

The New Formation for the Northeast Asia in the 21st Century

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A new regional formation is currently undergoing in Northeast Asian Region. While the modern world system is going through a drastic transformation, Northeast Asia is entering into the 21st century while seeking its new identity. The Northeast Asia is the platform, which is a plural and diverse historical world.

Firstly, from the political economic perspective, Northeast Asia is a platform formed out of regional and national relations. It is not merely a geological, territorial concept, but a broad political economic and socio-cultural sphere that is historically constructed based on regional relations.

In this region, Natural Economic Territory is formed. It is rapidly expanding to strengthen a mutual dependency in the region. Northeast Asian economy as a platform is growing. On the other hand, however, the platform of international relations in the regions is configured by hard, nation-vs. -nation relations, in which the cold war characteristics remains in some parts.

In order to transform the Northeast Asian regional world, a basic challenge will be to deepen our understanding of the historical perceptions and the political economic systems of the nation states in the region. The history and culture of each nation must be respected in order to find a future direction. The nations in Northeast Asia are now being reorganized to a new configuration because of a fast globalization. The regional world is changing accordingly. The political economic system in the states of Northeast Asia in the 21st century will have to be a one in which the constructing members of every region and nation choose and make their own decisions. Also, diverse socio-cultural values of the region must be acknowledged and optimal political economic system needs to be selected.

Secondly, from the system theory perspective, Northeast Asia should be recognized as a plural system world. The socio-economic plurality in the modern time means different institutions such as market, corporate organization, government (or administration), community, and others. Northeast Asian research is expected to decode this socio-economic system which contains the plurality of nation, society, and market, exclusively in the context of globalized international relations. In its economic system, we see phenomenon that can hardly be explained by a traditional economic approach: for example, a rise of market economy in the former socialist countries and high growth of Northeast Asia. What is needed here is a 'comparative system analysis' approach, based on a plural economy system

in the region. The systems in the region went through decentralization, and, in some cases, a system change to shift to a new one. In other cases, the systems developed from local, one-country to global, while reorganizing them.

Thirdly, from a socio-cultural perspective, Northeast Asia is a historically diversified world. In this context, social systems and cultures cross over, and a rich diversity is borne from them. This diversity is the very strength of social economy and the source of vitality, while it can possibly be a limitation that breaks and disconnects economic society itself. In terms of a culture and language diversity, uniformization should not be aimed at, because language diversity is pivotal to the foundation of cultural identities.

The world perception of the modern world was an image and a construction created under Euro-centricism. Asian world, specifically Northeast Asia, was located peripherally in such a world map. It was the western world that prepared modern and the world economic system was established according to its world image. It was true that the western impact played a major role in community building and social system construction in every region.

Now the 21st century's world system is entering new phase. Northeast Asian regional relations are translocated and intensifying the potentiality of structural change. At the beginning of the new century, we pursue the possibilities of the method of NEAR studies by aiming at recognizing and reconfiguring Northeast Asia from our own perspective, renewing our perception of it as a unique platform, and viewing its world entity through its plurality and diversity.

A Study on Gender-Oriented Social Order in Shimane: Towards a Gender Equal Society

Mutsuko TAKAHASHI

This article discusses the challenges and possibilities of gender equal society in political economy in the Shimane Prefecture by studying the social construction of gender-oriented social order at the levels of local communities, labour relations, and political culture in Shimane. Based on the analysis on gender relations in Shimane, it is questioned how the Gender Equality Law of 1999 can be made sense of in the context of Shimane. Compared with other prefectures, the women's labour participation rate in Shimane is highly ranked in Japan. However, the women's participation in politics and policy- and decision-making in Shimane has remained below the national average. This study sets out for with keen interest in such discrepancy between the active contribution of women in Shimane as labour force and the absence of women in the formal channels of local politics. The main research problem concerns the questions about what kind of bias against gender equality can be pointed out in the social settings of Shimane, and about how the gender-oriented social order is legitimated through interpretations on gender. In this connection the gender-oriented social order refers to the patterns in social practices that maintain and reproduce the power relations through the gender bias which legitimize sexist practices from essentialist interpretations on gender divisions of labour.

