

The Autobiographical
Narrative in Modern
Japan: A Study of Kasai
Zenzo, a Shi-Shosetsu
Writer

Nakagawa-Graham, Masako

Note: This is not the actual book cover

Zenzo Modern Japanese Autobiographical Model

Jun'ichirō Tanizaki



Zenzo Modern Japanese Autobiographical Model:

Origins of Modern Japanese Literature Kōjin Karatani, 1993 Karatani Kojin is one of Japan's leading critics. In his work as a theoretician he has described Modernity as have few others he has re-evaluated the literature of the entire Meiji period and beyond. As one critic has said Karatani's thought has had a profound effect on the way we formulate the questions we ask about modern literature and culture his argument is compelling moving even and in the end the reader comes away with a different understanding not only of modern Japanese literature but of modern Japan itself. Among the many authors discussed are Soseki Natsume Doppo Kunikida Katai Tayama and Shoyo Tsubouchi. *Heroic with Grace* Chieko Irie Mulhern, 1991-07 This book presents the lives and times of eight Japanese women who epitomize the tragedies and triumphs of eight characteristically female roles. In examining the lives of Empress Jingu mythological Jito Tenno Murasaki Shikibu Tomoe Gozen twelfth century Hojo Masako Hani Motoko Takamine Hideko and Ariyoshi Sawako the contributors provide a mosaic of Japanese history and culture that encompasses issues of women's status in various stages of Japanese history the social climate conducive to positive female roles the concept of Japanese womanhood in relation to the male hero types of each age and the popular need for strong female figures. It is the examination of the legends that have accrued to the historical presence of these women that sets this book apart. The Russian Hero in Modern Chinese Fiction Mau-sang Ng, 1988-01-01 The Russian influence took root in the Chinese intellectual tradition that evolved after the Literary Revolution of 1917. When the Chinese communists turned to Russia for their inspiration they also accepted the Russian version of the novel's form and function in society. However they did not accept it uncritically. Chinese understanding of the arts goes back for thousands of years and thus Chinese intellectuals brought their own kinds of tradition and intelligence to these new arts and political solutions. In this lucid study the author demonstrates how Chinese writers guided by Russian authors such as Chekhov Turgenev and Andreiev created works of art that are both original and Chinese. However he also shows that the familiar heroes of such famous novelists as Lu Xun Yu Dafu Mao Dun and Ba Jin have a strong Russian flavor linked to prototypes in the Russian literary tradition. The author depicts the fortune of Soviet literature and the fate of the intellectual hero in the People's Republic of China. He believes that the humanistic May Fourth intellectual tradition which inspired enthusiasm for classical Russian literature has been revived with the publication of works like Dai Houying's *Man ah Man* and Zhao Zhenkai's *Waves*. **Blut als Tinte** Elena Giannoulis, 2010-10-15 Der japanische Literaturmarkt die Rolle der Autoren und die Erwartungen der Leser haben sich seit den achtziger und neunziger Jahren stark verändert. Intimität ist zur öffentlichen Ware geworden und Privatsphäre hat eine andere Bedeutung erhalten. Ist da überhaupt noch Platz für die japanische Ausprägung des Ich Romans den shishosetsu in dem es traditionell um Fragen der Authentizität Unmittelbarkeit und Selbstentblüdung ging? Die vorliegende Studie zeigt dass sich der shishosetsu wider Erwarten innerhalb der Populärliteratur und in Konkurrenz zu Blogs Internettagebüchern light novels oder Entertainment Romanen behauptet hat. Gegen die massenhaft konstruierte Wirklichkeit

von Fernsehen und Internet setzt der neue shishosetsu nun nicht mehr auf Reflexionslosigkeit oder ungefilterte Gefühle sondern auf eine konstruierte Wirklichkeit mit dem Anspruch sie sei wirklicher als die mediale Wirklichkeit. Was früher bei der direkten Entblüdung des Gefühls vermittelt wurde und einst jeden Anschein von Konstruktion vermied, ist nun zur offenen Inszenierung geworden, die sich eklektisch aus der kulturellen und literarischen Tradition Japans bedient. Im Rahmen der neueren Selbstzeugnisforschung stellt die vorliegende Studie den ersten Versuch dar, sich erzähltheoretisch mit aktuellen, bisher für die Japanologie noch nicht erschlossenen shishosetsu auseinanderzusetzen und die Art und Weise der

Selbstinszenierung der Autoren sowie den medialen und kritischen Umgang mit ihnen zu bewerten. **Narrating the Self** Tomi Suzuki, 1996. *Narrating the Self* examines the historical formation of modern Japanese literature through a fundamental reassessment of its most characteristic form, the I novel, an autobiographical narrative thought to recount the details of the writer's personal life thinly veiled as fiction. Closely analysing a range of texts from the late nineteenth century through to the present day, the author argues that the I novel is not a given form of text that can be objectively identified, but a historically constructed reading mode and cultural paradigm that not only regulated the production and reception of literary texts but also defined cultural identity and national tradition. Instead of emphasising, as others have, the thematic and formal elements of novels traditionally placed in this category, she explores the historical formation of a field of discourse in which the I novel was retroactively created and defined. *The Autobiographical Narrative in Modern Japan* Masako Nakagawa Graham, 2007. This study offers both a chronological description of the literary career of Kasai Zenzo (1887-1928) and an historical examination of shishosetsu, a Japanese autobiographical confessional literary genre during and after his lifetime. This work should appeal to scholars interested in Japanese literature and the genre of autobiography. Taisho Period (1912-1926) in which this genre was in the height of its ascendancy. In shishosetsu, the I novel, the author recounts details of his or her personal life with only a thin veneer of fiction. This genre was believed to be an ideal form of prose writing and an expression of individual depth created without the fabrications normally found in conventional fiction, making it one of the most striking features of modern Japanese literature. Kasai, living his entire life in poverty, turned to Zen Buddhism for spiritual solace and became both a major architect of the Taisho shishosetsu and its defining author. *The British National Bibliography* Arthur James Wells, 2007. **The World and Its Peoples: Japan**, 1964. **Kasai Zenzo and the Modern Japanese Autobiographical Novel (Shishosetsu)** Masako Nakagawa Graham, 2016. **Kodansha Encyclopedia of Japan**, 1983. *America, History and Life*, 1998. Article abstracts and citations of reviews and dissertations covering the United States and Canada. **The Rhetoric of Confession** Edward Fowler, 2023-09-01. The shishosetsu is a Japanese form of autobiographical fiction that flourished during the first two decades of this century. Focusing on the works of Chikamatsu Shuko, Shiga Naoya, and Kasai Zenzo, Edward Fowler explores the complex and paradoxical nature of shishosetsu and discusses its linguistic, literary, and cultural contexts. The shishosetsu is a Japanese form of autobiographical fiction that flourished during the first two decades

of this century Focusing on the works of Chikamatsu Shuko Shiga Naoya and Kasai Zenzo Edward Fowler explores the complex and paradoxical **Childhood Years** Jun'ichirō Tanizaki,1991 **Autobiography** Yukichi Fukuzawa,1948

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