CHAPTER VI
CASE STUDIES
JAPAN

In this chapter I did case studies to know the real Japanese society. I interviewed the persons concerned to know the real and present condition and had a questionnaire answered. Some cases are quoted from a book and a newspaper as exemplificative cases. And see Chapter III to understand their work and case studies deeply.

1 1 Michiko (a name changed)

Michiko is a university student, but an Adult Video actress, a hostess in a soapland, a girl of Enjo Kosai and a taking out kyabako (kyabakura girl).

I said to one male university student who seemed to know adult-entertainment establishment in Tokyo, "Don't you know some girl who is doing "Enjo Kosai." If you know her, could you introduce her to me?"

I knew that he had experienced to work as a host in the host club. After some time, he said, "My friend will talk with you. She is a certain university student."

Then I called her and fixed the date, time and place to meet.

I met Michiko (a name changed) and my student at Sushi Bar in the Foreign Correspondents' Club of Japan on November 17, 2007.

She was slender and made up her face naturally and was very charming with a lovely smile. She put on her nice gold ring and bracelet and wore
jeans and a black sweater. She was 22 years old and a senior in one of the prestigious universities in Tokyo now. She will graduate from the university next March in 2008 and will get a job to sell a Burberry men’s wear. She liked “Chanel” brand. She wanted to get a job with the shop to sell “Chanel” or “Gucci” in the future.

She talked her “stormy” life after entering a university. She lives with her parents and younger brother and sister in Saitama Prefecture (near Tokyo).

She experienced first sexual intercourse when she was a senior in the junior high school. But she did not have from then on.

When she was nineteen years old and a freshman, she went shopping with her friend. Before entering the shop, she was tempted to work for AV (Adult Video) to get ¥30,000 (about 10,000 Rupee) for thirty minutes by “only taking off” her clothes in a car.

She said to me, “I was surprised to get money so easily by only taking off my clothes in a car. After getting money, I went shopping.”

Six months later, she was made approaches to by a woman in Saitama Prefecture. She was scouted as an AV actress and brought to the office in Machida in Tokyo by train. She was shown the contract and made an agreement to become an AV actress.

An actress and actor really sex and its scenes are shooted. It took a lot of time. Shooting finished at midnight. When she did real sex on shooting, she earned from ¥80,000 to ¥120,000.

One day she was advised to work for a soapland at Yoshiwara near Uguisudani Station in Tokyo to earn more money by the actress in the thirties.

(The Yoshiwara had been the red light districts for more than 350 years before the Anti-Prostitution Law, outlawing public solicitation and management of prostitutes, was passed in 1956 and came into force in 1957. And now there are many soaplands. As I have already explained, there
are bath, chair and bed in the room of a soapland. A woman often offer a nude massage with a woman’s body: breast, tongue and waist and “full service.” ”Full service” means intercourse, which is illegal. Customers pay the front desk clerk for the bath but pay the woman individually for the “full service.” Thus the soapland which is facilitating a bath creates no legal liability or the woman who , by not soliciting publicly, is not covered by the law.)

Michiko went to have a job interview and started working as a soapland hostess. When she worked, she stayed at there from 12 P.M. to 8 P.M. and made love with about three men and began to earn ¥70,000 in a day. Each customer pays ¥30,000 to the shop and can stay with a soapland hostess for two hours. She said that she worked there for 6 months.

When she started to have money, one man called her on her mobile phone. She did not know why he knew her telephone number.

She met him and had sexual relations with him soon. He was in debt to the consumer credit company for ¥2,000,000. As she stopped working for a soapland because she did not like its atmosphere, she started to sell her by “Enjo Kosai.”

She checked website “Enjo Kosai” by the Internet and found the customers. She started to pay his debt and his rent for his apartment. She gave all her earnings to him. She said to me, “I think I was given a brain wash by him.”

She knew that she got pregnant. Surprisingly she did not know even his real name. Later she knew that he had used his father’s name. He was been pursued by the consumer credit company.

At that time her mother knew something unusual happened to her daughter.

She was also in debt to the consumer credit company for ¥1,000,000 to pay his debt. Her parents paid ¥500,000 for her debt and expenses to get an abortion. And she started to pay the balance of her debt, ¥500,000. She started to work at “Health” (Health club).

A “Health” hostess has a customer ejaculate by her hand or mouth. But she does not need to sex with him. She could earn ¥10,000 per one customer for an hour service.
She told me that she finished paying all her debt recently. But she sometimes works for the "taking out kyabakura." A customer pays his drinks and her drinks at the kyabakura and a hostess is paid back the charge of her drinks as her salary. A customer can take out a hostess and both of them enter into negotiations. A hostess is not enforced to sell her body. If she sell her body, she can get minimum ¥30,000 or average ¥40,000 for two hours.

I said to her, "Don't you feel disgusting to men and your work?"

She answered that in her mind she was thinking of only money or earning money and if she had money, she would be able to buy brands whatever she liked.

As for university, she said that she attended her classes whatever happened in her private life and wanted to graduate from university after four years because she had expensive school expenses paid by her parents. She had been regular in her classes since the elementary school. She had taken lessons in classical dance, piano and so on from childhood. She had liked busy life. She thought that she could study about life during these "stormy" four years as a university student and when she was young.

She wanted to marry when she could meet a man whom she would love in the future and continue to work for the shop to sell brands. As she likes a child, she wants to have a baby after her marriage. She said, "I knew how ordinary life was happy. I do not want to stand out and want to live quiet ordinary life."

She talked and I listened to her and a male student nodded in agreement with her talk. We were talking and having pizza and salad drinking coffee instead of sushi. Sushi Bar was out of business that day.
First of all, I was surprised to know that in reality, there were the university students who were working in the soapland around me, even if I have read that some female students work as hostesses in soaplands in the books.

One of the most reasons is that their parents went into bankruptcy and huge debts. She has to earn money for their school tuition fees and the cost of living. Moreover, she has to return back her parents' debts. She can earn much money but the service to the customer using body, breast, tongue, hip... is much harder.

Yumiko was a first-rate college student. She said that her father led his firm to bankruptcy. After she had entered college, his father made huge debts. She could not find the way to help her father except working in a soapland.

Her school records were good. After returning her father's debts, will she marry in the future?

But I worry whether she will be able to live by her husband's normal small salary. I do not know her present life.

They say that girls working in a soapland generally have habits to earn a lot of money and spend money like water. I hope that she will not lose the normal sense of money and will be able to rid herself of her luxurious life by money she earned by selling her body.

I knew words "kyabakura" or "kyabajo" from some university students at first.

These are new Japanese vogue-words. As I have worked for university in
Tokyo, I have talked with students who work part-time in “water trade.”

Miyuki (a name changed)

I asked one tall and charming female student why she (20) was absent from school so often. She said that she was working as a “kyabajo”, literally a club girl at “kyabakura” till midnight and could not get up in the morning.

Normally club girls start to work from evening till midnight, go to bed in early morning and get up in the afternoon.

She added that she would do her best to attend the classes, though she told me that she had to earn money to pay her tuition fees for college and the cost of living. As she was young, she must have been very popular at her working place. She was earning a lot of money. I wonder how she could adjust the normal salary as an office worker after graduation.

She came to see me in my office with a male student Daisuke.

Daisuke (a name changed)

He (19) was also working as a waiter at the “kyabakura.” He was not absent from school, but looked very sleepy every time. In fact, he did not have time to sleep at home at night because he had to work until early morning. He was often sleeping during class. He had pride in his job and his dream was to become the owner of the “kyabakura.” He said that he had to pay the tuition fees and the cost of living for himself. The tuition fees in the private university in Japan are very expensive.

Unfortunately Miyuki and Daisuke dropped out because they could not attend every classes. They had no time to study and get enough credits to graduate.

But “Kyabajo” does not always mean a prostitute.
Mieko — Number-one kyabajo

I heard about Mieko, number-one “kyabajo” in one “kyabakura” from Ishii-san (I will explain about her later in 4 Hostesses ⑨). Ishii-san was young aesthetician (beautician). But she was the owner of the aesthetic salon in Kagurazaka, Shinjuku. As I live in Kagurazaka, her salon was near my house. (Later she moved to her native city in Sumida-ward.)

Mieko was a regular customer of her salon. Mieko was not showy and was honest and used to send money to her parents because they were in debts.

And I learned that the way to become number-one “kyabajo” from Mieko. She said that it was important not to sleep with even one customer, not keep company with any customers outside of the working place and not to forget to phone to remind her and to have them come to her club and not to forget her customers’ birthdays and send a birthday present to every customer. Therefore, on her birthday she received presents full of her house from her customers.

I learned that “kyabajo” should give a lot of care to her customers. Both “kyabajo” and hostesses at hostess clubs are not compelled to sell their bodies in Japan. They offer both sexual and pseudosexual entertainment.

But they have to have customers haunt to their working places. It is presumed that in the high proportion hostesses sell their bodies to have him haunt to her working place or to earn money or other reasons.

It seems that there are “kyabakura” where “kyabajo” are obviously enforced prostitution by managers. On September 19, 2007, the manager, Shinichiro Urushihara (33) and 17 employees of Club Leon, disguised “kyabakura” in Roppongi in Tokyo were arrested against the Anti-Prostitution Law (1956) on forcing kyabajo to sell their bodies. This club had begun to be in operation in the spring, 2005 and had earned ¥195,000,000 for two years. It is impossible to earn this amount excluding prostitution for only two years.
Hostesses

Ishii-san (a club hostess in Ginza)

Ishii-san (a name changed), charming and young aesthetician is the owner of the aesthetic salon in Kagurazaka.

She has a small salon on the third floor of the building whose owner was the former geisha.

Ishii-san told me that she had worked as a cosmetics sales girl for several years. Then she had worked as a club hostess in Ginza with an aim to save money to open her salon.

Geisha: the former Kagurazaka geisha

Kagurazaka, literally “Slope of the Music of the Gods,” in the publishing district north of the Imperial Palace in Tokyo, is a trendy and quiet place nestled in the north-eastern part of Shinjuku-ward. Meiji Period (1868-1912) and the Taisho Period (1900-1925), Kagurazaka was famous for its numerous geisha houses. The Bishamonten Buddhist image at the the Zenkou-ji Temple was a focus of worship among the common people.

Vaishravana is also called Kubera originated 2000 B.C. in India. It is named Bishamonten when it was introduced in Japan during the Asuka Period (593-710) as protector of Buddhism.

In Kagurazaka there are many slopes paved in cobblestone. Walking through narrow streets, I sometimes hear the sound of shamasen or koto from behind fences made of black boards even now. Living in Kagurazaka, I have been asked whether my father ran a Geisha house or what kind of my house was.

