



EPDK Research Project
2019年度 - Winter





EPOK Research Project 2019 年度 - Winter

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About EPOK Research Project

EPOK リサーチプロジェクトは、岡山大学の交換留学プログラム EPOK で学ぶ留学生がそれぞれの留学期間を通じて取り組む個別研究です。日本の文化や社会を探求するにあたり広い視野から自由に個々の課題を設定し、文献調査を経て、実践的にその課題に係る様相を観察するフィールドワークを行い、その研究成果をエッセイにまとめました。

2019 年度冬期修了の EPOK 生の研究テーマは、日本の歴史、伝統、文学に対する現代日本人のアセスメント、社会における日本人の思考や仕組み、外国語の学習に係る課題や日本語・岡山弁の特徴など、多岐に広がっており、「日本」を学ぶという地域研究の豊かな学際的学びと、EPOK生たちの取組みを映し出しています。

個別研究論文集は学生自身が作成し、研究発表を行います。この成果発表は、各々のテーマを通じて彼らが学んだ日本の姿を示すだけでなく、そこに至る過程での全ての学びや異文化の経験に取り組んだ一人一人の EPOK の軌跡でもあります。

In the course of EPOK Research Project EPOK students worked on the individual research theme in relation to their interest in Japanese culture and society throughout their time at Okayama University. The compilation of the research essay in this book is the final product of their exploration and discovery. The 2019-winter EPOK research essay collection shows a good variety of their interest, including history, thoughts and literature of the Japanese and their perception of own cultures, Japanese language and Okayama dialect, second-language education, social systems and so forth.

I hope the process of searching, finding own theme, and exploring the theme of interest is acknowledged as a tangible, exciting and unique experience for each of the EPOK student in learning about the culture which is different from their own. This book and the presentations demonstrate sincere contribution and accomplishment of the each student, which I am very proud of. May this collection of the essays be a token of their discovery and endeavor in Okayama, Japan.

January, 2020



Obayashi Junko, Ph.D.
大林 純子

EPOK Coordinator

Institute of Global Human Resource Development
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From the Chief Editor

After leaving our country of origin, our friends, our families and, above all, our certainties, we, the EPOK students, have met in Okayama, a city with just over 700,000 inhabitants in the south of the island of Honshu. It is a very quiet place, far from the hectic bustle Tokyo, where I think it is possible to find the true Japanese spirit that is so much praised all over the world. A place rich in culture, history, traditions and legends. A place where you can meet wonderful, curious and open-minded people, with whom you can exchange not only your knowledge, but also compare and learn different visions of the world, dictated by the different cultural and social backgrounds. All the projects in this booklet were created with great commitment by students from different parts of the world and with different study backgrounds and cultures who attended the EPOK Exchange Program offered by the University of Okayama and carried out a research project.

It was not only necessary to choose a topic of our interest and develop it through the reading of books, critical papers or research on websites, but it was also necessary to carry out field work within the Japanese community. This gave us the opportunity not only to learn how to structure, carry out and present our personal research, but also gave us the chance to expand our network of knowledge, get in touch with local people and learn something totally new and different from what is normally written in the books.

Without further delay, I present with this initial message the EPOK Research Projects of Winter 2019. I hope readers can learn new concepts and visions, but also grasp the great commitment and work behind these projects and this booklet.

January 2020

Alberto Forneris

A handwritten signature in black ink that reads 'Alberto Forneris'.

Ca' Foscari University of Venice, Italy

EPOK Students of winter 2019-2020



Topic: The effects of social issues on happiness in Japan (Steps towards happiness)

(日本における幸福に社会問題が及ぼす影響 - 幸せになる方法とは)

Name: Anderson Chin チン・アンダーソン

Home University: University of Adelaide, Australia

Favorite Japanese word: 黄昏 I chose this word because it sounds phonetically pleasing and poetic. It means twilight; dusk and it is the time where the most beautiful photos of Japan's scenery can be taken.



Topic: Working in Japan – A case study of the Japanese IT sector (日本で働く - 日本のIT産業事例の紹介)

Name: Patrick Mahnkopf マーンコフ・パトリック

Home University: Leibniz University Hannover, Germany

Favorite Japanese word: 諸行無常 It means something along the lines of "all things must pass, all worldly things are impermanent" and teaches us that we should treasure every moment we experience and every person we get to meet on our journey called life. So, live your life to the fullest, for example by taking part in amazing experiences like this study abroad program and always try to make the most out of everything.



Topic: Japan's influence in the universal gaming culture (日本のゲーム文化)

Name: Leeanne Laureta ロレッタ・リアン

Home University: Carleton University, Ottawa, Ontario, Canada

Favorite Japanese word: My favorite Japanese word is おしゃれ. It reminds me of the first day I met my EPOK buddies since that was the first word they used to describe me. Since then, we say it frequently to each other.



Topic: Sakamoto Ryōma, A hero of Japan, but is it really what the Japanese think? – The Japanese thought about the character

(坂本龍馬は本当に日本人にとってのヒーローか – 日本人の坂本龍馬像に関する調査)

Name: Alberto Forneris アルベルト・フォルネリス

Home University: Ca' Foscari University of Venice, Italy

Favorite Japanese word: 三面六臂 is a 四字熟語 (Yojijukugo) which refers to the Ashura bodhisattva statue of the Kofukuji temple. This compound is made up of two parts: 三面, 3 sides, or the three faces of the statue, and 六臂, 6

elbows, or the 6 arms of the statue. It can be translated as "being competent and active in many fields" or "being versatile". I think this is a key concept of the experience I had in Japan, but also a key concept in the world of studies and work. Be ready for new adventures, ready to experience even what doesn't attract us and learn things in disparate areas.



Topic: Zen in everyday life

(日常生活における禅)

Name: Marianna Ceolato マリアンナ・チェオラト

Home University: Ca' Foscari University of Venice, Italy

Favorite Japanese word: 森羅万象 This is a Buddhist word and it could mean "everything above ground" or "ten thousand/myriads of things". I chose this word because I think it represents Zen spirit, my research topic. If we look under the surface, nature, people, our experiences and lives are connected, nothing is excluded, and everything has a deeper meaning. I think this is 森羅万象.



Topic: Senpai-Kōhai System: A Case Study of Okayama University Clubs

(上下関係：岡山大学のクラブ一例)

Name: Jonathon Holm ジョナソン・ホルム

Home University: University of Guam, Guam

Favorite Japanese word: 一期一会 This Japanese phrase can be translated as "Once in a lifetime experience," where every meeting and every experience is unique. I chose this phrase because it describes my experience studying in Japan. I was able to meet people from all over the world and experience many new things. Studying in Japan has been an amazing experience and something that I will treasure for a lifetime.



Topic: Genbaku Bungaku – The Atomic bomb literature (The Japanese knowledge and perception of the catastrophic event)
(原爆文学: 大惨事についての日本人の知識と理解)

Name: Marta Bettini マルタ・ベッティニーニ

Home University: Ca' Foscari University of Venice, Italy

Favorite Japanese word: にんげんをかえせ It can be translated as "Give back humanity". While doing my research project on the Atomic Bomb Literature, I was struck by this sentence, written by Tōge Sankichi in one of his poems to express how the tragic event of 6th August 1945 stole his beloved ones. This expression caught my attention because of the universality of its message: from a broader point of view it can be read as a hymn to peace and to the importance of human relationships that also nowadays can be used as a reminder of what is really important in the world.



Topic: Pitch accent in the Japanese language and Okayama-ben

(日本語高低アクセントと岡山弁)

Name: Ashley Kobayashi 小林・アシュリー

Home University: University of Adelaide, Australia

Favorite Japanese word: 油断大敵 - Carelessness is the greatest enemy. I feel like when you are off your guard in life, that is when bad luck strikes. I like this saying as it reminds me to stay careful and modest.



Topic: Motivation in English acquisition among Japanese
(日本人の英語習得へのモチベーション)

Name: Michael Quitugua マイケル・キトゥグア

Home University: University of Guam, Guam

Favorite Japanese word: 頑張って can be translated as "good luck" or "do your best". Although a common phrase, the latter meaning of doing your best resonates with me since facing what challenges you head on is where you truly grow and become stronger.



The effects of social issues on happiness in Japan (steps towards happiness)

日本における幸福に社会問題が及ぼす影響 - 幸せになる方法とは

Anderson Chin チン・アンダーソン

The University of Adelaide (Australia)

幸福は脳内の化学的なドーパミンの分泌によって、喜びや至福の感覚がもたらされるものだという人もいる。しかし、これらの場面の多くは一瞬だけであり、長く続く幸福につながるものではない。この幸福について、ある授業で日本人は総じて生活に満足していないという話を聞いて興味を持った。本研究ではアンケートとインタビューを通して、日本人の学生が考える幸福と社会問題との関係についてのデータを分析した。

Introduction

Currently, Japan is ranked 58th overall according to the ‘2019 World Happiness Report’, making it one of the lowest among the first world countries. Regardless of ranking 1st in the world in Education and 2nd in Safety according to ‘Happy documentary 2011’, the average Japanese person rates their overall life-satisfaction as a 5.9/10 due to problems involving work-life balance and societal pressures (Belic, 2011). In accordance to the World Happiness Report, the happiness of countries is measured through multiple categories such as GDP, Social Support, Healthy Life Expectancy, Freedom to make life choices, Generosity and Perceptions of corruption. The categories have numerical values which add up to a total score to determine the order and happiness of countries in the world. However, there are many more factors which determine the state of a country’s happiness and prosperity. As a traditional country masked in its’ technological advancements, Japan is plagued with social problems. Issues such as gender fairness, overworking and urbanization has caused the country down a slope filled with problems in the near future.

Methodology

The methodology for this research paper required thorough investigation of social issues in Japan. After collecting credible sources, the research on a high impact social issue will be presented to introduce the theme of the topic. The social issue will be explained in-depth, stating laws, figures, data, statistics and a case study. This will be used to illustrate the severity of the problem and allow readers to understand the link between the low overall life-satisfaction and happiness rating of Japan. Readers should keep in mind this is only one of many serious social issues. Continuing, there will be a section studying the psychological factors behind intrinsic and extrinsic goals and its’ effect on short term and long-term happiness. This section is vital as its’ information will be used to analyze and provide insight as to what the survey results convey. The survey was written and tailored towards Japanese students. Questions ranged from “what do you believe is required to live a happy life?”, to “what do you think are the most pressing social issues?”

and many more which will be detailedly analyzed. The survey consists of 8 question and was made using the free-to-use online survey creator, Survey Monkey. Interviews were also conducted with the consent of students, primarily on campus. L-Café was an easy-to-access space to meet willing participants for this study.

Gender discrimination

Gender bias, or rather, male dominated societies have existed within the world most likely since the first civilization. Most of the other first world countries has rapidly improved in the recent decades, with laws and social support in place to ensure women receive equal chances as men as compared to Japan. The idea that the male figure of the family should be the breadwinner and the authority are still prominent. For example, males are almost always in positions of power whether it be a workplace or family scenario, resulting in cases of power harassment, sexual harassment, cheating and so on. The influence of this notion has unintentionally caused many societal problems affecting even the declining birth rate.

Gender bias in a country such as Japan may be shocking to people who are not informed of its' culture and history, however unfortunately, is one of the most pressing social issues in Japan. According to the 2017 Gender Equality Forums released by the World Economic Forum, Japan moved down 3 places from the previous year to 114th out of the 144th countries. It is also the lowest of the 7 major economies of the world (Japan Times, 2017).

An example of this is the controversial scandal involving Tokyo Medical University which was discovered to have altered entrance exam scores in favor of men. According to Yomiuri Shinbun, Tokyo Medical University began altering the scores starting in 2011 to ensure less than 30% of successful applicants would be females. It was stated that “officials adopted a ‘silent understanding’ to reduce the number of female entrants over concerns female graduates were not going on to practice medicine in employment” (BBC, 2018). Reasons such as women not being as reliable as men due to maternity problems; a separate but connected issue in Japan named マタハラ (maternity harassment). Furthermore, not limited to educational institutions, companies have also implemented schemes limiting the economic and career freedom of women.

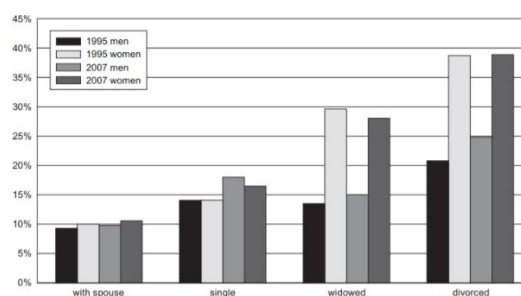
In 1985, Japan signed The Convention on the Elimination of all Forms of Discrimination Against Women or CEDAW for short, an international treaty created by the United Nations. The treaty states that that employers shall endeavor to give equal employment opportunities to men and women, defining discrimination against women as: “Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.” (UN, 1979). Regardless of this, segregation by sex in occupations persists (nurses, nursery and preschool teachers, receptionists etc.). To bypass this law, companies developed a two-track system; Managerial, where the individual can be promoted and work their

way up the company, and Clerical, staying at the same level for the entire career. Whilst the starting salary men and women within the different tracks have become the same due to CEDAW, Women accounted for 22% of the newly recruited managerial track employees, and 82% of clerical track employees according to a survey in 2014, (MHLW 2015).

Despite signing and ratifying to CEDAW, the Japanese government still enforces an outdated tax law introduced in the 1980's. Recently changed to “150 万円の壁” (1.5 million yen wall, originally 1.03 million yen) named by critics, the law states that if the income of an individual is below 1.5million yen, they are exempt to income tax, also reducing the income tax of their spouse by 380,000 yen (spouses income restricted to 11.2 million yen) (NTA, 2015). This law was implemented to promote women to stay at home, allowing men to work longer hours, possibly for conservative reasons such as maintaining the traditional family structure. Because of this, many women have an incentive to become dependents of their spouses, halting their careers to become a full-time housewife or work part-time at places like supermarkets for extra pocket money. Due to this, economic status and power within the family are dominantly in favour of men, at times resulting in cases of domestic violence and economic harassment.

