



EPOK

SUMMER 2018

RESEARCH PAPERS



OKAYAMA
UNIVERSITY



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FROM THE COURSE COORDINATOR

EPOK Research Project 2018-Summer

EPOK リサーチ・プロジェクトのコースでは、半年または一年間岡山大学で学ぶ EPOK 交換留学生が、日本研究の視野から個々に自由課題を設定し、実践的に文化や社会の活動を観察するフィールドワークを通じてリサーチを行い、その成果をエッセイにまとめました。研究テーマは、変遷する文化や習慣の様相や意味、日本社会の問題、芸術やアート、あるいは第二言語の学習に係る諸課題など、自由に広がっており、日本を学ぶという地域研究の学際的取組を映し出しています。2018 年度夏期修了の EPOK 生が作成したリサーチエッセイをここに文集としてまとめました。このエッセイ集は、各々の取り組んだテーマを通じて見た日本の姿を示すだけでなく、そこに至る過程での学びや異文化の経験に取り組んだ一人一人の軌跡でもあります。

In the course of EPOK Research Project EPOK students worked on individual research themes in relation to their interests in Japanese cultures and society, finally to conclude in the research essay. The compilation of these writings, the 2018-summer EPOK research essay collection, shows a good variety of their interest including customs, art, food, education, ethics, community, social system and challenges, and many more.

I hope the process of searching and finding own theme of interest is acknowledged as a tangible, exciting and unique experience for each of the EPOK students in learning about the culture which could be “different” from their own. May this collection of the essays be a token of their discovery and endeavor in Okayama, Japan.

2018 年 7 月

大林純子

Obayashi Junko

EPOK advisor

Center for Global Partnerships and Education

Okayama University

FROM THE CHIEF EDITOR

During the experience at Okayama University, students from all over the world had the possibility not only to improve their abilities in Japanese language, but cross-cultural communication skills as well. Thanks to the EPOK Exchange Program, these students were able to explore Japanese culture outside of their daily lessons. It was the perfect opportunity for them to find new topics, and to deepen their knowledge about this country.

Over their studies, all of the students chose a particular theme about Japan, and they worked on it by reading books, making trips, and speaking with Japanese people. This collection of essays is the result of their researches.

For us, who have worked hard on the project, these presentations don't just represent the conclusion of our academic path at Okayama University; it is also a tribute to Japan and to its culture. It was an immense honor for us living in this legendary country, making unique experiences, learning new linguistic and cultural topics, and facing challenges that helped us to develop our academic and personal skills.

We are also immensely grateful to all the people who have been by our side during these months. Professors, advisers, students... With their help, we could face every difficulty with a smile as we lived unforgettable moments. We made precious friendships that we hope to keep, even after returning to our respective countries.

Each of us will surely treasure the experience at Okayama University in our future academic and working careers.

Francesca Mellano

JULY 2018



STUDENT INTRODUCTIONS



GABRIELA CHAVEZ

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Teaching English in Japan



JACK CROSKELL

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Attitudes to Foreign Language in Japan



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Hierarchical Relationships in University Sports Clubs: Case Study of Okayama University Kendo Club



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Methods of Learning English in Japan and What Proves to be Most Effective



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How One's Dialect Affects One's Identity: A Case Study of the Kansai Dialect



NICHOLAS MCCULLOUGH

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The Necessity of Writing by Hand



TANNER SMITH

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The Development and Complications of Modern Japanese



ALEXANDRA PAYNE

APPALACHIAN STATE UNIVERSITY, USA

Eat Local, Eat Happy



MITCH KENJI YAMASHITA

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Noodles and Japanese Culture



RENEE CRAMMOND

THE UNIVERSITY OF ADELAIDE, AUSTRALIA

Tattoos in Japan



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CALIFORNIA STATE UNIVERSITY MONTEREY BAY, USA

Odori Matsuri: Building Community Through History



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The Cultural Perception of Matsuri



FRANCESCA MELLANO

CA' FOSCARI UNIVERSITY OF VENICE, ITALY

Manga at Okayama University: Just Hobby or Ally in Study?



JULIA CURTIS

DALLAS BAPTIST UNIVERSITY, USA

Kojima Torajiro: The Life That Believed in Art, How That Effects Japanese Society Today



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The History of Gion Matsuri and its Unique Characteristics



ELIZABETH SAMPSON

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Happiness in Japan



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Tackling Mental Health Stigma: Can Community Based Care Programmes Overcome a History of Hiding from Difference?



DAVID CRUZ QUEVEDO

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The Future of Japan: Automation or Immigration



ISAAC FRAMPTON

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Sexual Health Education in Japan

Teaching English in Japan

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Summary: 今回話すトピックはネイティブの英語話者がどのように日本で英語を教えているかについてです。多くの英語話者は英語を教えるために他の国に移住しますが、その国の言語を知りません。今回自分が英語を教えたりや他の人が教えているのを見たりした経験だけでなく、今後日本で英語を教えようと考えている人たちと話し合った内容や彼らの岡山大学での経験についても言及したいと思います。また英語を教えるためのプロジェクトがどのような必要条件を課しているかについても論じたいと思います。

In high school, I was always interested in becoming a teacher. Of what subject, I did not know but I knew that I wanted to be one. When I came to Okayama University I wanted to take classes that would show me how I could improve my teaching in a way that I could possibly work as a teacher in Japan. During my time here, I have met a lot of students with that same mindset. While most of them have some experience with the Japanese language, I wanted to know how some people become teachers with little knowledge on the language of the country they are working for and what kind of requirements programs have for potential teachers.

Okayama University provides a TESOL class where the students are able to talk with Japanese students to help improve their English. I decide on taking this class because I wanted to try forming small lesson plans and taking with other students. While it is only an hour long, the time spent talking and getting to know the Japanese students striving to improve their English is admirable. Though, there were times when we would communicate and could not fully understand each other. The only solution to that was for me to rephrase or speak Japanese. While rephrasing worked sometimes, it did not work all the time. I realized having a limited Japanese vocabulary limits how I would be able to speak to students. I began to wonder how some teachers are able to overcome that barrier when it is bound to repeat itself.

So, I began to interview the other student teachers on their methods when they talk to their students. Some of the other student teachers explained how they would keep their vocabulary simple and to the point. When the English language uses different kinds of words for one word of the same meaning it sometimes gets muddled in translation. One of my peers said that she focused more what the students already knew and tried to focus on improving that aspect. She worked on pronunciation, as it is a difficult barrier for japons students because they don't regularly pronounce the L, R, S, Th sounds. Another peer worked on expanding their vocabulary. She would try to come up with variations of words that meant the same thing. Another student worked on getting the students listening to a higher altitude. He would play music and have the students write the lyrics they could hear and then explain what the lyrics meant. While these methods worked with the type of classes we were teaching it still did not answer my question on how teachers are able to communicate with their class.

I visited a high school where I got to observe how a teacher from the U.S. taught her students with little Japanese. The school had it so the native English speaking teacher as well as a Japanese teacher was teaching the class together. The English speaking teacher would explain what she was doing and the Japanese teacher would translate or wait for the students to ask for a translation. The teachers had to work together and understand each other for the class to run efficiently. During an activity, the teacher made it so the students would talk to each other so they could only depend on themselves on themselves. When a student came across a word they did not know they were told to ask the English speaking teacher for help first before the Japanese speaking teacher. This was so the

students would have to try to speak and understand in English before they got an explanation in Japanese. Watching this, it seemed that this method works well because it gives the students the help they need while still learning.

I spoke with some students about their plans after graduation and some said they were interested in the JET program or some other program that lets post bachelor graduates become an ALT in Japan. There are many programs that want native English speakers to teach in Japan. While those programs are a possibility there are a lot of people applying so the acceptance rate is very low. Having certain qualifications would help boost ones chances in getting accepted. When on the Jet Program website the first requirement was, “Be interested in Japan and be willing to deepen their knowledge and appreciation of Japan after their arrival; be motivated to participate in and initiate international exchange activities in the local community; make effort to study or continue studying the Japanese language prior to and after arriving in Japan”(JET). Having that as the first requirement is important. Some people might not be willing to learn more about the country and language they are working for. As English is a universal language that most people can communicate in, the need for learning another language would be unnecessary. With the advancement of technology people would be able to communicate their meaning through a device that translates. The JET program would help students learn more on how to make lessons and actually learn how to teach. While it is a short program it could help build the foundation for the career student hope to achieve.

When looking around campus, I was able to see that there are many students that want to learn and improve their English skills. The students that want to teach are all very interested in Japanese and the culture here as well. Having seen it first hand, I know that there are students working hard to learn more of the country they want to work for in the future. Observing how student teachers work to be able to communicate with their students helps me understand that not everyone is planning to work just for the money. Being a foreign teacher in Japan is an experience where the teacher and student learn from each other and grow together, while learning about each others’ cultures and countries.

My research was meant to cover how a native English speaker is able to teach in Japan without knowing Japanese. I have observed many methods that students and teachers create so the barrier of language is not as large as it should have been. Observing how some student teachers were able to create content for their classes so as to include everyone and not let anyone fell left behind or confused was inspiring. My time observing a teacher at a high school was very reassuring. I was able to understand more about the Japanese school system that helps the students as well as the teachers be able to communicate with one another. The JET program is also a good way to start ones journey of teaching in Japan. Being an ALT helps creating lesson plans, builds experience and character. Having the motivation to learn more about Japanese culture and language helps close the gap between the teacher and student and builds a stable connection between you and the country.

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JET eligibility (internet) at <http://jetprogramme.org/en/eligibility/> (Last Accessed: July 1, 2017)

Attitudes to Foreign Language in Japan

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Summary:

In today's society, communication is an important skill. Being able to communicate in multiple languages is another important and highly valued skill which is on the rise in the world of employment. In Japan, an economic pillar of the world, is this sentiment truly held to the same standard? This essay aims to look into the political and social image of bilingualism, the education and systems in place for it and its development within Japan.

現代社会でコミュニケーションは大切です。他の言語で伝えられるのは大切と探された腕前です。今の社会でこの意見はだんだん増えていて世論になりました。日本ではこの意見は世論ですか？この小論文の目的はバイリンガルのイメージの政府的と社会的な理由に考えると説明するつもりです。

Introduction:

In a modern world, hearing foreign languages is an everyday occurrence. However, for 54% of Europeans (European Commission, 2012), being able to converse in another language is also an everyday thing for them. With this number on the rise, bilingualism is slowly becoming a larger and larger force in the world.

Japan, with an increasing number of employees joining the retail force, taking up approximately 16.46% of the national working population (Ministry of Internal Affairs and Communications, 2018), bilingualism would surely benefit Japan in various ways. With this becoming more and more apparent to businesses around the world, this essay intends to look into how Japan as a country is taking on the bilingual movement, as a government and as a country in general.

As an exchange student living in Japan, I have been able to have a personal insight into the bilingual society that exists in Japan, be it native Japanese speakers or foreign students or residents who have Japanese as a second or further language. Using these opportunities I have been given and the experiences I have accrued in these areas first hand, I hope to guide this essay towards a somewhat conclusive outcome on what foreign language education truly means in Japan.

Social:

As a society, Japan has a rather negative self image when it comes to foreign language ability. Following an online survey conducted by Rakuten in 2016 (楽天リサーチ, 2016), 69.6% of people interviewed referred to their English capabilities as "poor (poor, very poor)", an idea that is very consistent with a national image, where 74.2% of people said that the overall English level of Japanese people is "low (low, very low)". In contrast to this, only 3.6% of people thought of the general level to be "high (high, very high)" (楽天リサーチ, 2016).

Whilst these statistics are relatively high, the image of foreign language learning is not reflected in the image of how language capabilities are seen in Japan. With 43.9% saying that they "dislike (dislike, dislike a lot)" it, 21.3% said that they "like (like, love)" studying English (楽天リサーチ, 2016). Whilst these statistics greatly differ from the perception of language level, those who

seem to be more indifferent in their view towards learning foreign languages seem to hold a more negative view on the level of fluency in foreign languages in Japan. Those who said that they enjoyed studying English generally employed the same methods as those in other answer brackets.

However, the closest and most important part of this study comes in the opinion of importance. With “unimportant (unimportant, utterly unimportant)” and “important (important, very important)” being within 8% of each other (楽天リサーチ, 2016), showing a clear divide in public opinion. Naturally, those who found English fun and interesting to study stated as a majority that English was important, whilst those who found it the opposite stated it to be unimportant as a majority. Both of these sides were relatively close, being 59.6% to 56.0% respectively (楽天リサーチ, 2016), showing a clear but not striking majority in these opinions.

For those who found it to be important, the key reasons for this, sat around 47% respectively were to “broaden perspective” and “to communicate with foreign people” whilst those who found it to be unimportant had “there is no particular reason” as the highest response, with the highest reasons being “because I have no plans to travel abroad” and “because I have no opportunity to communicate with foreign people” at 30.5% each (楽天リサーチ, 2016).

Looking at this information as a whole, the social perspective of foreign language seems to be very skewed either way by opportunities to use the language. Those that focus on learning the language have a primary reason of having opportunities or using it when the opportunity arises, whilst on the other hand, those who feel the opposite way also have the opposite experience.

Since 2011, from 5th grade English education has been mandatory, meaning that more recent efforts by the government to affect this area may not show, due to the age range of this research survey being 20-69. This could lead to somewhat of a disconnect between the social and political outlooks, although there is no strong general opinion socially.

Political:

The Japanese government itself has been placing more focus on English education for students. Through changes such as budgeting to add 1,000 more English teachers to elementary schools (The Japan Times, 2018), planning to turn English into a standard subject, doubling its classroom hours and reforming its teaching methods (The Japan Times, 2017). Alongside long standing such as JET, a 1978 program that aims promote English language learning and teaching with the help of predominantly English-speaking natives. With these various areas coming together, it is clear that the Japanese government is in support of foreign language education, with a clear focus on English as a secondary language for students to learn from elementary school onwards.

JET, being a flagship icon for English learning and teaching is a very important aspect in the political and social image of foreign language. Being a programme that brings in native or near-native speakers of English, this program works in the biggest area of English learning image, offering opportunities to converse and learn with native speakers. Although not at its peak participation numbers, the programme has been slowly climbing back up from 2008 and is currently sitting at 5,163 participants from 44 countries (JET Programme, 2018). Receiving funding from the Japanese government, JET is a key example of the current government's attitude towards foreign language in Japan.

However, the attitude the government has consistently shown towards English education is not reflected in its results, consistently falling in place on the Education First rankings, currently sat at #37, just behind China (Education First, 2018). However, in contention with this, Japanese company Rakuten announced in 2015 that its employees averaged a TOEIC score of 802.6 out of 990, a drastic change from 526.2 5 years prior in 2010 (The Japan Times, 2015).

Whilst this is a different result to the national average, the current government is slowly placing in new changes which should put them on the Rakuten track, such as standardising English as a subject (The Japan Times, 2017). If the government can keep on this track and create a more favourable social opinion on foreign language instead of the divide that is present right now, the results may gradually change in their favour.

Conclusion:

Overall, there is no prevalent idea of bilingualism and foreign language in Japan. Although the government is very one-sided about its position, the results do not back up its current efforts. However, looking at this and the survey results presented, I would say that Japan has the same notation of bilingualism and foreign language that I was looking for, but it has been shaped into its own form by the language culture present in Japan. Due to lack of exposure and opportunity, the openings created by being bilingual or multilingual in Japan seem to be more social than professional. This may be due to Japan itself being a society further removed from the influences of others, allowing being purely monolingual to not be professionally disadvantageous when compared to other countries.

If I could look into this more, I would look into the deeper cultural aspects of how language is used nationally and internationally, businesses such as Rakuten with its “Englishnization” (The Japan Times, 2015) offer a good insight into alternative and successful ventures into Japanese language education, something which is a very key part of this essay. Whilst this essay did look at baseline social and political reasons and opinions, the deeper details could be delved into, providing a much clearer and frank explanation for the current state of affairs in Japan we see today.

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Hierarchical Relationships in University Sports Clubs: Case Study of Okayama University Kendo Club

大学の部活における上下関係:岡山大学剣道部の事例

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Summary: This study will examine hierarchical relationships and how they are expressed within club activities in Japan using the Okayama University Kendo Club as a case study. In the United Kingdom, Japanese university sports clubs have a very strict, almost draconian, reputation and this study will examine to what extent this is true. Through 10 months of observation and participation in club activities, this research aims to record to what extent these hierarchical relationships exist and how they manifest in the actions and speech style of the members. Additionally, this study will contrast the real life use of keigo with the usage taught in textbooks in the United Kingdom, which primarily emphasises the relative position of the conversation partner over the situation or topic. However, as this research will show, often use of keigo is more dependent on the latter two factors, especially where there is little difference in status. For Japanese learners, use of keigo and navigating Japanese hierarchical relationships is often seen as one of the hardest things to master; this research aims to provide some clarity and actual use cases for real life scenarios.

日本の文化や日本語の中で、上下関係や敬語の正確な使い方などが外国人や日本語学習者にとって非常に難しいと言われている。特に、日本に在留したことのない人にとって教科書だけで勉強するのが大変である。さらに、日本人全人が同じルールに従っているわけでもないので、十人十色の問題とも言える。現在までの勉強では、英国と違い、「状況」や「話題」より「相手の立場」により敬語の使い方などが決められるということが強調された。本稿では、岡山大学剣道部の事例を述べ、部内でどのような上下関係があるのかや、その上下関係がどのようにあらわれているのかを検討する。そのために部内の行為と先生方への行為という2つの場面を分析するが前者を重視する。最後に「状況」、「話題」、「相手の立場」といった要素を考え、上下関係に与える影響を検討する。

本研究の動因になったのは、剣道部に入ろうと決めた際の先輩の反応である。日本の部活の厳しさや、絶対に入らせないこと等の注意を大量に頂いた。先輩が部活を経験したことがないにも関わらず、非常に強いイメージを持っていたのである。そのイメージを考え、本当の状況を探るためにこの研究を行うことにした。さらに、上下関係などが外国人にとって大変難しいと考えられる上、部活や社会に参加していないので殆どの留学生が経験できないことなのである。また、剣道部は本研究に大変適切であるので対象をすることにした。稽古は週に5回行われているため、観察する機会が多い。その上、武道であることにより、段位の上下関係もあり、他の部活に比べ上下関係が厳しいはずであり、部員同士だけでなく、先生との交流もある。しかも、8月から10ヶ月の観察というのは、4月で入部した1年生が剣道部の規則

や習慣を教えられることも観察でき、理想と現実の上下関係を比べることが出来る。以上のことでこの研究の動因と剣道部の相応しさが理解出来る。

部活の上下関係について現在までの研究を述べる。高校の部活を対象している研究を含めても、英語での研究はまだ少ない。当たり前のことと考えられるのではないであろう。Cave (2004) が教育制度で部活の役割を研究し、上下関係が厳しくても部員が親しかったと触れ、部活は上下関係を教える場として強調した。Fukuzawa と Letrende (2001) もこの点を述べた。McDonald と Sylvester (2014) が大学の部活の飲み会とその重要性を検討した。上下関係と職場へのつながりや内定についての研究で (van Ommen, 2014) また部活の上下関係を、社会や会社での上下関係を教える方法として述べるが、上下関係の表し方は触れない。他の研究がないわけではないが、部内の関係を詳しく検討したものはまだない。それに加えて、大学の部活を対象する研究が少なく、殆どの研究は中学校・高校の部に注目している。

本研究では剣道部の観察だけでなく、様々な方法を利用した研究である。来日した9月の下旬から1.5時間の稽古を週に5回参加して頂いた上、岡山武道館での一般練習や様々な大会や合同稽古など、普通の稽古と異なる状況での行為も観察できた。その上、飲み会をはじめに、道場外の交流にも参加した。この幅広い観察以外、LINE やメールでの交流もより客観的に分析することが出来る。岡山剣道部には1年生から5年生、院生の先輩もおり、稽古に参加して下さる先生もおり、先輩や先生に対しての行動も観察十分にできた。

部員同士の一般的交流の観察を述べ、部内での上下関係を分析する。まず、敬語の使い方や話し方についての観察を述べる。部員は学年や段位を問わず自由に会話をかけあう。同輩や後輩に話す時は敬語なしだが、先輩に話す多くの時は、丁寧語が使われている。女子の中で下の名前を使うことがあるが、男子の方でこの傾向が少ない。しかし、同じ名字のある人の場合は区別のため下の名前を使うことが多い。先輩は勿論、「さん」や「先輩」をつけるが、同輩や後輩は呼び捨てする。先輩について話す時は受身形が使われていることはあるが、尊敬語はあまり使われていない。丁寧語は稽古中でも、応援する時などに使われているが、指示する時には殆ど使われていない。道場内でも外でも、他部員を見たら必ず挨拶する。稽古が終わった時の集合では、部員全体に話す際、観察した限り敬語を使う人いれば使わない人もいる。しかし、LINE では、報告などがあれば、誰に向けても敬語で書かれている。また、欠席・早退などの報告も同様である。一方、LINE で普通の交流をする時、方言を含めた非常に砕けた話し方を使うことが多い。尚、LINE の場合は後輩が敬語を使わないこともある。メールで書く時はメールに相応しい書き言葉や敬語が使われている。敬語の使い方から、剣道部での上下関係にはある程度の厳しさがあると理解できる。非常に厳しい部活であれば、先輩と自由に話しかけることは恐らくないであろう。しかし、先輩にきちんと敬語が使われており、先輩と後輩の区

別を原語で作られている。最後に、敬語の使い方は段位に全く関係なく学年だけに決められている。

次は部内同士に対しての行動を分析する。3年の後半から、殆どの部員が引退し、稽古だけでなくに参加が減るがお金を寄付する。2年と3年の前半は主催者として活躍し、主将や副首相として稽古を指揮し、1年生の管理を行いながら手伝う。1年生は道場の準備や掃除責任が負おわれ、飲み物、扇風機、郵便や掃除担当などをあずかっている。しかし観察した限り、この区別は厳しいとは言えない。必要であれば、2年生も3年生も手伝うことあるある。行動で上下関係が明らかに見られる所は飲み会である。剣道部の飲み会は厳しい方で、皆スーツを着なければならないことになっている。乾杯の時のグラスの位置、飲み物の注ぎ方などは厳しく細かいところまで決定されている。会場の外、部員全員が並べ、後輩揃えの「お疲れ様です！」が響いているところ、年長の順番で入る。ルールが厳しいことに対して、雰囲気はリラックスした感じである。

武道の部活は厳しいイメージがあるが、以上述べたように、部員同士に対して岡山大学剣道部はそれほど厳しくないと理解できる。英国では、日本の部活は厳しいイメージがあり、後輩が先輩に声をかけられないことや、体罰を使うことなどのイメージがあるが、岡山大学剣道部にはこういうことはなかった。これは時代の変化か、この大学の剣道部が比較的厳しくないかはこの研究では結論できない。しかし、最近ニュースになった日本大学フェニックス反則タックル問題（朝日新聞、2018）から、上下関係が厳しく、上からの命令に反抗できない部はまだあることがわかる。

上下関係は部員同士のものだけでなく、先生に対しての行動や敬語の使い方も含めたものである。岡山大学剣道部には監督も師範もないが、OBの先生方と強いつながりがあり、よく稽古に参加して頂く。先生に対しては丁寧語だけでなく、尊敬語・謙譲語・丁寧語を使う。部員に敬語を使う先生も使わない先生もいる。先生に袴を畳み、剣道具を片付け、飲み物をもって差し上げる。先生の前に不避けており、暗損でおりは勿論駄目のだが、先生の前で水を飲むこともできれば避けることになっている。さらに、見学に来た人の座り方まで決められている。部員同士との行動に比べ、非常に厳しい。しかしこういう行為は上下関係の表明というより、剣道で先生への感謝や尊敬の表し方である。

以上で岡山大学剣道部での上下関係を短く検討してきた。本稿から2つのことが結論できる。1つ目は、岡山大学剣道部はそれほど厳しくないということである。上下関係は守りながら、自由に話せる、行動できる環境を作ることが出来た。実際、敬語を使うことは関係の親しみさに関係が少ないということである。2つ目は、本研究では「状況」、「話題」、「相手の立場」が全て敬語の使い方に影響を与えていることがわかる。主に二つの場合に分けられる。先生とかかる場合である。この場合、状況や話題より、相手の立場が大事で、いつも敬語が使われている。しかし、

部員同士の時は相手より、話題や状況の方が影響力がある。自分から明らかに立場の高い人と話す場合はそれを考え敬語を使うが、大体自分と似ているような立場の人と話す場合は話題と状況が重要になる。最後に、本研究は習慣的なものなので、上下関係や敬語の使い方についての客観的な研究が行われる機会があればいい。

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Methods of learning English in Japan and what proves to be most effective

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本章で日本における英語の学習法について検討する。その上、国立や私立学校の授業や、塾と家庭教師、自由な雰囲気のある英会話教室や外国人とカジュアルな会話など、勉強し方によって様々な違いがあるかと検討する。最後に、どの方法が最も効果的であることについて述べていく。

In this paper I will be considering the different ways in which English is taught over the country of Japan, specifically university level while considering other aspects that may affect a person's learning. Initially, I will be analysing the ways in which English is taught, and how this translates across from a student's perspective.

