영문초록 Abstract

CONTEMPORARY JAPANESE SOCIETY AND RELIGION

Japan's 1980s Consumer Society and Girls' Fetishism: Focusing on Girls' Original Charms and Transmigration Girls Phenomena | KIM Hyojin

On the basis of David Graeber's discussion on fetishism as 'social creativity', I explore the possibility of interpreting Japanese girls' magico-religious practices during the 1980s as their social creativity to find a way of living in burgeoning consumer society. Also, I analyze how older generation "translated" girls' fetishism as their own subculture by rereading Otsuka Eiji's *Shōjo Minzokugaku* (Folklore of Young Girls) and his other works on 80's girls' culture, borrowing Sakai Naoki's concept of translation.

In spite of the religious circumstances of Japan during the 1980s, which are characterized by the dominance of new academism, new age movements and new science, and the development of new-new religions, why did people pay attention to girls' fetishism as the symbol of religion in 80s' consumer society? In order to answer this question, I illuminate girls' magico-religious practices and transmigration girls phenomena in the 1980s by analyzing girls' occult magazines and girls' comics specializing in those issues. Original charms and deviations, created by girls themselves, and the idea of transmigration were very popular among girls in the 1980s, and a variety of media, especially magazines and girls' comics, allowed girls to share their ideas and communicate with each other within girls' community. While girls' fetishism had often interpreted in terms of Japanese nationalistic imagination, it should be emphasized that girls' practices were rather byproducts of their efforts to interpret rapid consumerization of the Japanese society in which every social relationship could be expressed and converged on consumption, such as buying and presenting fancy goods.

Finally, I argue that Otsuka, who tried to read the essence of 1980s' consumer society through the girls' subculture and their fetishism as social creativity, was a "translator" who translated girls' contemporary fetishism into academic discourses on prewar girls' culture and mainstream society that sexualized girls. In this respect, Otsuka's work can be evaluated as a creation of "continuity in discontinuity," which eventually led to fetishism of girls and their sexuality in the 1990s.

• **Keywords:** fetishism, original charms, Otsuka Eiji, girl's culture, consumer society, transmigration girls, translation

Yōkai Boom in Contemporary Japanese Society | PARK Jeon Yull

Yōkai refers to the naming of attributes of sound, phenomenon, fear and mystery that are often difficult to describe. When *Yōkai* (妖怪) is discussed in Japan, its detailed contents can be

explained in three levels, *Yōkai* as a phenomenon, as character in a story, and as a moulded and visualized figure.

While people speak about *Yōkai* repeatedly, people will start to recognize *Yōkai* as if they exist as real entities. As a result, *Yōkai* and monster obtain names, and some *Yōkai* even possess unique shapes and personalities, becoming subjects of creative illustrations and stories.

Yōkai does not simply remain within the abstract world of stories. It sometimes reappears on ritual performances of festivals, which are designed to demonstrate its past dignity as an object of rites. In addition, it often is painted as characters of drawings or theater plays, or commercialized as toys and accessories. At this moment, *Yōkai* is produced with a fixed image of strong personality, specific name, and concrete figure. Once its fixed image has determined, it maintains its image, but is reproduced into various forms. Traditional *Yōkai*, such as *Oni* (鬼), *Tengu* (天狗), *Kappa* (河童), *Tanuki* (狸), has formed various characters today. In addition, *Yōkai* nowadays is continuously recreated in various ways.

Yōkai has become a huge boom as it has engaged with the cultural demand of contemporary Japanese society. Works an *Yōkai* in contemporary society function as an important material for cultural production, and have become a subject of enjoyment and healing. In addition, *Yōkai* has formed into a huge business world, using it as tourism resources and contents for local cultures.