The owner of the building in which Ishii-san had her salon was Kagurazaka geisha. As her patron was dead and left her the sufficient property, she built the present building. She did not have a child. She always arranged seasonal flowers in front of her house beautifully. I feel that she has the graces.
6 The Kagurazaka Geisha fascinated the 64th and 65th Prime Minister

Kakuei Tanaka (1918–1993)

Kakuei Tanaka was the 64th and 65th Prime Ministe of Japan from July 7, 1972 to December 22, 1972 and from December 22, 1972 to December 9, 1974. He was born in rural poor family in Niigata Prefecture. He could not study and left school after the equivalent of the eighth grade. His academic background is until the elementary school. When he was sixteen, he came to Tokyo and started to work in the construction business. While he was looking for office space of his drafting business, he met the late company president’s widow. She gave him the real estate he needed and asked him to find her daughter’s marriage partner.

Hana Sakamoto, divorcee with one daughter Shizuka (later she has been made a good match by Tanaka) and eight years elder than he. She was small, quiet and pretty but observant of small things around him and hard worker. He liked her and married her in 1942 when he was twenty-three and took over the Sakamoto company and renamed it Tanaka Civil Engineering and Construction Industries.

He and Hana had two children: a son (died 1948) and a daughter, Makiko Tanaka (now member of the Diet and Japan’s most popular politician and former foreign minister and former the Director General of the technological Agency). In 1947 he took his Diet seat as a member of the new Democratic Party. In the Diet he became friends with former Prime Minister Kijuro Shidehara and joined Shidehara’s Doshi Club.

"The Prime Minister of the early postwar era, Mr. Kijuro Shidehara, has recorded in his memoirs how as a young diplomat he has to carry official papers to a tea-house and hand them to Prime Minister Ito who was seated at a table sipping sake in the company of a charming geisha.”

In 1948 the Doshi Club defected to the new Democratic Liberal Party and

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129 Pran Nevile, Geisha Evenings, Debonair, December 1990, p. 48
Tanaka won favor with DLP's leader Shigeru Yoshida (Mr. Aso's grandfather). On December 13th, 1948, he was arrested and imprisoned on charges of accepting bribes from coal mining interests in Kyushu.

Takeo Fukuda (the present Prime Minister's father) and Tanka's rivalry was dubbed by the press as the "Kaku-Fuku War". Tanaka was very popular. He became Prime Minister with the highest popularity rating of any new prime minister in Japanese history in July 1972.

His most notable achievement was the normalization of Japan's relations with the People's Republic of China.

A long series of scandals followed around him. He had been arrested and imprisoned on charges of accepting bribes. Among other scandals, he had purchased a geisha and used her name for a number of shady land deals in Tokyo during the mid-sixties. His most important support base was a group called Etsuzankai (lit. Nigata Mountain Association). It was said that Etsuzankai's treasurer, Aki Sato and Tanaka had been involved in sexual relation.

On February 6, 1976, the vice chairman of the Lockheed Corporation told a United States Senate subcommittee that Tanaka had accepted $1.8 million (or by another opinion, more than $2 million) from the American Lockheed corporation in bribes during his term as prime minister, in return for persuading All Nippon Airways to purchase Lockheed L-1011 planes. This was called the Lockheed scandals. It is said that he met the plotters in the ryoteis of Shinbashi and Akasaka where discretion was guaranteed.

He suffered from serious cerebral infraction and had to resign from the Diet in 1989 and died in 1993.

He was called "a genius in playing with geisha." He had a mistress, Kagurazaka Geisha. Her name is Kazuko Tsuji. She still lives in Kagurazaka. She published the Japanese book titled "Passion – geisha fascinated Tanaka Kakuel" in 2004 (hardcover) and 2006 (pocket book).

It is often said that in the past, it was common for the geisha and the wife to know and respect each other as there was a clear division of their respective social roles. Is it true? I would like to study the role of geisha and wife through her book.
"Kazuko Tsuji was born in Tokyo in 1927. Her father failed in florist business cheated by his employee and her mother was dead in misery and she could become an adopted daughter in the Kagurazaka geisha house finally and luckily because her adoptive mother (Okasan) was moved with sympathy for her thin body like a skeleton. In a word she was sold by only ¥50 by her father’s employee. She was taught ‘gel’ (accomplishment) by her adoptive mother and in Kenban (the place to regulate geisha houses and to adjust the charge to call geisha) in Kagurazaka. Okasan did not have experience geisha and was also an adopted daughter. When she was fourteen, she went out to entertain at parties named enya. She was beautiful and made her artistic reputation. She was the most popular geisha. When she was eighteen, she had a proposal of marriage, her adoptive mother refused it.

When she was nineteen in 1946, she met Kakuei Tanaka. He was twenty-eight, right after he was defeated in his first election. His construction company and residence were near Kagurazaka. He had a lot of business by the post-war construction boom and came to the geisha house every night. In 1947 when she was twenty, she spent the night with him after a reception with other eight geishas. After then she knew he had another geisha mistress and she was running a small restaurant with his investment. His wife knew everything but did not say anything as she was very modest and reserved. Tanaka, she did not blame her husband. Okasan advised her not to make light of his wife, not to sit at the same table with his wife in public. She was very happy because she was saved by her Okasan and could live by her favorite dance and could have her favorite patron, danna. She had never thought to marry anyone. She had her house built by him but she did not receive the cost of living then.

Even after having danna, she goes on working as a geisha and goes out to entertain at parties, to sing and dance for other men. But Tanaka often hit her face in a fit of jealousy. After she delivered a son, she was forced to retire from the world of geisha by him. They had a daughter but died within one year. Then another son was born. Whenever he came to her house
even at midnight, he came back to his house. He fell down by cerebral infraction in 1985. The hospital was very near her house, but she was asked not to visit him in the hospital by his sister. She received ¥1,000,000 as her allowance regularly from him. After his falling down, it was stopped. She could not contact him. He could not speak language and was living in a wheelchair. Her house and land in Kagurazaka was given under her name by him. She demolished her large house for which she had to pay large amount of property tax. He died in 1993. She was his mistress for forty-seven years.

One of her two sons attended his funeral accompanying with his three children (Kakuei Tanaka’s grandsons). But he was refused to even offer insense. In 1994 she performed his funeral with people in connection with him in Kagurazaka.

She published her book and was scolded saying the geisha must never utter a word about her clients and their doings. She was criticized by a famous publicist, ”She wanted to just earn money by the book.”

They say that Tanaka’s wife was a very patient wife. And she stayed at home almost all day. She did not like to show herself in public. At night she was waiting for his coming home without sleeping even if he came back very late. And when he came home, she lit the front door. She was very quiet wife and did not complain anything to her husband and to anyone. But their only daughter Makiko Tanaka did not allow his relationship with his mistress, Kazuko Tsuji from her childhood. At her mother’s funeral, Makiko Tanaka mentioned publicly that her mother lived by far the hardest life as a woman, I hear.

I have heard about two geishas. One is the case of a Shimbashi geisha. She was the mistress of a rich man. His wife died. He took the geisha into his house as his new wife but his children of the first wife wouldn’t accept her. When he died, his son threw her out of the house.

The other is that a wife’s husband took his geisha with him everywhere like his wife. When he died, his wife kicked her out immediately.

Things were different between the Meiji Period and Taisho Period (1912–1926).

In these days the Japanese society and new generation have become severer to mistress. The husbands will have the possibility to be filed a suit for divorce against them by their wives. The wives can ask him consolation money. The number of divorces has increased greatly, and the trend gave birth to new words, such as batsu-ichi (one-time cross mark) and jukunen rikon (mature-age divorce). Batsu-ichi refers to people who have divorced once, but it does not have much of a derogatory connotation.

In many Jukunen rikon, wives express their wishes for divorce taking advantage of their husbands’ retirement. Otherwise when they become sick or very old, they will be revenged on their misconduct and oppression by their wives. It sometimes does not pay to become mistress today.

7 The interview with the owner of ryotei in Kagurazaka

About the world of geisha in Kagurazaka

I used to go to beauty salon in Kagurazaka. I bravely asked a hairdresser about geisha last autumn (2007). I wanted to have a chance to talk with them. A hairdresser had me bring to the place called Kenban and one bar near beauty salon. Kenban is the place to regulate geisha houses and to adjust the charge to call geisha. Both Kenban and bar were closed. My hairdresser told me that geisha would be arranged by the owner of that bar as well.

One Saturday evening I went to Kenban, but it was closed again. A neighbor taught me that Kenban would be closed on Saturday and Sunday.

As I had my work except at the end of the week, I could not visit there for a while. As university closed for winter vacation, I visited there again on December 27, 2007. Kenban in Kagurazaka was two-storied house and two entrances. One entrance was for the office and another was for the place to practice. As I opened the gate to practice, I heard the sound of music and an old lady appeared and showed me the gate for the office.

I asked two staff in the office how I could have a chance to interview geisha. They recommended me to meet the owner of Ryotei (high-class
Japanese-style restaurant) "Chigetsu" as he was the president of Tokyo Kagurazaka Union. One male staff said business likely, "I will pass him your visiting card and tell him what you wanted." Another female staff added tactfully, "We will speak to him about you, but perhaps it will be difficult to meet him. So if you know someone in Kagurazaka shopping districts, I think that asking him to telephone the owner of Ryotei, Chigetsu is the best way. Don't you know someone?"

I thought who would be the best person and Ryotei used to serve customers good tea. I decided to ask a shopkeeper of tea store. Leaving Kenban, at first I checked the location of Chigetsu. On my way to my house I dropped in the tea store where I used to buy tea, a teapot and a teacup. Fortunately I could see Mr. Saito a chairman of the store. He kindly called up Mr. Shibuya, the owner of Ryotei, Chigetsu that instant. Mr. Saito advised me to call him around noon even tomorrow. As I went back to my native town in Shikoku on December 28 and 29, I called Mr. Shibuya from there and could make an appointment with him.

I met Mr. Shinichiro Shibuya, the the second owner of "Chigetsu" in Kagurazaka on December 30th, 2007 to know the world of geisha in Kagurazaka. There are only 6 Ryotei, namely, Uwotoku, Kibun, Chigetsu, Baikun, Maki, and Yukimoto at the present.

His ryotei has two gates. One is the gate for Ryotei. Another is the gate of his house. I knocked the door of his house and I entered his house. (I should not have knocked the door of Japanese-style house.) His wife was busy cleaning the kitchen. But she served me Japanese tea and Japanese-style confectionery. First he asked me how I knew him and recommended me to come directly to see him.

