

Chapter 1 : Japan, the ambiguous, and myself | Open Library

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The dilemma over the dual identity of state and nation still haunts writers in Manipur 65 years after independence because of the alienation of the northeastern region from mainstream India, a cross-section of writers from the state feel. Though most writers accept the dominant Indian identity, they want to assert their language and culture on the national stage. I was born as a Manipuri and remained so for 56 days after which I became an Indian when Manipur joined the state of India in , " Sahitya Akademi award-winning writer Yumlembam Ibomcha said at the "Samanvay: As an Indian writing in Manipuri, the dual identity of being a Manipuri and an Indian has always occupied Ibomcha like many other writers from the state. Drawing on the genesis of the dual identity in the evolution of Manipuri literature, Ibomcha said, "Manipuri Meitei is the official language is spoken not only in Manipur but in Assam and parts of Bangladesh. This literature developed within 12th to 15th century though it had existed for several centuries in the oral form. The pre-Hindu Manipuri literature is distinct from post-Hindu literature, he said. Vaishnavism, the cult of Vishnu, made inroads into the state and festivals like the Ras-lila became popular. But the ethnic Meitei script was replaced by Bengali and a variation of Assamese in the new wave of Sanskritisation, the writer said. At the behest of a Hindu priest Santidas Gosain, he gathered all the ethnic holy books Meitei Puya and made a bonfire of them in , he said. The new generations - most of them - do not read the Bengali script the indigenous Meitei language had been introduced in schools since the early s ," Ibomcha told IANS. It sowed the seeds of a language conflict, he said. Concurred writer and activist Dhanabir Laishram: In the 18th and 19th century, most of the printing presses were in Kolkata and books were printed in the Bengali script. The bulk of translation is happening into the Manipuri language. But Manipuri literature is not getting out of its own space. There are only big ticket Indian languages which are hugely popular in the media because they have markets. Manipuri is not one of them. But they cannot ignore contemporary Indian realities. They reflect the ethnic violence, terrorism and other turbulence that plague Manipur. With the colour of your skin, the colour of eyes or the cut of your face. I have been mistaken for a foreigner in many places in India. But I am Indian first, then a Manipuri," Singh said. He said he was tired of explaining his nationality. The identity debate continues as new writers try to balance Manipur with India. Madhusree Chatterjee can be contacted at madhu.

Japan's Dual Identity: A Writer's Dilemma. By "Japan's Dual Identity: A Writer's Dilemma", *Postmodernism and Japan*, Masao Miyoshi, Harry Harootunian.

Whether the users, writers or bloggers were dabbling in borderline racist ideology or wholeheartedly endorsing multiculturalism, many appeared to be in agreement on at least one issue: In two years Osaka would be forced to forfeit her American citizenship in order to remain a Japanese citizen. Is it illegal to have dual nationality? The answer to this question is complex, thanks to the murkiness of the law, and depends on factors such as the age of the dual national. So the bottom line is that the legality of dual nationality is effectively academic, as long as the law lacks any penalties or mechanisms to force citizens to choose a single nationality. Has anyone been stripped of their dual nationality by the Japanese government? There have been no reported instances of dual nationals by birth having their citizenship revoked. In April, the Justice Ministry confirmed to The Japan Times that the justice minister had never issued a warning to a dual citizen by birth to decide upon one nationality, meaning that no such dual national has ever been stripped of their Japanese citizenship under Article 15 of the Nationality Act. This lack of enforcement is a fact that Okuda says is often overlooked. The Nationality Act states that Japanese citizens who naturalize to a foreign country will automatically lose their Japanese nationality upon obtaining foreign citizenship. Why does the Japanese government not enforce the law? If the goal is to discourage citizens from having dual citizenship, figures suggest the law is not completely useless. Although enforcement is nonexistent, an increasing number of dual nationals are forfeiting their Japanese nationality. From to the annual number of cases of dual nationals forfeiting their Japanese citizenship increased from to , Justice Ministry data shows. Another reason the law has survived is that changing it would entail a delicate discussion about immigration and identity that many Japanese politicians would be eager to avoid. How do you choose Japanese nationality? There are two ways to choose Japanese citizenship, the Justice Ministry website says: You can either provide proof that you have forfeited your non-Japanese nationality or simply turn in a form to your local municipal office declaring your Japanese nationality. You can choose Japanese citizenship without providing any evidence that you have forfeited your other nationality. Scholars claim that the current law allows this level of leniency partly out of consideration for dual nationals of countries that do not allow their citizens to forfeit citizenship. Media reported in late that the number of people who declared Japanese citizenship topped 3, for the first time in fiscal , reaching a record-breaking 3, people. How many Japanese citizens hold multiple nationalities? The Justice Ministry confirmed to The Japan Times in April that some , are in a position to be dual nationals, according to data from local municipalities from the years to This number includes those who have declared or forfeited Japanese citizenship, as well as those that are assumed to have multiple nationalities based on their birthright. The Justice Ministry website on how to choose Japanese citizenship is here. Your questions and comments:

Chapter 3 : What does Japan's Nationality Act really mean for its dual citizens? | The Japan Times

Japan, the Ambiguous, and Myself is a series of lectures (including his Nobel Prize speech) that discuss the current state of Japanese literature, his feelings regarding his own written works, the state of Japan in relation to the world, and Japanese consumer culture.

It also translates to a form of philosophical literature and is often discussed alongside its literary counterpart or nemesis taishubungaku “ mass or popular literature. He also announces that the farm where he dwells will be given back to the original farm owners, with the liquidated funds contributing to social reforms instigated by revolutionaries. In reality, he did go about making these changes, but as with so many other novelists associated with junbungaku, the following year he committed joint-suicide with journalist Akiko Hatano. Junbungaku was refined over the following 12 or so years. It is a literature that endeavored to grapple squarely with the needs of intellectuals. Fukase experimented with artistic and journalistic styles for both commercial magazine work and his own projects, often documenting his own life through representations of others: Fukase was originally from Hokkaido, where his family ran the Fukase Photo Studio, and he recalls both fond and disturbing memories of assisting his mother in the darkroom and her passing out due to chemical inhalation. In , Fukase moved to Tokyo to study photography and eventually became a successful commercial photographer, although his most known and poignant photographs are of slaughterhouses, refineries, ravens and his father. While living in Tokyo, Fukase would often make the hour train ride back to Hokkaido, and this no doubt established long-standing memories that influenced the production of Ravens. When his life began to fall apart this is also where he returned to seek solitude. This, of course, adds to the mythmaking that the book has manifested since its first publication in Ravens has been revered in Japan since its first release and subsequent two additional printings and more recently in Western photographic culture. In , the British Journal of Photography went so far as to rank Ravens as the best photobook of the past 25 years. After thirteen years of marriage to his second wife Yoko “ who was also his prominent photographic subject and muse “ she left him. As he often did when destitute, lonely or needing a break, he boarded a train to Hokkaido. As he travelled north, he began to notice the ravens from the train window, the abundant and portentous black birds seemingly reflecting his mood and feelings. He disembarked at several stops to photograph the ravens, as well as making images from the moving train, eventually piecing together the body of work that would become Ravens. This caused substantial brain damage and subsequent institutionalisation, before he eventually passed away in The imagery was made with candid care for camera craft, as if life was too busy being lived to stop for technical formalities. This was certainly effective and the many blurry, grainy and haphazardly cropped and enlarged photographs from Ravens convey a sense of urgency and drive, but also manifest fleeting feelings of a manic and obsessed observer. Certainly, this new edition of Ravens will be popular with collectors. This reviewer can only hope it will bring about a more engaged and in-depth appreciation and analysis of Japanese photography and maybe even literature leading to, during and amongst the aftermath of war and nuclear disaster. The flow of the moving river is ceaseless, yet it is not the original water that it was. The foam floating in pools now breaks up, now comes together, and in no instance does it pause for long. The people in the world and their dwellings are also thus. In the Masahisa Fukase Trust edited and published two photobooks: Hysteric Twelve and Bukubuku, and two exhibitions: From Window as part of the Another Language: Produced in-house by the team at Melbourne-based bookstore, publisher and distribution house Perimeter and Sydney-based photography magazine and online platform The Heavy Collective, Perimeter x Heavy comprises book reviews, interviews, studio visits and features. The Manifesto Sengen Hitotsu has never been translated to English. From a review of Divided Self: Yosano Akiko Apr. In Japanese it can also refer to the words blur or haze and can thus translate to a sense of a mental or psychological confusion.