Before analysing how English learners learn. We must first look at how English is taught in the Japanese school system and the several ways in which people learn language. Firstly, we will start with the mandatory and typical practices of English language classes in Japan. As of 2011 (ref. Wikipedia) English education is mandatory from the age of 11. If in the case of a student who remains in education until they are 18. This adds up to roughly 7 years of English education. Depending on the high school, English teaching methods vary, however in this report we will be focusing on the main methods. We must consider the fact that learning a new language is not like learning another subject such as Maths and Science. With a second or third new language, we must consider it a process rather than a product. Therefore, the level of a person's English is difficult to measure. With tests in place such as TOIEC or TOEFL, Japan measures a person's English ability. However, there is a lot of misunderstandings about whether these tests accurately measure a person's ability to use English in contrast to memorizing certain parts of English grammar and vocabulary to attain high test scores.

From a culture perspective, Japanese people tend to be humbler to their efforts. Therefore, considering themselves to be "bad" English speakers or just being unable to speak English at all. Japan has a somewhat reputation for being one of the countries that has a low number of English speakers. However, if we take into consideration the culture aspects in this, Japanese people tend to know some simple grammar structures with vocabulary that they have learned from high school. However, since there tends to be "no use" for English in their daily lives, they may forget a lot of what they learned in high school. If we continue to consider culture, generally, silence is also an accepted response in Japanese culture, whereas in Western countries it may be considered as bad manners, people in a Japanese society may be encouraged to be speak as little as possible to save face and keep up a good reputation.

The traditional method of learning English is the grammar translation method. This is where students learn the grammatical rules of a language and applying the rules when translating it from their native language. The biggest problem with this method seems to be the lack of English used in the lessons, (ref. Japan Today article) by being taught the grammar rules in Japanese and applying them from Japanese language rather than hearing and using native examples only allows Japanese students to remember rules of grammar rather than English practice. Also, since English has many special cases when it comes to not using typical grammar rules, a learners English tends to become structure and may sound unnatural. Another common method of teaching English that has been proven to not be beneficial for long term second language use is that students are not being taught how English is used in practice but rather they are being taught the problems that will appear in their exams. Rather than language learning this tends to be an exercise of short term memory. Students forget the majority of what they learned, the reason seems to be that students tend to remember the difficulty and struggle of learning English and therefore avoid any further stimulation (Andrea.R 1975). Basically, students are not engaged with what they are learning and in their 7 years of English Education they end up learning very little practical English Language skills. And with this many Japanese people tend to avoid further need for studying English, as the outcome is usually low.

There are many new methods of English that are resulting in much more successful results. More and more schools are employing teachers of whom are fluent English speakers to give students a far more immersive and intense learning experience. From my own experience in providing assistance in English classes, teachers are trying to engage students in more than just memory and translation. For example, even though the class I assist is a Reading and Writing class, the teacher usually sets an exercise where the students must talk for roughly one minute about a previously chosen topic. Peer work is also highly encouraged. Also, with a native non-fluent speaker of Japanese like myself in the room, the students tend to push themselves harder to be understood since to their understanding I am only a speaker of English and therefore they must use English with me. Students are becoming more and more engaged with learning English. Previously they were usually exposed to only textbooks and literacy that helped them practice, since the students aren't using English in real life practice, such as speaking with foreigners or consuming foreign media such as music or film, they see English as more of a chore rather than a helpful skill.

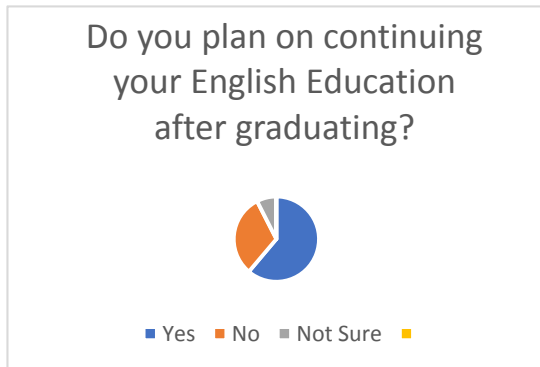
However, this is changing in Japan, for several months I volunteered as a helper at the global café within my university and even took part in a short 2-month internship as part of a TESOL class. Many students registered for scheduled eikaiwa lessons to practice their English-speaking skills. I often asked, students why they look for eikaiwa classes, the answers often ranged from wanting to keep up their English proficiency from when they study abroad to “because my teacher told me to”, depending on their answers I could see how engaged the students wanted to be in their eikaiwa lessons. Therefore, it was up to teachers like myself to keep the classes fresh and interesting, and so this led me to want to study further into how non-native English speakers learn English. So this leads me to, how eikaiwa classes are taught in comparison to regular English classes. From my own experience, eikaiwa for a start is a lot more relaxed atmosphere where Japanese students are not graded for their efforts, the classes were not made to grade students on their class but rather to help them improve. This is supposed to create a better environment for students to be more open to making and learning from mistakes without the pressure of losing anything in the case that their English is incorrect. Which also creates a challenge for the teachers like myself, how should I correct students and how often to ensure they are learning without hurting their confidence. My personal way of dealing with this was to give easy suggestions of vocabulary and grammar rather than to correct what English the student has used. And so, instead of pointing out that they are incorrect, it is better to say “there is a better way to say this”. I often used easy games for my students, although their English level would probably let them do more difficult activities. I wanted to keep the relaxed atmosphere of “no-pressure” and let them freely use easy English. In contrast to, the Reading and Writing class I assist, this class is far more strictly structured to the teacher's lesson plan compared to a typical eikaiwa lesson. The class typically begins with each student making a very short (about 20-30 seconds of speaking) speech about a clip of a movie they saw previously, this challenges them to express their feelings and opinions about something, of which Japanese people tend not to do in high school lessons. During this activity students are expected to take notes on each other's (around 2-3 people's) mini-speeches and reflect upon them. I am also expected to make a mini speech to help the students get used to how a native speaker uses English, followed by the teacher.

Also, the huge influx of native English-speaking teachers in Japan is changing the way that Japanese students learn English. During the first quarter of my university term, I visited as part of a group trip to a Japanese high school to observe how Japanese students learn English in a classroom-based setting. Taking into consideration this was quite a prodigious high school and therefore they are more likely to have higher qualified teachers. From this experience I was able to witness almost only English being used in the lesson, with an assistant teacher translating if need be. The foreign students also took part in the lesson by having Japanese students ask them questions in English as part of a self-introduction exercise. The students seemed enthused towards activity as they have unlikely had much opportunity to speak with foreign people.

And so, I was able to compare how my students spoke English in my English conversation lessons with the students I assisted in the English reading and writing class. It was true that my English Conversation students were more open and interested in trying to express their ideas, however the

Reading and Writing class students were a lot more reserved. This could be due to the environment of learning, the Reading and Writing class takes place in a classroom with roughly 40 students rather than a small group of 3 or 4 students in an eikaiwa lesson. The Reading and Writing classes are for more structured than an eikaiwa lesson and finally, it is a reading and Writing class, although the students are encouraged to speak as much English as they can, they are not particularly graded on this and therefore they may feel there is not much need to speak. Therefore, when it comes to speaking English, far more relaxed situations may be more beneficial for students to practice and learn English.

In the English class I assisted, I asked exactly 40 students to fill out a questionnaire. I asked questions such as how often do you study English and how long for. 90% of the students wrote they studied English for 1 hour or less a week of which shocked me. I made sure to include Japanese



translations of the questions so that the meaning would not get confused. The final question was in two parts, “Do you plan on continuing to learn English after graduating university and do you think English will be beneficial to your future and why”, the students are between the age of 18-19 years old and are all 1st year students at Okayama University. 33% of the students said they wanted to continue to learn English for the sake of talking to foreign people. 20% of the students mentioned the Tokyo Olympics and how the influx of foreigners pressures them to feel they need to know more English. 40% of student

said they would not continue their English education, as it did not interest them, or they had no need for it in their future career plans. Finally, 70% of students said they had at some point attended a cram school for English lessons, this figure shows how much pressure there is for Japanese school students to get higher tests scores on English tests. However, as cram school is just after school classes in a private institution, a lot of the students said they did not like it and make them dislike learning English.

Another way to compare how Japanese people learn English is to compare Japanese students who have studied abroad in an English speaking countries to those who have not. Since students are forced to use and learn English their ideas about language tend to broaden and their attitudes towards learning English become more positive. We can even draw this from Japanese people who haven’t studied but rather lived in English speaking countries. Because they used English in their day-to-day lives their English begins to reflect that of a native speaker and therefore they can make stronger relationships with those from other countries.

To conclude, Japan is heading in a much more positive direction when it comes to learning English. More modern teachings and resources are becoming available for students to actively engage in learning a new language in a way that is useful for them, not just for tests. The reason for studying English must be heavily considered when looking at a student’s progress. If a student is simply learning English to study for a test, then they will unlikely take their English skill seriously. If a student is learning for their own sake and they want to use English in their future, they are more likely to engage in their classes as well as seek out opportunities to practice their English with fluent or native English speakers.

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How One's Dialect Affects One's Identity: A Case Study of the Kansai Dialect

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Summary:

人のアイデンティティはその人の全ての元でもあることが知られている。だが、どうやって人のアイデンティティとその人の言葉が関連付けているのか、言葉の背景の変化がアイデンティティにどういった影響を与えるのか、まだ曖昧な部分がある。この調査を通して関西方言とアイデンティティの関係を調べたことで、下記の三つが重要だと明確になった：他方言との触れ合い、方言背景の変化、時間。今レポートでこの三つの要素と方言に対するアイデンティティの関係の分析を行う。

Literature Review:

The topic of the relationship between the language that one speaks and one's identity is something that many academics and researchers have investigated, with at least 90,413 publications to be found on the matter in one library alone. Most recent texts conclude that one's language and one's identity are indeed directly related, with the effects of this relationship taking many different forms. One research even found that an unhealthy relationship or an abuse of the relationship between identity and language can have detrimental health effects on the individual concerned (Boutet 2012). Although the amount of academic literature available that specifically considers the relationship between *dialect* and identity is less than 2% of that available on language and identity, it has been found that different dialects are cognitively processed and treated within the speaker as different languages (Kirk et al. 2018). Due to this, literature concerning language and identity will be used in support of this investigation of dialect and identity within applicable and appropriate reason.

Although literature can be found in abundance regarding language and identity (and so also dialect and identity – as considered above), very little can be found investigating the specific relationship between the *Kansai* dialect and the identity of its speakers. The two texts that seem to have the most potential to gain insight from are Ball's article in the *Language and Communication* journal 'Repertoires of registers: dialect in Japanese discourse' (Ball 2004), and SturtzSreetharan's article in the *Japanese Language and Literature* journal " 'Na(a)n ya nen': Negotiating Language and Identity in the Kansai Region'.

Ball's article's dominant investigation is of the specific *linguistic* differences between the Kansai (specifically the Kyoto and Osaka varieties) and Tokyo-standard dialects – something not directly relevant to my own investigation. However, in Ball's analysis, evidence is found of specific personality and identity traits that are formed as a direct byproduct of being a Kansai (Osaka and Kyoto in this specific case) dialect speaker. In Ball's investigation, the personality and identity traits associated specifically with being a Kyoto or Osaka dialect speaker are not only analysed from the perspective of the speaker, but also from the perspective of a non-Kansai dialect observer; a display of peer identification as well as self-identification. Although my own investigation is focused solely on the self-identification of a Kansai dialect-speaking individual, being aware of the outside perspective from a non-Kansai individual may prove insightful.

The approach in SturtzSreetharan's investigation into the Kansai dialect and identity differs greatly from that of Ball's, only investigating within the specific context of Japanese reality television and 'boke and tsukkomi'-type *manzai*. The issue of gender and gendered language is the bigger focus of this text, with the relationship between *gendered language* in dialect use and identity explored, rather than dialect use in general. Although SturtzSreetharan insists that gender in language plays a significant role in the formation of one's identity, this is only inspected with respect to male gendered

language use and male interlocutors. As my own investigation consists of both male and female participants, it is unclear whether gender and gendered language will prove to be as influential in my own investigation. However, the reading of SturtzSreetharan's text has persuaded me to keep awareness of its potential significance.

Research Aims and Methodology:

The main aim of my research is to identify the effects that one's dialect has on one's personal identity, and how this can differ and change with situation. In order to be able to critically analyse my results on an equal plain and in a single frame of reference, I have decided to conduct this research within the Kansai dialect alone. As the specific variable I will be examining regarding the Kansai dialect-identity relationship is the dialect that one is surrounded by for a given length of time, other variables must be kept as identical as possible. In order to achieve this, I decided to perform a case study of individuals from one family, each member of whom will be kept anonymous. Each participant's background that concerns dialect and dialect change is as follows:

1. RY: Born and raised in the Shiga prefecture, surrounded by the Shiga variety of the Kansai dialect. Has never left their place of residence and has only worked within the Kansai region. Still lives in the same surroundings at mid-adulthood.
2. NY: Born and raised in the Shiga prefecture, surrounded by the Shiga variety of the Kansai dialect. Moved to Tokyo for university and worked in Tokyo upon graduation for a number of years before returning to their hometown in Shiga. Still lives their today and works in the locality.
3. TY: Born and raised in the Shiga prefecture, surrounded by the Shiga variety of the Kansai dialect. Moved to Shizuoka for university before entering employment in Kanagawa prefecture. Has stayed in Kanagawa ever since – an amount of time longer than that that they spent in their hometown.
4. RY: Born and raised surrounded by the Shiga variety of the Kansai dialect, spent time overseas, and recently returned to Japan, but to an area of a different dialect.
5. KY: Born and raised surrounded by a dialect different to the Kansai dialect, but now speak the Kansai dialect due to having spent the majority of their life (e.g. from entering employment to retirement) in the Shiga prefecture, surrounded by the Shiga variety of the Kansai dialect.
6. YY: Born and raised in the Shiga prefecture, surrounded by the Shiga variety of the Kansai dialect. Moved abroad upon graduation of university and has lived ever since in a non-Japanese environment.

Due to the nature of my research question and the specific dialect contexts that I am wanting to compare between, my data collection will be predominantly qualitative in nature. The main qualitative method of data collection will be in the form of recorded interviews conducted with each of the participants listed above. The questions of the interview will be designed to find out the following:

- What dialect they were raised in the environment of, for how long and what their identity was as a child.
- What change in circumstance did/didn't happen to change the dialect in their surroundings, and when that occurred;
 - How any change in dialect environment changed their own identity if at all, and how long ago that was from the date of interview.
- How they identify themselves now.
- How all the above is (if at all) related to their current identity and any change of identity that may have occurred in the past.

Another point of interest is, if in the case that they currently do not speak the Kansai dialect on a regular basis, whether there are certain scenarios where they definitely will use the Kansai dialect – this may indicate a form of compartmentalised identity.

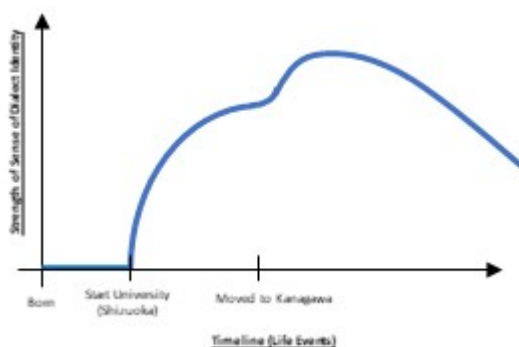
Taking all the above into consideration, the detailed methods of data collection and collation that will be used are as follows:

1. Send my participants a questionnaire before the interview in order to find out their linguistic profile (their dialect history).
2. Use the information gathered above to prepare a case study profile template individual to each participant, highlighting what additional facts I would need to find out in each interview in order to satisfy the previous (bulleted) points.
3. Use the above to create a list of questions to use with each participant, whilst ensuring to keep some universal.
4. Organise to meet with each participant to conduct the interviews (audio recorded only) and only conduct the interviews once in order to produce as raw and natural a response as possible.
 - a. Conduct a portion in standard Japanese and a portion in the Kansai dialect for comparison.
5. Collate the data from each interview and questionnaire necessary to fulfil previous (bulleted) points, analyse and present significant findings.

Research Findings:

Upon collating the information gathered from the interviews, a greatly unexpected common factor emerged between all participants bar RY and YY. This was that no sense of identity regarding region or language had occurred until a change in dialect environment occurred. The response of *all* participants to the question regarding their dialect and identity as a child was that all participants were never aware or conscious that what they spoke was a dialect, and so had no conscious identity affiliated to what they spoke. Although the response to this question was the same for RY and YY also, their exception from the second sentence above is distinct to each participant. The reason for RY's exception is that they do not hold and never have held a defined identity related to their dialect, and neither have they ever experienced a change in their dialect environment. The reason for YY's exception is that they had not experienced a change in dialect environment, but a whole change in language environment. This meant that their identity was shaped on a national scale rather than a regional scale; they became a 'Japanese' individual, not a 'Kansai' individual.

Another distinctive pattern that also emerged, was that the length of time spent in a specific dialect environment seemed to directly affect the identity and identity change of the individual.



Taking TY's case (as illustrated in the graph), the first time they experienced a sense of identity related to their dialect was when they first moved to Shizuoka where they spent their four years of university life. The initial development of this sense of identity and "slight pride" as they put it, occurred very strongly and very quickly before settling with time. This process repeated but with not as much of an initial impact when they moved to Kanagawa for employment. However, the longer they remained in Kanagawa, the prominence of their sense of identity with their Kansai dialect

decreased gradually. TY shared that it was also during this time in Kanagawa that they began to gain the local Kanagawa dialect and started to lose their original Kansai dialect. Now, TY only speaks in a Kanagawa dialect (except for when at a loss of what to say) and identifies as someone who was raised in Kansai, but belongs and is at home in Kanagawa. The same pattern was also the case for KY: born

and raised in the Hiroshima prefecture with no awareness that they spoke with a Hiroshima dialect; a strong sense of identity with their Hiroshima dialect when they first moved to Shiga for employment; now speaks only in a Kansai dialect and identifies as someone raised in Hiroshima, but belonging to Kansai. In both cases of TY and KY, only 18 years of their lives were spent in Shiga and Hiroshima respectively, but over 30 years of their lives have been spent in Kanagawa and Shiga respectively. An additional finding that seems to support this is that the participant who displayed the strongest sense of pride and dialect identity in their Kansai dialect was RY who only started living in a non-Kansai Japanese environment in the last year; a stage that can be equated to the initial peak in the above graph.

All interview participants showed varied degrees of investment in their identity related to their dialect and the Kansai dialect, with some showing no conscious investment at all. However, the feature displayed most dominantly by *all* participants was their reaction and response to the Kansai dialect. Regardless of their current attitude of identity concerning the Kansai dialect, each professed that hearing and speaking in the Kansai dialect (specifically the Shiga form that they are all most accustomed to) struck a sense of comfort, closeness and warmth with them. Whether they identified as “being Kansai” or not, the Kansai dialect symbolised and embodied a sense of membership and belonging to each of them.

Conclusion:

From my findings, I have found that the most prominent factor to affect the way one’s identity (or evident lack thereof) manifests in relation to one’s dialect is whether the individual concerned has experienced any major change in their dialect environment. Additionally, this relationship can be observed to be of an un-fixed fluid nature; one that shifts and develops with time as the individual concerned does the same. However, regardless of whether the tongue that one speaks plays a dominant role in one’s conscious self-identification or not, it certainly remains an element that bears great significance to our being.

