영문초록 Abstract

CONTEMPORARY JAPANESE SOCIETY AND "LOCALITY"

Overcoming the Backlash: The Possibility of Osaka | INOUE Tomokatsu

Osaka, which is the second city of Japan, has often been compared with Tokyo, which is the first city of Japan. However, Osaka's economy had started to decline since 1970s, while Tokyo had embraced the concentration of overwhelming power and massive people. In the end, the difference of power between Tokyo and Osaka has now become evident. It was the result of policy, which the postwar Japanese government applied to industry and economy. The postwar Japanese government continued to practice the wartime policy that had controlled Japanese industry and economy. The wartime policy intended to consolidate the main industries and economic functions to Tokyo for the purpose of winning the war. Therefore, companies in Osaka had to move to Tokyo. When the global economic war started in the 2000s, big companies, which still remained in Osaka, also transferred to Tokyo. The power of Osaka fell, and the image of Osaka worsened. The atmosphere of depression filled Osaka, and the populist politics gained power. Nonetheless, Osaka is still a large economic metropolitan area in global perspective. If the Japanese government ceases to control over industry and economy, Osaka will be able to develop. Most importantly, Osaka must establish a logic, which transcends the state, so that it can alter the current dynamics of international relations that depends on the state.

• **Keywords:** unipolar concentration on Tokyo, sinking economy, relocation of headquarter, image of Osaka, war footing

Analyzing Japanese Local Government's Policy Leadership on Globalization from the Perspective of Inter-governmental Relations | YANG Kee Ho

The purpose of this paper is to explore how Japanese local governments could show their political leaderships on globalization from the perspective of inter-governmental relations. Even though the legacy of Japanese centralization system remains so strong, local governments have strived to make autonomous and progressive policies on both international exchange and cooperation and multi-cultural symbiosis with Asian people. The visions and policies of Japanese local governments have succeeded to Democratic Party of Japan(JDP)'s

"East Asian Community" policy and Liberal-Democratic Party(LDP)'s immigration reports. This study makes clear that Japanese local governments have successfully preceded the central government in terms of local diplomacy and multi-cultural symbiosis policy.

• **Keywords:** glocalization, inter-governmental relation, international exchange and cooperation, multi-cultural symbiosis, Japanese local government's policy leadership

"Traces of War" as a Mnemonic Site: Reflection on Kagoshima Co-operative's "Peace Activities" | LEE Yung Jin

This article investigates local communities' effort to remember the atrocities of the Asia-Pacific War and pass the wish for peace to the next generation, based on the field study activities of Kagoshima Co-operative's "Peace Group" that followed physical traces of the past war.

Kagoshima has been recently recognized as a symbolic place for "the holy place of the Special Force" through several movies, which filmed on desperate operations of the Japanese Imperial Special Forces at the end of the Asian-Pacific War in the region. These movies portrayed the Special Forces soldiers as martyrs for national defense against the Allied Forces, and they became popular among the Japanese people, eliciting nostalgic feelings with glorified images of the Special Forces and inspiring many Japanese tourists to pilgrimage around Kagoshima region.

It was fortunate of the "Peace Group" in Kagoshima to notice early on the danger associated with romanticization and commercialization of the memory of the Special Forces. Furthermore, the group conducted field studies on the traces of deserted bases of the Special Forces around Kagoshima region and attempted further critical understandings on the role of the Special Forces played during the Asian-Pacific War.

The vestiges of the Kamikaze Special Forces are important for remembering the wretchedness of the war and praying for war deaths during the past war. However, it is worrisome that the Peace Group's field studies may not be an appropriate way of remembering these mnemonic sites. Since the remains of the deserted "Special Forces" bases are strongly linked to deadly air raid attacks by the Allied Forces against Japan, their study may reproduce distorted memories of the war among the Japanese people as victims rather than culprits. I claim that the passive pacifism based on victim ideology may only be overcome by questioning why only some remains of the war were kept visible and frequently visited and why other vestiges of the war escaped from Japanese people's memory over the years. In conclusion, the field study activities by the Peace Group needs to go beyond the recollection of the destructiveness of the past war in order to stir up the awareness of crisis among Japanese citizens that "we are not yet over with the period that gave rise to the Asian-Pacific War."

