

Colloque international

Villes et concessions coloniales à l'ère des empires en Asie de l'Est et du Sud-Est

vendredi 18 Octobre 2019



Taiwan début 20^e siècle

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The Impact of the Chinese Presence in the Yokohama Foreign Settlement

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At the end of Edo era, the Edo Shogunate opened five of Japan's ports and two cities to the foreign countries of the Treaty Nations. In those ports and cities, the foreign settlements were established based on the treaties. However, after the port of Yokohama was opened in 1859, the largest group of people who came to Yokohama were Chinese people who were the citizens of a Non-Treaty Nation. During the time of the foreign settlement, Chinese people made up more than 50 % of the population of the foreigners in Yokohama and they formed the Chinatown there. The aim of my report is to consider the meaning of the impact and the presence of Chinese people in the Yokohama Foreign Settlement.

Under the foreign settlement system in Japan, the foreigners were only allowed to live and do business within the foreign settlements and the mixed residential areas. As the foreigners had the extraterritoriality and they were not subject to Japanese laws, the Edo Shogunate established the foreign settlement to limit the place where they could do activities. This foreign settlement system continued from 1859 to 1899. The Yokohama foreign settlement was the biggest settlement in Japan. It was the center of diplomats, a laboratory of western technologies and also a window to exchange Western and Japanese cultures.

Japan's opening of their country had a great meaning in the relationship between Japan and China. Although Chinese people were Non-Treaty citizens, they rushed to Yokohama as merchants, craftsmen and servants. They had great roles in the Yokohama foreign settlement. First, as merchants. Almost all western traders who came to Yokohama were accompanied with Chinese compradors. Chinese compradors who had worked at the western firms in Shanghai, Canton and Hong Kong, could speak western languages and understand western currency, weight and units of measurement. On the contrary, Chinese people could communicate with Japanese merchants by writing Chinese characters. As go-betweens, Chinese compradors were key persons in the foreign trade in Yokohama. Secondly, as craftsmen. Many Chinese craftsmen such as tailors, dressmakers and carpenters came to Yokohama. In those days, Japanese people did not have the skills to make western cloths and foods or to build western style houses. Chinese craftsmen not only had an important role to support Westerner's daily lives in Yokohama, but also had a role in the transfer of such skills to the Japanese people.

In this way, most of Chinese people who came to Yokohama were merchants and craftsmen. We can say this feature owes to the system of the foreign settlement which limited foreigner's activities within the narrow space. In the Yokohama foreign settlement, there were not any mines, lands for railways and farms which could accept vast unskilled Chinese workers such as in the North American or Southeast Asian countries.

The role of the Municipal Council in the Kobe foreign concession for the construction of public space

Naoko Tokumitsu (PostDoc/EHESS)

Unlike other concessions such as the Yokohama and Nagasaki concessions, the Kobe foreign concession, as well as the one in Osaka, was run by an autonomous organisation called “Municipal Council” (*kyoryūchi kaigi* 居留地会議), which was on duty between 1868 and 1899, not only for managing and maintaining the concession’s fittings after their construction, but also for overseeing the construction in itself as well as managing funds. It should be noted that elected foreign residents were sitting on the Council and that they held half of the decision-making power (Koshiro, 2014). Koshiro (2014) notes that such a system, resting on local autonomy, constitutes the basis of Kobe’s municipal policy, which gives a special significance to the organisations set up at the local level by the inhabitants. This system was based on a police system that preceded the founding of the Tokyo Metropolitan Agency, in 1874. This specific police force was composed of foreigner members of the concessions and also of Japanese policemen, who in particular acted as intermediaries in case of conflict. The Hiogo Municipal Police Force, as they were called, was in charge not only of policing, but also of street, sewer networks and street lights maintenance as well as negotiating with Japanese institutions.

Existing research describes accurately how the concession was organised on the architectural and urban levels (Murata, 1990, Kawai, 1989, Fujioka, 1981). In order to complement these analyses, I investigate on the specific role played by the Municipal Council in the foreign residents’ everyday life, in particular through debates upon public space, of which foreign residents had, according to them, a vision more or less different than the one of Japanese authorities. Using in particular the files written by the staff of the Hyogo Departmental Agency as well as reports from the *Hiogo & Osaka Herald* and *Hiogo News* newspapers, circulating at that time within the concession, I study how public space is modernised, while referring to models from other countries, such as the Shanghai international concessions and the United Kingdom, which may have been used as benchmarks so as to maintain a certain autonomy from Japanese authorities.

Architecture of international settlements in and around Kobe in 19c -20c

Midori Hirose (MCF/Université Paris-Diderot)

The goal of this project is to study the diffusion of Western style architecture from Kobe's international settlement to the whole area between Kobe and Osaka (Hanshin region). After the Meiji Restoration, the first Western style buildings built in Japan were in colonial style. As its name suggests, this style was a symbol of Western domination and colonization in Japan as in most other Asian countries. Among the most renowned examples of such buildings, one can mention Thomas Glover's house in Nagasaki and the 15th building of Kobe's settlement.

At the moment of its foundation, it was decided that Kobe settlement would last only 30 years. In consequence, foreigners soon began to buy land outside the settlement in order to build private houses. It is in this way that Western architecture diffused to Hanshin region, mainly along the railroads. Rapidly, this diffusion was also done by rich Japanese owners of firms like Mitsui bussan, Sumitomo, or Asahi Shinbun, who wanted houses built in this style. Hence from a symbol of domination, Western style architecture became a symbol of progress and modernity. Over time, this movement was naturally accompanied by a transition from colonial architectural style to Art Deco style. A famous example is the Art Deco style house of prince Asakano-miya in Tokyo. He went to France in 1922 for a study trip, and visited the « Exposition internationale des Arts décoratifs et industriels modernes » held in Paris in 1925. Very impressed by the Art Deco style, he had a house built in this style after going back to Japan.

