Fourth International Workshop on the Japanese Diaspora

HOOVER INSTITUTION LIBRARY & ARCHIVES and THE JAPANESE ASSOCIATION FOR MIGRATION STUDIES

Hoover Institution Library & Archives, Stanford University

Abstracts and Short Biographies of Participants

September 23–24, 2026

Day 1: September 23

WORKSHOP PRESENTATIONS
8:45 a.m.–12:00 p.m.
Presentations are delivered in person and broadcast live via webinar. All times are Pacific Daylight Time.

8:45–9:00 a.m.: Opening Remarks, Kay Ueda

9:00–10:25 a.m.: **Multilayered Locality and Mobility in Asian Diasporas Across the Pacific**
Session Chair: Kaoru Iokibe

Presentation 1: "Nationalizing the Hyperlocal: Peru's Asian Diasporas in War and Peace"
Keyao Pan, Florida International University

This paper investigates how those labeled "Japanese" and "Chinese" migrants in Peru with hyper-local origins and networks transitioned into "national" diasporic subjects and how their relations evolved from WWII-period antagonism to early Cold War alignment in a larger context of economic cross-fertilization. Simplified historical narratives of the Asian diaspora in Latin America often characterize migrants through bounded national paradigms, labeling them uniformly as "Chinese" or "Japanese." Yet, the Asian Pacific was fundamentally hyper-local: The overwhelming majority of early twentieth century "Japanese" immigrants to places like Peru originated from the empire's periphery of the Ryukyu Islands (Okinawa), and the "Chinese" came from the Pearl River Delta. In Peru, these adjacent communities occupied remarkably similar socioeconomic niches, navigating shared experiences of racialization, cooperation, and competition within a settler-colonial landscape.

The paper examines the Second Sino-Japanese War and the resultant transnational mobilization of these diaspora communities as overseas home fronts as a key catalyst of their self-nationalization. The Japanese-Peruvian press, including those digitized by the Hoji Shinbun Digital Collection, became a critical site for overseas home front mobilization, encouraging fundraising, patriotic service, and a unified national consciousness. This resulted in tension with the adjacent Chinese community, which was undergoing its own nationalist consolidation via Kuomintang-controlled venues. Despite apparent antagonism, the adjacency of their niches mediated by the political economy of the settler colonial state of Peru resulted in striking similarities of their home front and national identity building as well as their common plight with anti-Asian racism as evidenced by the 1940 race riot against the Japanese community even before its deportation and internment during the Pacific War.

The paper extends its analysis into the early Cold War era to explore the postwar shifts of such diasporic nation building. In the 1950s, the Japanese and Nationalist Chinese governments attempted to orchestrate a top-down reconciliation, directing the two diasporic communities to mend ties and align against the communist bloc. Japanese officials wrote directly to Chinese diaspora publications, and Kuomintang branches in Peru held social events for elites in the Japanese diaspora community. Interestingly, this home state-directed fraternity ran parallel to an already existing, organic economic

cross-fertilization at a lower level, as evidenced by advertisements of Japanese businesses in Chinese community print media and vice versa. By mapping this discourse, this research aims to reveal a genealogy of diasporic nationalism with a comparative, interethnic, and transnational lens, demonstrating that the categories of the "Japanese" and "Chinese" diaspora in Peru were not preexisting conditions of migration or community building, but rather modern, deliberate constructions by nation-building actors from their countries of origin, the racial discourse and structure of their host societies, international conditions like wars, and the survival strategies by the migrant themselves. In doing so, this paper broadens the scope of Japanese (and Okinawan) diaspora studies by positioning their Peruvian experience in a broadened political-economic landscape, revealing the mechanisms by which ordinary migrants navigated shifting allegiances across the margins and centers of nations and empires across the Pacific.

Keyao Pan is an assistant professor of digital history at Florida International University. His new research project concerns the relationships among different Asian diaspora communities in Latin America, particularly Peru, during the twentieth century.

