

**POWER PRAXIS AT THE BEGINNING OF THE MEIJI ERA:
TRADITION AND MODERN DISCOURSE**
Praksis Kekuasaan pada Awal Era Meiji: Wacana Tradisi dan Modern

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Abstrak: Penelitian ini bertujuan untuk menyelidiki bagaimana wacana tradisi masyarakat Jepang dengan pola pikir konservatif sebagai dampak kekuasaan Tokugawa yang menerapkan sakoku (politik isolasi) selama lebih dari dua ratus tahun mulai dipertanyakan, dikritik, dan dipertentangkan dalam novel Hanauzumi (1970) karya Jun'ichi Watanabe. Penelitian ini menggunakan pendekatan wacana Foucault yang diterapkan untuk mengungkap bentuk wacana oleh eksklusi eksternal dan internal. Penelitian ini menggunakan metode deskriptif kualitatif, data-data yang dikumpulkan adalah data yang menjelaskan persoalan produksi dan distribusi wacana berdasarkan eksklusi eksternal dan internal Foucault. Hasil penelitian ini menunjukkan bahwa Jun'ichi Watanabe memproduksi, menyalurkan, dan mengubah wacana modern sebagai wacana tandingan terhadap wacana tradisi untuk mengubah cara pikir, adat istiadat, dan budaya yang merugikan kaum perempuan.

Kata-Kata Kunci: wacana; eksklusi eksternal; eksklusi internal; Michael Foucault; novel

Abstract: This study aims to investigate how the discourse of Japanese society tradition with conservative mindset as the impact of Tokugawa power that applied sakoku (isolation politics) for more than two hundred years began questioned, criticized and disputed in Hanauzumi's novel by Jun'ichi Watanabe. This study uses Foucault's discourse approach that is applied to express the form of discourse by external and internal exclusion. This research uses a qualitative descriptive method, the data collected is data that explains the problem of production and distribution of discourse based on Foucault's external and internal exclusion. The results of this study indicate that Jun'ichi Watanabe produces, distributes and transforms modern discourse as counter discourse against the discourse of tradition to change the way of thinking, customs and culture that harm women.

Key Words: discourse; external exclusion; internal exclusion; Michael Foucault; novel

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INTRODUCTION

In a span of time exceeding for more than two hundred years of the Tokugawa period perched at the height

of Japanese rule applying *sakoku* or Isolation Politics with the sole aim of perpetuating power. But the Tokugawa's era was stepped down because it was

not in accordance with the times and the Meiji Restoration's era appeared. Restoration means recovery, contained in it the meaning of development and change (Agung, 2012:117).

The Meiji Period brought major changes in the political and social sectors, which became the foundation of modern Japan. Japan adopted the constitution and imposed a government parliament by imitating from the west. The emperor became a prominent and powerful figure that everyone realized. The Monarchy system became an effective instrument for creating and sustaining national unity. Socially, Japan made a monumental leap from a feudal society to a modern industrial state (Sumikawa, 1999: 15). This era is marked by an increase in interactions with Western countries. New ideas, technologies, and discourses that have not been previously articulated in Japan are poured into the country. Many technologies and ideas are embraced. From clothing styles to private and public office management structures (Walsh, 2009:56).

The Meiji Era encourages the development of a modern state characterized by "civilization and enlightenment" which is remade with Japanese culture as well as political systems and economic. Starting in the 1870s, government officials, educators, and artists began exploring what might mean "westernizing" the entire spectrum of cultural life. This sometimes happens in the spirit of the "whole package modernization" that is imposed. (Gordon, 2003: 108)

"... newly established private schools and academies, where women train themselves in reading and writing. This development does not contradict the Tokugawa rule because its philosophy demands women's education" (Jacob, 2015:3). Nevertheless, the deep-rooted culture of Japanese society at that time reflected the lack of equality

between men and women. What is expected of Japanese women at that time is to be good wives and wise mothers, not strong and brave women. Their task is to improve happiness between husband and wife, raising children, cooking and managing the household economy so that men can work outside the home (Patessio, 2001:22).

Before the Meiji Period, it was very easy to define the role of a woman in Japanese society. The Tokugawa period, whose government relied heavily on the Confucian Teachings and ideals, and the text is known as *Onna Daigaku* or The Greater Learning for Woman. *Onna Daigaku* was written in 1716 and is a Confucian rule book for women and their behavior in society, among others, on the absolute surrender of a wife to her husband. According to *Onna Daigaku*: A woman does not have a particular lord, she must look at her husband as her lord, and must serve him with all worship and respect, not underestimate or think lightly about him. The big duty of a woman's life is obedience. In her dealings with her husband, her expression and style of address must be polite, humble and peaceful, never annoyed and stubborn, never rude and arrogant who should be the first and foremost treatment of women. A woman must look at her husband as if he were heaven himself, and never feel tired of thinking about how he can surrender to him and thus escape from heavenly reproach. *Onna Daigaku* is just one example of how women from the Tokugawa Period and previously did not have cultural channels for their own desires, desires, dreams, or requirements (Bruce, 2014:6). Moral encouragement based on the Confucian philosophy that was institutionalized at the time did indeed seem ineffective. More stressed theory almost without application. In this teaching, the principle of

equality, including gender equality, has not been illustrated. Women are more burdened than their rights (Ong, 2017: 26). Women are women because of their kindness, namely elegance, compassion, and honesty. The qualities that make children and their husbands happy, not Mathematics or English. Heaven determines women to make their families happy, and this can be obtained naturally both not from knowledge (Patessio, 2001:24).

