

The Introduction and Contemporary Practice of Academical Dress in Japan

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The history of the introduction, evolution and contemporary—albeit limited—practice of academical dress in Japan is a story that parallels the revolutionary changes which swept across the once feudal nation as it emerged into the twentieth century. In the clash of East and West that characterized the rise of modern Japan, the parallel story of academic dress is one which debunks the model notion that conventions of Westernization and the process of modernization are inextricably linked.¹ Set apart from the conventions of popular fashion, academic dress in the West represents the highest scholastic achievement. However, prior to Western contact, the wearing of robes called the kimono (着物) was already the standard practice amongst the people of Japan. To this day, the wearing of the kimono is widely accepted as a common practice both in academia and on almost any formal occasion. In Japan the introduction and assimilation of the practices of Western courts and popular fashion has had a greater impact upon the Westernization of Japanese culture than have had the robes of Western academia. Nevertheless, the robes of academic achievement are inexorably linked to the Westernizing standards of scholasticism and the general rejection of that standard is of genuine interest when considering Westernization as a concurrent prerequisite in the modernization of Japan.

From the sixth century onward cultural imperialism emanating from the Chinese literary and Confucian traditions and upon the teachings of Buddhism served as the ideological foundations upon which Japanese scholarship was based. The Tokugawa Shogunate, also known as the Tokugawa Bakufu (徳川幕府) and later as the Edo Bakufu (江戸幕府), was the dynastic military dictatorship through which the Tokugawa family ruled Japan in seclusion from 1603 to 1867. Credited with establishing the works of the Neo-Confucian philosopher Chu Hsi (朱熹, 1130–1200) (see Fig. 1) as the official doctrine of the Tokugawa Shogunate was Hayashi Nobukatsu (1583–1657). During the ‘two-hundred years of peace’ provided for by the rule of the Shogunates, Sinophobe-centric academia remained the status quo and was propagated throughout the feudal empire.²

The arts of the Neo-Confucian scholar in Japan included an individual’s mastery of *Qin* (琴), the ability to play a musical instrument; *Qi* (棋), the ability to play the strategic board game ‘Go’; *Shu* (書), one’s proficiency in calligraphy; and *Hua* (画), skill in traditional painting. The curricula of the Samurai schools as operated by the Tokugawa elite also focused upon the disciplines of agriculture, war, engineering, mathematics, medicine and astronomy. Meanwhile, the majority of commoners were educated at temple schools (寺子屋 *terakoya*), which had evolved from even earlier Buddhist schools.

Prior to the opening of Japan to foreign trade and influence, the academic dress of the nation was already evident in the vestments of the officials from China and/or of those

1 Black: 1966.

2 Elman: 2008.

of the Shogunate itself. For the most part these officially state-sponsored scholars practised in the Confucian tradition. As a result, the academic attire of the Tokugawa and on into the Meiji era consisted mainly of the official Chinese court dress of these Confucian scholars. While likely little more than pure coincidence, it is of interest to note the striking similarity of the flat board Confucian cap and the classic mortarboard of Western origin. At the temple schools scholars and practitioners alike were identified by their long robes called *kesa* (袈裟) after the rich saffron dye used to bring about the deep oranges that characterize them. Identifiable for all to recognize by their state and secular robes, these robed scholars and theologians were the architects of the reforms that would soon take place. (See Fig. 2)

Allowing for only strictly regulated ties with Portugal, Holland, China and Korea, the Shogunate's policy of isolation or *sakoku* (鎖国 locked country) denied the entry of foreigners and foreign influence from 1641 to 1854. For those who were allowed to enter, severe restrictions were placed upon their day-to-day activities. These few largely Dutch missionaries and traders of the Dutch East India Company offered a primary source of Western knowledge in direct conflict with traditional Japanese scholarship. As a result, the study of Western knowledge referred to as *Rangaku* (蘭学 Dutch Learning) became the catalyst for reform. Indeed the study of Rangaku served as the only conduit for the acquisition of the practical knowledge of the technological and social revolution already taking place across Europe.

