

The 7th EU-Japan Young Scholars Workshop in Alsace

Transnational Japanese Spaces

トランスナショナルな日本の空間

Date: November 8th ~ 10th, 2024

Place: CEEJA (France)

Organizing Committee

- Hosei University Research Center for International Japanese Studies (HIJAS)
- European Center for Japanese Studies in Alsace (CEEJA)
- Consortium for Global Japanese Studies (CGJS)

Outline

This year's Alsace workshop invites papers to discuss "transnational Japanese spaces" widely from social science and humanities. We aim to understand the historical and contemporary development of transnational Japanese spaces and how such spaces are imagined and depicted in Japanese culture. While the nation-state remains a vital container in our world today, there is a significant development of transnational spaces evolving in Japan in various forms and settings, either public or private, urban or rural, virtual or physical spaces, as a result of drastic increasing migrants, international students, and tourists. At the same time, Japan generated spaces with substantial transnational characteristics in the past, such as port cities where foreign merchants enter, the neighborhoods where American military bases are concentrated, and cities and towns where ethnic minorities reside. Also, we should not forget about the "Japanese transnational spaces" where Japanese diasporas become actors in creating transnational social spaces in foreign lands, most notably known as “Japanese towns.” Furthermore, the workshop would also like to pay attention to the culture of transnational space. On the one hand, culture is crucial in creating transnational spaces that mediate and hybridize Japanese and foreigners. On the other hand, the representation of transnational spaces in Japanese culture also requires in-depth exploration. For example, how ethnic towns are portrayed in Japanese films, literature, and anime. We invite papers that touch upon but are not limited to these points. We aim to develop ideas on the characteristics of transnational Japanese space while comparing it with those in Europe and other parts of the world.

今年度のアルザス・ワークショップでは、人文社会科学から広く「トランスナショナルな日本の空間」に関わる研究報告を募集します。日本におけるトランスナショナルな空間がどのように歴史的に生まれ、現代において新たな発展を見せているのか、また、そうしたトランスナショナルな空間が日本の文化・アートにおいてどのようにイメージされ描かれてきたのかを考察していきます。現代社会では依然として国民国家は強大な器として機能し続けているものの、日本でも移民、留学生、観光客などの増加にともない、公的／私的、都市／地方、リアル／ヴァーチャル問わず様々な領域において新たなトランスナショナルな空間が生まれつつあります。とはいえ、こうしたトランスナショナルな空間は、歴史的にも存在し、商人たちの玄関口である港町、米軍基地が集中している地域、またエスニック・マイノリティの人々が多く居住する地域においては、人種・エスニシティが混ざり合う空間が絶えず生まれ作り替えられてきました。また逆に、日本人ディアスポラたちが、他の国や地域においてトランスナショナルな空間を作り出す主体となり、地域の人々と共に「日本人街」が生まれてきたことも見逃すことはできません。さらに、本ワークショップではトランスナショナルな空間における文化の役割についても注目していきます。文化は一方で日本人と外国人をつなぎ、ハイブリッド化するトランスナショナルな空間を生み出す重要な要素となります。他方で、日本文化におけるトランスナショナルな空間の表象、例えば、エスニックタウンなどが日本の映画、文学、マンガなどでどのように扱われているのかという点にも注意を向けていくことが求められます。これらは、トランスナショナルな日本の空間の一部の側面に過ぎませんが、広く本テーマに関わる報告を期待するとともに、ワークショップを通じて、ヨーロッパや他の地域と比較しながら「トランスナショナルな日本の空間」の特徴を捉えていくことを目指します。

Keynote Speakers

- Katja Schmidtpott (Ruhr University Bochum)
“Transnational Approach to Japanese Urban History”
- Christophe Thouny (Ritsumeikan University)
“Planetary Imaginations of Postwar Japan”

Chairs

- Day 1: Hideto Tsuboi (Waseda University)
- Day 2: Regine Mathias (European Center for Japanese Studies in Alsace)
- Day 3: Kei Takata (Hosei University)