The research will investigate a literary work by Jun'ichi Watanabe's novel genre titled *Hanauzumi*, published by Shinchousha in 1970 in Japan. Reading *Hanauzumi's* novel is very thick with the symbols of tradition and patriarchy as a form of reflection that occurred in the throes of life of Japanese society that encountered the period of power Tokugawa until finally came the Meiji Restoration's era.

Examples of research on traditional and modern discourse with Foucault's discourse analysis approach is research conducted by Akmal Jaya (2016) with the title of "Produksi, Distribusi, dan Kontestasi Wacana Tradisi dan Modernitas dalam Cerpen *Leteh* Karya Oka Rusmini". In this study, he tried to uncover efforts in producing, distributing, and then modifying the traditional discourse in the *Leteh* short story that was thick with symbols of Balinese tradition and beliefs, the majority of which were Hindus as a counter-discourse against modernity brought about by foreign cultural influences. However, the method used is not clearly explained in the study. In contrast to this study which uses descriptive qualitative methods with content analysis as data analysis in literary works in the form of a novel entitled *Hanauzumi*.

A language is a tool where people communicate. In written communication, we depend on spelling words. While oral

communication, we depend on context and ability to understand. The words used to describe something by Foucault are referred to as 'objects of discourse'. Thus, the main purpose of Foucault's approach to discourse analysis is to trace the relationship between words and things: how the words we use to conceptualize and communicate can ultimately produce 'things' or objects that we are talking about. It is Foucault's view that the basic starting point of such analysis is to define and find what he calls 'statements' (Graham, 2011: 668).

In Graham (2011:668), 'statement' is defined by Foucault as an atom of discourse, but by borrowing grammar, 'statement' is defined by logic or analysis. For extraction of 'statements' taken from 'simple text from what is said' it is not called a sentence but only a 'function'. Whereas the 'function' statement is theoretically regarded as an intersection discourse that can produce interpellation events so that one can recognize and isolate action formulations.

Mills (2003:53) added that Foucault's work of the 'general domain of all statements', which is then called 'discourse' can be used to refer to all the words and statements that have been made and have their own meaning and impact. The statement or phrase in question can be a form of classification, so the statement or phrase is not just categorized in a sentence alone. But Foucault puts more emphasis on a discourse, not mere text, how a series of words is produced into a discourse which in turn has power. Sometimes, the term discourse is also used to refer to 'an individualized group of statements', are utterances that seem to form groupings, such as the discourse of femininity or the discourse of racism. At other times, he uses the term discourse to refer to 'practice set out to explain a number of statements, are unwritten rules and

structures that produce special sayings and statements. For Foucault, this series of structures and rules is a discourse, and this is the rule in which Foucault is more interested than speech and text produced.

Foucault's analysis of power as a field of power that is possible and constitutive is not derived from the main sources that are repressive and dominating in nature. The construction of knowledge of power is intended to conceptualize the knowledge that has been inherent in the practice of control and the form of resistance. The historical starting point for thinking about knowledge of power is not a state and abstract capacity and intention, but rather what Foucault calls an unclear archival basis of local and specific forms of disciplinary knowledge that are progressively manifested in documents. Thus, Foucault does not provide a theory of power in the sense that it is understood and debated by modern political theory. Instead, it directs analytical attention to ordinary rules embedded in practices that govern what can be said, known, and done, by whom, and to whom (Power, 2011:39).

Discourse is a series of statements that are organized and combine with others in a predictable way. Discourse is governed by a series of rules that lead to the distribution and circulation of speech and certain statements. Some statements are widely circulated and others have limited circulation (Mills, 2003:54). Discourse exists because a complex set of practices that try to keep it circulating and other practices that try to evict them from others and make other statements are not outstanding. Foucault then states that 'we must understand discourse as violence that we do to something, or in any case as the practice we give them; in practice, this discourse finds the basis of their order'. The order we see in reality

must be seen as a result of the anonymous regularity of discourse that we impose on reality.

In every society, the production of discourse is controlled, elected, regulated and disseminated by a number of procedures whose role is to ward off its power and its dangers. The procedure that limits the discourse and that leads to the resulting discourse is a set of procedures, consisting of three external exclusions namely *taboo*; *the difference between mad and sane*; and *the distinction between true and false*. Mills (2003: 58) explains that taboo is a form of prohibition because it makes it difficult to talk about certain subjects such as sexuality and death thus limiting the way we talk about the subject. Taboo thus limits the way people can know what they know.