The initial forays of Western nations were expounded upon with the creation of the semi-permanent Dutch enclave located on the tiny man-made and fan-shaped Dejima Island (出島, Exit Island, constructed in 1634) isolated in the middle of Nagasaki Bay. This purposefully out-of-the-way bastion was responsible for exposing the Shogunate to the technological marvels made possible by the scholasticism of the West and ultimately for changing Japan forever. In the rapid modernization of the nation that soon followed Japan imported and assimilated all that it considered best about the world. Eager for almost everything and anything from the West, Japan consistently revealed little desire to import Christianity.³ Indeed the early influence of Jesuit priests and Franciscan monks was perceived by Toyotomi Hideyoshi (豊臣 秀吉, 1537–98) as a threat to Tokugawa power. So it was that in 1587 Toyotomi, as preeminent daimyo, banished all Christians from Japan. A decade later an incident referred to as the 'Martyrs of Nagasaki' saw twenty-six Franciscan and Jesuit missionaries and their Japanese converts crucified. It has been suggested that modern academic dress finds its Western origins in the everyday dress of the medieval clergy of Europe.⁴ It is quite possible that the practices of academic dress sat too close to the conventions of the Christian Church to be an acceptable import for Meiji era Japan. Indeed, the black robes of the Jesuit missionaries and the black academic robes of scholarship might reasonably be seen to imply a notion of an allegiance between the Christian Church and academia, an allegiance which not only ran contrary to the emergent notion of academic independence offered by Western scholarship but which may have been perceived to grant undue status to the Church. This dynamic may be partly responsible for the only nominal acceptance of academic dress in academic culture despite the rapid pace of Japan's concurrent Westernization and modernization.

Challenged by the rising influence of the West, Japan's isolationist foreign policy was finally thwarted when confronted by the arrival at Kurihama (久里浜) in present-day Yo-

3 Jennes: 1973.

4 Cox: 2000.

kosuka (横須賀市) on 14 July 1853 by US Commodore Matthew C. Perry (1794–1858) in command of the battle steamer the USS Mississippi. Having delivered his ultimatum for open trade Perry returned in 1854, arriving near Edo Bay (江戸湾, Edo-wan), leading eight black-hulled ships of the American East India Squadron bristling with cannon. By threat of bombardment, Perry compelled the Tokugawa rulers through ‘gunboat diplomacy’ to end the over two hundred years of isolation. Under threat of invasion, the succeeding Convention of Kanagawa (日米和親条約, Nichibei Washin Jōyaku) required the Shogunate to open the locked nation to foreign trade and ultimately Western scholarship and all of its conventions.⁵

The fifteenth and the last Shogun of Japan was Prince Yoshinobu Tokugawa, (徳川慶喜, Tokugawa Keiki, 28 October 1837–22 November 1913). His reign was short, lasting from August 1866 to November 1867, and by the end of it the nation was largely literate with as many as 750,000 students attending a variety of schools both public and private.⁶ As the seventh son of Tokugawa Nariaki, Daimyō of the Mito Han (徳川 斉昭, 4 April 1800–29 September 1860) he was well educated but originally only a minor noble. The rise of the scholarly Yoshinobu to the rank of Peer in 1902 does in part demonstrate that the Tokugawa rulers held education in high regard.

History reveals that no feudal force in Japan was capable of withstanding the onslaught of Westernization and concurrent modernization. With Westernization as the catalyst of politico-socio and economic change, the fall of Tokugawa Shogunate and the rise of Meiji era or ‘Period of Enlightened Rule’ saw the young Prince Mutsuhito (睦仁) become the Meiji Emperor (明治天皇, *Meiji-tenn*) and restore the Imperial Chrysanthemum throne on 4 January 1868.⁷ With the nation newly opened for trade, the popular pursuit of all things foreign including knowledge intensified. It was from amongst those who pursued the rare sources of Western knowledge that the central figures in the chronicle of academic dress in Japan does arise.

