CHAPTER II

REVIEW OF LITERATURE

I cannot find any books to have done the comparative studies between Indian and Japanese prostitutes and society. Nobody has done such kind of studies until now.

In the area of sociological study, not a few studies about Indian prostitution have conducted by Indian sociologists, researchers and social workers of non-government organizations. In Japan many books about Japanese prostitution have written not by sociologists but by reporters and journalists. We can find some books written by pre-prostitutes and pre-geishas using their real names and their own pictures. One actress has published her autobiography about half her life impressively. She was selling sex for some time. But she seemed not to have consciousness that she was a prostitute and a criminal like many other Japanese girls. Even if she was a prostitute, many only think, "So what?" In the modern times we do not look down on them. This phenomenon is unique in the comparison with India. In Japan recent prostitution doesn't have a lot of dark and negative images like in India. She became an actress. And after publishing her book, she seemed to be more popular. (Though she was very popular, she suddenly retired from the show business recently.)

In the present chapter, the studies of relationship between India and Japan, about the different cultures and about the history and the present of prostitution in both countries are reviewed and I will try to do the comparative studies and consider a similarity and a distinction and problems.

INDIA

(1) RELATION BETWEEN INDIA AND JAPAN

As I mentioned in INTRODUCTION, my study aims to research into both the Indian and Japanese societies through prostitution which can in turn build better societies for women and men and establish more friendly relationship
in closer relations of both countries in future.

① Aftab Seth, Professor and Director of Keio University, Global Security Research Institute, Ambassador of India, Tokyo, Japan, 2000–2003 (2005) spent a year in Japan as an exchange student at Keio University from 1962 to 1963 and served in the Indian Embassy from 1970 to 1972. The title of the book is from a Hindi proverb. Through his experiences in Japan, the relations between India and Japan are introduced from the past to today. He introduces the Japan he believes in, despite the palpable cloud of pessimism arising from 10 years of economic stagnation in Japan.

(2) ABOUT INDIA AND RELIGION

① In Gitanjali by which he was awarded a Nobel prize for literature in 1913, Rabindranath Tagore (1861–1941) made a protest against Hinduism, which remained unchanged and he told Hindu to throw away prayer only to praise, sing and use beads. To whom do you pray in a dim temple closed all the doors? Open your eyes and realize there is not a god before you. There is a god beside farmers who cultivate the wasteland and workers who pound a stone to pieces to make a road. We are profoundly impressed by this poem and are realized what Hinduism is.

We can feel the deeper love of an Indian husband to his dead wife in the poem 87 in Gitanjali, all the more when we compare with a Japanese husband who lost his wife in the same times.

When he was forty in 1902, he lost his wife. His wife was twenty-nine and a mother of four children. He missed his dead wife in the poem 87, Gitanjali.

"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."

Though he lost his wife when he was forty and was in the full vigor of manhood and was not prohibited remarriage by Hinduism, Tagore remained single for forty years, the rest of his life.

In the meantime, Shigeru Yoshida, Japan’s famous post-war prime minister lived from 1878 to 1967. And he became Prime Minister in May 1946. 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.

Kshiti Mohan Sen [1999] introduces the essence and teachings of Hinduism, the history of Hinduism, Upanishads, Bhagavad Gita, Hinduism’s influence on Buddhism and Jainism, Ramayana, Mahabharata and Hinduism in modern times. Sen mentions that in medieval times, the social status of women deteriorated. But it is not clear that it was influenced by Islam or changes inside Hindu society. But this book showed the ideal of Hinduism. I knew that Hinduism could be changed in its long history.

(3) STUDIES RELATED TO PROSTITUTION IN INDIA

1 Sr.M.Rita Rozario [1988] assisted by Mr. Javed Rasool and Mr. Pradeep Kesari studies the mechanism through which helpless girls are trapped into the world of prostitution.

Poverty alone is not the root cause of prostitution. It is coupled with the existing socio-religious status of women and the caste structure. The majority of girls in prostitution are forced into this practice by vicious people, poor parents, and guardians, and other social pressures. Women alone cannot be blamed. Society and its attitude towards women, the clients who demand prostitutes, the brokers who kidnap, sell and buy girls, and the pimps who act as go-betweens should also be blamed.

The message of the main findings is that in India sexual exploitation
usually starts in childhood and quite often it is the children's own relatives who are responsible for it.

