CHAPTER VI

PART I: CONCLUSION—GENERAL REMARKS

The Japanese had the old Confucian proverb that in youth a woman should obey her father, in maturity her husband, and in old age her son. India had the same proverb in the Law of Manu (Manusmrti). Japanese husbands frequently treated their wives coldly and arrogantly. Women were usually meek and long-suffering in their dealings with their husbands. A double sexual standard, which left the man free and the woman restricted, was common. In the West, most people look at sex as something that is sacred and should only be shared with the one you love. This is the Christian belief. Judaism and Christianity advise not to commit adultery (fornication).

But Japan originally had no such taboo about sex. Traditionally sex always seemed a natural phenomenon for the Japanese. They said that it should be understood that life was three things, which could all be obtained by money: eating, drinking, having sex to understand Japanese.

Promiscuity was not a problem in itself. The Japanese attitudes were in a sense permissive. In the past, homosexuality was always accepted and was acknowledged among feudal warriors and Buddhist monks in medieval times.

The primitive Japanese revered fertility not just in agriculture but among humans as well, and phallic symbols were common objects of worship in rural Japan until recent times. This was influenced by Shinto. The word Shinto is comprised of two Chinese characters and is often translated as "the way of the gods." The first character, when used alone, is pronounced kami which means "god, deity" or "divine power" and the second character means "way." Shinto has been a big part of Japanese life ever since the beginning of Japanese history and continues today.

In India phallic symbols called "linga" and female sexual symbols called "yoni" are still worshipped widely among Hindus. But the worship of "linga" and "yoni" dates back to the Indus Valley civilization between 3000 B.C. and 1500 B.C., when people called Dravidians created a highly sophisticated urban society, before they were overcome by the ruffian-like Aryans. These
Aryans were Caucasians belonging to pastoral tribes living in villages (grama) under an elected chieftain (raja) who was advised by a council of elders (sabha), and in cases touching the interests of the entire village, by the samiti (meeting of the village). Aryans took over some culture of Dravidians. The Indus civilization was assimilated by Aryans and even in these days the worship of “linga” and “yoni” remains in Hinduism.

There were dancers in many different temples devoted to local gods. Shiva, the god of the cosmic dance, was the ally and protector of prostitutes, inside or outside the temples. When they were ten to twelve years old, their formal consecration occurred with the ceremony.

“They lost their maidenhood and became symbolically married to a tree, or a sword. In the Shiva temple, even the breaking of the hymen was ritualized, with Shiva worshiped in the form of a symbolic phallus, upon which were ordered to take a seat. Before recorded history and in its earliest sources, most temple girls and Indian prostitutes generally were linked to the fertility cults of the maternal or love goddess…” 189

Japan were thousands of years behind Europe, the Middle East, the Indian subcontinent, and China in the introduction of agriculture and centuries behind in the use of bronze and iron. These metals seem to have begun to enter the islands at the same time as agriculture in the third and second centuries A.D. The first clear view of the Japanese is afforded by Chinese records of the third century A.D. They are described as having sharp class divisions and living by agriculture and fishing. They were divided into a hundred or more tribal units under female or male chieftains of semi-religious status. The “queen’s country” had a certain hegemony over the others. Feminine leadership was common in the third century and there were ruling empresses as late as the eighth. The presence of these women rulers suggests an originally matriarchal system or a definitely matriarchal substratum in society, which fits with the mythological tradition of the descent of the historical imperial line from Amaterasu, Omikami or the sun goddess.

Kami (god, deity) can be used to describe just one god or as a collective term for the man gods that are a central part of worship in Japan. A part of all

---
aspects of life, *kami* appear in many different forms. Nature *kami* live in sacred stones, trees, mountains and other aspects of nature. Clan *kami*, which are the guardian deities of specific clans. These are considered to be a deified ancestor of the clan. Another *kami* is the *ta no kami*, which is the god of the rice paddies. This *kami* is worshipped at rice planting and harvest festivals. The heavenly divinities who live on the Takamagahara (High Celestial Plain) are those *kami* that are similar to gods in the Western sense. These *kami* are led by Amaterasu Omikami. She is worshipped at the Ise Shrine, which is the central shrine of Shinto.

Buddhism (which was started in India around the 5th century B.C.) was introduced into Japan during the 6th through Korea. In Japan, the first permanent city was Heijo, or Nara. As it served as the seat of government from 710 to 784 A.D., the eighth century is commonly known as the Nara Period. Until this time the Japanese did not even have towns. A second permanent capital, Heian was founded in 794 on a small plain north of Yamato, and the next few centuries are known as the Heian Period. In Heian court life, love became the main literary theme and dominated much of its literature. Murasaki Shikibu (about 973–about 1014) is one of the greatest literary artists of Japan of the Heian Period. She wrote the *The Tale of Genji* with strong observations and deep reflections of the court life. This is as elaborate a novel of romantic love as any great novel any country in the world has ever produced. Needless to say, she already knew *kana* characters to write the novel. She used to keep a diary in which she recorded the life at court. She also focused the influence of Confucianism (from China) and Buddhism (from India) in the culture as well as society of Japan.

Confucianism is more like a set of moral codes rather than religion. It teaches the people to pay an ideal role in an unchanging society. While Buddhism is a way to achieve personal enlightenment, nirvana, through the awareness of impermanence in all matters, the ideals of Confucian were treasured as an orthodox religion of the state. Buddhism on the other hand always struggles to bring together their religious principles with the Confucians. The main area of concern in Confucianism was to develop social harmony and also to explain the basic responsibilities and duties in maintaining all the various relationships existing in the society. These
relations are master and servant, parent and child, husband and wife, brother and sisters as well as friend to friend. These relations are known as "dyadic relations." In Japan, the royal and majestic families use to follow this system to institute an erect bureaucracy. Despite the fact that Confucianism brought structural changes in Japan, the ancient Japanese did not show much interest in the philosophy of Confucianism.

In early feudal days Japanese women could inherit property. In India Hindu women had the equal right to inherit property in 1956. Even now it seems to be only on paper. The Hindus have old customs about dowry or bride price, whose culture is *Manu's Code of Law* in origin. Hindu culture has oppressed love since 200 B.C. or 200 A.D.. Manu mentions eight types of marriage. They are the brahma, the Divine, the Seer, the Prajapatya, the Demonic, the Gandharva, the Fiendich, and the Ghoulish, which is the eighth and the worst. When a man dresses a girl up, honors her, invites on his own a man of learning and virtue, and gives her to him, it is said to be the "Brahma" Law. When a man, while a sacrifice is being carried out properly, adorns his daughter and gives her to the officiating priest as he is performing the rite, it is called the "Divine" Law. When a man accepts a bull and a cow, or two pairs of them, from the bridegroom in accordance with the Law and gives a girl to him according to rule, it is called the "Seer's" Law. When the girl and the groom have sex with each other voluntarily, that is the "Gandharva" marriage based on sexual union and originating from love. Manu did not encourage women's independence; even in their own homes, a female—whether she is a child, a young woman, or an old woman—should never carry out any task independently. The man to whom her father or, with her father's consent, her brother gives her away—she should obey him when he is alive and not be unfaithful to him when he is dead.

"Religion has also deeply affected and grievously damaged the image of woman in Indian society. Adishankaracharya, the great founder of Hindu Philosophy called woman as 'the gateway to hell and poison in the shape of nectar.' Western Literature also abounds with examples showing woman leading man to commit sin. The churchman thought that Eve lead Adam to sin and warned men 'not to give thy soul to women.' Shakespeare said 'frailty! thy name is woman' Alexander Pope believed that 'every woman is at heart a rake.' Alfred Tennyson went still further when he
said, "woman for the hearth, men to command and women to obey." Even the great thinker Aristotle deprived her of the right to the citizenship because she lacks certain qualities, she is naturally defective."

In the fourth century A.D. a Hindu revival took place. The Gupta Dynasty exhibited the purest veneration of Hindu culture that history has seen. The caste system had by then established its basic configuration. In the university town of Nalanda in Bihar, Buddhist and Hindu texts, mathematics, medicine, and astronomy were studied. Sanskrit and texts in Pali were studied. Hindus and Buddhists read parables to make young men keep their distance from prostitutes.

Moral Hindu texts would continue to suggest that the Brahmins avoid the temples when the dancers performed to avoid the association of the dancing girls and prostitution.

The Brahmins were the girls' superiors, and prostitution was for princes, warriors, and merchants, not for Brahmins. Buddhist scholars rejected the Vedas as divine revelations and objected the caste system. The Hindus did not get the Buddhists. Prince Siddhartha or Buddha was to be seen as the last avatar of Vishnu. Buddhism and Jainism were considered part of the numerous Hindu sects. Buddhism gradually lost ground in India and spread to China and later to Japan. India remained Hindu and caste-based society in a feudal structure securing coexistence for many centuries. Hindu society did not change before Islam arrived much later.

Hindu men or women who happened to meet a prostitute on the street considered it a good omen, but when they meet a widow, it was a bad omen. A man was supposed to keep his visits to a prostitute secret from his wife. If she knew about it, she had full rights to scream and even mistreat him. A Brahmin had to undergo a stipulated purification ritual after visiting a prostitute. The Hindu society had its contradictions.

In Japan love became the main literary theme in a court life of the Heian Period of free sexual ways from 8th to 12th century. The Japanese have the pantheon and are not monotheistic. We don't have God who remonstrates

---

against adultery (fornication). In the oldest Japanese mythology, the sun
god; Jess Amaterasu Omikami was angry and hid behind the door of the rock.
But she went out of it after she had watched the god Amenouzumenomikoto
 dancing taking off his clothes one by one.

Some of this sexual freedom survived into modern times in parts of rural
Japan, where premarital sexual relations were condoned and marriages were
frequently not registered, and therefore not made permanent. In general,
there was little condemnation of sexual acts, was only anxiety over their
social consequences. Closely associated with the fertility cult, Yobai (night
creeping) is a custom which died out very recently. Nicholas Bornoff wrote
about yobai in his book Pink Samurai, which involved young men in a village
visiting the houses of young girls and women in order to sleep with them.

The government of the Meiji period (1868–1912) created most of the new
social, political and economic institutions modeled after those in Western
nations to become a modern nation and made efforts to appear to do things
Western ways. Japan adopted a constitution in 1889, opening the way to
parliamentary government. And though the Meiji government also tried to
control yobai as disorderly conduct, the young in villages opposed it to say
that they couldn’t find their marriage partners without yobai. Arranged
marriages were usual in more populous areas, but they were not general in
the more remote places in which yoba’ was common. Many peasants as well
as the urban poor never bothered with marriage, nor was yobai necessarily a
determination in the selection of a mate. If the parties concerned didn’t have
a feeling of satisfaction, there was always next time. If they didn’t have a
baby, the young girl made herself available for more yobai. And it continued
to the 1950s.

