NUMATA CONFERENCE IN BUDDHIST STUDIES

VIOLENCE, NONVIOLENCE, AND JAPANESE RELIGIONS: PAST, PRESENT, AND FUTURE

MARCH 20–21, 2014
HAWAI‘I IMIN INTERNATIONAL CONFERENCE CENTER
KEONI AUDITORIUM

THIS EVENT IS COSPONSORED BY
THE DEPARTMENT OF RELIGION
AT THE UNIVERSITY OF HAWAI‘I AT MĀNOA
AND
THE BUDDHIST STUDY CENTER
(HONPA HONGWANJI MISSION OF HAWAI‘I)

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Numata Conference in Buddhist Studies

Violence, Nonviolence, and Japanese Religions: Past, Present, and Future

Cosponsored by the Department of Religion at the University of Hawai‘i at Mānoa and the Buddhist Study Center (Honpa Hongwanji Mission of Hawai‘i)

March 20, 2014, from 8:30 a.m. to 6:00 p.m.
March 21, 2014, from 8:30 a.m. to 5:15 p.m.

For details, please refer to the conference website: http://www.hawaii.edu/religion/conference.html

Presentations and discussions are held in the Keoni Auditorium (Hawaii Imin International Conference Center) on the UH campus:
1711 East-West Road, Honolulu, HI 96848

Evening Movies:
March 20, 2014, 6:30–7:45 p.m. Aloha Buddha (72 min)
March 21, 2014, 6:00–7:45 p.m. Gate: A True Story (104 min.)

The movies will be screened in the School of Architecture auditorium (Arch 205).
2410 Campus Rd. Honolulu, HI 96822
Conference Schedule

Thursday, March 20, 2014

Session A: 8:30 a.m.–12:30 p.m. Psychological and Applied Dimensions (The Present)

- Helen Baroni, University of Hawai‘i at Mānoa, Religion, “The System Stinks: Sources of Inspiration for the Buddhist Peace Fellowship.”

- Yuki Miyamoto, DePaul University, “Violence and Atonement in the Postindustrial Age: Minamata Patients, Hongan no Kai, and the Carving of Jizō Statues.”

- James Robson, Harvard University, “From Buddhist Monasteries to Mental Hospitals: Meditation, Violence, and Tending to the Insane in Traditional and Modern Japan.”

Coffee or tea break 10:40–11:00 a.m.

- Thao N. Le, University of Hawai‘i at Mānoa, Family and Consumer Science, “Preventing Violence: Implementation & Outcome of a Mindfulness-Based Intervention in Hawaii & Vietnam.”

- Henry Lew, University of Hawai‘i at Mānoa, John A. Burns School of Medicine, “Prevalence of Chronic Pain, Post-traumatic Stress Disorder (PTSD), and Traumatic Brain Injury (TBI) in Combat Returnees.”

Keynote Address 2:00–2:45 p.m.


Session B: 3:00–6:00 p.m. The Premodern Roots of Violence (The Past I)

- Mikael S. Adolphson, University of Alberta, Canada, “Discourses on Religious Violence in Premodern Japan.”

- Saeko Shibayama, University of Hawai‘i at Mānoa, East Asian Languages & Literatures, “Violence in the Land of Harmony: The Buddhist Concept of Anger in the Konjaku monogatarishū (ca. 1120).”

- Paul Groner, University of Virginia, “Wrongdoing and Expiation in Japanese Tendai.”

Coffee or tea break 4:40–5:00 p.m.

- Dennis Hirota, Ryūkoku University, Japan, “Buddhist Narratives and the Release from Violence.”

- Mark McNally, University of Hawai‘i at Mānoa, History, “The Role of Violence in the History of American and Japanese Nativism.”

Evening Movie Screening A: 6:30–7:45 p.m. Aloha Buddha (72 min.) at the School of Architecture Auditorium (Arch 205) For details about this movie, see http://alohabuddhafilm.com Followed by a discussion with the Producer, Lorraine Minatoishi.
Friday, March 21, 2014

**Session C: 8:30 a.m.–12:30 p.m. The Twentieth-Century Trauma (The Past II)**

- Micah Auerback, University of Michigan, “Buddhist Chaplaincy to the Imperial Japanese Military as an Arena for Intersectarian Rivalry: The Career of Satō Gan’ei (1875–1918).”


- Duncan Ryūken Williams, University of Southern California, “Contesting Loyalties: Japanese American Buddhist Participation in the World War Two American Military.”

  Coffee or tea break 10:40–11:00 a.m.

- Manfred Henningsen, University of Hawai’i at Mānoa, Political Science, “Terror and Amnesia: The Processing of the Memory of WWII in Japan and Germany.”

- Ian Reader, Lancaster University, UK, “Millennialism with and without the Violence: An Examination of Late Twentieth-century Japanese New Religions.”

**Session D: 2:00–5:00 p.m. Transsectarian and Universalizing Endeavors (The Future)**


- Tomoe Mariya, Hannan University, Osaka, Japan, “Transmitting the Pre-war and Wartime Legacy to Future Generations in Hawai’i: Pure Land Buddhist Approaches to Cultivating Peace and Building an Egalitarian Society.”

- Masato Ishida, University of Hawai’i at Mānoa, Philosophy, “Transforming Visions for the Future: Ifa Fuyu’s Search of an Okinawan-Japanese Identity.”

  Coffee or tea break 3:30–3:50 p.m.

- Michel Mohr, University of Hawai’i at Mānoa, Religion, “The Missing Link: Bridging the Gap Between Meiji Universalism, Postwar Pacifism, and Future Transreligious Developments.”


5:10 p.m. Closing Remarks.