2 Umesh Kumar Singh [2007] studied women in Ancient India from earlier times to 1200 A.D. He focused on not only the position and status of women in different ancient and early medieval ages of Indian history, but also their victimization, legal status, provision in ancient laws, and diverse activities in various sphere of life, especially their sexual exploitations and slave like tortures. His study tried to search the reasons and different disguised callous methodologies in the garb of religious customs of women's sufferings.

3 Jogan Shanker [1994] researched and analyzes the Devadasi System or cult throughout India with some regional variances. About the rite of initiation, it is stated, unlike old times, such ceremonies are nowadays performed rather secretly at smaller temples or local priests' residences, rather than big temples of Yellamma like at Savadatti or Kokatnur, to avoid the expenses and also to escape clutches of law. The expenses are borne either by the 'would-be' companion or paramour or the 'Gharwalis' (mistresses of urban brothels) where these girls who would be expected to join their brothel in future.

Concerning caste distribution of Devadasis, even in those places, where worship of Yellama is in vogue by other castes, the devadasis are all dalits, Jogan Shnkar observes as a sociologist.

4 Promila Kapoor [1980] tried to scientifically explore and analyze the early life history, experience and life patterns of call-girls in India. Earlier studies have concentrated on the common brothel prostitutes. But she focused on the independently functioning prostitutes and tried to discover the deep-seated motivation and socio-psychological factors that contribute towards their accepting, starting and continuing in prostitution.

The society in which call girls function has also been analyzed.

I feel this research is valuable as the first trial to study Indian call girls and lasciviousness in India. But I looked for a analysis, e.g. their castes in Indian society..

5 Ulhasini Kamble [1988] mentions that in India, due to social, religious
and economic factors females occupy lower social status. In fact, Hindu scholars treated women and sudras as impure and inauspicious. In some parts of the country woman was treated more or less like an animal, without considering human element in them. Therefore, birth, birth of a girl baby was not welcomed. Many times, infant girls were killed. Those girls who survived were not given good treatment. But men require women for physical satisfaction and sexual pleasure. Particularly kings and zamindars could possess more than one wife and mistresses. They used to keep these women only for a short period and then disowned them after they had women served them.

Such women could not find a suitable match or alternate partners and would be subject to social ostracization. 'prostitution' has been invariably looked down upon through centuries.

Ulhasini Kamble tries to understand why women take up this profession and become 'prostitutes' or call-girls. She draws the data for her study from “A Research Study in the Problems of prostitution in Bangalore City in 1979 to 1983 undertaken her late husband and selects and discusses case studies of 10 prostitutes from 250 prostitutes in Bangalore City during 1983.

And her conclusion is that many of prostitutes have come to this profession not voluntarily but due to compulsive factors, both social and economic. The status reveal that economic and social factors like poverty, family, instability, social discrimination, deception, etc. are some of the factors responsible for women entering this profession. She adds that prostitutes come from diverse backgrounds and are not confined any particular caste, group or region. And overall economic development in the country will reduce the number of prostitutes, but as there are other social and economic factors which influence the magnitude and spread of the problem of prostitution, it should be urgent to provide these women alternative employment.

Anuja Agrawal[2008] studies the Bedias whose community is in the Ambah tehsil of Morena district in Madhya Pradesh. The Bedias are completely and economically dependent upon the prostitution of women. While sisters and daughters of the Bedias work as prostitutes and men are lazy, no married woman engages in prostitution. This research shows patriarchy of Indian society.
"The Bedias claim affiliation with the high-ranking dominant caste of Rajputs, if not many others, while the larger society sees them as the lowliest of the low, however, in making such claims, the Bedias use cherished upper-caste values of patriliny and hypergamy and thereby affirm the male privileges that underpin these values. It therefore appears that ideologies that perpetuate male privilege do not automatically disappear where material conditions are altered substantially. In many significant respects then, the features of the Bedia community are, both structurally as well as ideologically, akin to those found in the dominant society. The Bedias are a rather good illustration of how apparently deviant and marginal social practices may actually be embedded in "normal" social structures."  

This book is dedicated to Shri Ramsanahi. He was born and brought up in the community of the Bedias and in his mid-teens, he took a vow that he would eradicate the trade in women prevalent in his community and make things difficult for those who lived off the income of their sisters and daughters. He has devoted his life to trying to rid his community of its dependence upon the prostitution of women. He is a founder of the Vimukt Jati Abhyudaya Ashram, Morena where more than 200 children of the Bedia families reside and receive education. He founded his ashram more than fifteen years ago.