Japan achieved industrial progress and built up sufficient military power to
defeat China in 1895 and Russia in 1905, and to annex Korea. The Taisho
period (1912–1926) was marked by Japan’s acceptance as a major power.
The Showa period (1926–1989) descended into military aggression in China
and political oppression led to war with the United States and the Allied
powers in Asia and the Pacific. After the defeat of Japan in 1945 under
atomic clouds, the Japanese economy surged ahead from the mid-1950s
through the mid-1970s. The Americans made an attempt to change Japanese society and improve the status of Japanese women and real change began but all did not improve. Yobai continued. It is known that yobai was a custom prevalent among many rural areas and especially fishing villages with collective work strong cohesion in Japan just before the 1950s. The Japanese economy surge disintegrated a village community and a custom of yobai and selling daughters.

Arranged marriage and esteem for virginity is not feudal but modern. They have the history for only half a year after the Meiji period. Love marriage exceeded arranged marriage in the mid-1960s. Most Japanese men have visited prostitutes and it is not in the least surreptitious even today.

Confucianism (from China) emphasized the supreme positions of the man, and the hierarchical power structure for society. Confucianism and Buddhism (salvation is not possible for women) combined with the military class of Japan to form the Samurai(warrior) class. The ascension of the Samurai code of life to become the law of the land drastically changed the place of women in Japan. Before the advent of the Samurai in the 15th century A.D., Japanese society had been ordered largely on matrilineal lines. The combined influences of Confucianism, Buddhism, and Samurai culture (a woman should look upon her husband as if he were heaven itself) changed the place of the woman in Japan.

The Japanese derived from the Chinese Confucian heritage, value the group over the individual. The group is greater than the individual, and group needs take precedence over individual needs. (See CHAPTER III, 2 PROSTITUTION OF POSTWAR JAPAN [4] (7) Sex tourism).

In Japanese samurai society (feudal society) (1185–1868) or among warriors (samurai), women were thought of inferior beings. The Japanese warriors expected their women to be as tough as they were and agree to kill themselves out of loyalty to their road or family. In this system, sexual looseness or infidelity on the part of the women was considered very disruptive. In Edo Period (1600–1868), Tokugawa legislation engineered the class structure by adopting for official purposes a four-class concept that had originated China (shi-no-ko-sho); warrior–farmer–artisan–merchant.

The legal separation of classes gave rise to quite different expectations
and styles of life for each segment of society. Tokugawa law relied on the social concepts of Confucianism. The basic moral concepts advocated Confucianism—loyalty (chu) and filial piety (ko)—were conservative and supportive of the existing social and political order. The samurai made the transition from military duty to civil-bureaucratic service, becoming literate, cultures, and urbanized. They placed stress on spiritual training and the cultivation of bushido, or the Way of the Samurai. But men in all classes in their greater freedom could develop a free social and sexual life, so long as they did not let it impinge on their family duties. A rich man could keep mistresses. In the larger towns and cities, there were the amusement quarters. Men were entertained by professionally trained women (professional women) from simple prostitutes to courtesans who required careful courting before they entered into a sexual relationship. The women of this latter type came to be known as ‘geisha.’ and still exist in the present Japan, though in very small numbers. Their husbands develop a social life with their colleagues outside their houses.

It would seem that the external circumstances mitigate conjugal love even now. They prevent conjugal love from becoming as central to family life. The long hours devoted to commuting in urban Japan; the relative paucity of vacation; the five—or five-and—a-half—day work week, which is still common, the willingness of Japanese to devote long hours to overtime work; and the limitation of social life largely to men, all combine to make the amount of time a Japanese married couple spend together much less than would be customary in the West or in India.

"Until Westerners turned up in Japan 150—odd years ago, Japanese society operated in a way that seemed perfectly logical and perfectly satisfactory to its members but from an Anglo-Saxon point of view was inconceivably alien.. Marriage, love, sex, and relationships were all conceived of in a way utterly different from in the West." \(^{191}\)

The confined living conditions of most homes and the custom of sleeping with the children cut down on conjugal intimacy. The parents—in—law are sometimes sleeping in the adjoining room. Married women are expected to be

---

more faithful than men. If they don't have a job outside the house, their life is likely to be limited to husband, children, close relatives, some old classmates, and activities of the P.T.A. (Parent-Teacher Association).

Japanese homes are generally too small to entertain outsiders. Because Japan is surrounded by the sea, Japan almost consists of mountains and 67% of the land is mountains and only 13% is plains. As of October 1998, Japan had a population of 126.5 million. Small in size, Japan has a high population density of 338 people per km².

In Japan business after regular company hours is conducted in coffee shops, cabarets, bars, snacks and restaurants. In the bars, cabarets and nightclubs, hostesses create the conditions that allow Japanese men to get to know each other. They are young, attractive women who are seen as accessible to all men. They are not like the property of one man like Okusan (the most common form of address for housewives, means a person from the innermost Oku area of the house or compound) or Okusama, Mrs. Interior. The percentage of hostesses engaging in prostitution is higher than that of the nonhostess population, but prostitution is not exclusive to hostesses, nor are all or even most hostesses prostitutes.

Ruth Benedict (1887-1948), who was one of the most eminent American anthropologists of the twentieth century explored the political, religious, and economic life of Japan from the seventh century through the mid-twentieth and wrote The Chrysanthemum and the Sword (1946). In her book she wrote about Japanese women as below.

"Whatever one's age, one's position in the hierarchy depends on whether one is male or female. The Japanese woman walks behind her husband and has a lower status. Even women who on occasions when they wear American clothes walk alongside and precede him through a door, again fall to the rear when they have donned their kimonos. The Japanese daughter of the family must get along as best she can while the presents, the attentions, and the money for education go to her brothers. Even when higher schools were established for young women the prescribed courses were heavily loaded with instruction in etiquette and bodily movement. Serious intellectual training was not on a par with boys', and one principal of such a school, advocating for his upper middle
class students some instruction in European languages, based his recommendation on the desirability of their being able to put their husband’s books back in the bookcase right side up after they had dusted back in the bookcase right side up after they had dusted them.

Nevertheless, the Japanese have great freedom as compared to most other Asiatic countries and this is not just a phase of Westernization. There never was female foot binding as in the Chinese upper classes, and Indian women today exclaim over Japanese women going in and out of shops, up and down the streets and never secreting themselves. Japanese wives do the family shopping and carry the family purse...A woman runs her servants, has great say in her children’s marriages, and when she is a mother-in-law commonly runs her household realm with as firm a hand as if she had never been, for half her life, a nodding violet.”

Many Japanese housewives carry the family purse. It is very unique phenomenon. In India, America or Europe, husbands generally carry the family purse.

“As the wife, they occupied a position of great respect in society. In Japan no one was ‘just’ a housewife. Taking care of the house and rearing the children were seen as jobs essential for the well-being of society. Wives knew that within the household they were all powerful. If they wanted to buy a new car with the housekeeping money, there was no need to discuss it with their husband. With the husband as the breadwinner and the wife taking care of the house, it was a very efficient division of labour.

When they married, they expected to lead a life very separate from their husband’s and many preferred it like that. As the old saying goes, the ideal husband is “healthy and not around.” They also know that while they could not expect love or fidelity, they were assured of financial seculity. To this day divorce rates in Japan are still far lower than in the West.”

In Japanese society the position of the wife in the ‘ie’ (‘family’ or ‘family system’) is incomparably important. The anthropologist Chie Nakane (1926–

analyzes the existence of the wife, the daughter-in-law of Japanese *ie* compared with that of her Indian counterpart in this way:

"The *ie* comprises household members (in most cases the family members of the household head, but others in addition to family members may be included), who thus make up the units of a distinguishable social group. In other words, the *ie* is a social group constructed on the basis of an established frame of residence and often of management organization. What is important here is that the human relationship within this household group are thought of as more important than all other human relationships. Thus the wife and daughter-in-law who have come from outside have incomparably greater importance than one's own sisters and daughters, who have married and gone into other households. A brother, when he has built a separate house, is thought of as belonging to another unit or household; on the other hand, the son-in-law, who was once a complete outsider, takes the position of a household member and becomes more important than the brother living in another household. This is remarkably different from societies such as that of India, where the weighty factor of sibling relationship (a relationship based on commonality of attribute, that of being born of the same parents) continues paramount until death, regardless of residential circumstances; theoretically, the stronger the factor of sibling relationship, the weaker the social independence of a household (as a residence unit). (It goes without saying, of course, that customs such as the adopted son-in-law system prevalent in Japan are non-existent in Hindu society. The same is true of Europe.)\(^{194}\)

Japanese husbands and wives tend not to show overt signs of affection for each other in public and some men show their wives—even now an old-fashioned man might routinely refer to his son and wives as "stupid" at least partly a convention in speaking to or about a member of one's own family. Most wives for their part would never dream of praising their husbands before somebody else. As women win greater equality with men, the attitude that there should be a strong bond of love between husband and wife is

---

becoming more prevalent.

Harvard University Professor Edwin O. Reischauer was born and grew up in Japan, was a student of Japanese history and culture throughout his life, and was United Ambassador to Japan from 1961 to 1966. In one of his books he stated the following.

"The Japanese do not have the Western attitude about the sinfulness of sexual relations. To them this has always seemed a natural phenomenon, like eating, which is to be enjoyed in its proper place. Promiscuity is itself no more of a problem than homosexuality. Their attitude have thus been in a sense permissive. But at the same time, they have a stronger awareness than contemporary Westerners of the necessity for bending the desired of the individual to the surroundings social environment. They abide by social rules that seem to Westerners extremely confining to the individual's emotional life. Thus Japanese may seem to Westerners to be at the same time both licentious and puritanical, with the license applying for the most part to males and the purity to females." 195

"I can remember very well that in the 1920s a wife was likely to follow deferentially a space behind her husband on the street, encumbered with whatever babies or bundles needed to be carried, while he strode ahead in lordly grandeur. Over the years I have seen the wife catch up with her husband, until they now walk side by side, and the babies and bundles are often in his arms." 196

This situation is changing, however. For example Reischauer mentioned a about a family car and housework or "bar hopping ot other dalliances on the part of her husband."

"Where there is a family car, a wife is likely to drive it almost as much as the husband. And whereas once no husband would stoop to doing any housework, increasing numbers now help out with the evening dishes. And many a wife has made it clear that she will not tolerate bar hopping

---

196 Ibid., p.208.
or other dalliances on the part of her husband. No one can say how fast these trends will develop, but their direction is unmistakably toward a single standard either of mutual permissiveness of the one end of the spectrum or mutual respect and fidelity at the other.

Moreover, there is another way in which the position of Japanese women is something more than it has often seemed to be. "Japan may originally have had a matriarchal society, and elements of this matriarchy seem to have persisted all the way through, despite the heavy overlay of male supremacy resulting from feudalism and Confucianism. It is generally accepted that women have more will power and psychological strength than men and there can be no doubt that the modern Japanese family centers around and is dominated by the mother, not the father. The wife has more power than the husband. Though the father is the source of financial support, he is likely to be pretty much a cipher in family affairs. Family finances are almost exclusively by the mother, with the father often on a sort of allowance provided by her." 197

Among Hindu in India the husbands are likened to god and housewives must serve him as they serve god. A Hindu wife's task was to look after her man. No matter how he treated her, he must be treated as a god. A husband could therefore address his wife as servant or slave. A husband is the god on earth like the god of heaven.

