平成 18 年度 学術研究助成報告

開化期戯作の出版史的研究

山本　和明

　本研究は、従来から継続して行ってきた近世後期戯作の受容史的研究の一環として、明治十年代における開化期戯作、とりわけ仮名垣魯文や山々亭有人等への影響について考察したものである。現在、報告者は科学研究費基盤研究（B）「原典資料の調査を基礎とした仮名垣魯文の著述活動に関する総合的研究」の研究分担者として、積極的に研究にたずさわり、幕末から明治期にかけての戯作文学の可能性と先行戯作の享受の諸相を検討している。今回の助成を得て、都立中央図書館や慶応大学図書館等を訪れ、魯文稿本や関連資料の閲覧をおこなうことが出来た。また国文学研究資料館では、館蔵明治期新聞マイクロ資料の精査によって、魯文関連の明治期合巻の出版時期の特定をすることが出来た。

　そうした調査の成果の一端は、十月二十日におこなわれた平成十八年度国文学研究資料館シンポジウムで、パネリストの一人として「憧憬と継承—魯文の果たしたこと」と題し報告。同時期におこなわれた国文学研究資料館秋季特別展「仮名垣魯文百覧会」展示目録の執筆にも反映できたことが何よりであった。七月に「新屋文庫『春色柳桜筋』をめぐって」、一月に「魯文作『歌舞菩薩露親玉』に関する一考察」（ともに仮名垣魯文研究会研究大会）と題して研究発表をおこなったが、その時の資料蒐集に本助成は大変ありがたかったことを申し述べておきたい。

　急遽担当の決まった平凡社東洋文庫『増補私の見た明治文壇』（第二巻本文校訂ならびに索引担当）でも、慶応大学で調査した魯文門流の野崎左文旧蔵資料が大変役に立った。他に国文学研究資料館編近代リプリント第三期解題執筆などにも各図書館への閲覧調査の成果が反映されている。

　まだ未整理の調査資料も多く、継続して研究を進めたい。

平成 18 年度　演奏会助成報告

～チェロ奏法の研究～

斎藤　達男

斎藤建寛（演奏名）チェロリサイタル（副題　愛の音 Part Ⅱ）
2006 年 12 月 21 日火　午後 7 時開演
於）ザ・フェニックスホール

　2004 年 12 月、18 曲の小品によるリサイタルを行なった。通常のリサイタルでは複数楽章からなるソナタなどの大きな作品をもとにプログラムを組み立てる場合が多く見受けられる。私自身もかつて 2000 年から 2003 年にかけて「斎藤建寛リサイタルシリーズ全 6 回」を開催した折りには規模の大きな作品を主体にプログラムを構成した。小品ばかりのリサイタルにおける演奏はまた異なる趣きがあり、時代や様式のさまざまな作品群の弾き分け、演奏時の力量の配分など、それまでに未経験の企画内容を通じてチェロ奏法を新たな角度から研究することを目的とした。今回は同じ研究テーマをさらに深めるべく企画したリサイタルで、次のような曲目を演奏した。

1）ロイド・ウェバー　：抒情組曲
2）サン＝サーンス　　：チェロ・ソナタ第 1 番　ハ短調　作品 32
3）ラフマニノフ　　　：プレリュード、オリエンタル舞曲、ヴォカリーズ
4）ピアソラ　　　　　：ミケランジェロ 70、ZUM、天使の死
5）シューマン　　　　：アダージョとアレグロ　作品 70

　前回と異なる点はソナタを 1 曲選んで軸とし、中規模のロイド・ウェバーとシューマンの作品を最初と最後に配し、ラフマニノフとピアソラの

小品をそれぞれ 3 曲ずつ選んでいる。曲数からいえば前回の半分の 9 曲とし、聴き手にとっても纏まり感のあるプログラムを考えた。比較的規模の大きい作品、中規模の作品、小品というコンビネーションにより、一昨年と同じ研究課題を形を変えて実践する機会となった。内容的にはヴィヴラートの種類の吟味、音色の変化を求めての、より微細な運弓法や運指法などであるが、今回の経験から感じとったものをさらに追求し、発展させて、再度ソナタなどの大きな楽曲演奏に繋げたく思っている。