• **Keywords:** *Yōkai*, *Shoshū Saiyakuki*, *Yōkai* watch, externalization

Pilgrimage and the Japanese: Focusing on *Kumano Kodō* | PARK Kyutae

Multiple sacred sites for pilgrimage, such as *Shikoku Henrō*, *Saigoku Kannon* Pilgrimage, and Seven Lucky Gods Pilgrimage, have widely developed in Japan. The purpose of this essay is to examine historical distinctions and especially religious meanings of *Kumano* Pilgrimage, which includes not only the so-called Three Grand Shrines of *Kumano,* consisting of *Kumano-hongu-taisha*, *Kumano-hayatama-taisha*, and *Kumano-nachi-taisha,* but also *Seiganto-ji* and *Fudarakusan-ji*. In so doing, I pay close attention to several points as follows: the deep relationship between *Kumano* and *Shugendō*, passage to *Fudaraku,* which can be said as a distinctive form of ritual suicide, *Yunomine* hot spring and the story of *Ogurihankan*, episodes of *Ippen* and *Izumi Shikibu*, *Hana-no-iwaya* based on the myth of *Izanami*, the symbol of three-legged crow and so forth. In conclusion, I show that religious motifs as border, purification, death and rebirth were the original core of *Kumano* Pilgrimage and that nowadays it is newly reproduced by the ways of Spirituality boom or Power Spot boom since the registration of "Sacred Sites and Pilgrimage Routes in the *Ki* Mountain Range (紀伊山地の靈場と參詣道)" as UNESCO World Heritage Site in the year of 2004.

• **Keywords:** sacred sites, pilgrimage, *Kumano Kodō*, Three Grand Shrines of *Kumano*, purification, death and rebirth

The Phenomenology of Power Spot Experience: From Worldly Profit to Psychological Profit │ HORIE Norichika

In Japan, "power spot" refers to a place where spiritual power, energy, and strength, which are generally invisible, are strongly experienced. This word appeared in the mid of 1980s, and by the 2000s it was believed that there were many power spots in shrines. Since the "power spot" boom in 2009, propaganda for worldly profits started to appear. Previous researches focused on pointing out deviations from *shinki* (神気) belief through information analysis of mass media. In this article, I analyzed contents of internet blog articles on power spot experiences based on four factors – physical effect, psychological effect, parapsychological effect, and worldly profit. These visitors expressed that they received an impression that they were invited to the place of sedative actions, stimulant actions, and mysterious feelings through the senses of water, light, sound, temperature, wind, etc., and that they obtained "power" by associating it with meta-waves of electromagnetic waves or energy. Some people constituted extrasensory perceptions in their meditative state and expressed in poetic images. At first, visitors appeared as if they were pursuing for worldly profits, but in effect they were internally obtaining "psychological profits" that improved their perceptions and responses of life problems. Finally, I would like to point out that factors of *shinki* belief, worldly profit, and nature worship coexist in the same place by examining the example of *Ōmiwa* Shrine. Power spot experience may be a deviation from *shinki* belief, but unlike the pursuit of worldly profits, visitors seem to be able to discover authenticity through the practice of nature worship.

Natural Burial as a Political Ideological Phenomenon: Beyond the "System" │ KIM Sebbyol

In Japan, the form of "family tomb" was established between the late Edo period and the Meiji era. However, striking changes began to appear since the 1990s. In other words, different types of tombs, such as collective graves that buries remains under the same gravestone or vegetation regardless of blood relationship or regional ties, *jumokusō* that buries individual or nuclear family's remains under a tree, or *sankotsu* (散骨) that scatters cremated remains at sea or on mountains, had appeared. The view of ancestors is an important factor in analyzing changes of Japan's funeral culture, and previous researches concluded that the view of ancestors had transformed in accordance with the development of postwar family system.

However, considering the results of studies that the Meiji government's intervention greatly influenced on the formation of modern Japanese view of ancestors and family tombs, it is a possibility that the view of ancestors, which was formulated in terms of the reflection of the Meiji government's political ideology, and the accumulation of practices of actors' actions and reactions had played critical roles in bringing changes of funeral culture since the 1990s. In this article, I analyze how the contemporary funeral culture has formed in a political ideological aspect by focusing on the case of natural burial.