Presentation 2: "'Those Excluded Twice': Burakumin Migration and the Trans-imperial Pacific"
Rory Qianqing Huang

This paper examines the writings of Tahara Haruji, a Buraku intellectual, politician, and migrant associated with the Suiheisha movement, to explore how marginalized Japanese thinkers theorized empire and liberation across the Pacific world during the interwar period. Drawing on Tahara's travel writings throughout the continental United States, Hawai'i, and Central and South America during the 1920s, the paper argues that for marginalized Burakumin, migration functioned not only as a project of emancipation and survival under racial and *mibun* discrimination but also as a site through which liberation became entangled with imperial expansion and settler aspiration, complicating approaches that treat Japanese migration primarily through labor history, diaspora formation, or ethnic community building.

Tahara engaged extensively with anti-Asian exclusion in the United States, especially following the Immigration Act of 1924, while also reflecting on African American struggles, encounters with the Industrial Workers of the World (IWW) and Marcus Garvey's activism, anxieties surrounding intermarriage within Japanese migrant communities in Hawai'i, and the possibilities of Japanese settlement in South America. Through these writings, the paper demonstrates how Buraku intellectuals situated their struggles within broader global structures of race and empire while also revealing the tensions and contradictions embedded within projects of liberation pursued through migration and colonial mobility.

The paper draws extensively on materials from the Hoji Shinbun Digital Collection at the Hoover Institution, including *Hawai Hōchi*, *Nichibei Shinbun*, *Burajiru Jihō*, and *Nippu Jiji*, among others, alongside Buraku movement publications, diaries, and migration literature published across the Pacific world. These sources reveal how Tahara attempted to interpret the condition of Burakumin through transnational comparisons that connected discrimination in Japan to wider global systems of racial hierarchy and exclusion. In his writings, Burakumin appeared not simply as a marginalized population within Japan, but as "those excluded twice," subjected both to *mibun* discrimination in Japan and to the racial politics of the

United States.

Tahara's writings also illuminate the ambivalent relationship between liberation and empire within interwar Japanese migration thought. While he criticized anti-Asian immigration policies and expressed admiration for African American struggles for self-determination, he also promoted Japanese migration to South America through settler colonial frameworks that imagined land settlement and agricultural expansion as pathways toward collective advancement. His writings on Hawai'i similarly reflected anxieties over reproduction, marriage, and the preservation of Japanese identity under conditions of racial exclusion and imperial mobility. Rather than presenting a coherent politics of solidarity, Tahara's work reveals how emancipatory aspirations could become entangled with colonial expansion, racial hierarchy, and imperial projects.

By placing Buraku intellectual history into conversation with Japanese diaspora studies, transpacific migration history, and histories of race and empire, this paper argues that Japanese migration cannot be understood solely through the formation of ethnic communities or labor networks. Instead, figures such as Tahara reveal how migration became a site through which marginalized Japanese actors attempted to imagine new forms of belonging, survival, and liberation within an unequal global order shaped by race, empire, and settler colonialism.

Rory Qianqing Huang is an assistant professor of history at Texas A&M University–Corpus Christi. Her research examines Buraku activism, migration, and minority rights in the Japanese Empire. She received her PhD in history from the University of California, Los Angeles.

Presentation 3: "Social Mobility and Locality-Based Networks among Prewar Okinawan Immigrants in Hawai'i"

Hiroaki Hara

This study examines the population dynamics, residential structures, occupational changes, and processes of social mobility among Okinawan immigrants in Hawai'i between 1900 and 1940. In particular, it explores how Okinawan immigrants, who occupied a marginal position both within Japanese immigrant society and within the broader plantation hierarchy, transitioned from plantation laborers to self-employed farmers and urban business owners.

Previous studies on Japanese immigrants in Hawai'i have primarily relied on US Census data, which categorized Okinawans simply as "Japanese." As a result, the distinctive social structures, locality-based networks, and adaptive strategies of Okinawan immigrants have remained insufficiently examined. This study seeks to address this gap by utilizing two rare Okinawan community directories—*Hawaii no Okinawakenjin* (1919) and *Hawaii Okinawakenjin Hattenshi* (1941)—as well as Japanese newspapers in Hawai'i such as *Hawaii Hōchi*, *Jitsuyo no Hawaii*, and *Nippu Jiji*, in the Hoji Shinbun Digital Collection. These sources provide detailed information on immigrants' hometowns, residential locations, and occupations, enabling a more nuanced analysis of intra-ethnic diversity within the Japanese immigrant population.

