

This is a repository copy of For the Eyes Only: The Sensory Politics of Japanese Modernism.

White Rose Research Online URL for this paper: http://eprints.whiterose.ac.uk/138467/

Version: Accepted Version

Conference or Workshop Item:

Hayter, I For the Eyes Only: The Sensory Politics of Japanese Modernism. In: The Senses and the Meanings of Modernity in East Asia, 1890–1945 and beyond, 18 Jun 2018, SOAS, University of London, UK.

This is an author produced version of a paper presented at the workshop The Senses and the Meanings of Modernity in East Asia, 1890–1945 and beyond.

Reuse

Items deposited in White Rose Research Online are protected by copyright, with all rights reserved unless indicated otherwise. They may be downloaded and/or printed for private study, or other acts as permitted by national copyright laws. The publisher or other rights holders may allow further reproduction and re-use of the full text version. This is indicated by the licence information on the White Rose Research Online record for the item.

Takedown

If you consider content in White Rose Research Online to be in breach of UK law, please notify us by emailing eprints@whiterose.ac.uk including the URL of the record and the reason for the withdrawal request.



For the Eyes Only

The Sensory Politics of Japanese Modernism

Irena Hayter i.hayter@leeds.ac.uk



From left: Kikuchi Kan, Kawabata Yasunari, Kataoka Teppei, Yokomitsu Riichi and Iketani Shinzaburō in 1927

(Source: Museum of Modern Japanese Literature, collection number: P0001016)

the debate about new sensationism

- kankaku (感覚): sensation, perception, sense impressions); 新感覚: new sensation
- '[birth control] can be called a movement to expel maternal women and increase the number of women of the prostitute type (*shōgatafu*)'. 'modern people live only with sensations and nerves, the organs of pleasure'. (Kataoka Teppei 'Atarashiki seikatsu to atarashiki bungei', October1925.)
 - It was high noon. The crowded express train ran at full speed. The small stations were ignored like stones'. (Yokomitsu Riichi 'Atama narabi ni hara', October 1924)
 - 'The writer's life breathes into the material object: the most direct and realistic power source for this intervention is sensation'. (Kataoka Teppei 'Wakaki dokusha ni uttau', December 1924)
 - 'Film has to rely solely on the mutual understanding that arises between the moving images and the sensation of watching them.' (Kataoka Teppei 'Kuruttta ichipejiji ni tsuite, , July 1926)



Yokomitsu Riichi:

'Sensation is an intuitive explosion of subjectivity that rips off the external aspects of nature to give access to the thing itself'. (Yokomitsu Riichi 'Shinkankakuron', February 1925)

'Chinese cabbages, mangos, candles, beggars'

Suddenly, Sanki became aware that his body had stopped moving and was holding on to the edge of a piece of wood. . . . He looked around and saw his body immersed up to his neck in the soft surface of the night soil. He tried to raise himself up. . . He fell back in the night soil, his face turned up; closed his eyes and began to feel his head moving freely again. He followed the action of his own head, wondering how far it would move. Then he realized that his body, as if measuring its own specific gravity, was lying completely submerged in excrement, and grinned.

(Yokomitsu Riichi Shanghai, 1927, my emphasis)