The efforts for promoting gender equality in Japan have primarily been made with initiatives of officialdom under the Gender Equality Law of 1999. Not only the central government but also the local governments and municipalities are attempting to have the gender equality more prevailed among citizens. In a sense, this can be regarded as arrival of state feminism in Japanese society, and there is still much to be done for pursuing the gender equal policy in the social settings where the term "gender" is rather unknown. Therefore, the first step of the Japanese state feminism is mainly enlightenment of citizens about the gender and the controversies about gender relations in both social life and family. What are expected from the state feminism can vary from emancipation of individuals to advantage for local communities facing crisis due to depopulation and ageing of population. In fact, for decades the Shimane prefecture has been losing the population as a consequence of urbanization and industrialization, especially younger people and children, and several municipalities in Shimane have been under strong pressure of ageing. In those rural communities of which sustainability is more or less questionable the state feminism tends

to be interpreted as a policy of reactivating local life. It tends to be expected that the depopulated rural communities may remain vitality by making best use of human resource, ie, by granting better social position and acknowledgements to women who used to be undervalued in social life in local communities.

Not a few of the local communities in Shimane have been locating women out of the formal sphere that is typically men's world, while women have made indisputable contribution to local economy as labour force. In Shimane, similar to some other prefectures in which wage income standard remains relatively low, dual breadwinner households are common. However, women's domain is limited to mainly home and other informal sphere. The family tradition in rural areas has paid little respect for women, which has caused difficulties for men in rural areas to obtain marital partners. The gender segregation is striking in practices of local communities in Shimane, and the two worlds of men and women maintain and reproduce the social patterns that assign different roles and tasks to men and women. The two worlds are not symmetrical but rather hierarchical in the term of power relations. According to this social order, women often remain invisible in politics, even though they are active voters in elections.

Women in Shimane have much been engaged in working life and their distribution in labour market concentrate in manufacturing industry and service sector. The economic life in Shimane is characterized with lack of large companies, and most of the companies in Shimane are small- or medium-sized. Moreover, globalization leads to competitions between labour markets in and outside Japan, and those women working for manufacturing industry in Shimane are also involved in the globalization of world economy. On the other hand, the labour force of service sector in Shimane is segregated according to gender, and the Information Technology innovation may strengthen the gender segregation if the IT industry will more be emphasized without any consideration about gender bias. It is desirable to take into account the policy coordination between gender equal policy and other policies such as industrial and employment policies. The gender-oriented social order is not always unchangeable even in Shimane. The sustainable development requires citizens, politicians, business world, local leaders, and administrators in Shimane to reconsider the gender-biased practices.

**Matrix Accounting System of Budget
for Local and Central Governments:
Case of Hamada City and Japanese Government**

Koichi MATSUOKA

1. In the course of economic development, it is necessary for a country to keep the following kinds of balance.

- (1) Balance between the public and private sector.
- (2) The balance of budget in the central government and the local governments.

I would like to explain our problems and a new way to resolve them by introducing the matrix accounting system into public budget management.

2. Owing to Keynesian theory, capitalist economies in the free world have so far inclined to expand public budget for the purpose of supplementing effective demand, which is small than potential supply power. Public sector has thus become beggar than the private sector.

3. The central and local governments have inclined to accumulate the huge amount of public debt.

4. The governments need to disclose the budgetary information to people in order to assure the merit and cost of administration, and then to economize expenditure.

5. The balance sheet helps the public administration secure informed consent and accountability for people.

6. In Japan's system of accounting, the public administration has up to now carried based upon the single entry book keeping. It should be based upon the accounting system in the double entry book keeping system.

7. The traditional method of cost accounting can not assess the situation in a correct way. Because the nominal value of assets is not corresponded to the real value in that system.