(4) STUDIES RELATED TO GENDER STUDIES

1 Syeda S. Hameed [2006], Planning Commission member narrates her personal experience of trying to help 12 wronged women get justice. In her book based on her work as member of the National Commission for Women (1997–2000), she records of the powerlessness of this institution. Women's activists in India have reported the hostile attitude of the police and the judiciary when it comes to punishing perpetrators of violence. But even a high-placed government functionary faces similar hostility and Syeda finds herself powerless to deal with it.

Syeda Hameed wrote the book because she doesn't want these stories of terrible violence to disappear from public memory. She also wanted to highlight that NCW is unable to achieve justice in these cases because of its toothlessness. The stories of 12 women remind me of the tough lives many women live in India.

Jahanara in her story relates the tale of how young girls from her family were traded with the aristocrats in return for gifts and food supply for months or years for the entire family. Jahanara says, "From the bloodstained sheets came the bounty for our little household in Reshampura."

(2) Mala Sen[2004] takes on the subjects of sati, dowry and female infanticide. It investigates the case of an eighteen-year old Rajput woman who was burned alive on her husband's funeral pyre in 1987. This revival of the ancient practice of sati focused world attention on the status and treatment of women in India. Her investigation reveals that over the previous thirty–five years there had been at least nine cases of sati in the same district, though none had been charged with murder and yet another case has occurred since in 1999. It also deals with the problem of dowries and the highest mortality of female infants in, about 98% in Tamil Nadu. (The latest statistics in an Indian news sensor show feticide using new technology is highest in the most prosperous areas like Punjab and Haryana).

The killing of female newborn babies is resorted to by the poor who have many children and bear the punishment when an example is being made, while the rich are able to have scans to determine the sex of unborn infants and then abortions. India has a very rigid social stratigraphy stemming from a deeply embedded ancient caste system while political turmoil is never far from the surface.

Her first book was "India's Bandit Queen", a biography of Phoolan Devi. Phoolan endured poverty, degradation, the humiliation of an abusive marriage in childhood aged about ten, gang rape and kidnap. She spent eleven years in prison without trial and was released in 1994. She was elected to the Indian Parliament in 1996, but was assassinated in 2001. Her life shows us the hardest life for a poor woman whose caste is low.
(5) STUDIES RELATED TO Dowry

① Subhadra Butalia [2002] records her struggle against dowry—of how she and her team set up short-stay homes for the victims and gave them and their families emotional support and legal advice, organized protests and street plays to increase awareness, and fought the corruption in the police force and the state administration. While recounting the stories of the victims, Subhadra comments on the system of marriage in India and the indignities women are subjected to, the tragedy of parents waking up too late to the danger their daughter are in, the compulsions that force them to forget the dead and focus on the living, and the inadequacy of the Dowry Prevention Act. The Gift of a Daughter is an account of a twenty-five-year battle against dowry that has made a small but significant difference since Subhadra heard Hardeep Kaur scream for help.

At that time the entire neighbourhood rushed out of their homes, but only to watch in mute horror as the young mother was burnt alive in her in-laws’ house. When the case came up in court, only one person, Subhadra testified, while the others reduced in the interests of maintaining ‘good neighbourly relations.’

I read the article “Women Are For Burning” on “The Times of India” dated on April 22nd 1979 written by Subhadra. As I lived in New Delhi I visited her residence to ask her the contents of her article. This was the beginning I came to know about the dowry system. After passing for 24 years, I could meet Subhadra again to translate her book into Japanese.

② Jamila Verghese [1980] is the first to write the book of the dowry system. She partly tries to find its origin from Manu-smriti (Manu’s Code of Law), Bhagavadgita and Rigveda.

(6) STUDIES RELATED TO Marriage and Family

① K.M. Kapadia [1958] studied the Hindu View of Life, the Muslim Social Outlook, Polyandry, Polygyny, Selection in Marriage, Age at Marriage, Hindu Marriage a Sacrament, Marriage in Islam, the Hindu Joint-Family and The Hindu Succession Act, 1956, which helped me understand the evolution of marital and family patterns among the Hindus and Muslims in India. He states
hat polygyny is widely distributed trait in India but it has different meanings in different contexts.