Chapter 4 : Oe Kenzabura - Cosmeo

Japan's Dual Identity: A Writer's Dilemma / ÅEe KenzaburÅ• Postmodernism and Japan is a coherent yet diverse study of the dynamics of postmodernism, as.

My observation is that after one hundred and twenty years of modernisation since the opening of the country, present-day Japan is split between two opposite poles of ambiguity. I too am living as a writer with this polarisation imprinted on me like a deep scar. This ambiguity which is so powerful and penetrating that it splits both the state and its people is evident in various ways. The modernisation of Japan has been orientated toward learning from and imitating the West. Yet Japan is situated in Asia and has firmly maintained its traditional culture. The ambiguous orientation of Japan drove the country into the position of an invader in Asia. On the other hand, the culture of modern Japan, which implied being thoroughly open to the West or at least that impeded understanding by the West. What was more, Japan was driven into isolation from other Asian countries, not only politically but also socially and culturally. One of his key novels was entitled *A Personal Matter*, and the two key themes of his work relate to the two key foundations of his own life. From an interview in the *Paris Review*: He describes most of his fiction as an extrapolation of the themes explored in two novels: They tried with great pains to make up for the inhuman atrocities committed by Japanese military forces in Asian countries, as well as to bridge the profound gaps that existed not only between the developed countries of the West and Japan but also between African and Latin American countries and Japan. Only by doing so did they think that they could seek with some humility reconciliation with the rest of the world. It has always been my aspiration to cling to the very end of the line of that literary tradition inherited from those writers. His own mission he describes: I am one of the writers who wish to create serious works of literature which dissociate themselves from those novels which are mere reflections of the vast consumer cultures of Tokyo and the subcultures of the world at large. This book contains the Nobel lecture in full - but it is actually freely available on the Nobel Prize website [http:](http://) Hence, largely for commercial purposes, it is accompanied here by three other speeches: But in the case of Murakami, a writer in his forties and in that sense a generation older than Yoshimoto, we have an exceedingly self-conscious representation of contemporary cultural habits. I let him do that. What I care about is my readers. He also suggests a number of "serious contemporary writers" who might take literature forward.

Chapter 5 : The Heavy Collective

Speaking on Japanese culture before a Scandinavian audience --On modern and contemporary Japanese literature --Japan's dual identity, a writer's dilemma