8. The matrix accounting system, on the contrary, has the following merits:

- (1) Governmental activities are shown continually in the course of time.
- (2) The cash flow statement, the profit and cost statement of public activities, and the balance sheet are integratively made and disclosed.

(3) This system increases scrutability, disclosure, accountability and informed consent for the people.

9. In economic development, infrastructures and lifelines should be created and maintained by the central and local governments.

10. However, as shown in the advanced market economies, the problem of public debt was become extremely critical.

11. Japan has begun especially to explore the third way of development suitable for the global environmental disruption and the information (IT) revolution.

Public sectors and their management should be restructured for these purposes.

An attempt for policy judgment of Direct Payment to Farmers in the Hilly and Mountainous Areas

Yoshisuke TAJIMA

Direct Payment to Farmers in the Hilly and Mountainous Areas started for the first time from April 2000 in Japan.

This program provides direct payments for farmers who continue the farming activities for at least five years under the community agreements.

The eligible farmlands for payments should be handicapped ones for agricultural production with certain reasons such as steep sloping, and should be at least 1 hectare in size.

At the same time, they should be within the specific areas designated by various laws which deal with handicapped areas, such as the Law on Special Measures for Depopulated Areas and the Mountainous Village Development Law.

The amount of payments farmers receive is determined by multiplying the area of eligible farmlands by the amount per unit area, which is predetermined according to the types of farmlands. The aforementioned amount per unit area is equivalent to 80 per cent of the gaps of production costs between plain farmlands and eligible farmlands.

The amount of payment to farmers is 21000 yen per 10 are a paddy field and in the case of a field 11500 yen per 10 are in the highest.

In the world, this decoupling program to farmers had started 1975 in EU. What effects Direct Payment to Farmers in the Hilly and Mountainous Areas will produce in Japan?

This paper is the halfway report of an attempt for policy judgment of Direct Payments to Farmers in the Hilly and Mountainous Areas in Shimane prefecture.

North-East Asia and Ancient Shimane

Aritsune TOYOTA

The ancient relationship between NEAR-North East Asian Region depends on many uncertain factors. The reason why is very clear. There are not enough evidence to probe the historical facts. Our study to make them clear must need some kind of patience.

The area today called Shimane was once divided into two parts, Izumo and Iwami. Izumo is very famous for its favor of the sight-seeing spots of mythology. Many tourists visit prefectural capital Matue every year. The way to solve the problems lies on this point. It's mythology.

The ancient chronicle shares many pages on Izumo myth. Yet there is no evidence to probe the existence of ancient Izumo Kingdom. Izumo Kingdom is thought to be only existed in the mythological world. But in order to solve the problems, a key which can make us to guide the world of mythology, has an important role in area studies. We must need a view point to research NEAR area. The most important area is Silla (新羅). Japanese myth has a tale of a vagabond prince from Silla. His name is Susanoh, who is very famous for dragon-slaying. He killed eight-headed hydra, Yamatano-oroti. This mythological pattern originated from Greek myth, which was called Perseus-Andromeda type. This mythological tale was brought from Greece after a long journey across the Eurasian Continent.

As for the relationship between Izumo and Korean Peninsula, ancient Kara area is also important. Kara is a word to call Korea at first. For instance, Kara-kuni (韓国) means Korea itself. Ancient Kara was not a dynasty, but a league of farmers village nations. Those kinds were called by Max Weber "Bauerngemeinwesen" (Farmer's community). From this area, on the south end of Korean Peninsula, many immigrants or say refugees visited Japan Archipelago and brought a lot of Chinese cultures which was already brought to Korea and translated into Korean language that had philologically same origins to Japanese.

Many years afterward, Japanese forgot the influences from Korea. Or, to speak frankly, Our ancestors tried to neglect the influences from Korea as possible as we could. In 8th century Japanese began to send big delegations to Chinese Tang dynasty which made many cultural shocks such as "Law and Administration Systems" (律令制度) to Japan.