"Polygyny among the Hindus was due to group ideology and the system of caste with its consequent social hierarchy. Islam sanctioned it as a relic of pre-Islamic Arabic culture. It led among the Hindus to female infanticide, supersession of wife, economic exploitation of the wife's parents, and mental torture and economic insecurity for the wife. Among the Muslims it was utilized to assert the dominance of the male over the female and tilt the law of divorce in favor of man to the greater disadvantage of woman."

He refers to the "Manu's Code of Law" and observes it is an important work, not only because it is supposed to fix the Hindu norms, but because it very picturesquely unfolds the whole process of evolution of the Brahmanic cultural pattern.

"Endogamous restrictions made their first definite appearance in this period: exogamous restrictions of marriage were considerably modified. Pre-puberty marriage was first advocated and a new code of sexual ethics, insisting on virginity before and fidelity during and after wedlock on the part of woman, and granting privileges of polygyny and supersession to man, was devised."

Manu (Manu's Code of Law) became the symbol of oppression for the liberal movements intent on alleviating the plight of women and low-caste and outcaste individuals during the 20th century in India. But Manu gives many clues to understand the conservative elements of the Hindu tradition.

The Indian protesters believe that the ancient text is the defining document of Brahmanical Hinduism, and also the key source of gender and caste oppression in India. The teachings of Manu had an influence on the precept for Japanese women spread during Kyoho year (1716-1736) in the Edo period (1600-1867). Manu (148, Chapter 5) says, "As a child, she must remain under her father's control; as a young woman, under her husband's; and when her husband is dead, under her son's. She must never seek to live independently."

We can find the same lessons as "Three Obedience" in the book Onna
Daigaku (Women’s University) written by Ekken Kaibara (1630–1714).

JAPAN

(1) STUDIES RELATED TO PROSTITUTION

In “Prostitution in Japan: A Young Body Worth a Profit,” Nguyet Thu Nguyen studies Enjo Kosai, which translates as “subsidized socializing” or “patronage” or simply “prostitution” and introduces an increasing number of Japanese schoolgirls are soliciting their bodies for entertainment and extra “pocket” money in a society that is setting extremely high prices for them. The number of teenage prostitutes began to climb around 1974. By 1984 the number reached alarming levels and is still increasing. These girls’ concern is money. If they have money, they can buy whatever they want.

This literature shows that several distinct societal factors also have contributed to the outbreak of teen prostitution. In Japan sex and sexual relations are not viewed as moral issues as they often are in the Western countries and in the United States. Japanese have traditionally viewed sexual relations as a natural phenomenon, “like eating, to be enjoyed in its proper place.” Thus, prostitution is widely accepted as a natural component and even a necessity in society. Teen prostitution is not shocking news that Japan has just witnessed for the first time. But during recent years, the spectacle of teenage schoolgirls selling their bodies to purchase designer clothes is making many Japanese uneasy. Currently, Tokyo Metropolitan Government is taking the steps to curb the acts when adults pay for sex with children under eighteen. Laws to punish those who solicit prostitution with teenagers are being decided upon. But many of the young prostitutes are willingly marketing their bodies, most of them operating on their own. This studies refer to new laws and partly Japanese culture about prostitution.

Bornoff [1991] explores the subject starting with creation myths and ending with present-day love hotels, soap ladies, porno-videos and sex shows. He studies the Japanese attitude to bringing up children, marriage, work and alcohol and surveys a history of Japanese sexual mores and modern Japanese love, marriage and family life.
Ai lizima[2000] published her life story when she was a star.(As she suddenly retired from the show business recently.) It was at the top of the best seller list. Her father maintains very strict home training. Her mother often wears *kimono* (Japanese clothes) at home and an obedient wife and “an ideal Japanese wife” in the society. She wants her daughter to be a bright and polite girl. But she ran away from home. She lived with her boyfriend. When she was 16 years old, she started to work at the snack bar. Then she became a club hostess and started to buy top brand articles one after another. When she was 17 years old, she became a hostess in Ginza. She worked for playing. She had ‘charitable relations’ (that is, to sell her body to men). She became an adult video star. Then she became a popular star on TV. All girls cannot be a star, but her life shows us one side of Japanese young girls whose families are usual in the Japanese society. Some of the young girls who read this book will follow her.

(2) STUDIES RELATED TO GEISHA

Lesley Downer[2003] wrote about Kawakami Sadayakko(1871–1946), who as Madam Sadayakko in the West.