The distinction between true and false is the third exclusion practice described by Foucault. Those who are in positions of authority are seen as 'experts', those who can speak the truth. Those who make statements that are not in a position of power will then be deemed not to speak the truth. The notion of the truth should not be regarded as concrete proof. Truth is something that is materially supported by various practices and institutions such as universities, government departments, publishers, scientific bodies and so on. All these institutions are working to exclude statements they think are wrong and they are constantly spreading statements they find to be true. For Foucault, only 'true' statements will be circulated. So even if we state something as far as we know it is 'the truth', our statement will only be judged 'true' if it matches all other authoritative statements in our society.

Faruk (2012:250) explains that based on the mechanism of composing discourses of external exclusion, the situation of the application of discourse can

be understood that discourse is not open to all parties, the boundaries of tangible or certain regulations that will answer the wrong. And all the rules that are made to escort the discourse in order to remain in the rotation, which is re-told, derived, managed and disseminated to certain communities. Social adagium are interconnected and create a variety of education that keeps the distribution of the subjects revealed in different types of discourse.

Foucault detailed what he called the 'exclusion procedure' that the prohibition on discussing certain topics including sexuality and politics 'revealed the relationship of [discourse] to desire and strength'. Thus, discourse is not only interpreted as a struggle or a system of domination but is a matter of where and where there is a struggle. And in this context, he discusses exclusive procedures attached to insanity where terms are defined arbitrarily. Then in that context, he spoke of a system of right and wrong exclusion which might also vary according to the period of history, and the 'desire for truth' which he called 'an extraordinary machine designed to be excluded'. He turned his attention to 'internal procedures that function more as principles of classification, ordering, distribution, as if this time another dimension of discourse must be mastered: that events and opportunities' around the concept of commentary, author, discipline and the rarefaction of the speaking subject (Peters & Besley: 2014: 103).

The first internal exclusion is a commentary, or write about another person's statement. Thus, literary criticism can be regarded as a comment. Commentary or commentary has a role of mentioning what is contained in the text, then modified which is then recounted and repeated. A text is addressed and discussed because the text

evokes a sense and is more beneficial than other texts.

The second practice of internal exclusion is the author. This may seem quite paradoxical, because the author can be seen by many as someone who clearly writes the text. However, for Foucault, although he acknowledges that the author exists, for him the concept of the author is used as a principle of organizing the text and can be regarded as a way of providing cohesion to the various texts he has published. Foucault prefers to use the term 'author-function' rather than focusing on the actual author because this is the unity aspect of the 'author-function' that appeals to him. An author in producing his books will certainly bring up a relationship between one book and another; viewing one text in response to an action of another.

The third internal exclusion of the discourse is discipline, the limits we place on the subject area or the subject matter. Discipline works as a boundary of discourse, a text is limited to be mentioned in accordance with certain methodological rules. This is because the discipline has strict methodological rules and a factual proposition. Discipline enables the production of new propositions or new statements about right or wrong.

The last internal exclusion on the discourse discussed by Foucault is what he calls the rarefaction of the speaking subject. Foucault refers to 'rarefaction' as a limitation placed on who can speak authoritatively, some discourse is open to everyone and some have very limited access. Speaking authoritatively is hedged by ritual and takes place in society on a particular discourse, where discourses circulate according to the prescribed rules. Thus, the complex system of these constraints acts both internally and externally on the production

and acceptance of discourse and this is the boundary that brings discourse into existence (Mills, 2003:60-61).

METHOD

This type of research is a qualitative descriptive study that has data in the form of text contained in literary works. Ratna (2013: 46-47) explained that qualitative methods utilize interpretation methods by presenting them in the form of descriptions. As part of the development of social science, the quality of interpretation in qualitative methods is thus limited by the nature of social facts. That is, social facts are facts as interpreted by the subject. The qualitative method gives attention to natural data, data in relation to the context of its existence. It is these ways that encourage qualitative methods to be considered as a multi-method because research involves a large number of relevant social symptoms. In literary research, for example, the author will be involved, the social environment in which the author is located, including elements of culture in general.

In this study, the data will be assessed using the Content Analysis approach, which is a research technique to make valid conclusions and can be replicated from text (or other meaningful material) to the context of its use. As a technique, content analysis involves special procedures, can be studied and elaborated from the researchers' personal authority. Content analysis provides new insights, increases researchers' understanding of certain phenomena, or informs practical actions (Krippendorff, 2004: 18). The content analysis can discuss language, meaning, ways of communicating, certain events, and all of these are discussed simultaneously. The content analysis allows researchers to examine most of the data in a systemized model to support identification efforts and reinforce the topics studied. This

encourages researchers to design comparative comparisons with established standards (Drisko and Maschi, 2016: 25). In this study, the data collected are data explaining the issue of production and discourse distribution based on Michael Foucault's external and internal exclusion contained in *Hanauzumi's* novel by Jun'ichi Watanabe.

