

ABSTRACT

Japanese Immigrants and Transnational Christian Missionary Work in Hawai'i: The Case of Doremus Scudder, 1901–1916

Ryo Yoshida

This study demonstrates how the activities of an American missionary “transnationalized” following Japanese emigration to Hawai'i in the late 19th century; that is, how the formation of multi-national/regional human networks complicated his/her political/cultural identity. Doremus Scudder (1858–1942), a former ABCFM missionary in Japan, had engaged as a leading figure in missionary work in Hawai'i for the Board of Hawaiian Evangelical Association (HEA) from 1901 to 1916. His work became a prototype for HEA's missionary policies in the inter-war period, characterized by interracial interactions and transnational mission/educational theories and actions. Scudder's transnational mission work is characterized as follows:

First, Scudder formed and developed trans-border Christian networks between Hawai'i-Japan and U.S.-Japan. He formed triple transnational/regional Christian networks in order to strengthen HEA's mission work in Hawaii following Hawai'i's annexation by the U.S.: between ABCFM's Japan Mission and HEA's Japanese Committee, Rev. Hiromichi Kozaki and HEA's Japanese Committee, and HEA and the American Missionary Association on the continental U.S.

Second, Scudder criticized mainland racial prejudice by comparing it to conditions in Hawai'i. He conceived of Americanization based on political equality/fairness founded on Christian brotherhood, overestimated Hawai'i as an ideal place with the potential to become a successive experiment of racial/ethnic integration, and then criticized the mainland U.S. as racially prejudiced, particularly towards Japanese immigrants.

Third, Scudder accepted Americanization that included maintaining immigrants' language as long as English was classified as the primary

language. Instead of encouraging Japanese language school education, he endorsed the establishment of nonreligious Japanese classes as an extracurricular program in public schools.

Fourth, Scudder's mission work became an initial point for the mission/educational movement that HEA leaders developed in the inter-war period. Anglo Christian leaders believed Hawai'i to be "a laboratory of interracial interaction" for world peace, and developed their missionary/educational programs intended to facilitate Christian American citizenship through eliminating racial discrimination and promoting interracial interfaces. My paper will focus on the following cases as sites that were intended to Christianize and Americanize Asian youth, specifically Japanese youth, in Hawai'i: Nuuanu Branch YMCA (1918), Church of the Crossroads (1924), New Americans Conference (1927-41), study abroad program of the Friend Peace Scholarship at Doshisha University (1936-), and the so-called chain school program (1929-). These HEA's programs trace back to Scudder's missionary/educational ideas and activities.

ABSTRACT

American Missionaries to Japan in the Context of US-Japan Relations: The Trans-Boundary Acculturation of Sidney L. Gulick

Izumi Hirobe

This article deals with American Protestant missionaries to Japan, looking at the ways in which their attitudes toward various kinds of boundaries exerted a complex influence on people in Japan, on the missionaries' mother countries, and on the missionaries themselves. It focuses on the American Board of Commissioners for Foreign Missions and most particularly on Sidney L. Gulick, the son of a famous missionary family. The issue of boundary transcendence is approached in relation to four issues: anti-Japanese movements, assimilation and naturalization, language, and religion. Gulick differed from his colleagues in Japan by leaning toward social assimilation theories and Darwinism. His behavior even hinted at the possibility that despite his missionary vocation he viewed Christianity as simply one of many possible ethical systems. Reflecting on the way in which Gulick's actions so frequently ran contrary to contemporary "common sense," this paper concludes that his ability to transcend boundaries can be attributed to his unusually hybrid background.

ABSTRACT

An Inquiry into the Transnational Aspects
of Christianity in a Colonial Context:
The Case of K. W. Dowie
and the YMCA Movement in 1910s Taiwan

Yuki Takai-Heller

How could Christians from different national, racial, and cultural backgrounds encounter each other and engage themselves in unified work in the context of colonial rule? This paper aims to describe the possibilities and limitations of a unified Christian effort observed in the late 1910s within the *Taiwan YMCA*. The main point of discussion is on the transborder and transnational aspects of the attempt made by K. W. Dowie, a Canadian Presbyterian Missionary, to form a unified organization and carry out activities governed by, and for, both Japanese and Han-Taiwanese (hereafter Taiwanese) Christians in Taiwan during Japanese colonial rule.

YMCA in the wake of the start of its history in the late 19th century, proved to be highly transnational and transborder in nature, in the sense that it crossed both geographical and denominational boundaries, rapidly spreading into many parts of the world and igniting youth movements.

Founded in 1898 by Japanese Christians in Taipei, the *Taiwan YMCA* was the sole group in Taiwan affiliated with the Japanese YMCA national union. While a number of student YMCAs were also being formed among the Taiwanese youths in each of the Government Schools in 1910s Taipei, they possessed neither their own union nor secretaries. The Canadian Presbyterian Mission (hereafter CPM), recognizing the need for evangelical work among Taiwanese students in Government Schools, approved Dowie, their newly dispatched and highly promising missionary, to be appointed an honorary secretary of the Japanese YMCA in 1916. This enabled the CPM to become involved in the work of *Taiwan YMCA*, as Dowie, fluent in both Taiwanese and Japanese languages and successful in adapting to both cultures, sought

to reform *Taiwan YMCA* into a union movement where the two races would govern equally and obtain equal benefits.