He said, "Around 1952 or 1953, Kagurazaka Hanko, geisha in Kagurazaka was recognized by the famous composer, Masao Koga sang "Geisha Walts" and she made a great hit and Kagurazaka was known to all over Japan. From those times to 1964 when the Tokyo Olympics were held the society of geisha in Kagurazaka in the prime of time. The number of geisha is more than 200. The number of Rotei was 78 as far as I
know. But the present number of Rotei is 6. The number of geisha is less than 9. I fell very sorry. But thanks to Internet in these days, when I recruit geisha young girls apply. As a result, there are eight or nine geisha in the twenties. I want to manage somehow."

As I mentioned before, the number of Ryotei in Kagurazaka was 6 at the end of 2007 because of a big fire.

He says, "The origin of geisha is Kasen Oogiya in Shinyoshiwara about 250 years ago, that is, 1751 or 1752 in Edo Period. She was good at songs and shamisen, or three-stringed Japanese instrument.

In ryotei, drinks are served at first. Then soup, sashimi (sliced raw fish), small sushi, broiled fish of the season, food boiled and seasoned, fries are served one by one. 9 items are totally served in Chigetsu. Odd number is liked in the water trade.

Customers used to spend one hour till they are served broiled fish. Then dances are exhibited by geisha. Geisha serve customers with sake and communicate with them and played games together. Then food boiled and seasoned, fries are served. Lastly fruits are served. In Chigetsu, sweets are sometimes served."

The well-known ryotei like Chigetsu in Tokyo are inaccessible to ordinary 'first customers'. They are shown as "perpetually pre-engaged".

The Price of Geisha

Mr. Shibuya says that the price of geisha is different by place in Japan. The price of food, drinks, cover charge vary with Ryotei. Without containing the price of food, drinks, cover charge, the price per geisha in Kagurazaka is ¥ 6,500 per hour and ¥ 500 per two hours for appointment charge. And you have to pay tip. The price of tip is different by place. Mr. Shibuya says that it is about ¥ 3,000 per geisha. If we call one geisha for four hours, we have to pay ¥ 6,500 × 4 + 3,000 = ¥ 27,000 + about ¥ 3,000 = about ¥ 30,000 (This is the price of June, 2007.) + the price of food + drinks + cover charge + tax.
He also says that food, drinks and cover charge in his Ryotei are expensive.
He invests a lot of money to receptacles and decorations in the Japanese-style room. He changes decorations according to the cycle of the seasons.

"The price of geisha is equally the same. The new geisha, veteran geisha and popular geisha are in the same price. Many customers can call only one geisha. And one customer can also call 5 or 10 geisha. The number of geisha depends on the customer’s budget. The business Affecting Public Morals Regulation Law of 1948 (Fuzoku eigyo torishimari ho”, amended in 1985 and 1999, regulates business hours and places. He has to close a business at 12 A.M."

Mr. Shibuya mentions, "I used to advise geisha to stop geisha if you want to save money."

I feel it difficult for them to save money if they don’t have a patron, because they have to prepare their expensive kimonos for themselves. If they want to prepare for one kimono, they have to buy obi (sash) and Japanese footwear as well as kimono. They need to pay ¥500,000 for a set of one kimono.

A geisha appears at a party only as a human flower, to be looked at, not to be touched. She can enchant a customer with music and dance, conversation and wit but sexual advance is not permissible.

After a customer is accepted as a patron, he can lead a private and exclusive relationship with a geisha. The patron has to pay for her maintenance expenses. As a rule, the patron pays all her bills and when the original arrangements is concluded, he pays a commission to Okasan (Mamasan).

This arrangement can be terminated by either party, but many of these relationships are long-lasting.
Mitsuko Nakanishi—geisha revealed the 75th Prime Minister „Mr.Uno’s sex scandal

I asked Mr.Shibuya, owner of ryotei Chigetsu his opinion about the late Prime Minister Mr.Uno’s extramarital affair with Kagurazaka geisha, which I mentioned in the INTRODUCTION. Eventually Mr.Uno was forced to resign his post as Prime Minister by the scandal.

Mr.Shibuya said to me, “We cannot say anything about love affair between a customer and geisha. Flankly speaking, some geisha were enforced to sex with customers before being passed the Anti-Prostitution Law in 1956. After the law was passed, nobody can force geisha to do anything against their wish. But they have freedom to do whatever they prefer. That geisha (Mr. Uno’s mistress) was probably forced to have sexual relations with him. It is a fact that this scandal hurt the image of Kagurazaka geisha.”

The geisha are not prostitutes. But if enough money is offered by the right person, a geisha might agree to have a long-term paid relationship as a mistress. A geisha has the reputation of being most discreet and trustworthy. She must never utter a word about her clients and their doings. Mr.Uno’s mistress was criticized that she never had any proper training for geisha and she did not deserve the title geisha by Shinbashigeisha community.

In June 1989 Mitsuko Nakanishi revealed she had had an affair with Prime Minister, Sosuke Uno. When she was working as a geisha in Kagurazaka, she was a mistress of Mr. Uno for a few months. It is said that they had first had sex in December 1985. But Mr. Uno did away with her. When she revealed the relationship with Mr. Uno, she was working as an office girl and was lack of money. She complained he had paid her only ¥300,000 yen per month. The normal rate had been ¥1,000,000. She asked him to pay her ¥1,000,000 because she needed money, but he paid her only ¥300,000.

“they (the tabloids) portrayed Uno as egotistical, bumbling, and
As for egotistical, reports focused on Uno’s self-introduction to the geisha: “You know who I am, don’t you? She didn’t, so Uno brought her a book he had authored and had her read his resume. As for the bumbling, he is said to have uttered his smoothest line when he put his head on her lap: My wife is far, so her lap is too high, but yours is just right.” And as for stingy, the $3,000 per month that he paid the geisha is said by other Diet members to have been “what you pay a salaryman. For a geisha of a Diet member, the amount should have included another zero.”

In Japan infidelity showed a man, but a miser was not manly. The Japanese public ridiculed he was a stingy person. Western press condemned infidelity that he had his extramarital affair with a geisha. Mitsuko Nakanishi was criticised by other geishas that she could not keep their affairs secret. Mr. Uno’s wife, Mrs. Chiyo Uno had to sit on the bed of thorns because of her husband’s sex scandal. Moreover, though Mr. Uno did not apologize Mitsuko Nakanishi, his wife apologized her.

The Training of Geisha

According to Mr. Shibuya, in Kagurazaka young geisha must learn Japanese dance and one musical instrument as compulsory. And every untrained geisha belongs to one of groups of Nagauta (Songs accompanied Shamisen or three-stringed Japanese Instrument), kiyomoto (dance music of Edo Kabuki), Narimono (musical instrument), the drum and tsuzumi (a kind of small shoulder drum which they tap with the finger tips) and must to exercise one of them in principle.

They practice them in Kenban (the place to regulate geisha houses and to adjust the charge to call geisha). Kenban in Kagurazaka was built about 1947 or 1948 and renovated in 2006. It is two-storied house and two entrances. One entrance is for the office and another is for the place to practice.

Traditionally the training period of a geisha extended over a period of

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sixteen years from childhood. She was taught etiquette, grace, polite speech, dancing and singing, the art of dressing, looking beautiful, games, calligraphy, flower arrangement and tea ceremony. She was also taught to play musical instruments, the small drum (tsuzumi) and shamisen (three-stringed instrument). When she reached twelve or thirteen, she had to know how to fill the customer's small sake cup full with a single toss of the bottle and without spilling a drop.

**Geisha Community nowadays**

The golden age of the *geisha* with the Meiji restoration in 1868 and the *geisha* boom continued unabated until World War II (1939). In Tokyo, during pre-war days, *geisha* houses were patronized by the ruling elite and some *geishas* with high-ranking patrons wielded incredible influence in the political and business world.

In these days most of the *geisha* parties are organized on expensive accounts by the rich in the business and powerful elite in the political circles. But the mass media sometimes and implicitly criticize that the politicians discuss deals and politics in the *geisha* houses on the public money as I wrote in the INTRODUCTION. People do not approve it if they know.

In the post-war years, the bar hostesses have catered for the needs of the ordinary men.

"In modern high-tech Japan, the world of entertainment has novelties unknown anywhere else. Famous for their dedication to hard work, the Japanese also take relaxation seriously....

This changing economic and social environment and easier availability of more casual forms of sex in Japan have an undermining influence on the age-old geisha system which is now fighting against heavy odds... The prestigious Geisha Association of Shinbashi is now reported to have only 100 members compared to over a thousand in pre-war days."

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132 Fran Nevile, *Geisha Evenings* (Debonair, December, 1990) p.49

273
8 Bar and cabaret hostesses

(12) Iwata-san (a bar hostess)

The ex-housekeeper (62) of my house, whose red clothes suited her nicely, told me that she had worked at a bar whose owner was her friend and brought up her two children before becoming a housekeeper. She had stopped her work as a hostess because of her sickness. She had worked at the bar in Shinjuku, the entertainment district in Tokyo. She happily explained me that she had enjoyed meeting important men whom the ordinary could not meet. Several professors in the university which I had known in Shinjuku had often visited her bar and she had had a good time with them. She was invited paid dates. She used to call men "Tonogata," or my Lords. But hostesses have the danger to be caught up in a crime as the following.

Ms. Yoko Sato (a cabaret hostess)

The following case is quoted from the incident happened in 2007. It shows that it is not always safe for hostess to work even at the cabaret. There are risks incident to "water trade."

"On August 20th in 2007, a cabaret hostess Ms. Yoko Sato (32) was shot dead by a sergent in Tokyo, Tachikawa Police Station Hidekazu Tomono (40), who killed himself on the spot. He was a single and lived with his parents. He was a regular of the cabaret where Ms. Sato was working. His parents knew that he had a woman with whom he went together and saw that he sent an expensive bag and other presents to her several times. He started to borrow money from them and sometimes stay out overnight since last autumn. He consulted his senior to quit his work because he could not concentrate on his work recently. Ms. Sato began to trouble about a sergent dangling round her. She consulted with her another customer, Tomono’s colleague policeman about his stalking. When she was killed, she remained her message "I will accuse you of stalking to the police" in her cellular phone, which she had sent to
Deli-Heru (Delivery Health or Delivery Fashion Health) is a kind of Fuzoku (Public Morals) shops to send a woman to the customer's house or hotel.

Kenji (a name changed)

Kenji is working as a male prostitute of Deli-Heru.
A short course means from 40 minutes, 60 minutes, two hours, 3 hours to 4 hours. There is a quick course for only 15 minutes.
He stresses that the good looks are the most important for his work.
But in comparison with Tomoyo-chan, his earnings are much less.
He says that his customers are every kind of women.