The research focuses particularly on locality-based social networks rooted in villages and *aza* (hamlet-level communities) in Okinawa. It argues that these micro-level ties functioned not only as

systems of mutual aid but also as strategic economic networks that facilitated occupational specialization, collective labor arrangements, and social advancement. Special attention is paid to *konpan* (collective sugarcane contract labor), a labor system in which many Okinawan immigrants participated. By analyzing plantation contracts, newspaper articles, and oral histories, this study examines how cooperative labor and ethnic networks contributed to capital accumulation and later economic mobility.

The study adopts a mixed-methods approach combining quantitative and qualitative analysis. Quantitative analysis includes linkage of passport records, community directories, newspaper articles, and plantation archives to trace changes in residence and occupation over time. Qualitative analysis draws on oral histories from Okinawan immigrants and their descendants to reconstruct everyday life, inter-ethnic relations, and narratives of upward mobility.

Theoretically, this research engages with chain migration theory, reactive ethnicity, social network theory, and ethnic business studies. It proposes that discrimination and marginalization paradoxically strengthened Okinawan solidarity and expanded localized village ties into broader prefectural networks that supported social mobility. Ultimately, this study aims to provide a new model for understanding the adaptive strategies and social ascent of later-arriving immigrant groups in plantation societies.

Hiroaki Hara is a librarian, genealogical researcher, and doctoral student at Meio University in Okinawa. His research examines prewar Okinawan migration to Hawai'i, diaspora networks, and social mobility. He has used the *Hoji Shinbun Digital Collection* extensively for historical and genealogical research.

10:00–10:25 a.m.: Q&A

10:25–10:35 a.m.: Break

10:35 a.m.–12:00 noon: **Session 2: Marginalized Diasporas: Marriage, Reproduction, and Belonging**
Session Chair: Ryosuke Maeda

Presentation 4: "Japanese 'Brides' Across the Transpacific: Japanese Settler Colonialism and Social Reproduction in South America, Nanyou, and Manchuria (1924–1945)"
Suyoung Kim

This paper examines the migration of Japanese "brides" to South America, Nanyou (South Sea Islands), and Manchuria from 1924 to 1945 and explores the relationship between social reproduction and Japanese settler colonialism. Through a transpacific lens, it reveals the gradual institutionalization of female migrant mobilization through the development of "bride" schools, which promoted a new middle-class value based on the role of female colony leaders. I argue that this was central in mobilizing Japanese female migrants seeking upward social mobility in Imperial Japan (1868–1945).

Previous scholarship on the migration of the Japanese "picture brides" to the United States in the early twentieth century has established how ideas about both race and gender were central to shaping the Immigration Act of 1924, which prohibited Japanese immigration altogether. Scholars, furthermore, revealed how the high demand for women's "labor power," both productive and reproductive, shaped

their migration experience to America. Moreover, studies using a transnational lens elucidated the mutually constitutive relationship between Japanese imperial expansionism and emigration projects, showing how Japanese experience in the United States shaped its settler colonialism in South America, Nanyou, and Manchuria. Yet, existing scholarship predominantly analyzes the perspective of male policymakers, lobbyists, and promoters of either Japan or White America, underscoring the victimization of Japanese women. However, how can we explain the complex positionality of Japanese women who migrated as colonizers and "the leading race" in South America, Nanyou, and Manchuria?

To answer this question, I examine how Japan promoted female migration and why Japanese women migrated to its settler colonies. I engage in dialogue with Pierre Bourdieu's ideas on social reproduction and seek to understand how education "contributes to reproducing the structure of the distribution of cultural capital and, through it, the social structure" in the context of Japanese expansionism. Japanese colonialists envisioned expanding Japan by reproducing Japanese middle class-based societies in its settler colonies, based on their experience in the US, Taiwan, and Korea. Female "labor power" was central in this process.

Against the backdrop of economic crisis in the early 1930s, various types of "bride" schools were established by both the Ministry of Education and prefecture-based emigration promoters to train young women to build strong Japanese households. Promotion of "brides" in the settler colonies mobilized an image of a new, ideal middle-class woman. Young women of rural and working-class backgrounds saw this as an opportunity to achieve upward social mobility. Overall, my project investigates the intersection of not only race and gender but also class in the migration of Japanese "brides" across the transpacific.