FINDINGS AND DISCUSSION

Shifting Establishment of Tradition Discourse

Hanauzumi tells of the struggle of the main female character Ginko Ogino became the first female doctor in society and cultural upheaval as influences of the entry into modernization of the Meiji Restoration era in Japan. The Meiji Restoration is hailed as a civilization and enlightenment era and also gives hope for women in Japan to demand their rights fulfilled. The Meiji Restoration means the commencement of massive imitation by the Japanese against various Western governments and state policies. This triggers an expectation that arises. Japan entered the era of modernization. However, do the hustle and bustle of modernization feel to the livelihoods of the villagers and just give an opportunity for women? The following authors describe the external exclusion of the principles of taboo, made and sane, and true and false as well as the internal exclusion of commentary, author, disciplines, and the rarefaction of the speaking subject as a form of counter-discourse from traditional discourse that began questioned and criticized by female main characters because it harms women.

External Exclusion

Taboo

明治初年の保守的な農村で、嫁が実家に逃げ帰るなどということは考えられない。人々はあちこちで荻野の家のことを話し始めた。今

まで輝くばかりに一点曇りもなかった名家だけに、この噂はたちまちみなに興味を煽った。だがかよも保坪もそんな噂をよそに一向に変った様子ではなかった。道で人に会っても、家で出会う商人や小作人にも、いつもの、にこやかな顔で平然と応対した。家の中にもそんな暗い翳はどこにもなかった。

Meiji shonen no hoshutekina nouson de, ka ga jikka ni nige kaeru nado to iu koto wa kangaerarenai. Hitobito wa achikochi de ogino no ie no koto o hanashi hajimeta. Ima made kagaya-ku bakari ni itten kumori mo nakatta naka dake ni, kono uwasa wa tachi machi mina no yoaji o aotta. Daga kayo mo Yasuhei mo sonna uwasa o yoso ni ikkou ni kawatta yousu wa nakatta. Michi de hito no attemo, ie de deau younin ya kosakunin nimo, itsumono, nikoyakana kao de heizen to outaishita. Ie no naka nimo sonna kurai hage wa dokoni mo nakatta (Watanabe, 1970: 8-9).

In an ancient cultured village, when Meiji was new to power, it never happened when a young wife left her husband's home and returned to her mother's father. Rumors are growing very rapidly as well as various views of the public interpret the incident. However, neither Yasuhei nor Kayo are reluctant to show signs of trouble in their homes. They keep smiling and friendly to the people they meet on the street, from the traveling salesman to the tenant farmers who come to the house. The people who visited the house did not have a chance to suspect a problem.

Based on narration in *Hanauzumi's* novel, when a wife runs away and leaves the husband's house then runs away for a certain thing and goes to her parent's house becomes a taboo matter and surely it is seen as a family disgrace, then not directly the discussion can be attributed to the object, and of course the discourse

of the escape of a wife who comes from a respectable family alone from her husband's house grew stronger into the muffled conversations of the village community. Nevertheless, in the village community for whatever reason what Gin does is taboo and should be limited in terms of his conversation by the community even though they know it.

ぎんは眼を閉じる、血がでるほど唇を堅く噛んでいた。こんな所で秘所を見られるくらいなら死んだ方がよかった。たとえ医師とは言え、恥ずかしいところを覗くなどということが許されるのであろうか。しかし相手は女ならまだしも男である。

[Gin wa manako o tojiru, chi ga deru hodo kuchibiru o kataku kandeita. Konna tokoro de hitokoro o mirareru kurai nara shinda houga yokatta. Tatoe ishi to wa ie, hazukashii tokoro o nozokunado to iu koto ga yurusa-reru no de arouka. Shikashi mo aite wa onna nara mada shimo otoko de aru]
(Watanabe, 1970: 64)

Gin closed her eyes and bit her lip until it was bloody. He thought it was better to die than to show his private parts to these men. Is the doctor allowed to do things like that? If the doctor is female, it must be different. It's really unbelievable that a woman should show her private parts to a man like this.

Based on the above narration, there is a contradictory taboo context in the concept of the village people's way of thinking with modern society. For the Japanese people of the Meiji Restoration era who have been exposed to the flow of modernity thinking from the West, examination of sex organs to doctors of the opposite sex is a natural thing because it is normal and related to medical interests. On the other hand, for rural-class people like Gin who have not felt

the modernization, it is something taboo for violations against the moral norms that during the hundreds of years of Tokugawa, the interaction between men and women was strictly forbidden. Schools for men and women were even separated.