**Evening Movie Screening B: 6:00–7:45 p.m. Gate: A True Story (104 min.) at the School of Architecture Auditorium (Arch 205)** Followed by a discussion with the Film Director, Matt Taylor.
**Abstract**

This paper explores the initial formation of Buddhist Peace Fellowship (BPF) in the late 1970s and its current efforts to recreate itself, with special attention paid to the sources of inspiration for the founders and reformers. BPF, first established in 1978 in the wake of America’s withdrawal from Vietnam and at the height of the anti-nuclear movement, was originally envisioned as a network of local BPF chapters undertaking peacemaking and ecological projects at the regional level. The founders drew inspiration from various historical Buddhist teachers, publishing relevant translations in the newsletter. They shared information related to fellow Buddhists throughout Asia, highlighting their peacemaking efforts and profiling those areas where Buddhists suffered as victims of violence and discrimination. The current leadership faces a very different landscape, socially, politically and technologically. Their current events coverage includes stories related to violence committed by Buddhists. Recognizing that the local chapter model is no longer viable, they envision the organization as a web-based network of likeminded individuals. Reaching out to a younger, less historically-minded generation of Buddhists, the organizers seek to revitalize the movement with an online pedagogy, “The System Stinks,” inspired by an iconographic image of Robert Aitken protesting the second war in Iraq.

**Profile**

Helen J. Baroni is a Professor in the Department of Religion at the University of Hawai‘i at Mānoa.

Yuki Miyamoto, DePaul University, “Violence and Atonement in the Postindustrial Age: Minamata Patients, Hongan no Kai, and the Carving of Jizō Statues.”

Abstract
This paper explores patients’ responses to the Minamata disease, which resulted from the water’s contamination with methyl mercury, a substance released from the Chisso factory between 1937 and 1968. Methyl mercury is produced in the process of making plastic products and tends to accumulate in the brain, affecting the nervous system and often leading to death. First, I discuss Hongan no kai, a Minamata patients’ group, whose members carve bodhisattva statues out of stone and place them as tokens of atonement on land reclaimed in the city. This follows the account provided by this group’s leading figure, Ogata Masato. Then, I analyze Ogata’s religiosity as observed in his thoughts about “life-ism,” which he explains as, “reverence for, and a sense of humility toward, all life.... something larger than ourselves, a force before which we can only prostrate ourselves and pray” (Ogata Masato, Oiwa Keibo. Rowing the Eternal Sea, 164). While it is necessary to impute legal responsibility to the corporations that discharged hazardous substances into the environment, I also suggest that the ethical examination of environmental disasters should not be confined to the judicial process. I rather argue that we need to take into consideration the ways in which the patients deal with the disaster. Since their thoughts and actions provide insight into the form of violence done to their body, to the environment, and beyond, this appears to provide a more constructive path toward environmental justice.

Profile
Yuki Miyamoto (PhD, University of Chicago) is an Associate Professor in the Department of Religious Studies at DePaul University. After having publishing her first book, Beyond the Mushroom Cloud: Commemoration, Religion, and Responsibility after Hiroshima (Fordham University Press, 2011), Miyamoto has continued to work on issues related to violence and discrimination (“Sameness, Otherness, Difference”; “Panic over ‘The Panic Over Fukushima’”). Her recent research focuses on the Minamata disease in the wake of the Fukushima accident (“Before Good and Evil: Minamata’s Spirituality and Giorgio Agamben’s Ethical Elements”). Additional information is available at http://depaul.academia.edu/YukiMiyamoto.
• James Robson, Harvard University, "From Buddhist Monasteries to Mental Hospitals: Meditation, Violence, and Tending to the Insane in Traditional and Modern Japan."

Abstract
This paper explores the intersections between Buddhism/Buddhist institutions and madness/mental institutions in Japan. It begins with a discussion of the place of madness within Buddhism by tracking references to madness/insanity in a variety of sources (doctrinal texts to law codes), focusing on the role of violence in those accounts. The paper then details the intriguing history of the institutional connections between Buddhist monasteries and mental institutions in Japan. I introduce case studies of sites where modern mental hospitals grew up within the precincts of or adjacent to Buddhist monasteries. Due to modern changes in the care for the insane—such as mandatory hospitalization as a means to address violent acts of the insane—the connections between the Buddhist monasteries and care for the insane were hidden. What has been the relationship between Buddhist monasteries and mental hospitals? What was the place of violence in the treatment of the insane? Were the Buddhist institutions complicit in that violence or did they try to mitigate it? The primary goal of this paper is to recover some of that history and show the role played by Buddhist temples in providing therapies, magical cures, and day to day care for the insane in Japan from the past to the present.

Profile
James Robson is a Professor of East Asian Religions in the Department of East Asian Languages and Civilizations at Harvard University. He is the author of the Power of Place: The Religious Landscape of the Southern Sacred Peak [Nanyue 南嶽] in Medieval China (Harvard University Press, 2009) and the editor of the forthcoming Norton Anthology of World Religions: Daoism. In 2012–13 he was a fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford University.

Coffee or tea break 10:40–11:00 a.m.
Theme 1: Psychological and Applied Dimensions (The Present)

- Thao N. Le, University of Hawai‘i at Mānoa, Family and Consumer Science, "Preventing Violence: Implementation & Outcome of a Mindfulness-Based Intervention in Hawaii & Vietnam."

Abstract
It is not surprising that violence, substance use, and mental health issues are often comorbid, as they share common underlying factors associated with chronic stress and unskillful responses to stress including high impulsivity, low distress tolerance, and poor affect regulation. Indeed, research in adolescent development reveals that adolescence is marked by significant neurobiological changes such as increased limbic reactivity, development of reasoning, as well as heightened self-conscious perceptions. It is also well known that chronic stress can impair or delay important brain development, particularly in the brain regions/areas associated with executive functioning and regulation of emotions/impulses. And, unfortunately, the habitual, unconscious patterns that many disadvantaged youth acquire and learn (and overlearn) over time in responses to stress (usually chronic stress) are often maladaptive responses due to delays in cognitive and socio-emotional development. In this presentation, I will present the process and outcomes of two mindfulness programs, one that was implemented at the Hawaii Youth Correctional Facility (HYCF) for predominately Native Hawaiian/Mixed-Ethnic youth, and the other at the Center for Humanitarian Education in Hue, Vietnam.

