An Evaluation of English Education Improvement in the Faculty of Comparative Culture
— analyzing the 2007 first semester course evaluations by students —

by GYODA Isamu

This paper examines the results of our Faculty’s English education improvement pursued actively since I assumed my post at Otsuma Women’s University. In the first semester of 2007, the Otsuma Women’s University Faculty Development Committee conducted course evaluations by students. In order to verify our improvement, part of these evaluation results will be unveiled in this paper. The computer-assisted language learning (CALL) course materials based on a Three Step System theory, *Listen to Me!* have been introduced to the Faculty of Comparative Culture’s English education for the sake of our reform. We have found that students think highly of these course materials. As part of our ongoing efforts to improve and enhance the content of our English education, I present various analyses of the course evaluation with a focus on three highly-evaluated classes.
An essay on the image of France in Japan, seen through the prism of *luxe*

by TAKEDA Chinatsu

This article attempts to make explicit the image of France in Japan as it is expressed in the discourse on *luxe*, a recent vogue-word in the Japanese mass media.

The discourse on *luxe*, however, is not limited to contemporary Japan but its rise is inherent to modern Europe characterized by the development of commercial society and the secularization of society. In particular, eighteenth-century *philosophes* widely discussed pros and cons of luxury products. In particular, Rousseau’s stigmatization of luxury products seems somehow influential to contemporary France where although the free market economy is taken for granted, a consumption-oriented society remains seen as somewhat negative and the moral independence of individuals from the desire for luxury products is expected.

In contrast, the analysis of the usage of the term, *luxe*, in Japanese women’s magazines reveals that the Japanese tend to see in European luxury goods something beyond their material values, a sophisticated and elegant life style specifically applicable to the upper-class Europeans. Yet the Japanese seem to consider this trend as generally European and aspire to it by purchasing European luxury goods.

The article concludes that differences in terms of the perception of luxury goods in France and Japan are susceptible to lead to a “culture shock” among young Japanese females in France.
Notes on F.M.Dostoevsky (5)

by NAKAMURA Kennosuke

1. A Stir caused by *The Revelation of St. John* in Nazis
2. Russian Intellectuals in Exile in Europe and The Russian Orthodox Church
3. Gogol and *De Imitatione Christi*
Japonism and Americanism in Japanese-American Literature: Beyond Race and Generation

by NARASAKI Hiroshi

This paper examines Japanese-American literature as a cultural bridge from a Japanese point of view, and evaluates representative texts in view of the achievements of post-modernist fiction. I first introduce Thomas Pynchon's Against the Day and his representation of the Japanese as a reference point, and proceed to review Nisei Daughter (1953) by Monica Sone and No-No Boy (1957) by John Okada, and point out evidence of Japonism and Americanism in the two texts. Then I proceed to more recent works, such as Polite Lies (1997) by Kyoko Mori and The Legend of Fire Horse Woman (2003) by Jeanne Wakatsuki Houston, and analyze remnants of Japonism and Americanism in the context of immigrant literature, including the social and economic actualities surrounding Japanese-American literature. Based on the evidence in these texts, I conclude by arguing for the necessity for a more informed and balanced representation of Japan and its culture.
A Modern Girl in the Early Years of the Showa Era (III)  
— The Cate Family in the International City of Tokyo (1) —

by HIRAI Kazuhiro

This is a third story about Masu Cate, who was quizzically called a "modern girl" but sincerely tried to live a life of independence as a professional woman in 1920's through 1950's.

The first story depicted her "modern girl" life as an apprentice in literature and journalism. The second story was Masu's international marriage to Paul Cate, son of an American Universalist missionary, Isaac Wallace Cate, who first came to Tokyo in 1890, and Ella Stimson, who followed Isaac in the same year to marry him in Tokyo.

This third story is about Paul and Ella Cate, both endeavored to live conscientiously as pacifists in the time when Japan was gradually moving toward war, associating with Japanese and foreign pacifists and nationalists in Tokyo like Akita Ujaku, a Japanese communist novelist, Paul Richards, a French mystic philosopher, and Dai JIto, a Chinese revolutionist politician.

by MATSUMURA Hisashi

Stories of Nasreddin Hoca, a trickster in West Asia were transmitted beyond the borders of races, nations, and language areas. Collections of those stories were compiled in various ages and various areas. This complicated fact made it difficult to identify the original name of this trickster and to place and date of the original form of this story collection.

In Japan, putting aside some sporadic selected translations before the War, it was Masao Mori who provided a Japanese translation of a bulk of Nasreddin Hoca stories for the first time. This translation stimulated folklorists to refer to Hoca stories in their comparative studies. In this meaning the value of Mori’s contribution cannot be estimated small, but there remain some problems. The first: Mori selected as basic texts for his work some popular publications which are incidentally kept at the Oriental Library. The second: he did not note at all which story of which book each story was translated from. The reader cannot examine his translation referring to the original Turkish text. The third: the translator did not give consecutive numbers to each stories, and this treatment produced a difficulty in quoting stories. The fourth: he provides some good information on Hoca stories, which had not been known well until then. However his explanation is not based on the result of prior Western scholars’ research for more than half a century. Expected names, e.g. Wesselski or Decourdemanche, are not mentioned.

After Mori’s work, one of the oldest materials became accessible. It is the so-called Groningen Manuscript, on which Burrill carried out a pioneering work(1970). This study includes the facsimie of the MS, a modern Turkish text, an English version and some notes. This work provided great convenience and should be given high appraisal. However the Turkish version is not a diplomatic transposition of the original Ottman text or a modern Turkish translation. The English version does not correspond accurately to the Ottman text or to the Turkish text. From the standpoint of word order, Japanese has some advantage compared to English. For these reasons it is still of some significance to make a new word-to-word translation in Japanese.