Du Bois describes double consciousness as follows: One ever feels his two-ness, "an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. In this merging he wishes neither of the older selves to be lost. He does not wish to Africanize America, for America has too much to teach the world and Africa. He simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face. As a result, it became used to explain the dynamics of gender, colonialism, xenophobia and more alongside race. This theory laid a strong foundation for other critical theorists to expand upon. Gilroy and the Black Atlantic[edit] Paul Gilroy used theories of culture and race to the study and construction of African American intellectual history. He is known especially for marking a turning point in the study of the African diasporas. "Modernity and Double Consciousness" introduces the Black Atlantic as a source for cultural construction. He recognized the significance of European and African transnational travel as a foundation for double consciousness. He aimed to unify black culture with the connection to the homeland as well the cultural exchanges that occurred afterward. He was also influential in the political black British movement, in which he popularized his theories. In his first book, *Black Skin, White Masks*, where he expressed his hopelessness at being neither white nor black. Fanon identifies the double consciousness that African Americans face and its source; he claimed the cultural and social confusions of African Americans were caused by European culture. He talks about people who preach about completely conforming to being white and says that they are wrong. He also says that the people who believe that complete rejection of whites are also wrong. He talks about how when an African American leaves for Europe, they come back speaking a language different from their own. He also talks about how African, mostly the wealthiest, tend to have insecurities of not being European enough because they are African. This manifests in buying European furniture and buying European clothes. He says that when a white man talks to an African American man he is changing his language to a way in which a stereotypical black man would talk, similarly to how one would talk to a child, with different language sophistication and slang. He says that this angers the African American because he feels as though he has been categorized and imprisoned into a box from which he cannot escape due to this judgement. He gives an example of a film where this stereotype is portrayed and then talks about how African Americans need to be educated to not follow the stereotypes displayed by white culture. Additional identities that may affect the already present double consciousness experience might include ethnicity or gender. For example, Juan Flores identified ethnicity as a potential aspect that influences double consciousness by speculating Afro-Latinos in the U. Double consciousness for women of color[edit] Just like any other thought in critical race analysis, double consciousness theory cannot be divorced from gender. This is where black feminists have introduced their concept of the triple consciousness. Whenever they are in black spaces, women still have to situate themselves in the context of patriarchy. Whenever that they are in fem spaces, they must still situate themselves in the context of their blackness. Deborah Gray White puts it best when she writes, "African American women are confronted with an impossible task. If she is rescued from the myth of the negro, the myth of the woman traps her. If she escapes the myth of the women, the myth of the negro still ensnares her". Beale wrote that the situation of black women was full of misconceptions and distortions of the truth. In her pamphlet *Double Jeopardy: To Be Black and Female*, she claimed that capitalism was the direct forebearer of racism because the system was indirectly a way to destroy the humanity of black people. Hamilton provides evidence backing up the ideology of double consciousness in regards to blacks in the United States. Therefore the subordinating group, blacks, must think of themselves in terms of the oppressive population, white. Individual racism and institutional racism both contribute to double consciousness. On an individual level double consciousness is practiced within every day interactions and on an institutional level it impacts how

blacks function throughout society. Yet they stand as colonial subjects in relations to the with society. Because these differences are not evident under the Constitution and the Bill of Rights, they are an experience. Double consciousness in the Afro-German paradigm[edit] Even though the framework of double consciousness can be applied to Diaspora and Transnationality, it is important to understand that the nuances of racial dynamics differ from nation to nation. As Tina Campt notes in *Other Germans: For Black Germans in the early 20th century*, there was no stable idea or community of blackness for them to identify, or partly, with. They were constantly subject to the white gaze and had no stable line of flight away from white civil society.

Chapter 6 : Japan, the Ambiguous, and Myself: The Nobel Prize Speech and Other Lectures by Kenzaburo Oe

Japan's dual identity, a writer's dilemma; Japan, the ambiguous, and myself. Publisher's Summary Kenzaburo Oe presents his message for mankind in this book - his.

Chapter 7 : Kenzaburo Oe Biography

Board of Regents of the University of Oklahoma. *Japan's Dual Identity: A Writer's Dilemma* Author(s): Kenzaburo Oe
Source: *World Literature Today*, Vol. 62, No. 3, Contemporary Japanese Literature.

Chapter 8 : Kenzaburo Oe - Wikipedia

Japan's Dual Identity: A Writer's Dilemma, WLT () A version of this article appears in print on October 14, of the National edition with the headline: Nobel in Literature Goes to.

Chapter 9 : Double consciousness - Wikipedia

Although the writings (and English translations) relating to this style of confessional literature are sparse, Kenzaburo Oe's essay "Japan Dual Identity: A Writer's Dilemma" outlines the beginnings of junbungaku and is often referenced as an authority on the genre.