A seventeen-year-old girl was arrested on the suspicion of mediation of prostitution by Juvenile Investigation Division of Saitama-Prefecture Police and Kuki-Police Office on February 21st 2008. She was running Delivery Health (a Fuzoku shop) which is not under authorization to do business and scouting out junior and senior high school girls to let them prostitute through Encounter Website. She was introducing them male customers. She was ordering an unemployed man (24) and two acquaintances of hers to drive five or six junior and senior high school girls to and from the hotels. They were all runaway girls from Tokyo, Saitama Prefecture and Aichi Prefecture.
She fell under suspicion for introduce a girl (14) who was a second-year student at junior high school in Kuki-city to chairman (32), habitant in the same city in the hotel and receiving ¥30,000 as monetary reward.
I will introduce about her and how this young girl was running Delivery Health here.

"Whenever she found notes which girls wrote in Encounter Website on the mobile phone, she sent them an e-mail 'Don't you want to make money?'

133 The Mainichi Newspaper (trs. from Japanese) (August 23, 2007).
When she received answers from them and she found the girls who wanted to run away from home, she sent her subordinate men to their places and welcome to her city. She rent her apartment house in Ageo-city in Saitama Prefecture and had runaway girls live.

She has worked as a prostitute herself since she was thirteen years old. She testifies that she learned how to manage from her prostitution experience.  

Deru-Heru is a new type of prostitution.

10 A Housewife

Aiko (a name changed)

Aiko is, my friend, is a housewife. Her husband works in the famous leading company. They were classmates in the good university and married for love. She does not have any financial problem. She lives with her husband in their own house. They do not have a child. As her husband is a normal Japanese husband, he does not admire her after marriage. She receives all his salary and manage for money.

Her husband was very busy working in the company and she was very lonely. When she was in the thirties, she met a foreigner at the restaurant in Ginza. She fell in love with this handsome and kind foreigner. He had a wife and children in his country. She had sex with him soon. Whenever they had a chance, they met each other. But he had to go back to his country before long. She could not go to his country. I knew that her love was serious. But their short affair had to be ended. Her husband did not know anything about it.

Many Japanese housewives are lonely. As they have husbands, their love are illicit. Around the turn of the century, illicit love in the book was in. Shitsurakuen (1997) or A Lost Paradise, the story which Japanese male writer, Junichi Watanabe became an unparalleled best seller and its movie

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134 Seventeen-year-old girl was arrested on suspicion of fixing up prostitution for runaway junior and senior high school students (The Yomiuri Shinbun, February 21, 2008) (trs. from Japanese).
was a record breaking hit. The majority of its spectators were Japanese women. The story is very simple. A 54-year-old married man falls in love with a 37-year-old married woman and they leave their families and commit suicide together. The word *shitsurakuen* won the 1997 word-of-the-year award.

*Fukigennakajitsu* or *Displeased Fruit* written by Japanese famous female writer Mariko Hayashi was also a best seller. The catchphrase of the book was "Why is the sex with men except a husband so enjoyable (good)?."

This story was been televised in series. This drama was given good time at a night slot.

The word *furin* as the code word for adultery was also very popular. TV and the books like the pornographic media help to make the society morbid.

It goes without saying that the wives mentioned above are not prostitutes. But some housewives are selling their bodies. Housewives of rich husbands can pay hosts in the host clubs.

They think; "What’s it wrong to play with the young and handsome hosts?"

"If my husband can buy a woman, why can’t I sell my body?"

"What’s it wrong to get extra money from men?"

But the percentages of these women are less. Traditionally Japanese women were strong psychologically and mentally and patient. We, women are taught how to endure and to be patient from childhood.

But some wives are involved in Delivery Health and other entertainment and amusement trades.

### 11 Candy Club

Candy Club is a Fukuoka-based prostitution ring. Fukuoka is in Kyoushu. Child prostitution is spreading all over Japan. Its operators sent 61 teenage girls to customers some 3000 times over an 18-month period beginning in March 2006, raking in sales of about 100 million yen, police investigators have learned. The club reportedly solicited clients through cell-phone based sites. Some of the girls were as young as 14, and none were older than 17. One of the girls reportedly brought in 3 million yen for the ring over two months. Candy Club was exposed by the police.
12 Enjo Kosai (prostitutes of teenage girls) = compensated dating

"In 2002, 4,615 girls, 70 percent of them junior high and high school students were brought to the police for guidance or protection related to 'sexually deviant acts.'

Many of these girls were involved in enjo kosai or 'compensated dating,' a practice by which middle-aged men pay young girls for companionship, and sex. Of the 4,615 girls, 3,116 said they sought out the experience on their own, 1,384 said they were invited into it. 115 had other reasons, and none said that they were tricked or forced into it. About 40 percent said they did it for the money. "

About 5 percent of high school girls are involved in enjo kosai and about 5 percent of that group engage in sexual activity in enjo kosai.

Statistics about crime by the National Police Agency in Japan show that under Welfare Law, about 300 arrests are made each year for obscene acts. Victims are about one-fourth junior high school students, one-third high school students, and nearly one-half school dropouts. Let's see some cases.

Momoyo-chan and a Host

I have often talked with Japanese university students about the daily lives and jobs in the future.

I was surprised to hear that one male student wanted to be a host at the host club to become famous though his parents (teachers) were against his wish.

The young men who watched the drama on TV in which handsome hosts in the host club acted by famous actors were wishful for hosts.

Another male student (20) told me that he had worked as a host when he

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was a high school student. His high school was attached school with a university in Tokyo. He perhaps could enter university without studying hard. Entering university, he stopped working as a host because he became busy studying. When he and his friend (a boy) were walking in the city of Shibuya, they met a pretty girl and spoke to her. And they became friends. The girl was Momoyo-chan (a name changed).

Momoyo-chan was a kyabago or club girl at that time. When she was a junior high school student, she belonged to "the Junior High School Students' Club" run by Yakuza, Japanese gangsters. The members (girls) of this Club were the junior high school students. They were selling their bodies.

When Momoyo-chan sold her body once, the customer paid ¥100,000 (36363 Rupee) — ¥120,000 to the Club. She was paid ¥50,000—¥60,000 from them. When she had two customers in a day, she could get ¥100,000.

When some customers and regular customers contacted her directly, Momoyo-chan could get ¥100,000 — ¥120,000 directly. But this way of trade accompanied the danger. When the customers knew she did not have the supporters of Yakuza, they changed their attitudes to her. They did not keep time and they forced her to take sleeping pills and ran away without paying money. She was sometimes urged to drug and sex.

Why did Momoyo-chan start to have this kind of dangerous life? When she was small, her parents divorced. She was hated and disputed by her own mother because her face was similar to her father. Momoyo-chan could not endure such a life and ran away from home and came to Tokyo. As she did not have money, she started to sell her body.

The girls who ran away from home have risks to be tempted to lead a life of vice. Even if they know boys and girls are minor, some Kyabakura or host club keepers employed girls and boys and make them work.

It is not unusual for girls walking in the cities to be called to stop by men and be asked to do "Enjo Kosai" or sell their bodies.
Teenager Girls and a Host

The customers of the host clubs are not only rich leisured women and hostesses but also some teenager girls.

Ms. Oji, a journalist of Mainichi Newspaper reported a sixteen-year-old girl who was arrested by the police in Osaka.

She was a sixteen years old and high school student in Osaka. When she and her friend (seventeen) skipped a class and were walking on the street, they were called on the street by a very handsome young man. He was a host and they went to his host club for the first time. All hosts were very kind to them and they had a very good time like dreaming a dream. Then they started to go to several host clubs. At first they used money which had saved by their part-time jobs for the host clubs but they were clean out of money. When they did not go to the host club, a host called them and said, "Why don't you come to the club? I want to see you. You can pay charge account." Then they started to go to his club again without money. They were friends since they had been junior high school students. Both of them had unhappy and complicated family backgrounds after their parents had divorced. They dropped out from school and ran away from home soon. They started to stay at a hotel. They could not work for the snack bar because they were under eighteen. They thought of earning money by uri (literally, on sale=prostitution). A sixteen-year-old girl had been advised not to do Enjo Kosai (compensated dating, subsidized socializing or patronage) by her favorite host. A seventeen-year-old girl wanted to repay her friend's kindness because she had often bought her food.

They made an agreement, by which a sixteen-year-old girl would call the toll-free dial of a telephone club and her seventeen-year-old friend would have customers and sold her body two hundred fifty times during eight months and earned about ¥25,000 (9090 Rupee) per man and a total of ¥6,250,000. But when they were arrested by the police, they were in debt to the host club for ¥1,300,000. They did not have a single idea that they had been cheated by hosts. And a seventeen-year-old girl was selling her body by the friendship with a sixteen-year-old girl, who did.
not have sex with the host whom she had given money and presents. She had not had a date with him. They told the police that nobody had been kind to them when they had left their home and hosts had given them a feeling of satisfaction.

Even if the daughters ran away from home, their parents were completely unconcerned about them. Their parents did not apply to the police for the location of their missing daughters and did not consult their schools for eight months after they ran away from home till they were been in the protective custody by the police.\(^\text{136}\)

Many host clubs exist in Tokyo. They are good listeners to customers, women. Japanese men do not listen to the problem of women. They want to communicate with someone and be taken care of by someone. A soapland hostess and women who work in the entertainment and amusement trades have to give good service to male customers. In return, they also want to be given good service and be comforted by hosts.

Prostitution brings much money to young girls and women in Japan. Young girls know a number of Japanese older men are thrown into ecstasy over young girls dressed in a navy blue school uniform and white socks. In Japan it is said that, with just the sacrifice of their body and without much excessive labor, young girls can make a great amount of money. And some young girls are deceived by crafty men’s exaggerated advertisement.

It is true that a young girl work behind the counters at a fast-food restaurant earn ¥700 or ¥800 an hour. The Japanese mass media do not feature that such work was more valuable than earning 40 to 50 times by having sex with an old man. As Japanese mass media tend to popularize the value of youth, some teenager girls are thought “now we are shun (best season for us).

Moreover teenage prostitutes do not only have an interest in the moneymaking and entertainment but many girls who are engaged in prostitution are driven to it by unhappiness and loneliness at home. Young girls search for kindness and love and do not notice that they are being exploited and cheated by men.