Sadayakko was born into a Tokyo merchant family and became a *geisha* at the age of sixteen. She was very beautiful. In 1886 when she was fifteen, Ito Hirobumi (1841–1909) was *her mizuage danna* (a deflowerer & first patron). At that time he was forty-five. He was the Meiji Japan’s first Prime Minister and he was a great progressive and the advocate of women’s education. He was a playboy and notorious libertine. He was a geisha’s regular customer saying “When I like best is a *geisha* companion to entertain me after work.” He was her patron for a few years and liberated her from the position of his mistress. His wife was an ex–geisha named Umeko.

Sadayakko married Kawakami Otojiro of student political theater fame in 1892. In 1900 she joined Kawakami’s theater troupe entertaining at the Paris exposition. This earned her popularity and instant recognition in the West. She is known as Japan’s first internationally renowned actress now.

In this book, I could know the role of a *geisha* and rich and powerful men of Meiji Period(1868–1912). The status of *geisha* was higher that I had imagined. At the time men could do whatever they liked. Wealthy and powerful men
were expected to support one mistress or two and to spend much time of his
time and money in the teahouses and pleasure quarters. If he did not,
everyone would have thought he had major financial problems or was very
stingy. The mistresses were *geisha*. *Geisha*’s job was to take the pressure off
a marriage. The *geisha* code was never to try and tear a man away from his
wife. But Japanese wives had to make every sacrifice and suffer for men at
home.

2 Lesley Downer [2002] is the same author of the above book about
Kawakami Sadayakko. In this book she traced the history of the *Geisha*
women and explored their real life from the past until today and mentioned
about Sadayakko, who was a *geisha* who dined with an American President
was painted by Picasso and lives of other *geisha* including modern *geisha*
whom she became friends. She interviewed not only *geishas* in Kyoto but in
Tokyo and proved geisha are not prostitutes but, literally, “art people.” She
describes how Japanese writers loved *geisha* and described them in their
novels. Her research in Japanese culture is profound and informative. I quoted
much from this book.

3 Kazuko Tsuji [2006], a former *geisha* wrote her life as Kakuei Tanaka’ s
mistress for forty-seven years. Kakuei Tanaka (1918–1993) was the 64th and
65th Prime Minister in Japan. He was born in rural poor family in Niigata
Prefecture. He left school after the equivalent of the eighth grade. He had the
construction company and had a lot of business by the post-war
construction boom and came to the *geisha* house every night. A long series
of scandals followed around him. He had been arrested and imprisoned on
charges of accepting bribes. But in 1947 Tanaka he could take his Diet
seat. He was very popular.

He became Prime Minister with the highest popularity rating of any new
Prime Minister in Japanese history. His most notable achievement was the
normalization of Japan’ s relations with the People’s Republic of China in
1972. On February 6, 1976, the vice chairman of the Lockheed Corporation
told a United States Senate subcommittee that Tanaka had accepted $1.8
million in bribes during his term as Prime Minister, in return for having
Japan’s parastatal airlines purchase Lockheed L-1011 aircraft. This was
called His Lockheed bribery scandals. He suffered from diabetes and had

He had a mistress, Kagurazaka geisha, Kazuko Tsuji. She still lives in Kagurazaka. She published the Japanese book titled *Passion – geisha fascinated Tanaka Kakuei* in 2004 (hardcover) and 2006 (pocket book).

Kazuko Tsuji was born in Tokyo in 1927. Her father failed in florist business cheated by his employee and her mother was dead in misery and when she was eight, she could finally become an adopted daughter in the Kagurazaka geisha house. In a word, she was sold by only ¥50 by her father’s employee. When she was fourteen, she went out to entertain at parties named geisha “Enya”. She was beautiful and made her artistic reputation. She was the most popular geisha. When she was eighteen, she had a proposal of marriage, her adoptive mother refused it and she also never thought to marry someone.

She liked a dance. When she was nineteen in 1946, she met Kakuei Tanaka. He was twenty-eight, right after he was defeated in his first election. When she was twenty, he became her patron, *danna*. It lasted until his death.

She was his mistress for forty seven years. She has borne him three children; two sons and one daughter.

We can know the real *geisha*’s life in Kagurazaka, Tokyo and the relationship with a patron, Kakuei Tanaka and Japanese Prime Minister’s life and his modest wife and his daughter. Tanaka’s daughter, Makiko Tanaka became Japan’s first female foreign minister. She is the member of the Diet now. She could not accept her father’s mistress Tsuji from her childhood.

