

<国際関係学部研究会報告>

第1回 (2014年6月3日)

The Politics of Evil
*Framing Discourse, Power and Values in
International Relations*

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Spirit possession has long been investigated in anthropological studies. Yet, in recent years it has witnessed a re-flourishing interest as a topic for research in a variety of disciplines, driven by a trend to develop new approaches that promote cross-cultural research. Moreover, according to media reports, episodes of possession and demands for exorcisms are increasing particularly in postindustrial societies.

In an attempt to understand these phenomena while creating some theoretical bases for comparison and relating the topic to International Studies, this research focused on the political aspects of possession and exorcism. In particular, relying on the notions of discourse and power proposed by Foucault, it analyzed the processes of construction of the possibilities for the existence of evil supernatural entities in contemporary Japan and Italy – two contexts in which cases of possession have reportedly increased – also proposing some considerations on the role of globalization in these processes.

In first instance, I took into consideration the Japanese case. I focused on the work of

Inoue Enryō (1858-1919), a Japanese scholar who played a fundamental role in the process of re-creation of Buddhism as a modern “religion” during the Meiji period. Particularly in his *Meishin to shūkyō* (1916), Inoue Enryō proposed an analysis of pre-modern Buddhist practices related to supernatural creatures, interpreting and deconstructing them from a rationalist scientific perspective, while labeling them as “superstitions”. He suggested that Buddhism should get rid of them in order to become a modern “religion”. His work was extremely influential and created the basis for successive educational campaigns in Japan. Yet, although he tried to debunk also spirit possession, he could not deconstruct the existence of ghosts, since doing this would also have implied the negation of the existence of the human spirit and, consequently, of ancestors. I argued that this would have had strong political consequences, since ancestor worship was the very basis of the newly established cult of the Emperor. Consequently, because of political issues, pre-modern beliefs in ghosts were able to survive the rationalization process and the existence of ghost continued to be possible.

In second instance, I focused on the role of global flows of images in the revival of these beliefs and the re-creation of phenomena of possession. In particular, I shed light on the role of Friedkin’s film *The Exorcist* (1973) that, on the one hand, was fundamental in boosting a boom of the occult in Japan. On the other hand, it also contributed to revive the practice of exorcism in Catholic countries, especially in Italy.

Lastly, I analyzed the processes through which, following the boom created by *The*

Exorcist, the Italian Roman Catholic Church employed political strategies to promote the practice of exorcism. In particular, I took into consideration the role of Father Gabriele Amorth, Catholic priest and exorcist of the Diocese of Rome, who is reputed to have cleansed tens of thousands of demonic possessions, and who has been extremely active in promoting exorcism through publications and interviews on the Italian media. I shed light on some parallels between his work and the policies adopted by the Vatican, starting with Pope John Paul II, but more strongly supported by Pope Benedict XVI. I argued that these policies are basically reactionary and tend to promote a conservative vision of Catholicism, thus empowering people in the Vatican who adhere to such visions.

This study demonstrated that the processes of construction of discourses about spirit possession and the existence of evil possessing entities, are extremely intertwined with politics and globalization. Furthermore, it pointed out a general trend to promote conservative social values among believers and people who experience spirit possession.

第2回 (2014年6月17日)

The Effects of Monetary Policy on the Real Economy and the Monetary Market in Japan: Ineffectiveness of the BOJ's Monetary Easing Policy

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The presentation was made on the effects of Bank of Japan (BOJ)'s monetary easing policy on the real economy and the market since the period of the first Quantitative Monetary Easing Policy (2001-2006) to the latest Quantitative and Qualitative Monetary Easing (QQE) Policy introduced since 2013, utilizing the analytical techniques based on the VAR (vector-autoregressive) models. The major results show that the BOJ's monetary base, including current account and call rate have not resulted in any positive effects on the real economy, as well as bank lending and other market indicators. The expected effects of monetary easing policy have become less effective in recent period since 2006, and any variables of monetary policy, including monetary base, BOJ's current account, as well as call rate, are insignificant to influence on both the real economy and financial markets.