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The Necessity of Writing by Hand

手書きの必要性

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要し: 私のような漢字を使用する言語を勉強する人にはパソコンやスマートフォンなどの技術を使うことでペンや鉛筆を使わずに漢字を使えるようになりました。漢字文化圏で育った人の中にも主にパソコンで仕事をしている人にとっては漢字の書き方を忘れてしまうのは普通のことでしょう。

そのため、漢字文化圏で育った人にも漢字を使用する言語を勉強する人にもどちらにもこの質問をしたいと思います。

「漢字を使用する言語を勉強する生徒は、漢字の書き方を学ぶ必要があると思いますか。」

色々な環境的な要因によって漢字文化圏で育った人の前述の質問に対する意見は漢字文化圏で育っていない人のとある程度異なると予想します。

The importance of learning how to use Chinese characters practically and effectively cannot be taken lightly from an educational perspective. As Byarke Frellesvig, a professor of Japanese Linguistics at the University asserts in a paper concerning misconceptions surrounding Chinese Characters, “In the teaching of written Japanese, the teaching of *kanji* is of the utmost importance.”

With this being said, in this survey questions were posed to the respondents concerning their own background, their experience with Chinese characters in their daily life, and ultimately what they think about the future of writing Chinese characters by hand.

Nationality of Respondents:

Whether or not someone was raised in an environment where Chinese Characters play a fundamental role in conveying information in everyday life, among many other factors, most certainly plays a huge role in the development of one’s opinion towards this survey’s ultimate question. For this very reason, each respondent was asked to list their nationality, and those responses have since been compiled and are listed below:

Number of Respondents: 52

Japanese: 31/ Dutch: 9/ American: 4/ Chinese: 2/ Korean: 2/ British: 1/ Slovakian: 1/

Taiwanese: 1/ Malaysian: 1

Considering that the number of people who identified as Japanese for the purpose of this survey takes up over nearly 60% (0.596), this large representation will be taken into account when analyzing for trends in later questions. On the one hand, it would have been interesting to see an even more diverse pool of participants for the purpose of this survey; however, seeing as how Japan is a country with a predominately Japanese population, this sort of ratio among the participants was to be naturally expected.

Age Range of Respondents:

The age range of all respondents is fairly narrow, covering persons from 18 years old to 26 years old. This range is somewhat to be expected as an overwhelming majority of those that responded to this survey were in fact college students. Having reflected upon this, a pool of respondents with a much wider age range, for example 18-88 years old, would have been more conducive to collecting a much broader scope of opinions concerning this topic.

Language Background of Respondents: “How many languages do you know/can use?” 「あなたが使用できる言語はいくつですか。」

Seeing as this survey is language related to language studies, the language repertoire of the respondents was also taken into account when collecting data. The Respondents ranged from those who self-identified as monolingual, to even one individual who can use a total of 6 languages. Care was taken when phrasing the original survey question because not everyone can speak as many languages as they can effectively read or passively understand due to oral communication not being highly emphasized in some certain educational systems (Ikegashira, Atsuko et al.).

Occupation of Respondents:

51/52 of the respondents have listed themselves as students. There are two exceptional cases which I felt was necessary to highlight because of the nature of their work. One of the respondents listed their occupation “office worker”, where as one of the students also listed themselves as a reporter, two professions which require note-taking to some degree.

1. “When were you first exposed to Chinese Characters?” 「漢字を初めて見たのはいつですか？」

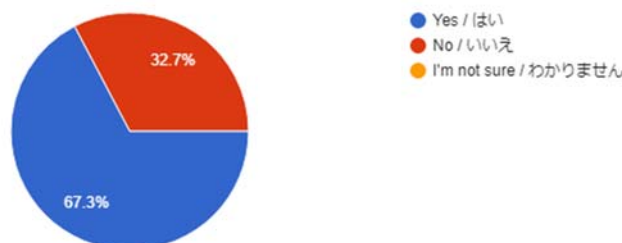
As stated above under the section concerning the respondent’s nationality, one’s linguistic environment among many other factors will be related to that person’s familiarity with Chinese characters.

All respondents that were born in countries that’s official languages that use Chinese characters such as Japan, Taiwan, and China reported that they were exposed to those characters from the time since they were born to around their introduction into Elementary school as to be expected.

As for respondents not born that’s official languages that use Chinese characters, there was a fairly wide range of responses. The two respondents from South Korea reported that they were exposed to Chinese characters during their elementary schools years. The one respondent from Malaysia reported that since her mother tongue is Chinese, she was naturally exposed to an environment containing Chinese characters from a very young age. For other respondents, including Americans and Dutch, they were largely first exposed to Chinese characters from the age range of 15 and onward either in second language courses or upon viewing Chinese or Japanese cultural products with.

2. “In your native country, is knowing how to write Chinese characters by hand a necessary skill to function in everyday life?” 「あなたの国では日常生活において漢字をかけなければだめですか？」

52 responses

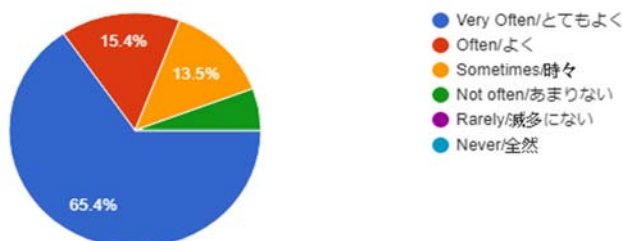


As to be expected, those that responded to this question can be placed almost entirely into two groups: those who grew up in countries that’s primary language uses Chinese characters such as China, Japan, and Taiwan, who naturally responded “Yes//はい” and those who grew up in countries that’s primary

language does not use Chinese characters such as America, Holland, and Korea. However, there were some responses contrary to my expectations, such as the respondent from Malaysia who responded “Yes/はい”. Upon further research, this seems to be a naturally response due the fact that Malaysia has a fairly large Chinese speaking population (Asianinfo.org).

3a. “How often do you write by hand using Chinese characters?” 「日常生活でどのぐらいの頻度で漢字を書きますか？」

52 responses

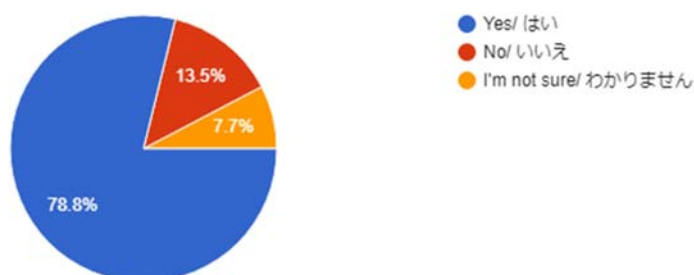


Those respondents that fall in the categories titled “Very Often” and “Often” as one may expect are largely those people raised in environments where Chinese characters are a highly common occurrence in everyday life (such as Taiwan, China, Japan); however, among those not raised in these environments, the response range was much larger, covering “Not often” to “Very Often”. For respondents who answered “Sometimes”, “Often”, or “Very Often” in the previous question, here are some examples of situations in their daily lives in which they write using Chinese characters by hand.

- When taking notes
- When writing on a Black/Whiteboard
- When filling out Paperwork
- When writing Letters

4a. “Do you feel that it is necessary for students studying a language that makes use of Chinese characters to learn how to write them?” 「あなたは漢字を使用する言語を勉強する生徒は、漢字の書き方を学ぶ必要があると思いますか。」

52 responses



Below are listed a few long form responses to the above question.

中国人：「便利。また、漢字を使用する言語を学ぶなら、漢字をちゃんと覚えた方が勉強に良いと考える。」

Respondent from the UK: “...If people stop learning how to write kanji, not only do we lose the skill of communicating without some form of technology, but we also lose a key element of culture.”

韓国人：「漢字を使わなくても意味が通じるから」

日本人：「もちろん学んだ方が良いけれど、必ずではないと思う。読めたらなんとかなると思う。」

Contrary to what I expected, among the student's that are learning a language using Chinese characters as a non-native language, a vast majority find that it's very necessary to learn how to practically write those Characters. Furthermore, a majority of those who responded either "No" or "I'm not sure" are actually Japanese respondents.

5. "With recent technological advancements such as computers, laptops, and cellphones, we have become able to write in Chinese characters without needing to use pens or pencils. With this in mind, do you think that eventually writing by hand will become obsolete? Why or why not?" 「今日ではパソコンやスマートフォンなどの技術によりペンや鉛筆を使わずに漢字を使えるようになりました。そのため、ペンや鉛筆で漢字を書く習慣は最終的に不必要になると思いますか。簡単に述べてください。」

In response to this question, there was a remarkable range of responses; however, when looking at it from a holistic standpoint, a large majority of respondents, regardless of nationality or language background, believe that writing Chinese characters by hand will stand the test of time, even if the frequency of this activity is lessened due to the increase in use of technology with built-in keyboards such as computers and smart devices, due to the fact that they are a key element to the cultures in which they belong.

Reflecting on the results of this research, there is one more additional question I would like to ask the respondents, one that relates especially to Japanese students. Based on my own observations, there are a number of Japanese people that after leaving school and entering the workforce begin to lose the ability to write a number of words using Chinese characters. Since Japanese also has the kana syllabary system, words can still be written without Chinese characters and therefore may serve as a fallback when the stroke order of a particular Chinese character is forgotten by the writer. However, I will save that question when I choose to study this subject much more deeply in the future.

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The Development and Complications of Modern Japanese

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Summary: このレポートは日本語歴史と外来語の使うを説明します。日本語歴史とモダン日本語情報をつかうと、日本語と英語の教える間違いが分かります。

Over its long history, Japan has developed its language and culture through a combination of their own efforts and help from others. The language initially developed from Chinese, and eventually made its own characters. Today, the language contains a large western influence. Arguably, loan words from English are the most relevant addition to Japanese from an outside source. Though these loan words help in bridging the gap between Japan and the western world, the shortcomings of the Japanese language often harm this system's usefulness. When viewing the Japanese language through history and modern day, it turns to be a somewhat troubled system that ultimately manages to successfully adopt new ideas over time. In order to examine these issues, this paper will discuss the history of the language as well as modern constructs of it. Hopefully through this, a better understanding of the language's international issues can be reached.

By the 5th century, the Japanese had developed their own language, but they had no writing system at the time, choosing to adopt kanji, or Chinese characters, as a writing system. As the Japanese people viewed the Chinese as above them at this time, they sometimes referred to kanji as *mana*, (真名) or "true character." During the 6th century, they developed a system to write Japanese sentences using kanji, known as *man-you gana* (万葉仮名) (Igarashi 20). This involved using a single kanji to represent a single phonetic syllable in Japanese. However, this method proved to be excessively tedious as during the Heian period, (9th century) scholars began translating Buddhist text, finding that there wasn't a whole lot of writing space to effectively write the often complex kanji characters to represent every single Japanese syllable it translated to. Their solution was to develop katakana, which was used in the same way as *man-you gana* in this case, except that the characters are much simpler to write than the average kanji (Lurie).

Around the same time as the start of widespread use of katakana, another type of kana called hiragana was developed to be a simplified version of *sou-gana*, (草仮名) a cursive form of *man-you gana*. Even though katakana and hiragana were introduced at this time, most literature and official documents up until the 16th century were written in Chinese using Chinese syntax. As time went on, books targeted at less skilled readers were developed, which often used hiragana. During the 16th century, Jesuit missionaries arrived in Japan, introducing the roman alphabet as well as some European words which still exist as part of the Japanese lexicon. (Igarashi 21-22).

After the introduction of English words, the Japanese government made a significant effort to attempt to conform to the standards of Western nations. This included translating foreign words by means of using kanji to represent the sound as well as the appropriate pronunciation for these words, for example, 論事矩 (*rojikku*) meaning logic. There was also the method of using katakana to transcribe foreign words. The katakana method was not popularized until the Taisho period (1912-1926). However, loanwords were required to be written in Katakana following the end of WWII. During the Meiji period, the government decided to reduce the amount of Kanji used in everyday reading because they deemed that the requirement to achieve "literacy" at the time was too difficult. Later on, after World War II, these standards were further reduced to place Japan more along the standards of a democratic society, as Japan had only allowed the social elite to fully learn the language up until this point. The idea was to give all an equal opportunity to learn the language at any level. This time also saw a higher frequency of use for hiragana in order to make further ease the standard of literacy. It's worth noting that many of these changes were brought on by, or at least influenced greatly by the American occupying forces (Igarashi 27-28).

The existence of the occupying American forces in Japan also introduced a plethora of American English words, which were all written in Katakana. Even today, it has not been made clear whether it is better to write loanwords by rule of the original pronunciation or by the Japanized pronunciation (Igarashi 28).

A precise language culture has developed over the course of the modern Japanese writing system's existence, meaning that certain connotations are paired with the different writing systems. While the general

formality is that katakana is used for foreign words, it seems it is used in these other cases due to the emotional or situational connotation the writing system brings, most likely as a result of its appearance in comparison to the other Japanese writing systems. Each of the four writing systems in Japanese has a commonly associated demographic as well as mood that it presents. For kanji, this is erudition, males, and adults who are middle aged or older. Hiragana is associated with softness, femininity, youth and females. Katakana is associated with pop culture, modernity and young males, and finally romaji is associated with commerciality and young females. Modern culture in Japan displays these tendencies and uses them to their advantage to promote certain ideas and to attract specific audiences, such as how newspapers typically use more kanji, while television generally uses more katakana (Smith).

There exists many barriers of communication in terms of Japanese learning English, as well as foreigners learning Japanese. To start, the Japanese writing system is inherently incompatible with the roman alphabet, meaning a word from a Germanic or Romance language cannot be directly transcribed to Japanese, and it instead must conform to vowel-consonant pairs to some degree in order to be written in Japanese. This is only a one-way street of incompatibility, as English has no issue importing all the intended sounds from words such as “typhoon,” “tsunami,” and “origami” into its language, as the English language’s larger separation of phonemes allows for a wider variety of sounds than Japanese. By just looking at the romanized versions of these Japanese words, the original Japanese pronunciation can still be perceived. (The 44 Phonemes).

Conversely, a word such as “bottle” becomes “ボトル” (*botoru*) when transcribed into katakana, completely changing the word’s pronunciation. This not only shows how the Japanese language’s relative lack of differing syllables, but also constricts the native Japanese speaker’s perception of how English words are from a supposedly young age. Even in the case that they are able to realize the differences in these pronunciations later on, the fact that their first experience with it inadvertently promoted pronouncing it incorrectly in English makes it more difficult for this perception to be shaken sometime in the future.

To better put into perspective just how limited Japanese is in terms of syllables compared to other languages, let’s compare it to English and Korean. During the 15th century, Korean developed a new writing system, Hangul, which moved the language away from its reliance on Chinese characters, instead electing to use a system which combines individual consonants and vowels in order to make singular characters. With this system, it’s estimated that Korean is capable of about 11,000 different syllables (Individual Letters of Hangeul). This makes it seem rather versatile in comparison to Japanese. English contains 24 consonants to Japanese’s 21, and 13 vowels to 5. The limiting factors here are not only the fact that most phonemes in Japanese are forced to be consonant-vowel pairs in a specific order, but also its lack of different sounds compared to English. If Japanese had only one more vowel, it would potentially increase the amount of characters in the kana systems, as well as syllables, by up to 10. With this in mind, it’s easy to understand why, when transcribing English words into katakana, that the end product appears so drastically different from the originating word (Igarashi 176-177). Though many may consider heeding any attention to pronunciation as pedantic, it is generally true that having a consensus on how a certain word is said makes it less likely for people to experience communication issues. The difference between “glass” and “グラス” (*gurasu*) is great enough to the point at which they could be indistinguishable as referring to the same thing.

While it may not be entirely clear why this is the case, many “loan words” in Japanese have developed to have completely different meanings compared to the English word they originated from. For example, the word “stove,” is used to refer to a mechanism which cooks food, usually in some kind of kitchen, in English. In Japanese, it appears as ストーブ (*sutoobu*) and refers to a heater in a room, which is made even more confusing by the fact that the loan word ヒータ (*hiita*) also exists. A few other mishaps exist, such as “viking” バイキング (*baikingu*) meaning “buffet style eating” and “feminist” フェミニスト (*feminisuto*) meaning “man who is soft hearted towards women.” Most who are considered fluent in English would likely be immediately confounded by the usage of these words (Igarashi 151-152).

Furthermore, there exists the strange phenomena of Japanized English, in which phrases that have a nonsensical meaning in English have been developed to refer to a specific noun or situation within Japanese. An example of this is “winker,” ウィンカー (*winkaa*) which refers to a turning signal. While this word can refer to “one who winks” in English, this word is very rarely used and has no connection to the Japanese meaning. Another is “freeter,” フリーター (*furiitaa*) a completely nonsense word in English, which refers to a “job-hopping part-timer” in Japanese (Igarashi 152-153).

With the combination of Japanized English and some loan words having drastically different meanings in Japanese compared to English, it’s difficult to fathom how exactly such large discrepancies in meaning and use developed over an entire country to the point where it has affected millions of people, damaging their ability

to comprehend English. While there is no definite answer as far as why, it can be speculated that this came about due to lack of native or fluent speakers involved in the governing bodies that introduced these words to the country, lack of proper research, reluctance to put the large amount of effort needed to rectify a long term faulty system, or a combination of all three. In order to better understand the entire context of this issue, various students at Okayama University were interviewed for the purpose of this report. Since this is a study that concerns both foreigners and native Japanese, an equal amount of each were conversed with. Each party was given different questions based on their origin.

The first question that Japanese subjects were asked is if they understood the fact that various gairaigo words (the examples given were パソコン, アイコン, and テレビ) are loaned from English. Surprisingly, two of five subjects answered that they did not know this, one was uncertain, and two answered yes. This goes along with the idea that, since many Japanese see these words as commonplace without understanding their origin, that this can shape their ability to correctly pronounce the English words they are derived from, and possibly twist their perception on the meaning of these words. Next, the subject was asked if their parents and grandparents commonly used these words. Since it's expected for most large changes in society to take place slowly, it's reasonable to assume that today's middle-aged people use gairaigo less often than today's young adults. All subjects responded that they believe their parents use gairaigo as much or nearly as much as them, and a few said that their grandparents don't use the words as much. In this case, the results are expected--each generation uses gairaigo more than the last, though there doesn't appear to be much of a difference between today's young adults and their parents in terms of usage.

For the third question, the subject was asked if they think that the nature of Gairaigo has made it difficult for them to learn English, or at least pronounce it correctly. Three answered "yes," one answered "sometimes," and the last answered "no." All of the interviewed subjects are able to hold basic conversations in English, meaning that they should have some basis as far as how their English ability has developed. The results of this question reveal that most of this sample has realized that their perception of english words from the gairaigo standpoint and the English language standpoint are different despite them stemming from the same meanings in most cases.

For the last question, the subject was asked if they had any idea why Japanese utilizes so many loan words. One subject answered that they had no idea, while the other four gave somewhat similar answers. Three answered they thought it was because it made it easier for the country of Japan to communicate with the outside world, as well as better adapt to the customs of western society it has adopted. One subject said they believed it was because young people prefer easier expression, and this is why these systems have been adopted. Of course, the purpose of adapting to foreign culture seems like a reasonable explanation as well. After essentially being forced to adopt western customs and ideas (even though they had already taken in a lot of western culture prior to this time) following the end of world war two, there is little to say that this is not true.

The foreigners interviewed were not limited to native english speakers. Of the five, two are chinese, one is American, one is English, and one is German. The intent in this variety is to get differing perspectives of gairaigo, with the only certain commonality between these five being that they are learning Japanese as a language to supplement their native one.

For the first question, they were asked if they liked gairaigo and/or katakana. Four of five answered "yes," and only one answered "no." It's worth noting that the one who answered "no," is of Chinese descent, and they also elaborated that it is "difficult to read" and that they often did not know the meaning of the English words that gairaigo words originated from. It's likely that the others answered "yes" because gairaigo allows shortcuts for them when learning Japanese words. Second, they were asked if they believe Japanese would be a better language without gairaigo. Both chinese subjects believed it would be better without it, one citing that Korean is better than Japanese because it doesn't emphasize loan words as greatly. The American, English, and German subjects all answered that they think gairaigo is a positive influence on Japanese, providing the reason that it has made it personally easier for them to learn Japanese. For the third question, subjects were asked if they believe that gairaigo is a positive influence as far as foreigners learning Japanese and for Japanese learning English. All subjects answered "yes," though one expressed that they weren't sure how it affected native Japanese learning English. The others gave no remark regarding how it affected Japanese people. Finally, subjects were asked if they believed that the influx of gairaigo and possibly Japanese culture as a whole were a result of American influence following World War Two. All subjects answered that this connection was true, or that it is probably true, with two stating that they said America had a larger influence than any other country had on Japan. One also stated that the western influence might be because the liberal mindsets that the

Americans brought over were enticing to the general populace, making it easier for them to accept these new ideas. Though the truth is that America did play a large part in modern Japan's development, these answers show that many foreigners in Japan are likely aware that the country is, in some ways, derivative of American culture.

Comparing the development history along with modern language circumstance and the information gathered from subjects, a trend can be observed. Throughout the years, Japanese has needed to alter the standards of its language repeatedly, and the reason for this can be traced back to its inception. From the very beginning, it relied on input from other cultures to shape necessary features, such as writing and translation. Along the way, it developed ways of repairing some mishaps, such as katakana to make translation of Chinese easier, and hiragana to simplify the language. The problem with these changes, as well as further simplifications along the road, is that, although they improved the language in its current state, they did not change the foundations of the language. The lack of phonemes and similarities in speech to other languages makes Japanese difficult to use in international communication.

Another issue is the reliance that the Japanese language has placed on other cultures while being seemingly unable to properly communicate with these cultures. With the advent of katakana and the fact that it mostly is used to indicate words of English origin, it would be a reasonable assumption that most Japanese natives would realize that the katakana indicates English. Alarmingly, nearly half of Japanese survey respondents indicated that they didn't realize when words were of English origin. Once again, this indicates a lack of communication between cultures, and possibly a lack of proper education as a result of the absence of communication. In order for Japanese to function better on an international level, it would likely need to make completely new phonemes and ways of indicating pronunciation. Since this would be difficult considering how many people speak it the way it is now, this is incredibly unlikely to happen.