Profile
Thao N. Le, PhD, MPH currently is an Associate Professor in the Family & Consumer Sciences Department at the University of Hawai‘i at Mānoa. Her current research focuses on adaptation of mindfulness-based programs for disadvantaged and ethnically diverse communities. Her projects include implementing mindfulness programs with Native American, Native Hawaiian/Mixed Ethnic, Vietnamese, and military youth. She has more than 30 peer-reviewed publications, and has received funding from the Russell Sage Foundation, DOD/USDA-NIFA, the American Psychological Foundation, and HHS Administration for Children and Families.
Theme 1: Psychological and Applied Dimensions (The Present)

- Henry Lew, University of Hawai‘i at Mānoa, John A. Burns School of Medicine, “Prevalence of Chronic Pain, Post-traumatic Stress Disorder (PTSD), and Traumatic Brain Injury (TBI) in Combat Returnees.”

Abstract
The prevalence and co-prevalence of Chronic Pain (CP), Post-traumatic Stress Disorder (PTSD), and Traumatic Brain Injury (TBI) in a sample of 340 Combat Returnees from Operation Iraqi Freedom (OIF)/Operation Enduring Freedom (OEF) were evaluated. Results indicated a high prevalence of all three conditions in this sample, with CP, PTSD, and TBI reported as 81.5%, 68.2%, and 66.8%, respectively. Only 12 of the veterans (3.5%) had no chronic pain, PTSD, or TBI. The frequency with which these three conditions were present in isolation (10.3%, 2.9%, and 5.3%, respectively) was significantly lower than the frequency at which they were present in combination with one another, with 42.1% of the sample being diagnosed with all three conditions simultaneously. The most common chronic pain locations were the back (58%) and head (55%). These results underscore the complexity of the complaints in OIF/OEF veterans and support the importance of a multidisciplinary team approach to assessment and treatment for successful community reintegration.

Profile
Henry L. Lew, MD, PhD, is a board-certified physician in Physical Medicine and Rehabilitation (PM&R) in the United States, as well as in Taiwan. He received his PhD training at Baylor College of Medicine in Houston, followed by PM&R residency and fellowship training at the University of Washington in Seattle. Dr. Lew served as Clinical Assistant and Associate Professor at Stanford University School of Medicine (2000–2008), Associate Professor at Harvard Medical School (2008–2010), Rehabilitation Consultant for the Defense and Veterans Brain Injury Center (DVBIC), and Adjunct Professor in the Department of PM&R at Virginia Commonwealth University (2010–present). Currently, Dr. Lew is Professor and Chair of the Department of Communication Sciences and Disorders at the University of Hawai‘i, School of Medicine (2010–present). To date, he has published 11 book chapters, 2 textbooks, and 124 scientific articles in peer-reviewed journals. In the past decade, Dr. Lew has been awarded multiple grants to study the diagnosis and rehabilitation of brain injury, with emphasis on promoting evidence-based clinical practice.
Keynote Address 2:00–2:45 p.m.

• David Loy, Independent Scholar, “The Interdependence of Violence: A Buddhist Perspective.”

Profile

David Loy received his PhD in Philosophy from the National University of Singapore. He has taught in numerous universities worldwide, including the National University of Singapore, Bunkyo University in Japan, the Hebrew University in Israel, and Xavier University in Ohio. Professor Loy’s main research interest is in the dialogue between Buddhism and modernity, especially on social and ecological issues. His numerous publications include The World is Made of Stories, Awareness Bound and Unbound: Buddhist Essays, Money Sex War Karma: Notes for a Buddhist Revolution, The Great Awakening: A Buddhist Social Theory, Lack and Transcendence, and The Problem of Death and Life in Psychotherapy, Existentialism and Buddhism, and Nonduality: A Study in Comparative Philosophy.
Theme 2: The Premodern Roots of Violence (The Past I)

2. Session B: 3:00–6:00 p.m. The Premodern Roots of Violence (The Past I)
   - Mikael S. Adolphson, University of Alberta, Canada, “Discourses on Religious Violence in Premodern Japan.”

Abstract
Seemingly at odds with the Buddhist precepts, many monastic members and shrine servants in premodern Japan took up arms to solve disputes. Modern observers have frequently condemned such activities, but contemporary sources offer a different picture. While there were cases where the use of arms by clerics was criticized, there were also times when the very same members were either praised for their violent acts, or when they were recruited by members of the imperial court. This ambiguity in part derived from Buddhism itself, since there was also a notion that allowed members of temples and shrines to legitimately take up arms in defense of Buddhism, or in its extension to the state itself. These cases indicate that the rhetoric about the use of arms by clerics was less based on legal or moral principles regarding violence than on a general desire for order in society. If monks and their retainers were criticized for violent behavior, it was because they were on the wrong side of the imperial order, and conversely, if they were praised, it was because they had sided with the winning side in court factionalism. It would seem, then, that the notion of religious violence was foreign to both nobles and commoners of the medieval age, and that the concept itself belongs more to the modern world than the times preceding it.

Profile
Mickey Adolphson is a professor of Japanese Cultural Studies in the Department of East Asian Studies at the University of Alberta. His main era of research is Heian and Kamakura Japan, with special interests in religious institutions and ideologies, social and economic structures, as well as historical narratives of those themes. He has published The Gates of Power: Monks, Courtiers, and Warriors in Premodern Japan (2000) and The Teeth and Claws of the Buddha: Sōhei and Monastic Warriors in Japanese History (2007) and he co-edited Heian Japan, Centers and Peripheries (2007) with Edward Kamens and Stacie Matsumoto. His current project explores Sino-Japanese trade in the twelfth century in an attempt to understand Japan’s medieval economic developments in a global perspective.
Theme 2: The Premodern Roots of Violence (The Past I)

- Saeko Shibayama, University of Hawai‘i at Mānoa, East Asian Languages & Literatures, “Violence in the Land of Harmony: The Buddhist Concept of Anger in the Konjaku monogatarishū (ca. 1120).”