In Japan they address housewives not only 'Okusan' but also "yama no kami." which means the goddess of 'yama' (mountain), or the goddess of ie (family). Family finances are run almost exclusively by the mother, with the father often on a sort of allowance provided by her. As Japanese proverb goes "it is better that the husband is healthy and is away from home," he is likely to be away from home almost all of the waking hours of his smaller children. Their life is with the mother, and she becomes the "education mom" who sees to their good performance in school.

When the late Prime Minister Mr. Uno was disclosed extramarital relations by former geisha and his mistress Mitsyko Nakanishi who was very angry at

197 Ibid., pp.208-209.
his arrogant attitude and stinginess to her (and ended up losing his position), he did not apologize her. But his wife, Mrs. Chiyo Uno apologized her. Through this, I remember Reichauer’s words:

Reischauer mentions that a Japanese husband sometimes seems to be the wife’s big grown-up child, requiring tender care and pampering like the other children, or else he shows a need for special women’s attention and flattery from other women— as from ‘geisha’ in earlier times or bar girls, or hostesses today. Husbands are likely to demonstrate weaknesses of personality and cause family problems. This attitude is defined in Japanese as ‘amae’ the noun form of the verb ‘amaeru’ which is cognate with the word for “sweet” and means “to look to others for affection.” In fact Japanese men call bar managers ‘Mama’ (Mom) or ‘Mama-san.’ ‘San’ means Miss or Ms. Meanwhile, wives are expected to have a strong character and to hold the family together.

It is also said that Japanese men are childish and “Lolicono” or “rorikon” (an abbreviation of “Lolita complex”), who have obsession for schoolgirls. Japan has coined a word for men with this preference. The phrase is a reference to Vladimir Nabokov’s book, “Lolita,” in which a much older man becomes sexually obsessed an attraction to girls below the age of consent, or an individual attracted to such a person. Japanese men feel threatened by the growing sophistication of adult Japanese women. It is much easier for “Lolicon” Japanese men to keep company with young girls. And they spoil the future citizens of Japan. First of all their price is cheaper for men.

In Japanese society, where humility is held in esteem, praising, praising one’s family in front of others is not considered a positive thing. In order to understand the Japanese it is important to understand the Japanese concepts of “uchī” and “soto.” “Uchī” refers to one’s inner social circle. “Soto” refers to those people outside that inner circle. According to the traditional social constructs of “uchī” and “soto,” the wife occupies the innermost position in an intimate family. That is why the husband introduces his beloved wife in a deprecating way to outsiders, even though in fact cares deeply about her.
In contrast to Americans, Japanese married couples did very little entertaining as a couple. Further, romance was not necessarily a concomitant of marriage, even as an ideal.

But Japanese society has been changing. A new generation cannot endure the old type marriage. If they have to live like in the old times, many will choose single life.

The Western image of the subservient Japanese woman is not always real in the family. Japanese women often dominate the male members of the household.

In Japan nearly 100% of junior high school graduates go to high school. According to a Ministry of Education study, the percentage of high school graduates who go on to universities was 48.2% in 1998. In 1989, the percentage of female students who went on to universities exceeded that of male students and has continued to do so until today. All Japanese can read and write. Japanese wives who had the higher academic backgrounds must manage about household chores for themselves and stay at home almost for 24 hours, mostly alone without communication with their husbands or acknowledgement or respect from them. Young women do not want to live such a life.

But as things are, as Amartya Sen points, Japan has no particular gender bias in nutrition or health care or school education, but men have considerable relative advantage in securing high leadership positions in administration or business.

The late Yayori Matsui, a journalist said, "Women are divided the role of a housewife and the role of a prostitute. The usual mass media are hypocritical media which do not write the truth. The pornographic media like a weekly magazine, sports newspaper, or the evening paper are spreading the information of buying women's bodies."

Even if housewives work outside, they do not have challenging full time jobs but cheap part-time jobs only to earn a little money. Their lives must be very painful. And their husbands mostly are out of the houses. If their daughters watch their parents and society, they can not have a dream for their future. Some of them prefer to make money having fun now. Some girls tend to regard youth as money with a time limit they have to spend it before it
expires. and sell their bodies like their fathers buy women's bodies. Some girls cannot find the most important thing in human relations, something invisible like love as their fathers cannot.

"The Ministry of Internal Affairs and Communications (MIC) released the results of its Labor Force Survey for 2006, on March 2. According to the survey, 19.8 percent of male regular employees earned 3–3.99 million yen annually, 17.3 percent of them earned 4–4.99 million yen, and 14.8% of them earned 2–2.99 million yen, while 29.0% of male irregular employees earned 1–1.99 million yen and 27.8% of them earned less than 1 million yen annually. On the other hand, the annual income of 49.2% of female irregular employees was less than 1 million yen and that of 37.3% of them was 1–1.99 million yen.

On June 19, the Cabinet approved the "White Paper on the State of Formation of a Gender Equal Society and Policies to be Implemented to Promote the Formation of a Gender Equal Society." In its first section the article states the situation of Nordic countries and Western countries, Japan is far behind these countries and its rank in the Gender Empowerment Measure (GEM), which shows the extent to which women participate in politics and economics, is at a low level, standing at 42nd out of 75 countries."

Agency for Cultural Affairs, Yearbook of Religions as of 31 December, 1996 reported the number of believers or followers of religions: Shinto (102,213,787 [49.2%]), Buddhist (91,583,843 [44.1%]), Christian (3,168,596 [1.5%]), Various (10,792,548 [5.2%]). These numbers, when added up, amount to 207,758,774.

This number is far greater than the Japanese population. One person belongs to more than one religion. This is not strange. In Japan long ago, Buddhism which came from India and Shinto, which is a folk religion, occasionally came together in a synthesis. As Buddhism is not a theistic doctrine and Shinto principally worship nature, there were no contradictions in synthesizing them. It is quite common to set up both Buddhist family alters

---

and Shinto family altars in the same house or to have weddings with Shinto rituals and funerals with Buddhist rituals. When the Japanese are asked, "What's your religion?" Many will answer, "I have no religion." It is very usual. The Japanese originally did not have religious oppression and the caste system as we saw in Shinto. In India, the caste system which Bhimrao Ramji Ambedkar (1893-1956) criticized still produce the poor and the unprivileged. Buddhism and Confucianism have influenced on the Japanese spirit and world view. Buddhism teaches concepts of life and death and guides people to a state of emancipation (spiritual enlightenment) where there are no worries or incertainty. Confucianism is not a religion but the ideology of Confucius (552 B.C. - 479 B.C.) of China. One of the core concepts of Confucianism is jin. Jin means to love one's parents and brothers and sisters first. Governing a house with jin and later expanding it to the level of the state is encouraged. The idea of respecting one's parents, elders, and the head of the state was advantageous for the ruling warrior class in the feudal era of Japan. The influence of Confucianism continued to dominate Japanese society into the Meiji period (1868-1912).

"After the defeat in World War II, Japan got a new start under policies of democracy and peace, and the democratic revolution had a great impact on the thinking of the general population. Up until that time, the philosophy of individual happiness obtained through serving the state and one's family, upon which the state and the populace existed, was changed to putting the happiness of the individual first. This individualism combined with the forthcoming economic development and created a trend towards materialism and money as a panacea."

In these days, the notions of Confucianism and the feudalism do not come into fashion for the young who received education of postwar Japan.

In India, female foeticide is one of serious social problems. In Japan, as Mother Teresa named Japan "Paradise for Abortion" when she came to Japan in the nineteen seventies, abortion policy has also been remarkably free of the confrontation and division seated to moral and religious

differences that characterize the American system. According to one survey in Japan, 23 percent of married women have experienced at least one abortion without regard to sex of fetus. There are numberless abortions without regard to sex of fetus by unmarried girls, and women (extramarital relations). Although the Japanese can buy the expensive brand-name goods, they abort by the name of the economical reason. Many doctors profit from this situation and so do the priests who keep temples dedicated to the souls of aborted or miscarried fetuses.

With regard to policies that help to support working women, such as childcare and parental leave, the Japanese system appears more advanced than that in the United States. Japanese men should stop being "Lolicon" and should become more faithful to their wives. They should have more conjugal affection. Their wives and children should be main for them. In India the family are main for men. Indian husbands spend much more time with wives.

"With regard to spending more time with the family, a mere 56% of the Japanese felt that they needed more quality time with their families while in India the figure was 86%.

India Today International surveyed about Indian Male Sexuality in 2004. I will quote some:

[Methodology: street-corner sampling was used to locate eligible respondents. They were asked to complete a self-administered questionnaire. The completed questionnaires were put in a ballot by the respondents to ensure anonymity. Respondents’ Profile: The sample size was 2,499 men across 11 cities in India. It covered married and unmarried men between 18 and 55 years. The respondents were divided into 1,246 men from the middle class and 1,253 men from the upper-middle class. About 65% of the respondents were graduates and above. Nearly 32% respondents were salaried, another 47% businessmen/self-employed. Students constituted 16%.]

TABLE 8.1

INDIAN MALE SEXUALITY

<table>
<thead>
<tr>
<th>When did you first have sex?</th>
<th>Have you ever had extramarital sex?</th>
</tr>
</thead>
<tbody>
<tr>
<td>In school</td>
<td>Yes 27%</td>
</tr>
<tr>
<td>In college</td>
<td>No 67%</td>
</tr>
<tr>
<td>After engagement</td>
<td>9%</td>
</tr>
<tr>
<td>After marriage</td>
<td>46%</td>
</tr>
<tr>
<td>Did you have sex before marriage?</td>
<td>Depend on the couple's commitment</td>
</tr>
<tr>
<td>Yes</td>
<td>42%</td>
</tr>
<tr>
<td>No</td>
<td>54%</td>
</tr>
<tr>
<td>How often have you had paid sex?</td>
<td>Female sex workers 17%</td>
</tr>
<tr>
<td>Many times</td>
<td>11%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>19%</td>
</tr>
<tr>
<td>Never</td>
<td>63%</td>
</tr>
<tr>
<td>Do/did you expect your bride to be a virgin?</td>
<td>Have never had paid sex 58%</td>
</tr>
<tr>
<td>Yes</td>
<td>72%</td>
</tr>
<tr>
<td>No</td>
<td>16%</td>
</tr>
<tr>
<td>It doesn't matter.</td>
<td>7%</td>
</tr>
</tbody>
</table>

In India prostitution is not popular for the upper middle class because of the feeling of cleanliness or uncleanness of Hinduism or morality.

In Japan women of the Women's group in Tokyo made an investigation in 1998, they distributed 20,000 questionnaires to their acquaintances and collected 2502, among which 1152 have experienced to buy women. If men under 24 years of age were excluded, more than 50% of men had experienced to buy women. (See CHAPTER III, 2 PROSTITUTION OF JAPAN [4](1) soaplands).

80% of them had experienced to buy women till their early twenties, 36% were in their teens. 45.4% were from 20 to 24 years old. 81.3% of the places of
buying sex were soaplands. 28% were the places they traveled by sex tours to foreign countries, e.g., Korea, Taiwan, Thailand and the Philippines.