The Marquis Ōkuma Shigenobu and Waseda University

Suggestive of Japan’s Westernizing transition from the feudal to the modern the first appearance of academic dress in the British tradition is due to the Meiji-era inspired ideals for progressive reform espoused by the Marquis Ōkuma Shigenobu (侯爵 [Ko-shaku] 大隈重信), (11 March 1838–10 January 1922, in Figs. 3 and 4). Born as the first son of Nobuyasu Ōkuma, a Samurai of the Saga Han (Saga feudal domain), Ōkuma was by all accounts an average child. Few imagined that the robust boy would become both a feudal lord (大名, *Daimy*) in his own right and a leading reformer of the Meiji Restoration (明治維新, *Meiji Ishin*). Educated at the Samurai School of the Saga Han, his early studies stressed morality and the Confucian classics, including arithmetic and calligraphy.⁸ An early student of Rangaku and a fluent speaker of English by the 1860’s, Ōkuma was a rising political star. Consistently committed to the cause of educational reform, Ōkuma soon came to occupy a host of successively important government portfolios. This loyalty of purpose bore fruit early in his political career, with the approval of the ‘Education Law’ (学制, *Gakusei no*

5 Griffis: 1887.

6 Elman: 2008.

7 Meiji 1.

8 Idditti: 1956.



FIG. 1 The Neo-Confucian philosopher Chu Hsi (朱熹, 1130–1200).



FIG. 2 Dressed as ancient Chinese scholars for Confucius' birthday, in Taipei 28 September 2009.



FIG. 3 Ōkuma Shigenobu (大隈 重信) in academic dress.



FIG. 4 The Marquis Ōkuma Shigenobu (大隈 重信) in Imperial Court uniform.

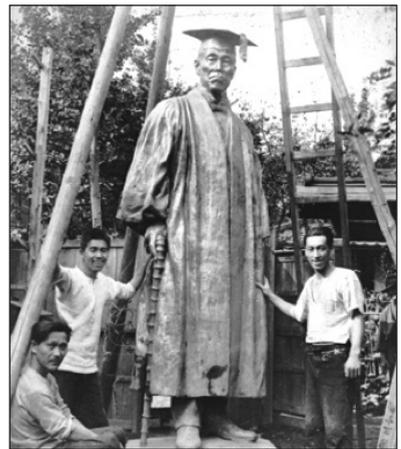


FIG. 5 The Third Ōkuma Statue in 1932.



FIG. 6 The cap and gown of Ōkuma Shigenobu at the Waseda University Memorial Room Archives.



FIG. 7 Ken Lee receives his degree from Waseda University in jeans and a jumper in 2010.

Kenkyo) in June 1872, which he had championed.⁹ Allowing for a genuine framework for modernization, the new law enacted compulsory education for all. Despite his personal and political advances, following upon embittered battles with the Meiji oligarchy concerning the retrenchment of Meiji Ishin policies of reform, Ōkuma was dismissed from the Imperial Court and forced from government in what was referred to at the time as the 'Political Crisis of 1881'.

Vehemently espousing British parliamentary and academic systems for Japan, Ōkuma was not to be persuaded from his agenda for reform. It was a personal agenda driven by the belief that the modernization of Japan could only be brought about by the Westernization of its academic institutions.¹⁰ Undaunted by the Imperial rebuke and released from the day-to-day influences of the Imperial Court, the Marquis set about establishing the Constitutional Reform Party (名詞, *Rikken Kaishinto*) in 1882 (in the fifteenth year of the Meiji reign) and inaugurated Tokyo Senmon College (東京専門学校) in the Waseda District of Tokyo on 21 October of the same year. Known unofficially as the Ōkuma School the young college did not receive accreditation from the state until 2 September 1902 and was renamed Waseda University (早稲田大, *Waseda Daigaku*). Exemplified by its motto, 'Independence of Learning' (学問の独立, *gakumon-no-dokuritsu*), Waseda remains staunchly committed to the Western values of scholasticism instilled by its reformist founder.