Japan's historic isolationist behavior is ironic considering it owes more to other cultures for its development than most cultures do. It borrowed a large portion of its writing system and customs from China near its inception, it has adopted much from western culture while approximately 7% of its words are loan words derived from English. This is not necessarily a negative factor. While it may be confusing for Japanese natives to get used to English, and foreigners may often have difficulty wrapping their head around how modern Japanese culture has warped some English language, the cultural crossover is ultimately useful. Japan has used other cultures to gain ideas to make their own ideas out of them, and in some cases had managed to bridge cultural gaps. Perhaps this should be something other countries aim to achieve.

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Eat Local, Eat Happy

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日本の人口は大きい、農地は小さい。日本人は輸入された食品より、地元で生産された食品の方が安全だと思います。皆も地元の農家から農作物を買うことは、重要だと思います。しかし、農家の量は減少しています。アンケートを作りました、日本の学生に答えてもらうように頼んだ。

For millennia, each culture and the communities within them would typically sustain themselves with indigenous foods, grown in indigenous ways. This research paper intends to probe the Japanese attitude towards local food production in the modern era, while providing insight towards shifts in farming practice, and dietary preferences. This paper seeks to inform about the Chisan-Chisho movement, a slow food paradigm that works on the local level. The state of farming in modern Japan is another important aspect presented, from problems in the aging society, to the land use itself. The author's own research will be presented and discussed on the opinions of college-aged Japanese students, regarding their opinions on local eating and culturally specific diets.

In the late 1990s, a regionalistic food consumption movement gained attention in Japan. It was a countermeasure to the boom of foreign imported food, a new paradigm shift emerging to regard the attitudes towards the declining food production. Chisan-Chisho is a slow food movement, meaning that food is valued more when grown closer to the home, without all the mileage that imported food gains when traveling. When one 'eats slowly' at the local level, its with native produce growing in season, by members of one's own community (Kimura, 2008).

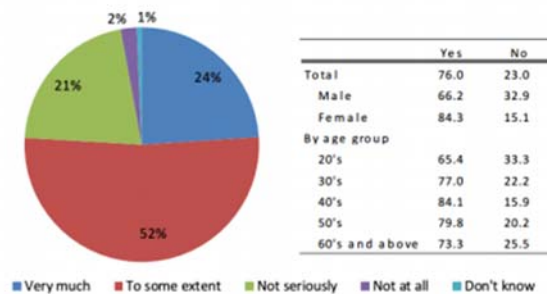


Figure 9. Result of National Opinion Poll on Food Safety (1)
"Do you worry about food safety?"

Source: Central Research Services, Inc., August 2007

Figure 1. Result of National Opinion Poll on Food Safety
(Hisano, 2011).

These local foods were considered safer in the rise of awareness against modified foods, more delicious, trustworthy, and environmentally friendly (see **fig. 1**) The local economy would also receive a boost in situations where Chisan-Chisho is applied. Applications of this theory include Eat Local days at schools, where ingredients are closely sourced to the students' hometowns, and retail and district marketing campaigns, where localized agriculture was promoted and cast in a more favorable light than imported goods. Keep in mind, Chisan-Chisho isn't backed and regulated by larger government offices of any sorts, it's instead a philosophy focused on changing individual consumption habits, rather than promoting national social change. The

only networking is localized, to best fit the needs of the community (Kimura, 2008).

There is also an offset of "slow food" called Midori Chochin, where restaurants will display whether local ingredients are used in their dishes. A green lantern will be put out the window if at least 50% of the ingredients are locally sourced in the town or prefecture. There's also a 1-5 star rating included on the lantern, with a 1 being 50% local, and a 5 being 100% local. This is found all throughout Japan, including the city of Okayama where this paper's researcher is based (Nishiyama, 2007). This movement has an added cultural bonus as well; where "rural" tends to have connotations of being inferior, behind the times, and invisible, Chisan-Chisho allows people to take notice and pride in the creations of their own community. Not only are there economic gains to be had in the wake of embracing local agriculture, there are community bonds to be made and culture to connect to as well (Hall, 2012).

Moving on from the food itself, we can examine the state of farming in Japan. In modernity, less than 20% of Japan's total land is capable of sustaining farmlands; and of that land, most areas are highly specialized in what they can excel in potentially growing. This is a startling shortage of usable territory, and this can be attributed to the majority of the islands being mountainous in nature. This terrain makes farming a precarious challenge; while livestock can become accustomed to grazing on the open hills, crops require flatland. Rice especially will require a flatter growing surface. A solution Japanese farmers have worked out for utilizing mountainous spaces are rice terraces, which have the added benefit of adding the ecosystem service of flood management. But as the years pass, fewer and fewer of these the terraces are maintained as small farms fall into waste in the wake of industrialized agriculture (Hisano, 2011). The boon of flood management provided by healthy terraces can potentially become a bust if the abandoned sediment becomes oversaturated. In these circumstances, terraces would contribute to flood waste. Where are all the previous farmers who managed these lands?

Interestingly enough, of the farming households in Japan, 25% are urban farmers, instead of rural. These urban farmers are 3% more productive than the national farming household average, two times more profitable over mountain agriculture lands, and 10% more productive than those farming on the rural plains. The age of the average farmer is also falling nationally, with fewer and fewer farmers raising successors to inherit and cultivate family lands. This can be attributed to youths wanting to seek more lucrative employment in denser urban areas, rather than play a game of economic risk by continuing to farm (Hisano 2011).

Single farms cannot hope to earn enough money to fully support a single family from farm-drawn income alone anymore; most farming family members have primary jobs and treat farming as a secondary obligation. This trend isn't specific to just Japan; and instead is increasingly seen in other first-world nations.

Japan has sustained itself since ancient times with an outpouring of rice and fresh vegetables, but modern globalization has led to an increase in foreign imports. In fact, as part of membership agreements, the World Trade Organization gave Japan a quota for imports, weighing in at around 770,000 tons. However, most of this food is put in storage or set aside for disaster aid, rather than make it front and center into the grocery shelves. But trade agreement or not, there's no denying a historic shift in dietary preferences for the average Japanese individual. Western foods or westernized additions to traditional meals are becoming more and more common in the Japanese diet (Hisano, 2015).

As far as the farming of endemic foods are concerned, Japan is currently self-sufficient with producing rice, eggs, and mikan at around 90% self-sufficiency. However, often used ingredients like soybeans (5% of total use grown in Japan), cooking oil, or other highly sought after staples (~13%) are imported from the global market (Friedmann, 1991). These dietary shifts through trade agreements and social change faced criticisms that culminated in 2005 with a food education act. Shokuiku was enacted as a way to encourage traditional and healthy eating habits in a modern Japan, through in-school education (Arsil, 2014). But how effective is the system in place at encouraging a traditionally Japanese mindset? Or reflecting the ideology of chisan-chisho?

Do you think its important to buy food from local farmers? 地元の農家から農作物を買うことは、重要だと思いますか。

28 responses

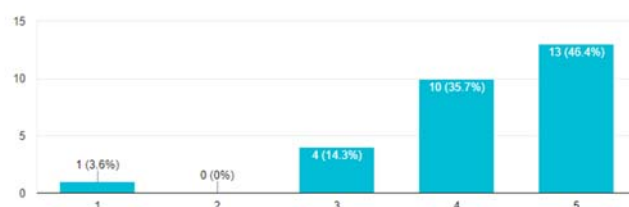


Figure 2. Results from the author's own research wherein the majority were in agreeance.

A sample of Japanese Okayama University students were surveyed on their opinions regarding the current food system. Overall trends stated preference towards fresh ingredients grown in Japan, but expressed little interest in seeking out farmer's markets. Support for the farmers themselves was only preferred, but only if they were easily accessible. The allure of cheap and mass-produced products from grocery stores was also preferred over that from a small-scale local farmer. In interviews, when the interviewees were asked about potentially visiting a farmer's produce stand, every single one showed surprise at the fact that their own university has its own daily market for products grown by the faculty of agriculture. As

such it can be assumed that while the infrastructure exists to move local products from the farm to the table of the community, the community itself might not be aware of their own opportunities. If price weren't an issue though, most interviewees expressed a desire to eat local foods over imports (see **fig. 2**).

In summary, Japan has a rich history of self-sustaining agriculture, but in contemporary society faces pressure from dietary shifts and the farming workforce leaving for urban development. However, a comeback movement valuing community grown foods is appearing on a small scale reactionary level throughout the country. There is work to be done if Japan's small-scale agricultural sector is to be revitalized, but the potential market for such a comeback exists at the community level.

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Noodles and Japanese Culture

麺子と日本の文化

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Summary:私は日本人とのハーフなので日本の文化に興味がある。アメリカでたくさん日本の食事があがるが本当の文化や食べ物はちょっと違う。だから、日本の文化を分かるように日本の麺子の歴史や変化を研究する。うどん、ラーメン、やそうめんはちがう古くて面白い歴史があるのでその麺子だけ論ずる。日本でそうめんとそばを食べることの意味は文化のために大切だと思う。

Culture can be regarded as a combination of customs and ideas for a particular group of people or society. One way this can be seen is through food and its relationship with the way its eaten as well as when some people might eat this food. Japan has been widely known for its food and its relationship to Japanese culture. One of the most recognizable foods Japan is known for is its ramen, but people rarely consider the other forms of noodles related to Japanese food culture. Through analyzing the significance of various noodles such as udon, ramen, somen and soba and comparing their history a link will clearly be shown as food's integration into Japanese culture and how that has changed over time.

Flour and wheat noodles were first introduced from China to Japan over a period of time from the Heian period to early Kamakura periods. Some notable people who brought over noodles were Eisai and Dogen who had an encyclopedia with various types of flour and noodle recipes from China. Like tea, noodles in Japan were first being served by Buddhist monks and gradually became a part of Japanese culture. Some of the first recipes included soba and somen that were often served to commoners. Although some historians debate whether or not udon and ramen were introduced during the Heian period like soba, most agree with the times in which they became more notable. Another type of noodle that was introduced later on in Japanese history was udon. Udon became popularized in the Edo period as a thick soba noodle that can be eaten either hot or cold. Although udon may have been in Japanese cuisine prior to this time, during the Edo period the term for thick noodles became known as udon. It is for this reason some historians believe the Edo period is a more appropriate time to consider udon's integration into Japanese culture. The final noodle should be taken into consideration, is one that was more popularized after World War 2 called ramen.

In modern time the most recognizable and popular Japanese noodle is ramen, yet its popularity is a rather recent craze compared to soba and udon. Solt, author of "History of Ramen: How Political Crisis Sparked a Global Food Craze", claims that although a recipe could be invented at a different time, in order for it to be considered Japanese cuisine it needs to have a customer base. During the early 20th Century Ramen was the first industrialized food that sparked an international appeal. Following World War 2, during US occupation, rice was more difficult to come by than flour this led to an increase in flour related recipes, most notably ramen. Nowadays ramen, udon, somen and soba are all considered popular Japanese noodles, but the lasting effects of the ramen craze is what led to its popularity overseas.

The practice of eating somen in modern Japan is still widely popular, but no longer seen as a commoner food. Somen can now be recognized as a popular dish to be eaten cold in the summer when temperatures in Japan rise. One example of this is the practice of Nagashi Somen, where somen is

caught with your chopsticks in water. Nagashi means to flow, so it is traditionally done by going into a bamboo forest, chopping the bamboo in half, and then running water through the bamboo while you catch the somen as it flows down. Now a days, it is seen as an entertaining way to eat cold noodles in hot weather usually done with a group of people. Recently there have been some restaurants in Japan, specifically Kyoto, that have exclusively sold Nagashi somen as a novelty experience. Although this dish has changed over time its connection to Japanese culture can be seen as its customs are still widely popular.



Soba and Somen both appeared in Japan around the same time but their evolution and symbolism in Japan has branched in different ways. For example, Soba is not seen as an exclusively cold noodle like somen typically is nowadays. Whether hot or cold soba is more popular is usually based on preference, but soba has gained a special meaning to be eaten during the New Year. Unlike somen, soba is traditionally made with buckwheat flour and has kept a small tie to its historical roots from Buddhism. Because soba is seen as an easily bitten or broken noodle, it has gained a symbolism from

breaking off the new year. This is one reason why soba is often eaten before New Year's Day, to start the New Year without ties to the past year. Within many Asian cultures eating noodles is also seen as good luck because noodles can symbolize long life and is something often consumed for New Year's Day. When the noodle is eaten is also very important, because if the noodle is eaten after midnight its symbol can change to cutting off the new year early. Although these superstitions aren't truly believed in nowadays these customs still have importance in the way some holidays are celebrated.

Despite not being as old as the previous noodles mentioned, Udon is one of the most popular forms of noodle especially in the Shikoku region of Japan. Kagawa, a prefecture in Shikoku, is seen as the birthplace of udon and is the most important regional food there. As udon's popularity grew the different types of broths and recipes also started to increase. One of the traditional types of udon is Sanuki udon which has spring onion, daikon, ginger, lime, and a soy sauce broth. This simple method of preparation is popular due to its fresh and simple flavors, leading it to be considered as one of the region-specific foods in Kagawa. Sometimes this can be served with tempura, thinly sliced meat or eggs, although the broth is rarely changed for it to still be considered Sanuki udon. As popularity for this noodle grew so did the various recipes, nowadays you can find vastly different types of broths. Curry udon is one of these examples as traditionally these noodles were eaten with simple dashi or tsuyu broths like somen and soba. Udon's history and meaning may not be as significant as soba, but for the people in Shikoku it is the most important noodle dish.

Although the history of ramen may not date as far back as the Heian and Kamakura periods, globally ramen is the most popular form of Japanese noodles. Ramen is typically more famous in colder climate areas such as Hokkaido, but it is just as popular in areas such as Fukuoka, in northern Kyushu. Both areas are famous for their own regional flavors of broth, Hokkaido being miso, and Fukuoka with tonkotsu broth. Typical toppings remain similar which often include thinly sliced Chinese meat, or various seaweeds and green onions. It is believed that Hokkaido is where ramen was first created but is often debated as having been started in other prefectures as well. This belief has led some people argue that Hokkaido is where ramen was created so miso broth is more traditional, while others suggest that simple salt or soy sauce flavors are more authentic relating more similarly to soba. Even though opinions differ on which broth is more delicious, internationally ramen is one of the biggest exports of Japanese culture.

Ramen internationally is vastly different from authentic ramen made in Japan. In many western countries ramen is sold dried and is mostly associated with the idea of cheap food often eaten by college students.

Though this type of ramen does not represent authentic Japanese culture, it does provide other countries with an introduction to some Japanese food. When visiting Japan, tourists are often surprised by



how vastly different real ramen is from what their country may provide. This can create an opportunity for foreigners to learn more about what may be different in Japanese culture from their preconceived ideas. In some parts of the western coast of America, fresh ramen shops are starting to open and become popularized. Many places in California experienced an increase in Japanese immigrants in the 1900's and with that brought with them parts of Japanese culture.

Lastly the way these noodles are tied into current Japanese cultural identity can be seen with the introduction of B-class gourmet foods. In recent years Japan has started to push the idea of regional specific and unique cuisines. B-class gourmet food, often called B-kyu gurume, is defined as cheap traditional food with the ingredients used being sourced from a specific region in Japan. This has led to many new combinations and methods of preparing traditional foods, such as udon, ramen and soba. Some major prefectures that have experienced these influences include Okayama, Kagawa, and Shizuoka.

Within Okayama and Kagawa udon has been included in a few B-class gourmet foods. For Okayama hourumon yaki udon is one of the winning dishes in the B-kyu Grand Prix and has since been associated with Okayama. Hourumon yaki udon takes traditional udon noodles and cooks them using a method similar to yakisoba. The reason it is considered specific to Okayama is because of its addition of hourumon which is a piece of beef from the stomach region. Kagawa has many types of new udon that is considered their regional specific food. What makes Kagawa udon different from other regions is the difference in protein rich flour that is only grown in Kagawa. This has led to Kagawa centering many of their customs and identity around udon.

Kagawa's cultural identity being tied to udon can most notably seen through their prefectural mascot, Udon-nou. Every prefecture in Japan has a unique mascot that represents their own region. These mascots typically have a strong relation to what the prefecture produces or history of the local area. For Okayama it is the mythical character momotaro who was said to be born in a peach, which is the major fruit produced in the region. For the case of Udon-nou he is a small character who literally has udon for brains, which can symbolize how people from Kagawa often are obsessed with udon. This is yet another example of how Japanese culture and food are so closely related.



tie to cultural can be clearly seen.

Japanese has one of the richest cultures in the world with some custom that date hundreds of years back. Most of these practices are directly tied to food and its symbolism, although the belief may change. It may be difficult to determine when exactly some of these foods may have been introduced, but the impact and

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Tattoos In Japan

題名

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この EPOK プロジェクトでは、私は日本の入れ墨の歴史と現在の状態について書きました。入れ墨は世界中で有名であり、私も入れ墨をしています。私は2つ入れ墨をしていて、これから先もっと入れ墨をしようと思っています。私が日本にいる時、人々はよく私の入れ墨について言います。私は、日本で入れ墨がどのように考えられていったのか、疑問に思いました。

The question that this report will answer is *'How has history affected the way that tattoos are perceived in Japan?'* The history and culture behind tattoos in Japan has always been a controversial topic for tattoo lovers around the world. This report will cover the extensive history of tattoos while trying to explore the various reasons behind the conceptions and misconceptions of tattoos or people with tattoos and will finish with what the current state of tattooing in Japan is. Many foreigners that come to Japan often wonder how they will be perceived by the Japanese public. Therefore, this paper will cover the general perception of tattoos in Japan throughout history through the use of online sources and a survey of 53 Japanese, Okayama University Students on their opinions and perceptions on societal views of tattoos.

First, an inside look into the immense and interesting history of tattoos in Japan. Tattooing is also known by the Japanese term 'Irezumi' (入れ墨) which is said to have originated in the Jomon Period (10,000 BCE-300CE). Following on, the Edo Period is also said to be where the modern styles of tattooing seen now appear to have grown from. Many tattooing practices can be found around the world, Japan is not exempt from that, in fact, Japan has many practices including this particularly interesting study that connects to the women from the Amami islands to the Ryukus, also known now as Okinawa (Yoshimi, 2017). Where they wore Hachiji, a tattoo applied to the hands, fingertips all the way to the torso. Dating back to the sixteenth century, or possibly further back, it is said to be associated as a rite of passage, the tattoos on the hand indicated a woman's married status, and once the tattoos were complete it was celebrated as a large event. Although each island had differing positions for the tattoos, and in some locales if a woman did not have a proper Hachiji it was thought that she would suffer in the afterlife. Tattooing was fairly common around Japan, as it had connections with customs, mythical origins like the Kojiki and Nihon Shoki, it was also used as a form of punishment in various regions of Japan. However, around the 17th century tattoos started to gain less favour on the mainland and consequently disappeared nearly entirely from written and pictorial records. Thus, indicating that the tattooing history in Japan is more diverse than people might think.

During the Edo period, tattoos once again gained popularity. The earliest reference is said to be when a courtesan and their favourite client(s) have pledged their eternal love for each other by tattooing their name on their skin, these displays of undying loyalty were thus incorporated by the gamblers and underworld groups that came to life in the 18th century. It became steadily more popular for men in trades such as couriers and steeplejacks, to them it became an alternative for wearing clothes as they would cover their skin in tattoos and only wear loin cloths as they did heavy work. Which then relates back to the survey where 38.9% said that people with tattoos are associated with fashion, as tattoos continued to grow as more of a fashionable, wearable option. Tattoos become connected to real and fictional underworld figures, such as the "kyokaku" (chivalrous

Figure 3:5 Kyumonryu Shishin



Figure 4: kyoukaku



commoner or street knight) who is said to protect the weak and innocent from the strong and corrupt as seen in figure 1 on the above. (Yoshimi, 2017). Figure 1:5 also showcases another example of a Kabuki actor who has a back completely covered with tattoos. These irezumi are shown as distinguishing attributes of many figures in popular illustrations highlighting the romanticism that was hence connected to tattoos during this period and helped highlight their appeal. The fluctuation of the history and opinions of tattoos has caused many differing outlooks on the who, what and why tattoos are perceived the way that they are. So, what has caused the change in Japan’s perception of tattoos? Why did they go through two stages of being widely accepted, to disappearing and back again? From going to being in popular Kabuki plays to being practically banned across the nation? According to the survey, 63.3% as seen in figure 2 below, said that the main reason someone would get a tattoo is in order to become a member of a club, group or organization. When people, both Japanese and foreigners, consider the connection between tattoos and Japan many will think about the Japanese mafia, better known as the ‘Yakuza’, which then relates to the element of tattooing being made illegal during the Edo period, and so further proving that tattoos have nearly always had a connection to criminal activity and filial piety. (Ashcraft, 2016) While tattoos were popular, during these times commoners often found the practice distasteful, a reason for this can be that criminals were often punished by being given tattoos on their arms or foreheads. The connection between criminality and tattoos continues to grow as the Tokugawa shogunate issued decrees limiting tattoos during the period, while it did not stop tattoo artists altogether it did force them to go underground. This connection to criminal activity and thoughts behind it can be harming to people with tattoos, to many, tattoos are only a source of creativity and is often used to enhance their emotions or feelings through art on their body.

若年層（18-25歳）がタトゥーを入れる理由は何だと思いますか？（上位3つを選んでください） In your opinion, what most persuades someone (aged 18-25) to get a tattoo? * Mark 3 that best apply.
53 responses

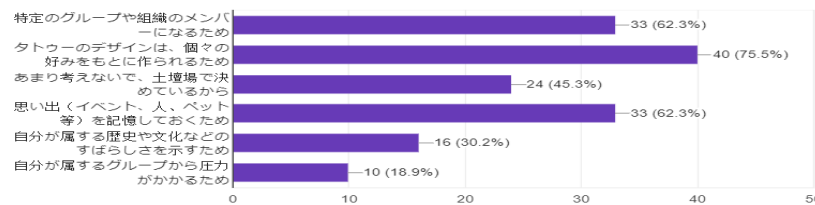


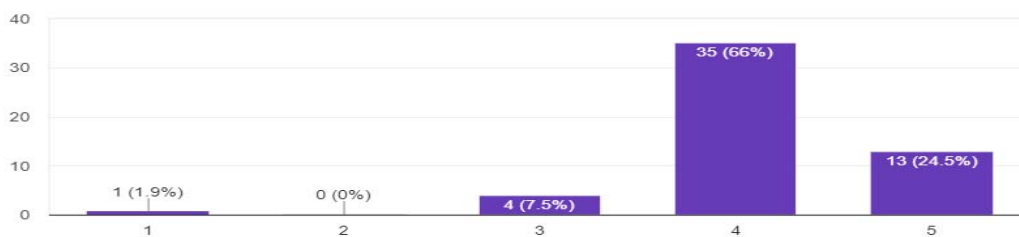
Figure 5: What persuades someone to get a tattoo?

