THE POTENTIAL OF POPULAR CULTURE AND TOURISM FOR DIPLOMACY:
FULLY UTILIZING SOFT POWER IN THE JAPAN-UNITED STATES ALLIANCE

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This is a comparative study exploring the importance of soft power and its resources in the U.S. and Japan. Specifically, I will focus on international interactions derived from popular culture, such as anime-tourism and Hollywood movie strategies. I will also suggest new modes of US-Japan interaction that introduce both characteristics of “anime pilgrimage” and “Hollywood movie strategy” and opinions given by Japanese university students; these new iterations of soft power, if utilized, would inspire cross-cultural communications between the U.S. and Japan and would thus strengthen this important alliance.

INTRODUCTION

When President Donald Trump proclaims, “America First,” this can be perceived as a unilateral argument by other nations, including important allies such as Japan. This leads other nations to having biased views toward the U.S. as their arguments are self-centered and less persuasive. This division between US and allies could sabotage not only the national security of the U.S. but also the stability of the balance among democratic and socialist countries. In addition, the current political dispute between Japan and South Korea becomes intense regarding to General Security of Military Information Agreement, which is referred to as GSOMIA. South Korea object to Japanese government decisions of removing South Korea from ‘white list’ of favored trade partners, and as a result, South Korea announced their decision to halt renewing intelligence pact as a retaliation. However, it is imperative for Japan and the United States to keep South Korea in intelligence sharing loop in order to prepare for the potential threat brought by North Korea such as ballistic missile launches. From geographical aspect of Korea being close to North Korea, South Korea has enormous information relevant to North Korea. Thus, it is indispensable for the United States and Japan to cooperate with other democratic nation including South Korea to countervail the socialism power, which is a step to global peace and security. To reach this aim, improvement of relationships between the United States and Japan could take initiative to promote democracy under the multilateral relationships to international stability.

Taking this risk over international security surrounding the U.S. and Japan into consideration, the purpose of this study is to explain why and how Japan and the U.S. should both pursue soft power rather than just focusing on hard power. This research is unique in analyzing soft power from the insight of cross-cultural interaction programs that combine the strategies of anime-tourism and youth education programs. This would be efficient for President Donald Trump to get a new insight to enforce relationships between the U.S. and Japan regardless of recent instability by implementing an unprecedented interaction program to influence public opinion, especially among the younger generations. My policy recommendations are to promote tourism program contributing to understandings between
American and Japanese citizens through promoting cross-cultural communications by utilizing popular culture and tourism. I also propose policy to expand this unite to leaders in legislative branches and American and Japanese citizens. In aspect of tourism, Japan has succeeded to reflect our national identity by sharing distinctive pop-culture with foreign tourists. However, I would like to reconsider current tourism by considering comments given by respondents of Japanese and American younger generation.

This essay will examine the difference between soft power propelling in the United States and Japan through analyzing those similarities but differences of popular culture. The first chapter briefly the definition of soft power and I would like to compare current soft power between Japan and the United States. The second chapter presents interrelations between pop culture and tourism between the U.S. and Japan. In this second chapter, initially, I will divide sections into Contents Tourism and Dark Tourism. As for Contents tourism, I will explain interrelationships between American and Japanese culture by giving the example how Hollywood’s strategy, which embraces diverse individuals influence on Japanese anime industry. Next, I will observe few government websites relating to Japanese anime tourism and research how the strategy of “anime pilgrimage”, which is also referred to “Contents tourism” is contributed to soft power toward Japan by differentiating what’s occurring in anime tourism and in Disneyland. Besides, I will examine the potential of “Dark Tourism”, which could be conductive to improve Japanese and American individuals understanding to these countries’ bonding history. As it is critical to provide more opportunities for tourists to appreciate history fully with five senses by visiting the historical place where we should remember memories to pass on next generation. In the third chapter, I will compare between American visitors to Japan and Japanese visitors to the United States of America as quotative research. This will help the understanding of tourism trends between the United States and Japan. As qualitative research, I will compare the analyze response given by each ten Japanese and American respondents according to potential of soft power through popular culture and cultural interaction in fourth chapter.

I. DEFINITIONS OF SOFT POWER and Comparison between Japanese and American Soft power

To quote Joseph Samuel Nye in his interview “Joseph Nye - On Soft Power”, soft power is described as "attraction/persuasion which is often created by culture values, ideas through American entertainment or universities instead of the government.” In addition, soft power resources are clearly expressed by following sentence: “The soft power of a country rests primarily on three resources; its culture (in places where it is attractive to others), its political values (when lives up to them at home and abroad), and its foreign policies (when they are seen as legitimate and having moral authority.)."¹ Nye purposes that soft power performances its’ effect, which is also contingent on “the hard power” such as threats or payments so that it should not be merely interpreted as influence.² To encapsulate abilities of soft power, I would like to introduce following invisible functions. Soft power could work as an unconscious persuasion by engendering a sense of trustworthiness toward a nation or those citizens and this outcome could prod

² Ibid., 6.
governments to have diplomatic discussions or negotiations among nations as “acquiescence.” However, Nye emphasizes that the government commitments regarding to both domestic and international policies impacts soft power in addition to behavior or actions made by citizens. To clarify the difference between soft power and hard power, there is a tendency that soft-power resources often relates to the co-optive end of the spectrum of behavior, while hard-power resources are generally correlated with command behavior. To sum up, soft power is invisible power which encourages individuals’ positive attitude toward something through culture and values prevailed among citizens, while hard power has rather repressive power as through implementation of policy, force, and other restrictions by government. Besides, Nye, Joseph notes that soft power alone requires a long time to bring about the effect and it is challenging for government to intentionally create because it is prone to emerge in civil communities.