• **Keywords:** traces of war, mnemonic site, Asian-Pacific War, post-war Japan, Kamikaze Special Forces

Social Production and Construction of Locality in the area of Nagano, Japan
| KIM Hee Kyoung

With the objective of investigating the dynamics behind how locality is socially produced and constructed through the encounter between the central government and a region in modern Japanese society, this article looks into important historical situations from Meiji period to present. Using this approach, the article claims locality as a historical product that is formed through the effects of mutual dialogue between the central government who attempts to represent the region in its own special way and the local residents who oppose such attempts. Therefore, in order to study the process through which locality is constituted, it is necessary to conduct a critical study on the context behind the central government's attempts, to represent a regional society in a particular way which are influenced by various interests, and how the local residents implement their daily activities in response to the government.

• **Keywords:** locality, social production and constitution of space, spatializing, Nagano, Japan

Ubiquitous Tokyo or Non-Tokyo: How to Imagine "Local" | SIM Jeong Myoung

Recently the problems of demographic cliff and "polar society" have been frequently discussed, and "local"(地方) has become an important problem to solve as books like *Chihiu Shoumetsu(Local Extinctions)* have clearly presented. This article reads Yamauchi Mariko's *Koko wa Taikutsu Mukae ni Kite(It's Boring Here, Pick Me Up)* and Makime Manabu's *Princess Toyotomi* as novels that draw attention to such contemporary issues and that imagine the "local" consciously and unconsciously in connection with these issues. What is important here is the (non)existence of Tokyo. The first novel, *Koko wa Taikutsu Mukae ni Kite* is about a local city where people can buy almost the same things as they can in Tokyo. This homogeneous consumer society portrays Tokyo as no more than an object of yearning. In fact, characters are waiting for something or someone to deliver them to somewhere, and this place is thought to be Tokyo through the reference points of similar culture and products. On the contrary, *Princess Toyotomi* describes its background Osaka as a place with specific locality based on unique history and life. This novel, filled with images of Osaka made from both inside and outside, imagines "Osaka Country" as an independent entity within Japan. It might seem like the novel suggets multiple centers as a solution for today's "Tokyo-ization," but this novel deletes various identities that make up Osaka in order to emphasize its singular locality in the name of people of Osaka. So, there remains questions of whether to dream outside with a limited mobility or to make new centers that are not Tokyo. In any case, we need to ask what kinds of local narratives are possible in order to see these regions as places where various people actually live.

• **Keywords:** Osaka, locality, local city, Yamauchi Mariko, Makime Manabu

Review Articles

Death and Revitalization of Local Cities: Critical Review of "Masuda Report" from the Perspective of "Post 3.11" | PARK Seung Hyun

In this paper, I examine issues and perspectives surrounding *Chihou Shoumetsu(Local Extinctions)*, which was written based on Masuda Report of Japan Policy Council. The publication of Masuda Report in May 2014 made a huge impact on Japanese society with the prediction that 896 of municipalities would disappear by 2040. Furthermore, Masuda Report warned the danger of polarized society that result from population flows from the local cities to Tokyo areas, which would function like a population black hole under the circumstance of low birthrates in large cities.

Struck by Masuda Report, Shinzo Abe's government started to deploy diverse initiatives in order to ameliorate the socioeconomic impact of Japan's demographic challenges. The biggest issue of the Abe cabinet was to overcome population decline and to revitalize local economy, and his policy was later rephrased as "Local-Abenomics." The Japanese government set a target to keep the total population of Japan above 100 million by 2060 and to boost the country's birthrate up to 1.8 in a short term and ultimately up to 2.07 by 2040.