On the other hand, monetary easing by BOJ has become more integrated into the global financial market, especially the US market through capital flows between the countries. The paper indicates that the excess liquidity under the current monetary easing policy has increasingly influenced on

the capital flows, which would have contributed financial and speculative investment in the US market. This is especially seen in the case of foreign banks' excess reserve of BOJ current account, which could be utilized for financial investment in the US market. The granger causality test on the indicators has shown that both the monetary base and money stocks in Japan and the USA have causality bi-directionally. The research result suggests that the current BOJ's QQE has spurred carry trade in international financial investment, while not effectively utilized for productive investment through bank lending.

The presentation session was followed by discussions where several questions were raised including the relationship between the monetary easing policy and the current government policy of 'Abenomics', and the Asian economies, as well as some technical question on the VAR.

[参考：日本語]

日銀の金融政策の金融市場や実体経済に及ぼす影響について量的金融緩和期(2001-2006)から最近の量的・質的緩和(『異次元緩和』)に至るまでの2001～2014年を対象期間として日本銀行の金融政策の金融市場や実体経済に及ぼす影響について、ベクトル自己回帰(VAR)モデルに基づき分析した。その結果、日銀当座預金、マネタリーベースやコールレートは銀行貸出や実体経済に対して直接的な影響は見られない。その一方、期待された金融緩和政策の国内金融市場への影響は近年ますます低下しており、その効果は検証できない。最近では、日銀金融政策手段は資本流出入との因果性を急速に強めており、金融政策自体の有効性が低下している。このため、通常の

金融政策(金利やマネタリーベースの調整)による本来の目的である実体経済の回復には寄与せず、金融市場の安定化は困難となっている。その一方、近年の国際資金移動の拡大に伴い、日本のマネタリーベースや外銀を中心とした日銀当座預金の超過準備と内外株式市場、とりわけ米国の金融市場との因果性を強めている。したがって、日銀金融緩和策は外国金融機関などを中心とした日銀当座預金の剰余金をベースとしたキャリー・トレードに拍車をかけ、日本国内への生産的投資に資金が向けられていなかった可能性を示唆している。

出席者からは、アベノミクスの金融政策の景気回復への効果への確認、変動相場制における金融政策の効果との問題点に加え、2006年以降最近までの本分野での分析がこれまでなかった背景、さらに日本の金融政策と東南アジア諸国の経済や市場への影響などに関して質問があった。

第3回 (2014年7月8日)

The National Police Reserve and Beyond:
An Introduction to my Research

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Professor T French gave a report on his research to date, centring on his recently released book, *National Police Reserve: The Origin of Japan's Self Defense Forces*. The presentation was split into two sections, the first looking at Professor French's background and future plans, and the second summarising his research on the National Police Reserve (NPR).

The first section of the presentation served as an introduction and to contextualise Professor French's research on the NPR and detailed his educational background, other qualifications, professional affiliations, research funding, publications so far on the NPR, and plans for future research.

The second section of the talk examined Professor French's research into the NPR in detail. It looked at previous work on the NPR which has largely classified the force as an army on the basis of very little evidence. The main piece of evidence used to justify such arguments, the memoir of Frank Kowalski, was also examined and its shortcoming as a sole piece of evidence on which to judge the NPR were highlighted. In order to address these shortcomings Professor French examined a large amount of primary documentary sources

principally collected from the National Diet Library Tokyo, and the process of collection and nature of these sources was also explained.

Professor French proceeded to examine the international origins of the NPR, arguing that Cold War concerns, the constabulary model, and US debates about Japan's security played a role in the creation of the force. The domestic origins of the force were also described, including the Japanese government's conceptions of security and desire for a constabulary, the perceived threat to Japan's internal security, and the catalysing role played by the Korean war.