The delegation from Japan to China was always confronted the power of outer sea where many ships wrecked and many young and talented student drowned. At last the Japanese government stopped to dispatch delegations to China for the fatal risks. So, us Japanese has a tendency to over-estimate the role of China-delegation (遣唐使). It was caused by our

nationalistic way of thinking in which we easily tried to think that our ancestors earned Chinese advanced civilization on our own risk of those brave voyage to China.

Before the delegations to China, there were many anonymous Korean imigrants who gave us those knowledge of how to write, how to make Buddha statues, how to find gold mine, and how to construct temples or palaces.

On this point, importance of Kara (加羅) was increased not only for Izumo but also for Japanese every districts.

Especially Izumo has a lot of relations to Kara, for instances as those names of shrines, temples and places.

I am going to make it clear about those relationship of Izumo and ancient Kara district.

Discussions on Fukienese Phonology between Dr. Shiro Hattori and Dr. Iok-tek Ong

Hisao HIRAYAMA

There remain 32 letters that were exchanged between Dr. Shiro Hattori (1908~1995), the most eminent linguist in modern Japan as well as the former owner of the Hattori Shiro Library in the University of Shimane, and his student Dr. Iok-tek Ong (1924~1985), the founder in Japan of the researches in the Taiwan dialect of Chinese language.

In chapter 1 of this article, the commentator (Hirayama) describes the personal and academic careers of the two scholars and explains the importance of the Taiwan dialect in the diachronic studies of the east Asian languages. In chapter 2 the letters of Dr. Hattori and in chapter 3 the letters of Dr. Ong come with commentary notes respectively. Through these letters we can learn not only the academic thought of the two scholars, but also some information about the studies of east Asian languages in the post-war Japan.

Japan's View of History and its Foreign Policy towards East Asia: A Political Process of the History Textbook Controversies

Yukio BESSHI

Prologue

1. Japanese Government's View of Modern History in Asia
2. The Overview of History Textbook Controversies
3. The History Textbook Controversies and Japanese Foreign Policies towards East Asia
 - (1) The Textbook Controversies in 1982
 - (2) Japan-China Relations between 1982–86
 - (3) The Textbook Controversies in 1986
4. Continuing Debates over Different Interpretation of Modern History in Asia
5. 'Fruits' of the Textbook Controversies

The purpose of this study is to examine a political process of the history textbook controversies, focusing its consequences on Japan's international relations, especially those with China and Korea. The textbook issues have been debated since the postwar period to develop into serious diplomatic problems with China and Korea. Asian countries criticize that Japan's textbooks euphemize Japanese invasion of Asian countries and that screening of textbooks by the Ministry of Education is not inappropriate. *The New History Textbook* of Fusosha, approved by the Ministry in 2001, made Asian neighbors furious and created heated controversies both in domestic and international communities. As an extraordinary response of the Ministry, the textbook was re-screened. This study describes a political process of the above-mentioned problems through interviews with retired Chinese and Japanese diplomats.

A Taxonomy According to Meanings of the Networks

Yonggwon PARK

Networks are discussed with considerable confusion due to its broad concept ranging from a road and rail system, communication systems such as the Internet, to human or organizational networks. However, each network is different in terms of its traits and principles. Without careful examination of them would run into paradoxes.

In this paper, a taxonomy of the network is proposed, applying J. Habermas' communication theory and an organization theory, after close examination of meanings of the network. The network can be classified into instrumental, strategic, and communicative networks, because it is one of the social action argued here that its gerund form, networking, means an action or a process for an each autonomous units connecting each other like a web. The latter two categories, namely, the strategic and communicative networks can be sub-divided into two groups: the networked organization and the networked relation, based upon a criterion whether they are regarded as a subject or not. Also, they are further divided according to the coverage of an organization theory, which are the intra-organization, the inter-organization, and the organization in social movements. A matrix containing these categories is presented in the paper.