(In 2003, India Today International conducted a sex survey among 2,305 women from 10 cities in India. Eighty-five per cent of them first had sex after marriage. 81 per cent had never had extramarital sex. 58 per cent said they knew at least one woman who had had an extramarital affair while 22 per cent of them had had extramarital sex with their spouse’s friends.) 202

Japanese fathers and men should not have affair with other women easily. Fathers should go back home earlier without nestling up to bar girls and hostesses. They should start to spend more time with wives, daughters and their families. If so, they won’t at least hurt their wives and daughters. Some of their daughters will imitate their fathers’ immorality and hurt themselves.

In fact, the parents’ way of life influences their daughters. And they are suffering from the fathers’ unfaithfulness to their mothers. There was a murder case to prove it in Kyoto on September 18th, 2007.

“When the sergeant (45) was sleeping at night, his daughter (16) student chopped at his neck by an axe several times until her father did not move, because she had hated her father. After she confirmed her father had not moved completely, she informed her mother who was sleeping in the adjoining room. She declared that for several years she had been suffering from her father’s relationship with another woman. She felt their relationship filthy. She thought if he disappeared from this world, it would be better. According to her declaration, she could not forgive that all her families kept their composure, though they were dissatisfied with her father and her mother had often a quarrel with him.

She had bought an axe at the store near her house one week ago and planned the murder aforethought. She cut his neck obstinately. The police in Kyoto admitted that she heightened her anger for many years and had antipathy and strong malice toward her father. People who had known her were surprised. What happened such a serious,

---

normal and ironside girl?"²⁰³

About this case, if her father were faithful to his family, his daughter would not need to suffer and become criminal. A father drove his daughter into criminal. Japanese men must not bring the groupism into the house and men should more participate in their family lives. We have to change our conventional attitudes to the family and society. Japanese society is also changing gradually.

"Post-Un, the Female problem defines much of Japanese politics, and gender issues flood the legislature and the courts. Japanese politician can no longer commit adultery without political consequence. Even before Uno left office, his replacement, Toshiki Kaifu, was accused of having fathered a child out of wedlock. He denied it, and the story was retracted. But before Uno there never would have been a story in the first place. Soon after Uno left office, Kaifu's chief cabinet secretary, Tokuo Yamashita, was accused of having an affair with a bar hostess forty year his junior. According to Shukan Shincho, Yamashita had offered her $30,000 as hush money. Socialist chairwoman Takako Doi was "disgusted....how is he regarding women?" Yamashita resigned, and Kaifu replaced him—with a woman, Mayumi Moriyama, who by definition could not have a Female Problem. LDT member Toshio Yamaguchi, not known for his tact, found "a lesson to be learned....We all have to discipline ourselves and be cautious so we won't be attacked by the woman force."²⁰⁴

Health, Labor and Welfare Minister Hakuo Yanagisawa compared women to "child-bearing machines" in a speech delivered on January 27, 2007 explaining the declining birthrate, one of the major policy challenges for the government. Many female lawmakers and women's organizations made a protest against the remark. Addressing prefectural assembly members of the Liberal Democratic Party in Matsue City, Yanagisawa touched on the declining birthrate and said, "The number of women aged between 15 and 50 is

Because the number of child-bearing machines and devices is fixed, all we can ask is for them to do their best.”

Both Prime Mininter Shinzo Abe and Yanagisawa apologized for the minister’s remarks, but brushed off pressure for him to resign. Yanagisawa said, “I’d like to apologize from my heart for creating controversy and for greatly hurting women and people by using a really inappropriate expression.” But he continued his gaffes and had to resign the minister later.

Concerning Mr. Uno’s sex scandal, it is said that the woman problem might never have emerged with the force that it did if he had not treated his mistress badly.

“But the scandal was much broader than a little fuss over sex. Even at its narrowest, the fury at Uno was not so much about adultery; his wife, Chiyo, seemed to give her okay to the affair. The fuss was about his treatment of the geisha: how much he paid her, how he talked to her, how he clearly thought of himself as superior, and even how he proposed the amount, by raising three fingers for $3,000 instead of saying the actual words.”

Mitsuko Nakanishi said that “Mr. Uno didn’t respect her and never delivered what he had promised and didn’t give a standard parting presents when he ended the affair in March 1986. She said that “she couldn’t bear to see a man like that hurt the LDP.”

Is adultery Japan’s culture?

“A 1994 NHK survey asked adults to rate the acceptability of sexual relations outside of marriage. Forty-four percent responded that they were “absolutely unacceptable,” 42 percent said they were “unacceptable,” and 7 percent said they were “acceptable.” Five years

---

205 Ibid., p.282.

later (1999), NHK conducted the same survey again: the numbers this time were 54 percent, 30 percent, and 7 percent. In the United States in 1998, 65 percent said that sex outside of marriage was “always wrong,” 11 percent said it was “almost always wrong,” and 5 percent said it was “wrong only sometimes.”

In fact many Japanese husbands cheat on their wives. If wives who are economically independent know their husbands’ adultery, many cannot forgive it and some of them divorce them in the present times.

Why do young women want to marry and have children in the society mentioned above? The average age of first marriage is as high as 29.8 years for men and 28.0 years for women in 2006. Many young have married lately. Among 25–29 years old, 71.4% of men and 59.0% of women are unmarried and among 30–34, 47.1% men and 32.0% women are unmarried. Among 35–39 years old, 30.0% men and 18.4% women are unmarried. We have seen a drop in the birth rate in 2005 the number of new-born babies was 1,062,530, the lowest figure ever. The birth rate in Japan was 1.25, down 0.04 percentage point from 2004. The population of Japan decreased for the first time since World War II. This has brought Japan and Japanese working population to be a crisis. In Japan the rate of women in managerial position is only 10%, extremely low compared to Western and Asian countries. After having children 70% of women retire from work in 2006. And it is difficult for them to find jobs on a par with the positions they held before giving birth. About one-fourth of men in their 30s work more than 60 hours per week. They cannot have time with their wives and children. The government finally approved the 2006 white paper on declining fertility, which urges a reduction in the working hours of fathers to help improve home environments and make child-rearing easier. It advocates changes in working philosophy to allow a better balance between work and family. In order to strengthen competitiveness of corporations, it is necessary to build women’s capacity, raise awareness of managers and adopt a personnel system through which women are made good use of.

---

On September 29, 2007, the Cabinet Office released the results of a survey conducted in July and August on 5,000 adults aged 20 years or older, with 3,118 giving valid responses (62.4 percent). According to the survey, 52.1 percent of respondents opposed the traditional roles of women and men as housewives and as breadwinners, while 44.8 percent supported it. It was the first time that the percentage of people who opposed this traditional division of work between men and women exceeded 50 percent since a similar survey was first conducted in 1992.

**TABLE 8.2**

THE TRADITIONAL ROLES OF WOMEN AND MEN IN JAPAN

Shigeru Yoshida lived from 1878 to 1967. And he became Prime Minister in May 1946, replacing Shidehara Kijuro. He married into the purple. But he had his *geisha* mistress Korin. As soon as his wife Yukiko was dead, he started to live with Korin. And he lived with Korin for 26 years, though he did not register...
his marriage.
Rabindranath Tagore lived from 1861 to 1941. When he was forty, he lost his wife in 1902. His wife was twenty-nine and a mother of four children, and lived a single life for forty years. He missed his dead wife.

"In desperate hope I go and search for her in all the corners of my room; I find her not.
My house is small and what once had gone from it can never be regained.
But infinite is thy mansion, my lord, and seeking her I have come to thy door.
I stand under the golden canopy of thine evening sky and I lift my eager eyes to thy face.
I have come to the brink of eternity from which nothing can vanish–no hope, no happiness, no vision of a face seen through tears.
Oh, dip my emptied life into that ocean, plunge it into the deepest fullness. Let me for once feel that lost sweet touch in the allness of the universe." 208

In Japan, today is not the times being said “There’s no personality below the naval: what goes on beneath the naval is a man’s private business and nothing to do with his public persona.” 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 by the request from a wife has increased greatly (the rate of divorce from a husband, however, was much higher before the war. For trial periods, a wife was not registered her marriage by her husband’s family. And if they did not like her, she was kicked out of her husband’s house by her parents-in-law), 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. Some women openly admit they are batsu-ichi. 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 ther wives. It sometimes does not pay to become mistress today.

A 1995 Yomiuri Shinbun readers' survey revealed that less than 10 percent of women between fifteen and twenty-nine were married.

I could understand the reason why I had felt something strange about Japanese society, about the relationship between men and women; husbands and wives or why foreigners are much interested in geisha through this research. I could realize why husband and wife were unhappy. First of all, conjugal affection and love were often lacking. The relationship between a mother and a child is more important than the relationship between husband and wife in a Japanese society.

The Japan Archipelago, encircled by the sea, abounds in marine products and as Japan is a mountainous country, it abounds forest and mountain products. The average precipitation per day in Tokyo is 11 mm and in Niigata in the snow country it is eight mm. It is no more than half that in the other temperate zone countries. Even if the weather is humid, we have a lot of water. The Japanese are a rice-cultivating people who have lived for more than 2,000 years with rice. Although the Japanese have bountiful blessings the earth brings us and beautiful four seasons, the Japanese tend to think in melancholy. The keywords to understand Japanese culture are said to be mono no aware and mujo. A literary and aesthetic ideal cultivated during the Heian period (794–1185) was mono no aware.

"At its core is a deep, empathetic appreciation of the ephemeral beauty manifest in nature and human life, and it is therefore usually tinged with a hint of sadness; under certain circumstances it can be accompanied by admiration, awe, or even joy. The word was revived through the writing of Motoori Norinaga. According to Norinaga, the word aware is a combination of two interjections, a and hare, each of which was uttered spontaneously when one's heart was profoundly moved. The Heian court nobility toned down the emotional intensity and limited the meaning of aware so as to stress elegant beauty, gentle melancholy, and the Buddha sense of ephemerality. The word gradually lost its happier connotations, however
and by Norinaga’s time aware referred almost exclusively to pathos, sorrow, or grief. From his study of the *Tale of Genji*, Norinaga was the first scholar to notice that aware was an important aesthetic ideal pervading all Heian literature, prose and poetry alike. In order to distinguish this ideal from the ordinary aware of pathos or grief used in his own time, he called it mono no aware—literally, ‘a deep feeling over things.’ A sad thing is sad to any man of cultivation and breeding; if there is anyone who fails to feel sad, he is heartless or he does not know *mono no aware*.”

Motoori Norinaga (1730–1801) was a scholar of ancient Japanese thought and culture in Edo period. Another keyword is *mujo* (impermanence, transience, mutability). It was originally a Buddhist term expressing the doctrine that everything that is born must die and nothing remains unchanged. The phrase *shogyo mujo* (all the various realms of being are transient) is the first of the Three Laws of Buddhism.

“Japanese have traditionally been keenly aware of the impermanence of things, and the sense of *mujo* have been a major theme in literature.”

“The train came out of the long tunnel into snow country. The earth lay white under the night sky. The train pulled up at a signal stop. A girl who had been sitting on the other side of the car came over and opened the window in front of Shimamura.”

This is the famous opening of Yasunari Kawabata’s masterpiece *Snow Country*, which is a dazzling portrait of a country *geisha*, Komako, in a Japanese hot springs resort, as seen through the eyes of a wealthy dilettante, Shimamura. Komako became *geisha* to earn money to treat her sick fiancé. This novel is the most famous of his classic Japanese novels. This story ends on the brink of tragedy for Shimamura and Komako—and Yoko, the pretty maid who comes between them.

