global building.

*“This Man is Brining Shame on the Japanese People!”: Teaching “Western” Manners to Japanese Package Tourists in the 1960s*

Yoshiko Nakano, Assistant Professor (Japanese Studies), School of Modern Languages and Cultures, University of Hong Kong

This paper examines how Japan Airlines tried to teach “Western” manners to Japanese first-time travelers when it greatly expanded its services to Japanese package tourists in 1965. Americans were Japan Airlines' most frequent customers after it launched its first international service to San Francisco via Honolulu in 1954. In the mid-1960s, however, Japan Airlines' customer focus began to shift from international travelers entering Japan to Japanese businessmen and package tourists departing Japan. In 1964, the Japanese government relaxed regulations for overseas travel, and Japanese citizens were allowed to travel overseas once a year. As a result of this policy, Japan Airlines introduced package tours in 1965. Mass tourism called for a mass education in “Western” travel manners for Japanese first-time travelers, and Japan Airlines took on the role of the trainer. For example, in 1966, the company produced a film in which a Japanese comedian lectures first-time travelers on how to, and how not to, behave when traveling in Europe. Using records and films from the Japan Airlines Archive Center in Tokyo, I will examine how the Japanese national flag carrier introduced new norms of behavior such as “ladies first” to the Japanese middle class.