According to the figure below of poverty rates of women and men, there is a distinguishable disparity between the percentage of widowed and divorced women compared to men. Years after resignation from their occupations, widowed women and divorcee's find difficulty continuing their careers as they are not sought after by employers due to older age and long hiatus resulting in the loss of skills and proficiency. Finding difficulty gaining re-employment, almost 30% of widowed women (money acquired from the will of the husband results in a lower poverty percentage than divorced women) and 40% of divorced women are in poverty (Abe, 2010).

Figure 1: Poverty rates of the working-age group (20-64 years old) classified by marital status and sex (1995 and 2007)



Sources: Abe (2010)

Gender discrimination is not just a single social issue in Japan but is comprised of whilst also being the stem of other social issues.

Intrinsic and Extrinsic goals

Without the innate nature of desire within humanity, society and technology would not have developed to the degree it is today.

The term intrinsic is defined as “belonging naturally; essential”, whereas extrinsic is defined as “not part of the essential nature of someone or something; coming or operating from outside”, polar opposites. In this sense, extrinsic goals are described as goals focused on something external to the individual such as rewards, praise or materialism. Three main examples of extrinsic goals are money (financial success), image and appearance; being viewed in a desired way by peers and status (power and popularity). Although desire for money is considered an extrinsic motivation, it does not necessarily mean it cannot bring happiness. Materialistic gain has the ability to incite the dopamine secretion within the brain, creating a sensation of happiness, however this is only temporary. Also, depending on the financial situation on an individual, money can provide much more happiness than intrinsic success. On the other hand, intrinsic goals are focused on the internal desire for personal growth, relationships and a desire to help (sense of community).

According to Ph.D Professor of Psychology at Knox College in America, Tim Kasser, studies conducted over the previous decade retrieved results showing “that people who were more oriented towards money, status and image displayed lower satisfaction with their lives. They were “more depressed, more anxious”, “felt less vital” and “less energized in day-to-day life.” Conversely, “intrinsically oriented people were more happy, felt more vital and reporting less depression” (Belic, 2019).

Analyzing these values as key components of happiness, the problem with Japan lies within their extrinsically oriented derived from the pressures of society and government. According to MEXT, 80.6 percent of 18 year old Japanese students continued onto higher education; 56.2 percent attending university (MEXT, 2019). A similar census was conducted in Australia (NZ included) showing 41 percent of 19 year old students continuing to higher education; due to wider range of pathways and higher part-time wage (Graham Institute, 2018). Low opportunities outside of tertiary education has created academic pressures towards the young generation in Japan. The large portion of graduates who are employed into general companies which do not require specialized degrees, reflects the mindsets of some students; entered university not because they were intrinsically motivated to learn, but because it is the norm in Japan to earn money. Low part time wages and a high cost of living are also a factor which restricts freedom as students feel forced to continue onto higher education. Academic pressures begin as early as primary school (elementary) as some secondary schools conduct entrance exams. This results in less time to focus on intrinsic goals (learning new skills, meeting new people, joining the community), explaining another factor as to why Japan is the least happy of the wealthy countries.

Discussion and Analysis

The survey yielded interesting results and possible comparisons between the happiness level of the individual and their motivation orientation. Firstly, the question ‘What do you believe

is required to live a happy life?” was asked to the participants. The goal of this question was to see how many students were intrinsically or extrinsically motivated. I hypothesized a decent portion of the students answering with ‘money’, however, only 25 percent of students did, with the remaining 75 percent providing answers such as ‘love, family, laughter, hobbies, healthy body.’ This interestingly shows that Japanese people understand what is required to be happy but simply struggles with balancing these when bombarded with the high workloads. Similarly, the question of “What situations make you unhappy?” was asked and depicted comparable results. This question retrieved various answers ranging from loneliness, lack of money, “when no one pays me any attention”, “not being able to do things I want to because of commitments”, “stress”, “poor health” and such.

Following, questions regarding the happiness and social issues of Japan was asked. When asked “do you think Japan is a happy country?”, 65 percent of students agreed, 12 percent answered with ‘neither’ and 23 percent disagreed. The participants provided reasons such as ‘because it is peaceful’, ‘no war’, ‘people are kind’, ‘good education’, ‘freedom’ and ‘easy access to clean water’. Whilst these are certainly necessities for a prosperous country, some students who disagreed recognized that social issues are limits happiness of Japan. These students answered with “I don’t believe so, due to the problems regarding male and female discrimination within companies”, “No, because I am affected by the surrounding environments”, “Lack of political measures and attention on the declining birth rate”, “Whilst I believe Japan is a good country, I don’t believe it is a happy country”, and so on. One student who agreed provided an interesting answer, stating that “I don’t know when compared to other countries, but Japan has various foods and free thinking. From a foreigner’s perspective they may feel excluded but for as a Japanese person, I believe Japan is a happy country.” The wording of “as a Japanese person” in this sentence is a possible sign that some people do not recognize the severity of certain unethical social issues present in Japan as it is the country they have resided in since birth. This made me recall of an article I read in the past about people’s connection with their home country where many people who migrated from a less fortunate country were unable to culturally assimilate successfully, feeling unhappy and depressed at times. Cases similar to this also occur even when studying for short periods abroad.

Students were also asked to list some social problems in Japan. The top five answers were declining birth rate, death from overworking (過 勞 死), education problems (bullying, insufficient counselling etc.), government, and difficulty to find employment. On a side note, the next most common answer was gender discrimination which is quite alarming as it depicts the lack of awareness surrounding this serious issue.

Concluded through these survey and interview answers, the only step currently towards a solution, is to raise awareness. Actions such as social media, posters, rallies etc., are great methods of raising awareness, however due to the restrictions from said social issues it can be difficult to find time to do these. Thus, the simple and most effecting method, simply talking, is

the best way to begin creating awareness about the severity these problems. Australia has the highest voter turnout percentage with 98% due to the law requiring all citizens to vote. However, Japan sits around 67% (2015). With more awareness, a increased incentive to vote for non-voters can give minor election parties more attention, prompting major election parties to change and improve their policies.

Additionally, on a minor scale, people can try to ‘consult friends and family’, ‘exercise’, ‘play games’, ‘read a book’, ‘watch movies’, ‘listen to music’, and ‘keep in mind that something good will happen’, at times of sadness (Answers taken from the survey).

Sources of error and improvements

The most significant potential source of error is the size of survey participants. As the survey only received answers from 50 Japanese students, this sample size does not accurately represent the consensus and thoughts of the average Japanese student. Increasing the sample size as well as age range is essential to obtain results which can give insight thoughts and experiences of older generations. Location is also a factor to consider. Including participants from Tokyo may yield different results as it is far more populated and prominent with social issues. Interviewing foreigners can also provide comparisons between different countries. Reducing survey questions can be an improvement to increase completion rate of the survey. Changing some questions of the survey is also an improvement as certain questions were not discussed about in this research paper.

Conclusion

In recent history, Japan, a country which was very closed off to the world, has experienced rapid changes in the past several decades, especially after World War II. With traditional and conservative notions lingering, Japanese citizens are under pressure of many social issues. Gender discrimination, overworking and urbanization are a few out of several dozen. Awareness is required to trigger change from government and incur a rise in voters simply by improving education and the utilization of word of mouth. People should also aim to change extrinsic-oriented motivation to intrinsically oriented for a happy lifestyle. Fortunately, as a first world country, Japan has the economic power and potential to improve these conditions within the near future.

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Working in Japan – A case study of the Japanese IT sector

日本で働く - 日本の I T 産業事例の紹介

Patrick Mahnkopf マーンコフ・パトリック

Leibniz University Hannover (Germany)

研究テーマは、日本社会の労働条件、特に IT 産業についてである。私自身は情報科学を勉強し、将来日本への就業を考えており、現在の実情を確かめる必要があった。それを果たすため、ネット上の情報をまとめて、現在の問題をいくつか挙げる他、事例研究として日本の会社でインターンを行った。結果、少なくともインターンシップ先の労働環境は良いことが分かった。最後に日本と世界の労働問題の改善するため方法について提案する。

1. Background

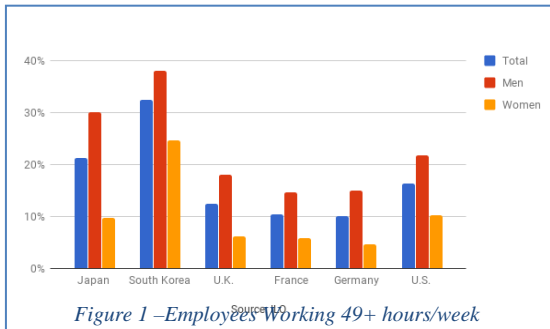
The aim of this research project is to analyze the typical working environment of Japan's IT industry. As a country that's infamous for harsh working conditions, I wondered what the situation would be like in the IT sector.

Let me start with the motivation for this research project. I have had a strong interest in Japan for a long time now and had the chance to finally experience the country for the first time thanks to the EPOK exchange program. I study computer science in Germany and seriously consider moving to Japan after graduating. During my preliminary research about the country and its living conditions, I often came across scary stories about the working environment with people being basically constantly overworked from doing unpaid overtime on a daily basis, coupled with stress, long commutes and many other problems. Needless to say, I was not too happy to learn about that, since working is a large part of living in our modern society. But I also know that reports like that are often skewed towards the negative side of things, since negative headlines sell better and people who are happy and content with their job and life are much less likely to post that on the internet. I thus saw that my best chance of finding out what the reality actually is like is by experiencing it myself. Since I am still a student the best option to do that would be through an internship in a Japanese company and thanks to the professors of the Okayama University, I was actually able to accomplish that.

2. Literature review

Before going into my personal experiences of working in Japan, I will introduce the findings of my preliminary research about the topic. As already mentioned above, a lot of the results while researching Japan's working conditions are very negative and one will certainly not be able to avoid stumbling upon the term 過労死 (Death from Overwork). Most countries have implemented a 40-hour week, usually resulting in employees working about 8 hours per day for 5 days per week. Many, if not most companies in Japan officially have the same amount, but then

either directly or indirectly urge their employees to work more than that, resulting in often unpaid overtime. The direct way of making people work overtime is to straight up tell them to, the indirect



and especially for foreigners often not easily understandable way is through social pressure. In Japan the notion exists to not leave before your coworkers, especially not the boss. This then makes everyone stay longer to not seem lazy, which in turn causes others to stay longer in order to not be among the first to leave. This

can spiral into extremes and cause long overtime work without actually doing anything productive and instead just waiting for the sake of saving face and keeping one's image in a good light. While overtime of course also exists in other countries and there are many possible reasons for it, the kind described above is rather unique to Japan as it is rooted in the culture. Figure 1 (Timinsky, 2019) shows how the percentage of employees working more than 49 hours per week is much higher than that of most other developed countries, being about double or more of that of many European countries and at least in this comparison only topped by South Korea.

Another big problem of the Japanese working environment is the topic of paid leave and vacation. In Japan employees are by law entitled to take a minimum of 10 days of paid leave per year. This is the absolute minimum that is required by law but increasing, like many other things, based on how long someone has been working for the company, resulting in increases of yearly vacation days for people staying at one company for a longer time (Japanese Law Translation, 2020). Employees staying at a given company for six years or more are entitled to an additional 10 working days, thus totaling in 20 days off every year. That is not a lot when compared to other countries, especially those in Europe. Germany for example requires employers to give their workers at least 20 days of paid leave from the day they start, with many companies instead offering between 25 and 30 or even more days per year. The system of certain parts scaling with how long someone has been working for a given company fits the traditional image of every worker staying at their company for their entire lifetime and results in many things like the aforementioned vacation, but also their wage or promotions often not being based on other factors like performance or skills, but solely on how long they have been working for their respective company.

The maybe even bigger problem with this though, is that most people by far don't even take all of those days off. The most up to date statistics for that were published by the Japanese Ministry of Health, Labour and Welfare in 2019 and show the trends of how much of a worker's paid vacation has actually been taken (Ministry of Health, Labour and Welfare, 2019). Figure 2



Figure 2 – Annual paid leave acquisition rate (Ministry of Health, Labour and Welfare, 2019)



COUNTRY	DAYS RECEIVED	DAYS USED	DAYS UNUSED
Japan	20	10	10
Italy	28	21	7
Australia	20	14	6
New Zealand	20	15	5
India	20	15	5
United States	14	10	4
Malaysia	16	12	4
Taiwan	14	12	2
Mexico	15	14	1
United Kingdom	26	29	1
Singapore	15	14	1
South Korea	15	14	1
Canada	17	19	2
Brazil	30	30	0
France	30	30	0
Germany	30	30	0
Spain	30	30	0
Hong Kong	14	14	0
Thailand	10	10	0

Figure 3 – Vacation deprivation (Expedia, 2018)

shows the statistics from 平成 3(1991) to 平成 29 (2017), with the lowest being 46.6% in 2004 and 2006 and the highest being 56.1% in 1992 and 2006 and the highest being 56.1% in 1992 and 1993. These years roughly correlate with the Japanese asset price bubble and its eventual burst in early 1992, with people taking less and less of their annual paid leave, possibly in an effort to combat the stagnating economy. The Government has,

especially in recent years, made efforts to reduce overtime and encourage workers to actually use their rightful vacation days, which might be a factor in causing the recent rise of this statistic. Nonetheless, even with the recent rise and even if using the highest value of the last three decades at 56.1%, Japan is still one of the worst countries in the world in this regard when compared internationally. Figure 3 shows that employees in the US for example receive fewer total days off at 14 per year, but utilizing 10 of them to actually make use of

the same amount as Japanese do. There are differences between European countries, but most of them receive around 30 days per year and actually take most, if not all of those (Expedia, 2018). This results in citizens of Germany effectively using three times as much vacation every year than their Japanese counterparts, all while still having a higher per Capita GDP (The Japan Institute for Labour Policy and Training, 2017). This goes to show that working more does not necessarily increase the output of companies and countries and thus likely just results in effectively wasted time. Recent global trends place more value on making sure their worker’s enjoy good physical and mental health, with an adequate amount of actually taken vacation playing a big role in accomplishing that. Recent years have seen the Japanese government trying to cause a move in that direction as well, but big results are still to actually occur.