Abstract

According to the Nihon kokugo daijiten, the word bōryoku 暴力 first appeared in Fukuzawa Yukichi’s Bunmeiron no gairyaku (1875). No society in history was or is immune to violence, be it first-degree manslaughter, rape or burglary; and Japan in the Heian period (794–1185) was no exception. This paper examines violence in the Konjaku monogatarishū (ca. 1120), an anthology of 1059 Japanese, Chinese and Indian tales. The Konjaku is rife with violence. Notably, in the majority of cases, “evil acts” (akugyō 悪行) are related to the emotion of “anger” (shin 瞋). I will examine three types of Konjaku anecdotes, wherein anger and violence appear as cause and effect: 1) an example of an Indian prince who murders his wife out of vengeance; 2) various angry “villains” (akunin 悪人) in Japan who commit sins and are duly punished; 3) and Japanese “warriors” (hei 兵) who behead and mass-murder their enemies, but do not receive retribution in the Buddhist sense. In fact, only in the first type, the universal human phenomenon of anger is considered a cause of a murder. In the second type, the evil itself is explained as supernatural and as having karmic origins in creatures, such as snakes and demons. The majority of anecdotes in this category are adaptations from earlier anthologies, such as the Nihon ryōiki (ca. 822). Most interestingly, in the third category, Japanese warriors’ violent deeds are not associated with anger; nor are the warriors chastised for their actions. By analyzing the anonymous Konjaku editor’s varying attitudes towards violence, I examine how a late-Heian aristocrat upheld a traditional Buddhist worldview, while no longer able to apply the same standard in judging violent deeds performed by the rising warriors in society.

Profile

Saeko Shibayama is an Assistant Professor of premodern Japanese literature in the Department of East Asian Languages and Literatures at the University of Hawai‘i at Mānoa. She received her PhD from Columbia University in 2012. Her dissertation examined the literary production of twelfth century Japan, focusing on the works of the scholar official Ōe no Masafusa. Currently, she is working on a book manuscript that includes chapters on Masafusa’s Buddhist vows (ganmon) and Buddhist hagiographies (ōjōden).
Abstract
A number of approaches to violence and Buddhism in medieval Japan are possible. In this paper, I investigate one of them: the way in which Tendai scholar monks dealt with the commission of violence and other transgressions in texts concerning the precepts. These texts were primarily commentaries, debate manuals, and ritual texts. In choosing them, I hope to augment Mickey Adolphson's paper by using different sources and including reflections from a different group of people. I am particularly interested in how the concept of endonkai 圓頓戒 (Perfect-Sudden precepts), which frequently identified the conferral of the precepts with the realization of Buddhahood in a variety of senses, was used in these discussions. I hope to consider a number of questions. Could a seeming Buddha transgress the precepts? Or could violence be considered an expedient in spreading Buddhism? How was confession treated in these medieval texts? Could it be used to expiate wrongdoing or to restore the precepts? Did some Tendai monks advocate a more traditional and conservative approach to violence and the precepts?

Profile
Paul Groner is a Professor of Religious Studies at the University of Virginia. He has published several books and a number of articles on the institutional and doctrinal history of medieval Tendai. He is particularly interested in how Tendai monks interpreted such topics as ordinations, precepts, and realization of enlightenment with this very body. In recent years, he has been focusing on Tendai educational systems and debate.

Coffee or tea break 4:40–5:00 p.m.
Theme 2: The Premodern Roots of Violence (The Past I)

• Dennis Hirota, Ryûkoku University, Japan, "Buddhist Narratives and the Release from Violence."

Abstract
This paper explores Shinran’s use of narrative as a mode of reflection and a means for recognizing and coming to terms with violence—including violence suffered, but in particular the violence one has inflicted on others. The most prominent among such narratives in Shinran’s writings stems from what is often referred to as the “tragedy of Rājagrha”—the story of Ajātaśatru’s murder of his father, King Bimbisāra, and imprisonment of his mother, Vaidehī, in order to seize the throne of the kingdom of Magadha. For Shinran, this sutra narrative is a crucial element of the Buddhist teaching, a drama enacted precisely to occasion Śākyamuni’s expounding of the Pure Land path historically and to communicate the self-aware hermeneutical stance that embodies genuine engagement with it. In Shinran, narrative broadly defined as an ordered account of events, however brief, plays a significant role in the articulation of the nature of religious awareness and historical consciousness as it pervades everyday life. Here, violence signifies not primarily the overt acts of coercion or callous injury inflicted through authoritarian power or martial force, but the roots of afflicting passion scarcely beneath of surface of social life that hold the potential of moving oneself and others to irreconcilable conflict. His use of narrative to contextualize personal existence as an occurrence of Buddhist truth within the flux of temporal events may have resulted from his endeavor to deal with the intense emotions resulting from violence suffered and inflicted, as depicted in some types of medieval tale literature and noh drama.

Profile
Dennis Hirota is a Professor at Ryûkoku University, Japan. He was born and raised in the United States but has resided in Japan since 1971. The larger part of his career has been devoted to work on a project to translate the writings of Shinran. This project was completed in 1997, with the publication of The Collected Works of Shinran, published in Kyoto by the Nishi Honganji. Professor Hirota resided at Harvard several times, as a Senior Fellow at the Center for the Study of World Religions in 1992–93, as the Numata Visiting Professor of Buddhist Studies in Spring 1999 and Spring 2008, and as a Visiting Scholar in Fall 2012. He is currently working on a study of Shinran’s thought in the light of Heidegger.
Theme 2: The Premodern Roots of Violence (The Past I)

• Mark McNally, University of Hawai’i at Mānoa, History, “The Role of Violence in the History of American and Japanese Nativism.”