With the founding of the Ōkuma School, government authorities were certain it was a front for the ideological training of political dissent and an intellectual base for anti-government forces.¹¹ Established in 1901 and mandated to enforce the Peace and Preservation Law of 1887 the Special Higher Police (高等警察, *Koto Keisatsu*) was a civilian counterpart to the existing Special Military Police (憲兵隊, *Kempeitai*). Tasked with intelligence gathering this elite force took a special interest in Ōkuma and the school he founded and set its spies amongst the student population.¹² Likely trying himself to stay out of prison, Ōkuma sought to deflect the criticisms aimed at him and his newly established political party from Waseda. As a result, Ōkuma recused himself from the school he founded. It was not until the fifteenth anniversary of Waseda in 1897 (Meiji 30) that Ōkuma made his first official appearance on the campus. During that appearance, the Marquis espoused his vision for the University.

This is certainly not one person's school. It's the country's school. It's society's school. My hope for the future is something of a bold undertaking, but I'd like to see the realization of academic independence.¹³

At the twenty-fifth anniversary of Waseda in 1907 and being wholly dissatisfied with the political sphere's inability to operate in the interests of a post-feudal and modernizing Japan, the Marquis retired from political life and began writing his memoirs entitled *Fifty Years of New Japan*. With the Korean peninsula annexed in 1907, the following year the Emperor Meiji (明治天皇, *Meiji-tenno*) did by Imperial Rescript (*Boshin no Chokusho*) officially renounce the internationalizing reforms built upon Western scholasticism and individualism in favour of the old code of samurai chivalry (武士道, *Bushido*) embraced

9 Kurasawa: 1973.

10 Ōkuma: 1908.

11 Lebra-Chapman: 1973.

12 Lebra-Chapman: 1973.

13 Ōkuma: 1907.

during the Tokugawa era.¹⁴ This revival of Samurai inspired values despised by Ōkuma was evidenced again in 1908 when the Emperor Meiji awarded the last Shogun, Tokugawa Yoshinobu (徳川慶喜), the Grand Cordon of the Order of the Rising Sun.

However, on the morning of 30 July 1912, Emperor Meiji, Japan's 122nd emperor, died. With his passing, much of the standing animosity between Ōkuma and the oligarchy also ended. The coming Taisho era (大正時代, *Taisho-jidai*, 30 July 1912–25 December 1926), also referred to as Period of Great Righteousness, resurrected reformation policies found a renewed, albeit fleeting foothold. Ōkuma saw in the Emperor Taisho that the direction of the divine wind had changed. Seeing a renewed opportunity for resurrecting Westernizing reforms, he came out of political retirement in 1912. In October of 1913 and with a rehabilitated enthusiasm for change, Ōkuma introduced Japan to the practice of wearing academic dress in the British tradition during the 30th anniversary ceremony of his university. Given the emblematic importance of uniforms in class-conscious Japan, his decision to remake the conventional image of academia was undertaken with purposeful consideration. The introduction of academic dress in Japan was a regal affair with Ōkuma leading the ceremonial procession of graduands draped in a scarlet shaped robe edged in red and gold and bearing a gold tasselled mortar cap. Following came the faculty and graduands adorned in traditional kimono and hakama (袴). Acting upon a popular renaissance for the values Ōkuma held high, the scholar came out of political retirement to become the 17th Prime Minister of Japan, from 1914 to 1916.