This study shows that the strategic network has been formed in an organization. This fact means that the manager of organization must accept the communicative acts not only the goal-oriented acts. Also it clearly shows that the communicative network has been formed as an alternative for the hierarchical bureaucracy that intends efficiency and convenience. But it may into a paradox, which I call "critical complicity," that if communicative actions are maximized, the communicative network disintegrates itself.

The Consideration of “Zi han” in *Lun yu* as a Person’s Name

CHEN Zhongqi

Concerning the interpretation of “子罕言利與命與仁 (*Lun yu*, chap.9),” the usual interpretation of this sentence has been that “there are three words which Confucius (孔子) rarely referred to. They are li (利), ming (命), and ren (仁).” However, this understanding is obviously inconsistent with the basic views of Confucius himself. As a result, this statement has been much discussed and it is still unclear how we should interpret it. Confucius does not refer to “li” much in the *Lun yu*, whereas he often mentions “ming,” and many of his recorded sayings refer to “ren.” Since “ren” is the most essential concept of Confucius’s theory, Confucianism could even be described as “the study of ren” rather than “the study of li (禮).”

This paper presents a new interpretation of this sentence. In contrast to the conventional one, it argues that the words “Zi han (子罕)” should be interpreted as a person’s name, not as “Confucius rarely.” If this interpretation is true, this statement has nothing to do with Confucius. Instead, it means “the person called Zi han talked about li, ming and ren.” This does not contradict the basic theory of Confucius.

In this paper, the following methods are employed to study the Chinese classics (考証學). First, conventional interpretations are scrutinized to show that they are inconsistent with the basic views of Confucius. After that, by analyzing both the chapter titles in the *Lun yu*, and the customary ways of naming people in the Spring and Autumn period (春秋時代), the possibility that Zi han is the name of a person is demonstrated. In addition, three people named Zi han who were in the same generation as Confucius are cited, and the possibility that one of them might have had a relationship with Confucius is explored. Also, the reliability of the “*Kongzi jiayu* (孔子家語),” in which one of the Zi han appears, is examined. Finally, by examining how and in what context each chapter of the *Lun yu* was constructed, the nature of chapter 9 (子罕篇) is clarified, and the reason why the conventional interpretation has been accepted without doubt is examined. The conclusion is that, although there is still room to discuss whether Zi han was a disciple of Confucius, it is almost certain that in the controversial passage “Zi han” refers to the name of a person.

Arts in Politics, Nation in Arts:

National Consciousness in its Relationship with Chinese Woodprint

Setsuko ONODA

After the Sino-Japanese war, China, as well as many colonial and semicolonial countries on the Asian continents, came under pressure to achieve social change by making a clean break with their prewar and wartime events in relation to old values, such as feudalism, rural systems, corrupt officials and oppressed peasant situation.

Engaging in a multifaceted exploration of the relationships between the Central authorities and rural individuals is crucial to the task of closing the gaps in our collective memories and scrutinizing the ties that bind “the people” with “the state.” Suffice it to say this process of re-examination can provide fundamental insight into what a state values most in its relationship with the masses.

The Long March and the Great Proletarian Cultural Revolution exerted the great influence on these relationships, and -for better or worse-, formed the national consciousness.

The “national consciousness” in particular functions as a critical element in the formation of a state’s objectives, social systems, and national identity. The relations or connections binding the memory of a state with the memory of its people can be explained by the history of the values shared by that state and its society. The “good” or desired elements engendered by the history of values function as the driving force of the people for the making “the state”, and Chinese woodprintings worked as such elements. Chinese woodprintings, traditionally, functioned as media connect the minorities with central politics. They solidified the ties between rural people and central officials. Apart from legitimation for the minorities, these ties provided a means of improving their understanding of their own relationships for making their state.

All relationships have their own history and reason for being. Chinese woodprintings show us one of the most vital history of the relationships.