Suyoung Kim is a history PhD candidate at the University of Pennsylvania. Her dissertation, "Manchurian Dream on the Margins," examines Japanese settler colonialism in Manchuria from the perspectives of marginalized groups, exploring the intersection of race, gender, and class.

Presentation 5: "Japanese Government and Picture Marriage on the West Coast, 1908–1920"
Sho Suzuki

After the Japan-US Gentlemen's Agreement of 1908, there was a marked increase in the number of Japanese women who married Japanese men in the United States through the exchange of photographs and emigrated to the West Coast as their wives. This practice of "picture marriage" was instrumental in the development of Japanese communities that had been predominantly composed of men. However, for the Japanese government, then emerging as a great power, this practice was a source of diplomatic concern because it frequently became a target of the anti-Japanese movement.

To understand the history of Japanese migration to the United States, it is important to reveal how the Japanese government dealt with the picture marriage question. Nevertheless, previous studies have not provided sufficient insights into Tokyo's perspective, leaving many primary sources, including official records of Japan's Foreign Ministry, underexamined. Therefore, by scrutinizing these relevant materials, this paper elucidates the following developments.

In 1911, fearing Japanese exclusion, the Foreign Ministry prohibited "picture brides" under the age of eighteen from proceeding to the continental United States due to the risk of being denied entry.

Furthermore, between 1911 and 1915, the ministry instructed West Coast consuls on three separate occasions to strictly screen applicants seeking to send for their wives and curb the number of picture marriages. In response, these consuls established specific requirements regarding the occupation, income, and age of applicants in an effort to avoid inciting anti-Japanese sentiment in American society. However, bringing wives over was a right granted to Japan under the Gentlemen's Agreement. Moreover, the resulting benefits of marriage for Japanese residents, such as improved living conditions and business expansion, were also advantageous to the Japanese government. Accordingly, the Foreign Ministry did not go so far as to impose a total ban.

In October 1919, however, momentum grew in California for anti-Japanese legislation, including a ban on picture marriage. To avert the legislation, San Francisco Consul General Tamekichi Ōta urged the Japanese Association of America to pass a resolution voluntarily abolishing picture marriage, which it did on October 30. This unilateral action by Ōta and the association provoked a strong backlash from the *Nichibei Shinbun* [the Japanese American News], published by Kyūtarō Abiko, as well as from numerous local associations, resulting in the withdrawal of the resolution on December 1. Disregarding these sentiments of Japanese residents, the Foreign Ministry prohibited picture marriage in March 1920 in the hope of mitigating the anti-Japanese campaign.

It was to preserve national prestige that the Japanese government, wary of Japanese exclusion, regulated picture marriage. However, by the time the threat of anti-Japanese legislation arose in California, Japan had already become one of the Big Five that led the post-World War I Paris Peace Conference. This inflated great-power consciousness constituted another underlying factor that drove the government to forbid picture marriage.

Sho Suzuki is a part-time lecturer at Chuo University, Tokyo, where he earned his PhD in history in 2017. His research focuses on modern Japanese diplomacy, specifically emigration policies from the late nineteenth to the early twentieth centuries.

Presentation 6: "Reclaiming Ryukyu on the Skin: Hajichi Revival and Diasporic Awakening among Okinawan Descendants"

Giulia Pesa

This paper examines the contemporary revival of *hajichi*, the traditional Ryukyuan hand-poke tattooing practice, among Okinawan diaspora descendants across the Hawaiian, North American, and South American diaspora, arguing that deterritorialization functions not as a barrier to indigenous identification but as its catalyst. This study draws upon archival sources from the Hoji Shinbun Digital Collection spanning four decades (1983–2023), including articles written in Pidgin English, alongside digital ethnographic material such as Instagram posts, podcasts, and online community spaces.

This paper traces how a practice that Japanese colonial policy effectively suppressed by the late nineteenth century has reemerged as a site of decolonial praxis, community memory making, and indigenous awakening. Drawing on Brah's diaspora space, Mignolo and Walsh's decoloniality as praxis, and Connerton's incorporating practices, this paper proposes that deterritorialization is the condition, decoloniality is the process, and public history is the arena of indigenous awakening. This framework

emerges, in part, from reading the archival sources not merely as data but as themselves decolonial texts, complicating received assumptions about geographic distance and cultural authenticity.