\(^{136}\) Ohji, Tomoko, Shojo Baishun Kyouju yutsuchousho (Prostitution Affidavit by Girls). Riyonsha, 1998, Summary from pp.78-82 ..
13 The Result of the Survey of 267 Japanese University Students about Enjo Kosai

I surveyed the opinions of the students who were studying in four leading Japanese universities and one junior college in Tokyo about *Enjo kosai* on January 9, 10, 11 & 12, 15 & 16, 2008.

The number of male students is 166. And Female students are 75.

The students who didn’t write their sex (male or female) are 27.

The total are 267 students.

As I knew all these students because I was teaching them, this survey was unsigned.

They are freshmen and sophomores from late in their teens to early in their twenties or from eighteen-year-old to twenty-one-year-old students and 1 male student in the forties.

First of all, I asked them about their sex (male or female) and in their teens or in their twenties and to write their opinions about the following questionnaire

TABLE 6.1

THE QUESTIONNAIRE to JAPANESE UNIVERSITY STUDENTS REGARDING ENJO KOSAI

| (1) Do you know a person who is doing or was doing Enjo kosai around you. If you know or have heard such a person, explain the conditions in the concrete. |
| (2) Write your opinions about Enjo kosai. (Even if you do not know the person involving “Enjo kosai” around you, I think you have heard about it through mass media.) |

Concerning the question (1), 46 students (27 from 166 male students, 18 from 74 female students and one unknown sex student) answered that they knew or know or have heard a person who is or was doing or was doing *Enjo kosai* around them.
221 students didn’t know and have not heard such a person or persons around them.

One male student wrote that he had experienced *Enjo kosai* himself to be given money by a senior woman in exchange for sex.

Two male students wrote that they did it to help their girlfriends who were in money trouble. One male student wrote that he knew an acquaintance who was playing with elder women to get money.

None of female students experienced *Enjo kosai* themselves.

**TABLE 6.2**

EXPERIENCED MALE STUDENTS AND NON EXPERIENCED

![Chart](chart.png)

Below is some answers of 46 students.

**TABLE 6.3**

OPINIONS(A) ABOUT ENJO KOSAI

1. Do you know a person who is doing or was doing *Enjo kosai*?

(Survey 18–21 year-old Univ students including 1 male student in the forties.)

283
<table>
<thead>
<tr>
<th>Student</th>
<th>Yes</th>
<th>No</th>
<th>Comment</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>27</td>
<td>139</td>
<td>One had experienced <em>Enjo kosai</em> to be given money by a senior woman in exchange for sex. Two did <em>Enjo kosai</em> to help their girlfriends who were in money trouble. One knew an acquaintance who was playing with elder women to get money.</td>
<td>166</td>
</tr>
<tr>
<td>Female</td>
<td>18</td>
<td>56</td>
<td>None of female students experienced <em>Enjo kosai</em> themselves. But one knew her high school friend was pregnant by <em>Enjo kosai</em>. They knew their close friend and classmates of junior or senior high schools were involved in it. They mentioned them in details.</td>
<td>74</td>
</tr>
<tr>
<td>Unknown</td>
<td>1</td>
<td>26</td>
<td></td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>46</td>
<td>221</td>
<td></td>
<td>267</td>
</tr>
</tbody>
</table>

**TABLE 6.4**

**OPINIONS(B) ABOUT ENJO KOSAI**

<table>
<thead>
<tr>
<th></th>
<th>MALE</th>
<th>FEMALE</th>
<th>UNKNOWN</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NO</strong></td>
<td>52.0%</td>
<td>21.0%</td>
<td>9.7%</td>
</tr>
<tr>
<td><strong>YES</strong></td>
<td>10.1%</td>
<td>6.7%</td>
<td>0.4%</td>
</tr>
</tbody>
</table>
Some explanation out of 46 students who know a person involved Enjo kosal among totally 267 students. (Translation Japanese into English.)

(Their opinions are very useful to know the present condition of Japanese schoolgirls and schoolboys.)

1  "I (a male student) was asked to do Enjo kosal by a senior woman. I had wanted much money to attain a goal in those days. I had had sexual relations with her and she paid in full. But both of us did not have love to each other.

   When I was a junior high school student, twelve year old elementary school girl, his junior had associated with an elderly man and had been done a shopping spree."

2  Two male students experienced Enjo kosal to "help their girlfriends who are in money trouble."

   None of female students experienced it. 32 female and male students explained that girls around them experienced Enjo kosal. I will introduce some cases here.

3  "My friend (a girl) in high school had been pregnant by Enjo kosal and left school. She had mentioned me that she had started Enjo kosal to get money and her body had become not been able to live without sexual intercourse. Then I knew the fear of Enjo kosal."

4  When a female student was a junior high school student, one student or two students in every class and some of her friends were doing Enjo kosal. Their ways were to get fixed money by a fixed man every month and to get money by different men in exchange for sex.

   A female student analyzed that the reason why such many students were in fashion and they felt safe because many around them were doing.

5  A female student wrote about her close friend. She did Enjo kosal about five times and earned ¥150,000 in all. She had started Enjo kosal to be tempted to do by her friend. A female student was shocked to know it and broke with her one time. She says that not only her friend was wrong but the man who bought her friend was wrong and she hates him.
6 A male student says that a high school student whom he knew was tempted by an older man and experienced *Enjo kosai*. He also says that it goes without saying that she should not do *Enjo kosai*, but if the high school student was shown much money, maybe everyone would be attracted somewhat. It is the result of irresponsibility to the teenagers.

7 "When I was a junior high school and a high school student, I had friends who were doing *Enjo kosai* as a profitable part-time job and confessing their secret to their friends. When they were junior high school students, they had Louis Vuiton bags and were wearing the expensive clothes. As I am a man, I think it an enviable part-time job to get money by going shopping and eating with men. But I cannot approve of making sex."

8 "When I was a junior high school student, my friend (a girl) was doing it. She started it because she was called on the street by a man. She told me that she got money and was bought food by a man only by having a date with him. As we have desire about money and sex, that is the way it goes."

9 "When my girlfriend was a high school student, she was doing *Enjo kosai*. I don't think it bad. If there is the reason there is no money, it cannot help doing it."

10 "Though I don't know the person involved in *Enjo kosai*, I have heard a girl had worked as a soapland hostess for several days to earn money for the trip to see her boyfriend in Kyushu. It makes no difference to me."

11 "My friend got money by going for Karaoke and a drive with an elder man. The grown-up man prefer children to women who belong to the same generation because children are at his beck and call and he cannot communicate with adult women. Girls who are involved *Enjo kosai* to earn pocket money are careless."

12 "I know such girls. When we are junior high school students, we under age cannot get a good part-time job and an hour wage is cheap. So when we needed money urgently, many friends turned to
Enko (Enjo kosai). As we were employed formally, we had a choice between two alternatives, Enko or Kyabakura (cabaret hostess) or both. We have to take full responsibility for this action. We have to accept the responsibility. If we don’t want to be caught up in a danger, we had better stop it. If supply and demand match, it is the most peaceful now. Without Enko, old men will commit more crimes and more troublesome.”

13 “When I was a junior high school student, my friend was given ¥5,000 or more than that per day after eating out and playing with elder men. If we are accustomed to getting easily the amount which we can get only after working hard, we will have a problem in the future.”

14 “When she was a junior high school student, she had received about ¥30,000 per day for a long time by a fixed elder man. She went to karaoke (sing-along machine) and his house. Everybody has freedom to do whatever she and he want. If they don’t have an interest in it, they don’t do it. If they think it disgusting, they will stop it. They are children of the age.”

15 “When a female student was a high school student, her friend in the same school was “selling underclothes”* which she had worn to earn ¥20,000 or ¥30,000.

* The underage panty trade

By the above No. 15, one student mentioned that her friend in high school was selling her underclothes to earn money. Tokyo Metropolitan government outlawed the underage panty trade in 2004. Before then the sale of underwear had been flourishing. Girls had sold their panties to panty shops and made money. Panty shops had resold them in the shops and in vending machines. The girls had been paid more money if they had attached their pictures and if they had left their sanitary pads inside. Girls had sold socks and a bra. In 2006 seven prefectures had such laws in Japan.

“A twenty-four-year-old man was arrested by the police after the law’s passage in Kanagawa Prefecture. He could not find the shop, he tracked
schoolgirls and begged them to sell him their panties. He said that he didn’t know what he was doing was a crime and schoolgirls were wearing such a short skirts and they got me excited and he didn’t want new panties but used ones. "

16 "I know the person. My friend was doing Enjo kosaï with a ma whom she knew through the site of cellular phone. I feel it terrified. I never want to do it and cannot understand her."

17 "When I was a junior high school student, almost all friends were earning money by eating out with a man or selling underclothes or selling their bodies. I think it is dangerous and depreciate myself."

18 "There are a girl in my native town. They told me that they could earn money. I objected it."

19 "I have heard that girls in the girls’ high schools …are often doing Enjo kosaï. I feel it regretful and lacking of morality."

20 "As I have a part-time job in Shinjuku every day, I often see the couple like Enko, namely, a teenage young girl and an elderly man. I have many friends who are working in Kyabakura as kyabajo (club girls). As far as they work at the shops, they cannot get all money which they earned. Enko (Enjo kosaï) is on the personal agreement with each other and girls can earn a lot of money on the spot. It seems that this system draws many girls."

21 "My friend is working at the place to earn much money because her parents cannot work now. I made her stop working at such a place at first. But it is a fact she can earn more than in other places and I cannot tell whether it is bad or not to her."

22 "When I was walking in Shinjuku or Ikebukuro or my native town, I was asked to do Enjo kosaï by ordinary elder men or even or usual young

137 Pantsu Utteyo (Sell me Your Panties). Mainichi Newspaper, October 5, 2005.
men. It goes without saying that I refused it and ran away. I cannot admit such men who wanted to buy sex by money. Moreover I feel unusual to girls who sell sex. By the news men who bought sex are punished. But are girls who sold their bodies also guilty of prostitution?"

23 "I know such a girl. When she, my friend was a high school student and a university student, she did it two or three times. She worked part-time, but she needed more money. Her family and friends who knew about her actions were worrying about her. I think that the adult men who paid her money were careless."

24 "I don’t know such a person but I look at Enjo kosai in the comic books. In comics, girls sell their bodies and get money or have high-grade bags bought by elderly men. If girls read this kind of comics, they perhaps feel it attractive and profitable to have a date with elderly men. But I will never do it. These men have usually family men. I wonder why such men can do such dirty actions."

25 "My friend who got acquainted with men through billboard on the Internet and had a date with them used to receive money for eating and drinking and karaoke (sing-along machine). I think the persons who are doing such actions to get pocket money have to have their own responsibility. But if there should be girls who have to do them in their family conditions, our country and a local autonomous body have to improve their circumstances. The private sectors and the adults around them must help them as much as possible. Anyway, they have to know Enjo kosai would accompany more risks than they think. We have to inform them about them. First of all, the police must take action against the adults who want to satisfy their lust by Enjo kosai."