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<thead>
<tr>
<th>Spectrum of Behaviors</th>
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<th>Soft</th>
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<td>coercion inducement</td>
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<th>Most likely Resources</th>
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<td></td>
<td>force sanctions</td>
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I. Soft power comparison between Japan and the United States by analyzing A Global Ranking of Soft Power 2019

Achievement and international cutting-edge of the cultural output of a country are important for the building of soft power. The Culture sub-index covers factors such as the annual number of international tourist arrivals, the production of the music industry and even the competitiveness of international sports. Previous research on educational exchanges provides objective evidence supporting the beneficial impact on a host country's perceptions as foreign students (studied in that country) come back home. Metrics in this sub-index provide a nation's number of international students, its relative excellence of its universities.

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1 Ibid., 6.
2 Ibid., 13.
3 Ibid., 7.
and the academic performance of institutions of higher learning. The Sub-Index of Engagement evaluates the foreign policy assets of a country, global diplomatic presence, and contribution to the international community. The sub-index of government is configured to evaluate the political views, government institutions, and significant public-policy outcomes of a state. By covering indicators on individual liberty, fundamental rights, human development, social abuse, and efficacy of government, the Government sub-index identifies the degree to which a nation has an appealing governance model and how successfully it can provide positive outcomes for its citizens. The research provides data on the international impressions of countries examined based on the most recent popular "touchpoints" by which people interact with foreign countries. Inside each country, the specimens are nationally representative by age, gender, and region. The whole sample is meant to deal with different cultures instead of being precisely representative of global opinion. To eliminate the risks inherent with translation in linguistic response scales. The survey includes a variety of questions translated into each country's main language(s) by native speakers using an 11-point quantitative response scale (0 to 10). In the polling, the following factors were covered (each scored on a scale of 0-10, where 0 reflected a very negative impression and 10 expressed a very positive view):

- Favourability towards foreign countries;
- Perceptions of cuisine of foreign countries;
- Perceptions of how welcoming foreign countries are to tourists;
- Perceptions of technology products of foreign countries;
- Perceptions of luxury goods produced by foreign countries;
- Trust in foreign countries’ approach to global affairs;
- Desire to visit foreign countries to live, work, or study;
- Perceptions of foreign countries’ contributions to global culture.

These eight parameters were used to construct a framework of correlation, where the controlled variable was "favorability towards foreign countries" and other questions were uncontrolled variables.

<table>
<thead>
<tr>
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<th>Region</th>
<th>Sample</th>
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<td>Middle East &amp; North Africa</td>
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<td>France</td>
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<td>500</td>
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<tr>
<td>Germany</td>
<td>Europe</td>
<td>500</td>
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</tbody>
</table>

8 Ibid., 28.
9 Ibid., 30-31.
India | South Asia | 500
---|---|---
Indonesia | South East Asia | 500
Italy | Europe | 500
Japan | East Asia | 500
Malaysia | South East Asia | 500
Mexico | Latin America | 500
Poland | Europe | 500
Russia | Europe/Asia | 500
Saudi Arabia | Middle East & North Africa | 500
Spain | Europe | 500
South Africa | Sub-Saharan Africa | 500
South Korea | East Asia | 500
Sweden | Europe | 500
Thailand | South East Asia | 500
Turkey | Middle East & North Africa | 500
UK | Europe | 500
USA | North America | 500

Total Sample 12,500

(In “THE SOFTPOWER30 RANKING (2019)”, Japan is evaluated in 8th out of 30 countries in 2019.)