The paper makes three interconnected arguments. First, it contends that the Okinawan diaspora, long characterized by double marginalization and generational distance from the homeland, has become an unexpected custodian and revitalizer of *hajichi*, transforming a nearly extinct practice into a living, politically conscious tradition. Archival sources from the *Hawaii Herald* document this trajectory across decades: from the near-total disappearance of tattooed Issei women by 1980, through early diaspora community exhibit making in the 1990s and 2000s, to the vibrant intergenerational revival visible in the newspaper's 2023 cover story, in which Hawai'i-based Uchinanchu women articulate *hajichi* as an act of ancestral reconnection, colonial repair, and bodily self-determination.

Second, the paper argues that individual indigenous awakening among diaspora descendants frequently follows a reterritorialized trajectory: It is distance (geographic, generational, or phenotypic) that makes the colonial erasure of Ryukyuan heritage newly legible and newly contestable. Case studies drawn from digital sources illuminate a spectrum of reterritorialized awakenings, from practitioners briefly relocated abroad who reconceived *hajichi* as a living rather than museum practice, to White-passing descendants for whom the tattoo resolves a crisis of bodily illegibility, to community members whose indigenous consciousness was sparked by encounters with Hawaiian indigenous revitalization movements.

Third, the paper proposes that the digital and diasporic spaces through which *hajichi* revival circulates (e.g., community podcasts, Instagram networks, cross-Pacific gatherings) constitute a form of embodied public history in which the tattooed body itself functions as archive, exhibition, and historical argument simultaneously.

With its interdisciplinary methodology combining the historical and virtual ethnographic methods, this paper also contributes to expanding the possibilities of the Hoji Shinbun Digital Collection beyond conventional migration and political history, demonstrating its relevance as a primary source for Indigenous cultural revitalization, diaspora public history, and decolonial studies in the contemporary Japanese/Ryukyuan migrant experience.

Giulia Pesa is a PhD candidate in international relations at Ritsumeikan University, Kyoto, specializing in digital diaspora studies, public history, and decoloniality. Her peer-reviewed work has appeared in the *Journal of Intercultural Studies* (2026).

11:35 a.m.–12:00 noon: Q&A

Day 2: September 24

WORKSHOP PRESENTATIONS
8:45–10:10 a.m. All times are Pacific Daylight Time.
Presentations are delivered in person and broadcast live via webinar.

8:45–10:10 am**: Session 3: Empire, Migration, and Agrarian Transformation in the Japanese World**
Session Chair: Yoko Tsukuda

Presentation 7: "Constructing the 'Rice Block': Ecological Transformation and Transnational Agricultural Technological Flow in Northern Manchuria, 1913–1945"
Luming Xu

This paper focuses on the ecological and technological dimensions of Japan's colonial expansion in northern Manchuria during the early twentieth century. I employ the concept of the "rice block" to characterize the Japanese Empire's ecological and technological penetration that undergirded its military and economic control of Manchuria. The "rice block" refers to a constructed structure of the Japanese Empire's ecological and material sphere of influence, which was built upon a transnational network of labor and technology: It combined the agricultural labor from Korean and Chinese farmers with cold-resistant farming techniques, agricultural technology from Japan's Hokkaido colonization experience, and Japan's massive migration project into Manchuria after 1936. I argue that Japan's construction of the "rice block" in northern Manchuria was not just agricultural development but the result of a global agricultural technological diaspora within the framework of empire.

Spatially, this paper centers on the region of northern Manchuria, specifically the provinces of Jilin, Sanjiang, and Binjiang, during the Manchukuo era (1932–1945). Due to its sparse settlement and relatively simple land property relations, this region became the place where Japanese migration villages and diasporic communities were mostly concentrated. By tracing the development and trajectories of the Yaei-mura 彌榮村, the first Japanese experimental migration village established in northern Manchuria in 1932, this study examines how transnational agricultural expertise transformed the frigid frontier of northern Manchuria into suitable paddy fields. The introduction of Hokkaido farming techniques and rice strains in Yaei-mura had not only brought agricultural transformation but also integrated northern Manchuria into Japan's total war empire.