---

210 Ibid., p.31.
Edward G. Seidensticker who translated this story and *Izu Dancer* into English says that *Snow Country* is perhaps Kawabata's masterpiece. He has found in Shimamura's love affair the perfect symbol for a denial of love.

Yasunari Kawabata (1899–1972) was awarded the Nobel Prize for Literature in 1969. His first stories were published while he was still high school. *The Izu Dancer*, his first work to bring him recognition as a writer, is a novella about six Izu Peninsula travelers.

In 1969 he gave a speech "Japan The Beautiful And Myself " in honor of the Nobel Prize for Literature.

"...when we come to the following poems of the empress Eifuku (1271–1342), from the late Kamakura and early Muromachi periods, somewhat later than the *Shinkokinshu*, we have a more subtle realism. It becomes a symbol of a delicately Japanese melancholy, and seems to me more modern:

"Shining upon the bamboo thicket
where the sparrows twitter,
The sunlight takes on the color of the autumn."

"The hagi* falls, the autumn
wind is piercing.
Upon the wall, the evening sun disappears."^212

*Lespedeza japonica*

And Kawabata spoke about the suicide note of short-story writer Akutagawa Ryunosuke (1892–1927) who had committed suicide in 1927, a novelist Osamu Dazai who had committed suicide after World war II and Ikkyu (1394–1481) who had twice contemplated suicide. He spoke his another friend who had died young, an avant–grade painter after having

^212 Kawabata, Yasunari and Edward G. Seidensticker, trs. *Japan, the Beautiful and Myself*, Kodansha Ltd., Tokyo, 1969, pp. 43–44.
thought of suicide over years, "He seems to have said over and over that there is no art superior to death, that to die is to live."

Moreover Kawabata said, "I could see, however, that for him, born in a Buddhist temple and educated in a Buddhist school, the concept of death was very different from that in the West" and "Among those who give thought to things, is there one who does not think of suicide?" 213

Three years after being awarded the Nobel Prize, he was found in a gas-filled room in an apartment near his house in Kamakura. He committed suicide in 1972.

The concept of death in Japan is different from that of in India.

"From Buddhism, particularly Zen, came the quiet acceptance of one's destiny, a disdain for life, and friendliness with death." 214

Zen is one sect of Buddhism. Zen existed in India before Christ. In the first half of the sixth century, the Indian Bodhidharma, who is believed to have continued meditating in a sitting posture for nine years, introduced Zen to China and in the Kamakura Period (1185-1333) people like Eisai and Dogen brought from China to Japan. The aim of the Zen sect is to meditate to eliminate hesitation or delusion and awaken to the truth, Zazen is to sit in silent meditation. It is one of the practices to acquire serenity of mind.

Japanese pessimism derives from Japanese Buddhism.

"Japan is a country under permanent threat from nature with its typhoons, earthquakes, and floods. Here in Japan, more than in other countries, it is easier to feel the fragility of human life in contrast to the permanence of nature. Our environment naturally engenders a sense of the impermanent and the transitoriness of things. It was Buddha in India who originally spoke about the sense of impermanence of things, but the

---

213 Kawabata, Yasunari and Edward G. Seidensticker, trs. Japan, the Beautiful and Myself, Kodansha Ltd., Tokyo, 1969, p. 61.
impermanence and the transitoriness of things.\textsuperscript{215}

Buddha originally spoke about the sense of impermanence of things. Everything is in flux, nothing exists unchanged for eternity; all things change. The building you are in now will decay to nothing. All the people you know will dead in 100 years. Nothing can stay the same forever. The impermanence Buddha was talking was obvious and dry philosophy. But the sense of the impermanence of things in Japan fathered emotions "like compassion for the weak and pity for those who fail, evolving into a sense of solidarity between all people who share the same sad, fragile destiny."\textsuperscript{216}

"As the sense of impermanence became more abstract, it evolved into the emotion that we call \textit{mono no aware}, or the sense of the pathos of things. This emotion, which runs through much of the Japanese literature of the Middle Ages, is best defined as the sensibility that finds beauty in the fragility of mankind and in things that change amid the permanence of nature. Everybody grieves at the sight of things in decay—Western people too. But the Japanese sense the beauty inherent in that fragility. Donald Keene, the Japanese literature scholar, sees this as a sensibility unique to the Japanese. We are able to discover emotional beauty even in fragile, fleeting things."\textsuperscript{217}

Norinaga Motoori sang:

"Isles of blest Japan!
Should your Yamato spirit
Strangers seek to scan,
Say—scenting morn’s sunlit air,
Blows the cherry wild and fair!"\textsuperscript{218}

The sakura (cherry) has for ages been the favourite of the Japanese and the emblem Japanese character. The cherry blossom is beautiful for only three or

\textsuperscript{215} Ibid.p.141.
\textsuperscript{216} Ibid., p.143.
\textsuperscript{217} Ibid.pp.145-146.
\textsuperscript{218} Nitobe,Inazou and Namoto.Tatsuya,tras.Bushido.Mikasa shobou.p.70.
four days and they are gone by the spring high winds. But the Japanese plant these trees all over Japan just for three or four days in a year. The cherry tree has fat and twisted trunk and nothing beautiful. Moreover, it attracts caterpillars.

"But the Japanese regard the three or four days when the blossoms come out as priceless. Projecting human life onto the blossom that falls gracefully after a brief span of only three or four days, they contrive to see in it a beauty of a different order to any other flower. That is why the Japanese hold the cherry tree in such high regard, praise it in the proverb; "As among flowers the cherry is queen, so among men the samurai is lord," and have even made it into their national flower."219

Under such cultural climate of Japan, I deduce that especially Japanese men started to pursue corporal and carnal pleasure in this world.

Will it be possible for the Japanese to take over more optimism instead of melancholy and pessimism as Japanese culture?

It is also sure that Japanese society is changing day by day. Recently the Cabinet Office designated the third Sunday of November as 'Family Day' and the week before and after the 'Family Day' as 'Family Week.'

In 2007, November 18th was the 'Family Day.' The Cabinet Office released its results of a survey on November 17 the proportion of people who said their ties with their communities were 'weak' or 'rather weak' was 52.5 percent, while the proportion of people who said their ties with their families were 'strong' or 'rather strong' was 87.8 percent.

---

PART II: CONCLUSION—FINDINGS

INTRODUCTION

The main objective of the present study was to discover and understand what prostitutes are and how they become prostitutes in India and in Japan and to know Indian and Japanese women's problems and societies, even if the problems in India were a little different from in Japan, I thought that Indian women's problems meant Japanese women's problems and the common problems lay behind all these problems.

I also thought the greater part of Indian women's problems could be probably summed up by the research into Indian prostitution. In 1990 there were about 600,000 children working as prostitutes in India. They were forced to have sexual intercourse—raped would be more correct, because the Indian Penal Code, Section 375 clearly underling the fact that to have sexual intercourse by a man with a girl under 14 years old constitutes a rape. It was said that according to the law, 63.30% of girls in the red light district were raped and 2.14% of the girls had their first sex act before they were 11 years old and even before they attained puberty.

Though the red light districts disappeared before long in Japan, the new sex industry has rapidly spread. I have heard so often from Japanese men that present Japanese young prostitutes join the trade easily, earn huge money, and enjoy their luxurious lives. I could not believe it as a woman. Many young Japanese girls including female students and even schoolgirls have being involved into many kinds of the sex industry, though they are not suffering from the terrible poverty that afflicts the Indian prostitutes who are working in the red-light districts. By doing a comparative study on the motivation of women who joined this trade, their actual conditions and their consciousness in both Japan and India,

I hoped that I would be able to find out what needed to be done to prevent the rise of prostitution.
In Japan the 75th Prime Minister of Japan had to resign in 1989 after less than three months (exactly 69 days) amid the unprecedented scandal revealed by his mistress, a *geisha*. The controversy surrounding his extramarital affair was more focused on irresponsibility rather than immorality in Japan. (In Western media it was focused on immorality rather than irresponsibility.) He did not pay enough money which she had expected. Then he had thrown her away after a few months. It had been admitted for a long time to have mistresses in addition to one’s wife. It was a symbol that one was an able man. But it was a fact that Japanese women weren’t be silent about Prime Minister’s sex scandal. On one hand the sex industry has spread rapidly in Japan; on the other hand, women’s consciousness is being changed.

**REVIEW OF LITERATURE**

I reviewed the studies of relationship between India and Japan, the history, religion, gender and prostitution in both countries respectively in this chapter.

In the area of sociological study, not a few studies about Indian prostitution have conducted by Indian sociologists, researchers and social workers. And in Japan many books about Japanese prostitution have written by not sociologists but by reporters and journalists. We have some books written by pre-prostitutes and pre-*geishas* using their real names and their own pictures. I reviewed some of them in this chapter.

I could not find any books to have done the comparative studies between Indian and Japanese prostitution or both the Indian and Japanese societies through prostitution. Nobody has done such kind of comparative studies until now. And I knew that my study was the first and unique.
I classified this chapter into two parts:

1. PROSTITUTION IN INDIA
2. PROSTITUTION OF POSTWAR JAPAN.

In this chapter I found that Indian prostitutes in the red light areas were mainly enforced and in Japan women were not poor but the number of women who start to work to earn huge money by their own free will in the soaplands and the other sex industries has increased after the Anti-Prostitution Law was passed in 1956.

The definition of prostitution by this Law is strictly limited to coitus in Japan. This means sale of numerous sex acts are all legal.

I classified modern types of in a way, sex industry in Japan into 10 categories: ① Soaplands, ② Fashion health and pink salons,③ Image clubs, ④ Delivery Health and Delivery Fashion Health (Deri-Heru), ⑤ Kyabakura (Cabakura) and Kyabako (Kyabakura hostesses ), ⑥ Enjo Kosai (the prostitution of teenage schoolgirls in Japan), ⑦ Sex tourism (tour), ⑧ Non-Japanese women, ⑨ Geisha, ⑩ Hosts. I explained them in detail.

As a result of these studies, I revealed the difference between India and Japanese prostitution; enforcement and their own free will.

In India prostitution per se is not an illegal activity. It is the exploitation of the prostitution, which is illegal and crime. But does prostitution exist without the exploitation in India? Exploitation through the males designated as clients, customers, pimps, brothel owners or police is the most obvious fate of these girls and women. Debt traps are one more enforcement of prostitution. Causes of entry into prostitution in India: ① Abduction and selling unwanted girls, ② Devadasi system,③ Rape,④ Incest, ⑤ Marriage,⑥ Children of women in prostitution. Poor girls are vulnerable victims of trafficking into prostitution.( The main reason of the heavy rate of dropout during the earliest grades in the education system is also poverty.) And most often prostitutes are criminalized for soliciting in a public place. But they are victims of circumstances.
CULTURAL VALUE & SEXUALITY

In this chapter, I searched cultural value and sexuality through India and Japanese history and prostitution respectively to understand the whole of the condition and the present condition of both countries deeply on my subject.