When Tsuji published this book, she was criticized,” That is against *Geisha*’s rule A *geisha* must never utter a word about her clients and their doings. She was talked viciously on TV. “She ‘in brief’ wanted to earn money” by the famous publicist.

4 The teahouse in Kyoto do not take on a new clients (an *ichigen-san*, a chance customer or stranger) even if he can afford it without an introduction. A prospective guest must be invited by someone already acquainted with the teahouse in Kyoto. Nishio[2007] studies its reason. The teahouses do business with clients on trust. Clients can play without bringing their purses but clients need confidence. The teahouses try to give a guest the best entertainment. But it will be difficult for the teahouses to give an *ichigen-san*, a chance customer to do it without any information about him.
Nishio tries to find why Hanamachi or Kagai (flower towns) in Kyoto have continued for 350 years. She says that they are not only tradition and culture but mechanism of management and the strict trainings for a maiko and a geiko (formally geigi). A geigi or geiko in Kyoto are called a geisha in Tokyo. She graduated from the junior college and got a job. Then she married and did child raising. After her parents were dead, she divorced. She passed the department of Economics in Shiga University when she was 36 years old. She studied and raised her child having four part-time jobs at a time. And she became a graduate student and is a researcher in Kobe University... She was encouraged okasan (mother) in the ochaya (teahouse) and okiya (the lodging house), a maiko and geiko who work hard as individual enterpriser and knew that she would not be happy if she left her life in the care of other people. This book is based on her research to get a PhD.

5 Asahara[2007] introduces the characteristics of Karyukai and the number of geisha of Rokugai (Six flower towns) in Tokyo.

6 Aihara [1999] studies modern Geisha life, ceremonies and attire. But this book is only about current day Geisha however and does not contain much history

7 Several studies about Japanese Geisha by Mishima[2007] have shown that "Gel" means arts or performance in Japanese. "Sha" means people and Geisha are professional hostesses who entertain quests through various performing arts.

Geisha girls and women are not ordinary hostesses and are not prostitutes. Geisha are professional hostesses who entertain quests through various performing arts in tea houses called O-chaya. Tea houses generally don't take on new clients without an introduction. The profession of a geisha is a very expensive business and a geisha party can easily cost thousands of US dollars. The total number of geisha in the 1920's was 80,000, but today the number of geisha has dropped to 10,000 due to the westernizing of Japanese culture. They contains History of Geisha.
STUDIES RELATED TO JAPANESE SOCIETY AND CULTURE

1. Chie Nakane [1973] asserts that modern Japan's progress is founded on persistent social patterns which existed centuries ago, almost as if decades of modernization have had little if any effect on the core of society. She shows how the vertical principles of rank and hierarchy dominate all relationships—professional, personal, industrial, political—whatever the environment.

This book is not a description of Japanese society or culture or the Japanese people as such, rather, it is the author's intention that it will offer a key to an understanding of Japanese society and those features which are specific to it and which distinguish it from other complex societies.


One of my motivations to write this thesis was Uno's love affair with a geisha. This book helped me to understand the difference of two countries and why a geisha was angry to Uno and why Uno's wife apologized on her husband's behalf, and why Uno resigned prime minister in by far the shortest period in the history of Japanese prime ministers. After this scandal, the power of Japanese women has become stronger.

3. Kawabata [1969], a speech in honor of the Nobel Prize for Literature. 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. Kawabata spoke his another friend who had died young, an avant-grade painter after having thought of suicide over years. Kawabata seems to have said over and over that there is no art superior to death, that to die is to live.

He says, "The concept of death was very different from that in the West. Among those who give thought to things, is there one who does not think of suicide?"
Three years after being awarded the Nobel Prize, Kawabata was found in a gas-filled room in an apartment near his house in Kamakura. He committed suicide in 1972. His speech shows melancholy and pessimism as Japanese culture.

(4) Studies of Politics

① Kobayashi [2007] wrote postwar Japanese prime ministers; Shigeru Yoshida and Eisaku Sato, Kakuei Tanaka, … . Yoshiro Mori, Junichiro Koizumi and Shinzo Abe and their families. There were 28 postwar prime ministers. Yoshiro Mori, Junichiro Koizumi and Shinzo Abe have been to India. Koizumi was divorced before he became Prime Minister.

The lives of husband and wife were largely changed with the improvement of the status of Japanese women. The recent wives were not patient. Through this book, we can know the transition of times as well as prime minister themselves.