While there are many other problems of the Japanese working environment like sexual or power harassment and effectively forcing workers to join certain activities like after work drinking parties through social pressure, going into detail about every one of those would be outside of the scope of this research and will thus be omitted, with the next part instead focusing on my own experience in an actual Japanese workplace.

3. Case study

I, at the time of writing this, have the honor of working at システムズナカシマ (Systems Nakashima), a company with about 100,000,000¥ (~915,000\$) in capital stock, sales of about 2,70,000,000¥ (~26,000,000\$) and 119 employees in 2018 (Systems Nakashima, 2019). I am working in the Okayama branch, in a group tasked with building, maintaining and improving



one of their CAD (Computer-aided design) systems. Because of my field of studies and my experience with Machine Learning and optical character recognition during my Bachelor thesis, I was assigned to the group working on implementing a combination of those two techniques to their existing CAD software. I started working once a week from 9:00-15:45 arriving at 8:30, but had to change my working times when the new quarter at the university began to 13:00-17:30 to avoid collisions with classes I was taking, thus working about half a day each week. This change in working times allowed me to experience the start of the day, as well as the end of it, trying to carefully observe how often my coworkers had to work overtime and what the overall atmosphere was like. The mornings start in an unusual way when compared to most companies in this industry, namely with a broadcast beginning at 8:45 for radio calisthenics. The entire office would stand up and do the exercises, some more and some less enthusiastic about it, but everyone participated, independent of their ranks or status. After that, work would start with the ring of the bell at 9:00, with everyone gathering in their small group of about 4 or 5 people to share what they did the previous day and what their task for the current day is. This helps by informing everyone about the other's schedules and progress, makes it easier for the group leader to plan tasks and also helps everyone in keeping track of the bigger picture of the project and where their contribution fits into that. After that, we would usually start working and sometimes have a meeting after the lunch break that lasts from 12:00-13:00. I was given the task of researching ways to solve their problem of digitalizing scans of blueprints using Machine Learning and Optical Character Recognition techniques and then present my findings in another group meeting. After that, I was to further explore the feasibility of my proposed models in the concrete case the company wanted to solve.

My group members all sit close to me in the office, with my direct advisor sitting right next to me. This allows me to always ask questions, while also letting them know my current progress whenever they want. Everyone is very helpful and even colleagues outside of my group do their best to explain things to me if problems arise. We only have a small number of female employees in the office I am working in, which sadly is the global norm in this industry, but the ones that I have gotten to know here are well respected and seem to play big roles in the daily work. I have also seen some colleagues leaving from work earlier than the official time on multiple occasions, without anyone batting an eye. I could not observe at what time most people usually go home though, since I always had to leave at 17:30 or earlier, at which time everyone still seemed to be working, but was privately told multiple times by various colleagues that there is nearly no overtime in this company. My colleagues also made sure to remind me often enough to take rests whenever I want to and to not overdo it, as well as providing face masks at a time when there was a chance of Influenza circulating the office.

To summarize this part, I was welcomed very well into the company, always had people helping and guiding me, but also felt like I had an impact and was taken seriously as someone who can bring actual value to the project and quickly felt accepted as a normal colleague and part of the team. I was only able to get insights about this single company, which might just be a very

positive outlier in the bigger picture of the Japanese working environment, but can now confidently say that at least not every company suffers from the issues the country seems to be struggling with at the moment.

4. Conclusion

This report will now finish by exploring the current landscape of the Japanese IT industry and looking at some challenges the future might bring. As one of the biggest and arguably most important industries of the modern world, the IT industry plays an increasingly large part in shaping our daily lives and our future. Living in these times without access to modern conveniences like computers, smartphones and last but not least the Internet, have long become basically unthinkable for all but maybe our world's oldest citizens. Products and services like the Internet not only serve us our daily entertainment, but also shape the way we think through things like easily accessible informative media or calculated manipulation from actors like our own or another country's government. There have already been cases of individuals or organized groups hacking big companies and even high security systems of entire governments, not only disturbing public morale but also being able to cause serious damage in the process. Citizens can be manipulated before elections to skew them in favor of certain candidates and an incredible amount of data can be gathered from every single person using easily accessible internet technologies. This leaves us in very interesting but also possibly volatile and dangerous times. The entire world depends enormously on all the technologies that make our lives easier, but are at the same time putting all of us largely at risk if someone were to find ways to manipulate and take advantage of this. More and more power is leaving the hands of actual governments and instead going to tech giants. The governments give those companies an order to regulate something for them or incentivize their actions through other means like subventions or other financial support, causing a shift of power away from those ruling, into the hands of organizations originally created to make a profit, thus making the actual government less powerful and more dependent on those big firms, causing even more problems like a higher barrier of entry for their competitors to catch up to them and actually compete in their markets.

Another thing supposed to become a big part of our world in the near future are automated machines doing all kinds of things to improve our lives. Among those are self-driving cars, that are already actually being used in tests and in certain parts of the world even given to selected customers for real world use. It should be needless to say, but we need those cars to be as safe as possible because human lives are at stake and because of how frequent their use is likely to become once they are truly ready for the market. Another example for those automated machines are drones. At the current time drones are usually controlled by humans to deliver various things to either otherwise hard to reach places, or out of sheer convenience, but there are also many visions about fully automating them. Especially drones are also used in modern warfare to carry out attacks on far away targets from the air without needing a human to actually pilot the

vehicle. It is not unthinkable to have swarms of self-coordinating drones being able to attack and eliminate their targets without much human intervention. If that kind of technology gets into the wrong hands, it could have catastrophic consequences in our already terror-ridden world, with swarms of fully-automated killing machines being let loose on civilians.

These are just a very small number of examples of technologies we are likely to achieve in the near future that have the potential to enormously change and shape our ways of living in very positive ways, but could also bring huge problems if they are used for malicious intents. This goes to show how incredibly important the entire IT industry is for our current and especially for our future lives and hopefully makes it clear that governments should do their best to ensure that those technologies are used controlled and safely and develop countermeasures to subdue evil doers and protect the safety of the world's population.

This means that governments have to secure a large number of specialists in those fields as fast as possible and actively invest in research of those areas to even have a chance of controlling the direction of technological progress and being able to protect their citizens. Despite all of this, there is a large lack of skilled Engineers in basically every field, causing governments to actively try to encourage new talent to join their own. That being said, some countries are much more successful at this than others. According to reference 7, the US had the largest population of software developers in 2018, with India's estimated to overtake them by 2023 (Daxx, 2019). The top nation for growth though, is China with a growth rate between 6% and 8% leading up to 2023. Japan on the other hand is lacking available workers in the IT industry, being short 171.000 people in 2016, with reports forecasting a lack of 370.000 people in 2020 and 790.000 people in 2030 (Ministry of Economy, Trade and Industry, 2016). The Japanese Government and the companies in this country thus have a very large incentive to gather as much talent as possible, likely resulting in high salaries and preferential treatment at the work place and therefore getting closer to worldwide standards.

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Japan's Influence in the Universal Gaming Culture

日本のゲーム文化

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日本が世界中のゲーム文化をどのように積極的に変えたかについて研究しました。このため、日本は依然としてゲーム業界をリードするトップ国です。さらに、日本、特に東京の秋葉原は、オタク市としても知られ、観光客やゲーム愛好家を惹きつけることで世界的に認められています。研究で日本のビデオゲーム文化が外国人の意見や興味にどのように影響したかを発表します。

Introduction

Tokyo, Japan is globally recognized by tourists and gamers as the universe of technology and electronics. Japan currently is the dominant country leading the gaming industry for decades however, although that is the case, the first video game was surprisingly not invented in Japan. I will be focusing on how Japanese gaming companies have the greatest influence within the video game industry around the world. My research also discusses the importance of being able to recognize and appreciate Japanese culture through video gaming. In addition, I will portray my discoveries on how Japan's video gaming culture has impacted the views and interests of non-Japanese individuals.

As a young child, I grew up playing video games with my older brother on the Nintendo 64 console. My childhood of investing hours trying to complete "The Legend of Zelda" gaming series sparked a huge impact in my life where I shaped the idea of wanting to work for a gaming company when I grow up. Not only that, but I grew curious about Japan's culture and had a driven desire to travel to Japan one day solely based on my video game experiences. Therefore, I wanted to research more if others also considered the idea of wanting to travel to Japan and thought about the culture through their video gaming experiences.

Everyone has played video games at least once in their lives. Whether an individual is a gamer or not, we are able to recognize big gaming companies through their works of art, symbols, logos, slogans, even music tones. Great examples of that are images that represent Nintendo such as, Mario or Pokémon, or Sonic representing Sega. Video gaming is universal and because of that, I acknowledged how Japan's culture can be easily appreciated through something that everyone is able to enjoy.

An Overview of Japan's Gaming Industry and Evolution

As I have mentioned before, the first video game was not invented in Japan. In 1958, America was, in fact, the first country to release the first video game ever invented. Japan did not commence to start their video game history until after 1978 when the first Star Wars movie came

out in theatres. Video game developer, Tomohiro Nishikado, ignited Japan's very first video game Space Invaders by Taito Corporation. Nishikado's creativity to combine the theme of the hit movie Star Wars to his video game Space Invaders created an enormous success due to the popularity of the Star Wars premiere. Since then, history has been made. After Space Invaders, Japan has been known to continuously enhance the gaming culture with its new and unique inventions. In 1976, Sega was the creator of the first-ever fighting video game, which started the evolution of one-on-one martial arts games. Without the contribution of Sega's first invention, global games such as Street Fighter and Mortal Kombat would not have existed and it would not have introduced the idea of fighting in games which is one of the top most popular categories in the gaming industry.

In current times, Sony is the world's most number one video gaming company. PlayStation 2 is actually the top-selling video game console of all time with 155 million units sold since its release in 2000. In addition, the top 10 best-selling video game consoles in the world, besides the Xbox, are manufactured by Nintendo and Sony. Moreover, Nintendo has been currently dominating video games since its release of the Nintendo Switch being the fastest-selling console of the current generation. Although Japan seems to be quite successful with the gaming industry for the past decades, Japan is no longer the top country in the gaming industry in terms of game revenue. Japan is the third country, after China and the US. Despite the fact, Japan's contributions and inventions remain dependent and important leading figures within the gaming industry. A supporting example would be Sony's Virtual Reality being made available for consumers at an affordable price, which shows how Japan's strive to be one step ahead in the gaming world.

To foreigners all over the world, Tokyo's Akihabara is famous for its electronics, technology, and otaku culture. Akihabara is known as other names: Electric town and Otaku-city. Akihabara's electronic history starts in 1945 after losing the war to the United States. The population of Tokyo started to gather unofficial markets on the road to continue personal businesses to maintain a daily life after the war. [At that time, one student sold a handmade radio at the market. It became very popular, and other shops started dealing with electric appliances as well. That was the beginning of Akihabara's Electric Town], Matsui Yohei (2015). Since then, electronic shops and street vendors continued to flood the area, filling and constructing the life of Akihabara into Electric Town. In 2017, Tomoko Otake wrote an article about how the number of foreign visitors to Japan tops the 20 million marks for the first time. [The number of foreign visitors to Japan hit a whopping 24.03 million last year, topping the 20 million mark for the first time and renewing the annual record high for the fifth straight year, tourism minister Keiichi Ishii said Tuesday], Otake (2017). In relation to that, Akihabara is one of the recommended places to



[Akihabara, Tokyo]

see and do in Tokyo for tourists which draws attention to the gaming culture Japan has been embracing for decades.

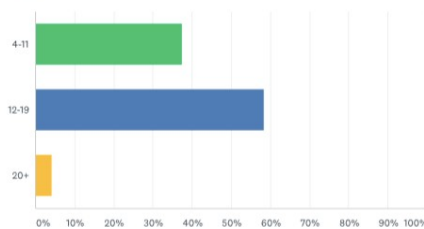
Methodology

In order to further seek information regarding other foreigners' opinions within their gaming experiences, I created a ten-question, survey. The following key questions to my research are:

1. What age did you start to play video games?
2. What age would you say you were culturally aware that most of the video games and gaming consoles you were playing on were produced in Japan?
3. At any given time from your realization that most video games and consoles were being produced in Japan, did playing video games make you want to come to Japan or made you curious about Japanese culture?
4. Which console system do you prefer using for gaming?
5. What kind of video games did you play that enhance your awareness of Japanese Culture?

At what age would you say you were culturally aware that most of the video games and gaming consoles you were playing on were produced in Japan?

Answered: 24 Skipped: 0



Through this methodology, my survey focused strictly on participants from foreign countries for validity. Japanese residencies would not be able to benefit to the answers I am trying to research as the study is about gathering information about how others view their culture. The survey created was made online through an anonymous forum and was shared through Okadai foreign exchange students, as well as students from my hometown attending Carleton University which resulted in answers from 24 participants. I carefully chose questions in a way that every video gamer is able to relate to in order to broaden their minds on thoughts that these gamers have never truly reflected on.

Analysis and Evaluation

My survey had a small number of participants in which is not enough to represent every gamer's desires and views. However, I have genuinely learned a lot from their answers given through the survey. My hypothesis for the results of the survey was that the participants would show only some interest and little knowledge towards Japan's culture through their gaming

experiences due to how video gaming can have a either small or big impact to a certain extent since everyone’s gaming experiences can be either completely different as to similar. Prior to doing my research, I did not expect many individuals to have played the same games I have that have culturally impacted me while playing video games but through the results, many participants have mentioned which games they grew up playing with which enabled them to relate to me and my survey questions.

The survey feedback resulted better than expected. For the question, “at any given time from your realization that most video games and consoles were being produced in Japan, did playing video games make you want to come to Japan or made you curious about Japanese culture?”, 13 out of 11 individuals voted yes. Each individual was able to give contribution to why they answered with yes or no however 10 individuals skipped that question of the survey while the rest have participated in the questionnaire. To breakdown the answers I have received, these are the factors that were mostly



[Screenshot of video game, Yakuza o, set in Kabukicho, Tokyo]

mentioned and portrayed in their gaming experiences: the setting and scenery location of Japan. Japanese History and culture incorporated into the storyline, and lastly giveaways and events being exclusively available in Japan. The types of games these participants mentioned were mainly storyline games such as Yakuza O, Shenmue, Persona, and Goemon which were all games I also grew up playing and watching around me as a child. These answers also reflected the answer to the question, “What kind of video games did you play that enhance your awareness on Japanese culture?”. Furthermore, 14 individuals answered either Nintendo or PlayStation for their preferred gaming console system which actually took me by surprise since gaming nowadays is easily accessible through the PC and there was a decreasing population of home consoles due to that matter.