Commentators

- Erich Pauer (CEEJA)
- Josef Kyburz (CNRS)
- Masahi Oguchi (Hosei University)
- Nozomi Takahashi (Strasbourg University)
- Shin Abiko (Hosei University)
- Tsutomu Hoshino (Hosei University)
- Yasuko Yokoyama (Hosei University)
- Yusuke Suzumura (Meijo University)



「国際日本研究」コンソーシアム

Consortium for Global Japanese Studies

Presenter Day 1, No.1

谷崎潤一郎『美食倶楽部』におけるトランス・ナショナリズム
——幻想を形づくる〈日本〉、〈支那〉、そして〈フランス〉的要素の横断性について——
Tanizaki Jun'ichirō's Bi-shoku Club as Transnational Literature: Exploring the Intersection of Japanese,
Chinese, and French Elements in Crafting a Fantasy

Koto Nishimura
Waseda University

谷崎潤一郎『美食倶楽部』（「大阪朝日新聞」夕刊、1918年1月6日～2月3日）は、谷崎の強い食への関心が「支那趣味」の様態をとって表出した作品だとみなされてきた。G伯爵をはじめとする美食倶楽部の面々は、最上の美食を求めて日本全国津々浦々を飛び回るが、なかなか理想とする逸品には巡り会えない。ある日、G伯爵は偶然にも浙江省の人々が集まる家を見つけ出し、そこで信じがたいほどに美味そうな料理が振舞われているのを目撃する。確かに本作品では支那料理又はそれに近い料理の描写が中心となっているのだが、それを描き出す谷崎の目線には少なからず「西洋」的なフィルターがかぶさっている。そもそも **Gastronomy**（美食）という概念がサヴァラン『美味礼賛』に端を発するものであることはいままでもないが、作中の胡弓の音、足の小さな美妓、アヘンに酔う支那の人々のデカダンな表象もまた、19世紀のフランス文学者らが中心となって描き出したオリエンタリズムの伝統に則ったものである。しかし本作品においては「観察する主体（オクシデント）」が「観察される客体（オリエン）」の空間に入りこみ、見聞を持ち帰って伝えるというオリエンタリズム的構成はとられていない。G伯爵は現在の東京都千代田区神田辺を散歩しているときに、浙江省の人々が集まる家を発見したとされる。しかしその家は「電燈を煌々と点じた三階建ての木造の西洋館」であり、「浙江会館」と書かれた看板がある一方で、近く呼び鈴には英語と日本語も記され、居合わせた人々も日本語を流暢に操る。そのような一国の固有性を侵食するようなトランスナショナルともいえるべき幻想的空間が立ち上げられていることを指摘した上で、本発表では作品に現れる〈日本〉、〈支那〉、〈フランス〉的要素がどのように横断的に使用されているかを検討する。その作業を通し、大正期の谷崎潤一郎の芸術的達成を捕捉したい。

Presenter Day 1, No.2

フランス、アルザス日系全寮制学校、アルザス成城学園とは——アルザス、成城学園、元在校生の三視点による「トランスナショナルな日本の空間」の意義と影響——

What is the Purpose and Effect of the Japanese Boarding School in Alsace, France? -

From Three Different Points of View: Alsace, Seijo Gakuen in Japan, and the Former Students of Lycee Seijo d'Alsace for Transnational Japanese Spaces

Kuriko Shinozaki

University of Strasbourg

「トランスナショナルな日本の空間」という点において、言語学習を専門とする筆者は「トランスナショナル教育(Transnational Education :TNE)に着目した。これは、「教育機関が本来所在する国や地域とは異なる場所に学習者が所在するすべての高等教育プログラムを総称するもの」であり、形態も多様に実施されている。例えば、私立在外教育施設と言われる「日本の私立校の海外分校」もその一つと言え、現在、立教英国学院、帝京ロンドン学園、スイス公文学園、慶應義塾ニューヨーク学院など計7校あり1、過去にはフランスにもアルザス成城学園、トゥレーヌ甲南学園が存在した。しかしながら、海外留学や日本留学、それに関する異文化理解や、言語学習に関する調査は多くあるが、こういった海外に設立された日系の「トランスナショナル教育機関」に関しての研究や調査は多くない。実際に、このような海外にある日系私立学校の1つである「トランスナショナル教育機関」ではどのような授業形態、滞在形態、そしてどのような生活が送られ、異文化交流や双方における異文化理解などはどのように行われているのだろうか。筆者は閉校してしまったアルザス成城学園という「トランスナショナル教育」機関に関して、あまり世間では知られていない、開校に関係したアルザス側からの視点3、成城学園内発行の「アルザス成城学園史」を元に成城学園側の視点4、そして実際にその学校に開校時に在籍していた元生徒の話を元に、フランスにあった実際の「トランスナショナル教育」という環境の「日系全寮制学校」の中での生活、そして、実際にそこに通った生徒の体験を通して、実際のこのような空間での異文化体験や異文化交流、語学学習への影響などに関して発表したいと思う。