Mad and Sane

「こう見えても俺は士族だ。女医者などに見られたとあっては先祖に顔が立たぬ。

[*Kou mietemo ore wa shizoku da. Onna isha nado ni mirareta to ate wa senzo ni kao ga tatanu.*] (Watanabe, 1970: 194)

My situation may look bad now, but I am a samurai descendant. When word got out that a female doctor examined me, I would not be able to show my face again to my ancestors.

A wounded samurai did not want to show his pain and refused to be examined by a female doctor. In fact, the samurai said that his shame was very high and his pride fell when examined by a female doctor. It then becomes at odds with modern rationality in the sense that the duty of a physician is to examine and treat the patient's pain regardless of the sex of the patient. Thus there was no influence between examinations by female doctors and samurai self-esteem who fell because they were examined by a female doctor. Viewed from the above quotation, there is an irrational tendency as a form of madness shown by the samurai and the rational opposite is the form of sanity shown by the female physicians.

The difficult situation that happened to Ginko occurred mainly because she was a woman. Ginko had become the only female student in the official government education institution which in fact was all male students. The time frame in the *Hanauzumi's* novel is the

early days of the Meiji reign, which absorbed the influence of modernization from Western countries. Although the influence of the West has given influence to certain groups of people, the lives of ordinary people have not been touched by the flow of change. It takes some time to change the way people think that still retains the circumstances, customs, and traditions cultivated for more than three hundred years of Tokugawa rule. The difficult circumstances that Ginko received and experienced were no different from those experienced by other modernizing pioneer women. This is reflected in some of the quotations below.

女が学問することさえ異様なことと爪はじきされた時代である。それを今言い出す気はないが、その理由は無理もないとかよは思っていた。それが性こりもなく今度は女医者になりたいと言う。

[*Onna ga gakumon suru koto sae iyouna koto to tsuma hajiki sareta jidai de aru. Sore o imai dasu ki wa naiga, sono riyuu wa muri mo nai tokayo wa omotteita. Sore ga shoukori mo naku kondo wa onna isha ni naritai to iu.*] (Watanabe, 1970: 92-93)

To just read a book she was not justified. Gin had ruined her chance in married life, plus she had not the least bit of remorse, even now she claims she wants to be a doctor!

苦しんでいる人を助けるのにいけないという道理はないはずです。

[*Kurushindeiru hito o tasukeru no ni ikenai to iu douri wa nai hazu desu.*] (Watanabe, 1970: 93)

"Where is the position of the wrong intentions of someone who wants to provide assistance to others who suffered distress?" Gin still defend his opinion

「それにはきちんと男のお医者様が
がいるではありませんか、手足を
切ったり血を見ることは女子のす
ることではありません。女子には
女子の守るべき道があります」

*Sore ni wa kichin to otoko no oishasama
ga iru dewa arimasenuka, teashi o
kittari chi o miru kotow a joshi no suru
koto dewa arimasen. Joshi niwa josgi no
mamoru beki michi ga arimasu.*

(Watanabe, 1970: 93)

“Cutting parts of the body and seeing
blood is a male doctor’s job. There are
many other things that can be done by
women.”

かよは改めてぎんを見据えた。そ
なたは一人で生きているのではあ
りません。そなたの周りには家族
があり世間様がいるのです。法は
なくとも世間には世間の掟という
ものがあります。そなたが東京へ
出て学問をし、女医者になるのだ、
などということが村の人々に聞え
たら何と嗤われます。あの気狂い
女がと皆に後ろ指をさされます。

*Kayo wa aratamete Gin o misueta.
Sonata wa hitori de ikiteiru no dewa
arimasen. Sonata no mawari ni wa
kazoku ga ari sekansama ga iru nodesu.
Hou wa nakutomo seken niwa seken no
okite to iu mono ga arimasu. Sonata ga
Toukyou e dete gakumon o shi, onna isha
ni naru no da, nado to iu koto ga mura
no hito bito ni kikoetara nan to
warawaremasu. Ano ki kurui onna ga to
minna ni ushiro yubi o sasaremasu.*

(Watanabe, 1970: 94)

Kayo glared at Gin. “You are not living
alone and there are still many things
you should consider above your
personal desires. You have to think
about your family and people who have
a bond with us. There is no law against
you but we have customs. Think about
how villagers will laugh at you because
they know if you want to study and
become a doctor by going to Tokyo.

They will point their fingers at you and
say if you are a mad woman.”

Education is the right of all citizens
of a nation and does not distinguish the
rich, the elderly, or the male or female.
Based on some quotations above, with a
woman prohibited to get an education
even to read a book even if inappro-
priate. The mindset of Japanese society
at that time became a contradiction with
modern rationality in the sense that
women also have the same rights and
opportunities as men to get a decent
education. Therefore, there is no correla-
tion between the rules of society and the
absence of women to obtain an educa-
tion. Based on some of the above quota-
tions, an irrational tendency is found as a
form of madness shown by the rules of
society and the rational opposite is a
form of sanity shown by Gin represent-
ing the gender of women struggling to
obtain education for women.