There was quite a bit of obstacles I have experienced while trying to create my methodology and during my methodology. Something I tried to avoid was creating a biased survey. However, after evaluating the survey questions and answers, I believe my survey to be a bit flawed. I have also based many questions in relation to what I have experienced which made me close-minded and to forget to include gaming experiences that I have not experienced myself personally. Because of that, I have missed to include mobile gaming since it was a hobby I have never really invested into. The growth and popularity of mobile gaming have increased in a significant way that almost surpasses PC and home consoles. There were also important questions that I did not include in my survey as I have failed to deeply research more in-depth questions in regard to Japanese culture. Even after my survey results, I have researched more about my subject and I have come across an online article about what Japanese games can teach us about Japanese culture which included Shintoism, Japanese folklore and historic culture of Feudal Japan. I believe

if I had included questions in relation to these factors, I would have had a more broaden knowledge on other gamers cultural experiences. I have also come to realize that although gaming is universal, the height of the factor depends on what types of games an individual plays and is interested in in order to be culturally impacted. Ultimately, the results came out in a positive matter that helped me realize and prove that there are people in the world who are culturally influenced through video gaming.

Conclusion

My goal for my research was to understand and analyze if gamers around the world have been impacted by Japanese video games in a way they were culturally influenced. I have learned that the greatest factors of how games can culturally influence someone are by the game setting and the culture of the game. This is only shown through mostly story games and not games that are widely popular like Super Smash Bros. It may be obvious to some people to acknowledge most video games they are playing are produced in Japan but if not, it is easy to completely ignore that fact and never think past it. Throughout my results, whether flawed or unexpected, overall, I am satisfied with my new discoveries and became even more motivated to work towards my goal to work for a Japanese video gaming company in the near future.

Tokyo, Japan will remain to be the home of the famous electronic and anime district, Akihabara for tourists and game lovers. With the current reputation, resources and technology Japan obtains, Japan's video gaming industries will continue to change and positively impact video gaming history as well as video gamers all over the world. In conclusion, my research shows how the world views Japan as a strong competitor as Japan continues to grow more advanced not only through their video games but with other creations and goals towards the future in order to maintain recognition for the country's hard work and success.

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SAKAMOTO RYOMA, A HERO OF JAPAN. BUT IS IT REALLY WHAT THE JAPANESE THINK? – The Japanese thought about the character

坂本龍馬は、日本のヒーローだと言われているが、しかし、本当に日本人はそう思っているか。日本人の坂本龍馬像に関する調査

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本研究のテーマは、江戸時代、特に幕末における坂本龍馬についてである。坂本龍馬は、ほとんどの日本人が、幕末と帝国の権力の回復につながる決定的な行動を行ったヒーローであると考えている。本研究の目的は、オンラインアンケートと高知でのインタビューを通して、日本人が本当に坂本龍馬を大切にしているか、また坂本龍馬についての詳細な知識を持っているかどうかを分析することである。本研究のさまざまな年齢や国の地域の人々の考え方を通して、坂本龍馬に対する考え方が長年にわたってどのように変化してきたか、また、そう考えるようになった理由を理解するきっかけとなるであろう。

Edo Period

The Edo period is a long and crucial period in Japanese history that lasts for more than 250 years from around 1600 to 1868, the year of the beginning of the Meiji period.

In 1598, after the death of the shogun Toyotomi Hideyoshi, it was necessary to choose a successor to head the shogunate. Hideyoshi chose his son, Toyotomi Hideyori, as his successor and entrusted the task of bringing him to the throne to his trusted ally Tokugawa Ieyasu. Ieyasu, however, had plans to gain power and become shogun so, after winning the Battle of Sekigahara in 1600 against the Toyotomi family, he was proclaimed shogun in 1603 and established the capital in Edo, now Tōkyō. Ieyasu put in place various stratagems to maintain stable power and managed to maintain a solid and stable government until the transfer of power to his successor Iemitsu in 1633. Iemitsu put in place various laws to isolate Japan from contact with foreigners, but nevertheless the domestic production and agriculture continued to develop.

The Edo period is not only a period of wars and political stratagems, but also a flourishing period for Japanese culture and philosophy. In 1720 the previously established censorship of foreign books was eliminated, and so came great foreign culture that mingled with the Japanese one, but also came at the decline of the Tokugawa shogunate.

Natural disasters, financial problems that led to people's rebellions, class problems and lack of contact with foreign states were just some of the problems that led to the end of the Edo period. All factors combined, the anti-government feelings were growing and caused other movements, such as the demand for the restoration of imperial power and anti-western feelings, especially among ultra-conservative samurai in increasingly independently acting domains such as Chōshū and Satsuma. Many people, however, soon recognized the big advantages of the Western nations in science and military and favored a complete opening to the world. Finally,

even the conservatives recognized this fact after being confronted with Western warships in several incidents.

In 1868, the Tokugawa government fell because of heavy political pressure, and the power of Emperor Meiji was restored.

Sakamoto Ryoma and bakumatsu

Sakamoto Ryōma was born on January 3, 1836 in Tosa, the current province of Kōchi, and was the second child of a low-ranking samurai family. Although the family was of lower rank, it was fortunate to be part of a stable branch of a rich family of fabric and beer merchants.

At 14 years old, under the guidance of a local swordsman Hineno Benji, he began to study swordsmanship, and in 1853 he moved to Edo to refine his technique with the master Chiba Sadakichi in the Hokushin-ittō school. In the same year, however, the so-called “black ships” of the American Commodore Perry arrived in Edo to force the opening of Japan to the world and this event had a great influence on Ryōma. Ryōma thus returned to Tosa



Sakamoto Ryōma

in 1854, but driven by the desire to learn more, he returned to Edo in 1856.

While growing anti-shogunate sentiment was spreading in Japan, an organization of imperial leashes based on the principle of *sonnō-jōi*, “revere the emperor, expel the barbarians” was established by Takechi Zuizan in 1861. Ryōma, who was in Tosa, initially joined the organization but returned to Edo before the group assassinated the local leader. Once in Edo, he again made contact with imperial loyalists, but this time from Chōshū, the current province of Yamaguchi, the site of a second anti-shogunate outbreak.

Shortly afterwards, Ryōma planned the assassination of a high-ranking officer called Katsu Kaishū, but after meeting him he changed his mind and ended up working for him. Ryōma learned from Katsu the importance for Japan of opening up to the world in order to learn foreign knowledge and Katsu persuaded Ryōma to help him build the nascent Japanese navy. In 1863 the naval training center was established in Kobe and Katsu made Ryōma the head of the academy for teaching young people. The shogunate, however, became suspicious of the training center and had it closed in 1864. Meanwhile Chōshū bombed some foreign ships near the Japanese coasts which were, however, repaired in Edo and sent back to Chōshū to punish it. Ryōma felt that the end of the shogunate was near and wrote to his sister Otome “I want to wash Japan clean”.

In 1866 Ryōma managed to obtain the alliance between two anti-shogunal forces, Satsuma, the current province of Kagoshima, headed by Ōkubo Toshimichi and Saigō Takamori, and Chōshū. Both were anti-shogunal forces, but with different objectives: Chōshū was much

more radical, while Satsuma wanted a more peaceful restoration of imperial power thanks to an alliance of domains. After Satsuma's refusal to take sides with the other domains in a rebellion ordered by the shogunate in 1865 against Chōshū, Ryōma acted as an intermediary between the two domains and a formal agreement was reached. Chōshū leader Kido Takayoshi sent the text of the agreement between the two domains to Ryōma for final approval and Ryōma signed it.

While negotiating the deal, in 1865 Ryōma created his own trading company called Keneyama Shachū in Nagasaki which also procured weapons to Chōshū.

In 1866 the shogunate sent the punitive expedition against Chōshū and Ryōma participated in the battle against the shogunate.

Another success of Sakamoto Ryōma was the drafting of his plan to modernize Japan in eight points, among which there was a request to the shogunate to give power to the emperor and create a national assembly, which he presented in 1867 to the leader of Tosa, Gotō Shōjirō. Gotō was impressed and formulated a petition from Tosa to the Tokugawa shogun Yoshinobu urging him to restore imperial power. The shogun, undermined by real external pressure, decided to resign in 1867 and Ryōma's plan continued to influence the principles of Meiji (1868-1912) modernization.

Ryōma was assassinated in Kyoto on 31 December 1867, shortly after the restoration of imperial power, while he was in a soy sauce shop. It is not known who the killer is, but it is thought that they were probably an agent of the Mimawarigumi, a federal police force loyal to the shogunate. After Ryōma's death, the imperial army, composed of Satsuma, Chōshū and Tosa troops, clashed with the last supporters of the shogunate in the battle of Toba-Fushimi in 1868 and in the battle of Boshin in 1869.

After eradicating the last shogunal forces, the Meiji government began building a modern Japan with many references to Sakamoto Ryōma's eight points.

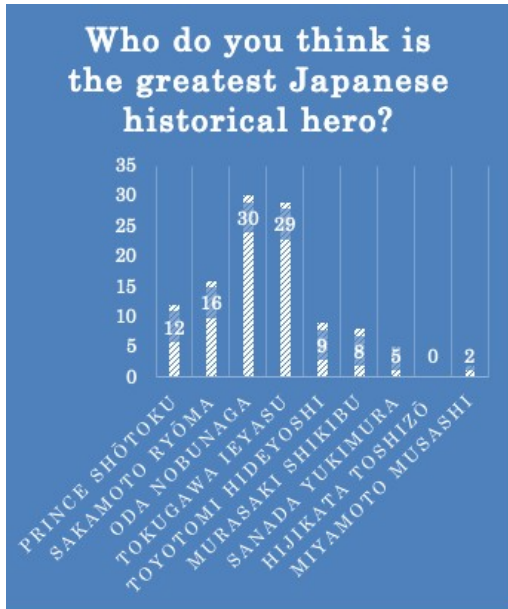
Questionnaire And Field Research Results

After his death, Sakamoto Ryōma's popularity grew steadily in part thanks to the close correspondence he had with family and acquaintances, not only on political issues. Most of these letters are visible at the Sakamoto Memorial Museum located in Kōchi. Ryōma's political and economic achievements along with the more personal touches found in his letters have formed the basis for many books, films, and television dramas.

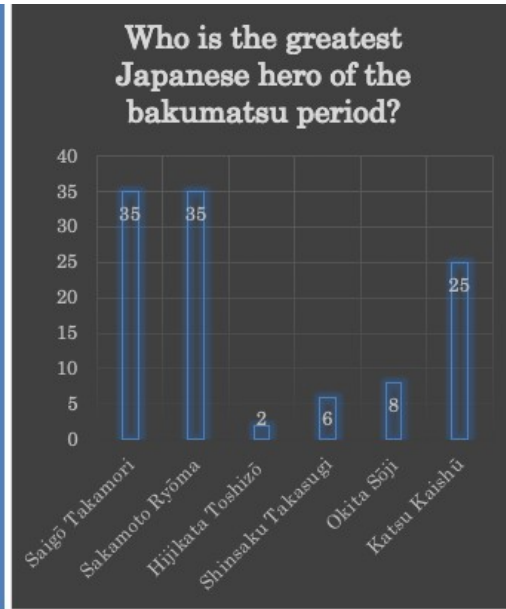
After reading various books, articles and academic papers about the Edo period, in particular bakumatsu, and about Sakamoto Ryōma and watching some dramas and documentaries, I decided to conduct research based on an online questionnaire I created about what the Japanese really think of Sakamoto Ryōma and some field research conducted in Kōchi. Ryōma has a great reputation in the country, but what I asked myself is whether people are really so fascinated by this character or not and whether this character is well known or not.

The questionnaire I conducted addressed to people of all genders, social position and age has more than 110 answers.

To the question "Who do you think is the most respected historical figure in Japan?" the answers confirm exactly what a 2008 NHK Broadcasting Culture Research Institute questionnaire had discovered, namely that Sakamoto Ryōma is in third place under Oda Nobunaga and Tokugawa Ieyasu in popularity (Graph 1).



Graph 1



Graph 2

However, asking more specifically of the Edo period, 79 answers reveal that Sakamoto Ryōma is the most esteemed character of the Edo period. Lastly, I asked who the most influential historical character of the bakumatsu was and Ryōma is in first place on an equal footing with Saigō Takamori (Graph 2). Following the questionnaire, I understood that what comes to Japanese peoples' mind when thinking about Ryōma is: intelligent, courageous, heroic, famous and legendary.

Instead, asking if you esteem Sakamoto Ryōma or not, the answer was 68% "yes" and 32% "no". Wanting to analyze more deeply the degree of esteem of the character, I asked to indicate the degree of esteem from 1 to 10 points and the final average is 6.83 out of 10.

I then wanted to analyze where respondents learned about Sakamoto Ryōma for the first time and how they learned it. 87 people replied that they had learned about the character for the first time in elementary schools and 12 people even already in kindergarten. The method by which most of the information was learned is the vision of drama about the character, followed by reading books and reading manga.

Finally, I asked what was the most famous and esteemed action carried out by Ryōma and the largest number of people indicated the intermediation for obtaining the alliance between Satsuma and Chōshū and the rest of the options got very few answers.

As for field research, I decided to do some interviews with local people from Kochi, visitors to the Sakamoto Ryōma museum and a researcher as well as curator of the museum.