The popularity of tattoos continues to decrease with the connections to criminals, until there is a complete ban on tattoos. The partial blame for the continued downfall of tattoo’s popularity and banning can be explained through the Meiji Restoration of 1868 (Yoshimi, 2017). Once Japan allowed foreigners to enter the country after 200 years of near seclusion, the government of Japan did not want to be viewed as a backwards nation. Many westerners were shocked by various aspects of Japan, mixed bathrooms being one of them and how many men would walk around virtually naked with full body tattoos. Therefore, fearful of causing a negative backlash from the westerners the Meiji government banned the acts of giving and receiving a tattoo. While the new law did not stop tattooing completely it caused artists to go into hiding and drove them into running their stores out of sight. Consequently, causing tattoos to be hidden under clothing and grow further away from public acceptance. Sadly, for the Ainu people in the north and Ryuku people of Okinawa, this meant that the impact of the ban was pivotal. They had to abandon an age old custom imbedded in their cultural heritage. The authorities would arrest anyone caught following the apparently “barbaric and backward” custom, so while they continued to practice in private there were consequences if found out. According to research, almost 700 women were arrested over the following five years for breaking the ban (Yamamoto, 2005) Meaning that

today, the custom has now been completely wiped away. The ban did its job of pushing the artists underground and made sure to get people to hide any evidence of their own tattoos or their job as a tattoo artist, taking away their tools and criminalizing the very important master and apprentice relationship between the artists. However, the Japanese style of tattoos still piqued the interest of many foreigners, believing the style to be unique and exotic many went to Japan in order to get a tattoo as a type of souvenir. It is alleged that George V of England and Nicholas II of Russia received a tattoo during their trip to Meiji Japan. Many tattoo artists were made to travel, pack their belongings and make due with small private back rooms away from police, or made to move overseas so they could continue their practice in public. In relation to the survey conducted, continuing from the large history behind the nature of tattoos perceptions here in Japan, in the graph below it states that 66% of the survey agree that the society of Japan thinks negatively of tattoos, as shown in figure 3 below. As stated before, there is still a large association with thuggery, many with tattoos are banned from entering swimming pools, hot springs, beaches and gyms.

あなたが属する社会は、タトゥー（刺青）について、どのように捉えていると思いますか？ In general, how does your society think of tattoos?

53 responses



肯定的

Figure 3: How does society think of tattoos?

否定的

Positively

Negatively

The prohibition of tattoos was not lifted until 1948, during the US occupation following World War II. As many American servicemen made Japan their base, Japanese tattooists began to cater to their tattoo desire. The designs remained technically Western, however the artists were able to form a thriving business and gain more popularity overseas. Ironically, while tattoos on foreigners around Japan began to be more commonly noticed, tattoos on Japanese people themselves was still technically taboo. They may now have been legalised, however the societal stigma has continued to drastically go towards the negative side as the Japanese become further alienated from the practice. In an interesting theory, Yoshimi Yamamoto believes that the reason for the continuous animosity towards tattoos can be attributed towards the growth of Yakuza films, and indoor plumbing (Yamamoto, 2005). As less people with tattoos go to public baths due to having their own private baths at home now, it becomes unusual or scary for the public to see and thus, causes stigmas to grow. In fact, 83.3% of the survey stated that they found people with tattoos scary. A minor fact contributing to the issues brought up beforehand. Sealing Japanese Baby Boomers opinions on tattooed people are films such as *Kanto Wanderer* and *Brutal Tales of Chivalry* which associated tattoos with violence, mafia and other negative prejudices. During this period of films, many young mafia members were quick to get new ink. In contrast, many mafia or *Yakuza* in order to keep a low profile against the anti-gang laws, steer far away from large and obvious tattoos in this time.

The strong prejudice against tattoos continues in Japan, creating what could be many unnecessary conflicts. A new tourism record was set as 15 million people visited Japan in 2015, many foreigners that are eager to explore all of Japan are tattooed, whereas most Japanese are not, and this is where things can get problematic. The Japanese Onsen (温泉) is a very popular destination for most tourists, according to *The Economist*, the Japanese Tourism Agency, from a poll stated that for a third of foreign visitors Japan's hot springs were one of their main reasons for visiting the country, the same poll said that more than half had banned tattooed guests from hot spring resorts and hotels around the country. Many Onsens's stop people with even the smallest tattoos from entering. As an example, in 2013, a Maori woman from New Zealand had a traditional cultural tattoo on her face and was not allowed entry into a hot spring in Hokkaido which caused a lot of controversy. For many who know of the history of tattoos in Hokkaido, sadly, it seems as if everyone has managed to forget all about their cultural connection to tattoos, ignorant especially to the facial tattoos connecting to what was once a part of their culture and customs.

In a confusing twist, the government is trying to work ways in for foreigners with tattoos to be accepted into these activities while still working on banning tattoos as an art form and job. While they argue for foreigner's rights to wear their tattoos out in the open, the Japanese people are still forced to hide their own tattoos in fear

of discrimination. As more Westerners continue to come to Japan, the laws and stigmas confuse and harm the art form. An action that was built upon negative societal stigmas created to harm tattooists in 2001, is when the Ministry of Health, Labour and Welfare created a directive where only ‘licensed health care providers could pierce skin with a needle and insert ink’, thus enabling the prefectures authorities to enforce this. Being mainly directed at permanent make up at the time after incidents, though at first it did not affect tattooists until recently, as more authorities began to apply the Medical Practitioner’s Law (Ashcraft, 2016). According to Ashcraft, in Osaka tattoo studios in Osaka were apparently raided and was reported that five tattooists were arrested for ‘tattooing 11 people without a physicians license.’ In the 21st century tattooists were being arrested for working, it seems implausible. Following on from the last point, in the past two years many changes towards tattoos have occurred. One of Japan’s biggest newspapers, *The Asahi News*, reported that Taiki, a 27-year-old tattoo artist was taken in for breaking the Medical Practitioner’s Law, however, Taiki states that his workplace is clean and hygienic and he does not tattoo yakuza, therefore, does not break the law. He took the fight to court asking if his job was a crime or not and became a strong figure in fighting against the criminalization of tattoos. Unfortunately, he was found guilty but appealed his sentence straight after the decision and is still fighting to free the prejudice against tattoos along with the help of the public. Whether the government or people of Japan are ready to acknowledge the popularity of Japanese tattoos or tattoos in general hiding in the shadows of their country it is yet to be sure. Even with the discrimination in the country, the reality is that Japanese people will continue to get tattoos even if they are small and unnoticeable by others. It is estimated that there are 3,000 tattooists working in Japan. So, while the artists are still fighting to be recognized as only an artist and not a delinquent or criminal, it seems that the true fight has only just begun. Japan will be holding the Olympics in the year 2020, which will attract numerous foreigners to the country, many of which will probably have tattoos and so it seems that Japan will have to continue working on their acceptance. Because if people are constantly turned away from entering places due to their appearance it will cause conflict between the Westerners and Japanese. The clash between cultures and ideals of tattoos can cause potential problems. However, it is believed that if tattoos are exposed to the Japanese people in a positive way it will help to evolve then people’s perceptions for the better.

In conclusion, history has caused many varying changes to the Japanese perception of tattoos. Through the very early Joman period where tattoos were a part of Japanese customs, to the Meiji period where the Westerners arrival caused Japan to hide away all signs of tattoos, to the 21st century where people are fighting for their rights to practice the ways of tattoos. As the popularity of Japan continues to grow, so will the interest in Japanese culture and history, including tattoos. Japan must learn how to accept that tattooing is a large part of their history and continue to grow and prosper with their new-found acceptance. The change is coming even if it is slow and begins with foreigners only. The vast history of tattoos shows that change is possible whether it be positive or negative that is up to Japan and its people.

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Odori Matsuri: Building Community Through History

祭りの踊り：歴史を通してコミュニティを構築する

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夏で祭り踊りは大切な日本の文化です。昔から祭りでコミュニティを構築しました。今も、祭り（とくに祭り踊り）はコミュニティを構築しています。私は徳島県から男と岡山からおじさんをインタビューしました。二人は祭り踊りに入りました。この人たちの経験と自分の経験から、コミュニティのために祭り踊りは大切だと思います。私はこの祭りの主な参加者の一部は、彼らの参加に基づいて帰属意識や感情的な支持を得る方法を検討します。



Throughout much of history Japan has used various festivals (matsuri) and holidays to come together and help build a sense of community. This tradition still lives strong to this day, and I believe it to be the reason behind the strong community bonds seen in Japan that are impressively rare in other cultures. Through interviews and personal experience, I have drawn the conclusion that a reason for this is taking part in festivals, whether it be helping preparation, simply attending the event, or being in a participatory role. All three increase a sense of belonging, but none so much as the latter. Hereafter I will examine the question of how odori (dance) matsuri, with a focus on Bon Odori, has evolved over time to continue to grow community by speaking to both young and older generations, and by viewing various history and prior research into the subject.

First, let's briefly examine the history of odori matsuri and its modern form in Japan. While festival dancing is found in multiple events, it is impossible to speak of odori matsuri without also speaking of Bon Odori. Bon Odori is the traditional dancing done at the annual summer festival of Obon. This is what most people think of when talking of Japanese festival dancing. Obon was originally brought to Japan in the late sixth or early seventh century with the introduction of Buddhism. Within Buddhist lore Obon was created when one of Buddha's disciples, Mauggallana, tried to soothe and free his mother from the torment of hell. By providing food and offerings to the priests in the seventh month they were able to free his mother. His resulting dance of joy is said to be the first Bon-Odori. Currently it is the held belief that during Obon the souls of the dead return to earth to enjoy time and celebrations with the living (1).

In modern times, Obon and Bon Odori has continued to thrive and grow, and now is one of the largest events not only in Japan, but in other parts of the world where it has spread such as America and Malaysia. Focusing on Japan however, it has become synonymous with summer in the same way as beaches and vacation. The largest examples of Bon Odori are found in the Awa Odori festival in

Tokushima and the Yosakoi Festival in Tosa, Kochi. Ironically, both are rival festivals in the Shikoku region. Awa Odori alone had numbers of over 100,000 attending each of the three days (2, 3). Though these are the two biggest examples, every prefecture, and sometimes individual cities, have their own Obon festivals. Each area has unique dances and festivities that reflect its history and culture. For example, Shishi Odori. “Shishi odori is a folk performance is enacted by a troupe of six to twelve dancers who act out a parable that incorporates ritualistic movements expressed through the anthropomorphic behavior of deer that mediate the real and spiritual worlds” found primarily in the Tohoku region (4). This is a long standing traditional dance that is unique to the Tohoku region, showcasing their individuality and community identity. Because each region has such individual expressions during times of celebrations like Obon, each community can have pride in their versions and grow closer as a community through the bond of their shared culture. It is like joining together in pride over the local sport team.

One place where this pride is especially high, as previously mentioned, is Tokushima. Known for Awa Odori, it is a place of great pride to not only the residents but to all of Japan. This is a place you can really feel how the Bon Odori has brought the community together. I had the good fortune to meet a young man who grew up in the Tokushima prefecture and have a short interview with him as to how growing up in Tokushima and being active in the parade dances affected his view of his community his relationships with the other community members. For his privacy I will be referring to him as Yoshi. When asked about how long he had participated in the festival, Yoshi decided he couldn't really remember, as he had been at least attending since quite young. However, he joined the dance parade starting in junior high. As he is around 18, that gives him around six years of experience. He joined because, as it was such an important and large part of his community culture, it felt like the natural thing to do. The festival was lots of fun, and he had friends who were also a part of it. Because he was so heavily involved, he came to know many people in his community, especially older people, he might have never met otherwise. He has very happy and grateful memories toward the festival because they made up so many of happy childhood memories. And to this day it helped inspire his love for dance.

As Yoshi shows, a festival can be more than just an annual fun event. It can connect various members of the community from different generations and groups. Communities with such a strong festival participation brings its people together to make lasting relationships and create a natural sense of belonging. “Because of their united sense of community and purpose, festival neighborhood resident□participants tend to be close, and the rituals, festivities, and regular meetings provide them with contacts throughout the year that strengthen old and create new friendships (5).” And beyond the festival, it gave him the comfort to do what he loved, because it was something he felt accepted doing. So one could draw the conclusion that his time spent participating in the festival helped his sense of belonging and community, which in turn helped him grow his confidence and relationships.

Another person I had the pleasure of interviewing was an older gentleman I will be calling Yamato, again for the sake of his privacy. Yamato, from Okayama, had a somewhat different experience than young Yoshi. When asked he said he didn't really start to get into actually participating until he was an adult. Now he participates in the Urana Odori every year. While Okayama does have festivities for Obon, what it is more known for is its Momotaro festival. Taking place slightly later than Obon, it is a massive two day festival at the beginning of August, the second day of which contains a massive dance parade called Uraja Odori. Performers dress up like ura, or Japanese oni (demon) and perform through the streets. Yamato has performed in this for many years. Even though he is now a grandfather he still takes the time to attend rehearsals and take part in the festival every year.

When I asked why he joined, he said it was because he wanted to feel more involved and get out more. Plus he wanted to do something outside his comfort zone. He said out of the festival he received many good experiences, and made new friends even at his age. He did not interact too much with people a lot younger than him, at least on a close basis, but he felt like he talked more and felt healthier. This can show that participating in festivals can increase ones overall well-being. “Influential studies in the past few decades, especially, have revealed that social support can have positive effects on mortality and mental and physical health (5)”. So, by participating in these festivals, both Yoshi and Yamato might become healthier and happier through the support system developed by working with others in a shared environment.

From my own personal experiences, both here in Japan and in America, I fully believe that participating in Odori Matsuri can build bonds with your community and other people around you. For example, though it was not for Obon, I participated in a Daimyo Gyoritsu. This is essentially a traditional parade where participants are historically dressed and reenact a procession of an ancient Japanese lord. During this process I had to rehearse and spend time with people I had never met before. By the end however, I was very comfortable and had made several friends. I can only imagine how much it could bring people together if they work together for years for such events.

I also feel that this is a universally applied concept. When I was in America I would often participate in the Nissei Week Parade. Nissei week is an annual summer festival, around the same time Obon, that celebrates second generation (and thereafter) Japanese-Americans. As part of this festival there is a dance parade, similar to what one would see with Bon Odori. I did this for about three years. Between rehearsals and learning the shared culture I grew close to the people I would be performing with, and I felt very much a part of a particular group. Even though I am not Japanese-American, I could see the camaraderie formed among the participants who used this event as an outlet to connect shared history and culture and find a place where they belong in such a big a place as America.

In research conducted by Michael Roemer, he extensively interviewed and studied a group of males from Kyoto’s Gion Festival. In this study he found that “because of their united sense of community and purpose, festival neighborhood resident□participants tend[ed] to be close, and the rituals, festivities, and regular meetings provide[d] them with contacts throughout the year that strengthen[ed] old and create[d] new friendships (5)”. And though his study focused on the adult male participants, the same can be applied to women, elders, and especially children. Growing up in this types of environment, with a strong cultural binding and events that are woven historically into the area will create a commitment and love for a community that will grow and be passed on to further generations.

I theorize that festivals have shaped communities as much as communities shape festivals. By holding festivals, especially ones that require people to often meet and work together such as dance ones, the community grows closer and is strengthened. And at the same time, because the community is close-knit and strong, the festivals put on are more rewarding and have a bigger draw. Thus it becomes a fulfilling cycle of working together and growing. Japanese culture puts a heavy value on working together and paying respects to the group and those who came ahead of you. I have found that this culture seems to lend itself to events such as festivals and ritual events such as odori. And again, because of the functionality of festivals, where one has to work together and learn the traditions that have been passed down for generations, it creates said culture of being part of the group and caring for the past and those who went ahead.

The Japanese matsuri, specifically odori matsuri, has been around for centuries. And throughout this time it has played a hand in creating the society of Japan we see today. By participating in the odori matsuri, such as Bon-Odori, it creates a sense of community and involvement that strengthens not only the interpersonal bonds, but also improves the wellbeing and happiness of the

participants by giving and feel included. This Japanese culture of and supporting each believe a part of the communities can be perpetuation and matsuri. It connects generations, all walks of life. Everyone like they belong. Bon



matsuri will continue to grow with the community, and the community will strengthen and grow in return. It's a cycle that hopefully will not be broken anytime soon.

them a place to belong only lends itself to the being part of a group other in as such. I strength of Japanese attributed to connectivity of odori people of all genders, and of all can participate and feel Odori and other odori

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The Cultural Perception of Matsuri

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この論文は日本人の祭りについて考察をしている。鳥取県にある三朝という町に住んでいる人々に聞き、意見を集めた。その上、書籍や論文などの情報を調べ、分析する。これらにより、日本人が全般的に祭りに関するどのような考えを持っているか知ることができる。今後、日本の祭りの発展のやり方を探して行くことに役立つ。本論文では、言語学、社会学、経済学の面から詳しく分析する。

Matsuri is a common Japanese social event that has tie ins to the local Buddhist and Shinto religious structures, but the religious significance of the dates celebrated is more secular in nature today. Ritualised elements can remain, but the stories behind these rituals can be learned but not truly believed, so their meaning changes to fit the needs of the participants. Unlike national holidays, Matsuri can be held on any day of the year and are a localised event. Some are famous nation-wide, and there are also some that are relatively unknown outside their prefecture. Throughout this paper the idea of 'Matsuri' will be explored, from the semantic and pragmatic meaning of the word to Japanese people, how a matsuri held in Misasa is viewed by the locals, and how, if at all, any of this relates back to the religious origins of the festivals themselves or there is a newly constructed cultural perception of 'Matsuri' for the community or the individuals themselves. My use of 'cultural perception' is a way to communicate the feelings and ideas of the Japanese people towards their own culture and traditions, and how the whole society as a concept feels towards it, instead of on a purely localised and individual level.

First of all, the term 'matsuri' must be clearly defined. Stall defines a word's meaning as an 'area of experience that is (...) accepted as falling within a domain of a word', so to understand the concept of matsuri, native speaker's intuitions about the word must be taken into account. The English translation is simply 'festival', but when Japanese people are asked their definition has a spiritual tone that has reoccurring uses of spirits, shrines, temples and celebration as co-referential words that relate back to the definition of matsuri. The participants agreed that matsuris are a communal event and the oft-told meaning of the ones they have seen relate to good health, longevity, personal goals and family. Therefore, the working definition of matsuri throughout this paper will be one of 'a community event that is held in the belief of a fortunate occurrence to the participant or their community'.

Next is the matsuri that will be talked about and used to come to conclusion about in this paper. The matsuri attended was the Dai-tsunahiki (Big Tug of War) festival in Misasa, Tottori held around the start of spring in the start of May. Throughout the course of the three-day celebrations, a large 800 metre rope is constructed from flexible trees from the local mountain and used in a game of tug of war.

The tug of war game is used as a form of fortune telling, with the west side predicted that business will thrive and if the east side wins then agriculture will be successful. Local community members and tourists participate in this game, and onlookers cheer of the teams. The making of the rope for the fortune telling is a community event with chants and movements to encourage teamwork, but it is also a community bonding time through manual labour and this takes place over two days. In the morning of the final day, the local shrine has a ritual performance. This performance consisted of 2 women dancing in white dresses and a tea ceremony between the two groups and the leader of the temple. The performance was well liked by the spectators and the ritualised tea ceremony was a half hour long performance that people came and went to, and the local people talked amongst themselves as it was ongoing.

This matsuri show many ritualised elements and community bonding activities that can be used to explore how the society of Japan views and implements their idea of Matsuri.

The research for this paper was conducted in Misasa, Tottori during the Dai-Tsuna-Hiki festival held around the start of spring each year in Japan. The primary method of the research was through spoken interviews with various local people, including the event organiser, an elder man and two young women at the morning shrine event, and a middle-aged man during the making of the large tug of war rope. Interviews were chosen because of the direct interaction with locals and a way to elicit candid opinions about the festival. Through this method, more personal and individualised opinions about the matsuri were collected.

The replies of the interviewees will be stated. The two local women attended the morning shrine event with their young children. They explained the ritual happening that morning. Their reasoning for attending was so that their children can experience Japanese culture like they did as children. The generational continuity was an often-expressed reason for carrying on the tradition. The older man reported to not know the origins of the festival but he deeply praised the ability of the event to bring the community together and give the town a sense of inclusion and togetherness. Another man in the community who volunteered to make the big rope and to be a performer in the children's Mikoshi carrying event also expressed this opinion and he reported to enjoy the event as a way to socialise and get to know everyone in the town. Lastly, the organiser of the event was at every gathering that had an association with the festivities. He had the most in-depth knowledge of the meaning behind the festival but he commented that the explicit meaning of the event was an unnecessary component to them and only served as a backdrop to the generations old traditions that act as a community stage.

The opinions of the local people are in direct contrast to the reported literal meaning of matsuri. The meaning was reported as a celebrated related to acquiring good outcomes for the self, but the local people's opinions focused on the human, community element of the event. The event organiser directly stated that the meaning of the matsuri is irrelevant, and the other interviewees did not know the true meaning of the whole event and only knew superficial elements.