According to this ranking, although Japan keeps position highly in the aspect of “the Engagement”, “Digital”, and “Enterprise sub-indices”, and skyrocketed “the Culture sub-index”, estimated to be in advance place rather than China and South Korea, Japanese soft power declined from the top five to eighth. This drop is due to its performance in the international polling. The Japanese government has gone through a hectic year beginning with the Reiwa era, and played a role as the host of the G20 Summit in June. Also, the Japanese government faced the difficulty handling with international relationships with South Korea. The stagnation for negotiations between Japan and South Korea has been associated with a steady decline. Moreover, Japan resumed commercial whaling for the first time in 30 years. As a result, this shift was widely decried by many countries. However, there are opportunities for Japan to give positive impressions to other nations such as the 2019 Rugby World Cup and upcoming 2020 Tokyo Olympics. Thus, it is reasonable to say that the cultural power is gradually welcomed, whereas this was counteracted by the criticism as for political conflict with South Korea and restart of commercial whaling.
tariffs. As a result of the US China trade war and coincident use of tariffs on traditional US friends and allies keep threatening global economic growth, these combined effects leave major stock markets on edge, and shake the understructure of the global trading system and extend rules based international order. President Trump refused to sign last year’s G7 communique that required cooperative action on global climate change and did not even participate in this year’s G7 session on the Amazon rainforest fires and ameliorating climate change threats. Gazing the international relationships from the White House, the US still holds some hallowed soft power assets, particularly those that operate independently from the federal government. The US is most attractive country to international students, more than double the number of international students in the UK (which hosts the second highest number) with the highest number of top universities in the world, enhanced by the esteemed global branding of the Ivy League. The US is central place of the most ubiquitous and honored tech companies in the world, including GAFA, Tesla, and Microsoft, and more newcomers such as Airbnb, Uber, Netflix, and WeWork, which have been changing the way we live in the workplace and how we interact with others globally. The Soft Power 30 index can categorize a country’s soft power resources into each characteristic, but they are in interactive relationships. Considering these results, the Japanese government and the American government ranks, respectively, 16th and 21st. Both United States of America and Japan should reconsider their performance in international relations. Next, it is important for Japan to stimulate its education and question what aspects of study is required for a better assessment.

11 Ibid., 47-48.
The Soft Power 30. Breaking down the results, pp. 62

(The Soft Power 30 websites, Portland, 2019)
II. Exploring “Contents Tourism” and “War-related Tourism”

A. Methodology

To reveal the diversion of the correlation between soft power and popular culture especially in aspect of tourism in the United States and Japan, I conducted a qualitative analysis. Firstly, I examine connections between American Hollywood films in comparison with past and current it’s contents and those impact on Japanese movie by researching the websites of American Center Japan and Pokémon’s movie websites. Next, I would illustrate relationships between the current anime pilgrimage and anime tourism. Furthermore, comparison between anime pilgrimage and visiting them park like Disneyland will be described. Then, I will introduce the proliferation of anime pilgrimage and Cosplay. Finally, as for soft power relating to Japan, I researched on the websites of Agency for Cultural Affairs, Government of Japan and Japan Tourism Agency, Ministry of Land, Infrastructure, Transport and Tourism.

B. Results

i. American popular culture and Hollywood films

Hollywood films had focused on spreading national identity in the concept in the past, whilst these films are now rather expected to be borderless to share same values which somehow lacks American national identity. Before I focus on Hollywood films, I go through what is meant be American popular culture. American popular culture is unconsciously loved by everyone despite nationality, language barrier and cultural differences. Notoji states that American popular culture has been playing an important role in the process of making the world know what the United States of America is 12, thus I consider that American culture has been embraced by individuals because of its character of entertainment. This claim is further assisted by insisting that American culture is perceived as a “joy of an approachable, an understandable for everyone, and an accessible.” 13

This underlying perception leading everyone to engagement in American popular culture is indeed related to recent concept of Hollywood films. Hollywood is required to modify and introduce motifs from other countries in order to expand their profits by fascinating world-wide audiences. 14 Hollywood recently illustrates an embodiment of global culture that exaggerates violence, action, sex and fantasy, other countries attempt to follow that strategy on a smaller scale. 15 However, the implication of American culture is less expressed and subjects and ideas from other cultures are more prevailed in American films of the past two decades. This is in order to attract diverse audiences in the international film market. In short, this method is how Hollywood has attained global fans by creating the universal film, which is

13 Ibid.
15 Ibid., 15.
acceptable for everyone. However, at the same time, this dramatic shift signals that it is not best approach for audience to believe in the demonstration of American lifestyle depicted in Hollywood films as real. Hollywood contents cherry-picks the source of American culture and puts it into the contents to show it in attractive way. Thus, this allows audience to satisfy their curiosity with simulated American cultural experience through screen without cultural barriers. The motif of this film should be shared cultural values to entertain everyone. This is underscored in “POP CULTURE VERSUS REAL AMERICA”.

“I hope people realize that movies were designed to be entertainment,” says Blundell. “There’s a certain amount of shock value. They’re trying to show you what they think will keep you entertained for two hours. It’s not necessarily American life.”

Also, Hollywood films show nation’s uneasiness, fantasy and ambition with spirit of life rather than everyday realities in America. This prevailing idealized image had been created through the Hollywood films and this technique is followed by Japanese films’ industry. For instance, “Pokémon Detective Pikachu” is one of the examples that Japan has introduced those American Hollywood’s strategy. Pokémon is originally Japanese anime which is recreated into live action film in order to catch the sight not only Pokémon fans but also other viewers. This fusion of Japanese popular culture and Hollywood’s’ strategy could lead to expansion of diverse Pokémon lovers. The obvious difference between this film and original anime is how Pokémon characters are expressed. For example, Pokémon characters never speak in anime whereas they speak like mature adults in this live action film. This expression could bring about effect of promoting familiarity regardless of viewer’s background.