Although these recent efforts possessed certain positive aspects, it is undeniable that from the historical perspectives, Local-Abenomics initiatives appear to be along the same line of past population policies of Japanese governments as a full-scale mobilization for the sake of nationalistic interests. Furthermore, the catastrophizing tone of Masuda Report that referred central local cities as "defensive lines" with the strategy of "selection and concentration" has the risk of justifying the "exclusion."

"Abandoned" Fukushima after 3.11 represents the "central driven" perspective, which has sacrificed local provinces in the interest of nation. A series of government initiatives in response to Masuda Report reveal fundamental problems. They lack critical reflections about the new phase of "Post 3.11" in Japanese society and introspections of the new phase in Japanese society named "Post 3.11."

• **Keywords:** Masuda Report, Local Extinctions, revitalizing local cities, population decline, post 3.11

Revolt against Taboo: The Encounter between Postwar Okinawa and the Japanese Emperor - Focusing on Medoruma Shun's *Heiwa-dōri to Nazukerareta Machi o Aruite* | CHO Jung Min

The purpose of this study is to examine how postwar Japanese literature and postwar Okinawa literature responded to "the Japanese emperor," a sort of taboo of expression. In addition, this study attempts to analyze postwar Japan, Okinawa, and the symbol of the Japanese emperor by comparing the mainland, where postwar democracy and super-nationalism co-existed, with Okinawa, which stood on another layer.

In Japan of 1960s, the right and left parties confronted with each other on the issue of the revision of Security Treaty between the United States and Japan. In the meantime, young right-wing people executed Asanuma Assassination (10.12.1960) and Shimanaka Incident (2.1.1961), representing the ambivalent reality of postwar Japan where postwar democracy and super-nationalism co-existed. Such incidents, in the end, more clearly showed the fact that the Japanese emperor is still a tool to strongly capture the minds and bodies of Japanese people. As Hukazawa Shiciro and Oe Kenzaburo, writers who desired to overcome the imagery fence, the Japanese emperor, became the target of terrorism by young right-wing people. They eventually proved that the Japanese emperor could no longer appear in the space of postwar Japanese literature.

In 1986, the Japanese emperor reappeared in postwar Japanese literature. *Heiwa-dōri to Nazukerareta Machi o Aruite* written by Medoruma Shun from Okinawa described the incident that an elderly with Dimentia threw his excrement to the Royals visiting Okinawa after the defeated war. The elderly who had lost his linguistic ability and memory was an exceptional body, which normal rules or regulations could be hardly applied. The terror committed by this exceptional body also implied the exceptional situation of Okinawa that it could not become an integral part of the nation-state, Japan.

Living in "prewar days" of 1980s, watching the mainland become conservative with intensified national rituals, such as raising the Japanese flag and singing Kimigayo, and experiencing the quick incorporation of Okinawa to "Japan," Medoruma Shun desired to face the taboo once again that had been lost and remained silent for nearly twenty years.

• **Keywords:** taboo, revolt, representation of the Japanese emperor, Okinawa, Medoruma Shun, *Heiwa-dōri to Nazukerareta Machi o Aruite*(Walking the street named Peace boulevard)