So, if the original meaning of the matsuri is unknown and irrelevant, and the lexical meaning does not match the participant's feelings towards matsuri, how is the meaning of matsuri defined in the modern era? Recently the commercialisation of matsuri is a common occurrence, as a way to bring people into the local areas and boost tourism and the local economy. According to Ivy, cited in a journal article by Ellefson, the desire to hold onto the original meaning of the festival is a modern concept that assumes there was a time when the tradition was not threatened. One could argue that the idea of trying to preserve a tradition is futile because of this, and the lexical and original meaning of matsuri has always been irrelevant. The community makes their own meaning every time the event is held. A new meaning being constructed in Japanese society is one of economic growth and commercialisation of the traditions in Matsuri. In the economically prosperous and modern Japan, the search for meaning became a 'fetishised' part of society as the ideal of the small village vanished and matsuri provided an outlet (Ellefferson, 2018, pg.155). Companies and local governments came in to serve this perceived need. The knock-on benefits of these commercialised traditions and community events is that the profit margins of those establishments increased each subsequent year their 'new meaning' was promoted and celebrated in the community. The positive associations with community events and as a social adhesive for the participants on a local level. This is also seen with larger national events such as national holidays spread throughout the year.

In modern times, commercialisation is a demonised thing, but for matsuri, it is a way to keep them going for longer and to satiate a need of the general population to the benefit of the organisers. Meaning has become a background element at best and irrelevant at worst, and the new constructed meaning serve a purpose related to economics of the places they are held. This cannot truly be seen as a negative, because humans always re-invent and change the things they do to better fit what is needed for the situation, the change in matsuri is no different.

The commercialisation of the event is one part of a wider psychology of the ‘perceived need’ for these events. Another meaning attached to matsuri, echoed by one of my interviewees is that it solidifies the identity of the community. The interviewee said that the Dai-tsuna-hiki festival is an excellent way for the community to come together, but apart from this, no other reason was stated. It could be argued that there is no further reason than this but a theory proposed by Tajfel and Turner in 1979 cited by Chiang et al, named Social Identity Theory (SIT) could explain more about why the matsuri is a good community event. The theory states that an individual's identity is constructed through three elements: social categorization (the categorisation of others), social identification (the categorisation of the group), and social comparison (the categorisation of the self in comparison to the group). One could argue that a matsuri’s purpose is to fulfil the need for social identification and social comparison in the SIT theory as during the event, through interacting with the different members of the community, you are categorising the group and your place in the community. The members of the group that is participating on the rope-making is a prime example of categorising the self and others, because the inter-group relationships in that activity and constantly changing to suit the needs of the whole at every opportunity. However, because of the short duration of the group work, it could be argued that the newly forged identities made by the matsuri are fleeting and the individuals participation only adds a small facet to the individual and group identity because outside of the three-day celebrations, there are another 362 days in the year were the self and the group can be categorised.

Therefore, the cultural perception of matsuri is individualised yet a community concept. The event in itself is used as a benchmark to compare and contrast the individual’s sense of self to the other individuals in their locality. This eventually leads a group hierarchy and way of bonding because every person knows their place, but the specifics of how it is laid out can still be changed with each subsequent application of the elements of the Social Identity Theory.

A tradition is an often used but rarely defined term in colloquial speech, but in essence it is a set of actions or an idea that persists throughout multiple generations. Shils argues that it is not only the ‘grip of the past’ that keeps traditions alive throughout the generations but they are ‘received institutional, personal [and] cultural equipment’. The interviewees stated was that generational continuity of traditions was an important factor in them going to the matsuri. The interviewees specifically mentioned the continuation of Japanese culture is the reason for doing so, and this seems to relate back to the 'fetishised' idea of locality. This is then used for a newcomer, in the case of this analysis they are the children, to attempt to ‘fit in’ to the ongoing culture that is all around them, and to eventually because of constant exposure, be thoroughly assimilated and viewed as an equal. The methods through which generational continuity can be achieved are various and the interviewees are directly trying to assist in the assimilation of their children through going to the matsuri. It has already been argued that the meaning of the matsuri is irrelevant in modern times so a true belief in the ritualised elements in unnecessary.

Even though the newcomer can assimilate into the culture, traditions are not a static element. Therefore, in this paragraph, the ways a tradition can be passed down will be discussed. Traditions can either be changed incrementally over a long period of time or through an influential person or person having so much sway and adding new elements to an already existing tradition that people will say that a ‘new’ tradition is born (Shils, 1971, pg. 145). Furthermore, rejection of an already established tradition can introduce new traditions to a society. Physical objects can also be the means of passing down and preserving traditions, meaning may change but the items physical presence is enough to keep the tradition alive or able to be revived by later generations (Shils, 1971, pg 142). An example of this in the research is most easily seen in the event for the children to carry the Mikoshi, by doing that at a young age, they associate the festival and the activities inside the event positively with the rest of the community and the elder members of the society. Through this means the continuity of the event are ensured. The specific example shows this, but so do the other methods discussed in this paragraph.

So, generation continuity can take many different kinds of forms. Even though the meaning of what was originally tried to be communicated may be lost, a human need to pass down what is

known and believed remains as a facet of human social life, structure and as a means of socialisation for the new comers, in this example, the children, into the community and social context.

The perception may have once been for spiritual elements but now, Matsuri is seen as a cultural adhesive that can be passed down to the younger generation, provide a sense of identity and can also be exploited for commercial uses with or without the ‘grip of the past’ providing an artificial sense of meaning. While the sense of meaning may be artificial, the need to pass down the traditions that are there is a major theme in why matsuri is a common feature of Japanese social life. Japan’s use of community events is not a unique phenomenon, most industrialised societies exhibit this disconnected, yet revered image of their own past and try to rekindle it. The unique phenomenon is the usage of similar kinds of celebrations with slight different meaning but the outcome is primarily the same as explored throughout this research paper, whereas in other industrialised societies, the major holidays are only used in this way. In conclusion, the methods and reasons for matsuris do exist in all human cultures, but the specific focus on Japan through this paper has combined the local and the national to explore the society’s perception of these kinds of events.

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Manga at Okayama University Just hobby or also ally in study?

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Summary

マンガは現代の日本の文化の象徴です。日本だけではなくて、全世界で人気があります。多くのジャンルとキャラクターのおかげで、有名なエンターテインメントになりました。その上、たくさんのお話の中に伝統的な文化と現代の問題もあります。だから、マンガで読者は楽しむに加えて、反省と勉強もできます。岡山大学の先生と学生からマンガについて意見を集めました。その後、どんな岡山の店にマンガを買い求めるかについて話します。

Introduction

Japan is the largest provider of animation worldwide. The 60% of global animation comes from Japan. Probably manga is its most important and most popular form of animation. The first purpose of a manga is telling a story, like a movie. They present many topics and every manga has its own age targets. Some of them present stories and topics suitable for children, but others include violence in their dialogues or their bloody images, therefore they are defined adult narrations. Characters play a very important role: they have to express important messages or represent fundamental values for readers. Some of them, like Goku from “Dragonball”, Naruto from “Naruto” and Ruffy from “One Piece”, became symbols of the Japanese contemporary culture, and now they are famous all over the world.

A possible ancestor of the manga is the **ukiyo-e**, a genre of Japanese art print on paper that became popular during Edo period (1603-1868 century). These prints usually showed beautiful landscapes or scenes of everyday life in the town, and they were so much popular in particular for their cheap price and for the fact that also people not able to read could appreciate them. The version of manga so popular in our days was born after the 1900. In the 1940's small-scale book-lending shops called **kashihon'ya** were born, and they evolved during the next decades. Today in many towns is possible to borrow manga in stores like Tsutaya, where it is possible to recognize the same principle of the old kashihon'ya.

The first manga magazines were published in the 1950's. Today the most famous weekly manga magazine is “Jump”, and it is possible to buy them at every 24 hours supermarket コンビニ or in specialized shops like Animate or Tsutaya. In a Jump volume are published every week new chapters of some of the most popular manga. Manga arrived in foreign countries too after World War II, in particular from the 1970's. Even if many nationalist manga were censored and banned by American Government after the defeat of Japan.

Today scholars consider the diffusion of manga all over the world a positive thing, since to it allows a closer approach to Japan from the foreign countries. In fact, manga often show aspects (like architecture or society) and principles (like everyday life or sexuality, omo or etero) from contemporary Japanese culture. They can rekindle interest in this culture and reality. It is probably for this reason that Japanese manga producers seem in favor of foreign co-productions and co-financing, and they are open to the international market.

The main function of manga is entertainment. Some stories have particular plots and funny characters, with no teaching purposes (usually they give in any case information about the setting they are talking about), and people enjoy them just for the pleasure of a simple narration. However, the majority of the stories are based on reality and they present many important topics. This is why it is possible to use them for learning some aspects of contemporaneity. In addition, the way the stories are narrated helps the learning activity. This hybrid form that combines images to text (written as dialogues, so it is never too much long) makes easier the comprehension of the stories and the themes, and the images help the memory capacity. The plot and the characters themselves

can be useful for transmitting teachings. Another advantage from the lecture of manga is the possibility to learn new words (and when it is better to use them) or everyday way of talking.

The manga is considered a pleasant reading in particular for students, who can apply on it with satisfying results in their studies. From some of these stories they can also organize class discussion about the topics described, exactly like discussion from traditional literature or other academic subjects. This common interest can generate new possibilities for social life, like scholar clubs.

Studies and schools about manga are increasing, not only in Japan (one example is the Kyoto Seika University, where the Faculty of Manga was open in 2006) but all over the world. Studies themselves are evolving. For example, manga can be used for learning English. Reading the English version of a manga after the Japanese one helps to learn how words and ways of talking are translated in another language.

The translator's task is very important and very difficult. It is not easy finding words in a foreign language able to maintain the same meaning from the original version. It is necessary not only a deep knowledge of the two languages, but also a great ability to recognize a way of talking in one language and find the way to transmit it in the other language maintaining maybe not the same words but at least the same meaning. Translation from Japanese to English can be defined a new form of literature.

However, manga are criticized for some of their characteristics. The most common criticism concerns the extreme violence, the vulgarity in dialogues or the topics too much strong narrated in some stories. That is why many manga are considered not suitable for children. In addition, there is the theory that the manga give a simplistic idea of Japan to the rest of the world. They are not able to give adequate information about the contemporary world, and they speak about difficult topics only in an easy way, this is the opinion of many scholars. Another problem related to manga is excessive alienation and obsession of certain readers.

Manga have many defects, this is for sure. However, it is impossible to negate that they have become one of the most important and most effective symbol of contemporary Japan, and that it is thanks to them if many people from all the world have found interest in this country and culture. And it is true that students can find in their favorite manga a precious ally in their studies. Let's see now if this last sentence ("manga are useful in studies") is true in one according to the reality of one the most important and the biggest university in Japan. The Okayama University.

Interviews

Thousands of students are studying at the Okayama University, not only Japanese students but also people from all over the world. Along with them there are also good professors from all the country (some of them are foreign teachers with the goal to teach languages to the students). Since they are member of the contemporary Japanese society, it can be interesting speaking with them about manga and their habits with this kind of entertainment. According to eleven students from different faculties (in particular scientific faculties like engineering, but four students are specializing in law or agriculture; only one of them is studying literature) of the Okayama University and with different ages (they were all undergraduate students, with age from 20 to 23 years old) manga is a good hobby. All of these students confirmed they enjoy reading them, and they usually have interest in animate transpositions (the anime) made from their favorite manga. In Japan are quite famous also the live-action transpositions taken from manga, but just a few of these students said they are interested in the films since they usually disappoint them for not being faithful to the original story. However, no one of them seem much fascinated by manga events, like cosplay events, even if they are popular in Japan and all over the world.

The time these students spend in this activity is different. Some of them are great fans of manga, since they were children, and they like reading every day in every free time. They have favorite stories but they are also looking for new adventures. Five students (student A, B, D, E, F) usually read a single story at the time, and they like reading it from the beginning to the end. This is why they usually choose manga whose narration is terminated, since once they have started they don't have to wait for the next publication (a waiting that can be very long: the publication of new manga books usually takes one or two months). They like concentrating on a single story, and only after its definitive end they can choose a new one. Other five students (student C, G, H, I, J), however, prefer reading different stories at the same time, even if they weren't already concluded. On the other side, there was in particular one student (student K) who said he likes manga but for the high price of the books or the magazines he doesn't read so often.

Nowadays in Japan there are different ways to get manga. The easiest one is buying the manga books or the weekly magazines at the shops (there is also the possibility of the online shops, but no one during the interview spoke about this option), but many students avoid this way for the high price of these publications. Six students between the eleven interviewees (student D, E, F, G, H, I, J) confirmed they usually buy them, and student I added he prefer second hand manga since they are cheaper. More or less the price of second hand manga can be between 100 and 230 yen, while the cost of new volumes usually starts from 490 yen (it can be less expensive if the episode is quite old) reaching up to 900 yen for the special editions.

In Japan there are also stores where it is possible to borrow the manga for a limited time at a low time (less than 100 yen). The most famous shop is Tsutaya, where people can buy or borrow not only manga but also books and music CD (sometimes there are also videogames or card games). According to student E, F, K, this is the easiest way to read their favorite manga without spending much money. Only student C expressed a different option: borrowing manga not from the shops but from his friends. In this way, he doesn't have to use any money. However, since only one person during the interview presented this option, it is possible to conclude that this way is not popular or remarkable like the others.

The last possibility expressed by student A and B is reading the manga online. In the last years manga arrived on the internet too, and it is quite common that a new story is published on website at the same time or in many cases (in particular in foreign countries) before the diffusion of the physical books. The websites specialized on the publication of manga have increased, consequently there are many opportunities to read new or old stories without spending money. It is a comfortable and cheap way, but many people, in particular who like collecting manga books, don't appreciate it, for the different feeling of the lecture.

In many foreign countries there is the common idea that manga are lectures just for children, while students and adults shouldn't be interested in them. But this idea is not shared by these Japanese students. In fact, according to them manga are especially for adult people. Not only for the themes and the contents of the stories. In particular because adult people have the money necessary for buying manga. Finally, at the question "Do you think manga can be used in studies?" they replied always in the same way. They all agreed with this sentence, and they explained that many times in their lives manga helped them in learning or understanding new words and kanji. They added that children and foreign people too can learn a lot from manga.

According to all these replies, it is possible to understand that the majority of Japanese students appreciate manga as a hobby and as a way of studying. It is not important what kind of major did they chose in their university career, their ideas are similar also about their favorite ways for getting manga. Many of them are doing a part-time job for getting some extra money; but they explained they prefer using them for shopping or for going out with friends. Manga are not their motivation for getting money, this is why they use to get manga in the cheapest way: borrowing them or reading them online.

After the eleven student, five professors did the interview about manga. Four of these teachers (teacher 1, 2, 3, 4) are still working at the Okayama University (specialized in teaching Japanese language or culture to foreign students), while one of them (teacher 5) retired many years ago.

Between these professors, three of them (teacher 1, 2, 4) affirmed they like reading manga and they still do it. Professors 3 and 5 said they are not reading any more (professor 5 who retired from the teaching explained she stopped because has difficulties due to her age in reading the little writings on the manga pages), but confirmed they were used to enjoy them when they were students. This result contrasts with the idea from the rest of the world that only children read manga.

To the three professors 1, 2, 4 who still read manga, it was asked how they get them. They all replied they usually buy the new books of their favorite stories from the shops. Sometimes, in particular when they want to try new narrations, they can borrow the first publications from Tsutaya (only professor 1 added the possibility to borrow them from friends, while the others said they never do it). However, it seems they prefer buying for themselves the manga, in particular if they are their favorite stories. No one spoke about online manga.

The next question was about their opinion about manga used for study. It resulted they all share the same idea. In fact, according to them, manga can be very useful, not only for children but also for foreign people who are learning Japanese or are interested in Japanese culture. However, all the five professors added that the only reading of the manga can be harmful for children. If they don't practice with normal book, they will never be able to think with their own brains or to read anything more difficult than manga. Also, they will only learn the language and the vocabulary of the manga, very used in contemporary dialogues but quite vulgar and in particular not suitable in official places like schools, universities or agencies. Finally, they underlined the fact that not all the genres of manga, in particular the most violent or vulgar, are good for children.

Despite this last criticism, it seems all these five professors, along with the eleven students, have a good opinion about manga, not only as a hobby but also for study.

Students and professors at Okayama can buy or borrow manga from shops like Tsutaya or the Aeon Mall (where usually all the volumes from the most famous series are available, from the first to the last one), or they can find second hand volumes from the shop Bookoff. No one in the interviews spoke about manga magazines, but in Okayama city it is possible to buy them at every コンビニ or at the most famous shop specialized in manga, anime and all kind of Japanese animation: the Animate.

However, it is possible to find manga available and gratis to everyone inside the Okayama University itself. It is not such an unusual fact finding manga inside a university library. Actually, schools started to get and adopt manga in their teaching during the 1960's of the last century. There is a good collection of manga at the Okayama University library. It includes some of the most popular stories like One Piece and Doraemon (even if many volumes from the longest series are missing). There are especially many manga taken from the Ghibli films. The number of volumes is not as big as the Tsutaya's one, but they are enough for who wants to do practice with the language. Or for the students who wants to relax after hard study.

At Okayama University in particular foreign students have the possibility to read manga during lessons like 多読で学ぶ日本語. The first goal of these lessons is improving student's ability to read Japanese writing using manga or short and easy volumes like children stories. For them this way is easier and funnier than trying immediately with books or articles. Instead of the manga from the library, they can use and borrow (actually they can take home some volumes every time, for exercise and homework) private collections of volumes provided professors especially for those lessons.

Conclusion

It is now clear that many people consider manga not only as an entertainment, but also as a way to study different subjects, from Japanese vocabulary to Japanese culture. In this report they were presented only the ideas of people, from students to teachers, from Okayama University; however, we can deduce that the same ideas are shared by the majority of Japanese people, according to the reports of many articles available for example on the Internet, and in particular according to the popularity of manga all over the country. This consideration can maybe surprise a foreign person. In particular if he comes from European countries like Italy, where manga are seen just as "children stuff" and nothing more than a simple hobby (less interesting and mature than American or Italian comics in many occasions). However, once the foreign people arrive in Japan, they can find in manga a precious ally. An ally that in Japan is easier to obtain than in their own countries (for example in Italy just in many town there are shops specialized in manga, and it is impossible to borrow them or to find second hand volumes). This is what everyone at Okayama University affirmed. They can use their favorite stories for learning in a funny way the language, some topics from the ancient culture or the contemporary society of Japan.

It can be interesting also deepen the knowledge of the history of manga. As we have seen, they have very ancient origins, and they lived the entire existence of Japan, with all its evolutions, wars and success.

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Kojima Torajiro: The life that believed in art how that effects Japanese society today

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児島虎次郎は、西洋画を専門とする日本人画家で、第二次世界大戦後、ヨーロッパの絵画を日本の倉敷に紹介したことにより、日本経済の発展に貢献した。虎次郎にヨーロッパで西洋画を学ぶ機会を与えた大原孫三郎、および芸術に情熱的な虎次郎。この2人が倉敷とその周辺地域に変化をもたらした。今日、我々は依然として児島虎次郎の人生、旅、芸術、敗戦後の日本が経済的大国に変わっていく過程の中における彼の探求の道程を振り返ることができる。虎次郎の功績は、我々の旅、芸術、および未知の世界の発見の原動力となる。



Kojima Torajiro's Self-Portrait

Kojima Torajiro was a Western-styled Japanese painter who increased the economic standing after WW2 by bringing European art to the Japanese people in Kurashiki. Through his unique relationship between Ohara Magosaburo, a man who gave him the opportunity to study and discover Western art, and Torajiro's passionate beliefs in art, the two changed Kurashiki and its surrounding area forever. Today, we can look back on Kojima Torajiro's life and see the importance of how his travel, his art and his pursuit of the unknown changed a defeated society into one of the most flourishing areas in Japan. Because of Torajiro's passion, we too can be driven to believe in travel, in art and in discovering the unknown.

History of the Ohara Museum of Art in Relation to Kojima Torajiro

The founder of the Ohara Museum of Art, Ohara Magosaburo, generously supported rising artists through a scholarship fund he established in 1899. "A renowned businessperson from Kurashiki, Okayama Prefecture, Magosaburo Ohara (1880–1943) left indelible marks on the fields of social contribution and public welfare (NACT)." Amongst the group who had received support was Kojima Torajiro, who used the money to attend the Tokyo School of Fine Arts. Torajiro came from a family of poor merchants, so the money received from Magosaburo was his only hope towards becoming an esteemed artist. After his first year attending the Tokyo School of Fine Arts, Torajiro was in need of greater financial support; this is where his life changed drastically. By his courage and deep longing to create, Torajiro risked his reputation and traveled to Kurashiki in order to meet Ohara



Ohara Magosaburo

Magosaburo and ask for even more assistance. "Fortunately, partly thanks to Torajiro's noble character, he was able to secure financial support. From then on, with one year in age difference, Magosaburo and Torajiro developed a close relationship beyond that of an artist and his benefactor and went on to become the best of friends (Yanagisawa 27)." After this initial encounter, Torajiro's leap of faith lead him into the security of Magosaburo for over 20 years. His life inspires all of us to risk ourselves in order to gain what we dream of having.

Journey to Europe

Upon receiving additional aid, Torajiro went back to Tokyo with high aspirations, and because of this, won multiple awards against a highly competitive group of painters. Magosaburo, seeing



Torajiro's success, suggested he go to Europe for five years and study, thus starting Torajiro's first of many ventures to Europe. As Torajiro developed his craft, Magosaburo supported his efforts by taking on all financial responsibilities, allowing Torajiro the optimal experience as an artist. His eye-opening exposure to new art in Europe allowed him to develop his own take on Impressionism and Fauvism. Never before had Torajiro seen such a remarkable style of painting; he knew that this was what the Japanese society was missing. Again, Torajiro bravely asked to purchase *Hair* by Aman-Jean, not knowing that the painting would be the start of what we know today as the Ohara Museum of Art. In a letter back home he states, "This is not at all a personal request. We believe that our hasty yet sincere request will be greatly beneficial to Japan's art world (Yanagisawa 28)." Little did he know that this art and his fearless efforts to culture Japanese society would do just

that.