True and False

吟子であった。「私は現在の社
会悪の根源は、廓と娼婦の存在
にあると思います。女性が男性
の性の慰みものとなり、自由を
束縛されているということは同
じ人間として許されるべきこと
ではありません。廓の存在で幾
人の婦人が嘆き苦しんでいるか
分かりません、それは廓に棲む
女も、それに通う男の妻も同じ
です。文明国としてこれほど差
ずべきことはありません」

「しかし娼婦は怖るべき花柳
病の源泉です。そこから病気は
広がり何も知らぬ婦女子まで侵
すこととなります。それで苦し
んでいる婦女子は無数におりま
す。」

医者の言うことだけに実感があつた。それだけでなく吟子の体験からの発言でもあつたが。

Ginko de atta. Watashi wa genzai no shakaiaku no kongen wa, kuruwa to shoufu no sonzai ni aru to omoimasu. Josei ga dansei no sei no naguzami mono tonari, jiyuu o sokubakusareteiru to iu koto wa onaji ningen toshite yurusareru beki koto dewa arimasen. Kuruwa mo sonzai de ikunin no fujin ga nageki kurushindeiruka wakarimasen, sore wa kuruwa ni sumu onna mo, sore ni kayou otoko no tsuma mo onaji desu. Bunmeikoku toshite kore hodo hazubeki koto wa arimasen.

Shikashimo shoufu wa osoreru beki karyuubyou no gensen desu. Sorekara byouki wa hirogari nani mo shiranu fujoshi made okasu koto ni narimasu. Sorede kurushindeiru fujoshi wa musuu ni orimasu. Isha no iu koto dake ni jikkan ga atta. Sore dake de naku ginko no taiken kara no hatsugen demo attaga. (Watanabe, 1970:363-364)

She is Ginko. "I believe that the root of cruelty to this society is the existence of brothels and prostitution. Men restrict women's freedom and use them as sexual toys. Humans should be forbidden to do so against other human beings." Prostitutes are a source of social ills. Men are infected and then they pass it on to their innocent wives and children. Countless numbers of women suffer because of it. Since the proposal came from a doctor, Ginko's appeal was convincing.

The quotation above shows the full power lies in a doctor attached to expert status. As Foucault mentioned that the power was influenced from the knowledge and knowledge it possessed by Ginko, the first female doctor in Japan. As the discourse produced at the time did not raise further questions or exploration behavior seemed to disappear. The difference of each condition to one discourse identifies that this is the result of

the efforts of Jun'ichi Watanabe in leading the discourse of modernity as a traditional counter-discourse.

Internal Exclusion

Comment

Discourses as a form of opposition to the discourse of tradition that has been formed in this novel supported by things (circumstances, events) that is a reality or that really happened. As Foucault has commented on, there are other facts that were formed with the intention of repeating the existing discourse, refining and channeling it back to the society of the discourse. This is reflected in Ginko's quote on the way of naming women who are short and easy to call. Ginko disagreed with the way people thought at the time that the only necessity for women when having a name was to be useful when their husbands or mother-in-law gave orders.

「女だって、男と同様に漢字で堂々と書かれるべきである」

[Onna date, otoko to douyou ni kanji de dou dou to kakareru beki de aru]
(Watanabe, 1970: 147)

The female name should be written in dignified Chinese characters, just like the male name.

Gin's thinking on this subject is reinforced by a roll of girls' names at a girls' school in Kofu. How sad because the girls have a short and simple name like "Yai" or "Sei". This is another example of the influential fruit of thought at the time that men should be respected and women disdained. The more Gin remembers about this, Gin becomes increasingly very unhappy. The name "Gin" also has no significance, nor is it a woman's name who is ready to enter and live a new path for the community. And finally, after Gin thought about it carefully, Gin started writing her name with "Ginko".

Other comments quoted from Ginko also reflected on the debate whether women are fit or not for the medical profession in a magazine specializing in women's issues.

「医は女子に適せり、ただに適すといふのみにあらず、寧ろ女子特有の天職なり、長袖安居して、患者の氣息を窺ふが如きは、堂々たる日本男児の深く恥じる所なり」と男を煽ったうえで、列強が虎らうのごとく日本をうかがふとき、日本男児の腕を振ふべき場所は戦場にこそあり。

I wa joshi ni tekiseri, tada ni tekisu to ifu nomini arazu, mushiro joshi tokuyuu no tenshoku nari, chuushuu angoshite, kanja no keiki o ukagafu ga gotoki wa, doudoutaru nihon danji no fukaku hazuru tokoro nari to otoko o aottauede, rekkyou ga korau nogotoku nihon o ukagafutoki, nihon danji no ude o shinfubeki bashou wa senjou ni koso ari. (Watanabe, 1970: 294-295)

Women are not only suitable for the treatment profession, but this is also a unique profession that is perfect for women. Japanese men should be ashamed of themselves in the degrading way they check their patients' health. Japanese male talents are much more suitable on the battlefield.