The character and organisation of the NPR were then looked at including the recruitment, training, examinations, deployment, logistics and capabilities of the force, alongside its interactions with former Imperial Army and Navy officers and the Japanese civil police. The operational aspects of the force were also described, including the living conditions of its members, its legal position, intended internal security role and actual use in disaster relief. The presentation concluded with an examination of the evolution of the force into the National Safety Force (NSF) in 1952. Key events and processes examined here included: the fall of MacArthur, the assumption of heavier arms, the induction of former Imperial officers and the resistance of the Japanese government. The final section of the presentation explored the continuities between the NPR and the Self Defense Forces including the forces' disaster relief role, civilian legal status, internal security responsibilities, civilian control and police connections.

第4回 (2014年12月9日)

Familism and Individualisation in Transitional Societies:

Eastern Europe and socialist East Asia

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The Fourth Research Seminar of the College of International Relations in 2014 was held by Associate Professor Zsombor Rajkai on the ninth of December, at Koshinkan Room 733. The title of his presentation was "Familism and individualisation in transitional societies: Eastern Europe and socialist East Asia". The presentation consisted of two main parts. In the first part (lasting for about fifteen minutes or so), Professor Rajkai briefly introduced his academic activities and achievements from the 1990s up to now in two separate academic fields: *history* (Sino-Central Asian historical relations) and *sociology* (the different paths of modernisation of non-Western societies seen through family and social change). He also briefly spoke about the books he has published over the past two years (and plans to publish in the near future) in these fields both as a single author and as an editor. These books include *Frontiers and boundaries: Encounters on China's margins* (an edited book published in 2012), 『競合する家族モデル論』 (*The theory of competing family models*; a single-authored book published in 2014), and *The Timurid Empire and Ming China: Theories and approaches concerning the relations of the two Empires* (a single-authored book, forthcoming).

Professor Rajkai then talked about a fourth

book he published in 2014, titled *Family and social change in socialist and post-socialist societies: Change and continuity in Eastern Europe and East Asia*. A detailed introduction to the contents of this book (the result of a three-year-long international research study led by Professor Rajkai himself) formed the second part of his presentation, which lasted for about forty minutes. Here, Professor Rajkai stressed the similarities in the current social transformations of eight socialist and post-socialist (transitional) societies (Russia, Ukraine, Poland, Slovakia, Hungary, Romania, China and Vietnam) and pointed to the common struggles in the reconstruction of the intimate and public spheres within these societies. Among other things, he threw light upon the ambiguous and antagonistic co-existence of *familism* (strong family-centric values) and *individualisation* (pluralisation of individual and family lifestyles) found in these societies, seen through the change and continuity in demographic behaviour, family values, family solidarity, gender relations, state policy and marketisation. In doing so, Professor Rajkai indicated to the different path(s) of social modernisation in contemporary (post-)socialist societies, in contrast to Western European countries. Based on the suggestion of the South-Korean sociologist, Professor Chang Kyung-Sup, Professor Rajkai suggested that the aforementioned eight transitional societies were not converging to Western European societies, but instead, as a result of the recent formation of so-called *familial liberalism*, they were rather showing a path of social modernisation similar to the one found in Southern Europe and capitalist East Asia. In

relation to this, Professor Rajkai called for the necessity, and also outlined the possibility, of a *modified* second demographic transition theory, stressing that a modified theory would be more accurate in describing the current social transformation of these societies. Among other things, he argued that this modification could be achieved by having recourse to the *compressed modernisation theory* proposed by the aforementioned South-Korean scholar, Professor Chang. Finally, Professor Rajkai outlined his upcoming research plan of making a typology of the diverse *compressed modernities* in an Eurasian context, by addressing not only (post-)socialist societies, but also capitalist non-Asian societies such as Japan, South-Korea, Taiwan, Turkey, etc.