Presenter Day 1, No.3

“Nijisanji EN” Japanese Learning Live Streams as Transnational Virtual Spaces

トランスナショナルなバーチャル空間としての「にじさんじ EN」の日本語学習生配信

Noah Hirschberger

University of Strasbourg

Since the late 2010s, live streamers using avatars moving in real time have been gathering attention on the international scene, with Japanese agencies engaging talents from Asia and English-speaking countries to perform for a global audience. My presentation will focus on the English-speaking branch of Nijisanji, one of the biggest Japanese VTuber producing agencies, and how their livestreaming of the language learning application Duolingo constitutes a good example of a virtual transnational space. Those “virtual YouTubers” play video games, sing or chat with their community just like regular YouTubers, but their perceived “japaneseness” makes their livestreams an interesting starting point to study virtual transnational spaces centering around Japanese popular culture. They perform under a fictional “Japanese” identity, using Japanese-sounding names and an avatar which emulates the art style of Japanese animation. Their community boasts an interest in Japanese cultural productions, such as anime and video games, and they interact through live chat during streams. While VTubers mainly play video games, all the top streamers of Nijisanji’s English branch have streamed a few of their Duolingo learning sessions, which often end up gathering more viewers, both English and Japanese, than their usual content. Analyzing the interactions in the chat from a socio-linguistic standpoint and using the works of Tajima Yuki on auto-orientalism, I will discuss how this space mediates the Japanese language through a common interest in pop culture. Viewers switch between the two languages and employ slang that hybridizes Japanese and English, using Japanese both as content for entertainment and to learn or demonstrate knowledge. This presentation hopes to contribute to understanding how Japanese entertainment agencies are using virtual spaces as a means of growing soft power and to reexamine the place of Japan as a transnational cultural power in the era of interactive media content.

Presenter Day 1, No.4

**Building Virtual Transnational Spaces:
The Evolution of Data Protection and Privacy in Japan**
仮想トランスナショナル空間の構築
——日本におけるデータ保護とプライバシーの進化——

Maj Hartmann
KU Leuven, Belgium

In April 2023, the Personal Information Protection Commission (Kojin Jōhō Hogo Inkai) of Japan and the European Commissioner for Justice positively reviewed the 2019 “Japan-EU General Data Protection Regulation Adequacy Agreement” on data protection and privacy. The Adequacy Agreement facilitates the safe transfer of personal data across borders between Japan and the EU, effectively forming a "virtual transnational space" where data can move freely while being protected under aligned legal standards. This agreement represents a significant milestone within the making of global digital governance. However, it also highlights a perceived similarity between the EU and Japanese privacy models, which may explain the gap in academic work analysing and understanding privacy and data protection within the Japanese context. This project investigates the path Japan took to establish its data privacy model, which serves as a crucial foundation for its virtual transnational spaces. In particular, it focuses on Japan’s so-called “privacy advocates” who were integral to a new transnational social movement beginning in the late 1960s, and on their involvement in shaping Japan’s data privacy legislation between the 1970s and early 2000s. Drawing on the source material of a local data protection movement, on the campaigns, networks, and proposed counter-concepts of its members, the project analyses both moments of success and their impact on the making of global digital governance, as well as instances of conflict and contestation, particularly when state officials put administrative discretion and economic interests ahead of individual privacy rights. This paper will contribute crucial new historical insights to scholarship on the history of the global digital age and add to our understanding of the historical routes of contemporary policy-making in the field of privacy regulation and data protection.