I find that Indian society has been patriarchy and is strict to girls and women. When I compare it with Japanese society, all the more I feel so. In the early Vedic period women could have an education with men. But in later Vedic period, women were deprived of their enjoying equal status in education. Except the Indus valley civilization, Indian society has been male-dominated, because the Aryan’s society was male-dominated. The bearers of the Aryan culture were basically kin-based cattle rearers dominated by horsemen and war charioteers. Keeping a relic of matriarchy, the patriarchy was established. Throughout Indian history there were numerous wars. India is a very wide country and is not surrounded in every side by the sea like Japan. Men had to protect their families and kinship families against the enemies and invaders.

In some parts of ancient history in India, prostitution was accepted by the national government and the prostitutes were recruited as government servants with a social status, but even then the over all position of prostitutes was very deplorable and they were nothing more than the luxurious commodity of the feudal people, the kings, high officials and the princes. Their condition was more worsened in the Gupta period onwards, because the economy of the state became worse.

The origin of sacred prostitution (Devadasi) has been traced to the ancient custom of worshipping earth or Mother Goddess. The fertility of the soil depended upon the periodical marriage of the mother goddess with a male consort. The sacred prostitutes attached to the temples were regarded as the wives of the god. They imitated the licentious conduct of the Mother goddesses, for the express purpose of ensuring the fruitfulness of fields and trees and of man and beast. Socio-religious customs were so deep rooted that ignorant masses with blind faiths in them used to wed their infant girls with the deities of different temples, where they had to spend their whole life,
or the temple girls, or the sacred prostitutes. 95% of Devadasis in early days were also from the unprivileged lower castes and untouchables.

Bharatnatyam, a classical dance form, flourishes today because of devadasis of Tamil Nadu. They are also the bearers of Indian culture.

In Japan, information about culture and politics of Yayoi period (ca.300 B.C.–ca.300 A.D.) was inscribed in the Chinese dynastic histories such as the Wei zhi (Gish). Relatively complex political units called kuni are recorded, a number under the hegemony of Yamato, ruled by Queen Himiko. Our country had several empresses. For example, dated from 593, the year in which Empress Suiko was crowned in Asuka, Yamato Province, the Asuka period (593–710) is considered to coincide with the beginning of the historic age in Japan. In 694 Empress Jito entered Fujiwarakyo. Emperor Shōmu abdicated in 794 and was replaced by his daughter Empress Koken. An office was established for the Empress Dowager Komyo.

Shinto has been a big part of Japanese life ever since the beginning of Japanese history and continues today. The Shinto faith does not regard sex as a taboo, while the impact of Buddhism teachings regarding sex has been limited. Traditionally to the Japanese, sex always seemed natural phenomenon. The Japanese have the pantheon and are not monotheistic. Kami (god, deity) appear in many different forms. The kami are led by Amaterasu Omikami. The sun goddess Amaterasu Omikami was angry and hid behind the door of the rock (cave). The whole world was in a shroud of darkness. All the gods gathered and consulted together. Amanouzumenomikoto, a goddess danced taking off her clothes one by one before all the gods. They laughed and laughed watching her dance. Hearing their laughter, Amaterasu Omikami went out of it. Afterward, it is said that Amanouzumenomikoto is the origin of Shirabyoushi (dancing women) and the present maiko and geisha are descendants of Shirabyoushi. Some of them left their names in the Japanese history.

Virginity was not required and overlooked on Shinto. The respect of virginity in Japan came from the conception oriented by samurai (warrior) class (for legitimate inheritance of patrimony) in Kamakura period (1185–1333). For a 130-year period stretching from the beginning of the 7th century A.D. men
and women did not live together even after marriage. Their relationship took the form of "wife-visiting marriage," in which the man would commute to his wife's abode. Promiscuity was the form. Murasaki Shikibu (ca. 978 – ca. 1014) is one of the greatest literary artists of Japan and the author of the world’s first novel, *The Tale of Genji*. She already knew kana characters to write the novel.

Other famous poets were all ladies-in-waiting in the imperial court. Japanese culture was court culture, and court culture was feminine.

Some of this sexual freedom survived into modern times in parts of rural Japan, where premarital sexual relations were condoned and marriage were frequently not registered, and therefore not made permanent. Closely associated with the fertility cult, *Yoba* (night creeping) is a custom which died out very recently.

Arranged marriage and esteem for virginity are not in the feudal society but in modern one. They have the history for only half a year after the Meiji period (1868–1912). Love marriage exceeded arranged marriage in the mid–1960s. And many Japanese men have visited prostitutes.

When Yoshiharu Ashikaga was the twelfth shogunate (reign 1512–1546), his shogunate faced a financial crisis and tried to take tax wherever they can take. The shogunate charged tax to prostitutes too. This means that the government legalized prostitution. It was the beginning of legalized prostitution. Hideyoshi Toyotomi permitted to build the red light district in Kyoto called Shinyashiki in 1589. This was the epoch in the history of prostitution in Japan. The Edo period (1600–1868) was also called the Tokugawa period. The capital was moved Edo (now Tokyo). It is distinguished by the fact that for more than two centuries Japan enjoyed freedom from warfare at home and abroad. There were not so many brothels in Edo at the beginning of Edo period. In 1612 Shoujikanuemon asked the government permission to establish legalized large red light districts to regulate easier. In 1617 the government issued an order restricting prostitution and the Tokugawa government specified the site for red light districts.

In October 1868, Tokugawa regime was ended. Before then young activist samurai in an anti-Tokugawa movement gathered in Kyoto.
hotels and restaurants became busy. They were very prodigal and went into geisha houses and brothels. They were safe lurking places, too. Some of men who had held important positions in Meiji regime married with geisha including Hirobumi Ito (1841–1909) who became Prime Minister and promulgated the Meiji Constitution in 1889.

They say that once prostitution was regarded as a decent profession as many of the prostitutes catered to the needs of noble men. But in fact it was singing and dancing that were held in high esteem and not the trade in flesh.

In India prostitutes have been invariably looked down upon through centuries and have never had the status as the marriage women, but in Japan many have married.

CASE STUDIES	INDIA

In Bombay (Mumbai), at first I had seen so-called red light areas from the window of a taxi. I had seen many teen-aged prostitutes in front of the wooden huts with iron bars on the door which had given them the appearance of cages. Girls who had been wearing heavy makeup and knotted their hair with red ribbons looked young. There are many children working as prostitutes in India, I had wanted to talk with them. Because I had wanted to know their plight summed up the problems of Indian society and the reality of poor Indian women as well as the elite women. But it had been difficult for me to get down from a taxi and directly interview girls and women in prostitution.

The research technique in the present study is intensive fieldwork in red light areas of Delhi and Bombay (Mumbai). In 1995 Bombay was officially renamed ‘Mumbai’. But my interview with sex workers in Falkland Road and Kamathipura was mainly in 1992. So I often used the word ‘Bombay’ instead of Mumbai and ‘prostitute’ instead of ‘sex worker’ in this thesis.


Though I had researched about Indian women, I had never heard the word
‘G.B.Road’ before I began to research for this thesis. During my researches, I could know the man named Mr. Khairati Lal Bhola. Of late I read the book in which the Japanese author was writing that she gave up approaching because G.B.Road was very dangerous and fearful place. It was lucky for me to be able to interview many sex workers who were working in G.B.Road. Moreover, I did not need to feel much fear to the places and people. Women were very kind to me and brought me drinks and snacks. They were very modest, gentle, kind, and pure. I think that I could make a success of my interviews in G.B.Road because sex workers and Mesdames had much confidence in Mr. Khairati Lal Bhola, president of the Bharatiya Patita Udhar Sabha—an organization dedicated to the upliftment of prostitutes.

I discovered that 80% of prostitutes whom I met were women who had children, divorced women or widowers.

The new discovery was that many prostitutes in G.B.Road were Muslims. The overwhelming majority in India are Hindus, so I was surprised to learn that many prostitutes told me they were Muslims. It is said that 90% of the prostitutes in Delhi are Muslims and 10% Hindu.

Most of the Muslim prostitutes whom I interviewed were divorced women. They were divorced by their husbands without knowing any reasons or while they had a quarrel with their husbands, because of the Muslim husband’s easy one-way divorce right by the Islamic religion. If Muslim women were divorced by their husbands and they cannot be accepted back in their parents’ home, they have to face a more difficult time earning money than Hindu women.

Muslim women do not have more chance to study than Hindu women. Muslim prostitutes I interviewed said to me, “I never went to school. I cannot read and write. If I had education…”

I have heard the same words directly from Muslim prostitutes. They were cheated and brought to the red-light district by men. They were cheated under the promise of marriage or getting good jobs in the city by men. They were women who were cheated by fake marriages and were being exploited by men. They were women who were sold by relatives when they were children. There were women who joined this trade voluntarily after their divorces. They said that they couldn’t find another job because they had no
education and their friends introduced them to this trade.

I recorded 7 case studies or what 5 Muslim sex workers and 2 customers told me among Muslim sex workers whom I had interviewed in G.B.Road.

I recorded 3 case studies or what 3 Hindu sex workers told me. 1 case study is a Buddhist sex worker from Bhutan besides.

In G.B.Brothels, Hindu prostitutes whom I interviewed were those who had dowry problems or widows. They were ill-treated by their husbands and in-laws and left their husbands’ homes. But they were not accepted by their parents who were greatly concerned about appearances. They did not have any place to go and were cheated by men, sold, and entered the prostitution world. Women elderly and young slip into prostitution due to lack of housing, unemployment, deinstitutionalization, domestic violence and abuse.

In such circumstances, the age of prostitutes in G.B.Road was rather higher, about 30.

Nimmi Bai, Hindu sex worker, was a Madam and the owner of a kotha. She succeeded as a prostitute. But she did not know where she was born and who her parents were. When she was a small child, she entered this world. She was kidnapped and sold into the brothel by someone. When she worked as a prostitute, she came to love a customer and she delivered his son. He was a rich man and became her patron. And she could become a Madam. Her son was studying in the boarding school far from Delhi. She kept quite a few prostitutes in her kotha.

When I first met her in 1987, she was fighting on account of the prostitutes and their children with Mr. Bhola.

Later I heard she stood for Parliament, but she was not elected. In 1992, I heard that she was arrested and she was in a prison because she was involved a murder case.

As Nimmi Bai was kidnapped and entered into prostitution, some girls involved in the flesh trade were either lured or voluntary.

Mala in G.B. Road was sold and entered the prostitution world. Such a girl can hardly get money. But a girl who became a prostitute by her own will can
earn money though the amount is a little.

Through my interview I knew that Indian prostitutes had children whose fathers were unknown. They wanted to have children, so they did not practice birth control. When they became pregnant, they delivered their children. Some prostitutes did not practice birth control at all. They said, "I will have an abortion if I become pregnant." They say that 80% of the prostitutes are suffering from venereal diseases or AIDS. But the campaign against AIDS was not being conducted in G.B.Road though it was active in Bombay (Mumbai).