ii. The current anime pilgrimage and anime tourism

This section exemplifies both benefits and downsides regarding to the current anime pilgrimage or anime tourism in addition to examples of those hot spots. Also, I would explain how those spots have been established their traits based on the contents of anime. Initially, I identify what anime pilgrimage refers to. Anime pilgrimage is defined as “quest to visit locations relating to stories and characters.” It is further explained on the following sentence: “Quite a few anime and manga stories take place in real-world locations and borrow their scenery. Fans of these works regard these locations as ‘holy sites’ and visit them frequently.” More specifically, Anime Tourism Association designates and promotes the “Anime Pilgrimage Sites” and expand routes connected by “Anime Pilgrimage Sites” through a nation-wide public and private partnership structure. Their role is to “to connect ‘Anime Pilgrimage Sites’

16 Ibid., 15.
17 Megan A. Wong, SAFETY AND SECURITY: TWIN PRIORITIES. POP CULTURE VERSUS REAL AMERICA. (Bureau of International Information Programs, U.S. DEPARTMENT OF STATE, 2010), 35
19 ANA Inspiration of Japan. IS JAPAN COOL? DREAMS: ANIME PILGRIMAGE. Official websites
20 Ibid.
(Local Regions), corporations, and content holders” and to allow them “to take advantage of the subject of the ‘Anime Pilgrimage Site’ to provide goods and services and to create a welcoming environment for tourists, encouraging new economic growth.”\(^1\)

However, in fact, anime pilgrimage has not been estimated as practical public diplomacy by Japanese government.\(^2\)

It is presumed that their attitude has connections with the status quo that the only limited number of individuals visit Japan to tour anime or movie locations regardless of various other travel options such as Japanese food, shopping, natural landscapes, hot spring bathing.\(^3\)

This claim is supported by the survey conducted by the Japanese Tourism Agency. Visitors who travels to visit film locations is occupied with 5% of the total.\(^4\)

Furthermore, respondents who wishes to do film tourism on their next travel to Japan are estimated for 10%.\(^5\)

**iii. Benefits of Contents Tourism especially anime pilgrimage associated with human exchange**

Notoji Masako study reveals that the Disneyland is precious, special rather than the theme park, and memorable place for the Americans who have grown up and immersed in the culture of Disneyland.\(^6\)

Furthermore, Disneyland has a power to link diverse individuals beyond their origin and social status even if they usually feel isolation by letting them engage in the same time flow in the same space. If they were at Disneyland, they would be under equal situation as visitors, but they would feel such bonds only for a moment.\(^7\)

Likewise, people practicing the “sacred place pilgrimages”, visiting around the places which conjure up origins of anime, could be identical to citizens becoming kind of companions inside Disneyland for a while.\(^8\)

Although theme park like anime pilgrimage and theme park seems to be similar, there is a difference between them. “One important difference between ‘anime sacred places’ and Disneyland is that the latter is a theme park that offers a ‘fantasy land’ whereas the former is structurally continuous with everyday life. For anime locales, there is not ‘spell’ at the entrance to Disneyland that states ‘From here onwards you leave today and enter the world of yesterday, tomorrow and fantasy.’” says Imai.\(^9\)

People who are enthusiastically passionate to the anime only recognizes “anime sacred places” nature,

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\(^3\) Ibid.

\(^4\) Ibid.

\(^5\) Ibid.


\(^7\) Ibid.

even though these places are embedded within the space of everyday life.\textsuperscript{30}

Another difference with Disneyland is that at most “anime sacred places” are not identified as “sacred places.” In other words, person who has same anime interest or familiar spirits ties strongly and cooperate with other companions to share practical information to visit location.\textsuperscript{31} This is associated with “the otaku’s behavior.”, which is defined as a “fanatic connoisseur.” \textsuperscript{32} Audiences who are willing to pilgrims and prone to more fanatical than ordinary fans in their love of anime, and in turn, these passionate viewers often owe the destination place portrayed on the anime an enormous respect.\textsuperscript{33} Put in simply, anime pilgrimage is categorized as contents tourism, the type of tourist’s behaviors visiting the authentic stage depicted in anime. Visiting theme park could be enjoyable experience for visitors temporarily but its effect of connecting individuals is weak whereas contents tourism is the efficient model to connect individuals who share same interests. Thus, it is necessary to combine good traits of each type of tourism. However, there is a negative point in anime pilgrimage because it is per se that there should be huge gap between local people and otakus’ passion toward anime. This sometimes leads to discord or conflict. Considering that anime pilgrimage could be conducive to the promotion of human interaction, upcoming “Ghibli theme park” would be newly combinational model featuring both characteristics of anime pilgrimage and the entertainment park in Nagoya in 2022. This theme park is different from the Ghibli museum as for visitors would experience as if they were inside the Ghibli anime world.

\textbf{iv. Another way to utilize anime and Cosplay to human interaction}

Anime cannot be separated from cosplay culture which is especially popular among foreign visitors visiting Japan. Take world cosplay summit for example. Cosplay is briefed by “World Cosplay Summit 2019 Championship official website 2019”.\textsuperscript{34} According to official websites, The World Cosplay Summit started in 2003 in Nagoya Japan to build up an unprecedented international friendship with cosplayers beyond borders. The main event is the World Cosplay Championship, best cosplay performance championship in the world. The cosplayers who have passed the first stage held in Nagoya and compete for the world's top spot. The number of participants’ countries/regions’ diversity has been growing, with 42 countries/regions included. Above all, Cosplay culture is a factor of motivation that foreign tourists visit Japan to connect with Anime fans.