Being Others in Japan: *Transcultural Japan*

David Blake Willis

Japan is undergoing a remarkable transformation that began in its cultural borderlands and is now spreading throughout the country. The number of those who hold passports other than Japanese has more than doubled since 1990 to over two million in June 2006. Sojourners, immigrants, and long-term residents who are "Others" are now integral parts of the fabric of Japanese society. More and more residents, with or without Japanese passports, neither "look Japanese" nor "act Japanese." Some have names that sound foreign and speak with impeccable English or equally fluent Japanese. More than 15,000 persons now naturalize each year and become part of Japan's citizenry. There are Japanese citizens who are Other (Ainu, Burakumin, Returnees are some examples), too, and Others who are Japanese citizens (such as Koreans who have naturalized). For all of these individuals, questions of identity and place are common, as their lives in the cultural borderlands and transnational crossroads of Japan reveal the dynamic contradictions, complex textures, and multiple levels of reality found in contemporary society.

This research was concerned with "Being Others in Japan" and resulted in publication of the book *Transcultural Japan* (London: Routledge, 2007). New and complex contexts reveal a transcultural world overlooked in our preoccupation with conceptual dichotomies and dialectical oppositions. Rather than stable, bounded cultural wholes, transformations and innovative cultural formations are now occurring

which create constellations of fluid and shifting social relationships (Crehan 2002). Instead of simply seeing those people who are different as separate ethnic communities, we now understand that the people on the margins bear tremendous significance for the mainstream. In a rapidly changing Japan, "the Japanese" themselves are being transformed as they confront a new range of diversity in their midst. The struggles of on-going multiculturalism in Japan can be seen in multiple and diverse narratives of personal and larger social change of Others who are both being changed by and who are changing Japan.

Globalization and borderlands

This is an historic moment in Japanese history as globalization and changing demographics bring great changes to Japanese society. The Internal Affairs and Communications Ministry announced the first decline in the Japanese population in October 2005, as the population of 126.76 million decreased by 20,000 (Yoshida 2005). *Shōshika,* the trend towards fewer and fewer children, is marked as well by late marriage, low fertility, and challenging economics. In December of the same year, the government declared that unless something is done soon, Japan's population would be cut in half in less than a century (*The New York Times* 2006; Reuters 2006). The rapidly aging population and a postmodern economy that has a range of labor requirements if it is to be maintained at or near present levels, have pushed the government and the media to undertake serious soul-searching (Ajima 2006; Arudou 2006; Hisane 2006). These discussions inevitably raise questions of foreigners and immigrant labor in Japanese society in ways that raise further questions about globalization and the cultural and psychological borderlands which accompany such changes.

Some, like the former head of the Tokyo immigration bureau and now president of the Japan immigration policy institute, Sakanaka Hidenori, are pressing for a clear and measured response by the government to the problem of the declining Japanese population. Business also recognizes the need for importing labor, as seen in Keidanren's description of immigration as the "reinvigoration of the Japanese economy." Leading opinion leaders have called for the country to attract talent through such measures as recruiting foreign students and granting automatic permanent residence to them upon graduating from Japanese universities.

Being Other in Japan

Japan moves unsteadily forward, sometimes clinging to old ways, while at other times boldly engaging in new challenges. In terms of immigration, for example, she remains among the most restrictive societies, mired in the kind of contentious debate and inaction on long-term policies that is happening in many countries with regard to immigrants. But many of the more oppressive discriminatory rules and treatment have been removed, and there is a widespread awareness of the need for the protection of individual human rights against abuses by the society and the government.

The Japan that we knew no longer exists and signs of the new demographics are everywhere. Some of this society's diverse members are easily identifiable in faces and languages, whereas others are more invisible on the surface if not underneath. The stereotypical images of Others in Japan as either White Westerners or as victims of historical discrimination have given way to far more complex stories. Many Others in Japan today are themselves members of multiculturalized, Creolized families. So-called *kokusai kekkon* (international marriages) are numerous and growing, and only a minority are those

stereotyped marriages of a Japanese woman and White Western man. There are, in fact, far more Japanese men marrying Other women, mainly Koreans, Filipinas, Chinese, and other Asians.