26 "When I was a junior and high school student, I heard about Enjo kosai so often. It seemed that many started it because they wanted to be up-to-date and follow their friends’ topics or were very curious. I think we should have a sex with someone whom we love."

27 "Though I could not hear from her about her experience down to the last
detail, it seemed that she did not have a sense of guilt. But I don't want to do it."

28 "I know a girl student in her teens. As she was grown up in the family of the middle class, I asked her why she was doing Enjo kosai. She answered me to earn money without a guilty look. Another girl in the twenties answered that she wanted to help her family. As far as I know, the price of Enjo kosai is ¥30,000 and most girls are in the teens. Because the girls under 18 years old cannot work in the soapland. The younger they are, the cheaper their price is. It is true that this situation is being improved by the police regulation."

29 "I have heard from my friend in the native town. Though I don't know whether the girl in the same generation was doing Enjo kosai, I saw her walking with the elderly man in the hotel district. I think that such girls do not want to go back to their house. They are grown up by the family in which her father and mother are estranged from each other, by the mother who sometimes changes her husband or by the single mother. As her house is poor, she perhaps wants to buy things by her own money unconsciously. And the majority of men prefer young girls in Japan. But like in France women are not treated as full-fledged ones in Japan. The elegant appearance of the adult worn en is not treated as beauty in Japan. We have to revise upward our beauty sense of value from ancient times."

Concerning the quest (2), 221 students didn't know and have not heard persons who were involved Enjo kosai around them. But they have heard about it through mass media and wrote their opinions. First, 58 out of male(139) and female students(56) had opinions to assume self-responsibility for their actions [1]. 163 students objected to Enjo kosai without reservation [2]. Below are some opinions out of 58 students concerning [1].

### TABLE 6.5

THE NUMBER OF APPROVAL / DISAPPROVAL AND COMMENTS

(From 221 students who didn't know and have not heard such a person around them)
<table>
<thead>
<tr>
<th>Student</th>
<th>Male and Female</th>
<th>Comment</th>
</tr>
</thead>
</table>
| Approval | 58 | **[Self-responsibility]**  
  - Ethically bad, but everyone can choose whether she or he will do it.  
  - If she is more than 18 and does it consciously, there is no problem.  
  - On mutual consent, it's not bad, but I will be never involved it.  
  - If it matches up supply to demand, I think it all right. None lose anything. But I worry about what kind of adult they will become.  
  - If they want to do it, they can do it by their own will. But I feel the name of it is strange… |
| Disapproval | 163 | **[Objection without reservation]**  
  - We should not break the law. The participants are lacking of the conscious of the crime. This is the crime aiming the young.  
  - The cause is a poor education at home and in school.  
  - Our society is lacking ethical value. The mass media are vulgar.  
  - The magazines for junior or senior high school students are excessive.  
  - From the fear of AIDS.  
  - Japan is a corrupt society about sex now. The young should study many things.  
  - Many students with a poor academic school record are involved in it.  
  - Our society isn’t under sexual taboo.  
  - Under the influence of the chat or the encounter site of the cellular phones.  
  - We have to look our society over again.  
  - Parents neglect their children.  
  - There are many hopeless adults.  
  - They should work hard if they have money problem.  
  - The noble and drama are emotionally touch and affect young girls.  
  - I won’t keep company with others for only money and sexual desire. |
| Total | 221 | 291 |
TABLE 6.6
THE RATE OF APPROVAL / DISAPPROVAL OF ENJO KOSAI

TABLE 6.7
PERCENTAGE OF APPROVAL / DISAPPROVAL
【1】58 students out of 221 students who didn’t know and have not heard such a person around them approved *Enjo kosai* to some extent assuming self-responsibility for their actions. The following are their some opinions.

30 "I think it bad ethically, but everyone can choose whether she or he will do or not."

31 "If she is more than 18 years old and does *Enjo kosai* consciously, there is no problem."

32 "If it is on the mutual consent, I think it is not bad, though I am never involved it. Because I think *Enjo kosai* prostitution."

33 "The relationship between a man who pays money and a girl who earns money by *Enjo kosai* is usual in our society. I feel it doubtful."

34 "If a girl and a man reach a settlement, nobody can say anything. If they have a problem, they have to assume full responsibility for their action."

35 "I am against *Enjo kosai*. But I think it in the individual's freedom whether girls are mixed up with it."

36 "I think it affirmative if they reach a settlement. But I cannot understand them. I understand they want to get money easily, but I don’t want to do *Enjo kosai*."

37 A male student mentions:
"It becomes not demerit but the status for children to have sex. But I worry about what kind adult they will become."
"If it matches up supply to demand, I think it all right. None lose anything. But I never want to be mixed up with them. They are socially negative human beings."

38 "I cannot say it bad or good. They do it from some reason and they
have to have their responsibility. When they have experienced *Enjo kosai*, we cannot say they will become useless fellows in the future. Some of them will become decent fellows in the future.

39 "The mass media should assert clearly why *Enjo kosai* is bad. Otherwise we cannot understand and it will make the matter worse."

40 "If they want to do it, they can do it by their own will. But I feel the name of *Enjo kosai* is strange. *Enjo kosai* is not only for help but also association."

3【2】163 male and female students objected to *Enjo kosai*: without reservation out of totally 267. Below are their opinions,

41 "We can do whatever we want but should not break the law."
The participants are lacking of the consciousness of the crime about *Enjo kosai."

42 "This is the crime aiming the young people. We should get money not by selling our bodies, but by work. We have to start socially a campaign against *Enjo kosai* as a campaign against drunken driving."

43 "The cause is a poor education at home and in school."

44 "In these days their parents work in double harness and a child is an only child. She is lonely at home and goes out to play at night and dissolve stress by *Enjo kosai*. If her parents are sound, she won’t do such a thing."

45 "Both a woman and a man should not do it."

46 "*Enjo kosai* stems from the climate of public opinion which we think it possible for us to buy everything by money.

47 "Our present society is lacking ethical value. The mass media are vulgar and tend to defame a person easily and broadcast sexual scene
excessively. They have a bad influence upon a child's formative years."

48 “I know it from the news. I think both men and girls do not have anchorage of heart. They are involved in such actions not only to get money but also to put themselves forward and to be recognized by someone. I cannot accept Enjo kosai. If we understand ourselves and think what we must do, we cannot be involved in Enjo kosai.”

49 “Mobile phones are popularizing and the said person can easily contact with a partner in secrecy. They are concerned in Enjo kosai without worrying the world.”

50 “One of the reasons is that the magazines for junior or senior high school students are excessive. And men should become sound.

51 “Enjo kosai of the younger group got into trouble recently. The cause is that they can easily read the magazines and comic books and the cite of mobile phones to encourage Enjo kosai even if whatever age group they belong to. I object Enjo kosai because they face the fear to be infected with AIDS.”

52 “Even if she has a boyfriend, she cannot see him and feels lonely, so she wants to talk with someone. Then she is involved in Enjo kosai. She can easily get acquainted with a man through the site to encounter on cellular phone.”

53 “Even if girls say that they do Enjo kosai to get money, it is not real. There is root cause. I think it stems from poor environment of their family.”

54 “I think it bad to make a bargain by money. As we cannot live without money, Enjo kosai is perhaps means to live.”

55 “Japan becomes a corrupt society about sex now. This is one of the causes to the increase of AIDS. They say young people should study many things, but Enjo kosai is an exception. We speak the word Enjo kosai lightly, but we shoud not think it easily.”
"The cause of Enjo kosai is that grown-up men have lost their reason. As I am a man and can understand they like young girls, it is instinctive. We have to make a boast of reason."

"Both of a man and woman should take full responsibility for this action. I hate first Enjo kosai and rape."

"I have the images of Enjo kosai are ones of high school students. If they don't money, first of all they cannot enter high schools. If they want to get money to play, they should do it. It seems to be dirty and be infected with sickness and moreover, many students with a poor academic school record are involved in it."

"On one hand there is the demand when men have money and status but cannot be satisfied with something; on the other hand, there is supply when women want to earn money and their friends around them are doing Enjo kosai. The causes are the extension of information and our society isn't being under sexual taboo."

"Lately venereal diseases like AIDS rapidly have spread in the world. When women, who were selling their bodies, found their partners in life and their bodies and heart became irretrievable, how will they do? Women should cherish their bodies and themselves."

"I have heard such news through the mass media. I don't understand why they do such a action. If we want to have money, we should have a part-time job. They are disgraced their bodies delivered and nursed by their parents by strange men. I feel it impious. We have other many things to do."

"I sometimes have heard the news which the junior high school students do Enjo kosai and men were arrested by the police. When they become junior high school students, they can say their opinions and can think. After doing Enjo kosai and getting money, they inform men to the police. I cannot understand them."
"Girls are perhaps doing such a action to play and get money. They will be a good–for–nothing in the future.

"I worry about the influence of the chat or the encounter site of the cellular phones. Even the elementary school children have them more than we in the twenties imagine.

"We cannot play without money in our present society. I feel it with reason. We have to look our society over again and eradicate Enjo kosai."

"The tendency which parents neglect their children has increased. I think that children who are grown up by the nurse of affection are not involved in Enjo kosai."

"Japan is under capitalism and it is important to earn and use money. Children have the idea as the consumers. They don't know the importance to earn money through their labors and remember to earn money easily. That's why Enjo kosai has appeared, I think. I stick out against it.

"It is not good individually and socially."

"I as a man cannot understand why girls are so hungry for money."

"The grown–up men don’t marry and have frustration."

"The grown–up men who are involved in Enjo kosai are the most sinful."

"There are many hopeless adults. If they don’t have morality, children will be influenced by them and become hopeless."

"I don’t affirm Enjo kosai. But the junior and high school girl students who are involved in it it have often worries on some stages. I think the adult around them should be all ears."
"I won't become such a woeful man even if I am rich in the future."

"I don't know the reason why girls do Enjo kosai. Whatever reasons they have, they should work hard if they have a money problem. I don't know why they don’t notice it before being involved Enjo kosai. If their friends know its fact, they will lose them whatever reasons they have."

"I feel sorry for women. Men are only using them as a tool."

"Both of men and women on a charge of Enko are liable to the death penalty. The police should expose more crime. The novel “Deep Love” and the drama “Fourteen year old mother” themed inexperienced sex will emotionally touch and affect young girls. It will be the cause to make Enjo kosai increase. Those who make a drama should make not a touching one but a cruel one."