\textbf{vi. Dark Tourism and War-Related Tourism}

\textsuperscript{30} Imai, Nobuharu and Trans. Gagne, Isaac. Anime “Sacred Place Pilgrimages”: The potential for bridging traditional pilgrimage and tourism activities through the behavior of visitors to anime “sacred places” -An analysis of “votive tablets” (ema) at Washinomiya Shrine. (Saitama Prefecture-University of Hokkaido Cultural Resources Management Annals, Vol. 011, 2009), 14.

\textsuperscript{31} Ibid.,15


\textsuperscript{33} Mori, Hiroaki. How Does Anime Realize Public Diplomacy?: The Potential and Future Prospects of Anime Pilgrimage. (CIEE journal, the University of Kitakyushu, vol. 16, 2018), 100

\textsuperscript{34} World Cosplay Summit Executive Committee, World Cosplay Summit 2019 Championship Official Website, What’s WCS?
Next, without both American and Japanese individuals’ comprehension of relationships between historical incidents and current political issues, it would be difficult for them to build up deep friendships. However, the recent mass media is getting more various and complicated medium to judge accurate information to trust from massive information. Broadcasting is still major medium for many individuals and they rely on TV for their news. However, youth are rapidly accessing their news through social media and the internet. Approximately 47 percent of Americans mention consuming news from social media occasionally. Moreover, the exposure to entertainment based soft news has a link with the following negative effect. As a result, American individuals particularly less educated or lack of substantial political awareness, are more likely to lose motivation contributing to overseas community and less likely to focus on issues from the viewpoint, policy fields which are expressed preliminary in soft news. This includes potential risk for them to learn the world news from shortsighted view due to soft news. Likewise, it is also claimed that Japanese “wide shows” has similar entertainment elements like soft news but also occasionally includes deep political reports as well. As for media literacy, particularly when reading newspaper, critical reading skills are necessary for both the Americans and the Japanese. This is because critical reading skills is necessary for the understanding of history, which is the intellectual source to facilitate communication. Nevertheless, there is a tendency for Japanese students to lack of these important skills. There is a disparity in terms of media literacy between Japan and Canada, especially when people draw important information from the media. The crucial difference between the Japanese and the Canadian is that how they identify the “critical” approach. Take the Japanese for example, they are not aware of “what to criticize” and “why criticize,” in media literacy. Moreover, it is also important for Americans to nurture these skills. For example, tremendous efforts to improve critical-information skills are made in some primary and secondary schools in California. However, it has not been revealed that how effective these efforts could be for them to analyze trustworthy information and even if they are affected by these positive implications, it is not clear how long its effect lasts. Highlighting the existence of “fake news” could lead to rather their bias and unnecessary confused...

38 Shibata,Kuniomi. Analysis of “Critical” Approach in Media Literacy: Comparative Studies between Japan and Canada. (Keio Communication review No.24, 2002). 104
39 Ibid.
response to any outlets even if it reflects neutral and real information.\textsuperscript{42} Thus, new meticulous assessment toward educational program focusing on these critical reading skills should be revisited.\textsuperscript{43}

Considering these shared contexts over mass media, I would like to emphasize the importance of educating people country’s history by utilizing “Dark Tourism” especially war-related tourism. Dark Tourism refers to “the presentation and consumption (by visitors) of real and commodified death and disaster sites,”\textsuperscript{44} whereas thanatourism is interpreted as “travel to a location wholly, or partially, motivated by the desire for actual or symbolic encounters with death, particularly, but not exclusively, violent death.”\textsuperscript{45} In Asian contexts, a linear instructional or entertainment-based continuum is not suitable paradigm for dark tourism. This claim exemplifies how dark tourism is basically a ‘Western’ notion that has been implemented to non-Western contexts (often with little introspection or rebuttal) because of the different embodiments between the living and the dead in Asian contexts.\textsuperscript{46} War-related tourism is different from dark tourism and this tourism is not interchangeable with dark tourism. The term “Dark tourism” represents slightly different things in its Japanese and English-speaking contexts dark tourism.\textsuperscript{47}

As Andrew D. Gordon, a Professor of Harvard University at the department of history, is a prominent scholar of modern Japanese history, recently started his study of “Dark Tourism” in Japan. He shows his views below.

“My initial impressions are that soft-power is something that governments seek to exercise, and in most governments are not interested to promote ‘dark’ information about their country, it is a challenge for dark to serve as ‘soft power’. But I am looking into the question, trying to keep an open mind at present.”