Korean Schools in Japan: Their History of Division and (Post-)colonialism

| Chung Chin Sung

The situation where countless Korean residents in Japan have preserved their national identity despite their settlements in Japan over several generations is deeply connected to the continued existence of Korean schools. Although these schools were originally built through the struggles of Korean residents in Japan amidst oppression by the Japanese government following the national liberation from Japanese colonial rule, Korean schools later split into "Han'guk hakkyo" (related to Mindan) and "Choson hakkyo" (managed by Choson Chongryon) in reflection of the division of Korea and have existed until this day. In the process of the struggles, Minjok hakkup (Korean classes) came to be established within Japanese schools. Subsequently, new forms of schools, such as international schools, emerged, and social education including weekend Korean language schools has increased in diverse forms as well. With overall increase in the advancement of Koreans in Japan to Japanese schools in recent years, Han'guk hakkyo, Choson hakkyo and Minjok hakkup started to search for realistic responses that suit to permanent residence in Japan. In particular, Choson hakkyo have been subjected to grave oppression due to the deterioration of North Korea-Japan relations and have witnessed a considerable decrease in the number of students. Amidst practicalization and diversification, all of these Korean schools have displayed and clarified a shared orientation of the goal of preparing for Korean reunification. In addition, Choson hakkyo, which accepted students with South Korean nationality without limitations, has come to largely consist of these students, and such ratio continues to increase. Recent patterns in Korean schools can be considered as a tendency toward convergence amidst opposition or unintended structural convergence. This article seeks to trace the trajectories of united struggles, opposition, and convergence between pro-North Korean and pro-South Korean groups among Korean residents in Japan within the processes of formations and changes in Korean schools.

• **Keywords:** Korean residents in Japan, Korean school, Han'guk hakkyo, Choson hakkyo, Minjok hakkup, South Korean nationality, North Korean nationality, national reunification

An Analysis of "Keiten-aijin setsu":
Turning Point in Nakamura Masanao's Thought | LEE Sae Bom

This paper aims to observe the transition of Nakamura Masanao's thought from pre-Meiji period to Meiji period. Nakamura was one of the most renowned Confucian intellectuals at the time and is now regarded as one of the most eminent enlightenment thinkers in Meiji Japan. Because of such prevailing evaluations in academia, previous studies on Nakamura have mostly paid attention to his writings during the Meiji period. However, if one intends to grasp a wide view of his thought, it is necessary to understand the whole context starting from pre-

Meiji period.

In order to find out how his thought had changed after studying in England, this paper focused on one of Nakamura's writings, "Keiten-aijin setsu"(敬天愛人説). It is presumed to be written in 1868, the year he came back from England. The first half of "Keiten-aijin setsu" is composed of quotations from the Confucian classics and the later half continues with the analysis of the first part. Many previous researches have pointed out the importance of this writing, but no study has ever carefully studied it.

Before analyzing "Keiten-aijin setsu", this paper has looked into some writings of Nakamura before Meiji period. By doing so, the main issue of Nakamura at the time may arise to the surface. The second part of the paper contains a detailed analysis on the writing. Based on the analysis, this paper poses a question of whether "tian"(天) is equal to Christian God in his thought. An inquiry into this matter, I believe, will provide a clearer analysis of his logic on religion.

Sustainable Development of Discourses on "Individual" in the Taisho Period: Romantic Irony in the Early Works of Yeom Sangseop | LEE Eun Ji

Yeom Sangseop emphasized the value of "individual" and the importance of "individuality" in his early literary theory. This concept of "individual" emerged particularly from the concept of "disillusionment" presented by Hasegawa Tenkei. But Yeom Sangseop considered an individual can build a new world by designing his own vision and incorporating the world within it, while Hasegawa believed the ideals of individuals as mere false. Such view points of Yeom Sangseop was constructed through the interaction with the Shirakaba school and the individualist anarchists.

However, characters in Yeom Sangseop's early novels display disillusionments and cynical attitudes toward themselves despite their sincere desire to forge their individualities. For example, writers cannot write a single sentence on contrary to their will, and young people cannot maintain relationships despite their desire for love. This can be conceived of romantic irony, because it basically shows the characters' ceaseless torment that comes from impossibility of bringing their ideas of perfect truth or perfect love to life.

In the end, Yeom Sangseop reached the point of affirming this torment. He concluded that these unrealizable ideals are "imperatives," which would be regarded as realizable in spite of firm disillusionment. It appears that this affirmation was Yeom Sangseop's breakthrough to adhere to his theory of individuality throughout the middle of 1920s, while the Shirakaba school and the individualist anarchists stagnated.