

Synopsis

Session 1

Translating the Japanese Economy across the Pacific: Masahiko Aoki between Kyoto and Stanford in the 1980s

Shaun Yajima

This research centers on Masahiko Aoki, one of the most eminent economists in post-war Japan, and traces the development of his theory concerning the Japanese economy in the 1980s. While Aoki started his intellectual career as a Marxist ideologue leading a new left student association, he subsequently shifted his focus to “modern economics” (*Kindai Keizaigaku*) and earned his economics Ph. D in the United States in the 1960s, laying the groundwork for his later success as a professor of economics at Kyoto and Stanford. One of Aoki’s primary achievements across his career was the theory of the Japanese economy he developed in the 1980s. Drawing on the game theory that was revolutionizing economics during this time, Aoki built a sophisticated model of the Japanese economy and unveiled economic rationality operating behind the Japanese economic system, which had long been perceived as culturally unique and unintelligible from the Western perspective.

This paper traces how Aoki constructed his distinctive theory of the Japanese economy in the 1980s by traveling across the Pacific between Kyoto University and Stanford University. By immersing himself in the academic cultures of the two institutions, Aoki combined the rich empirical research on the Japanese economy piling up in Kyoto with novel theoretical approaches emerging at Stanford. In so doing, Aoki articulated not only a fresh interpretation of the Japanese economy but also a vision of the Pacific that sought to bridge the differences in economic systems between Japan and the United States and, more broadly, between the East and the West with a unified theoretical language of Western economics. Tracing how Aoki constructed such an understating helps us unearth a pattern of Pacific thought after the 1980s that highlights the commensurability of the rising East Asia economies with those of the United States and Western Europe.

Session 2

A Profoundly French New Caledonia? Multidirectional Memory of the Ralliement, 1940-2020

Naoki Nishida

On May 5, 2018, French President Emmanuel Macron, in a speech delivered in Nouméa, New Caledonia, in the middle of the Pacific Ocean, spoke of France's "ambition collective" for "l'axe indopacifique" from Paris, New Delhi, and Canberra to Papeete and Nouméa, over the current geopolitical neutrality of the Indo-Pacific region.

This is not the first time that New Caledonia, with its rich resources and its strategic location in the Pacific, has come to be considered one of the most important regions in the world. The Pacific War (1941-1945) transformed the French colonies in the Pacific, previously forgotten and even referred to as the "Governor's Cemetery," into a contact zone between the Empire of Japan, the United States, and Free France. This paper focuses on those who united local patriotism and identity to defend French interests in New Caledonia during this period, from the Vichy regime to Free France and the Union française: the French settlers and their descendants. I will then show how they came to identify themselves as "les Français du Pacifique" in relation to the politics of memory.

The French colonies in the Pacific did not abandon the fight after the Franco-German Armistice of 1940 and joined Free France. In New Caledonia, the *Ralliement* of September 19, 1940, by the French population seized power under Free France. With war looming in the South Pacific, New Caledonia found itself on the front lines of the war against the Empire of Japan. In *Crusade in Europe* (1948), General Dwight D. Eisenhower, Supreme Allied Commander Europe, described the route to Australia via Hawaii, Fiji, New Zealand, and New Caledonia as a "Life Line". New Caledonia's abundant mineral resources (nickel, chromium, and iron) once supported the Empire of Japan and later the munitions factories of the United States. As America's long-term intentions and ambitions for New Caledonia's bases and resources became clearer, General de Gaulle, Free French leaders, and the local French population began to feel uneasy about the American presence.

In this context, the memory-formation process of the *Ralliement* served to reinforce, for the French population, their pride in New Caledonia and in the role it played in the Allied victory, and their confidence in New Caledonia's ability to acquire and maintain an important position within the colonial empire (Union française). Moreover, this memory persisted in conjunction with the myth of "Salut par l'Empire" created by France, which aimed to maintain the unity of the colonial empire after the war's end, creating difficulties and contradictions in the subsequent political situation surrounding New Caledonia's independence.

Session 3

'Illiberal' Pacific? Epeli Hau'ofa's Negotiation with Global Liberalism

Tomohito Baji

Epeli Hau'ofa (1939-2009) was arguably the most prominent and influential Pacific Island thinker to envisage a sovereign Oceania. An indigenous-cosmopolitan visionary, he has been a luminary in the field of Pacific studies. While acknowledging this, I seek to situate Hau'ofa's work in a wider global intellectual context, analysing it as part of the late twentieth-century postcolonial aspirations for a just and equitable international order, a counterhegemonic current that resonated across the Global South. I show how his argument about the postnational (or pre-national) 'sea of islands' emerged from his persistent and fraught negotiation with strands of liberalism that exerted a global influence.

Recent relevant scholarship, such as Adom Getachew's *Worldmaking after Empire* (2019), illuminates how postcolonial intellectuals from the Global South sought to reshape the existing international order established by Western imperial powers. Their transformative projects arose largely from their antiliberal perspectives, which challenged the prevalent liberal internationalism. Hau'ofa's decolonization quest for a sovereign Oceania can be understood as the product of a similar interaction between liberalism and antiliberalism. However, scholarship on postcolonial internationalism has focused on Africa, Latin America and Asia, while leaving South Pacific decolonization thought, including Hau'ofa's, understudied. I argue that analysing Hau'ofa's oceanic international thought in terms of liberal-antiliberal negotiation can lead to a fruitful reconstruction of his advocacy for Pacific environmental conservation. Key here is his account of the nature and role of historiography, which underpinned his views on the past-future nexus at the heart of this negotiation and his argument for maritime stewardship.