I first did some interviews with people residing in Kōchi, I targeted 3 people of different ages: an elderly person, a person of about 50 years old and a person of about 30 years old. I believe that the differences found on the basis of the answers to the same questions are relevant for the research. The oldest person, unlike the two younger people, has a higher estimate for the character due to, in his opinion, their birth in an era much closer to that of the character. Regarding the questions of knowledge about the character, the person who has the greatest knowledge is the 30-year-old person, a finding also strengthened by the method of learning through not only drama and film, but also textbooks and articles. In general, however, all three respondents have a low level of knowledge of the historical events of the Edo period and concerning Sakamoto Ryōma. To the question "Do you know other places dedicated to Sakamoto Ryōma in the province of Kōchi?" only the oldest person managed to provide an answer.

After interviewing some local people, I decided to apply the same target selection method and to interview some visitors of the museum dedicated to Sakamoto Ryōma. The reasons for visiting the museum were different: school study (16-year-old student), visit to the monuments of the city (retired person, around 70 years old) and personal study due to an interest in the character (worker, around 40 years old). As from the data obtained from the online questionnaire, all three respondents replied that the learning methods they used most to get to know the character were drama and film. All three respondents said they had learned, by visiting the museum, of facts about Sakamoto Ryōma completely unknown previously and not mentioned in what they had previously seen. All three also stated that they considered a visit to the museum essential in order to get to know Ryōma in more depth as drama and films are often fictional and do not mention revealing historical facts to obtain a personal consideration in this regard.

Lastly, I interviewed a scholar and curator of the Sakamoto Ryōma Memorial Museum, to whom I asked questions mainly about his interest in Ryōma and the museum. The Kōchi-born scholar says he has a great passion for the "hero" from an early age when he learned about it through his family. Growing up, he became passionate about reading manga and books about it and finally specialized at university. To the question "Is the museum also visited by foreign tourists? If so, where do they come from most?" the scholar replied that the museum, which is visited by a surprising number of people every day, is also visited by foreigners, but in much smaller numbers. Their origin is mainly from China and Southeast Asia. Also this person, like those who answered the questionnaire, says that when thinking about Ryōma, the adjectives brave, famous and legendary come to mind. He also claims, however, that there are many people, including people living in Kōchi, who do not esteem Ryōma and consider him overrated.

Conclusion

After learning about the history of Sakamoto Ryoma for a long time and after conducting an online questionnaire with sufficient answers and interviews with predetermined targets, I came to a personal conclusion.

Analyzing the data obtained with the online questionnaire we can understand that Sakamoto Ryoma has a great reputation among the Japanese but the level of appreciation is less than 7 out of 10 points, so not as high as I would have expected; in addition, more than 30% of respondents said they did not feel respectful about the character. This thesis is also supported by the words of the scholar who says that negative opinions about the character are not rare. He is considered overvalued and a commercial product as a result of the large number of works created in his regard which in the opinion of many, including mine, raises a character who played a very marginal role during the bakumatsu.

A second thesis I have come to is the fact that the Japanese consider this character a hero for his great endeavors, but that they don't know him well. During my research, I noticed that people from Kochi or Shikoku are much more knowledgeable on the subject, as they are living in the region where Ryoma was born. Another very knowledgeable age group is between 50 and 80 years of age, perhaps due to different educational methods, while the younger age group lacks knowledge of many events in Ryoma's life. The cause of this gap could be the great diffusion of manga, drama and film about Ryoma in the last 30 years which, being fictionalized versions of the character's life, lack historical depth.

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Zen in everyday life

日常生活における禅

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研究テーマは「日常生活における禅」である。禅は日本の仏教と深い関係がある。日本人にとって禅とはどのような存在か知るために、アンケートとインタビューをした。分析の結果、多くの人は禅にあまり関心を持っていないこと、禅にいいイメージを持っていても、それは寺だけのもの」だと思っていることがわかった。一方、禅について関心を持っている人にとっては、禅は「日常生活に含まれるもの」だと思っていた。今後、禅が更に人気になればその考え方が広がっていくと思われる。

Introduction

The reason why I chose Zen as my research's topic in the first place comes from my university studies.

I developed an interest in Zen during last year, when I was attending a Japanese art class in Ca' Foscari University of Venice. I was fascinated by Zen art so I decided I wanted to look into the meaning behind it, the peaceful and tranquil essence that I couldn't find anywhere else and that I wanted to make part of my daily life.

Zen Buddhism is the Japanese variant of Chan Buddhism, a Chinese school of Mahayana Buddhism based on meditation. Central to its teaching is the belief that awakening can be achieved by anyone but requires instruction by a master. Zen doesn't rely on words but points directly to the human mind and is faced in a personal way.

Zen was not introduced as a separate school in Japan until 12th century, during Kamakura period (1185-1333). In popular usage nowadays the term Zen has acquired so many non-Buddhist connotations but it is mainly used to refer to the secular arts of medieval Japan. It's not only a form of Buddhism but also Japanese cultural value.

The 20% of Japanese Buddhist temples are Zen and the three main Zen schools in Japan are Soto, Obaku and Rinzai. In the tradition this last one, Rinzai sect, was established by the Tendai monk Eisai Myoan, who was actually born in Okayama and was also a tea master. The temple where I mainly collected information for this research, Sogenji temple in Okayama, also belongs to Rinzai sect.

This sect for instance, emphasizes koan (enigmatic sentences) study and strict meditation in every moment of one's life. This means that Zen practice is involved in practitioner's daily activities, whether it's Zazen (seated meditation), walking meditation, physical work and even public activities. However Zazen is the core practice.

Zen is a very complex topic so for this research I'll write just the pivotal results I got

from my fieldwork, which consisted in an interview to mister Gensei, a monk in Okayama's Sogenji temple, an interview to a Zazen practitioner and a questionnaire to 21 Japanese individuals without any particular distinction. However, since Zen essence is said to be wordless I also tried meditation myself.

Through this research I tried to grasp the different point of view on Zen and look for its presence in Japanese people's life.

Zen life

When I interviewed mister Gensei, who lives as a monk in Sogenji temple since 10 years ago, I could learn so much about what Zen really means. In the beginning of my interview I asked him something that many people would ask themselves when meeting somebody who has such an unique lifestyle: "Why did you choose the monk life?". He explained that in the beginning of his experience he lived in Sogenji for a short period because of his University studies about Buddhism and that as a student he used to imagine Zen as some good ideal or belief, but then he found out that "*Zen is everything. A very basic human thing, like breathing*". So I thought to myself, if Zen is something so basic, then it can't be exclusive for the monk life. In such case, how is Zen present in everyone's life and how can common people live a Zen life? To make sure of my premises I asked mister Gensei if Zen is the same thing for everyone. He replied that it is, but it always requires effort to be really experienced. Zazen is a very big part of it while knowing Buddhism history or such specific knowledge isn't so important, unless one really wants to dedicate his life to Zen. However in that case one needs a very good reason to do it because it's very difficult.

I further asked if, on a more superficial level, even someone with a busy lifestyle can practice Zen. He said it is possible but difficult because it requires a lot of mental effort. He clarified: "While cleaning is very easy working on your breathing, this is something that everybody can do". He added that it's possible meditating while doing physical work but that it can't be done while doing mental work, such as working at the computer or thinking at something else.

The effort needed in order to experience Zen is something that I found not only in mister Gensei's words, but also in my readings about living Zen. I read three volumes called "Living the Zen life: practicing conscious, compassionate awareness", written by Alex Mill, who trained as a Zen monk for 14 years. The author stresses the fact that Zen is a work on our inner voices, the negativity that keeps us from living fully our lives.

However if, as mister Gensei said, "mindful housework" can be a Zen practice that everybody can do, are there any other activities in our daily life that we can consider, as long as we put effort into it, as Zen practice?

Mister Gensei simply replied that everything is Zen practice. Chanting, eating,

cleaning... as long as one is present there and in that moment, living life at its fullest. Not being caught in thoughts. When I asked him if it's possible to be in that mindful Zen state all the time he simply replied "That's our goal. Our teacher says yes."

The Zazen practitioner I interviewed, as Gensei, had an image of Zen as something that involves everything, 森羅万象 "Shinrabansho", a Buddhist concept indicating all things in nature.

The benefits of living the moment

What I've learned from my readings and experiences is that Zen practice is very much about mindfulness. This means being concentrated in the present moment in order to live fully, that is, to live one's life at best without getting trapped by negative thoughts such as anxiety or grudges.

These two feelings for instance have as object something that hasn't happened yet or something that happened in the past. If we look at how much precious time and many beautiful opportunities we lose while caught in that negativity it's evident that Zen mindfulness is something we should consider in order to live better. Again, it is clear how Zen in this sense is also about lifestyle and not just a religion as many could imagine it.

As mister Gensei said, Zen practice always aims at accepting emotions and at the same time letting them go. Never hold on to an emotion, whether it is good or bad. Also, if you sit Zazen you just work on your mind. You put everything aside and focus. It's difficult to achieve this state of mind but it gets better with practice.

Mister Gensei finally added "When you sit Zazen you don't just feel calm, also very energetic. You feel like moving your body, cleaning, organizing things, vitality in general".

Alex Mill, in the first of his three volumes about living Zen, says: "There is no moment outside of spiritual practice". Zen practice is mainly Zazen but in every aspect of life it is also compassion, acceptance, challenge and growth. Meditation is something that everybody can do. The goal is becoming familiar with oneself, breaking free of need and realizing that keep doing something for yourself won't make you happy since the self doesn't exist. Everything is a connection and balance is needed to achieve order. In Mill's point of view if we understand this we'll live fully.

Zen acceptance and detachment from emotions is beneficial because it keeps us from having expectation that could be disappointed. From this point of view, expectations are wasted mind energy that lead to suffering. When I interviewed a woman who usually practices Zazen at Sogenji temple I asked her what she considered Zen practice other than Zazen and she told me she always makes an effort to focus on whatever she's doing, whether it's breathing, walking, writing and so on. To her all of those mindful moments are Zen practice and she wants to make Zen the center of her life because she thinks it's the best way to avoid getting stuck in suffering.

Zen society

In the previous section I talked about what Zen can contribute to every individual's mind, but what about society? How would a Zen society be?

Mister Gensei said if you practice Zazen, the way you think is not coming from your small self. All the decisions you make come from the bigger picture. That being said, in a Zen society maybe people would be more sympathetic and wouldn't be lazy. In fact Zen monks are very disciplined workers and never waste time.

The Zazen practitioner interviewed subject affirmed that Zen nowadays is popular but maybe people aren't really interested in it and just look at the surface and think meditation is "cool". People usually aren't interested in the core of Zen practice so maybe Zen isn't really gaining popularity.

Survey on Zen in everyday life

In order to understand what Zen is for the majority of Japanese people I conducted a questionnaire on 21 individuals. The subject of research include Japanese people without any particular distinction.

The most relevant quantitative results I got from the questionnaire are the following. For the qualitative part I'll just point out the most unexpected and eye opening responses.

1. Select your age

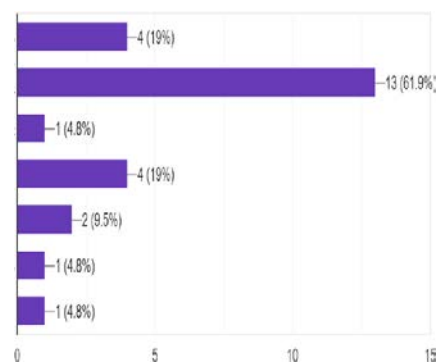
The majority of the respondents, 57.1%, is aged from 20 to 29 years old (12 people). A smaller group representing the respondents' 28.6% belongs to the category 10 to 19 years old (6 people). Two of the remaining three respondents are aged between 50 and 59 years old and a final one is aged between 60 and 69 years old.

2. How much are you interested in Zen? On a scale from 1 (not interested) to 5 (my deepest interest)

The most consistent answer is represented by grade 2 (33.3%), following by grade 1 (28.6%), then grade 3 (23.8%) and finally grade 4 (14.3%). Nobody selected grade 5.

3. What kind of thing do you think Zen is nowadays?

1. Religion (such as Christianity)
2. Tradition (Japanese way of thinking and practices from long time ago)
3. The essence of things (森羅万象)
4. A way of living (i.e. everyday activities)
- Others:
 5. A way of seeing things (i.e. Stop thinking in a



pessimistic way)

6. Similar to spirituality

7. Something beyond human knowledge

4. Nowadays what can be considered Zen practice? (choose as many answers as you want)

Almost all the respondents (90.5%) answered “Zazen, sitting meditation”, the second answer for number of responses was “Paying attention, focusing on one thing at a time” (33.3%), followed by “Chanting sutras” (23,8%). Just few answered “Having a disciplined lifestyle (i.e. getting housework done regularly)”, “calligraphy”, “flower arrangement”, “tea ceremony” and “reflecting on koan (enigmatic sentences to reach enlightenment)”. Nobody selected all the options.

5. Nowadays, how much is Zen a personal thing? On a scale from 1 (not personal, same thing for everyone) to 5 (very personal). Why?

The 47.6% of the respondents chose “grade 3”, the 19% “grade 4” and the 14.3% “grade 5”. Just the 9.5% chose “grade 1” and the same percentage chose “grade 2”.

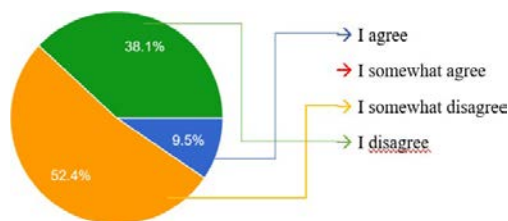
In general it seems that who learned about Zen in school tend to have a more fixed view about it and say that it isn’t very personal, but on the other hand, who learned about it in family context see it on a much more personal level. However the majority chose the middle answer.

On the qualitative side, an interesting explanation to a response graded 3 was that Zen is rooted in Japanese history but often people don’t have the chance to experience it on a personal level. A response graded 1 was justified by saying that Zen’s state of mind visits 10.000 people, while, on the contrary, one graded 4 said that Zen is nothing but practice.