Abstract
This paper will address the critical role of violence in the classification of anti‐foreign practices as nativism in Japanese history. The connection with violence was vital to the emergence of nativism’s conceptual birth during the first half of the nineteenth century in the United States. The Americanist John Higham has famously argued that the critical distinction between simple anti-foreignism and nativism inheres in their respective levels of hostility, with cases of the latter exceeding a certain threshold that was inclusive of violent acts. Another prominent theorist of nativism, Ralph Linton, de-emphasized this connection between violence and nativism; in fact, Linton broadened the concept of nativism to include the acceptance of foreigner arrivals as well as aspects of their culture, effectively severing the connection between nativism and hostility itself, even its non-violent forms. Japanologists began applying the concept of nativism to their own work by the end of the 1960s, crafting a category of Japanese nativism using a nearly exclusive focus on Kokugaku. The result is a concept of nativism that resembles the work of neither Higham nor Linton, despite the fact that it does emphasize hostility and anti-foreignism but without either notions of cultural borrowing or of violence per se. This paper will reconcile the two major conceptualizations of nativism dominant outside of Japanese studies, arguing that extreme levels of hostility, including violence, should be critical to the ways in which nativism is used and understood by Japanologists. By doing so, their critical gaze will shift away from Kokugaku toward historical episodes that are more befitting of nativism, such as the sonnō‐jōi (revere the emperor, expel the foreigners) movement of late Tokugawa Japan.

Profile
Mark McNally is an Associate Professor in the Department of History at the University of Hawai’i at Mānoa. He received his MA and PhD degrees in History from UCLA (1995, 1998). He spent three years in Nagoya with the Japan Exchange and Teaching Program (1990–93). He has been a Postdoctoral Fellow at the Edwin O. Reischauer Institute of Japanese Studies at Harvard University (1999–2000) and a Foreign Research Scholar at Tokyo University’s Historiographical Institute (2005). In 2008, he was the Erwin von Baelz Guest Professor at the Eberhard Karls University, in Tübingen (Germany). He has been a recipient of various grants and fellowships, including a Fulbright fellowship. His research interests are primarily in early modern Japanese social and intellectual history, including Confucianism and Kokugaku. He is completing a monograph on Tokugawa exceptionalism, and researching the development of Yamato Learning (Wagaku).
Evening Movie Screening A: 6:15 p.m. – 7:30 p.m. Aloha Buddha: The story of Japanese Buddhism in Hawaii (72 min.)

Followed by a discussion with the Producer, Dr. Lorraine Minatoishi.

See [http://alohabuddhafilm.com](http://alohabuddhafilm.com)

Japanese Buddhism in Hawaii may be the most unique form of Buddhism in the world. Although it was originally brought over by Japanese immigrants who came to work on the sugar plantations, it dramatically changed after its transplantation to these islands. The pressure of politics, Americanization, and Christianity helped acculturate these Japanese traditions in surprising and unique ways. In Hawaii, Japanese Buddhists built Indian style temples, filled them with Christian church pews, and sang modified hymns that praise the Buddha instead of Jesus. It was all done as part of the “American Way.”

Today, however, the religion is fading and the temples are closing. This is why there is a rush to save Japanese Buddhism’s history before it is gone altogether. As we talk to the elders in the temples, we discover that Japanese Buddhism played a key role in shaping Hawaii’s religious identity throughout its turbulent history, including the unforgettable internment of Japanese-Americans during World War II. Furthermore, it contributed to establish and consolidate new forms of Buddhism in America. There is also a movement underway to save Japanese Buddhism in Hawaii—by adding a little aloha into the practice.
Friday, March 21, 2014

3. Session C: 8:30 a.m.–12:30 p.m. The Twentieth-Century Trauma (The Past II)

- Micah Auerback, University of Michigan, “Buddhist Chaplaincy to the Imperial Japanese Military as an Arena for Intersectarian Rivalry: The Career of Satō Gan’ei (1875–1918).”

Abstract

Although he died before reaching the age of forty-five, the Honganji-ha True Pure Land priest Satō Gan’ei lived an extraordinarily eventful life. In the period encompassing the Russo-Japanese War (1904–05), Satō served as chaplain to the Ninth Division of the Imperial Army, based in Kanazawa. During and after the war, he published a range of texts promoting the virtues of True Pure Land Buddhism for the battlefield and the citizenry on the home front, including a commemorative volume for the Division. After the war alone, he issued Buddhism and the Development of our National Fortunes (Bukkyō to koku’un hatten, 1909), Buddhism and the Cultivation of the Character of Our People (Minsei kan’yō to Bukkyō, 1910), and Experimental Lectures: Self-government and Religion (Jikken kōwa: Jichi to shūkyō, 1917). The present research aims to expose the denominational self-interest at work behind Satō’s use of the umbrella terms “Buddhism” or “religion.” In doing so, it nuances the rather monolithic assumptions that still underlie discussions of Buddhist involvement in the overseas aggression of Imperial Japan, and demonstrates that service to the nation did not occur outside of the protection and aggrandizement of various competing Buddhist denominations.

Profile

Micah Auerback is an Assistant Professor at the University of Michigan. He received his PhD from Princeton University in 2007. His primary research interests lie in Japanese religions in the late nineteenth through early twentieth centuries, with a special focus on Buddhism. His dissertation research focused on the roles played by Japanese Buddhist individuals, ideas, and institutions on the Korean peninsula during this period. Other topics of continuing interest include relations between religious institutions and the Japanese state from the Meiji Restoration onward, the formation of Buddhist Studies as an academic discipline in modern Japan, and the polymath scientist and sometime student of Buddhism, Minakata Kumagusu (1867–1941).
• Kunihiko Terasawa, Wartburg College, “Japanese Buddhist Youths and Their Struggle with Violence in the Military Before and During WWII: The Case of Hirose Akira (1919–1946).”