The Yaei-mura success inspired ensuing Japanese migration villages and agricultural experiments on rice strains, and it was soon promoted as a model within Japan's imperium. The first head of the Yaei-mura village, Yamazaki Yoshio 山崎芳雄, was later selected as a representative to introduce and justify Japan's migration project in Manchuria across the empire. Engaging with Eiichiro Azuma's framework of "borderless empire," this study further demonstrates that the construction of the "rice block" in northern Manchuria was both a transnational knowledge and labor network and a testament to Japan's transpacific imperial ambition.

Methodologically, this paper draws on multilingual investigation reports and the Hoji Shinbun

Digital Collection at the Hoover Institution. By cross-examining media coverage in the *Manshū Nichinichi Shinbun*, the largest Japanese diasporic newspaper in Manchuria, along with North American diasporic publications, this research illustrates how the narrative of technological superiority was circulated to mobilize human capital and consolidate the empire's ecological expansion.

Luming Xu is a PhD candidate in the Department of East Asian Languages and Cultures, University of Illinois, Urbana-Champaign. His dissertation project focuses on the historical transformation from "Manchuria" to "China's Northeast" through the lenses of migration, agricultural cultivation, and archaeological and historiographical research in the early twentieth century.

Presentation 8: "Peasants of Imperial Japan in Colombia's Agrarian Modernity, 1929–1960s"
Nicolás Becerra Urrego

Between 1929 and 1935, twenty-four Japanese families (159 members) from rural Fukuoka permanently settled the El Jagual plantation in the Cauca region of Colombia. The objective of this migration campaign was to turn a perceived "surplus" population—in this case, rural, landless, and poor peasants—into self-sufficient citizens of the Japanese Empire. The El Jagual plantation, purchased in early 1929 by the Japanese government, kickstarted the self-sufficiency efforts of the Fukuoka families in rural Colombia. By the early 1960s many of these families had become important landowners in the region beyond their allocated parcels of the original agricultural colony and part of the agro-industrial revolution of the Cauca Valley.

This paper explores the first decades of Japanese agricultural knowledge, practices, and technologies in the Cauca Valley in Colombia. In contrast to the cases of the United States, Brazil, and Peru, the Japanese diaspora in Colombia has received little scholarly attention in Spanish, Japanese, or English. I draw from sources available through the Hoji Shinbun Digital Collection, Japanese archival sources, agrarian studies in Spanish, and oral histories from the Japanese settlers, their descendants, and Colombian workers of Japanese-owned fincas. The paper starts in 1929 with the first out of the three Japanese migration campaigns to the Cauca Valley and ends in the 1960s with the consolidation of the Sociedad de Agricultores Japoneses (SAJA), the first agro-industrial association of the Cauca Valley region. It traces their efforts around red bean monoculture (in particular the sangre de toro and adzuki varieties) for the purposes of sale in national and international markets. It argues that, at its core, the histories of El Jagual and SAJA are stories of the contradictions of capital: Japanese peasants, who were described as "surplus" and "undesirable" in the countries of origin and destination respectively, became fundamental to the processes of empire building and nation formation on both sides of the Pacific Ocean.

In addition to the history of the settlement's agrobusiness, the paper uses materials from the Hoji Shinbun Digital Collection to suggest that the Japanese settlers in Colombia were part of an imagined community not bounded by a particular geography. Using materials from the Hoji Shinbun Digital Collection, the paper shows that there was a genuine interest in Japanese emigration to Colombia around the Japanese diaspora in the Americas and a degree of knowledge of the affairs of the Japanese in Colombia. For example, articles penned by Wanatabe Rokurō—the "Colombia admirer" (コロンビヤ愛読者)—in the *Nichibei Shinbun* (San Francisco), and records of Colombia-bound migrants in the *Hawaii*

Herald and the *Hawaii Hochi* (both in Honolulu) point to a diasporic world not mediated by the Japanese territory but by representations of shared practices of agricultural domestication in foreign lands.