On March 25, 1988, the Supreme court, on a civil writ petition filed by Mr. Bhola on behalf of the Bharatiya Patita Udhar Sabha, issued notice to the Union of India, the Delhi Administration and the principal of an administration-run school in which could well be the prelude to a landmark judgement for women in India. He initiated the process of "adoption" of the children from redlight area, G.B.Road by the Directorate of Social Welfare, Delhi Administration. The Directorate of Social Welfare, Delhi Administration, has decided to look after these children until they are grown up to fend for themselves. In August, 1989, the Delhi government introduced a system to adopt the prostitutes' children and give them an education. Mothers welcomed this system because they did not want their children to grow up in the unhealthy circumstances and were eager to give an education to their children. Mr. Bhola and they requested the Delhi government to help their children. Mothers told me that they would endure even if they could not see their children so often. They wanted a good future for their children. They said that they wanted their children to be a good Indian citizens. I also felt happy to have seen their happiness.

Some prostitutes deplored the fact that there was space on the certificate of their children, in which they had to write children fathers' name. They wanted it to be improved, with only the mothers' name required. I really feel that India is the patriarchy society.

Then I started to research and interview prostitutes and the Devadasis in Falkland Road and Kamathipura in Bombay (Mumbai) several times in 1992. Their lives were much harder and pitiful than I had imagined. Today women in prostitution who are victims of commercial sexual exploitation and
trafficking are identified and targeted as the major carriers of the HIV/AIDS virus. It must always be remembered that these women and girls in prostitution indulge in high risk behaviour under circumstantial compulsions. Their lives and health are under direct control of the brothel keepers/pimps.

Dr. I.S. Gilada is a doctor and secretary general of PHP (People Health Organization[India]), (formerly honorary secretary of IHO [Indian Health Organization]). He was the first to rescue a Nepali girl (Tulasa Thapa) from a brothel in Bombay in 1982. When the Indian government did not take effective measures to stop HIV/AIDS in India, he was courageous enough to start the preventive strategies such as awareness programmes to sex workers, clients, and brothel owners and distribution of free condom to women in red-light districts in Bombay. Many did not know even condom. He has continued this strategies and medical treatment to HIV/AIDS patients for more than twenty years. And though India launched the National AIDS Control Programme about ten years ago, the level of awareness about HIV/AIDS is very low especially in villages. I have seen many patients including a husband and a wife at the clinic of Dr. Gilada in Mumbai.

I often followed the activities of IHO. Dr. Gilada was a honorary secretary. He introduced me a social worker of IHO and she showed me brothels in Falkland Road and Kamathipura and I could talk with girls and women.

Two-thirds of the prostitutes whom I interviewed in Mumbai were from devadasis. They did not have any education and were very poor. They were selling themselves for very low price. They realized evil of the Devadasi system. When I interviewed prostitutes in Falkland Road and Kamathipura several times in 1992, their conditions were almost the same as those of the prostitutes in G.B. Road. I can say that Indian red-light district prostitutes were forced to sell themselves because of poverty or by force. Majority of the victims of trafficking belong to socially and economically marginalized classes.

I recorded 10 case studies including one of customers from Gujarat from my interviews with sex workers in Bombay. 1 case studies is about Babanma, a former Devadasi. I met her in Tokyo. She came to attend the women’s

I asked her why she had become a Devadasi. When her two patrons died, she was arrested by the police. And she was saved by two Catholic nuns and she was found innocent. By the women’s organization run by Catholic nuns who had saved her from the prison, she was given rehabilitation to stop continuing her past life and earn her daily bread for herself. She also realized evil of the Devadasi system. She has a dream to work for improving the level of lives of other Devadasis. The Government of the Karnataka and the Karnataka SC/St Development Corporation were implementing Devadashi rehabilitation program.

Devadasi system is said to be an age old practice which is deeply rooted in the religion. But this is just the evil system which sells girls and women of lower caste for prostitution by using the name of religion and ignorance at least in modern India.

In Bombay I saw more Nepali girls than in Delhi. I saw one Nepali mother and her small pretty daughter in the morning on a Nagarapanchami day in Falkland Road. The daughter was dressed up with a pink sari and a silver belt. I heard that Nagarapanchami was a festival to pray women’s happiness. When I took a snapshot of them, they were smiling. I cannot forget the small girl and her mother praying happiness for her daughter’s future.

Fieldwork was not easy for a foreign researcher under different languages and circumstances. But as I was a female researcher, sex workers showed me natural faces as a mother and a woman. I think.

**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.

I used the method of the direct and indirect interviews. It was not easy for me, a female researcher to interview many sex workers directly in Japan.
because prostitution is prohibited by the law and many seem they do not want to admit themselves sex workers, and strangely speaking, many young girls are unconscious what they are doing even if they sell their bodies. In Japan the boundary between ordinary women and sex workers is not clear. But anyway I could interview some girls and boys and the owner of ryotei (a traditional Japanese restaurant) in Kagurazaka about geisha. Then I surveyed the opinions of 267 Japanese university students in Tokyo about “Enjo Kosai” (the prostitution of teenage schoolgirls [schoolboys] in Japan) in January, 2008. They are freshmen and sophomores (18–21 years old) except one male student of in his late forties who joined the university in a framework for a member of society.

As I already mentioned, the definition of prostitution under the Anti-Prostitution Law of 1956 is strictly limited to coitus. This means sale of numerous sex acts such as oral sex, and anal sex, and other non-coital sex are all legal. The great achievement of the Anti-Prostitution Law of 1956 was to make organized or enforced prostitution illegal. Though it is impossible to buy and sell women now, but liberal interpretations of the law and loose enforcement have allowed the sex industry to prosper and earn an estimated 2.5 trillion yen a year. Because there is the Anti-Prostitution Law, young and beautiful women have a chance to earn a lot of money without gross exploitation in Japan.

First I introduced one university student as a case study. She was 22 years old and a senior in one of the prestigious universities when I interviewed her on November 17, 2007. She received notice of an informal decision to get a job to sell a Burberry men’s wear after graduating from university in March, 2008. She wanted to get a job with the shop to sell “Chanel” or “Gucci” in the future. She experienced first sexual intercourse when she was a senior in the junior high school. But she did not have it from then on till entering university. She talked her “stormy” life after entering a university. I was introduced her by my university male student who had experienced to work as a host in the host club. I met her with him. She narrated me her story cheerfully. She experienced an AV (Adult Video) actress, a hostess in a soapland, a girl of Enjo Kosai and a taking out kyabajo (kyabakura hostess) for about two years and a half. She also had an abortion.
She was a student, but she worked as an AV actress. An actress and actor really sex and its scenes are shooted. Then she worked for a soapland at Yoshiwara to earn more money. 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. A woman often offers a nude massage with her 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. She worked there for 6 months.

Then she started to sell her by Enjo Kosai. She checked website “Enjo Kosai” by the Internet and found the customers. Moreover she sometimes worked for the “taking out kyabakura.” A customer can take out a hostess and both of them enter into negotiations. A hostess is not enforced to sell her body. She said that she was thinking of only money or earning money to buy brands whatever she liked. I listened to her and my male student nodded in agreement with her talk.

She wanted to marry when she could meet a man whom she would love in the future.

Another case study is about another first-rate junior college student who was working in a soapland. She said that her father made huge debts. She could not find the way to help her father except working in a soapland. She had to earn money for her school tuition fees and the cost of living. 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. It is said that girls working in a soapland generally earn a lot of money and will lose the normal sense of money. In Japan they can marry if they want. But there are possibilities that they won’t be able to live by their husbands’ normal small salaries and won’t be able to rid themselves of their luxurious lives. Though the number of “Commercialized Sex” for men is more than for women, In Japan lately there have been many host clubs, which are similar to a hostess club, except that rich female customers pay for male company. 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 or the sex industry bring much money to young girls and young women in Japan. 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. It is also true that a young girl work behind the counters at a fast-food restaurant earn seven hundred yen or eight hundred yen an hour. The Japanese mass media do not feature 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, teenager girls are thought “now we are shun (best season for us).”

In 2002, 4,615 girls, 70% 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 that they sought out the experience on their own. None said that they were tricked or forced into it. About 40% said they did it for the money though they were not poor.

The government authorities concerned are now intensifying education of the public on the need for abolition of prostitution through effective application of the law. A new Japanese law went into effect on 16th December, 1997 making paid sex with a child under age 18 a criminal offence. Until then, there was no punishment for the clients of prostitutes. Anyone who pays for sex with anyone under 18 will be liable to up to a year’s jail term and a fine. Prior to this law sexual contact with children under 13 was illegal but relations with a teenager aged 13 or over was allowed, unless coercion was involved. A Buddhist priest was the first man charged under a 1997 law. Therefore I also studied about Japanese Buddhist priest and Japanese Buddhism. This law has been quite effective.

I surveyed 267 Japanese university students about Enjo Kosai. They were studying in four leading universities and one junior college in Tokyo. Excepting three male students, other male students were not involved Enjo Kosai. None of female students experienced Enjo Kosai themselves. Their
opinions about *Enjo Kosai* were suggestive.

The crimes which children are involved has increased in the Internet society in Japan. The police reported that victims under 18 through “Encounter site” were 1100 in 2007. They had been 584 in 2001.

In Japan from 2008 a mobile phone company has recommended to use “filtering service” to restrict 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. This also has been effective.

There is “Del–Heru” (Delivery–Health), a kind of Fuzoku (Public Morals) shops. Prostitutes of “Del–Heru” are delivered to be the customers’ houses and hotels for the sexual services. In Japan not only women but also men are working as male prostitutes. I hear that women buy these men. Kenji was woking as a male prostitute of Deli–Heru. He stressed that the good looks were the most important for his work.

It is also necessary to have a job interview to start working as a soapland hostess. A hostess in a soapland and *kyabajo*, hostesses at hostess clubs must be generally young and beautiful. Both *kyabajo* in *kyabakura* and hostesses at hostess clubs are not directly compelled to sell their bodies.

On September 19th, 2007, the manager and 17 employees of Club Leon, disguised *kyabakura* in Roppongi in Tokyo were arrested against the Anti–Prostitution Law 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.

Concerning *geisha*, I asked Mr. Shibuya, the owner of the well–known *ryotei*, Chigetsu about the world of *geisha* in Kagurazaka and *geisha* revealed the 75th Prime Minister Mr. Uno’s sex scandal. 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, before being passed the Anti–Prostitution Law in 1956, some *geisha* were enforced to sex with customers. But 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 for a few months, Ms. Mitsuko Nakanishi) was probably forced to have sexual relations with him.”

She said that he proposed the amount, by raising three fingers for $3,000 instead of saying the actual amount and she could not endure his arrogant attitude and stinginess to her.

Though Mr. Uno did not apologize Mitsuko Nakanishi, Mrs. Uno apologized her.

It is true that we are trying to protect and preserve the world and culture of geisha by the community.

**COMPARATIVE ANALYSIS**

In this chapter I first compare Indian courtesan and geisha. Then nath utarai (”removal of the nose ring”=defloration of a virgin) of the Bedias and mizuage of maiko (literally means “dancing girl” but is usually translated “trainee geisha” or “apprentice geisha”) (until 1956 in Japan).

When I was wondering why the foreign men are fascinated with geisha, I had first an idea about Madame Butterfly. Madam Butterfly (1898) was written by an American lawyer, John Luther Long without coming to Japan. He wrote Madam Butterfly influenced by Madame Chrysanthemum (1887) written by a French Pierre Loti. Loti came to Japan twice. The opera Madam Butterfly (1904) made by Giacomo Puccini under the influence of Madam Butterfly was a huge success in Europe and America. Cio–Cio–San (Japanese: Chocho=Butterfly) was a fifteen-year-old geisha. Many foreigners have the image of young and poor geisha Cio–Cio–san as that of typical Japanese woman.I knew that this was the one reason why geisha —girl was well-known in the West. I mentioned other reasons in other chapters too.