Abstract
Previous research has already contributed to expose the extent of Japanese Buddhist leaders’ ethical responsibility in collaborating with the state’s war effort. This paper rather examines the struggles of ordinary lay Buddhist youths who had to deal with war and militarism during WWII. I will focus on the case of an unknown young Shinshū Buddhist soldier, Hirose Akira. Hirose was born as the son of a priest belonging to the Ōtani Branch of Shinshū. Shortly after graduating from Ōtani University in 1942, Hirose was drafted into the military at the age of 23 and when he came back in January 1945 he became a priest in his hometown and created a Buddhist youth group. As a result of his critical examination of Buddhism throughout his war experience he also cultivated land for a community farm in order to support the farmers’ lives. Yet, due to his physical weakness and to the exhaustion resulting from time spent in the army, Hirose died in 1947 at the age of 28. While on military duty, Hirose kept writing diaries about his inner journey. I will explore his diaries showing how—despite of the Shinshū leaders’ pro-war stance and its prominent preacher Akegarasu Haya’s war propaganda—one young Shinshū Buddhist struggled for his faith, denunciated military violence, and reached a point where his own understanding of Shinshū and Buddhism as a whole underwent a complete transformation.

Profile
Kunihiko Terasawa received his PhD in Religious Studies from Temple University, Philadelphia in 2012, and has been an Assistant Professor of Religion at Wartburg College in Iowa since fall 2012. Terasawa’s research focuses on modern Japanese Buddhists’ collaboration with and resistance to ultranationalism and militarism from the Meiji period until WWII, including Japanese Buddhism’s interreligious conflict/dialogue with Christianity, and transnational conflict/dialogue with Korean and Chinese Buddhism.
Theme 3: The Twentieth-Century Trauma (The Past II)

- Duncan Ryūken Williams, University of Southern California, “Contesting Loyalties: Japanese American Buddhist Participation in the World War Two American Military.”

Abstract
In recent years, research on the relationship between Japanese Buddhists and militarism during World War Two has expanded in both Japan and the West, but little has been written on the participation of Japanese American Buddhists in the American military of that time. The vast majority of Japanese Americans who served during World War Two on both the European front (the 100th Battalion/442nd Regimental Combat Team as an all-Japanese American segregated unit) and the Pacific front (the 6,000 Japanese Americans who served in the Military Intelligence Service) were Buddhists. Given the discriminatory policies of the American government in the mass incarceration of Japanese Americans and in the targeting of Buddhists and Shintoists (as opposed to Japanese American Christians) during this period, Buddhists focused on how their tradition was not an obstacle to being a loyal American, especially through military service. Through the so-called “B for Buddhism campaign” to create a new religious category for military identification tags and the attempts to permit American Buddhist chaplains to accompany the 442nd Regimental Combat Team, Buddhists in both Hawai‘i and the mainland camps contended with the complicated nature of national and religious identities and loyalties.

Profile
Duncan Ryūken Williams is the Chair of University of Southern California’s School of Religion and the Director of the USC Center for Japanese Religions and Culture. He is the author of The Other Side of Zen: A Social History of Sōtō Zen Buddhism in Tokugawa Japan (Princeton, 2005) and co-editor of Issei Buddhism in the Americas (U-Illinois Press, 2010), American Buddhism (Routledge, 1998), and Buddhism and Ecology (Harvard, 1997). He is completing a monograph titled Camp Dharma: Buddhism and the Japanese American Incarceration During World War II (UC Press).

Coffee or tea break 10:40–11:00 a.m.
Theme 3: The Twentieth-Century Trauma (The Past II)

- Manfred Henningsen, University of Hawai‘i at Mānoa, Political Science, “Terror and Amnesia: The Processing of the Memory of WWII in Japan and Germany.”

Abstract

Why has the Japanese political class as a whole been unable or unwilling to follow the German example of coming to terms with the record of terror it perpetrated on the people and countries it conquered? Why are the members of the Japanese political class regularly visiting the Yasukuni shrine in Tokyo that is dedicated to the memory of the war dead of imperial Japan since the Meiji restoration, the seven hanged leaders that were sentenced at the Tokyo Trial, 1946-48? Why do members of the political class still question the casualty and rape numbers of the Nanjing carnage in December 1937? Did the American refusal to put Emperor Hirohito on trial contribute to the prevailing unwillingness of engaging in believable acts of contrition? Did the firestorm of Tokyo, the atomic bombing of Hiroshima and Nagasaki create a sense of Japanese victimhood, absolving Japan of recognizing guilt? What role did state Shintoism play in the amnesia of official Japan? Was the German process of overcoming a similar syndrome of amnesia in the first two decades after WWII enabled by the Christian teachings of accepting guilt, requesting repentance and expecting forgiveness? Did the collaboration of the German Catholic and Lutheran churches with Hitler’s regime undermine their moral authority and therefore prevent such impact? Why did the state-centered process in the early 1950s in (West-) Germany of reaching apology agreements, first with Israel and the Jewish World Congress and then with France and other neighboring states, turn in the 1970s into a process that slowly began to involve all areas of German civil society? Why didn’t a comparable trajectory emerge in Japan? Could Japan still extract itself from this self-inflicted moral amnesia in East Asia that will continue to have a negative impact on its standing in the area?

Profile

Manfred Henningsen was born in 1938 in Flensburg, Germany. He studied political science, literature and history in West-Berlin and Munich, and received his PhD under Eric Voegelin in Munich in 1967. In 1969 he followed Voegelin to Stanford, where he was a research fellow at the Hoover Institute until 1970 when he became a professor of Political Science at the University of Hawai‘i in Honolulu. His publications include books on A. J. Toynbee and universal history (Menschheit und Geschichte, Munich 1967), European Anti-Americanism since the 18th century (Der Fall Amerika, Munich 1964) and American political and cultural self-interpretations since the 17th century (Der Mythos Amerika, Frankfurt 2009). He is preparing a book on comparative regimes of terror and memory.
• Ian Reader, Lancaster University, UK, "Millennialism with and without the Violence: An Examination of Late Twentieth-century Japanese New Religions."