Besides being of attraction to travelers, places of death and suffering can also play a crucial role within a state and nation-building projects.\textsuperscript{48} Nation-states aim to build and cultivate a national past in

\textsuperscript{42}\textit{Ibid.}
\textsuperscript{43}\textit{Ibid.}
\textsuperscript{47}Seaton, Philip. Islands of “Dark” and “Light/Lite” Tourism: War-Related Contents Tourism around the Seto Inland Sea, (Japan Review. No. 33, Special Issue: War, Tourism, and Modern Japan, 2019), 305
\textsuperscript{48}Duncan, Light. Progress in dark tourism and thanatourism research: An uneasy relationship with heritage tourism. (Tourism Management, Volume 61, 2017), 284 cited from Seaton&Lennon, 2004; Sharpley, 2009b; Tunbridge&Ashworth, 1996
order to encourage loyalty to the state's political body and the nation's social community.\textsuperscript{49} Development and promotion of a common (or collective) memory is essential to that cycle.\textsuperscript{50} As a result, the locations linked with these incidents can, therefore, become metaphorically significant national Memorial and identification sites.\textsuperscript{51} Several academic disciplines (including history, political science, cultural geography, memory studies, heritage studies, and anthropology) have been challenging the essence of collective memory and its connection to national identity in recent years.\textsuperscript{52} Tourism's role in building social/collective memory is also an emerging concept within tourism studies.\textsuperscript{53} Dark tourism, therefore, is often intimately connected to a broader conjuration of politics or\textsuperscript{54} and many sites of dark tourism also have important political roles as places of collective/national memory.\textsuperscript{55}

\textsuperscript{49} Ibid.
III. Comparative analysis between American visitors to Japan and Japanese visitors to the United States of America

Considering the possibility that tourism could affect peoples' perspective through human exchange, I would like to compare American visitors to Japan and Japanese visitors to the United States. Japan National Tourism Organization shows the latest data of American visitor arrivals to Japan from 2015 to 2019, while its rate has been subtly fluctuated. The statistic below shows the number of visitors from the U.S. has increased, while the total number of visitors has decreased. On the other hand, according to U.S. Travel Association, when we examine statistic2, Japanese visitors to the U.S. has declined from 2017 to 2018.

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<td>19,737,409</td>
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<td>2016</td>
<td>1,242,719</td>
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<td>24,039,700</td>
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<td>2017</td>
<td>1,374,964</td>
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<td>2018</td>
<td>1,526,407</td>
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<td>31,191,857</td>
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<tr>
<td>2019</td>
<td>1,579,363</td>
<td>5.4%</td>
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<table>
<thead>
<tr>
<th>Year</th>
<th>Visitors from Japan</th>
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<td>2017</td>
<td>3,595,607</td>
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<tr>
<td>2018</td>
<td>3,493,313</td>
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</tr>
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</table>


IV. Comparative analysis between Japanese and Americans recognition toward popular culture

and cultural interaction

I asked following questions to ten Japanese respondents aged from 20 to 25.

1. “Do you think human interaction could be effective to sustain or develop diplomatic relationships with other countries?”;

2. “Considering the increase of foreign visitors to Japan, do you think there are various kinds of tourism programs that allow foreigners to interact with Japanese instead of merely getting familiar with Japanese culture? If not, what kind of programs do you suggest?”; and

3. “Do you think foreigners, people who do not have Japanese nationality or who have not grown up in Japan, accurately understand not only typical national stereotypes, including Japanese national characteristics, but also our common communication styles and the reason for our unconscious behaviors and habits?”

As for the first question, Five out of ten respondents agree to this statement. They believe that human interaction has a potential power to promote personal bonds beyond borders. This means individuals who have gone through cultural interaction could feel either familiarity or kinship to a person from different nations as “same individuals” regardless of nationality, and this in turn, leads to paying close attentions to foreign diplomacy among other nations. Take an example for the case that a high school student participated in PDWC program. “The Parliamentary Debate World Conference & Competition” (PDWC) is a Japan-based international high school debate summit and cultural immersion program. Future leaders from Japan and around the globe meet annually in Kamagaya, Saitama to discuss the social, political, ethical, and environmental issues of today and develop leadership and communication skills through parliamentary debate.”

A respondent has become more interested in countries used to be unfamiliar to. In other words, human interaction has dramatically broadened her horizons by building up intimate relationships regardless of nationalities or difference of cultural background. Others consider that the impact of human interaction would be limited to personal relationships level. They imply that the influence of government authorities, education system and the media such as TV news could massively bring about positive or negative effect on nations image rather than human interactions in the aspect of diplomacy. Emotional responses such as indignation promote interest, and it has been shown that false news which is sensational attracts more audiences than accurate news. For instance, a 2018 analysis of protests in Germany found that’ YouTube’s algorithm actively guides users towards radical content[...] It looks like reality but misrepresents reality because it is manipulated towards watch time. More specifically, some comments that citizens’ thoughts tend to be extremely influenced how nations’ political leaders speaks up in public. One of them also mentions the following idea. “I believe that soft human


interaction in the aspect of soft power is only effective in diplomacy among democratic countries to certain extent. The cornerstone diplomacy is bringing about maximum benefits to each country so that there is a limit in human interaction’s influence.”