A student of Ōkuma's Waseda School was Prof. Wajiro Kon (今和次郎, 1888–1973). It was Prof. Kon who was responsible for designing both the cap and gown for Waseda in the classic British tradition. Favoured by Ōkuma for his artistic skill and trained as a cultural anthropologist, Prof. Kon later taught architecture at Waseda from 1920 until 1959. While his work is little known outside Japan, he is better known for his influence upon the architects and architecture of the period. A self-proclaimed Modernologist,¹⁵ Prof. Kon had a passionate interest in the study of local dress, traditional costume and contemporary fashion. These unique skills made him a natural choice for Ōkuma, when the Marquis set out to find a designer for the academic dress of Waseda. In step with the opinions of Ōkuma about modelling Japan upon of the constitutional monarchy of the British parliamentary system of commonwealth, reportedly the original designs of Prof. Kon were inspired by the academic dress found at the University of Oxford and were so favoured by Ōkuma. Realizing the design of Prof. Kon was Master Tailor Yashichiro of the Takashimaya Department Store, (株式会社高島屋, *Kabushiki-gaisha Takashimaya*, founded in 1829). His fascination with the modernizing impact of Western fashion and the changing trends in a newly fashion-conscious Japan was explored in his unconventional treatise, 'A Record of Public Manners on the Ginza'.¹⁶

With no shortage of ceremonial dress at his own disposal, Ōkuma was reportedly especially fond of the simple academic robes of the university he founded.¹⁷ (See Fig. 6.) So much so, that the bronze statue that memorializes him located on the campus at Waseda adorns him in his favoured academic attire designed for him by Prof Kon. However, the statue is not the original. According to Waseda, Sojiro Ogura (1845–1913) sculpted the

14 Kornicki: 1998.

15 Gill: 1996.

16 Gill: 1996.

17 Waseda: Online.

original, unveiling the work cast by Chokichi Suzuki at the twenty-fifth anniversary of the University in 1907, portraying him in the civil uniform of the Imperial Court. Upon his retirement from the office of Prime Minister in 1916 a second statue was erected in Shiba Park. This statue also depicted the Marquis in the full civil-uniform of a noble diplomat. This iconic statue was melted down by the militarists of the Showa period citing a metal shortage in support of the war effort. The story today however is those at Waseda who knew Ōkuma as a scholar first and nobleman second decided that the militaristic attire of the remaining statue failed to represent Ōkuma's true values and personality. In answer to their call for the casting of a more appropriate statue, Fumio Asakura (朝倉 文夫, 1883–1964) sculpted the current bronze attired in academic dress. The new statue was unveiled at the fiftieth anniversary ceremony of Waseda in 1932. (See Fig. 5.) It is noteworthy that in 1932, the rise of the militarists of the Showa era (昭和時代, *Showa jidai*, 25 December 1926–7 January 1989) and the opening of Toei University under their umbrella caused great concern amongst the liberal academic community. Removing the bronze of Ōkuma in uniform in favour of academic robes was a move representative of Western academic values. That those values were in open conflict with those of the militarist is still seen today in the context of the very courageous political statement that it was intended to be at that time.

Unfortunately for Westernizing reformists like Ōkuma the twelve-year reign of the new Emperor Taisho (大正天皇, *Taisho-tenno*, 31 August 1879–25 December 1926) did less to resurrect the reformation policies of the Meiji Restoration than it did to identify those who would be later sought out as dissenters by the early military extremists of the Showa era. Despite their early influence, Waseda continues to honour the tradition of academic dress Ōkuma had been established when he first led the graduand procession robed in crimson and gold. However, the regulations entitled only the doctoral candidates to wear the academic dress of Waseda. It was not until as recently as 2005 that the voluntary protocols were expanded to also include all graduands of all classes. Today, the voluntary regulations for the academic dress of Waseda (Appendix) mirror the Register of Colours and Materials of robes and Hoods for Degrees of the University of Oxford as established in the same year of 1957.