Abstract
Millennialism has long been a feature of the Japanese religious landscape, especially with the rise of new religions that, from the mid-nineteenth century, presented stark critiques of modern society and preached the immanence of a new spiritual realm in which the existing order would be overturned and materialism destroyed. Such themes were widely articulated in the 1980s and early 1990s by movements such as Agonshū, Kōfuku no Kagaku and Aum Shinrikyō that either argued that spiritual transformation was needed in order to avert chaos in the run-up to the year 2000 or that welcomed global catastrophe as a pre-requisite to world salvation. Despite the recurrence of violent language and imagery within such millennialism, however, only one new religion, Aum, actually espoused violence as a concomitant element in the advent of a new spiritual dawn. In this paper I will examine why different modes of millennialism in the Japanese new religions produced different (violent or non-violent) results, while drawing attention also to other cases of late twentieth century millennial violence in new religions beyond Japan, to suggest how the Japanese case might contribute to wider studies of this topic.

Profile
Ian Reader is a Professor of Religious Studies at Lancaster University, England. He has conducted extensive research into the Japanese movement Aum Shinrikyō and written widely on the relationship between religion and violence, especially in the context of small-scale communal millennial movements. He also studies contemporary global pilgrimage dynamics, and his latest book, Pilgrimage in the Marketplace (Routledge, September 2013) examines the commercial and secular dynamics behind the promotion of pilgrimages in France, Japan, India, Ireland and elsewhere.
4. Session D: 2:00–5:00 p.m. Transsectarian and Universalizing Endeavors
(The Future)


Abstract

Modern Japan provides numerous examples of experiments in mixing Buddhist teachings with progressive and radical socio-political ideals. The final two decades of the Meiji period witnessed the incursion of various forms of radicalism from the West—and from Russia in particular. The writings of novelist, religious writer and social critic Count Leo Tolstoy (1828–1910), especially, had a significant impact among both liberals and those radicals inclined towards religious and agrarian visions of a transformed society. Progressivism in Japan was severely curtailed, however, by the High Treason Incident of 1910–11, leading to nearly a decade-long “winter,” ending only in the wake of the First World War. The following decade, 1919–31, which might be considered a “spring” for progressive thought and practice, witnessed the growth of several utopian communities that fused Buddhist and Tolstoyan principles, such as Ito Shōshin’s Muga-en, Nishida Tenkō’s Ittōen and Mushanokōji Saneatsu’s Atarashikimura. Somewhat less well known is the Hyakushō Aidōjō (Farmer’s Training Ground of Love) of Eto Tekirei (1880–1944), one of the so-called narodniki of the late Meiji and Taishō period, who developed a comprehensive agrarian utopian vision rooted in Tolstoyan, anarchist and (Zen) Buddhist ideals. This paper analyzes the work of Tekirei as an example of “progressive” agrarian-Buddhist utopianism, concluding with some remarks on the legacy of such movements for Buddhism today and in the future.

Profile

James Mark Shields is an Associate Professor of Comparative Humanities and Asian Thought at Bucknell University (Lewisburg, PA), and Visiting Faculty Fellow at the International Research Center for Japanese Studies (Kyoto, Japan, 2013–14). He conducts research on modern Buddhist thought, Japanese philosophy, and comparative ethics. In addition to various published articles and translations, he is the author of Critical Buddhism: Engaging with Modern Japanese Buddhist Thought (Ashgate, 2011), and is currently completing a book manuscript on progressive and radical Buddhism in Japan.
Tomoe Moriya, Hannan University, Osaka, Japan, “Transmitting the Pre-war and Wartime Legacy to Future Generations in Hawai‘i: Pure Land Buddhist Approaches to Cultivating Peace and Building an Egalitarian Society.”

Abstract
This paper deals with the Pure Land Buddhist responses to racism and war of two individuals in both pre-war and wartime Hawai‘i, as well as how they were transmitted to the post-war Buddhist community there. Additionally, I will explore what we can learn from these challenges in cultivating peace in contemporary society. Amid racist religious bigotry in pre-war Hawai‘i, Bishop Yemyo Imamura of the Honpa Hongwanji Mission of Hawai‘i (HHMH) challenged chauvinist legislation, arguing that the establishment of a multicultural society was a democratic “American ideal.” Furthermore, based on his Buddhist belief, he advocated an anti-war position while educating Nisei Americans during WWI. After returning from the internment camps to Hawai‘i in 1945, the Okinawan-born Rev. Jikai Yamasato of Jikoen Hongwanji, grew concerned about the suffering in his war-torn homeland and began engaging in relief activities with lay members. Along with people in Hawai‘i and Okinawa, he later conducted the thirteenth memorial service for all the war dead, reaffirming the importance of peace. In the early 2000s, the minister of Jikoen (and later bishop of HHMH), Rev. Chikai Yosemori, established the Pacific Buddhist Academy, seeking to realize Bishop Imamura’s dream of a multicultural democratic society. It aims to nurture youths to be self-aware people with respect for different faiths, and based on the belief that peace can be maintained through education and it emphasizes peace studies. These cases exemplify how Buddhists have engaged themselves in social issues and tried to achieve peace and equality.

Profile
Tomoe Moriya, PhD, is a professor of Asian American religious history and modern Japanese Buddhism at Hannan University in Osaka, Japan. She has written extensively on Japanese/Japanese American Buddhism and Japanese intellectual history both in Japanese and English. She is currently editing a collection of D. T. Suzuki’s works in English (forthcoming from University of California Press) and a Buddhist history handbook (forthcoming from Hōzōkan in Kyoto, Japan).
• Masato Ishida, University of Hawai‘i at Mānoa, Philosophy, “Transforming Visions for the Future: Ifa Fuyu’s Search of an Okinawan-Japanese Identity.”