Presenter Day 2, No.1

**Spaces of Connections and Disconnection:
Treaty Port Yokohama as a Transnational Space**

Andreas Eichleter

University of Heidelberg

The opening of Yokohama to foreign residents in 1859 marked a significant shift in Japan’s foreign policy, as it heralded the end of Japan’s control of its external interactions along select points of its periphery. Instead, it forced the nation to open new ports across its main islands to foreign residents from various nations. As these ports were the only places, where foreign residents could permanently reside, these treaty ports became the primary avenues of transnational interaction. From their physical appearance to the introduction of new technologies and even legal affairs, where the practice of extraterritoriality undermined Japanese sovereignty, port cities such as Yokohama became new spaces of transnational contact, while also allowing the rest of Japan to largely remain a “national” space. This presentation will examine to role of Yokohama as a transnational space in the late 19th century, and how the treaty port served both as a space of connection and of disconnection. The former aspect has often been emphasized by scholars, who emphasize the increased contact between foreigners and Japanese, as well as the material and intellectual exchanges which these connections facilitated. Yet, disconnections also played a significant role, as the treaty ports were intended to limit the foreigner’s intrusion into Japan with foreign and local populations maintaining intellectual and even physical distance from each other. Yokohama is a perfect example of this combination of contradicting intentions, being chosen as a site of foreign residence specifically due to its geographic isolation and physical distance from the much-frequented Tōkaidō. To highlight both the Japanese and foreign impressions of this transnational space and its transnational limitations, the presentation will focus both on contemporary visual sources, such as the famous Yokohama-e, and written sources, in this case the foreign-language newspapers published in Yokohama by the new foreign residents.

Presenter Day 2, No.2

Transnational Spaces of Memory: The Role of Buddhism in Tracing Meiji-period Japanese Migrant Sex Workers between Kyushu and Singapore

トランスナショナルな空間における記憶——明治期に九州ーシンガポール間を移動した日本人移民セックスワーカーの跡を辿るうえでの仏教の役割——

Paride Stortini

Ghent University

Scholarship on migration and transnational history has shed light on the pioneering role of Japanese migrant sex workers (karayuki-san) in the establishment of modern Japanese international trade networks since the Meiji period (Takemoto 2015; Mihalopoulos 2016; Ambaras 2018). These women provided remittances to economically disadvantaged areas, created a demand for Japanese products abroad, and fostered international networks. The exploitative nature of their profession and the moral criticism it was subjected to in Japan as a national shame has resulted in the scanty historiographical recognition of karayuki-san. Buddhism, which contributed to foster transnational intellectual networks between Japan and the rest of Asia in the Meiji period (Yoshinaga 2011; Jaffe 2019), provided a venue for these women to be remembered and to shape their image in both Japan and Southeast Asia. This presentation will stress the role of Buddhist memorialization in producing sources which give a glimpse into the life of these Japanese migrants, such as a rare collection of photos of karayuki-san in Southeast Asia taken by a Buddhist priest during his pilgrimage to India in 1906, preserved in his temple in Shimabara. It will connect this location in Kyūshū, from which many Japanese migrants left on board of coal ships, to the Japanese cemetery in Singapore, which, like the Shimabara memorial, was built through the donations of the karayuki-san. The preservation of the graves and photos connected with Buddhist memorialization allowed for the creation of Japanese transnational spaces of memory, such as temples and cemeteries. These spaces resisted through the postwar dismantling of the Japanese empire and have become objects of pilgrimage and of efforts by both Buddhist clergy and Japanese migrant communities to preserve, valorize, and use them to spread the knowledge of Japanese migration. The presentation will analyze both the historical construction and present preservation of such spaces.