Ginko's statement above shakes the opinion of the majority of people who agree with the conventional view that women are not fit to be a doctor to be impressed by Ginko's innovative thinking. The quote above shows the process of improving the existing tradition discourse and channeling it to the community.

Author

According to Foucault, the author's concept is used as a principle of organizing the text. Jun'ichi Watanabe is a Japanese

writer with a medical background. The Japanese-born Hokkaidou, born in 1933, began his interest in the world of authorship while still attending high school. After graduating and entering medicine at Sapporo University, Hokkaidou, Watanabe began trying to publish his writings on several literary magazines. After graduating from medicine, he opened his medical practice as an orthopedic surgeon, but he abandoned his practice and preferred to pursue the world of authorship. Since 1969, he moved to Tokyo and devoted all his attention as a writer.

Some of his work is a biographical novel and some of his works also represent the world of medicine as the background of writing. With his medical rear spots, he has influenced the choice of themes raised in his work such as *Kumo no Kaidan, Shitsuraken* (A Lost Paradise) (1997). Based on the concept of Jun'ichi Watanabe in the *Hanauzumi's* novel that tells the various contradictions about the woman who became a doctor. The contradictions occurred due to the different way of view in the Japanese society at the time. Japan is governed by law and all societies are obliged to follow, but the bureaucracy still cannot accept the idea of a female doctor. For indeed it is not written in any law that women are forbidden to be doctors. And the bureaucrats must include a clause that specifically forbids women from becoming doctors.

In Japan's most ancient health legislation *Ryo no gige* is clearly mentions 'female doctor'. Thus, women should be allowed to take the exam and if graduated also have the right to practice medicine. Here's an example of a debate quote that supports women can become a doctor.

「先進欧米諸国にはどこにも女医者がおります。それをいませ

ら旧幕時代以前のような寝言を
言っておいたら諸外国のもの笑
いになりますよ」

[*Senshin oubei shokoku niwa dokonimo
onna isha ga orimasu. Sore o imasara
kyuu umaku jidai izen no youna negoto
o itte ottara shogai koku no mono warai
ni narimashou*] (Watanabe, 1970: 274)

All the advanced Western countries
have a female doctor. Japan will be
laughed at if it refuses to abolish the
Edo-era policy.

Based on these quotations and
some earlier explanations, one can draw
a line between the author's background
and the organizing structure of the story
in the *Hanauzumi's* novel. Despite the
pros and cons of the policy of allowing
women to become a doctor, Jun'ichi
Watanabe listed several facts and strong
statements that support his efforts in
tearing down the walls of Japanese society's
tradition discourse.

Discipline

In this *Hanauzumi's* novel, the conventional and closed culture tradition of Japanese society tends to harm women faced with modern culture as a result of the transition of the Meiji Restoration era leadership that absorbs and mimics massive Western influences. In this regard, there is a negotiation between the culture of Japanese society that still conservative minds as a legacy of traces of Isolation Politics for more than three hundred and fifty years by the previous rulers of Tokugawa and people exposed to the flow of modernization along with the culture and way of thinking attached to them. Based on these negotiations it can be understood that how the level that occurs or the attitude of cultural opposition and the perspective and resilience of the Japanese society with the old way of thinking. The old way of thinking began to erode with the new mindset of

the Meiji Restoration era. As seen in the following quotation Shikata's statement which is one of the modern-minded men in looking at women.

「結論は貴方の意見に賛成ですが、妊娠出産という負担は女子にとって必ずしも不幸な義務とは言えないと思うのですが」

[*Ketsuron wa anata no iken ni sansei
desuga, ninshin shussan to iu futan wa
onnako ni totte kanarazu shimo fukou
na gimu to wa ienai to omou no desuga*]

"I agree with your conclusions, but I am not so sure if pregnancy and childbirth should be viewed as a disservice to women."

「そうです、勿論です。もし女子が子女を繁殖させる義務を負担しなければ今日の社会はなかったし、これからの未来もありません。この負担は男子に代りうれことのできない崇高な役目です。それなのに女子がその義務を負担していることをいいことに、女子の等位を凌ぎ、権利をないがしろにし、男子だけ高い座にいて女子に屈従を強いるのは社会がまだ野蛮な証拠です。書物の知識や科学が頗る進歩した割合に男女の関係が正しく行われぬことの多いのは、男子が己れの体力の強いだけに頼んで女子を凌侮した野蛮時代の遺習が、なお人心を支配しているからです。いやしくも十九世紀の男子として文明の何物たるかを知ったものはただちにその非を悟り、過ちを改めて徳に帰すべきです」