6. Do you think nowadays Zen is something that can be practiced just in temples?

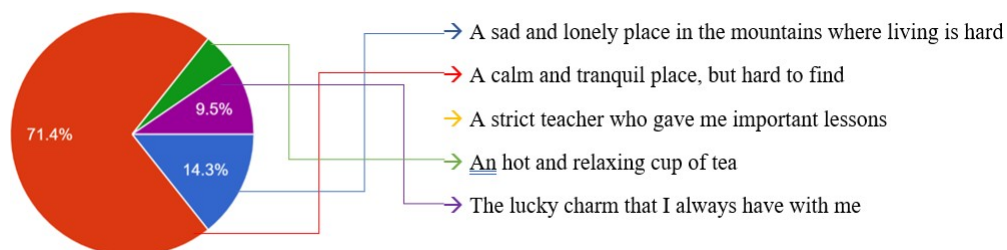
The 47.6% of the respondents somewhat agrees with the statement and the 33.3% agrees. On the other hand the 14.3% somewhat disagrees and just a respondent (4.8%) disagrees.

7. Nowadays is Zen something that can be felt in daily life? Why?



The majority of the subjects answered they can’t find Zen in their daily life, the main reason being they don’t pay attention to it.

8. How do you imagine Zen?



For this question the two major answers, represented by a total of 85.7% of the respondents, have in common a vision of Zen as something far from everyday life and difficult to reach. However for the majority, 71.4% of the respondents, it's a serene image.

Conclusion

Looking back at all of my data I think basically there's one noticeable difference in responses between mister Gensei and the Zazen practitioner's interviews compared to the questionnaire directed to everyone.

Mister Gensei affirmed that Zen is everything, while the majority of the questionnaire respondents affirmed they don't feel Zen in their daily life. Rather, they think it belongs to the temples and see it as something very difficult to reach.

However, the fact that the majority of questionnaire responses said, on a scale from 1 to 5, Zen is on a grade 3 a personal thing, shows that it is considered more flexible and personal than a religion, especially if we consider the fact that just the 19% of the subjects sees Zen as a religion such as Christianity, while the 61,9% classifies it as tradition. I was surprised that very few see Zen as "essence of all the things" or "way of living", as would have answered mister Gensei and the Zazen practitioner.

What I concluded from this research is that who is clearly interested in Zen such as mister Gensei and the Zazen practitioner see it as something very natural and always present in life, not much involved with religious specific knowledge but rather a personal way to live better. In fact, mister Gensei said he decided to become a monk because he wasn't sure he was living his life at best.

On the other hand, the majority of the questionnaire respondents weren't much interested in the topic and had a vision of Zen as something complicated and far from daily life but still, something calm, serene and good to achieve.

My final consideration, also based on my Zazen experience, is that if Zen was more popular and more people tried Zazen, maybe it would be seen as something closer to daily life and would be more appreciated. I think Zen has the potential to reach that popularity.

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Senpai-Kohai System: A case study of Okayama University Clubs

上下関係：岡山大学のクラブ一例

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日本での上下関係は日本の社会に影響を及ぼしています。日本は集団主義社会なので、集団の方が個人より大切です。特に集団の和を保つために、年下は目上の先輩や教師または上司と話す際に敬語を使用します。しかし、敬語の使い方は状況によって異なります。学生時代に敬語の使い方を学んだ日本人にとって、その使い分けは簡単でしょう。一方、外国人にとってその使い分けは難しいです。

この調査では岡山大学の3つのクラブでの敬語使用について調べました。全ての後輩部員は全員「いつも敬語を使っている」と答え、先輩部員の中で「後輩は先輩に対して敬語を使わなければならない」と多く答えたのは大会などに参加する2つのクラブでした。しかし大抵の先輩部員は「後輩が敬語を使わなくても怒ることはない」と答えました。

Introduction

The *senpai-kohai* system is a hierarchal system that has a strong effect on Japanese society. Japan is a collectivist society which relies on group harmony in order to function. Japanese society places a higher importance on the group rather than the individual. Understanding one's position in this hierarchal system is relatively easy. The classification of whether one is a *senpai* (senior) or *kohai* (junior) is dependent on age or experience. For example, somebody who has been working for an organization longer would be considered the *senpai*, while the person that is newer to the organization would be the *kohai*. The roles a person performs, whether it is in a school club or organization, will be dependent on your position within the system. *Kohai* use *keigo* (honorific) as a sign of showing respect to their *senpai*, while the *senpai* take care of their *kohai*. This system allows for people within the organization to maintain the harmony of the group (Yoshinaga 2017).

For Japanese-language learners, one of the most difficult aspects of learning the language is *keigo*. There are three different forms of *keigo*. These include *sonkeigo* (honorific), *kenjougo* (humble), and *teineigo* (polite) (Davis & Ikeno 2002). Depending on the hierarchical position of a person, special words, prefixes, and suffixes are used to help the speaker adjust his speech. There are many rules for *keigo* that make it difficult to learn for many Japanese-language learners. Although *kohai* are expected to use *keigo*, there are also cases where *keigo* is not used (Yoshinaga 2017). For Japanese-language learners, it can be difficult for them to understand when they should be using *keigo*, and when they do not have to use it. The use of *keigo* is dependent on the context of the situation (Enyo 2013). This can be difficult for Japanese-language learners as

they do not grow up in an environment where they can learn these differences over time.

The *senpai-kohai* system not only plays a part in Japanese schools, but also an important factor in the working world in Japan as well (Miller 2013). Therefore, I wish to explore the use and perspectives on *keigo* within Okayama University clubs. Through this, I wish to gain a clearer understanding on the current use of *keigo* within current university clubs, as well as current perspectives on the use of *keigo* amongst young Japanese people who will be joining the workforce in the next few years. This will be beneficial for people who wish to live in Japan in the future, as it can help provide them with a better understanding of the *senpai-kohai* system through the use of *keigo*.

Objectives & Expectations

The aim of this research is to gain a better understanding on the *senpai-kohai* system within clubs at Okayama University through the use of *keigo*. By examining this system within different clubs, it is possible to see whether there are differences in its strength between the clubs. Likewise, it is possible to see the different aspects that may have an effect on the strength of the system. The following questions will be explored:

- 1) Do the type of activities the clubs participate in affect the strength of the system?
- 2) Is the use of *keigo* dependent on where and when the *kohai* (junior) is speaking to the *senpai* (senior)?

I'm expecting that the type of club and the type of activities the clubs participate in will have the largest effect on the strength of the system. Clubs that participate in higher levels of competition tend to have a more established *senpai-kohai* system (Ono & Shoji 2015). Therefore, I expect that sports clubs that participate in competitions will have a stronger *senpai-kohai* system. The use of *keigo* is dependent on the context of the situation (Enyo 2013). Therefore, I expect that there will be variation amongst the use of *keigo* in different situations and locations.

Methodology

For this paper, there different clubs were surveyed. These clubs include *tankenbu* (Exploration Club), *E.S.S* (English Research Club), and *uweito-rifutingu-bu* (Weight Training Club). These clubs were chosen to try to gain as much variety as possible between different aspects of the clubs. For example, the weight training club and exploration club are both sports clubs, while the English Research Club is a cultural club. The number of members present within each club was taken into consideration to help provide a variety of club size within this study. Lastly, knowing an individual within the club also played a factor in these decisions. These individuals acted as a medium between the clubs and I in which the surveys and questioners were sent. In order to gain information about the club, a questionnaire containing the following items was used:

- 1) Member size
- 2) Activities per week
- 3) Participation in competitions/performances
- 4) Differences in roles based on grade level
- 5) If juniors who poses a high level of skill are assigned different rules
- 6) If international students can enter the club, and if so, how many are currently in the club

There were also two different surveys that were conducted to gain an understanding on the club members perspectives on the use of *keigo* within in the club. One survey was focused on first year students and their use of *keigo*, asking if they use *keigo* with their seniors when 1) they are participating in a club activity, 2) they are outside of club activities, and 3) when they are communicating on *LINE*. The second survey focused on second year and higher students which aimed at gaining an understanding on their perspective on the use of *keigo*. This survey asked 1) Whether or not juniors must use *keigo* when speaking to seniors, and 2) whether or not they become upset when a junior does not use *keigo* when speaking to them. The surveys were sent through the clubs' group chat on *LINE* and the participants were those who freely choose to answer the survey.

Results & Analysis

The questionnaire for the clubs provided the following information. The number of members for each club was 22 members for Exploration Club, 50 members for Weight Training Club, and 56 members for English Research Club. Exploration Club stated that they have a weekly meeting and have about two activities twice a month, and that they often play some type of sport after the club meeting. Weight Training Club stated that they have two activities a week. English Research Club stated that they have three activities per week. All three clubs stated that they participate in some type of competition. However, it is important to note that Exploration Club stated that anybody, regardless of their skill level, can participate in the competitions. This indicates that although they participate in competitions, the level of competition for this club is lower compared to the other clubs.

Exploration club stated that they do not have specific roles assigned depending on the grade level of the members, rather that the roles that are assigned depend on who is free at that moment. Weight training club stated that they do not have specific roles based on the grade level. English Research Club stated that they have different roles based on grade level. They have two sections, speech and discussion, who's section heads are usually third years. However, second years may also be assigned to be in charge of competitions. All three clubs stated that juniors with high level of skill are not assigned special roles. All three clubs allow international students to join, as well as these students are not required to be able to speak Japanese. Both Exploration

Club and the English Research Club currently have international students as members, while Weight Training Club currently has no international students.

For the survey that was sent out to gather the perspectives of the members within the club, a total of 51 responses that were recorded. There was a total of 19 responses received from first-year students. The breakdown for the first-year students was 2 students from Exploration club, 11 students from Weight Training Club, and 6 students from English Research Club. There was a total of 32 responses received from the second year and higher survey. The breakdown for the second-year and higher survey was 8 students from Exploration Club, 11 students from Weight Training Club, and 13 students from English Research Club.

The results were the same for all responses that were received from the first-year students. All first-year students stated that they use *keigo* in all three situations that were described. This shows that no matter the situation or location in which they are speaking to their senior, they choose to use *keigo*. This result was opposite to the expected result. It was expected that, because the use of *keigo* is dependent on context, that there would be variation in the use of *keigo* depending on the situation and location.

The results that were received from the second-year and higher survey is where we begin to see the differences amongst the seniors perception on the use of *keigo*, as well as differences between the clubs.

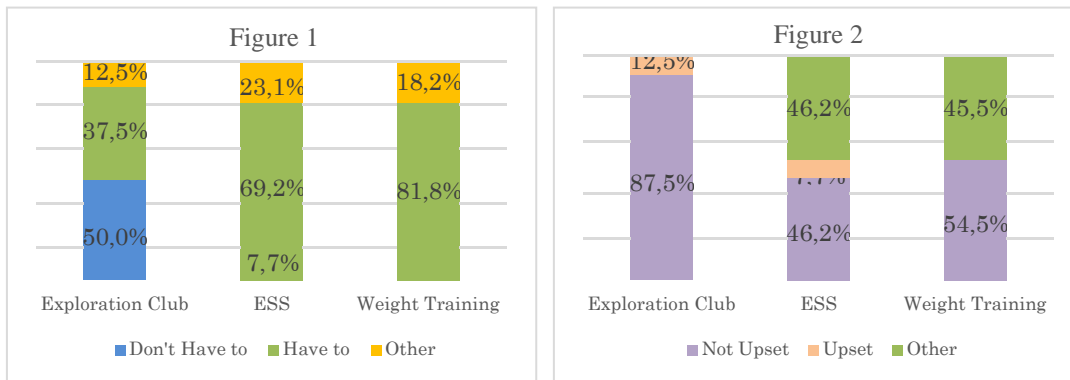


Figure 1 displays the results for the responses in regard to whether the seniors believe that juniors should use *keigo* when speaking to their seniors. This shows that majority of the people who responded to the survey from English Research Club and Weight Training Club believe that juniors should use *keigo* when speaking to their seniors. Exploration Club was the only club where majority of the responders stated that juniors do not have to use *keigo* when speaking to their seniors. This difference between the clubs was expected. Although Exploration Club participates in competitions, they have a low level of competition compared to the other two clubs.

Figure 2 displays the responses in regard to whether they become upset if a junior speaks to them without using *keigo*. Surprisingly, majority of the respondents stated that they do not become upset if a junior does not speak to them. Although many people responded that juniors

should use *keigo* when speaking to a senior, many of them stated that they would not become upset. Because majority of the respondents stated that juniors should use *keigo*, it was surprising to see that majority of them would not become upset if *keigo* is not used. There were many responses that fell into the “Other” category for this question. Many of these questions stated that they would be unsure whether they would become upset, or if they would find the situation to be interesting.

Conclusion

Understanding the *senpai-kohai* relationship is beneficial for Japanese language learners. It allows them to understand in which situations they should use *keigo*, as well as help them having a better understanding of their relationship with other Japanese people. According to the survey questions, we can see that Japanese juniors tend to use *keigo*, without any regard to the situation in which they are communicating and without regard to medium that is being used to communicate. Likewise, majority of seniors expect their juniors to use *keigo*. However, in more casual environments, such as clubs that do not participate in high levels of competition, these expectations become smaller. Despite these expectations, seniors tend to not become upset in situations where *keigo* is not used. It is unclear why there is a difference between expected use and the reaction if the unexpected occurs. This could potentially be linked to the concept of *honne-tatemae*, where the senior’s expectations are because of the social expectations, while their true feelings different from those expectations. However, more research needs to be conducted to see if *honne-tatemae* has an effect on the participants’ answers. Continuous study of the *senpai-kohai* system will be beneficial in understanding the different situations and contexts in which the use of *keigo* is either needed or not needed.

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GENBAKU BUNGAJU – THE ATOMIC BOMB LITERATURE **The Japanese knowledge and perception of the catastrophic event**

原爆文学:大惨事についての日本人の知識と理解

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私は原爆文学を大学で学び、興味を持ったため、この文学に焦点を当てて研究プロジェクトを行うことにしました。私の研究では、原爆文学を深く学ぶだけでなく、日本人が原爆文学について何を知っていて、どのように考えているかを知ることが目的としました。このプロジェクトを通して、私が今まであまり深く考えたことがないような、重要な物の見方があることに気づきました。

I. World War II

From 1939 until 1945, nearly every country of the world was engaged in what is known as the Second World War. In 1940, Japan signed the Tripartite Act with Germany and Italy and the nation's purpose was to colonise as many Asian territories as possible (Asia-Pacific War). In 1941 on December 7th, Japan took an aggressive military action against the United States of America through the attack on Pearl Harbor. The day after, the American Congress voted to engage a war against Japan. In 1945, after the American offered an ultimatum to Japan, that refused it, the biggest Western nation carried out two of the most atrocious actions of the Second World War: the atomic bombardments of Hiroshima (6th August 1945) and Nagasaki (9th August 1945).