Measures were taken in 1917 towards realizing Dowie's aim, when a new board of trustees and a new body of lay secretaries were formed, composed of representatives from both races, with CPM missionaries present as a third party. The CPM benefited from this reform firstly by gaining contacts with Taiwanese students, to whom their evangelical efforts were primarily directed, and secondly by forming a cooperative relationship with Japanese Christians, CPM effectively avoided possible interferences in their activities from non-Christian Japanese teachers. However, the new *Taiwan YMCA* under the united board of trustees and secretaries, only lasted a few years, owing to the fact that Taiwanese members, who increasingly felt that decisions were being made only by the Japanese, gradually split off from *Taiwan YMCA* and launched their own activities based in Taiwanese churches instead. By the time Dowie resigned from CPM in 1924 owing to his support of modernist theological views, *Taiwan YMCA* had become completely Japanized again, both in nature and structure.

The paper argues two points. First, there is continuity between Dowie's capability to adapt to different cultures and intermediate between them, and his ability to accept modernist theology while not totally discrediting his fundamentalist views, both of which demonstrate his ability to cross boundaries. Second, the reason it was possible to envision a multicultural organization where the Taiwanese and Japanese could be equal implementers and beneficiaries even in the context of colonial Taiwan, and the reason the Taiwanese could and did establish their own YMCA groups after splitting from *Taiwan YMCA*, lie in the basic transnational and ecumenical aspects of the YMCA movement in general.

ABSTRACT

Pan-Pacific Women's Association during the Inter-War Years: An Examination of Transnational Churchwomen's Network

Rumi Yasutake

The first Pan-Pacific Women's Conference (PPWC) convened in Honolulu in 1928. Its goal was to promote mutual understanding and goodwill among more than 150 women attendees, who represented thirteen "countries" in the Pacific. At the second Conference in Honolulu in 1930, the Pan-Pacific Women's Association (PPWA) was formed to take charge of coordinating the member "countries" and to prepare for future PPWCs. The PPWA became the first international women's organization to be headquartered in Honolulu, and convened two other PPWCs before the outbreak of World War II.

As one of many women's international movements originating during the interwar years, the PPWA was unique in that it focused on the Pan-Pacific region and encouraged Asian women to participate and to assume important positions such as the presidency and vice-presidency. Many international women's organizations that originated from transatlantic cooperation of women, such as the International Council of Women (ICW), the International Woman Suffrage Alliance (IWSA, later renamed as the International Alliance of Women), and the Women's International League for Peace and Freedom (WILPF), were Euro-centric and did not establish a strong hold in Asian nations. The Woman's Christian Temperance Union (WCTU) and the Young Women's Christian Association (YWCA), however, successfully involved Asian women, many of whom were the protégés of Anglo-American missionary teachers working in the region since the early nineteenth century. The PPWA owed a great deal to this transnational churchwomen's network pioneered by Protestant missionary women, which helped them to secure non-white women participants and to maintain its

activities. This article examines how the transnational churchwomen's network operated in support of PPWA activities during the interwar years.

ABSTRACT

The Constitutionality of the Partial-Birth Abortion Ban Act of 2003 and the Role of Precedent in the Evolution of American Abortion Law

Kayoko Oshima

The U.S. Supreme Court upheld the federal Partial-Birth Abortion Ban Act of 2003 in April of 2007. In 2000, however, in *Stenberg v. Carhart* (530 U.S.914) the Court found Nebraska's "partial birth" abortion ban unconstitutional because it imposed an "undue burden" on a woman's right to terminate her pregnancy before fetal viability. In addition, the Court declared the Nebraska law unconstitutional because it lacked a health exception. The federal law at stake also lacked a health exception. I first summarize *Gonzales v. Carhart* (127 S.Ct. 1610 (2007)) and review why the Court came to a different conclusion from *Stenberg*. I maintain that one of the reasons was the Court did not interpret *Stenberg* as establishing a *per se* rule requiring a health exception.

Since the Court first recognized the constitutional right to abortion in *Roe v. Wade* in 1973, every Republican President in three decades has pledged to eliminate this constitutional protection by appointing conservative judges to the Supreme Court. Yet, the Court has refused to abandon constitutional protection for abortion, largely because of respect for precedent. However, the Court actually began to interpret the decision as being more flexible. Especially, surprising is that the Rehnquist Court reaffirmed *Roe v. Wade* in *Casey* (505 U.S.833 (1992)). According to Professor Farber, precedent has played an important but complex role in the evolution of abortion doctrine.

I reconsider the role of precedent based on his article, "The Role of Precedent in the Evolution of American Abortion Law." He stands for legal pragmatism and interprets the constitutional precedents as standards. He asserts: Precedent provides incomplete constraint on later courts, but still gives

them real guidance. At the same time, it provides a foundation for an evolving body of doctrine. Consequently, it gives us a constitutional regime that is stable enough to support the rule of law while being flexible enough to adapt to change in society. He concludes: In *Casey*, the Court for the first time officially recognized that its abortion precedents had evolved into a standard rather than a rule. The *Casey* precedent was not the end of the evolution of abortion doctrine, but only a basis for further judicial interpretation.

It is a difficult question whether the constitutional precedents should be interpreted as a standard or a rule. This is determined by examining what are *stare decisis* and what is precedent's role. I conclude that a standard-like approach is at least an effective means to explain the evolution of abortion law in the US.