As for second question, seven out of Japanese youth believe that they are not aware of such interaction program. The programs suggested by ten university students can be classified into four categories, sharing the ideas of Japanese social manner, real lifestyles based on localized characteristics including foods and language and sports. More specifically, I identified interviewee’s intention that shows reluctance to further welcoming tourists from overseas on the purpose of economic benefits. This is because this person is concerned of the fact that tourist's behavior tends to be a lack of manner at the public and this cause adverse effects on the domestic tourist's motivation to travel Japan. Another interviewee responds that it would be reasonable to encourage Japanese students who are not interested in cultural interaction to engage in international interaction programs by advertising those programs at the university by introducing incentives as part time job wages. In addition, another interviewee believes that most importantly, there is a tendency that Japanese students are not very good at speaking English and thus we cannot interact at superficial level. Another comment I collected is that it is not crucial to provide interaction program because sociable individuals are positively enjoying interaction in real life without those events under the globalization even in Japan. Two interviewees who thinks we are provided affluent opportunities to interact with foreigners shared what kinds of interaction program they already knew. One of them has experienced an interpreter who teaches the spirit of martial arts to international students and this persons’ friend is working as “Japanese food tour guide” to explain specific idea what the customers are eating. A respondent has no idea to what extent we should define “affluent opportunities,” but mentions that there is a limit for foreign tourists to communicate with Japanese like tour guide or staff at the tourist destination.

As for third question, Seven out of ten Japanese students respond that foreign people do not understand Japanese individuals’ unconscious behavior caused by typical atmosphere and cultural belief. One of the respondents insists that Japan is island nation and has not adopted foreign countries’ positives as we are still weak in the aspect of communication through entertainment and media. Also, a respondent implies that it is critical for Japan to open for various kinds of visitors instead of just showing off kind of Japan’s different characteristics. Another comment is that it is a long process for everyone to acquire intercultural understanding and adaptive behavior in unfamiliar country. Anyone could easily judge the inaccurate information or myth spreading on the internet and even positive person who judges with their eyes could jump to conclusions. This claim is supported by David Lazer et al. as “friends” are only a couple of clicks in a social media world, and these fake friends are cheap and easy to make; they can perpetuate fake news created by paid trolls and automated bots. Propaganda is identified as fabricated information that mimics the content of news media in structure but never in operational system or aim. 58

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interesting comment is that she was wondering whether visitors from overseas realize the clear difference between “negative pose” and “positive pose” in the conversation. “Negative pose” means awkward pose when Japanese people should speak up, but they are reluctant to explain their idea due to kind of embarrassment. “Positive pose” refers to show their “intention to caring others” when individuals purposely stay silent in order to avoid hurting others by their inconsiderate comments.

Then, I asked following three questions to ten Americans aged from 20 to 25.

1. “Do you think human and cultural interaction could be effective to sustain or develop diplomatic relationships with other countries particularly Japan?”

2. “Do you consider that there are many opportunities for foreign people like Japanese to interact with American people when they are traveling in the United States? If not, what kind of tour or program would you suggest?”

3. “Do you believe that American culture such as popular culture and national image are spreading around the world? Also, have you ever experienced culture shock in other countries when you are travelling or studying abroad? e.g. Japan”

As for first question, most respondents think human and cultural interaction is necessary to understand other cultures, especially cultures as contrasting as the United States and Japan. Human and cultural interactions create a more personal relationship between the people of different countries. Before having any in-person experiences, the only thing that a person would know about a foreign country is what they hear from others, and this information can be exaggerated or stereotypical and inaccurate. For instance, when individuals do business with someone of another country, it is important to understand the cultural norms of that country. Another respondent implicates that when country leaders are willing to interact and participate in customs that are common in their partner’s countries, they are more likely to have deeper bonds. This is evident by the fact that almost all presidents of the United States, when visiting other countries to participate in that country’s events. For example, when President Trump went to Japan in recent years and he participated in the Japanese traditional sport of Sumo, which was a sign that the Japanese and American relationship was and still is on good terms. Another respondent describes that it can help understand why some countries make certain decisions through understanding towards the other countries culture and, in turn, lead us to avoidance or solution to conflicts. Also, another person perceives Japan as extremely monocultural society. It is explained as even though people in Japan embrace the idea of foreigners, they are not aware of the outside world. They were amazed when a respondent knew how to use chopsticks and were surprised to hear about places like Little Tokyo in Los Angeles or Japantown in San Francisco. By increasing the opportunity of human and cultural interaction, the Japanese general public can become more knowledgeable about the outside world and thus be more open to the idea of further diplomatic relationships between these countries. On the other hand, a respondent wants to believe individual people can have difference and change. However, it is difficult to reveal how this works due to the separation between diplomatic governmental and political operation of a country and people represents. It often does not reflect the ideas of majorities. This is evident in Japan and especially in the United States. Thus, he/she believes it is not clear if individual people can have
influences in diplomatic relationship.

To clarify my view to encourage human and exchange in tourism, I would like to highlight “symbolic interactionism” between the United States and Japan. I strongly agree with Adler-Nissen’s position.

“As Scheff explains, Goffman argued that ‘the individual self was an illusion created by social arrangement. Like most sociologists, he was extremely suspicious and rejecting of individual psychodynamics.’”