Kojima Torajiro's Bravery to Believe in Art

If Kojima Torajiro did not take the leap of faith to believe in Western Art, where would Japanese society be today? What would Kurashiki be like and where would we be if the Ohara Museum of Art was not established? After the defeat in WWII, Japan was emotionally lost and a sense of hopelessness clouded the atmosphere. The museum gave Kurashiki and the surrounding prefectures a beautiful aroma, pulling many people out of darkness into creative thought. "The Ohara Museum of Art is one of the very few museums in Japan that survived the war... It is said that young students often visited the gallery and stayed for a long time before being sent to battle as if they were taking a last look at life (Yanagisawa 33)." When you turn the corner and see the green vines wrapped around the buildings sides and the tall pillars mirroring European architecture, one can truly feel life beginning again. The cultural fusion of European design and Kurashiki's historical style fits together in perfect harmony. Japanese society would be underdeveloped and disengaged if it were not for Torajiro and his belief in the arts. The art inspired and motivated the Japanese people to think beyond what was known to them previously. Torajiro's discoveries and contributions to the Ohara Museum of Art sparked creative enlightenment and economic advancement for Kurashiki. With the helping hand of Magosaburo and his kind generosity, Torajiro was the foundation for establishing one of the first gateways of modernization in the Kurashiki. Through art, people began to see the need for globalization and desired to create a new society based around these pieces. Unknowingly, the art inspired many Japanese people's new perspective for modernization with international affairs. Torajiro had no idea if this art would impact anyone, but he knew of the affect it had on himself and how it changed his entire being; the chance to share such powerful works with people from his homeland was worth every risk.

Why We Should Believe in Art, in Travel, and in Discovering the Unknown

Art reflects the economic, political, mental, emotional and social status of a time. The effects art has on a society is more subconscious and subtle, but nonetheless potent across history. As one internalizes an art, the process is reflective and spills onto the issues listed previously. Likewise, when one creates, the creation is from a place of specific time in existence, a mark of what is going on in that moment in culture. Ohara Magosaburo and Kojima Torajiro show us that believing in art and supporting local artist is worth investing in. Whether through time or money, we should partake in and believe in the arts effective yet beautiful power to advance society. For Torajiro, the risk to believe in art paid off and his ability to share is seen today through the Ohara Museum of Art and the economic standing of Kurashiki. His exposure of another culture expanded beyond himself, seeping into the hearts and minds of others.

You never know what you will discover and the advancements you can make, but exposing yourself to a new world is everything! Like Torajiro, we must share our exposure and advance the world around us through our new findings. What is known to you, might be unknown to another. We have so much to learn from each other and what we see and take in does matter. Traveling has changed each of us and has shaped us all into more understanding people. Stepping into the unknown has

allowed us to find richness in life and adventure in the unimaginable. My hope is that you can see yourself within the life of Kojima Torajiro, and remember the value you and your life experiences hold.

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The History of Gion Matsuri and Its Unique Characteristics

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Summary:

日本で祇園祭は最も夢名祭りです。毎年、京都で七月に祇園祭を祝います。この祭りは一ヵ月間続きます。祇園祭の歴史は1149年前に京都との本はいっぱいさいがい体験しました。だから、あの時日本の天皇は京都の人口に注文をしました。幸運をもらうために八坂神社の神様に祈らなければいけませんでした。祇園祭はいっぱい特質があります。たとえば、屋台、いろいろでとてもきれいな山車や神輿があります。日本でこのようしはみんなの大切な祭りだと思います。

Introduction:

During Heian Period from (from 794 to 1185), when Kyoto was still the capital of Japan, people in Japan went under a consider amount of natural disasters or catastrophes such as earthquakes, tsunamis, epidemics and plagues (“Yamaboko Festival in Kyoto...”). During this time, people in Japan holds a belief in Shintoism, a religion and optimistic faith that taught everyone is fundamentally good and if there is evil within a person, he or she was affected by some kind of evil spirit. As a result, to exterminate this evil within a person, often the shrines will hold rituals to keep evil spirits away by purification, prayers, and offerings to the Gods, who are also addressed as kami-sama.

Back then, the people in Kyoto believed the disasters were caused by the curse of Gozu-Tennou, or Susanoo No Mikoto, and everyone therefore attempted to appease the god of Gion or Yasaka Shrine, and prayed for alleviation from the catastrophes by building 66 Hokos, the spear-like roof floats that were believed spirits could easily dwell within. The number 66 is, in fact, the number that represents Japanese provinces back then (“Gion Matsuri in Kyoto...”).

The population in Kyoto, as it was devoted to Shintoism, the emperor during this time gave an order that everyone must offer prayers to the god in return that Kyoto and Japan would be alleviated from the natural disasters, plagues, and/or epidemics that were occurring (DeHart). Under the emperor’s order, the people organized parades and created portable Shinto shrines called mikoshi. Mikoshi are divine structures that serve as a means of transportation for the deities in Japan. Kami-sama is said to reside within the mikoshi as people move between the main shrine and temporary shrine during a festival or when they are moving to a new shrine.

During this time, the people worshipped and devoted themselves to Susanoo No Mikoto, or also known as Susanowo or as mentioned above, Gozu-Tennou. This is a Shinto god who rules the sea and storms in Japan. Yasaka shrine, of one the oldest and most celebrated shrines in Kyoto and perhaps Japan, is related to Susanoo No Mikoto. This shrine is located on the east side, all the way at the end of Shijo Street, or also referred as Shijo Dori, Kyoto’s main street. This street every day is bustling with a lot of foreigners and Japanese people, and there are many shops that gathered such as restaurants or souvenir shops. On Shijo Street, it is where the parades and main celebration are held during the festive times.

What is Gion Matsuri?

Ever since the year of 869, Gion Matsuri has been considered as one of the most celebrated festival in Kyoto, Japan (DeHart). In fact, some have thought this is one of the first festivals that was held to worship a god name Susanoo No Mikoto, calling for cleansing spirits and therefore purify everyone in the city. Yasaka Shrine, which is also widely known as Gion Shrine and is one of the most famous shrines in Kyoto, as mentioned above, is where the prayers are directed at during this celebration. To signify the importance of Gion Matsuri, the festival goes on for an entire month, from the beginning to July to the end of July. As Gion Matsuri is one of the largest and most historical festivals in Japan, visitors and locals can expect to immerse themselves with breathtaking parades and floats.

Before the year 970, this purifying ritual was held to prevent natural disasters and other outbreaks; however, unlike before, this special ritual is now considered as official, and every year it is held in Kyoto

for the whole July without fail (DeHart). However, there was an exception during the Ashikaga shogunate, specifically in the year 1533. In this time, all religious ceremonies came to a halt, and Gion Matsuri was no exception regardless of its official status. Because this ritual was already deeply rooted within the people of Kyoto, everyone got involved and protested. They argued that they could do without the rituals but not the procession. Therefore, the spiritual trappings and dwellings were dropped, and merchants began to influence the procession as this information will be mentioned below (DeHart).

Although after 970, when the ceremony finally became official, it was not as extravagant or beautiful as it is now. However, it has been evolved into something much, much more magnificent. The reason for this is that during the Edo Period, which is between 1630 and 1868, rich merchant families made this special celebration more sophisticated and grandiose. This, in a way, made sense if one contemplates about why these affluent merchant families decided to this.

From a perspective, if one was from a merchant family, experiencing natural disasters or catastrophes such as earthquakes, tsunamis, epidemics and plagues, would, undoubtedly, cause a great damage for his or her business, family, and it would be extremely fatal for the future. Therefore, by making the ceremony more grandiose and extravagant, Kyoto, especially Yasaka Shrine, was able to attract many individuals throughout Japan; and thus, more offerings and donations can be made to Susanoo No Mikoto.

Because there was a potential influx of people around Japan into Kyoto, and therefore possibly more offerings could be made, it would not be surprising if people held the belief that there was a correlation between more prayers and prayers being answered, in this case for Kyoto, lessening the occurrence of natural disasters and/or other catastrophic events.



Gion Matsuri's Progression:

In the beginning of July, from the 1st to the 5th, the opening ceremony, or also known as Kippuiri, is being held in each participating neighborhood. Not only that on the 2nd, a lottery for parade order is withdrawn for the neighborhoods; this method is called Kujitorishiki. On July 10th, one can expect to see the lantern parade, as it is occurring to welcome the portable shrines, and the portable shrines will be cleansed by using the water from Kamo River; this part is called Mikoshi Arai. Also, from the 10th to the 13th, the floats for the first part of the parade will begin its construction (“The Long Tradition...”).

From the middle of July to the end of July, this time interval is considered as one of the most important dates during Gion Matsuri because they the days when the main floats and parades are occurring on Shijo Street. The parades are being held in two different sections: the first one is the former parade (from the 10th to the 17th) and second one is the latter parade (from the 18th to the 24th). In order, the parades are Yoioyoiyama, Yoioyoyama, and Yoioyama. Also, on the 16th, there will be dedicated art performances called Yoimiya Shinshin Hono Shinji. Then on the 17th, there will be a parade of yamaboko floats and parade of mikoshis and Yasaka Shrine to the city (“The Long Tradition...”).

Then from July 18th to 20th, this is when the construction of the floats for the second parade will begin and be completed. From the 21st to the 23rd, the parades, in order are Yoioyoiyama, Yoioyoyama, and Yoioyama, will occur in the city. On the 24th the latter parade's yamaboko floats, Hanagasa, or also known as flower parasols, will be carried around the Gion area. Not only that, on this day, the mikoshis will be paraded from the city back to Yasaka Shrine (note: on July 14th, the mikoshis were paraded from the shrine to the city). In continuation, on the 28th, another Mikoshi Arai will be held, in which the mikoshis will be once again cleansed by using the water from Kamo River (“The Long Tradition...”). Finally, on July 31st, the closing ceremony for Gion Matsuri will be held at Eki Jinja Nagoshi Sai, a small shrine located in the precincts of Yasaka Shrine (“The Long Tradition...”).

Characteristics of Gion Matsuri:

As mentioned above, the yamaboko parade is being considered as one of the main events during this festival. The large floats will be paraded around central Kyoto for approximately two hours, in which 23 floats will be paraded out on July 17th, called the Saki Matsuri, and 10 out on July 24th, called the Ato Matsuri (“Gion Matsuri in Kyoto...”). Every single yamaboko is decorated with its own and unique design and pattern, and often, because of its and one-of-a-kind beauty, people refer it as moving museums (“Yamaboko Festival in Kyoto...”). As these yamabokos are being paraded around, they are said to collect the misfortune around the precinct; hence, they are to be disassembled immediately after the parades end.

The hoko floats weigh over 12 tons and stand over 25 meters tall, and people play music while riding on them on the second story of the float. Artists, musicians, and life-sized figures of important individuals ride in the floats, and below consist of teams of up to 50 men pushing and pulling the floats (“Gion Matsuri in Kyoto...”). The parade most interesting characteristic is the parade’s chigo, a boy who went under weeks of purification rituals because he could ride on the floats while crowning a golden phoenix crown and wearing Shinto robes (DeHart). This boy’s age is between 8 and 10, and he symbolizes a living god with two children next to him, serving as the god’s retainers. After this symbolic god performs the Shimenawa Kiri, a ceremonial ritual in which chigo uses a sword to cut through the shimenawa, a sacred rope. This cutting symbolizes breaking through the border to the realm of the gods of Yasaka Shrine.



During this festive month, many people in Kyoto adorn their house entrances with a chimaki. Chimaki is a special product that helps characterizes Gion Matsuri. This is a charm that helps warding off the evil spirits made out of bamboo leaves. In fact, each yamaboko has its own special chimaki that serves different purposes (“Gion Matsuri in Kyoto...”). One of the many examples includes warding of sickness, health, good fortune, and safe childbirth.

The yamaboko is another unique characteristic of the festival. It is held up many, many men, pushing and pulling its enormous wheels. Interestingly the entire boat’s architecture and framework are all held together by only rope, and not a single nail is being used (“Gion Matsuri in Kyoto...”). In a way, this method is very traditional when it comes to Japanese architecture.

Since the ancient time, Japan has been building its unique architecture with just wood or rope. Even with the modern time, where nails and other tools that allow building much easier, Japan remains true to its own culture. Back then and even now, when it comes to building shrines, temples, traditional houses, or something so small such as the floats, no nails were utilized. The fact that Japanese people use modern tools, in this case, the nails, when creating something sacred and traditional is incomparably beautiful and precious.

Another special event during the Gion Matsuri is the Hanagasa Junko parade. On the 24th, during the Ato Matsuri, approximately 1000 people including women, children, warriors, geiko, and maiko carrying the mikoshis. Everyone adorns themselves with flower hats and beautiful, traditional outfits while participating in this event (“Gion Matsuri in Kyoto...”). This procession is especially special because it is packed with women and children. In traditional Japanese festivals, only men could carry the mikoshis and/or floats because it was believed that women were not pure enough to carry something so precious.

Furthermore, the main street of Gion, Shijo Dori, will be closed down to cars and will be only available for pedestrians (“Gion Matsuri in Kyoto...”). People in Kyoto will be walking around in their yukatas with their paper fans, while strolling around and experiencing one of the busiest times of Kyoto. There will be street stalls, called yatai, offer various festival foods such as takoyaki, yakisoba, yakitori, taiyaki, okonomiyaki, sake, shochu, and many more delicious dishes. When one walks down these streets and sees these yatais, that is when one can truly experience the essence of a Japanese festival. No matter

which festival one goes to, no matter how small or how grand it is, it is guaranteed that there will be yatais there (DeHart).



Conclusion:

Gion Matsuri is a festival that is revered as one of the most important festivals in Japan. Because of it serves as an important cultural heritage in Japan, Kyoto Gion Matsuri Yamaboko Gyoji is a registered UNESCO World Intangible Cultural Heritage (“Gion Matsuri in Kyoto...”). If there is an opportunity for one to visit Japan in July, Gion Matsuri is a must see. Once one has experienced this majestic festival, one will never forget its beauty. This kind of festival can only be found in Japan; this ceremony is something that is incomparable to any other country in the world because it is special in its own way.

As for myself, the reason I chose this topic is that before coming to Japan, I was determined to go to this festival. Being one of the three most important and grandiose festivals in Japan, I told myself, no matter no what, this opportunity cannot be missed. Coming back to visit Japan is inevitable in the future; however, being able to choose when is hard to say. So when an opportunity presents itself, I will take full advantage of it. Therefore, being in Japan has given me and everyone the opportunities to do things that we could ever imagine.

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Happiness in Japan 日本の幸せ

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Summary: 初めて日本で日本語専攻をして、日本に来ることなくして学ぶことができなかったであろう様々な文化の側面は驚くべきものであったと気づいた。その他にも、日本はなにも心配のいらぬような国のようなので、私は日本人が本当に幸せなのかどうか知りたかった。幸せは、測定することが難しい。特に、自分がどのように感じているのかを正直に表さない社会においていた。なぜなら日本人のアイデンティティは彼らの職に密接につながっているからだ。おそらく文化と個人の人生の満足感にはつながりがあるのだろう。

Happiness is a tricky thing to measure, especially within a society that refrains from admitting how they truly feel about the aspects of certain things. Since the identity of Japanese people are closely tied to their professions, perhaps there is a link between culture and a person's overall feeling of contentment about their lives.

Firstly, it is important for anyone to have a job or at least be in the process of looking for one. Job-hunting can be done at any time of the year, but there is usually an abundance of opportunities available during a student's third year in university. This type of job-hunting is referred to as *shuushoku katsudo* 就職活動, or simply *shuushoku* 就職, which is the job-hunting process for newly graduated high school and university students. At this point in time, most students already have an idea of what career they want to take up in the future, but the intense stress of job-hunting can hinder their motivation and make it difficult to continue with the process. Some students begin to feel completely helpless and fall into a deep depression that often brings students to commit suicide. A recent 2017 study shows that while the suicide rate is lowering in Japan, it is still ranked the second highest among major industrialized nations and is the sixth highest in the world. Despite the number of suicides being the lowest it has been in the last 22 years, it remains the leading cause of death among people aged 15-39, which coincidentally mirrors the results of a report published by The Japan Times stating that Japanese people aged 15-21 have "the lowest level of net happiness of all 20 countries polled."

By carefully analyzing this problem, companies and schools continue working to create better circumstances under which people can thrive in the harsh job-hunting environment. Each university has *shuushokuka* 就職課, a service providing students with support and guidance in getting a job. This service is available as a means to help students with cope with various stresses. At Okayama University, students can meet with their department advisors and faculty alumni in order to make informed choices on their career paths and talk about any work-related issues that may be stressing them out. Department advisors also provide advice on what to do if the student does not receive the job offer they were hoping for immediately following graduation. Through asking a wide variety of students at Okadai whether or not they were worried about life after graduation, most answered yes, and said that even if they do not get the job they hoped for, it will be fine as long as they have some way of making ends meet.

Hikari Suenaga, a second-year at Okadai majoring in Biology, shared his thoughts on the matter. In regards to finding a job after graduation, he stated that he is indeed worried since he cannot see what the future holds. Regardless, he says he is satisfied with how his life is going thanks to all of the friends he's made thus far. The friendships that he's made contributes to his overall happiness and satisfaction with life.

Referencing back to the aforementioned report, youth satisfaction in the poll was measured by happiness with life, mental well-being and emotional well-being. Young people in China, India, Nigeria, and Indonesia placed consistently near the top. One of the contributing factors to these results was that these countries have the strongest family relationships; mental and emotional well-being may very well stem from the familial support that young people within these countries receive. In the case of Hikari, he found his “family” and strong sense of belonging within his group of friends, which is why he is able to keep moving forward nonchalantly. Sousuke Nakaoka, a student at Osaka Gakuin University, stated that he often thought about leaving university in order to work more and save up to travel the world, but because of how personal and strict job-hunting is, he settles with simply daydreaming. Companies will often look into younger applicant’s academic history, occasionally going as far back as searching up middle school history. Personal history is not off-limits. If there is a break in an applicant’s college career, companies will more than likely question that person’s ability to see a task through until it is completed. They expect to know every single detail about a person to determine whether or not they fit within the structure of the company.

Essentially signing your life away to a company may seem overbearing, but having enough money and being able to provide for yourself and your family is one of the main reasons why people work. If a person is unable to provide food and shelter for their family, it is difficult for everyone to be happy. However, Japan has yet to master work-life balance. Long commutes and overtime at work mean people are spending less times with family and friends, and consequently being overwhelmed with fatigue during times of leisure and, what should be, relaxation. Surprisingly, the newer generation remain unfazed by the state of the Japanese economy. Japanese teens feel secure in the economy, assuming it has “peaked” and that any financial contribution they make will not matter, but in order to fit the mould of societal norms, a job will always be the most essential thing.

A lot of Japanese people are probably unhappy in the same way that many Americans are depressed, secretly and unlikely to admit it to others. In Japan, group mentality and maintaining an honourable reputation are a couple of important cultural aspects. Whatever we do or say as an individual impacts the group as a whole, so we must constantly remain aware of the actions we take, the words we say, and within what situations. In a business setting, when introducing yourself to a different company’s employee, you generally say which institution you belong to and your occupation. This way, your status is immediately known to all present and your position in that situation will be determined accordingly. As for people who work in customer service, they usually have excellent omotenashi. Omotenashi おもてなし is the action of anticipating and fulfilling people’s needs in advance, and is present everywhere within Japanese hospitality. This is because the workers are not only representing the company they work for, but the entirety of Japan. “Omote” means public face and “nashi” means without, so combining them means everything comes from the heart. What is probably the most memorable thing in Japan is visiting a store and being provided service without omotenashi. One bad experience is enough to make anyone feel as if they are no longer welcome to that store, or perhaps even Japan.

In terms of upholding reputation, Japan may take it a bit too seriously. People feel they are not allowed to voice their true thoughts and opinions for fear of ruining the peaceful image of society or the company they work for. It further suggests that products are more important than the employees who manufacture and distribute them. I have a Japanese friend in Takamatsu who has two jobs and works about 15 hours every day. He often makes dark jokes about karoushi 過労死; it is perhaps the only way he knows how to express his predicament without complaining too much. Despite his long work hours, he is one of the happiest people I have come across. He hardly ever talks about his immediate family, but has a large group of friends who he communicates with regularly and has the upmost respect and adoration towards them.

There is a clear separation between what a person actually thinks and feels and what they show society. This concept is referred to as honne 本音 and tatamae 建前, honne being the contrary to what is expected or required by society, and tatamae being the façade one presents to society. It is rare and usually difficult for a Japanese person to speak their honne. As an American, it is relatively

easy to talk about what displeases me about a situation or even a person, but I often noticed that my Japanese friends would not be able to participate in a shared distaste for something because that “would not be a very Japanese thing to do.” Even after a year of voicing strong opinions about various things, most of my conversations with my friends revolved around things that excluded politics, sexuality, religion, etc. Of course there were a few people that were able to talk about these things, but these people had usually been exposed to other foreigners before that time.

Quiet perseverance is common within Japanese society. The suppression of emotions has been proven to be dangerous in terms of mental health, but talking about your own problems and pain might be looked down upon or might make someone uncomfortable. Also talking about your good fortune and oversharing the things that recently made you happy might make others uncomfortable in the sense of becoming unnecessarily jealous. I have noticed that on a lot of satisfaction surveys, Japanese people tend to remain modest by circling 6’s or 7’s (with 10 being the highest).

One might wonder how it could be a bad thing to want to keep the peace within societal structures. Recently, there are more cases of Hikikomori 引きこもり in Japan as the newer generation of young adults struggle to sort out and understand the unacceptable feelings about various things that they harbor within themselves. Hikikomori is the act of social withdrawal, often leading to people (also referred to as hikikomori) refusing to leave their rooms for fear of being rejected by society. People who frequently change their minds about what they want to do with their lives, people who feel like they are not doing their best, and others who used to be successful but fell from stardom often stay hidden away, only going out at night in order to remain unseen by the people they think are better than them.

While this is not an effect solely of honne and tatemae, it is a large determining factor. Japan is slowly moving away from its collectivist mindset to an individualistic one, and some people find it relatively difficult to honestly express themselves under the intense eye of society. Group mentality and reputation are still very relevant factors, but the younger generation is realizing that they can be their own true self and still respectfully represent those they work for. Young adults often have dreams that do not adhere to their parents’ wishes or what is expected of them from society, and this shame of not belonging to the status quo makes people withdraw further within themselves, and deeper into isolation.

There are support programs that hikikomori can be signed up for, but rehabilitating into society is a lengthy process.