During a conference in the United States of America, the people in charge decided not to use the bomb only against a military base, in order not to “waste” it. Moreover, the Americans paid a lot of attention to the psychological effects that the event would have provoked. On 6th August, based on meteorological conditions, the American Army decided to drop the atomic bomb over Hiroshima. At 8:15 am, the bomber, *Enola Gay*, dropped the bomb called “*Little Boy*” on the centre of Hiroshima. Between 70,000 and 80,000 people have died instantly.

However, Japan did not withdraw from the war. Therefore, the U.S Army decided to drop another atomic bomb. A few minutes after 11:00 am of the 9th of August, the pilot of a bomber carrying the second atomic weapon flew over the city of Nagasaki that was hidden by the clouds. “*Fat Man*” was dropped on the industrial area of the city; a mistake that made it possible to save much of the city,

since it was protected by the surrounding hills. Nevertheless, the *Genbaku Dome, Hiroshima*



number of victims was extremely high. At least 200,000 citizens died on the spot or during the following months because of their exposure to radiation. The people affected by the effects of the weapons are known as *hibakusha* (被爆者), literally meaning “person exposed to the bomb”, a status recognized by the Japanese Government.

II. The *Genbaku Bungaku*

The *Genbaku Bungaku* is a branch of literature that was born following these catastrophic events. Its definition is clear and punctual, indicating that this production belongs to two specific events: the bombardments of Hiroshima and Nagasaki. The only indispensable element is the atomic bombardment, that becomes the origin and the foundation of the works. However, *Genbaku Bungaku* is also an ambiguous definition since it belongs to the wartime literature, but at the same time it narrates only of a specific event that surpasses the war itself. In this type of production, there are many literary genres that share the same common denominator. In spite of that, these expressions were somehow marginalised, as if the events they narrate were not part of the Second World War.

Some criticisms have even been made against the *Genbaku Bungaku*, concerning its artistic dimension. Some people questioned themselves if a tremendous event can be the bedrock of a certain type of literature, something usually considered beautiful and elegant. For example, the Japanese critic Yasuoka Shotarō, talking about the work *Matsuri no ba* (*Ritual of death*, 1975) by Hayashi Kyōko concerning the bombardment of Nagasaki, stated that he was astounded by the reality of the experience of the writer. But, that is not the same as being impressed by her artistic ability.

The themes of this literature can be explored through some keywords. There are three pairs of words that can help to analyze this production: singularity and universality; words and silence; past and present. For what concerns singularity and universality, the *Genbaku Bungaku* is unique because it refers to an historical event that has a date and a time. However, it is also universal since it belongs to the broader theme of the evil. An example of its universality is given by the poem コレガ人間ナノデス (*This is a human being*, 1948) by Hara Tamiki, because even if it was inspired by the event of the atomic bomb, it could refer to any type of catastrophe.

Words and silence are probably the most difficult issue that the writers had to face. Especially in the beginning, the authors did not know how to explain with words what they had witnessed. For example, they tried to use new languages. They were always looking for something new but, in the end, everything was always insufficient. Some other authors preferred staying silent because of two main reasons: some used the silence to try to remove the trauma caused by the bomb, and some others chose it as the best and most complete response to the experience. The writer Tanaka Kishiro stated that no matter how one tries to speak, no matter how one tries to write about human atrocity, all languages and all pens are useless. Ōe Kenzaburō in

Hiroshima nōto (1965) collected materials and interviews made on various trips to Hiroshima; in particular in one, he underlined how the people of Hiroshima wanted to stay silent, they did not want their tragedy to be put on display or be turned into data to be used by the anti-nuclear movement or some other political battle.

Regarding the juxtaposition between the past and present, the past is 6th or 9th August 1945, while the present is the moment when the past is narrated or remembered, which can either be very close to when the events happened, or very far away in time. Some authors wrote in the immediacy of the experience, others waited tens of years. Perhaps because of the trauma or because they were too young at the time. In general, in all of the studies concerning the *Genbaku Bungaku*, there is a tripartition into three periods: recalling the ruins, remote perspective and expansion in space and time. The first period refers to the direct testimony of documentary or realistic works, written between 1950 and 1952. On the other hand, writers who had not necessarily been witnesses but made researches on the event are part of what is called “remote perspective”. In the third period, the theme goes beyond the borders of Japan. The atomic bomb is narrated in a broader perspective and there is no longer a direct link with the historical event but, it becomes a broader and international perspective.

Ōta Yōko (1906 – 1963) was a witness to the atomic bomb of Hiroshima and from this tragic event she wrote *Shikabane no machi* (*City of Corpses*, 1948). The title of her work is extremely realistic because she started writing it right after the bombardment. She felt the need to put into words what she was experiencing. From the beginning, people did not know what was really happening and what the effects of the attack would have been. The author felt as if she had no time to write and therefore her work was not perfectly organised. Some years after the first publication of the book, she wrote a preface to her novel where she states that at that time she felt as if death was blowing on her neck.

背後に死の影を負ったまま、
書いておくことの責任を果たしてから、
死にたいと思った。

太田洋子

III. The Japanese knowledge and perception of this literary production

In order to deepen my knowledge on the Atomic Bomb Literature, I decided to do a fieldwork research divided in two activities: visiting the Hiroshima Peace Memorial Museum and carrying out a survey related to the topic.

Visiting one of the two cities that had been the victims of the atomic bombardments made me realise even more what the effects and consequences of these actions have been. The first monument I saw in Hiroshima was the *Genbaku Dome*. I think this monument would have a strong impact on anyone because of its ruins and bricks scattered everywhere. Moreover, in the museum I got the chance to observe more evidence and photos of the disaster caused by the attack of 6th August 1945.

However, since I did not want to focus only on data, I decided to conduct a survey among twenty-three Japanese people in order to understand what their knowledge on the *Genbaku Bungaku* is and how they feel about this event. The majority of the people I interviewed were between 10 and 30 years old, while 9% were between the ages of 50 and 70. More or less, the participants were 50% women and 50% men with half of them last attending high school and the other half attended university. However, when I asked if they have ever heard of the Atomic Bomb Literature, 30,4% of them answered “no”. This was one of the responses I did not expect, since I have always thought that everyone in Japan had a knowledge on this theme whether superficial or deep. I also tried to get more details about their competence on this particular subject by asking how much do they know about the *Genbaku Bungaku*, which brought the results of: 39,1% answering “just a little bit”, 52,2% “not so much” or “nothing”, and only 8,7% answered “a lot”. The majority of the people I conducted my research on stated that they learned something about this literature for the first time while they were in school or by reading the news and watching television.

Since many of the people I interviewed knew something on this subject thanks to their education, I asked if the Atomic Bomb Literature is normally taught in schools in Japan. 59,1% of them said that they studied something about it while they were in elementary or middle school. However, since the remaining 40,9% stated that they never learned anything in school, I believe this difference in their answers is caused by their age gap or by the decisions made by the institutions they attended.

For what concerns the books the interviewees read, the manga *Hadashi no Gen* (1999-2001) by Keiji Nakazawa was the one that the majority of them has read (82,6%). Other literature works known by these people were *Hiroshima Nōto* (1965, Ōe Kenzaburō), *Kuroi Ame* (1987, Ibuse Masuji) and *Hiroshima no Pika* (1982, Toshi Maruki).



Hadashi no gen (1999-2001,
Keiji Nakazawa)

IV. Conclusions

During my research, I wanted to understand the knowledge of Japanese people on this particular branch of literature because I wanted to realise if the *Genbaku Bungaku* were a well-known current. At the beginning, I thought that everyone in Japan had studied or at least heard of this literature. But, through the research and especially the survey, my opinion has changed. For this reason, I was surprised when more than one fourth of the interviewees stated that they did not know anything about it.

While carrying on my study, I realised that only people who learned something concerning this topic during school have quite a good knowledge on the *Genbaku Bungaku*. On

the other hand, for those who did not study it, it is more difficult to be fully aware of what this literature is about. Moreover, from one of the answers I was given, I understood that a decade ago there was more discussion about this topic on television and in magazines.

Before carrying out my research, I had a certain knowledge of some of the main literary works of the *Genbaku Bungaku* but, the majority of them are difficult and scholastic. Thanks to the survey, I got to know some of the books related to this topic that Japanese people usually read. In particular, I was surprised with *Hadashi no gen* (1999-2001, Keiji Nakazawa), a *shōnen manga* usually read by elementary school children who are approaching literature. I decided to try reading it and I was shocked by the harsh words and images the book displays. For children, it must be quite hard but, I think it makes them understand what has actually happened in Hiroshima, and also in Nagasaki.

I figured out that Japanese people are fully aware of the fact that historical memory is really important, especially for events like the atomic bombardments. Many of them believe that the knowledge of this topic could be improved by teaching more during elementary and middle school of what the *Genbaku Bungaku* is, in order to sensitise children so that they can grow with a critical conscience about these historical issues. Some of the interviewees pointed out that now the number of *hibakusha* who are still alive is decreasing since the years are passing by. I believe that this is a crucial moment in which transmitting the knowledge is more important than ever; in order not to forget what has happened in the past, nor the harm caused to innocent people. As Matsui Kazumi (Mayor of the City of Hiroshima) stated on 6th August 2019 during his Peace Declaration: “[...] Coming generations must never dismiss the atomic bombings and the war as mere events of the past. It is vital that they internalise the progress the *hibakusha* and others have made toward a peaceful world, then drive steadfastly forward”.

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Pitch Accent in the Japanese Language and Okayama-ben

日本語高低アクセントと岡山弁





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日本語では語内の音の高低の位置的な違いによって意味が区別されることがある。この現象は高低アクセントといい、英語のような強弱アクセントと違う。しかし、日本語学習者や日本語の教師は、日本語は平らな言語だと主張することが多い。実は、日本語には特定の高低アクセントの構造があり、地域や県の方言によってアクセントが異なることがある。このプロジェクトでは、標準語の高低アクセントの構造を説明し、また岡山弁に比較する。

Introduction

Japanese pitch accent is a phenomenon that exists within Japanese speech and plays a major role in the accents, dialects and word meanings within the language. A native Japanese speaker can determine whether someone is from the Kansai region or from Tokyo solely based on their pitch accent and intonation. However, it is not widely known or recognized by many Japanese learners and also native Japanese speakers are sometimes unaware of how pitch accent is structured. Typically, Japanese classes do not have their students study Japanese phonetics intensively and usually only cover fundamental pronunciation without diving into pitch accent and intonation. Not only do Japanese learners have difficulty understanding pitch accent but native Japanese speakers are also unaware of how to correct a learner's accent. In turn, this has caused the spread of a common myth that Japanese is a 'flat language', a language that contains no accent. This is why many Japanese learners, even after reaching a considerably high level in the language will often still struggle to achieve a correct Japanese accent. Unlike stress accents (強弱アクセント) which exists in English, Japanese uses a pitch accent (高低アクセント) to determine the accent for words (Kubozono 2012). In order to show the structure of the Japanese pitch accent and also its importance, I will be examining the foundations of the 'standard Japanese' accent which is the Japanese spoken in Tokyo and then comparing it to 'Okayama-ben', Okayama's dialect. The biggest difference between standard Japanese and the Okayama-ben can be found in the Japanese imperfective marker -teiru. Examining this will show how the dialect changes the pitch accent and will highlight the importance of proper pitch accent understanding.

Heiban	Atamadaka	Nakadaka	Odaka
			
だ い が く	め い わ く	し つ れ い	い も う と (が)
大学	迷惑	失礼	妹 (が)
<i>Daigaku</i> (university)	<i>Meiwaku</i> (inconvenience)	<i>Shitsurei</i> (discourtesy)	<i>Imouto ga</i> (younger sister is)

Literature Review

The structure of the Japanese pitch accent

In order to understand Japanese pitch accent itself, it is important to first get a grasp of how it is structured. Within Japanese there are four types of pitch accent patterns that determines the accent for every word. These patterns are Heiban (平板), Atamadaka (頭高), Nakadaka (中高) and Odaka (尾高). In Japanese there are only two tones, the low tone and high tone. Depending on the accent pattern, a down-step can occur within the word, after it or not at all. The down step gives the word an accent as it drops the high tone down to the low tone.

As can be seen on the chart, a rule in Japanese pitch accent is, excluding Atamada, all words start on the low tone and then rise after the first syllable. Each syllable in Japanese can be measured with the ‘moraic unit’ as one ‘mora’ (Akamatsu 1997). In the graph, each mora is represented by a dot which is either high or low. Once the down step occurs, the word will not return to the high tone and the particle will attach low. For example, the down-step in the word *shitsurei* occurs on the *tsu*, the second mora of the word. In the case of Atamadaka the down-step occurs on the first mora and therefore the word and attaching particle will remain as a low tone. Odaka is the same as Heiban, however the particle attaches low whereas the particle will attach high on Heiban. All Japanese words follow this rule and it can be found in all nouns, adjectives, verbs, etcetera to define meaning. Variations in the pitch accent can determine what dialect one is speaking and using incorrect pitch accent is often associated to foreign Japanese speakers.