***Kōa Kannon* and Religious Nationalism in Contemporary Japan** | LEE Se Yun

Recently there have been a lot of discourses about religious nationalism in Japan. It is not surprising that such point of view is linked to interest in the *Nippon Kaigi*, which works largely on the basis of new religion organizations. This paper examines an aspect of religious nationalism through *Kōa Kannon*. *Kōa Kannon,* made in 1940 by Matsui Iwane, is a Buddhist statue to pray for Japanese and Chinese soldiers. *Kōa Kannon*, which had not been shown for a long time since 1945, was rediscovered during the era of neo-nationalism. "The Society to Protect the *Kōa Kannon*(SPK)", established 1994, played a decisive role in the maintenance and management of the *Kōa Kannon*. Members of the SPK generally took the attitude of denying Matsui's Pan-Asianism, but that did not mean the denial of Japan's great tradition of enemy warrior memorial service. They also commemorated enemy warriors at the *Yasukuni* Shrine. It was possible under the background of the reduction of space for discourses on nationalism, the rise of neo-nationalism, and the mechanism of spotlighting living and ignoring the dead. It is necessary to combine the rituals for war dead with anti-war peace movements, in order for the enemy warrior memorial service of contemporary Japan to move beyond the realm of nationalism to the horizon of transnational solidarity.

• **Keywords:** *Kōa Kannon*, *Onshinbyōdō*, nationalism, peace

ARTICLES

Women of the Colony, Housewives of the Empire, and Mothers of the Militant Nation: Gender Discourses of the Japanese Settler Community of Colonial Korea | KWEON Sug-In

This study is an endeavor to analyze dominant gender discourses among the Japanese settler community of colonial Korea. For this purpose, articles and essays of the magazine *Chosŏn kongnon* (朝鮮公論) were reviewed. The first phase, from the first issue of April 1913 to the late-1910s, is characterized by concerns over Japanese women's moral degeneration and women's sexual laxity on one hand, and promotion of exemplary female roles as good wives and housekeepers, on the other. In effect, writings about women that appeared on the pages of *Chosŏnkongnon* in the 1910s can be interpreted as early efforts of the Japanese community to discipline growing numbers of new group of women in colonial Korea. The second phase is from 1920 to the beginning of the 1930s. The Japanese community of colonial Korea in this period stood between a stage of stability following the earlier phase of turmoil and the dawn of the wartime era. Throughout the 1920s, the pages of *Chosŏnkongnon* exhibited an overall indifference to women's issues, combined with considerably conservative attitudes toward women. The third phase started around 1933 and is demarcated rather clearly by the prevailing influences of a deepening war in the wake of the Manchurian Incident in 1931. In this situation, writings urged women to be awaken to "the state of affairs" and encouraged their dedications to the nation, in particular, through their motherly roles.

• **Keywords:** Japanese settler community in colonial Korea, gender discourses among the Japanese community, *Chosŏnkongnon*, women of the colony, housewives of the empire, mothers of the militant nation

Political Dynamics of Japan's Shift towards Conservatism behind the Rise of *Netto-Uyoku* | HA Jongmoon

Since the 21st century, Japan has witnessed the proliferation of anti-Korean sentiments based on historical conflicts, which has resulted in the rise of *Netto-Uyoku*. This paper explores *Netto-Uyoku*'s transformation into a political group and the connection between *Netto-Uyoku* and Japanese conservatives surrounding the Japanese military "comfort women" and anti-American controversies, by analyzing online postings and comments of *Netto-Uyoku*. In conclusion, I argue that although *Netto-Uyoku* attempted to seek political empowerment as an organized group based on conservative shifts in Japan, they were in conflict with Abe Shinzo Cabinet on issues such as the Japanese military "comfort women" and anti-American stance. From this aspect, *Netto-Uyoku*'s political influence has been diminished due to its characteristics of individualism, pleasure seeking, and amorphousness.

• **Keywords:** *Netto-Uyoku*, conservative shift, *Zaitokukai*, Japanese military "comfort women", anti-American