

An Outline of “Constituent Power and the Idea of Constitutional Revision within
the Theories of the National Body (Kokutai-ron) during the War”

by
Naoyuki Hayashi

This paper aims to shed light on the meaning of the non-constitutional traits of postwar ideas concerning constitutional revision through considering the relationship between the theories of constituent power, an idea in time of “crisis”, and Japanese nationalistic ideas as well as trends of thought, before, during, and after the war, that denied constitutionalism. With this aim in mind, the theories of the national body and the constitution of Minoda Muneki of Genri-nihonsha, Inoue Takamaro, a researcher at Kokumin-seishin-bunka-kenkyusho, and Ogushi Toyoo are analyzed. In addition, the postwar theories of Inoue Takamaro and Ogushi Toyoo concerning the invalidity of the present constitution are considered.

The results are as follows. Due to Japan’s defeat, the theories of the national polity that were formed during the war, which required the subjectification of “subjects” and the emperor, were transformed into theories that claimed, based on the “emperor’s decision” that surmounted the crisis, that the Constitution of the Empire of Japan maintained its legal continuity. Theories of the national polity became theories that explained Japan’s defeat, the acceptance of the Potsdam Declaration, and the promulgation of the Constitution of Japan in terms of the legal principles of the Constitution of the Empire of Japan. In other words, the acceptance of the Potsdam Declaration according to the “emperor’s decision” was deemed to be an invocation of emergency prerogative (invocation of constituent power), and an explanatory framework was established, which maintained that direct imperial rule was realized due to Japan’s defeat. These theories of the national body were carried over to the postwar era. Thus it was inevitable that theories arguing against the validity of the present constitution and for the promulgation of an independent constitution surfaced when the occupation ended. Since postwar ideas of constitutional revision were based on theories of the national body that were formed during the war, they were accompanied by non-constitutionalist traits such as the promulgation of an independent constitution and invalidity of the present constitution. This means that, in the postwar era, any revision of the Constitution of Japan required an invocation of constituent power (a constitutional revolution) that overlooks constitutionalism.

Botchan and 'Preface'

by
Akio Nakahara

In spite of the flourishing of Sōseki industry, *Botchan* and *Bungakuron* have been almost always discussed separately, though they were published in the same year.

Botchan has been enormously popular since its publication. Its popularity seems to be international. One English translation compares *Botchan* to Salinger's *Catcher*. while another likens its dramatized version to *Chūshingura*.

Fortunately, I am not in a position to elucidate *Botchan*'s popularity, all that I have attempted to emphasize is that, according to Sōseki, his London years were 'the most unpleasant years' in his life, but that *Botchan*'s extraordinary narration could be born only after Sōseki's London ordeal.

Some Reflections on the Invention of “Catharism”:
From Genealogies to Construction

by
Takashi Odauchi

In this article I attempt to revise some fundamental preconceptions about “Cathar” heresy from the 12th to the 13th centuries. Until quite recently the historiography of Catharism have described this heresy in accordance with the clear and simple schema. Namely, Catharism was the dualist heretical Church from outside influences (directly from the Bobomils, probably going back to the 4th century Manichaeism). I call this schema the manichaeian paradigm. However, this schema is strongly determined by concepts of the medieval sources, that is, the discourses of the clergy. Now, a sort of “Copernican Revolution” is required. Through the disconstruction of texts concerning medieval heresies (in this case Catharism) the process of the “invention” of Cathar Heresy have to be dicifered and placed in the contexts of post-gregorian ecclesiastical developements and social and cultural changes during the 12th to the 13th centuries. First, I examine the historiography of the Catharism briefly, and clarify the textual mechanism that produces an illusion of historical veracity. Secondly, I shed light on the construction of “Cathar” heresy. Thirdly, main sources concerning Catharism are analyzed from above mentioned standpoint. In conclusion I want to argue that about the 1160s the manichaeian paradigm was established first in the Rheinland, and developed during the Albigensian Crusade all over the Latin Christendom. After that event another more sinister conceptions were developed. The establishment of the Inquisition in 1230s required these, including the myth of devil’s worshipers as heretics. The age of witch-hunting had come.

Metamorphosis of the Hana-block in Post-war Okinawa:
A Research Review and Field Survey Report

by
Naoki Isobe

Hana-blocks, a type of ornamental concrete block, were widely used in construction in the post-World War II period in Okinawa. The ground war turned the Okinawa into a scorched earth. Previous research has demonstrated that Hana-blocks were introduced to occupied Okinawa by the American forces, Concrete blocks were easy to produce and resistant to typhoon damage; thus, since the 1950s, they rapidly became a popular building material. However, in Okinawa, local ingenuity contributed to the emergence of a unique range of shapes, sizes, and patterns in the blocks. “Hana-block” came to be used as a nickname for ornamental concrete block. This paper reevaluates previous research and presents the results of a survey conducted by the author on Hana-block manufacturers in Okinawa.

訂正とお詫び

2014年度『藤健一教授退職記念論集』（641）号・「藤 健一教授 略歴 主要著書・論文目録」におきまして誤りがございましたので、お詫びして訂正を掲載させていただきます。

① 13 頁 上から 7 行目

誤・・・「79.・・・長期連続事件場面における・・・」

正・・・「79.・・・長期連続実験場面における・・・」

② 13 頁 上から 14 行目

誤・・・「82.・・・長期連続事件場面における・・・」

正・・・「82.・・・長期連続実験場面における・・・」

③ 13 頁 上から 23 行目

誤・・・「86.・・・長期連続事件場面における・・・」

正・・・「86.・・・長期連続実験場面における・・・」

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執筆者は本文2回、要旨1回を校正する。

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8. 備考

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