Looking at the Japanese imperfect marker, -teiru

Verbs in Japanese only come in the three patterns, Heiban, Atamadaka and Odaka. When conjugating verbs, all verbs except for Heiban verbs will have a shift in the location of the down-step. For example, the verb; *taberu* (to eat), is Nakadaka and has the down step occurring on the second mora. When changing to past tense; *tabeta* (ate), the down-step shifts one mora backward making the word Atamadaka. This is because the down-step always occurs on the third to last mora within nakadaka verbs when put into past tense and te-form. However, Atamada

verbs will remain Atamada when conjugated into past tense and te-form. As the Japanese imperfect marker *-teiru* is te-form with the attachment of *iru*, the same pattern can be observed. Therefore, imperfect Heiban verbs will have no down-step while Nakadaka verbs will have a down-step shift in all standard Japanese verbs. However, in Okayama-ben, all verbs in dictionary form are the same as in standard Japanese, but they have two imperfect markers; *-yooru* and *-toru*. These imperfect markers can be found in all the three versions of Okayama-ben spoken in the Bizen, Bichu and Mimasaka areas. Both imperfect markers follow their own unique conjugation patterns. The *-yooru* form can be made by replacing the *-masu* when in *-masu* form with *-yooru*. For example, *neru* (to sleep) which becomes *nemasu* is said as *neyooru*. The *-toru* form on the other hand, simply replaces the *-teiru* in the imperfect form with *toru*. For example, *taberu* (to eat) which becomes *tabeteiru* is said as *tabetoru*. These patterns relate back to pitch accent as they share the same dictionary form stem as standard Japanese, however looking at whether they share the same pitch accent patterns or create new patterns will help in understanding what kind of role pitch accent has in spoken Japanese.

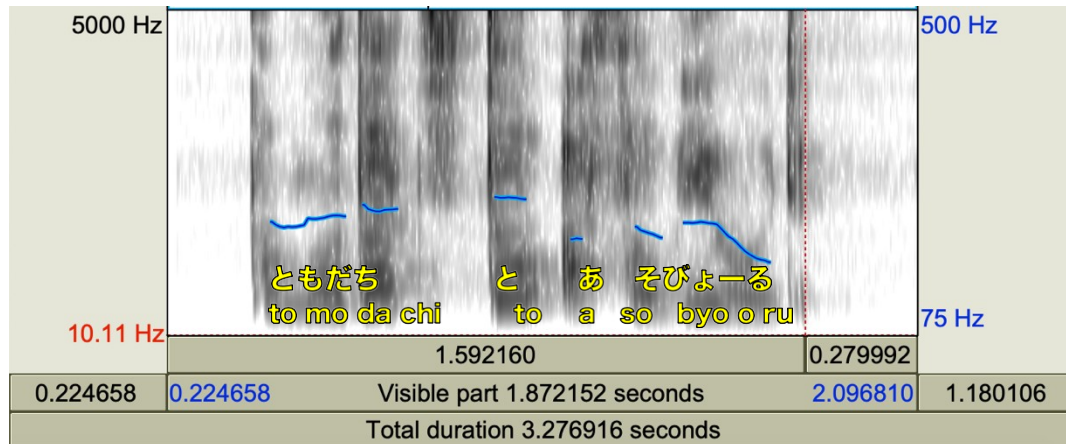
Methodology

As far as the changes between Okayama's Japanese and standard Japanese, I found that the *-teiru* form of verbs have the largest change in pattern as it contains two imperfect markers which can't be found in standard Japanese. I created a series of sentences using both the *-yooru* and *-toru* form and included a variety of common Heiban, Atamadaka and Nakadaka verbs. Using a number of interviews with local Japanese people from Okayama, I was able to attain voice recordings of sentences to study the pitch accent patterns. I also wrote the same sentences in standard Japanese and had it read by a native speaker of standard Japanese for comparison. I also used the research I did on the structure of pitch accent in standard Japanese to look at how the pitch accent patterns change. After recording the interviews, I inputted the recorded material into the computer. Using the program called 'Pratt' I was able to create a graph that shows the rising and lowering of pitch in speech, which then was able to be used as evidence of change when compared to standard Tokyo Japanese.







Discussion

After collecting data from the interviews and recordings I conducted, I realized that there was a noticeable pattern in the pitch accent difference between the imperfect markers in Okayama-ben and standard Japanese.

For example, the sentence “I’m playing with friends” in standard Japanese is said as *tomodachi to asondeiru*. In Okayama-ben’s *-yooru* form, this sentence becomes *tomodachi to asobyooru*. In standard Japanese *asondeiru* is said in the Heiban pitch accent pattern, meaning there is no present down-step. However, in the Okayama-ben, a down-step occurs on the third to last mora of the verb. This pattern can be seen in the following graph created from one of the interviews. The blue line resembles the pitch and a clear drop can be seen when the speaker says “*byooru*”.



Again, in the *-toru* form a down step occurs on Heiban verbs on the second to last mora. Essentially creating an accented tone with the down-step on every verb that normally would have no change in pitch. With Nakadaka and Atamadaka verbs however, the pitch accent pattern stays the same as standard Japanese. A visual representation of these patterns can be seen below.

		
Standard Japanese	あそん での る	ふ っ て る
	<i>Asondeiru</i> (to play)	<i>Futteiru</i> (to fall, eg. rain)
		
<i>-yooru</i> form	あ そ び よ ー る	ふ り よ ー る
	<i>Asobyooru</i> (to play)	<i>Furyooru</i> (to fall, eg. rain)
		
<i>-toru</i> form	あ そ ん ど る	ふ っ と る
	<i>Asondoruru</i> (to play)	<i>Futtoru</i> (to fall, eg. rain)

By examining the pitch accent patterns in Okayama-ben, I was able to see that patterns that don’t exist at all in standard Japanese are used. For example, the *-toru* form of Heiban verbs sees a down-step on the second to last mora which is a pattern that doesn’t exist in any verbs in standard Japanese. I feel like the use of this accent in spoken Japanese would stand out tremendously to speakers of other dialects and also those of standard Japanese. To further examine the nature of the pitch accent in Okayama-ben, I had a native speaker of standard Japanese read the same

sentences written in Okayama-ben to see whether they could produce the same accent. The results were rather interesting as the speaker was able to produce the *-toru* form of all the verbs correctly but when it came to the *-yooru* form, there were some inaccuracies. Despite being Heiban, Atamadaka or Atamadaka, all verbs in the imperfect form were read with a down-step on the third to last mora. In the case of verbs that were originally Heiban, this is the correct pitch accent, however with Nakadaka and Atamadaka verbs, using the same pitch accent pattern makes the accent incorrect. I think it may be possible that the speaker may have been influenced by the potential form of verbs in Japanese. For example, *tabeyou* (let's eat) as it shares similar pronunciation to the *-yooru* form. This means that native speakers of Okayama-ben have a natural understanding the unique set of pitch accent patterns that exist in the dialect, which a speaker of standard Japanese is unable to recreate.

Conclusion

Pitch accent plays a large role in spoken Japanese and the patterns vary depending on dialect, really adding flavour to the flow of Japanese speech. Dialects like Okayama-ben have great changes in pitch accent when conjugating verbs into the imperfect form. Looking at the imperfect form's pitch accent changes really shows how interesting and important pitch accent is in Japanese. The common saying that 'Japanese is a flat language' can also be seen as incorrect when examining the structure of pitch accent, and I believe that proper pitch accent knowledge should become part of Japanese language education.

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Motivation in English Acquisition Among Japanese

日本人の英語習得へのモチベーション

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日本人が英語を学ぶ動機は何ですか？ 私のエッセイの焦点は、内部と外部の 2 つの主要な動機です。人々は英語を勉強するさまざまな理由を持っていますが、ほとんどは個人的な利益のために、または将来の仕事を得るために、内部の動機がわずかに普及しています。日本人は英語の価値を知っていますが、スキルが全国的に不足しているという事は、やる気が中から低であることを示唆しています。

What types of motivations do Japanese have when learning a foreign language? The aim of my paper is to determine between Intrinsic (internal) and Extrinsic (external) based motivations have a greater manifestation on the English language learning process in relation to native Japanese speakers. Within those types of motivations I aim to discover which specific reasons are driving Japanese speakers to learn English and what can be done to help facilitate the progress towards that goal.

First, what exactly is motivation? “Motivation is mostly understood as the inner drive of a person to carry out certain activities” (Solodkova et al., 2017). Motivation can be divided into two main areas, external (extrinsic) and internal (intrinsic). First, external motivation is the result of an external stimulus, which is embodied in the requirements of the society, the state, the educational institution, the employer, the family, which are the so-called social motives. External motivation can be further divided into two varieties: first is broad social motivation which is a civil duty to one’s country, teacher, group, or knowledge of a foreign language to appease a future employer, and second is narrowly personal, such as the opportunity to work for a foreign company, or participation in international forums and trainings. Internal motivation comes from the desire to study a particular field of knowledge based on one’s personal interest, motivation for self-actualization and self-realization, and satisfaction of cognitive needs. Internal motivation also has three varieties. First is communicative where one converses with people from different cultures, improvement of knowledge in certain subjects, and traveling. Second linguistic, such as when one tries to master new speech patterns, expressions, and vocabulary. Finally instrumental, where one tries to increase their knowledge of a foreign language through additional classes or language courses and clubs (Grigoryan, 1979).

In an article from Japan Today, as of 2014 Japan ranked 26th of 60 countries tested according to the English Proficiency Index or EPI. Although Japan is among the wealthiest countries in the world, other less developed nations are making greater strides in this area. If

wealth of a country is not the issue, what reason is there for this lack of progress and interest in learning English and what are the governments efforts to take on this issue?

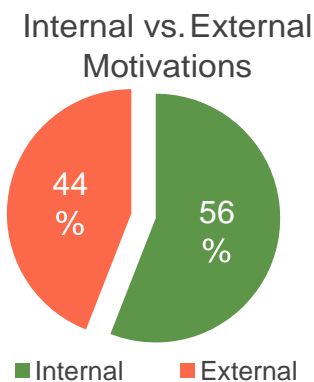
The importance of English is reflected in the Japanese government's efforts to improve foreign language learning. Since 2011, learning English starting from 5th grade has been mandatory. By the time the student graduates from high school they will have accumulated about seven years of English Education. Prior to this standardization of instruction, English education was supplemented by cram schools, which took up the students extra time and energy, sometimes giving students a negative attitude toward this skill. This mostly involuntary learning could be a factor influencing a lack of enthusiasm. This is not surprising since almost all types of lessons are grade based and have academic consequences if failed. The added pressure gives a bad taste to the experience and thought of English learning.

According to Reesor (2003) there has been a prevailing attitude among Japanese speakers that they are for one reason or another, poor English speakers and more importantly believe that this situation cannot or is hard to change. This attitude is mirrored in the interviews and previous surveys given to students by Lcafe. A majority of the students believe they will become good at English in three or more years, and some have no idea or expectation of when they may achieve their desired level of proficiency. Although Japanese culture emphasizes or encourages modestly of skill, even in anonymous surveys Japanese students still underestimate their English abilities. A common trend is to immediately admit they are not yet good, but this may in some way be detrimental to their progress. By not acknowledging how far they have come English learners may not associate achievement with the process of learning. According to Gardner & Lambert (1972) the learners attitude towards their target foreign language and the culture of that target language community play a critical role in language learning motivation. So it is not surprising that the difficulty perceived by some language learners somewhat affects their motivation and in turn their output.

Because of globalization and the interconnectedness of Japan with the west, acquiring sufficient English reading and conversation skills are highly advantageous in a competitive world. Many jobs deal with foreigners, especially in larger cities, and with Japan's rise in the marketing of the country, many are traveling to parts previously not known for tourism. For businesses, having the capability to cater to new customers adds both the possibility of growth and security in new markets. With the 2020 Tokyo Olympics approaching, a record amount of English speakers are expected to flood to Japan. Now more than ever are people with English abilities in demand. This rising need is being recognized among language learners and employers and will continue even after the Olympic events have commenced. With the acquisition of foreign language skills, one's opportunities for employment, and later pay raises, are vastly increased.

This is not limited to Japan, but anywhere a Japanese company may have a branch in a foreign company and of course any company in English speaking countries.

Foreign Language is also a tool for professional and personal activities. The most common reason expressed in my interviews among students was a desire to communicate with a foreigner or stranger. Given that this is only a personal benefit, language courses and government programs should continue their efforts that align with goals that best drive the learners motivations. Many students that were interviewed, especially ones in graduate school or planning to attend have explicitly expressed that English is necessary to their success. They in some ways have no choice but to become proficient, since a majority of the research papers they read are entirely in English as well as the conferences they attend are either in the United States or in other western countries. One participant remarked that one conference they attended was in Paris, France but was conducted entirely in English. The use of English in the academic realm is one of its main tools of communication, and its universal use in this respect demands that those who wish to pursue this route attain a level of comprehension proficiency slightly above average so as to explain in intricate detail their findings or explanations as well as esoteric concepts and vocabulary.



The main methods used in my research was a questionnaire survey as well as personal interviews. There were two types of questions in my survey which included an open questions which allowed them to state their purpose for learning English and closed questions requiring them to choose a ‘yes’ or ‘no’ answer. The survey was conducted both in person on paper as well as an online version.

Again the aim was to determine which type of motivation prevailed, either internal or external. The questionnaire contained 10 questions. Eight of those were yes or no and were divided into internal type and external type motivation questions but were not labeled on the survey. Examples of internal motivation type questions were: ‘Do you like to learn new English grammar or words?’; and ‘Do you learn English to learn about foreign cultures?’. Examples of external type motivation questions were: ‘Did you mainly learn English to pass a test?’; and ‘Did you learn English to make your parents happy?’.

Of the 13 respondents who completed the questionnaire, 33 of their responses in the yes or no questions agreed with the internal motivation type, while in comparison 26 of their responses agreed with external type motivations. Percentage wise 56 percent of the total

responses were internal versus 44 percent which were external. This slight lean towards internal motivations signals a personal impulse as well as a realization of the significance of English learning for their personal needs and future professional activities. The tendency toward internal motivations was not however an overwhelming majority. This may hint at the communal aspect of Japanese society such as the need to please one's parents and seniors, or just to fit in with one's social group, as many respondents indicated that their peers influenced them to study English.

In conclusion, although many Japanese know the value of English language acquisition and the benefits to their future endeavors, they face hurdles that are sometimes expressed by the attitudes of other people in their society, such as the tendency to assume English is harder than it seems or that it will take countless years to learn. Given the prevalence of internal motivations, governments and language courses should include efforts that align with inherent goals such as making opportunities for the creation of friendship between people of western speaking countries. Hopefully in the future, the influx of foreigners and the opportunities for language interaction will create a catalyst that re-energizes and motivates Japanese to learn English.

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