Indian tragic plays also use a courtesan, ganika as the main character. During the long period of Indian history, the dancing girl appears in different incarnations as Ganika, Nartaki, Rajdasi and the Nautch girl. The institution of courtesans like that of Geishas in Japan formed an integral part of Indian culture since time immemorial and also a necessary element in the
organization of society. Like the Geishas, the Indian courtesans enjoyed great esteem on account of their learning and accomplishments. The Nauch girl emerged in the Mughal era when she reached the peak of her glory. But the Christian missionaries led the anti-nauch girl movement and by the end of the 19\textsuperscript{th} century the nauch girls and other courtesans were downgrade in society.

The Bedias are dispersed in large parts of Madhya Pradesh, Uttar Pradesh, and Rajasthan. Most Bedia women enter the sex trade soon after reaching puberty. The entry of a Bedia woman into the sex trade is given the stamp of community acceptance through the initiation ritual called \textit{nath utarai} ("removal of the nose ring"=defloration of a virgin). In Japan before 1956, when prostitution was made illegal in Japan, \textit{maiko} (literally means "dancing girl" but is usually translated "trainee geisha" or "apprentice geisha") had \textit{mizuage} (\textit{maiko}'s formal deflowering) around 14. It marked the transition from \textit{maiko} to \textit{geisha}, from girl to woman. When \textit{geisha} marry with someone, she has to stop \textit{geisha}. \textit{Geisha} can marry with a man. But the Bedia women cannot marry after \textit{nath utarai}.

The Bedia women in prostitution live with the natal family and are themselves as defined as a form of property. In the Indian society where patriarchal ideology is dominant, a woman's sexual purity is a must to ensure her marriageability and an unchaste woman is treated like a prostitution and also thereby unmarrigeable. The \textit{nath utarai} marks a woman the unmarried and the unmarriageable status of a Bedia woman.

Opposite to in Indian society, in Japan, when \textit{geisha} marry with a customer, she will usually have a love marriage. Some of \textit{geisha} marry legally or have a relationship of concubinage with their patrons. A \textit{geisha} can continue to work until she retires from \textit{geisha}. The Indian society is very contrastive to the Japanese society.

Bedia families may encourage relations of their young women with men with whom there is possibility of marriage. In the present Japanese family, no one encourages a daughter to have relations with men with whom she cannot marry. It is said that, in Indian society, it is extremely difficult for a woman to return to her natal family once she has left it of her own accord without considerably compromising her prior status within the household. In recent Japanese family, the number of children is one or two. The parents sometimes welcome their daughter in the natal family. Moreover, when a
daughter marries, her parents even advise her to come back soon if you do not want to continue her marriage.

Madam Butterfly takes her father’s dagger with which he made his Japanese suicide, Hara–kiri or seppuku and reads its inscription: “To die with honour, when one can no longer live with honour.” She pushes it on her throat and killed herself in the above. From this scene, we know that Madam Butterfly’s father is a samurai and she is a samurai’s daughter. Seppuku means self-immolation by disembowelment. Seppuku was invented in the middle ages. Warriors expiated their crimes, apologize for errors, escaped from disgrace, redeemed their friends, or proved their sincerity. When it was enforced as a legal punishment, it was practiced with due ceremony.

Daughters of samurai, when they reached womanhood, were presented with dirks (kai–ken, pocket poniards) which might be directed to the bosom of their assailants, or, if advisable, to their own. Madame Butterfly, a daughter of Samurai tried to commit suicide to escape from disgrace. They show bushido.

Bushido originally comprised the rules of battle for the Kamakura period (1185–1333) – a sort of declaration of the spirit of fair play on the battle field. But in the course of the 260-year-long peace of the Edo period, bushido was refined into the samurai spirit, which via stories, ballad dramas, kabuki plays, and historical narrative was communicated to both city dwellers and the country people. Bushido, which had originated as the code of conduct for the samurai class alone, become the code of conduct for all Japanese. Bushido was born during a long historical period from mouth to mouth. In Japan Bushido, especially Nitobe’s version has been getting more and more popular even lately.

Inazo Nitobe (1862–1933) wrote Bushido published in America in 1899. It became an international bestseller and earned the global fame. He wrote Bushido because he thought that without understanding feudalism and Bushido, the moral precepts, or Japanese moral education of Japan were a sealed volume. Bushido was not a book extolling militaristic virtues. It was rather an attempt to answer the question of what sort of basis Japan had for its moral education, in other words, what played the role that Christianity played in the West as the spiritual foundation.
Bushido praised those women most who emancipated themselves from the frailty of their sex and displayed an heroic fortitude worthy of the strongest and the bravest of men. Young girls were trained to repress their feelings, to indurate their nerves, to manipulate weapons. With her weapons she guarded her personal sanctity with as much zeal as her husband did his master’s.

Girls, when they reached womanhood, were presented with dirks, which might be directed to the bosom of their assailants, or, if advisable, to their own. Her own weapon lay always in her bosom. It was a disgrace to her not to know the proper way in which she had to penetrate self-destruction. Little as she was taught in anatomy, she must know the exact spot to cut in her throat. Madame Butterfly did it. Girls must know how to tie her lower limbs together with a belt so that, whatever the agonies of death might be, her corpse be found in utmost modesty with the limbs properly composed.

In the ascending scale of service stood women, who annihilated herself for man, that he might annihilate himself for the master, that he in turn might obey Heaven. The point I wish to make is that the whole teaching of Bushido was so thoroughly imbued with the spirit of self-sacrifice, that it was required not only of a woman but of a man. Nitobe was born in a upper class samurai family. And many books influenced by Nitobe’s bushido have been published one after another in Japan. It would be the most effective method to understand the samurai spirit and the Japanese spirit or Japanese morality to know Bushido in such a present-day trend.

But postwar generation can clearly know that the ideal of women in Bushido is opposite from the realization of the gender equality society as today’s world wind. The most Japanese women in the postwar generation certainly do not want such ideals to women. The great majority of Japanese women prefer to live in the postwar years.

Classical Buddhism which was born in India requires extreme repayment of obligations and drastic renunciation and brands personal desire as an evil. This is included in Japanese ethical code, too. The Japanese code, however, is so generous to the pleasure of the five senses. It was often said, "There’s no personality below the navel; what goes on beneath the navel is a man’s private business and nothing to do with his public persona." Japanese Buddhism sharply contrasts with the teachings of Gautama Buddha.

Nitobe married Mary Elkinton in 1891. He writes about her in his a diary, "If this kind of American lady comes to Japan and Japanese women, how happy
they are!" She made efforts to improve the position of women in society. In 1917 Nitobe wrote *Recommendation on Women*. He says that training women to be *Ryosai kenbo* (obedient wives and good mothers) is to make human beings stereotyped. As even women are human beings, they must be educated and trained as human beings. However, in those days Japanese women's education is not the education for human beings and presumes women to be wives, mothers, or daughters at any rate, belonging of men.

Moreover Nitobe mentions that the parents should willingly have their daughters receive a higher education as if they insured their daughters' lives with the life insurance system and it is not parents' responsibilities to only spend a lot of money on marriage costumes. It is better to bring the daughters before brains than expensive marriage costumes in his book. In 1918, one year after the publication of this book, Tokyo Women's Christian University was founded in Tokyo and Nitobe became its first president.

Nitobe Inazo tackled an education for women, small children, the disabled, and orphans—weaker members of society who had not been given much attention by education previously. He emphasized "Women are not simply childbearing tools."

In Japan education to boys and girls are successful. In the 8th century court ladies started to use *kana* syllabary and produced the greatest works of Heian literature. During Edo (1600–1868) period, education and literature in Japan had grown a level unusual in a pre-industrial. It is said that 50% of the Japanese could read and at the end of Edo period, because there were innumerable Terakoya (temple-shack) all over Japan. Terakoya was the place where the samurai, a Buddhist priest, a Shinto priest or doctor taught ordinary people reading, writing and abacus. The Government of Japan established the Ministry of Education in 1817. Overseas study during the Meiji period was encouraged.

 Overseas study during the Meiji period (1868–1912) was encouraged. Umeko Tsuda (1858–1919) was the youngest, only six years old among the three girls who went to the United States with the Ikawara mission in 1871. After she returned to Japan, she founded *Joshi Eigaku Juku* (Women's School for English Learning, later to become Tsuda College).

Tokyo Women's Christian University was launched in 1981 with Nitobe as its first president and in 1929 Kawai Michi took the helm at the new Keisen
Girls' School (now Keisen University).

Jinzo Naruse (1858–1919) became a pioneer in the field of higher education. Naruse founded Japan Women's College (now, Japan Women's University) in 1901.

Jinzo Naruse gave an influence on the foundation of S.N.D.T. (Shreemati Nathibai Damodar Thackersey Women's University).

In Japan the influence of missionary education was more obvious. Many educationists like Inazo Nitobe, Umeko Tsuda, Jinzo Naruse ... converted to Christianity.

Social reformers in India and educationists in Japan advocated women's education. In Japan the main aim was to compete with the West and later nationalism or loyalty towards the emperor became the main purpose in school education. In India the early reformers were mainly Hindus who advocated women's education for the purpose of progress of the country and opened girls' schools.

The level of higher education in India is very high. IISc (Bangalore), Universities like IIT (7 campuses), AIIMS (Delhi), IIM (5 campuses), Jawaharlal Nehru University, Delhi University and Calcutta University are equivalent to the leading universities in the developed countries.

But the rate of literacy was low in India. There is also a widening gap between private and public secondary school. And the dropout rate of an elementary stages is very high.

Among top 10 out of world Billionaires 2008 there were 4 Indian businessmen. In India on one hand there are three hundred million emergent middle class; on the other hand there are three hundred million emerged middle poor people who have to live by less than one dollar a day.

India is differential society. In India the dropout rate at an elementary stage is still so high.

In Japan the percentage of female students who on to the universities exceeded that of male students and has continued to do so until today. All Japanese can read and write.
In India illiterate poor parents and their children are prone to be cheated and there are indescribable social evils and crimes against children. Though India made exciting progress economically, the crimes against children rose steeply between 2002 and 2005.

The girls are sold by their families, kins or family friends to the pimps. The pimps sell them to brothels. Once women became prostitutes in India, it will be stigma in their future. But in Japan it will not be so much stigma and if they want to marry, they can marry without much difficulty. If they want to stop prostitution, it is also possible. There is not a world of difference between professional and nonprofessional girls today. Indian prostitutes' lives are much harder and crueler. The child prostitutes who are minors and virgins are kept under strict vigil in reserve as they are in great demand. They have to live in a really unhygienic condition with very little food.

Prostitutes in India have to fight against all social problems including their acute poverty. Their existence shows the acute epitome of Indian society and a gender bias. As Amartya Sen, the Nobel Prize Winner in Economics, reports, Japan has no particular gender bias in nutrition or health care or school education, but men do seem to have considerable relative advantage in securing high leadership positions in administration or business.