Nicolás Becerra Urrego is a PhD student in the History Department at the University of California, Santa Barbara. He researches modern Japanese agriculture and migration and their intersection with the processes of empire expansion and nation building, with a particular interest in the Japanese diaspora in Colombia.

Presentation 9: "The Asian 'Europeans' Between the Cracks: Japanese Migration to the Dutch East Indies and the Anxieties of Colonial Rule,1899–1929"
Edwin Pietersma

Asian "Europeans" between the cracks is part of a dissertation project that reframes our understanding of the Japanese diaspora and Japan in the world. By researching Japanese communities in Southeast Asia between 1866 and 1942, specifically Siam/Thailand and the Dutch East Indies (DEI)/Indonesia, I adopt a comparative transnational lens to interrogate the development of modern Japanese state formation and identity in its diaspora, to assess the impact of Japanese individuals on colonialism in Southeast Asia before the Japanese occupation (1942–1945), and to reframe the historical and contemporary relationship between East and Southeast Asia beyond diplomacy.

Contemporary scholarship of the Japanese diaspora has always emphasized the Japanese as the first non-Europeans to gain "honorary European" status in the DEI by the Dutch in 1899 (*Japannerwet*). The implications of this status for both the Japanese community in the DEI and Dutch rule has yet to be considered. Scholarship only looks at semigovernmental Japanese companies in the DEI and reads them and Japanese individuals as mere tools of the Japanese nation-state via the *Nanshin* (going south) doctrine or the Japanese occupation that ended Dutch colonial rule. In this paper, I look at the seven thousand-strong Japanese community between 1899 and 1929 and its relationship to the Dutch rulers, Chinese middle-class merchants, and the indigenous elite. Sources consist of "incidents" described in the mail reports of the Dutch governor-general to the Ministry of Colonies in the National Archives of the Netherlands and Indonesia combined with articles from the Japanese newspaper *Jawa Nippo* as found in the Hoji Shinbun Digital Collection at the Hoover Institution. By doing so, I argue that the Japanese presence in the DEI was an unexpected and continuous conflict with Dutch rule in the DEI, not to Japanese intention. Such conflict arose as Japanese were legally "honorary Europeans," yet the Dutch continued to brand them as Orientals and extensions of Tokyo. This paper highlights several incidents that show how this small Japanese community upset Dutch colonial order merely through its presence. For the Dutch, it was discriminating against the Japanese and ignoring their own laws that caused diplomatic rows. The Chinese in the DEI gained European status by proxy via Taiwanese colonial citizenship (*gaichi kokuseki*) but also wreaked havoc in DEI society through boycotts of Japanese products. Indigenous sultans leveraged the Japanese diaspora and (international) status to defy and challenge Dutch rule.

This research is the first of its kind to synthesize archival material across Dutch, Indonesian, and Japanese sources with regional and international scholarship. By doing so, it reevaluates the transnational and historical context of the Japanese diaspora and Japan's global presence. Moving beyond the

traditional scholarly focus on East Asia and the United States, this work introduces new theoretical and methodological approaches to modern Japanese history, specifically examining the dynamic tension between the power of nation-state and colonial states and the Japanese diasporic community.

Edwin Pietersma is a third-year PhD student in Japanese and Southeast Asian history at the University of Wisconsin, Madison. Here, he researches the migration of Japanese to, and their impact on, Siam and the Dutch East Indies between 1866 and 1942.

9:45–10:10 a.m.: Q&A

PUBLIC LECTURE (Note: registration for the webinar link is separate from workshop registration)
12:00 noon–1:15 p.m.

"The Kaiser's Warning: How a 1908 Interview Wrongly Predicted the Transformation of American Racism"

Brian Masaru Hayashi

In 1908, Kaiser Wilhelm II, Germany's monarch, predicted a coming race war between "whites" and "yellows" in the not-so-distant future. His view, first articulated in the famous 1894 painting nicknamed "The Yellow Peril," predicted a shift from a culture war to an outright military conflict pitting Asians against Europeans. Why did the American public ignore the Kaiser's 1908 warning when tensions over Japanese immigration peaked and a war with Japan was openly discussed? This talk examines the failure of the kaiser's version of the racialist "disease" to take root in America within the broader context of how the anti-Asianist Yellow Peril thought germinated, peaked, and declined, from its rise in the late nineteenth century to 1952 when it mutated into the Red Peril.