"Nothing is more scornful companionship to be looked down upon than Enjo kosai. It is blowing up a furious storm of Enko (Enjiyo kosai) on the Internet. I think the objects of Enjo kosai are only money and sexual desire. I hate them. If the persons around me are doing such an action, I will beat them up and tell them to cherish themselves. I won't keep company with others for money and sexual desire."

The first-rate university students I had surveyed excepting three male students were not involved Enjo kosai and their opinions were suggestive. Considering them, I will examine the social and family backgrounds of girls who are involved in the crime once more.

14 The Net (Internet) Society

In Japan, superficial human and family relations are common today. All families are very busy earning money. The Japanese use money to do everything conveniently and smoothly. If we go to a supermarket and pay money, we can buy everything without speaking to anyone. The community disappeared in urban areas. A housing complex has started to build since 1950’s. Residents of a housing complex have increased. We often do not talk
with neighbors. They sometimes do not know who neighbors are. There are convenience stores near their houses. They are opening for 24 hours. Japan is generally rather a safe country. People can go to the convenience store near the house even at midnight. We can always see the pornography and advertisement of telephone clubs. Many advertisements are sent to the mobile phone. As we started to live in a housing complex, we gradually lost their community and have become lonely. In Japan the number of convenience stores began to increase in 1980’s. The more we seek convenience and efficiency, the more we become superficial and lonely. Everyone is busy earning money in Japan. Because the prices and education expenditure are very expensive, parents have to work hard. Fathers come back just to sleep. We have become estranged in our houses as well as outside. We cannot come in close touch with each other. Moreover there are many married couples who continue married life without love and sex for appearance’ sake and children. They act happy family but their hearts are separate.

Among Japanese female junior and senior high school and college students, Pri cla and Print Club were in the latest fashion. A girl takes a very small picture with her girl friend with their cheeks together and smiling by some special machine and pastes it on her diary. And she took a picture with another friend and pasted again. She continued to paste many pictures with different friends. She was convinced that she had many friends seeing pictures which were collected and pasted on her diary.

I asked female college students why they were playing such games. They answered that they could think they had many friends even though they did not have true friends in reality.

Children living in big cities cannot easily find anyone with whom they can truly talk in the school or community.

The mass media give them disadvantages. They report the news as if all high school female students were calling “the telephone dating club” and they were having Enjo kosai. In reality 70% of female students feel disagreeable to the image which all female students are doing Enjo kosai. Because many have no concern with Enjo kosai.

And it is true that some of them feel that they want to catch up on others. It is also said that the younger generation does not believe the family and authority, and realize this society is male-oriented society, full of lies. I have
heard that young girls say, "If ordinary men can buy women, why can't ordinary girls sell themselves? What's it wrong just to get extra money from papa(dad)?"

Statistics reported by the police in 2005 show that the cases of rape in 2004 were 2176 in Japan. It was 296 cases (12.0%) less than in 2003. The cases of indecent assault were 9184 in 2004. It was 845 cases (8.4%) less than in 2003. The police are expanding the hearing by the women police officers and setting up the telephones to consult and promoting a measure against sexual crime focusing policy to promote for victims to declare their damage.

The men arrested for having bought the minor girls (under 18 years old) were 1667 cases in 2004. It was 64 cases less than in 2003. Among 1667 cases 745 cases (44.7%) had used the site to encounter on the Internet and 178 cases (10.7%) had used telephone clubs.

According to the newspaper on March 4th 2008, the crimes which children are involved has increased in the Internet society. The police reported that victims under eighteen through Encounter site were 1100 in 2007. They had been 584 in 2001. One case was the following.

"The girl (a twelve-year- primary school girl) lives in Kyushu (southern part of Japan) and a company employee (21) lives in Kansai (western part). They knew through chat on the Internet in the latter part of July, 2007. She started to confess him her age and she was not good with her family. The company employee kindly recommended her to run away from home again and again. He said, "If you want, I will offer you a room." After two months, she left her house and joined him and was brought to his house and raped by him. He was arrested. He admitted to recommend her to run away in trial. He had tempted a senior high school female student to come to his house.

Mr. Tsuneo Akaeda (63), obstetrician and gynecologist opens his hospital in Roppongi, Tokyo. Girls who has been damaged by men whom they knew through site for Encounter visit him to consult. "I was taken into a hotel and raped by him." "The man was Yakuza (gangster) and I was tattooed by him." Mr. Akaeda has involved in volunteer work to guide the young in downtown Tokyo for nine years. He worries that girls become
acquainted with strange men easily and have sexual relationships with them. He is angry about their parents' indifference toward children even if they stayed out overnight or went out midnight more than before. Their parents reassure themselves because they think they will be able to contact with their children anytime.

The girl (14) in a third-year student at junior high school in Edogawa-ward, Tokyo was dead by Encounter site case in 2007. The junior high school in the same ward hold a meeting for parents to explain risk of a mobile phone.  

Filtering Service

In Japan from 2008 a mobile phone company has recommended to use "filtering service" to restrict to connect harmful site. When a mobile phone is under contract by a child's name, a mobile phone company has to filter automatically as long as parents do not say that filtering is not necessary. The police explained parents notice a board to tempt to commit suicide and run away from home and site of the pictures of corpse in the above meeting. They say that 100 parents fell silent to know how to connect easily the harmful site from mobile phone.

15 Some cases of Japanese men arrested on the charge of buying girls younger than 18

1. A bank clerk

"The Metropolitan Police Department reported that the bank clerk, Yasuhiro Nakajima (43) of the Musashino Bank in Saitama Prefecture was arrested on September 5, 2007. He became acquainted with a female junior high school student (14) through encounter website of cellular phone around June 27, 2007. And he was charged with paying a girl ¥50,000 in the hotel in Tokyo to buy sex, though he knew she was under eighteen. He stated that he bought that girl three times from late..."
May and paid her totally ¥140000."\textsuperscript{139}

\section*{Circumstances of an eighty-year man & a sixty-year man who used to buy young girls}

1." An eighty years old man was arrested in 1997. He lost his wife four years ago. He started to go to the park where the young used as rendezvous. One day, he spoke to a young girl, "Why don't you go to enjoy Karaoke (sing-along machine) with me? I have enough money." The girl followed him obediently.

He said to her, "If you make me touch your body, I will give you pocket money." Then he could touch her body. He knew that young girls followed wherever he wanted and had him do whatever he liked. He knew the telephone club, but he was a deaf old man. Therefore, he tempted the girls in the park to go to the hotel. He gave 60 girls pocket money (¥5000 ~ ¥30000 per girl) for four years. The rumor which there was an old man who gave girls pocket money if they made him touch their bodies and followed him to the hotel spread the junior high schools and high schools near the park like wildfire. Before long about ten old men started to imitate him and buy girls.

This old man had made a lot of companies soon after the World War II. He had handed over his estate to his children a few years ago. After then, he was living by his pension and pocket money given by his children. He and his children lived in the same condominium, but he could not have his children cook his food by the reason they were busy. He felt that he was cheated by his children.

He used to buy his food in the convenience store near his house. Even if the family and him lived in the same condominium, they did not have daily conversation. He said to the policeman, "The jail is better than my house. I do not need to worry about my food. The policemen are much kinder to me and take much better care of me than my family." He kept many dogs and cats in his room. He had many children and grandchildren, but he found himself much alone.

\textsuperscript{139} The Asahi Newspaper, September 6, 2007.
2. His friend over sixty was lonely. He was single and was out of contact with his parents and brothers. He was living by his pension. And he wanted to have his friend and went to the park to meet the 80 years old man and became his friend. The 80 years old man spoke to girls and made overtures of the price instead of his friend. For four years, he gave girls about ¥200,000 every month.  

3. Some Japanese Buddhist priests

1. A priest whom I knew was thrown out the religious community. He said to me, "Because of my sexual harassment and earning money for my own." But another priest in the same religious community told me that he had raped a girl. That was the real reason why he was expelled from the community.

2. I had already mentioned, Kenichi Aitani, 44, a Buddhist priest was the first man arrested under a 1997 law which made it illegal to buy sex from someone younger than 18. He was arrested with paying a seventeen years old girl for ¥24, 000 (Rs. 8727).

3. Another priest was arrested. He paid ¥20,000 each to two junior high school girls to have sex with him at a hotel in Niigata Prefecture in January 2005. He had got acquainted with the girls through a telephone dating club.

4. The following is not the case of buying sex. This Buddhist priest did not buy a girl and not be arrested. But he gives us partly some figures of Japanese Buddhist priests. A woman in the 30th living in Okayama Prefecture brought an action for libel, for damages ¥10,000,000 against a chief priest at a Buddhist temple (48) in Okayama Prefecture and the Tendai Sect corporate body in Shiga Prefecture. She began to associate with him around January, 2005. But because she knew that he had his wife and children, she started to talk about having finished, he threatened her that he would spread her pictures so that she cannot stay in Okayama. In fact, he inserted her real

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name and her several naked pictures which he had taken on the internet in March, 2006. The court ordered him to pay a fine of ¥800,000 to her due to threat and defamation in June, 2006. Then the Tendai Sect promised her to punish him, but he still remains at the temple.

16 Shinran and Japanese Buddhist Priests— Heterosexual love

In Japanese Buddhism, one of the main characteristics is that Buddhist priest (monk) has a wife and children. The Buddhism that flourished in the Nara period was not the salvation of individuals but the study of Buddhism teachings. Ganjin (Chinese Priest) and Dokyo (He gained the devoted trust of the Empress Shotoku) in this period were famous. Saicho had studied Buddhism in China and came back to Japan in 805 and brought Tendai Buddhism. In 806 Kukai also came back from China and brought Shingon Buddhism. Those Buddhism’s object was kokka chingo or the pacification and protection of the country.

Shinran(1173–1262)

In the Kamakura Period (1185–1333) there was the priest Shinran (1173–1262) created Jodo Shinshu (True Pure Land Buddhism) and made Buddhism a mass religion.

“Buddhism only began to function properly as a vehicle for personal salvation in the Kamakura period, with the creation of Jodo Shinshu by Shinran. Shinshu is classed as a nembutsu sect. A nembutsu sect teaches that salvation can be attained by chanting the nembutsu prayer “Namu Amidabutsu” (I sincerely believe in Amitabha/ Lord have mercy on me) and embracing the Amitabha Buddha. Nembutsu Buddhism itself was first propagated in Japan in the early Heian period (794–1185) by Kuy. In the mid-Heian period, Genshin wrote Ojoyoshu (Essentials of Pure Land rebirth), extending the reach of nembutsu Buddhism. Then around the end of the Heian period, Ryonin founded the Yuzu Nembutsu sect. This led to further growth in the number of nembutsu believers, and with the founding of the Jodo (early in the Kamakura period, nembutsu
Buddhism experienced an explosion in popularity. On the death of Honen, his disciple Shinran took the message of salvation to even more people. Honen taught that people’s souls could be saved by chanting ‘Namu Amidabutsu,’ and Shinran refined this message further, teaching that a sincere belief in the Amitabha Buddha was the sole requirement for salvation.”