The honorary doctorate (名誉博士号, *Meiyo Hakushi Gou*) offered by Waseda translates simply as meaning 'honorary doctorate' and as a result the tradition is that all recipients receive a Doctor of Laws. At Waseda academic dress is the official attire of the university mascot the Waseda Bear; however, citing the additional expense of as much as 40,000 Yen to the candidates attached to the single-use attire, academic dress is not an official requirement for graduands.¹⁸ As a result and according to the office of the registrar at Waseda fewer than 5 percent of graduands actually choose to wear academic dress.

The accredited universities of Japan and academic dress

According to the Japan University Accreditation Association, fewer than a dozen (or less than 5 percent) of the 325 accredited universities across Japan have formally adopted the protocols of academic dress. Where the Western traditions of academic dress are practised and with some regularity are at those institutions with a long history of exchange with the West, and at the Christian institutions of higher learning. Nevertheless, there are notable

¹⁸ About £200 in summer 2015.

exceptions. Founded in 1856 by reformer Yukichi Fukuzawa, Keio University (慶應義塾大学, *Keio Gijuku Daigaku*) is historically rooted in the academic tradition of the West and its history parallels that of Japan's modern era yet has never adopted the protocols of academic dress. Further contradicting the trend is Sophia University (上智大学 *Jochi Daigaku*) established by the Jesuit Order in 1913.

After the Second World War, the rebuilding of Japan required the rebuilding of the entire higher education sector. Where the custom of wearing academic dress has taken hold (if at all) is amongst the private universities inaugurated after 1945. Increasingly looking to the United States these newer institutions tend to be organized around a more contemporary and internationalizing framework. While infrequently adopted amongst even these newer institutions, when used, the predominant designs tend to follow the American and not the British tradition. Today a variety of national and accredited private universities across Japan have adopted academic dress. These institutions include but are not limited to:

- The Tokyo Institute of Technology (東京工業大学, *Toukyou Kogyo Daigaku*) has academic dress designed in a manner whereby the gown is fastened down the front with a zip.

- Ritsumeikan Asia Pacific University (立命館 アジア 太平洋 大学, *Ritsumeikan Aija Taiheiyo Daigaku*), founded in 2000, also uses a design of American origin where the bright red satin gowns are actually fastened down the front using Velcro.

- Founded in 1931 Osaka University (大阪大学, *Osaka Daigaku*) began the practice of using academic dress on 19 June 1992.

- Uncontested as the top university in Japan, The University of Tokyo (東京大学, *Tokyo Daigaku*) began using protocols of academic dress in March 2004. Currently, Walters of Oxford serve as the official tailors of the University.

- Showa Women's University (昭和女子大学, *Showa Joshi Daigaku*) was founded in 1920 and introduced academic dress in 1921.

- Widely considered Japan's top technical university, The Tokyo Institute of Technology (東京工業大学, *Tokyo Kogyo Daigaku*) was founded in 1881 and introduced academic dress in 1929.

- The International Christian University (国際基督教大学, *Kokusai Kirisutokyou Daigaku*) was founded on 15 June 1949 and has used academic dress since that time.

- The private International University of Japan (国際大学, *Kokusai Daigaku*) has used academic dress since the founding of the institution on 1 April 1982.

- The Japan campus of Temple University, of Philadelphia, Pennsylvania, was established in Tokyo on 12 June 1982. At Temple, it is mandatory that all graduates wear regalia at commencement. To this end, the university has adopted a robe with US pattern with a black matte finish, four pleats and a hidden front zip. The hood of black is edged by speciality in coloured velvet while the lining is in the school colours of red and halved by a white chevron. New doctors of Temple/Japan may select to acquire the same red gown with black trim to which the Temple/Philadelphia graduates are entitled.

- Founded in 1886, Notre Dame Seishin Women's University (ノートルダム清心女子大学, *Nohtoru Damuseishin Joshi Daigaku*) in Okayama prefecture was chartered as a university in 1949 and introduced academic dress in 1952.