The objective of this field research is to precisely evaluate this phenomenon in the Hanshin area. It will then become possible to compare it to what happened around other international settlements in Japan, like in Yokohama, or in other Far East countries, like in Shanghai. This will be the opportunity to study the way in which different countries of the Far East accepted and adapted urbanism based on modern design, at the crossroads of colonization and independence policies.

Japanese Intelligence in Shanghai (1880-1915)

Grégoire Sastre (PostDoc/Université Paris Diderot)

Intelligence is mostly a subject for military history or international relations, less so for social history. Yet it played an important role in the 19th century colonial space.

At the beginning of the Meiji period, a new Japanese Army was founded and with it, a modern General Staff that included intelligence services, or at least the base they were to be built on. Among the objectives of these services was China, of which Shanghai is one of the main points of entry. In the Japanese Army General Staff, the Eastern Bureau, created in 1878, was tasked with the survey of this region. Among the members of this Bureau, was Arao Sei. In 1883 he was sent to Hankou as an intelligence officer. But, in 1889, he left this institutional framework in order to create the Research Center for the Sino-Japanese Trade in Shanghai which was the base for the Tōa Dōbun Shoin created in 1901.

The objective of these two institutions, was to train young Japanese nationals on the workings of the Chinese trade. Doing so, these schools had an instrumental part in establishing the Japanese presence in China, its actors and its networks. Using Arao's history as a starting point, I will examine the role played by the actors of the Japanese Intelligence in the colonial societies.

Shadows in the Showcase: Kyōngsŏng City and the Fabric of Coloniality

Alain Delissen, EHESS (Professor/Directeur d'études à l'EHESS/Paris)

Because the typical colonial situation draws on territorial shifts of multiple scales, because it relocates agents, functions and places of command, and because its has powerful impact on symbols and cultures, shadow capital cities are obvious and ubiquitous markers of coloniality.

This is true of Korea between 1905 and 1945, when Shanghai, Tokyo, Kyōngju even Onyang –to name but a few– could be deemed alternative head cities in the Korean World. In the meantime, Seoul was shrunken and shaken, dismembered and redesigned to become the showcase of Japanese colonization –the target of wide-ranging immigration.

While recent studies explored the politics and symbolics of colonial life –monuments and projects, texts or cityscapes– in the brighter light of a dual public space, they left Kyōngsŏng-bu (or Keijō-fu) as a municipality in relative disregard.

This is why this presentation will focus on the actors –institutions and people– at work in the darker shadow of local power in the 1920s. How to define the official authority and exercise of discretion of an influential yet obscure figure like Umano Seiichi, a Seoul City mayor between 1925 and 1929? What was his role in a lasting scandal of this period, which enlisted a cemetery and pleasure quarters, Osaka tycoons and righteous councilors, secret memos and outraged journalists, big money and petty losers in a story that says much about command and influence in the fabric of coloniality ?

The Transimperial Setting of the Modern Prison in Taihoku. Politics of Comparison and Colonial Punishment in Imperial Japan

Nadin Heé (JP/Friedrich-Meinecke-Institut/ Berlin)

A colonial penal system was introduced in the Japanese empire first of all as a mean to govern the colony Taiwan in the beginning of the 20th Century. In this process the introduction of a “modern” prison as part of a new colonial penal system took place in a transimperial setting, where constant comparison with other imperial powers was key. In order to join the imperial club of European Powers it was crucial for the Japanese protagonists to make sure that they were perceived as an Empire by European standards. The architecture and design of the Taihoku prison served as a symbol of Japans’s modernity, progress and prosperity and it’s model colony Taiwan. Within the walls however, punishments that were believed to be traditional for the respective societies were applied and various “traditional” forms of punishment legitimized by relying on concepts that were perceived to be “Western” and “modern”. By so doing the strategy of other imperial powers to modernize colonial sentencing was appropriated. Still, I argue, that the Japanese version of a colonial penal system was not modeled exclusively after the British Empire or some European colonies as often assumed, and was therefore not mere mimicry, but a process of layering various forms of knowledge and practices wherein the Qing Empire remained an important point of reference.

Constructing an urban sphere in Taiwan: image, gender and “civilized” eroticism (1920-1930)

LEE Ju-Ling (PostDoc / Université de Genève)

During the interwar period appeared widely in colonial Taiwan a glamorous image of Taiwanese han women, especially in the official tourism brochures, the colonial postcards as well as in the commercial advertisement. Since the late 1910s, the image of Taiwanese han women had gone through a remarkable transformation along with the modernisation of the colonial society and reflected changes in people’s vision of beauty. The image of these “Taiwanese beauties” in the colonial visual production represented a "civilized" eroticism and an oriental exoticism in the gaze of the Japanese colonizers shaped in the political, social and cultural changes of the interwar period. Dressed in qipao, a one-piece Chinese gown cut to the shape of the body, their image was coded as "oriental beauties” in the context of a rising Japanese conciseness to represent an “Orient” for their modern nation state. At the same time, images of Taiwanese beauties represented features of colonial modernity in diverse ways. Through the manipulation of artists, photographs and postcards editors, as well as the Bureau of tourism of the Government-general of Taiwan, their image combined the Orient and Occident and constructed a visual urban sphere in colonial Taiwan that was highly gendered while Taiwanese men were almost absent.