The Other in Japan: globalization and changing ethnoscapes

Japan has historically alternated between periods of celebration of a diverse, multicultural society and severe spells of xenophobia and persecution of the Other. Both forces, of open-ness and closed-ness, are of course present in any historical period. Leaders are re-introducing the idea of Japan as a multicultural society, but in ways that are more varied and contested than earlier imperial visions of a diverse nation (see Tsuboi 2003). The existence of Others in Japanese society is gradually being recognized, with discrimination and exclusion occurring at the same time as inclusion and acceptance.

The challenge Japan faces is how to integrate those who it does allow to settle in the country. Especially serious is the plight of the many children of foreign workers, now over 20,000, many of whom do not attend school (Ota 2000). There is no legal obligation for them to be in school, and bilingual or multicultural education programs are practically nonexistent. Moreover, many undocumented foreign workers are extremely vulnerable to human rights abuses as they are denied health and welfare benefits. Others, with working visas, avoid joining health and social welfare schemes because of the onerous premiums, which would detract from their overall wages.

Looking for the meanings of globalization in Japan through these diverse communities and individuals, we notice that these are not harmonious, utopian communities by any means, as they are formed in contexts, both global and local, of unequal power relations. We see the multiple processes associated with globalization leading to a larger hybridization, to a global mélange of social, cultural, political,

and economic forces and the emergence of what could be called trans-local Creole and Creolized cultures. Creolization, a powerful act of cultural creation, transmission, and mixing almost seen as taboo in earlier eras in Japan (and the West) can now be viewed as an important force in Japanese society. (Willis 2001) Seeing Japan as increasingly diverse reveals new layers of meaning where Others encounter Japanese society. As Jan Nederveen Pieterse has shown for other parts of the world (1995, 2004), globalization does not mean homogenization; just the opposite is usually the case. Moving beyond static conceptions of ethnic groups and minority politics reveals border crossings, border-lands, and border zones. Boundaries have become more contingent and permeable, their meanings altered with the fluidity of politics and power. This has made boundary fetishism both more pronounced and less visible, more pronounced in the political landscape and less visible in the economy, society and daily life, which are increasingly globalized.

We are thus concerned with transnational spaces, with difference, and marginality. Likewise, society and change in Japan, especially in terms of cultural identities, cultural transformations, and globalization, are important themes for us. Moving beyond the grand meta-narratives of Japan as either homogeneous or multiethnic, we are interested in conveying the voices and experiences of people who reflect the complexity and breadth of Others in Japan who have been crossing borders in provocative, new, and imaginative ways.

Contested terrain: transnational Japan

Multiculturalism in Japan has thus turned the spotlight onto culture itself in Japan, as Morris-Suzuki (1998) notes, forcing us to reconsider previous images of stability and harmony which the word culture seemed to imply and emphasizing the necessity of recognizing

the multiple identities of individuals. The transnational cultures and peoples presented in these essays about Japan in an era of globalization have done more than that, standing the stereotypes of cultural essentialism on their head, revealing streams of meaning that embrace networks of complexity in human relations.

Culture in Japan, as in many countries, has thus become an increasingly contested terrain as new and old immigrant cultures begin to permeate society and new hybrid forms and identities have emerged which synthesize multiple, older, and more traditional forms of culture. Japanese culture being transformed by the increasing inter-penetration by non-mainstream societies and cultures as society finds itself caught in the swirl of global cultural transition and deep transformations. The world is now in Japan, just as Japan is in the world. What Japan shares, or does not share, with other societies has important implications far beyond the borders of this island nation. How Japanese society has responded to these changes and challenges thus offers us new perspectives on the Other and how to respond, or not to respond, to difference in an age of globalization and the transformations of a transcultural/transnational world.