Notre Dame serves as a prime example of the post-war introduction of academic dress to Japan. Denoting an American post-war influence upon higher education in Japan is the design of the Notre Dame robes as also being closed at the front. Of the twenty-five graduands at the first ceremony after academic dress had been established, thirteen progressed with degrees in English, while the remaining dozen acquired their degrees in Home Economics. While at Notre Dame, academic dress differs slightly from ceremony to ceremony and bears a striking resemblance in shape to the vestmental robes of the Church. As such, an apparent confusion presents itself as their attire may have led a casual observer to presume that the young women were not of an institution of higher learning but were instead Sisters of a convent. Again, from this observation springs anew the resemblance between robes of academic dress and those of the first Christian missionaries to Japan. In nineteenth-century Japan, the people were more familiar with the black collar-to-ankle cassocks of the Jesuit missionaries than the robes of the scholars. As such, it is unlikely that the separation between church and academia as we appreciate the difference in the robes to denote today was actually conveyed.

However, at most of the Christian universities such as Notre Dame, one can reasonably expect that graduands will be attired in academic dress at convocation even today.

In December 1952, Prof. Hashiuchi Takashi of Notre Dame prepared a guide detailing the three annual 'Cap and Gown' ceremonies of the university. He describes the academic dress as being made up of a flat white collar similar to the habit worn by a Sister of the Catholic Church. Specifically at the graduation ceremony an accrement called 'tulle' was also worn. Made of sheer embroidery this device is a white decoration worn tightly about the neck and at Notre Dame it is encircled by a black ribbon fastened at the front. The cap of Notre Dame is of the standard black mortarboard variety.¹⁹ He describes the bachelor's gown as being made of a black cloth similar to the worsted cloth used in the British tradition. The gown is open at the front and has two wide box pleats down to the hemline; the sleeve hangs in a relaxed fashion making a forty-five degree turn at the corner. Like a standard gown, the back body is attached to the sleeve by the central yoke, which unlike fluted pleats has the effect of making cartridge pleats (also known as gauging) which gather large widths of fabric into a small space and is as was commonly found during the mid-nineteenth and early twentieth century onwards. Presently, Notre Dame offers degrees specializing in both the Liberal Arts and Sciences. The hood of the university is of standard black cloth and edged about the neck to express these specialities. Simultaneously, the lining of the hood expresses the school colours of sky blue and gold. According to Notre Dame, the blue represents the Virgin Mary and the gold is representative of all-round excellence in education.

Conclusion

It is hard to imagine arriving at the conferment ceremony of a major Western university in nothing more than jeans and a T-shirt. However, for the majority of graduates in Japan there is no official dress code other than that imposed by the contemporary conventions of formal fashion. As mentioned, these conventions dictate only that young men are dressed in a suit and tie while many women opt to wear a kimono. Across Japan, the academic year starts in April and ends in March. Flouting even the societal conventions of formal attire

¹⁹ Hashiuchi: 1952

in recollecting upon his springtime graduation from Waseda University in 2010, Mr Ken Lee, MA, writes,

Since there was no real dress code, I went in something different, something uniquely Japanese. A Yokosuka Jumper and a pair of Ebisu jeans.²⁰ (See Fig. 7.)

Certainly, academic dress was not the only Western introduction in nineteenth-century Japan. In 1869, under the Meiji government, a Japanese peerage was created by an Imperial ordinance and the nobility (*kuge*) of the Imperial Court and the feudal lords (*daimyo*) were amalgamated into a new aristocratic class called the *kazoku* (華族). This privileged elite adopted the fashionable civil uniforms worn by the nobility of Europe as the standard court dress of Imperial Japan. Later in 1884 the *kazoku* were divided into five ranks of noble precedence equivalent to those found across Europe. These ranks of nobility consisted of prince (公爵, *koshaku*), marquis (侯爵, *koshaku*), count (伯爵, *hakushaku*), viscount (子爵, *shishaku*) and baron (男爵, *danshaku*).

