

Association of Japanese Intellectual History Public Symposium

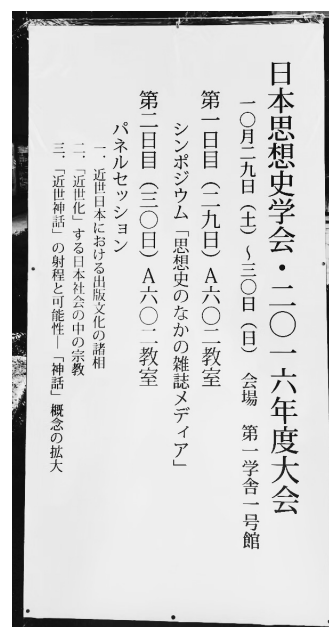
First Day (1 pm., Saturday, October 29, 2016)

Symposium on “Magazine” Media in Intellectual History

OSA Shizue*

When considering the spatiotemporality of the latter nineteenth to early twentieth centuries in terms of the arena of intellectual history, it should be acknowledged that the work of scrutinizing the state of discourse and thought centering on “‘magazine’ media,” which includes in a narrow sense its advent and process of popularization and commodification, has possibilities for creating new methodological opportunities in interdisciplinary trends, thus temporally broadening the material and subjects of research in intellectual history today. At our symposium today, we will focus on the historicity and versatility of methods of discourse analysis of “media” as the message. Through individual concrete examples filled with new information and creativity, we will attempt new questions focusing on the object and methodology of intellectual history.

The word “media” has a short history as an academic term. The original meaning of the word carries the connotation of intermediary action as in intermediation, or mediation. According to Marshall McLuhan (1911–



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1980), “media” that includes a relationship with the environment and the body is a polysemic concept that creates a body and world structure. In recent years in social sciences and the humanities, there have been titles such as “as media” or “media such as” prefacing academic programs. These are probably attempts to redefine and broaden the target of the range of the issue, and by adding new discoveries, inquire into existing intellectual and scholarly horizons of consciousness. At our 2003 symposium, entitled “Media that Relates Thought: The Case of Early Modern Japan,” we examined the link between social and intellectual history based on the critiques of premodern readers and the body of publication history. However, the historical phase of publication culture had a greatly different role and function than the socio-historical context to which it conforms. In particular, for research on virtual history and intellectual history in the early modern and modern eras, publication media was inseparably linked with “discourse” in terms of a clash in the relationship from the beginning between individual thinkers and society. Or, discourse itself went beyond the power to change interpretation; it had an existence that transcended “mediation” that was even unrelated to the content of that discourse. The task of questioning “magazine media” re-addresses the targets and methods of intellectual history anew. It is thus an important task in perspectives on discourse analysis. In our 2016 symposium entitled “‘Magazine’ Media in the History of Thought,” we have considered how media in the narrow sense is systemized by limiting the time frame to the nineteenth to twentieth centuries and restricting discussion to the characteristics of the two periods of early modern national formation and popularization.



Further, I asked two of our presenters, who have discussed the length and breadth of thought and media in that era, to formulate questions that include inquiries into methodology through the following types of subjects: the intellectual history environment in which magazine media is situated and the exceptional differences in quality of each actor in that focus, what questions they brought to the debate, and how such debate developed. In terms of the proceedings in the symposium, we will have the commentator and moderator both pose questions. We have also prepared panels on early modern religious history. We are looking forward to the participation of all of our members for a fruitful and profound discussion.

Symposium Presentation 1

“Magazine” Media in Research on Early Modern Intellectual History: Magazine Journalist Miyake Setsurei

NAKANOME Tōru[†]

It is said that the first magazine publication in Japan that was consciously like a Western magazine was Yanagawa Shunsan's (柳川春三) 1867 *Seiyō zasshi* (西洋雑誌). From that time, magazines, along with newspapers, continued to develop as distinctive type-print early modern media “periodicals.” To sum up the history of magazines in very sweeping terms, the style of the magazine was established with subsequent publication of *Meiroku zasshi* (明六雑誌), which indicated true development of the genre of the magazine in the 1880s. With *Taiyō* (太陽), which began to be published after the first Sino-Japanese War, there was further generalization, and after the Russo-Japanese War, genres that in a sense continue to this day, such as general magazines, magazines for the masses, women's magazines, children's magazines, and specialty magazines, were established. In this presentation, I discuss how magazines in early modern Japan functioned as instruments of intellectual development. After considering how to understand, evaluate, and criticize intellectual movements using the medium of the magazine in research on intellectual history, I focus on Miyake Setsurei (三宅雪嶺; 1860–1945), who worked his entire life as a magazine journalist. I examine the historical aspects of the characteristics of magazine media, journalists

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(editors) who transmit magazine content, and the readers who are the recipients of that content. I conclude with a methodology for research in intellectual history.

Symposium Presentation 2

Research on Magazines that Challenges the Collective Un-intellectualism of “Media People”

SATŌ Takumi[‡]

The most important aspect of magazine media is its medium (intermediate) quality. As you know, the word *media* is the plural of *medium*; all types of media have the essence of intermediacy. In terms of the media situation for magazines in the twentieth century, however, intermediacy was conspicuous. For example, magazines remained between books and newspapers in terms of temporal constraints and permanence. Before the war, there was a press law and newspaper law, but no magazine law. Instead, there were “press law magazines” and “newspaper law magazines.” It is possible for a stock of books to become “classics” through time, but newspapers tend to be an information medium that is only read on the day of publication. Because newspapers for a long time were not considered material for intellectual history, at the beginning of the twentieth century, newspaper studies or *Zeitungswissenschaft* (communication studies today), were established at German universities. That is, it was research on magazines, and on neither books nor newspapers, which became the intermediary area that linked media studies with history.

I myself began my research on propaganda of the Social Democratic Party of Germany (doctoral dissertation, *Propaganda Myths*) by examining comic magazines. I translated *The Nationalization of the Masses* by George L. Mosse, who delineated Nazi history anew from the “wastebasket of intellectual history,” thus adding my name to “media studies.” For this reason, I have adopted an approach that differs from intellectual history even in my research on magazines. If intellectual history entails “public opinion, theorists, scholars, and books on culture and education,” then I have given my attention to “popular opinion, censors, editors, and utilitarian texts.” In my presenta-

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tion, I discuss an approach to media history called “Collective Non-intellectualism in Premodern Japan” by using material from my *Tenka muteki no media ningen* (天下無敵のメディア人間, published by Shinchō sensho 新潮選書). I analyze Noyori Hideichi (野依秀市; 1885–1968), publisher of *Jitsugyō no sekai* (実業の世界) and *Teito nichinichi shinbun* (帝都日日新聞), in which the name of Miyake Setsurei appeared on the first page of every issue.