Abstract
Ifa Fuyū (1879–1947), widely acknowledged today as the father of Okinawan studies, was the first modern linguist to study Omoro Sōshi, a collection of ancient Ryukyuan poems and songs. He was also a social reformist who struggled with the problem of Okinawan-Japanese identity. At an early stage, Ifa grounded his argument for Ryukyuan-Japanese identity on the linguistic fact that the Japanese and Ryukyuan language were historically “sister languages.” He was also influenced by James George Frazer in viewing the religious unity of people—Ryukyuan Shinto in this case—as an evolutionary stage that was to rise to the establishment of modern identity framed within the concept of “nation state.” After his encounter with Yanagita Kunio and Orikuchi Shinobu, however, a subtle turn emerged in his thinking. Ifa saw that sharing religion and a common linguistic root was not enough for the claimed Okinawan-Japanese identity. Accordingly, Ifa set himself in search of a much deeper sense of identity, where ‘history’ was no longer his goal but rather a springboard for constructing visions for the future. This paper considers questions of religion and modernization through the works and struggles of Ifa Fuyū so as to invite discussions for our own future.

Profile
Masato Ishida received his BA and MA from Waseda University, Tokyo. He joined the Philosophy Department at the University of Hawai‘i at Mānoa after completing his PhD in philosophy at Pennsylvania State University in 2009. His research interests include modern Japanese philosophy, classical American philosophy, and the history and philosophy of logic.

3:30 3:50
Coffee or tea break 4:40–5:00 p.m.
Theme 4: Transsectarian and Universalizing Endeavors (The Future)

• Michel Mohr, University of Hawai‘i at Mānoa, Religion, “The Missing Link: Bridging the Gap Between Meiji Universalism, Postwar Pacifism, and Future Transreligious Developments.”

Abstract
This paper scrutinizes past attempts to embrace universalism in Japan and extrapolates from them that some ideas conceived in religious circles have the potential to overcome their own boundaries, opening avenues for future transreligious endeavors. In postwar Japan, lessons learned from past failures triggered the acute awareness that universalist claims made by the religious traditions could sometimes be recast in a humanistic garb, thus leading to cross-pollination with pacifism and nondenominational approaches. Yet some of the postwar peace building organizations that rely on Japanese support have lost their appeal and gone stale. The historical section of this paper first retraces the trajectory of Imaoka Shin’ichirō (1881–1988), the Japanese Unitarian Association’s former secretary. It shows Imaoka’s role as one of the missing links between Meiji and postwar movements, while repositioning his encounter with Nishida Tenkō (1872–1968). This paper’s second half focuses on tendencies identified in the postwar period and on their implications for the future of transreligious developments. Examining areas of continuity and discontinuity since the 1900 foundation of the International Association for Religious Freedom to the present will lead us to consider conceptual frameworks that could withstand jingoistic onslaughts and yield concrete educational benefits.

Profile
Michel Mohr is an Associate Professor in the Department of Religion at the University of Hawai‘i at Mānoa, where he currently serves as Department Chair. His research focuses on Japanese religions and intellectual history between the premodern period and the present. Recent publications include the chapter “Beyond Awareness: Tōrei Enji’s Understanding of Realization in the Treatise on the Inexhaustible Lamp of Zen, Chapter 6” in Buddhist Philosophy: Essential Readings (2009), and chapters for three volumes in this series: The Kōan (2000), Zen Classics (2006), and Zen Ritual (2008). His latest book titled Buddhism, Unitarianism, and the Meiji Competition for Universality was published in the Harvard East Asian Monograph series in 2014.
Theme 4: Transsectarian and Universalizing Endeavors (The Future)


Abstract
The triple disaster of March 11, 2011 raises questions about how to memorialize its events and people. The twentieth century witnessed massive shifts in our expectations of memorials. Since World War II, memorials have been recognized as disseminating complex information and constructing collective memory. They also play another role that is equally important but under-recognized: strengthening, creating, redefining, and/or changing six kinds of human relationships, including those with future generations. Two sets of issues will be outlined. First, can we learn from Hiroshima Peace Park, which has addressed these issues for fifty years? How should we address questions about peaceful as well as wartime usages of nuclear power, or about the interplays of natural disaster and unintentional industrial violence? Second, new memorials will be created in the digital age, adding dimensions, speed, reach and connection. The field of comparative informatics addresses questions about informatics cross-culturally and across different kinds of arenas, particularly insofar as it takes place in the “fourth space” of digital and on-line shared experience. How can comparative informatics facilitate the new tasks to be borne by the 3/11 memorials?

Profile
Mara Miller is a philosopher and Japan art historian fascinated by Buddhism, Confucianism, and Shinto. She is currently writing a book called Terrible Knowledge: Teaching about the Atomic Bombings, Why We Don’t Teach about Them, and How We Can (Without Depressing Ourselves and Our Students).

5:10 p.m. Closing Remarks.
**Evening Movie Screening B: 6:00-7:45 p.m.  Gate: A True Story (104 min.)**

Followed by a discussion with the Producer and Film Director Matt Taylor.

"GATE: A True Story" documents a Buddhist pilgrimage for peace and humanity epitomized by returning a flame from Hiroshima’s atomic blast to its origination point: Trinity, New Mexico. In 2005 three monks walked the final leg from San Francisco to New Mexico, covering 1600 miles in 25 days. They inspired many Americans along the way. By closing the sixty-year cycle of destruction unleashed by the atomic bombs over Hiroshima and Nagasaki, they hoped to start a new cycle that would result in disarming the 3,000+ existing nuclear warheads, converting them into a harmless energy source, thus reducing the threat to world peace and to our fragile planet.

"GATE" vividly shows the common vision shared by Buddhists followers considering engagement for peace as one the most pressing social issues.

You are invited to view an inspiring film, which depicts a unique collaborative effort aimed at creating a world where mutual understanding, respect, compassion, and wishes for peace and prosperity finally take precedence over the former cycle of nuclear destruction and violence.