“From this perspective, emotions and identities are produced in everyday interactions of international relations; they are embodied, yet interactional experiences.”

The most successful public diplomacy is a two-way street, involving communication. The attraction is in other individuals’ minds, and we are required to deeply appreciate what is happening there such as shared ethics or standards. Thus, interactions are much more productive than mere broadcasting. Soft power refers to getting people to want the same impact you want, and this facilitates an acknowledgment of how they respond to your messages and react accordingly, and thus soft power is contingent on what arises in the beholders’ minds. It is critical to understand the target audience. Nevertheless, the study is severely poorly funded on the international public sentiment. All information spreads cultural channels, and what we should consider is that clear statements are hardly ever heard as expected. Convincing is far less of a power than the acts and symbols that both reveal and say. I would like to show the comment, given by Joseph S. Nye, Harvard University Distinguished Professor, who is the author of “Soft Power: The Means To Success In World Politics”, shows his comments below.

“I think tourism can contribute to soft power by widening perspectives and understanding other cultures. Of course, it can sometimes cause friction, but usually that is secondary.”

CONCLUSION

In “THE SOFTPOWER30 RANKING”, Japan is evaluated in 8th out of 30 countries in 2019. The aspect of “Engagement”, “Enterprise” and “Culture” are especially respected, whereas “Education and Government” are not highly esteemed in the statistics. Therefore, it is reasonable to classify Japan as a country which has enriched resources of soft power, but it is necessary to promote education. This could

60 Ibid., 38.
62 Ibid
63 Ibid
64 Ibid
65 Ibid
66 Ibid
67 Ibid
change the way of Japanese governments’ sending the message or the purpose of current policy. Even though Japanese popular culture has positive effect on other nations, this influence is spoiled by governments’ lack of explanation for the policy decision. Likewise, American Soft Power is established by stable and affluent culture but also negatively influenced by US president’s announcement by being interpreted as self-centered comments.

The source of soft power between the U.S. and Japan has some common characteristics. Through research, I discovered that Japanese pop culture has been affected by American popular culture which embraces everyone despite cultural differences. The typical example for this fusion is “Pokémon Detective Pikachu.” Next, both visitors who are engaging in “anime sacred places pilgrimage” and who are visiting Disneyland share companionships at that moment. However, what we should pay attention to is that there are crucial discrepancies between engaging in anime sacred pilgrimage and visiting Disneyland in reference with visitors’ surrounding. Pilgrims and residents could be in conflict sometimes since anime sacred pilgrimage links to ordinary everyday life, whereas when it comes to visit Disneyland, guests who experience fantasy and they are always welcomed. Besides, considering the current technology development including SNS, it is critical to let people learn the authentic history by visiting crucial heritages and experiencing by heart rather than exposing younger generations to preliminary fake news or soft news media. In addition, a key to promote human interaction is to educate individuals to actively receive and judge trustworthy information through critical reading skills. I postulate that dark tourism could be a first step to travelers’ active learning of history with their active motivation through five senses. This could also eliminate challenges in communications and interactions between individuals.

According to the statistics retrieved by JNTO websites which shows the total number of foreign tourists has increased by 6.5 percent from 2018 to 2019 in June. Considering this evidence, much more facilitation of tourism is crucial for cultural interaction as personal level.

I must highlight that the result of interview and questionnaire targeting each 10 Japanese and American youth shows only limited phase of opinion as qualitative research. However, there are few points to emphasize from this result. First, for the most, there is language boundaries while interaction in tourism. Japanese youth tend to pay attention to foreigners’ manners in public place, while American youth might not notice this, or they already researched this cultural gap between Japanese. Most importantly, these two factors might avoid individuals to motivation to communicate with each other. Another point is that the government official announcement given by politician has strongly influenced ordinary people. It is reasonable to say that some people believe there is huge gaps between government and citizens’ view. However, it is also the fact that the politics are contingent on individuals’ choice whether they take actions to reflect their opinions to both government and education in democratic society.

To summarize, it is crucial for people to acknowledge we all have different lenses to gaze one another by interaction instead of passively receiving information by media. To achieve this, tourism has a potential to connect people regardless of nationality when we are attempting to introduce and encourage creative styles of tourism in Japan such as “contents tourism” and “dark tourism, even if there are still language and cultural boundaries as respondents mentioned. However, this research merely suggests the
potential of tourism from limited qualitative research such as literature review, interview, which targets each 10 American and Japanese youth generations, as well as two authorities on soft power and history, respectively, Joseph S. Nye and Andrew D. Gordon. If I were able to handle the survey targeting at least each 50 people living in limited area in the United States and Japan e.g. comparison studies between Tokyo and New York, this research could have been able to offer clear insight to the potential of tourism as the source of interaction and socialization. However, even this probable research would not prove absolute potential of tourism in facilitating the interaction beyond borders due to invisibility of soft power. To conclude, the potential of tourism is nearly impossible to visualize even with quantitative survey, however, from this research, it is clear that individuals should be always aware of the possibility that their unconscious touristic behavior could also impact on others impressions to other countries by recognizing them as members of nation-state.
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