Without question, Japan has both Westernized and modernized since the reign of the *kazoku*. However, instead of simultaneously adopting the Western conventions of scholarly academic dress, Japan instead maintains a cultural preference for its own traditions. In reconsidering the clash of civilizations that marked the rise of feudal Japan, the case of Western academic dress in modern Japan shows that the conventions of Westernization and the processes of modernization are not necessarily interlinked.

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²⁰ KenLeewrites.com.

Appendix

Waseda University: Regulations pertaining to the use of Academic Dress, Enacted 4 April 1957.

1. The following regulations prescribe the requirements for ceremonial dress, the academic hood, and academical dress of Waseda University.

2. Only those individuals listed below may wear the academic dress of Waseda

- | | |
|---|----------------------------------|
| a) Dean of the University | j) Honorary Doctor |
| b) Former Deans | k) Persons of Artistic Merit |
| c) Commissioner/Director and Supervisor | l) Persons of Sporting Merit |
| d) Member of Board of Trustees | m) Honourable Director |
| e) Member of Congregation | n) Emeritus Professor |
| f) Full-time Teacher | o) Honourable visiting Professor |
| g) Full-time Staff | p) Doctoral Degree Holder |
| h) Honourable Advisor | q) VIP Guests |
| i) Honourable Councillor | r) Distinguished Donor |
- s) Those others whom the university may choose to admit on a case by case basis.

4. The details of the ceremonial dress for a past Dean and the current Dean of the University are:

Two bars of Gold lining down the front

Three Chevrons of maroon surrounded by gold lining

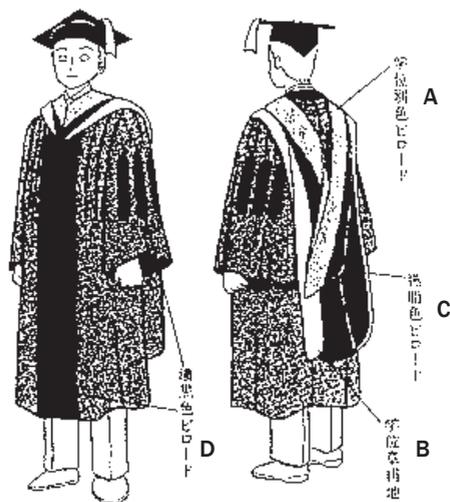
Solid Bordeaux (maroon) velvet down the front center

Former Deans do not have the gold lining around the chevrons

5. Those who may wear the academic hood of Waseda are as below:

Recipients of a doctoral degree from this university

Staff of Waseda granted a doctoral degree from another university



6. The form of academic hood is equivalent to the one for honorary doctorate

- A Velvet with a specific color of degree
- B Bordeaux (maroon) velvet
- C Silk part of the hood
- D Deep black velvet

7. Colour code of the Waseda University Hood.

Politics	Scarlet	Sports Science	Turkey Blue
Economics	Light Blue	Public	Golden Brown
Law	Green	Management Engineering	Bright Gold
Literature	Silver Gray	Philosophy	Light Purple
Commerce	Dark Blue	Human Science	Sky Blue
Business Administration	Khaki	Information Science	Pink
Engineering	Orange	Education	Vermilion
Science	Golden Yellow	Global Information and Telecommunication	Light Pink
Medicine	White	Life Science and Medical Bioscience	Yellow Brown
Agriculture	Maize	Life Science	Blue
Japanese-language Education	Pastel Blue		
Architectonics	Beige		

8. Only those recognized below can wear academic dress at graduation ceremony.

Those who graduate or completed their program and accepted to attend the ceremony

Those who are accepted to wear academic dress by a department or a graduate school

9. The form and colour of academic dress for each faculty/graduate school will be determined by the head of each faculty/graduate school.