

Christianity and Culture V

Summary

Essay on the History Painting in Western and Japanese Art.

Yoshiki ONO

After Leon Battista Alberti crystallized the notion of the history painting in his *Della Pittura* in 1435, that genre of painting was thought the noblest subject which competent and ambitious painters had to master from the Renaissance on. To treat it with success, one must select proper themes from classical literature and represent them with the appropriate combination of human figures with suitable expressions of emotion.

In Japan, painters going to Europe to study pictorial art in the Meiji period introduced the idea of history painting or *rekishi-ga* to our art scene. Seiki Kuroda, who stayed in Paris from 1884 to 1893, expressed his ambition when the Department of Western Art was founded at Tokyo University of Fine Art in 1896. It reveals how, in transplanting it to Japan, he could understand accurately the theory of painting formed in the French Academy of Fine Arts. The *Talk on Ancient Romance* (fig.9) and the *Wisdom, Impression, Sentiment* (fig.8) represent his ambitious realization of this genre.

Regarding the Childcare Practice of the Missionary A.L.Howe in the Meiji Period — A Consideration Regarding the Introduction of “Nature” in Childcare —

Hitoshi ASAMI

“Science education” is one of the most important pillars in Annie Lyon Howe’s childcare practice. Basically, she thought that “children sense God’s love already in the

flowers and birds, the sun, the moon, and the stars created by God.”

In this article, I considered some of the contents of “science education” that A.L. Howe thought about.

The Practice of Acculturation in Meiji Japan **—A Reading of the Memoir of Ethel Howard, an English Governess**

Mihoko YAMADA-ISHIDA

This paper introduces the life and work of Ethel Howard, who was appointed as governess on the recommendation of both British and Japanese governments to educate the children of Shimadzu, the Duke of Satsuma. Her mission was to “westernize” the princes of Shimadzu so that they would be able to serve as officers of international statesmanship, and it was met with considerable success during her stay in Japan from 1901 to 1907.

In her memoir, *Japanese Memories* (1918), the author relates in English various episodes of her experiences as governess and as the first female foreigner to stay in the home of a Japanese noble, providing with it commentary on Japanese society and culture. It also chronicles Meiji Japan in the transition from a newly westernized country in the nineteenth century to a modernized nation with a twentieth-century drive towards Great-Power status.

By reading Howard’s accounts closely from the perspective of Lady travellers’ writings, this paper discusses the reciprocal effects of acculturation between Western culture and Japanese society. It concludes that Howard’s transforming practice of Western education indirectly resulted in her own self-realization as an authentic English governess.

Acceptance and Development of Western Psychology in Japan

Yukie SUGANO

This paper discusses how western psychology was accepted and developed in Japan from the Meiji period to the Taisho period, focusing particularly on the educational field. Japanese modern psychology was formed by the introduction of knowledge and technique from western psychology. In the twilight of the Meiji period, psychology plays an important role in school education. During the Taisho period, applied psychology was developed. In particular, psychological tests were developed with an emphasis on objectivity and scientificity.

Peace in Our Time

Summary

The U.S.-Mexico Border, Okinawa, and Bangladesh : Galtung's Peace Theory and Grass-Roots Movements against Neo-Liberal Globalization

Shuzo SAITO

According to Johan Galtung, the pioneer of Peace studies, structural and cultural violence such as institutionalized racism, classism, and sexism underlies all direct violence. These bad structures and cultures, he states, have to be reduced in order to bring about a more peaceful and sustainable situation which he calls “positive peace” and distinguishes from “negative peace,” defined as the mere absence of overt violent conflict. He advocates the Transcend Method as a reconciliatory way of peaceful and creative conflict transformation among individuals and parties concerned. Using a deeper, extensive, and empathic dialogue as a major tool, this mediation process seeks ways of transcending incompatible goals by means of formulating a new over-arching goal so that conflict can be transformed into promising partnership cooperating to attain the newly created meta-goal. This essay makes clear that, consciously or not, this method of peaceful conflict transformation has been effectively practiced by civic activists and NGOs I have met during these years of globalization. Fighting against the divide-and-conquer effects caused by structural violence among the oppressed in neo-liberal globalism, this grass-roots activism reconciles the divided people and empowers them through the process of politicization, mobilization, organization, and building solidarity. Exemplifying Galtung's peace theory, this grass-roots activism tries to expand its network of resistance among marginalized people all over the world.

The Possibility of Dialogue between Proponents and Opponents of War

Makoto KAWAMI

Should we approve or refuse war and military forces? It is inevitable to struggle with this question in modern societies, especially in Japan which maintains a so-called Peace Constitution. And our living modern situation forces us not only to continue this discussion but also to give a certain answer to it. Nevertheless, proponents and opponents of war seem not to make mutual concessions. In this paper I try to seek the possibility for constructive dialogue in order to get out of this impasse. I will classify the position of both sides based on the kinds of war and the history of war. Then I will seek for clues to dialogue corresponding to each position and also clues to dialogue including all positions, based on the following presuppositions: that almost all people would answer “no” if they are asked simply whether they approve of war or not ; but that they would feel “hesitation” if they are asked whether they refuse war “absolutely” or not.

Danjoh Ebina’s Theological Politics on Peace

Tatsuroh WAJIMA

This paper presents an interpretation of the theological politics on peace developed by Danjoh Ebina (1856–1937) in the period of the Russo-Japanese War and the First World War. Although his idea of peace is a key to his theology which asserts the construction of the Kingdom of God in this world, he could not fully discuss measures to attain peace because his concept of the Kingdom of God is too idealistic.

Raicho Hiratsuka's Pacifism : Are Women Peaceful ?

Naoko SUZUKI

Today we become more conscious of aggravating violence against women on the battlefield such as “ethnic cleansing”. More attention needs to be paid to the perspective maintaining that violence against women in war is not independent of peace-time victimization under the present patriarchal system. Such an approach may allow cooperation between the female peace movement and feminism, which have often been opposed or indifferent to each other. Former female peace movements tend to share the essentialist view of women, according to which a woman must be originally peaceful because of childbirth and nursing children. Hiratsuka Raicho, who was a symbol of the postwar women's peace movement throughout the postwar period, had shared the problematic view of the crucial relation of woman and peace. In this paper I will follow the various phases of anti-war movements and theories (World Federation movement, eugenic pacifism such as Ellen Key, essentialist perspectives about peace and women such as Jane Addams) that surrounds Hiratsuka, and suggest the possibility and the limits of the relationship between peace and women in postwar Japan (Hiratsuka, Mothers' Movement, and anti-nuclear movement etc.).