Shinran wanted to save the “wicked (bad).” They were those who struggling at the bottom of the social scale:

“People such as prostitutes, those who operate slaughterhouses, and beggars; those without the financial resources to accumulate merit and without the financial resources to accumulate merit and without even the time to chant the nembutsu; and individuals forced to turn their backs on the teachings of the Buddha to make a living and who, according to Buddhist precepts, were evildoers, Shinran viewed these individuals as the most truly deserving of salvation, declaring in the Akunin Shokisetsu (Doctrines of evil persons as the object of salvation) that “A good person will be reborn in paradise. There is no reason why an evil one cannot…. Shinran’s teachings were further propagated toward the end of the Muromachi period by Rennyo.”

When Shinran became a disciple, he had a wife named Eshin and a blue-blooded girlfriend. In those days a priest was prohibited to have a wife, but he had a wife. It is said that he had a plural wives. Honen who taught that people’s souls could be saved by chanting “Namu Amidabutsu” and Shinran who taught that “a sincere belief in the Amitabha Buddha was the sole requirement for salvation” were oppressed by established religious systems and government. Honen was exiled to Tosa (now Kochi Prefecture) and was demolished his religious community. And Shinran was exiled to Echigo (now Niigata Prefecture) and went there with his wife Eshin.

Although women had high status in ancient Japanese religion, Shinto, it is

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142 Ibid., p. 83
thought that Buddhism strongly reinforced certain indigenous taboos against the blood associated with menstruation and childbirth. In ancient Buddhism influenced by Hinduism in India, the status of women was much lower than in ancient Japanese religion, Shinto. We can understand it when we read the *Code of Manu*. In Japan began to be excluded from sacred places or events. The mountains Hieizan, Koyasan, Ominesan, and Ontakesan, every sacred to Shinto or Buddhism prohibited women strictly. Fisherman also banned women from their boats. Because the boat spirit, *funadama* was supposed to shun women. Today some practices have remained.

The History of Japanese Buddhism

In Japan Yayoi Period (ca. 300 B.C. – ca. A.D. 300) there were relatively complex political units called *Kuni* under the hegemony of Yamatai ruled by Queen Himiko (ca. 188 – ca. 248) known as "Mysterious Queen of Yamatai."

Buddhism was introduced from the kingdom of Paekche on the Korean peninsula in the mid-sixth century in Kofun Period (ca. 300–710), and in those days Buddhism in Japan was not so discriminatory under the influence of shamanism. Shamanic females were valued and Japan was matrilineal society.

In 593 empress Suiko was crowned and lived her residence in the Toyura Palace in Asuka, Yamato Province.

The Asuka period (593–710) is usually considered to coincide with the beginning of the historic age in Japan. After Emperor Kotoku, Empress Jito entered Fujiwarakyo in 694. Asuka period ended in 710 when the capital was shipted to Heijokyo.

In Asuka period Soga family served the Yamato court in the ministerial capacity of financial administrators and diplomats. Soga family played an important role in introducing Buddhism to Japan.

"The soga also held the right to provide consorts and wives to the imperial line. This right was later granted to the Mononobe family and the Nakatomi family, both of which held the title *muraji* and were, respectively, professional soldiers and proprietors of Shinto religious affairs. The acceptance of Buddhism—reported in the *Nihon shoki* to have been introduced in 552 (another traditional date of
introduction is 538)—became closely linked to rivalry between the Soga family on one side and Mononobe and the Nakatomi on the other. In 587, the Soga, led by Soga no Umako, attacked Mononobe no Moriya, destroying him and his family and thereby clearing the chief opposition to both Soga dominance at court and the acceptance of Buddhism. 143

After the introduction of Buddhism, the leaders of Japanese society devoted their wealth to the creation of temples, and eventually Buddhist buried patterns came to the force and continued till today. Asuka period was influenced by Buddhism and assimilated the Chinese culture transmitted to Japan by Korean immigrants. They are specialists in many fields, priests, temple builders, roof-tile makers.... They introduced to Japan the Confucian classics, too.

In the Nara period (710–794) the central government was headed and all the people were considered the emperors’ subjects. Buddhism was established as the religion of the court and of the country and the Great Hall of the temple Todaiji was built. Emperor Shomu ordered to construct the temples and nunneries (kokubunji) in every province to prevent epidemic disease and social ills by the powers of Buddha. Empress Komyo (701–760), a wife of Emperor Shomu was very kind and merciful and tried to help people who were suffering from famine and disease and cooperated with her husband. Emperor Shomu ordered to construct the Great Buddha of Todaiji (now in Nara Prefecture). And the huge bronze statue, the fifteen-meter-high statue known as the Nara Daibutsu was completed in 752. It was a representation of Buddha.

"Emperor Shomu abdicated in 749 and was replaced by his daughter Empress Koken. An office was established for the Empress Dowager Komyo, and Fujiwara no Nakamaro appeared in the political arena as administration of her place affairs. He encouraged the observance of filial piety and renamed official ranks and ministries in the Chinese manner... The government, which had hitherto been dominated by Buddhism, now

took on a more Confucian aspect. "

In Heian period (794-1185) Murasaki Shikibu who wrote the world's oldest full-length novel, *Genji Monogatari (The Tale of Genji)* and Sei Shonagon who wrote the diary *Makura no soshi (Pillow Book)* were around as female writers. But during this time, Japan "fully assimilated the essence of Chinese society and created indigenous institutions in economics, government, and cultural style." Japanese society was becoming the patriarchal society gradually and increasingly.

In Kamakura period (1185-1333) the status of women lower and Shinran wanted to save women and the masses who were discriminated in the society.

After Shinran Japanese priests started to have a wife and children. Shinran lived long lives till ninety. He noticed that many people misunderstood his teachings and were leading a life of vice and womanizing.

Kyoto and Nara have a lot of temples built in Nara period and Heian period even now. Temple priests are good customers in *geisha* houses in Kyoto now.

**Ryokan (1758-1831)**

The deathbed poem of the priest Ryokan:

"What shall be my legacy?
The blossoms of spring,
The cuckoo in the hills,
the leaves of autumn."

Ryokan wrote love poetry too.

I wondered and wondered when she would come.
And now we are together.
What thoughts need I have?

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144 Ibid., p.35.
As old man of sixty-nine (I might point out that at the same age I am the recipient of the Nobel Prize), Ryokan met a twenty-nine-year-old nun named Teihin, and was blessed with love. The poem can be seen as one of happiness at having met the ageless woman, of happiness at having met the one for whom the wait was long.

Ikkkyu (1394–1481)

"Among those who give thoughts to things, is there one who does not think of suicide?" With me was the knowledge that fellow Ikkkyu twice contemplated suicide. I have said "that fellow," because the priest Ikkkyu is known even to children, and because anecdotes about his limitlessly eccentric behavior have come down to us in ample numbers. It is said of him that children climbed his knee to stroke his beard, that wild birds took feed from his hand. It would seem from all this that he was the ultimate in mindlessness, that he was an approachable and gentle sort of priest. As a matter of fact he was the most severe and profound of Zen priests... He gave his collected poetry the title "Collection of the Roiling Clouds," and himself used the expression "Roiling Clouds" as a pen name. In this collection and its successor are poems quite without parallel in the Chinese and especially the Zen poetry of the Japanese middle ages, erotic poems and poems about the secrets of the bedchamber that leave one in utter astonishment. He thought, by eating fish and drinking spirits and having commerce with women, to go beyond the rulers and proscription of the Zen of his day, to seek liberation from them; and thus, turning against established religious forms, he sought in the pursuit of Zen the revival and affirmation of the essence of life, of human existence, in a day of civil war and moral collapse..."146

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145 Kawabara, Yasunari and Edward G. Seidensticker, trs. Japan, the Beautiful, and Myself (Speech in honor of being awarded the prize of a Nobel prize for Literature), Kodansha Ltd. Tokyo, 1969, pp. 64-67.
146 Ibid., pp. 59-61.
A recent activity of some of Japanese Buddhist priests

There are about 70,000 temples and about 308,000 Buddhist priests in Japan in 2008. They have worked as counselors in their areas as well. In Japan, the number of committing suicide has been continuously more than 30,000 in the last 9 years. (The 1998 rate of suicides was 25.2 per 100,000 people, a dramatic high for the last few years.) The main work of Buddhist priests is to hold a funeral in Japan. Most funerals in Japan are conducted in the Buddhist traditions. But fifteen Buddhist priests living in capital territory from five different sects made the society to tackle against suicide in May, 2008. They wanted to help people who are alive and are suffering and started to counsel exchanging letters.

17 Male homosexual workers and Homosexual Love

In India, male homosexual acts are illegal and not much is currently known about the status of male sex workers. Due to the social stigma attached to homosexuality in India and lack of legal protection, they tend to face higher risks than females. They are often faced with violence from the police, clients, and are often subjected to extortion from the police to carry on with their work. A large percentage of male sex workers are self-castrated eunuchs or hijrahs. The Hindus developed a taboo against homosexuality, but sex with a eunuch or hijrah as a passive partner was quite acceptable. They can sing and dance at weddings and auspicious ceremonies.

In Japan, we do not have such social stigma in India and violence from the police.

As I have already explained that Kabuki was supposed to have originated around 1603, when Izumo no Okuni performed a dance called Nembutsu odori. But in 1629, women were banned from the stage, leaving only men to perform. Those were under fifteen.

"For Buddhist priests who had abjured the company of women it was perfectly acceptable thus to work off their frustration with a clean conscience. The youths also appealed to samurai, among whom
homosexuality was considered the purest from of love. In any case, in this society—free of Christianity's guilt-inducing notions of sin—love was simply love. Homosexual and heterosexual love were seen as different sides of the same coin... Eventually in 1652, after the death of a shogun who had himself been partial to young men, this variety of kabuki was also banned and replaced by kabuki played by adult males, as it is today. Thereafter kabuki and the women's world of courtesans and geisha together made up the heart of the demimonde. "147

And some geisha also bought Kabuki actors. And there is not much difference between most Buddhist priests and the common men in Japanese society today.