[*Soudesu, mochiron desu. Moshi onnako
ga shijo o hanshokusaseru gimu o
futanshinakereba kyou no shakai wa
nakattashi, korekara no mirai mo
arimasen. Kono futan wa danshi ni*

kawari ure koto no dekinai suukou na yakume desu. Sorena noni onnako ga sono gimu o futanshiteiru koto o ii koto ni, onnako no nadokurai o shinogi, kenri o nai ga shironishi, danshi dake takai za ni ite onnako ni kutsujuu o shiiru nowa shakai ga mada yaban na shouko desu. Kakimono no chishiki ya kagaku ga sukoburu shinposhita wariyai ni danjo no kankei ga tadashiku okonawarenai koto no ooi nowa, danshi ga onore no tairyoku no tsuyoi no dake ni tanonde onnako o ryoubushita yaban jidai no ishoo ga, nao jinshin o shihaishiteiru kara desu. Iyashikumo juukyuu seiki no danshi toshite bunmei no nanimono taruka o shitta monowa tadachi ni sono hi o satori, ayamachi o aratamete toku ni kaesusu beki desu]

(Watanabe, 1970: 413-414)

“Of course. If women refuse to breed their species, then our society has long been extinct and there is no future for humans. Women have a big role that men can not bear. The fact that this causes the basis for men in the neglect of women's rights, to see that the high position is only for men is an example of the fruits of our immature society. Even today, when there is great progress between learning and science, men still insist on dominating women even by using their physical strength. These nineteenth-century men should recognize the error of their way of thinking and fix it.”

Based on the above quotation, the framework of the discourse of old thinking was confronted with the discourse of modern thought. This is due to the contradictions of the two cultures of the Tokugawa era and the modern era of the Meiji Restoration era, producing a new discourse that is modified and distributed. And in context, it is acceptable to the truth by Japanese society at that time. Based on the principle of the process of forming the discourse, it can be seen

how the discourse in its claim of truth can be received freely from any influence.

Rarefaction of The Speaking Subject

In this *Hanauzumi's* novel, there are several quotes that show the planting of doctrine in the village community. The narrowly distributed doctrine has an impact on the recognition of legitimate and correct discourses. As the previous quote shows the relationship between Ginko as an expert i.e. the doctor against the village community. The recognition that occurs in rural communities towards female doctors cannot be separated from the corresponding discourse that female physicians are directly related to the reality of social ills in society. So what Ginko talks about as a doctor will be grateful and not questioned by the villagers.

At this stage, discourse can then be modified and tend to be politicized by knowledge. Thus, the discourses that are formed are then contested, modified through knowledge in a political way. In the preceding quotations above, the discourse of tradition in taboo context is contrasted with knowledge. Knowledge gained from education on women who are not allowed to get an education is questioned and criticized through the form of modern discourse.

CONCLUSION

Based on the investigation described above, it appears that there is an attempt to produce a modern discourse in the *Hanauzumi's* novel as a counter to traditional discourse. With his novel, Jun'ichi Watanabe tried to shake off the persistence of traditional discourse that had taken root in the mindset of Japanese society as a result of the application of *sakoku* or Isolation Politics over a period of more than two hundred and fifty years by the Tokugawa period. The transition of power to the era of the Meiji

Empire and the termination of the Politics of Isolation indicates that Japan was opened to the world and the flow of modernization as an influence from the West began to enter Japan.

The contradiction of traditional discourse occurs in the depiction of cultural and modern traditions symbolized by traditional values. Tradition should be represented by a human by running and following traditional values. The chaos that Gin did by escaping from her father-in-law's house indicated how Gin had forgotten tradition in society. For conservative villagers, examining intimate organs to doctors of the opposite sex is *taboo*, but in the context of the Meiji era medical the event was a natural thing to do. So for these two positions, examining intimate organs to doctors of the opposite sex is *taboo* but different in terms of values and norms in the medical.

One effort made by Jun'ichi Watanabe in presenting modern discourse initiated by the advanced mindset of Ginko Ogino, but faced with a traditional discourse that is irrational and detrimental to women. The behavior of a samurai who feels inferior when examined by a female doctor and the mindset of Japanese society that is contradictory to modern rationality in the sense that women also have the same rights and opportunities as men to get a decent education, are considered as inconsequential acts committed by people, so sane people don't do that. This is indirectly a form of effort that attempts to negate traditional behavior and values that have been carried out by conservative Japanese society. The full power lies in a doctor who is attached to the status of the expert. As Foucault mentioned that power was influenced by knowledge and knowledge that was owned by Ginko, the first female doctor in Japan. It was accepted by the village community. From the principle of the

formation of discourse, it was shown how the discourse on truth claims was naturally accepted and the results of Jun'ichi Watanabe's efforts in leading the discourse on modernity as a counter-traditional discourse. Jun'ichi Watanabe placed himself in modern discourse as a form of criticism of cultural structures that harm women. Discourse about the importance of modernity values that began to leave the traditional values of Japanese society is produced through the principles of commentary, authorship, discipline, and limitation of the topic of discussion, showing the process of improving the existing tradition discourse and channeling it to the public.

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