WORKSHOP and SESSION CHAIRS

Eiichiro Azuma is the Roy F. and Jeannette P. Nichols Professor of American History at the University of Pennsylvania. He specializes in Japanese American history; transpacific migration, diaspora, and settler colonialism; and inter-imperial relations between the United States and Japan. He is the author of the award-winning *Between Two Empires: Race, History, and Transnationalism in Japanese America* (Oxford University Press, 2005) and coeditor of two anthologies, including the *Oxford Handbook of Asian American History* (2016). His latest research monograph, *In Search of Our Frontier: Japanese America and Settler Colonialism in the Construction of Japan's Borderless Empire* (University of California Press, 2019), received the 2020 John K. Fairbank Prize in East Asian History from the American Historical Association. Both of his monographs have been translated into Japanese. Azuma's third monograph, *Brokering a Race War: Japanese Americans in the Pacific War and the Occupation of Japan*, just came out from Oxford University Press. In the past, he served as a Harrington Visiting Faculty Fellow at the University of Texas, Austin, and a Ministry of Science and Technology Visiting Professor at National Chengchi University in Taiwan. Since 2020, Azuma has been a visiting fellow at the Hoover Institution. He is also a member of the International Committee of the Japanese Association for Migration Studies.

Brian Masaru Hayashi is a professor in the History Department, Kent State University. His current research project, tentatively entitled, *The Yellow Peril Answer*, examines the rise and transformation of this anti-Asian racialist thought from its beginnings in the late nineteenth century until its seeming demise in 1952 when Japanese and Korean immigrants were granted naturalization rights by law. Hayashi's interest in the topic is an outgrowth of findings from his book, *Asian American Spies* (Oxford University Press, 2021). His book *Democratizing the Enemy* (Princeton University Press, 2004) won the Robert Athearn Award. He was also awarded the Kenneth Scott Latourette Award for his first book, *For the Sake of Our Japanese Brethren* (Stanford University Press, 1995). He has won numerous research grants in the United States and Japan and has taught at Yale University and Kyoto University.

Kaoru Iokibe is a professor at the Graduate Schools for Law and Politics, University of Tokyo, and received a PhD in law from the University of Tokyo. His research comprises the political and diplomatic history of modern Japan. He published widely, including *Renegotiating Japan's Unequal Treaties: A Window on Late Nineteenth-century Diplomacy* (University of Tokyo Press, 2026), and *The History of Japan: Towards a More Diverse Society* (Learning with Manga Series, 2023). He co-edited *History, Memory, and Politics in Postwar Japan* (Lynne Rienner, 2020).

Ryosuke Maeda is an associate professor in the Department of International Relations at the Graduate School of Arts and Sciences, University of Tokyo. He earned his BA, MA, and PhD from the University of Tokyo and specializes in the political, diplomatic, and intellectual history of modern Japan. His research examines the development of parliamentary politics, state institutions, financial governance, and historical thought from the Meiji era through the postwar period. Before joining the University of Tokyo in 2024, he served as an associate professor at Hokkaido University and held visiting fellowships at Princeton University and the London School of Economics and Political Science. He is a visiting fellow at Hoover in

2026. His book *The Beginnings of National Politics in Modern Japan: The Meiji State Reform under the Parliamentary System, 1890–1898* (University of Tokyo Press, 2016) received the 39th Suntory Prize for Social Sciences and Humanities. His recent work explores the history of political institutions, diplomacy, intellectual networks, and governance in modern Japan.

Yoko Tsukuda is a professor at Seijo University, Tokyo. She received an MA in ethnic studies from San Francisco State University and a PhD in American studies from the University of Tokyo. Her research interests include the transpacific migration of Japanese, the history of Japanese American communities, and media representations of Nikkei. Her publications include "Remittances to Homeland from the Japanese American Community in the 1930s," *Liberal Arts Review* 32 (2024) (in Japanese), and "Location, Positionality, and Community: Studying and Teaching Japanese America in the U.S. and Japan," in *Transpacific Japanese American Studies: Conversations on Race and Racializations* (2016). She is a member of the International Committee of the Japanese Association for Migration Studies.

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