Presenter Day 2, No.3

**Owning a Transnational Space:
Disputes Over the Property Lease of the Chinese Guild Hall in Hakodate, 1884-1912**

トランスナショナルな空間の所有
——函館中華会館の地所貸渡をめぐる紛争、1884-1912——

Datong Qiu

Heidelberg University

This case study aims to shed light on an untold history of a transnational Japanese space, the Chinese Guild Hall in Hakodate, Hokkaido. This site, still stands today, has served as a gathering space for the local Chinese community since the Meiji period. However, there has been contradictive accounts over when and how Chinese merchants began “owning” this space. Drawing on historical sources that have not been thoroughly examined before, I will elucidate this history. This piece of land was initially leased by British merchant Thomas Blakiston (1832-1891) from Hakodate Prefecture in 1884. In the following years, the ownership of the lease changed hands between British and Chinese merchants, reflects a highly pragmatic collaboration between both parties. When the first 25-year lease term was about to expire in 1909, Zhang Zunsan (1845- 1918), the then leader of the local Chinese merchant’s community who held the property rights, attempted to renew the lease in accordance with the original terms. This attempt did not encounter objections from the local, but unexpectedly, got rejected by higher Japanese authorities. This controversy ultimately involved the Qing China legation in Japan and the Japanese Ministries of Home and Foreign Affairs, bringing the bilateral treaties between Meiji Japan and Qing China under discussion. My argument is twofold: first, this event reveals the methods and practices employed by Chinese merchants in acquiring, leasing, and constructing a transnational space, specifically, a Chinese Hall on land in a Japanese treaty port, during the Meiji period. Second, it demonstrates that the Qing China’s diplomatic system in Japan continued to function regularly in its final days, even as the Japanese side recognized the impending collapse of their counterpart and adopted an assertive stance in negotiations, adding further complexity to the fate of this space.

Presenter Day 2, No.4

Libraries and Amphitheaters to Reshape the State:

Transnational Spaces for Constitutional Thought in Early Shōwa Japan

図書館と講堂を国家改造の場所として

——昭和初期日本における憲法思想・憲法学のトランスナショナルな空間——

Manon Ramos

Kyoto University

‘Scholarship has no borders, and there is no reason that distinction should be made between Occident and Orient when it comes to it’.¹ This was Uehara Etsujirō’s answer to Uesugi Shinkichi’s constitutional theory based on Japanese exceptionalism, in an article of 1914. The political scientist, who obtained his doctorate from the University of London, supported constitutional law concepts should be made universal, hence cross the artificial limits of Nation-States themselves. As the Japanologist historiography has largely documented, many strings did exist between Western and Japanese constitutional conceptions on the archipelago during the first decades of the Meiji era. They were both due to and responsible of the rapid modernization of the country, and the drafting of the Meiji Constitution promulgated in 1889. But Japanese political institutions kept evolving, in particular after the Taishō Democracy and the end of the First World War, without much research being conducted on constitutional law exchanges from this time. How did transnational transfers contribute to reshape the Japanese State’s framework in the 1920s and 1930s, as circulations and interactions of knowledge(s) increasingly became a globalized phenomenon? What were the routes taken by ideas and concepts in and out of the Empire, and what characterized them? To answer these questions, this paper will focus on privileged places for transfers of constitutional thought: libraries and amphitheaters. Through the case studies of translated academic works, and constitutional experts’ education and activities in foreign countries, we will observe the written/oral duality of the transmission of thought. We will also discuss the limits of these spaces for productive exchanges of ideas, and their unbalanced nature in a world largely dominated by Euro-centrism. These considerations will allow us to propose a theoretical approach to libraries and amphitheaters’ paradoxical significance as transnational places to ‘re/shape the State’.

Presenter Day 3, No.1

Transnational Toxic Spaces:

PFAS Contamination on and around American Military Bases in Okinawa

トランスナショナルな有毒空間

——沖縄の米軍基地とその周辺における PFAS 汚染——

Marius Palz

University of Oxford

Okinawa’s exposure to American and increasingly Japanese militarism has been one of the central issues in Okinawan Studies for the last decades. Covered topics include the position of military installations in domestic and geopolitics (McCormack and Norimatsu 2018, Tanji and Broudy 2017), their role in sexual and gender-based violence (Angst 2003), their influence on local identity politics (Inoue 2017, Tanji 2006), and their impact on the environment (Palz 2021). In recent years, another topic has been brought to the forefront: the toxic outgrowth of militarism, especially in the form of drinking water contamination. Here Per- and polyfluoroalkyl substances (PFAS) are at the centre of attention. PFAS are a large class of synthetic chemicals that are important components of every-day products such as water-resistant fabrics or nonstick cookware. However, recent scientific studies suggest that many of these chemicals can cause severe health problems such as liver damage, thyroid disease, fertility issues, and cancer. Because of this, PFAS are increasingly present in globally circulating discourses on toxicity. However, not everybody is exposed equally to these chemicals. Especially people that work on military bases and those communities that live close by are disproportionately exposed to PFAS, as it is a core component of firefighting foams widely used for emergency drills. In this presentation, I will not only summarise recent developments surrounding the problem of PFAS contamination in Okinawa but will also conceptualise these chemicals in relation to bases and their neighbourhoods as spaces of transnational toxicity. Although these spaces are characterised by physical demarcations such as fences and gates that highly regulate human movement, toxicants have been transgressing these boundaries undetected, contaminating drinking water, accumulating in bodies, and effectively entangling American servicemen and Okinawan residents in a network of vulnerability. The presentation asks questions on a potentially emerging “transnational community of the exposed”.

Presenter Day 3, No.2

**The Cultural Acculturation and Career Formation of Second-Generation Japanese Brazilians in
Densely Settled Area:**

Focusing on the Accumulation of Social Capital and development of Local Transnationalism

日系ブラジル人集住地域における第二世代の文化変容とキャリア形成
——社会関係資本の蓄積とローカルなトランスナショナリズムの出現に着目して——

Gi Jung Song

Nagoya University

For Japanese Brazilians, it has been noted that they often face difficulties with straight-line assimilation into Japanese society and frequently experience downward assimilation due to their social/economic status and settlement concentration. Additionally, achieving transnationalism has also been challenging for them. However, in the Homi-Danchi, Toyota-city, with high Japanese-Brazilian density, I've noticed more Japanese Brazilians settling down and several NPO learning support initiatives underway. I conducted qualitative research on structural changes in this district and the role of educational support classes in the second generation's educational attainment and cultural acculturation. As a result, I observed that those who aspire to achieve high educational attainment tend to distance themselves from the ethnic community, leading to employment in white-collar. They believe the ethnic community does not help upper mobility. On the other hand, those maintaining ties with the ethnic community not only overcome the lack of cultural capital and connections with the host country but also utilize the community's cultural and social capital in their careers through NPO learning support classes. Moreover, due to life-course factors and structural change in the community, individuals who aspired to high educational attainment through assimilation often find themselves managing transnational roles in the community. This allows them to reconnect with the ethnic community they previously left and actively participate in transnational activities. By identifying these individuals, I clarified how transnationalism is nurtured in their careers within residential areas with high populations of blue-collar foreign workers. I also examined how NPO learning support helps them utilize the ethnic community's capital which has been undervalued. This finding suggests that structural changes and NPO initiatives can enable individuals to address transnational needs in Today's Japan. Even second-generation individuals who have chosen assimilation can reactivate transnationalism, indicating that assimilation and transnationalism can complement each other.

Presenter Day 3, No.3

**Cultivating Transnational Spaces:
Buzen City's Strategy for Regional Revitalization**

Ngo Tu Thanh (Frank Tu)

Free University Berlin

Population decline has been a persistent challenge in rural Japan, threatening the social and economic vitality of these communities. There is a growing body of scholarship suggesting that effective regional development now requires a global perspective, rather than focusing solely on local or national solutions. This presentation examines Buzen City, a small Japanese municipality that has actively cultivated a transnational identity by welcoming international migrants. Through semi-structured interviews and field observations, this research explores how Buzen’s local leaders have transformed the city into a “transnational space.” These leaders have engaged in international diplomacy, established global partnerships, recruited foreign residents to work as local officials, and organized cultural exchange events and Japanese language courses. As a result, Buzen has not only attracted international residents but also fostered a community where these migrants feel supported and empowered to contribute, such as by starting businesses and bringing in new opportunities from their home countries. The case of Buzen illustrates how proactive leadership, and immigration-friendly institutions can create vibrant transnational spaces in rural Japan, contributing to both rural revitalization and the global integration of Japanese communities. The presentation invites further reflection on the cultural and social implications of such transnational spaces, positioning Buzen within the broader context of internationalization in rural Japan and in comparison to similar developments in other parts of the world.