Not knowing what the future has in store is something that can spark anxiety, but Japan is probably one of the best countries at preparing for the unknown. From omotenashi to prepping for natural disasters, Japan always has a plan. Everything is carefully structured, from beginning to end; each school year has an opening and closing ceremony to celebrate these milestones and are basically the same no matter where you are in Japan. Spontaneity makes people nervous; contentment is achieved when every question to how to approach a situation is answered. Managers ask for all the details and fine points of a project before making a decision, and negotiations are quite a lengthy process. This way of thinking allows for people to imagine all of the possibilities, leaving no surprises or hidden meanings. Everything is crystal clear, which enables people to feel comfortable within their decision making. How does this actually factor into happiness? As long as there is a path that has been thoroughly investigated from all angles and the way to achieve the goal is clear, everyone feels at ease and comfortable with the decisions that they make in contribution to the goal.

One important factor that comes out of being this analytical is trust. Not only are people sharp in their thought-making, but when it comes to transportation, nowhere is as punctual as Japan. Everything is on time: buses, trains, and subways run systematically and can always be trusted to arrive and depart at the given times. This predictability gives people one less thing to worry about, and builds a strong bond between citizens and the infrastructure of the government. Punctuality of transportation is so important in Japan, a rail company issued an apology in November of 2017 after leaving 20 seconds early. No one filed a complaint against the company about the early departure from

Minami to Nagareyama Station just north of Tokyo, but they felt deeply remorseful from not doing their job “sufficiently”. In the event that the rail had been responsible for leaving people behind or causing a disruption within society, at least people would have been aware of how guilty they felt. Keeping society peaceful is the most important factor in Japan, and publically apologizing is a way of saving face and maintaining a decent reputation. Knowing that this aspect exists makes people happy, or at least being able to plan a day’s events around a trustworthy transportation’s timetable makes people happy.

The underlying answer to whether or not people are happy depends on if they have a strong moral support system, whether that be their immediate family and from the friends they made along the way. Japanese people living in Japan are normal people with everyday problems and country-specific issues that you can find within any country. What makes a person happy or unhappy depends entirely upon the individual and their personal circumstances, but as a collective whole, the country is, objectively speaking, pretty happy. Japan ranks at 54 on the latest Un World Happiness Report, falling three spots from last year’s place at 51. Because the country is modest in nature, it is most likely that people did not mark how they truly felt. The rankings are based on gross domestic product per person and healthy life expectancy with four factors from global surveys including social support, social freedom, generosity, and the absence of corruption. Japan’s aging population and the steady decline of people having children have always been important topics of discussion as of late, but the government is constantly creating possible solutions to these social issues.

One of the questions within the survey asked, “If you were in trouble, do you have relatives or friends you can count on to help you whenever you need them, or not?” In Japan, respondents frequently marked 5 with 10 being the highest, most likely as a means of staying humble.

Conclusively, What I have come across through my research is that people who are maintaining strong bonds with those they are closest to are often a lot better—mentally and emotionally—than those who do not have as strong a bond. In Japanese society, it is crucial to fit in comfortably somewhere with people who accept you for who you are, even they never learn who you *truly* are at the end of everything. Work and life balance, emotionally stability, and an overall appreciation for the things you are lucky to have; these things contribute to society’s level of happiness and contentment, and, objectively speaking, I think Japan is one of the happier countries out there.

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Tackling Mental Health Stigma: Can Community Based Care Programmes Overcome a History of Hiding from Difference?

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Abstract

本論文は、これまでの日本政府の法律や政策、私的精神保健医療とマスメディアが精神病患者の長期入院の主な原因であると示した上、コミュニティベースのケアプログラムがどのようにより効果的なケアを行っているのかを検討する。主として、京都と岡山のコミュニティケアセンターで行った調査結果に基づき、私はメンタルヘルスに対する社会的偏見を軽減させるため、コミュニティベースのケアを日本社会に普及させることの重要性を示したい。現在、日本は英国より4倍も多くの精神病患者のケアベッド数を有し、患者の平均入院時間が米国より40倍も長いこと、コミュニティベースのケアプログラムを採用することで、社会がより寛容的に精神病患者を受け入れ、病院が効果的に入院患者数を減らすことにつながると示唆したい。

Introduction

Worldwide, there has been a transition from hospital based care to community based care for the treatment of the mentally ill. Yet Japan is an exception to this rule, as the only More Economically Developed Country to develop more private mental hospitals. Among member countries of the Organisation for Economic Co-operation and Development (OECD), Japan has 269 psychiatric beds per 100,000 general population, compared to the average of 68 (OECD, 2014). While the average length of hospitalisation decreased from 471 days in 1993 to 292 days in 2012, Japan still has the longest lengths of stay in the world (Kanata, 2016). When compared to an average stay of 8 days in the U.S, it is clear mental health care facilities are under huge pressure to sustain the inpatient population, both from the Japanese government, who requires private hospitals to support financial insufficiency of prefectural governments, and the media, who focus on infrequent violent episodes of the mentally ill and use them to continue Japan's historic stigma around mental illness. For this reason, the treatment of the mentally ill in Japan has been highly medicated inpatient care systems which are neither effective at tackling social stigma – as the patient is removed from the social environment – nor is it a suitable method of rehabilitating those with mental illnesses. While the national systems for patient care continue to rely on expensive private mental hospitals that seek financial gain, independent companies that provide work support and community based care programmes have begun to grow in popularity. This essay will first explain where mental health social stigma has come from. Then, it will use two case studies from Kyoto and Okayama outpatient care clinics to show how embracing difference in Japan is culturally difficult but culturally necessary; as we move forward as tolerant, inclusive humans in this ever globalised and multi-dimensional world.

Where have Japan's Perceptions of Mental Illness Come From?

The current state of Japanese mental health care can be traced back to the 1900s. A serious misunderstanding of genetics and mental illness meant that government policies centred on Social Defence Thought (Kanata, 2016). This way of thinking prioritises the safety of society over that of the individual. Following this theory, the Confinement and Protection of Lunatics Act of 1900 was the first law concerning people with mental illness. It sanctioned the confinement of the mentally ill in private asylums called *Zashiki-rou* under the supervision of the police (Kanata, 2016). Using Social Defence Thought, the government could justify public safety at the cost of a small minority of psychiatric patients. Appropriate care was therefore limited and mistreatment of patients in private holding cells was common (Kanata, 2016). After Psychiatry professor Shuzo Kure published an investigation into *Zashiki-rou* in 1919, outrage at the conditions faced forced the government to enact the Mental Hospital Law in 1919, to establish the building of public mental hospitals in each prefecture. With pressure to abolish *Zashiki-rou*, professor Shuzo Kure showed the government there was a serious need for an inpatient care system. However, the unintentional effect of his desire to stop the mistreatment of the mentally ill was an increased medicalisation of mental illness, accelerating the development of mental hospitals. The subsequent 1948 Eugenics Law stated that mental disorders were a result of inferior hereditary and should be isolated (Kanata, 2016). Anyone with 'mental disease or feeble-mindedness' could be

involuntarily sterilised to stop the ‘deterioration in the quality of offspring’ (Tsuchiya, 1997). While the western world developed medicines to enable outpatient care, Japan was regressing with each new law that was created. In 1950 the Mental Hospital Law was abolished to make way for the Mental Hygiene Law. This permitted the involuntary hospitalisation of people with mental illness by a legally responsible person (Kanata, 2016). Under the guise of protection of patients, it enabled the government to legally lock mentally ill people away against their will; leading to the dominance of hospital based care. Because of this law, by 1987 over 90% of mental hospital patients were admitted involuntarily (Asai, 1990). Prioritising measures of hospitalisation against the worldwide trend of community based care was deemed necessary due to discrimination and human rights violations that were faced daily by those living in the community. However, this abuse is largely a result of government policies which have driven the hospitalisation of patients, often against their will. From 1960, the income doubling plan increased care beds to deal with the large amount of involuntary admissions. These patients were subsidised by the government under the new compulsory health insurance programme of 1958, but incorrect calculations resulted in a serious financial situation facing the government. Instead, it turned to private hospitals to bolster the influx of new patients, by providing low interest loans to expand mental health beds available (Kanata, 2016). By 1988, there were 28 psychiatric care beds per 10,000 general population, with 85% being private (Asai, 1990). However, to facilitate this growth, the health ministry made a special provision to ensure psychiatric hospitals could function with low patient to staff ratios. The Medical Service Law requires one doctor per sixteen patients in the general hospital population, but in mental hospitals, this ratio is one to forty-eight. These lower ratios make hospitalisation of patients considerably cheaper, and therefore more affordable than expensive community based care programmes. Concerned with the generation of finances, the government is driving the hospitalisation of patients by ensuring affordable alternatives are undeveloped. This, alongside long-established stigma due to government laws, has ultimately led to a heavy reliance on them for the primary care of the mentally ill.

Teri Teri Company and Joint Hot Café in Kyoto

While the government continues to push for cheap inpatient care, community based care programmes have also been used since 1955. Introduced by social workers, these programmes give patients a life away from institutions and teach them how to conduct themselves in society (Hirabayashi 2004). In social settings patients can learn more about their own condition and begin to learn to cope with it, facilitating their re-entry into society more effectively.

Teri Teri is a privately run and donation supported company that facilitates outpatient community work placements and support for people with mental illness. It primarily supports those who have left institutions after long stays and wish to reintegrate into society. At present, the company runs two cafes in Kyoto City and Arashiyama which provide a safe space to work, relax and receive treatment; as well as organising trips and events throughout the year, a triannual magazine, and run social activities like a choir. The magazine publishes information about the various activities and successes of projects and serves to increase support by extending interest to the local community. Joint Hot Café, the primary venture, began in 2003 and employs people with mental illness to work in eight different ‘units’. These are: café, laundry, bakery, office, cookie packaging, public relations, cleaning, and physical capability assessment units (Teri Teri Company 2018). Workers can decide which area they would like to work in, and after assessment and training they begin their roles, learning vital transferrable life skills and socialising with mentally ill people and mentally well people. The second floor of the café is a recreation and counselling space. Workers are free to discuss their condition and can relax with a television, smoking area and open space. This time is perceived as important as the time they spend at work (Teri Teri Company 2017). Every day, social workers like Yamamoto Yukihiro check their physical and mental condition to make sure they are fit to work.

Realising that integration was the best way to support those with mental illness and encourage community cohesion between mentally well members of society, Mr. Yamamoto, who began volunteering at Joint Hot after graduating and went on to be a permanent staff member, stated in his interview with me (Tawney 2018) that one of the biggest problems with the rehabilitation of the mentally ill is their inability to build relationships with new people. For them, it is what Yamamoto called a ‘weak point’, and institutionalised care does not address it. Instead, it medicalises the condition without finding ways to address the symptoms. For that reason, care centres, outreach programmes and work projects are crucial for patients to work on building relationships. At Joint Hot’s upstairs space workers are free to talk about their problems and their worries with social interaction, and through group discussions and social worker-led sessions, they are given coping mechanisms and ways to deal with the anxiety they may feel. They can then put this into practice by working in the café: meeting strangers, communicating effectively, and learning new skills like customer service and cooking. Having worked on their ‘weak points’ the workers learn how to make progress with their illness, rather than simply medicating it. Even the name ‘Joint Hot’ caters to this purpose. Building a space where people dealing with mental illnesses can join together and create warm relationships with each other, make

strong bonds and feel part of something is key to progressing with their illness and coming to understand how best to cope with their symptoms. Equally, ‘hot’ also refers to a relaxed and comfortable atmosphere that can be felt by the workers and the customers.

The success of the café, which does so much more than provide jobs for people with mental illness, is evident. It does so much to be an inclusive space which looks after all elements of a person’s wellbeing: so much more than just their mental state. In the face of centuries of ostracization and prejudice, Joint Hot allows people the freedom of self-expression and a social lifestyle, which are key to overcoming historic policies that have forced people with mental illness into sanitoriums and asylums. Its presence proves that people with mental illness can still function in social settings providing there are appropriate support systems, and is proving that a holistic approach to treatment – one that looks beyond treating the illness but instead working with the symptoms, is a much more beneficial type of treatment for the patient; who no longer is referred to as a ‘patient’, but a ‘worker’ or simply a person. The case of Joint Hot shows that community based care programmes are making important ground in rewiring Japan’s difficulty with difference. For mentally well people to see functional ill people is incredibly important as we move towards a more inclusive society, and more open conversations on the state of mental health. For community members with mental illness, it is a place they know they can come to feel safe. For them and their carers, it is a safe space where difference is not just understood but celebrated. For the mentally well, Joint Hot is a café with honest intentions, a cosy interior and delicious food. Like any other café the product you are consuming: the relaxed atmosphere, great coffee and a delicious choice of dishes is the most important part. The fact that people who have mental illness work there should neither be interesting or strange, but simply normal.

The Chorale Clinic and Work Programme in Okayama

Further studies in Okayama support the suggestion that community based care is effective at reducing stigma. The Chorale Clinic in Okayama City, was opened in 1997 by the main psychologist Dr Masatomo Yamamoto. It is a more progressive clinic that looks to create a community where the mentally ill can develop self-confidence and human connections, enabling their transition into society more gradually and easily. The no-lock centre allows patients to come and go freely, access their medication, socialise with others, and have meetings with medical professionals. The meetings however are somewhat unconventional, with Doctor Yamamoto often asking the patient how they think they should be helped and promoting more social forms of treatment (Soda 2008). Including patients in the discussion of their own treatment gives them autonomy over their own bodies – something which government policies throughout the 1900s denied them (Kanata 2016). This type of treatment is run by Doctor Yamamoto, who sees community based social care programmes as a more effective way to facilitate self-growth, betterment and acceptance from the wider community. The lack of locks or rigid doctor patient divides seeks to humanise the mentally ill, which allows for much more frank conversations about living with mental illness. While this kind of progressive facility is uncommon in Japan and receives little support from the government, Chorale has continued to be successful by providing counselling and medication services as well as a milk delivery business and a small restaurant. The milk delivery service, called Pastel, allows patients to have financial independence, as well as interacting with a wide variety of people. It gives them utilisable skills like money handling and social interaction experience. Equally, mental illness and general difference becomes visible to members of the local community. This type of social interaction normalises difference, and much like the case with Joint Hot Café in Kyoto, starts conversations on social acceptance. In 2008, having struggled with mental health himself, Tokyo based film maker Kazuhiro Soda sought to continue the conversation on mental health in Japan despite the great taboo around the subject. In the 135-minute film, Soda is the film maker, the interviewer, and a passive observer. The candid style of inclusive filming shows the real lives of those who visit the clinic and this is an insightful and unique film documenting the true reality of mental health. The wide variety of people who visit the clinic and give testament show how mental health is often a sliding scale, and seeks to destigmatise it by showing that anyone and everyone can be susceptible to a change in their mental health. From a business man diagnosed with burnout syndrome, to a schizophrenic mother who kills her new born, their unedited stories about more than just their illnesses also give those with mental illness personalities, like anyone else. A particularly interesting character is Sugano, a manic depressive who dreams of starting his own farm in the peaceful countryside. While the film gives a dark insight into his life, it is not all negative. When reading some of his poetry to other patients, which focussed on his depressive and suicidal episodes, he comes to the conclusion that without his illness he would not have been able to write poetry. Rather than considering their bodies as leftovers of vicious illness, Soda shows how their illnesses are simply a part of the person, all whom have varying backgrounds, interests and very different illnesses. The film shows how beneficial work programmes have been for patients and how this style of treatment looks to work with illness, rather than simply medicating against it.

Conclusion

In a country like Japan which places collectivism over individualism and uniformity over originality, companies like Teri Teri and Chorale are doing much more than helping the mentally ill. It is rewiring the Japanese psyche; showing difference in a positive light and making mental health a discussion. A comparative study on mental health stigma in Bali and Tokyo (Kurihara *et al* 2000) showed that development status bears little influence on how mental illness is perceived in a community. It found that in communities with fewer psychiatric care beds, where patients are more visible in society, there is a reduced fear of mental illness and difference. A reduction in public fear is crucial for societies to embrace those with mental illness more readily, which in turn is beneficial for everyone. This proves that for Japan to move towards a more inclusive society, it must limit permanent inpatient care and instead opt for community based care programmes that provide people who have mental illness with skills, ways to understand their mental health, and show that difference is not a negative.

Only when the government works to address historic attitudes towards mental health can Japan truly move towards community based care rather than relying on institutions, and transition care to a more patient-led model that prioritises their wellbeing and ability to lead a social life rather than the financial situation of the government or private companies. In 2000, Japan implemented a mandatory long-term care insurance system, under the slogan ‘from care by family to care by society’ (Ikegami and Campbell 2002). This policy looks to prevent the unnecessary hospitalisation of seniors who struggle with everyday life. Given the policy has been successful in integrating seniors with chronic illness, it is not impossible to think that this policy could be extended to those with long term mental illness too. Using ethnographies from Joint Hot Café in Kyoto and Chorale Clinic in Okayama, I have shown the validity of community based care programmes and how a social based care system for people with mental illness is the only way to successfully reduce stigma. However, before a full shift to social care programmes can happen, the government need to rethink the way mental health is portrayed in Japan. This is difficult to do, with a history of laws designed to ostracise the mentally ill, but the government must make a stand against social prejudice, which is strengthened by a sensationalist media – in order to ensure the safety of patients. Extending community based care programmes to support people with mental illness will prove invaluable at tackling stigma in Japan, and will hopefully ignite conversations on other taboo topics too.

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The Future of Japan: Automation or Immigration

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Abstract

本論文では以下の内容について述べる:日本国政府は日本社会と同様に、国内の人口減少問題の解決策として移民の受け入れよりもロボットの研究開発を高め、導入する思考である事が分かった。これらはアンケート調査と現場研究者からの生の声を通じて情報収集を行い、結果として本論文の理に合う点と合わない点が共に明らかになった。日本政府の方針は本論文の主張と一致しているものの、日本社会においては意見が違っている。

また、本研究の重要な発見の一つとしてオートメーションと移民についての考えに対し、日本の大学生は外国人との接触頻度により意見が異なる事が判明した。

Introduction

The percentage of immigrants living in Japan is 1.9%, much lower than any other G7 country. This limited migration, along with a long life expectancy and a low birth rate, has contributed to the declining population in Japan and to its economic stagnation. Efforts to remedy this situation have been made, the immigrant population grew about 7% from 2015 to 2016. Fortunately, this tiny increase is not the only strategy. In an article for Bloomberg in 2017, Daniel Moss points out that Japan is increasingly turning to automation and not immigration to resolve its domestic issues. When I first read the article I immediately questioned why Japan would want to opt for the more difficult of the two potential solutions. I further questioned if this was because Japan did not want to let in more immigrants for fear of disrupting the nearly homogenous population or if they genuinely believed this was the better of the two potential solutions. These initial questions led me to then look into Japan's history of immigration and its relationship to technology and to guess what Japan's demographics may look like in the decades to come. This paper will argue that Japan, both its government and society, would rather increase research and then implement robots into society to solve issues associated with its shrinking population than increase migration to solve them. This paper will be divided in four parts. The first will look at the challenges faced by new immigrants in Japan, be they social or legal. Secondly, the paper will look at challenges that foreign residence and decedents of immigrants experience in Japan. Thirdly, this research will discuss if robots are being accepted by the government and Japanese citizens. Lastly, this paper will analyze and discuss a survey and a field research interview with a geriatric hospital executive to validate or invalidate this paper's thesis.

Literature Review

Many studies regarding the perception of foreigners have been done and the findings are similar to one another in that they find that public perception of immigrants in Japan are negative (Tanabe, 2001 and Ohtsuki, 2006 as cited in Green, D., & Kadoya, Y. 2015). One study states two statistically significant findings: negative perception of immigration into Japan is higher in older people and that "those respondents who identified themselves as unemployed were significantly more likely to support increased immigration" (Green, D., & Kadoya, Y. 2015, pg. 83). The latter of the two findings is surprising because as Green, D. et al (2015) point out usually those who are unemployed look at increase migration negatively. This would seem to indicate that economic factors are not the reason public perception of immigrants is negative. The reason for this negative perception is more likely a fear of the unknown (Ohtsuki, 2006 and Nagoyoshi, 2008 as cited in Green, D., & Kadoya, Y. 2015). It is worth noting that people with higher English abilities were more open to higher levels of immigration (Green, D. et al. 2015). Unfortunately, some of the negative aforementioned sentiments manifest themselves in law. Komine, A. (2014) suggests that the Japanese government purposely does not encourage naturalization of its immigrants but rather provides them permanent residency, a status that grants individuals less rights than Japanese citizens. Japan's view of immigrants is particularly troubling since even now the country relies on them for certain sectors of its economy. Of the 135,000 full time hired agriculture workers 18,000 of them, or a seventh of the labor force, are immigrants (Martin, P.L. 2013). They also writes that they are important in "Japanese manufacturing, including food and seafood processing and garments" (Martin, P.L. 2013, p. 123). Both Martin, P.L. and Yoshiaki, S. suggest that Japan's Industrial Training Program was nothing more than a way to recruit low wage and low skilled workers and not, as the program claims, a way to help in

the participants professional development (Martin, P.L. 2013 and Yoshiaki, S. 2010). The latter of the two also points out that “the International Covenant on Civil and Political Rights (“ICCPR”) Human Rights and Committee expressed concern over the exploitation and exclusion of trainees from the protection of domestic labor and social security laws” (Yoshiaki, S. 2010, p. 296). Regrettably, the social and legal atmosphere is not only difficult for new immigrants in Japan since decedents of immigrants, particularly of Korean decent, face difficulties as well.

Park, S. writes that “[in] 2010, Prime Minister Shinzo Abe, together with Shimomura Hirofumi, the Minister of Education and Science, attended a conference held by the Soyokaze, a branch of the Zaitokukai” (2017, np). The Zaitokukai are an ultra-nationalist and far-right and anti-Korean hate group that has been described by the National Police Agency as a potential threat due to their ideology. Members of the governing Liberal Democratic Party (LDP) support actions of the hate group with some members like the chairperson of the National Public Safety Commission, Eriko Yamatani, receiving financial support from the hate group (Park, S. 2017). This anti-Korean sentiment is not unprecedented because when the Nationality Act of 1950 was passed “Koreans in Japan were treated as foreigners, despite being born and having lived their entire lives in Japan” (Park, S. 2017, np). Although much of Park’s work resolves around Korean mistreatment in Japan it applies to most foreigners in Japan. Arudou, D. argues that “people who fall into the Non-Wajin category in Japanese society will perpetually be made self-conscious for being ‘different’, set apart from ‘normal’ society as ‘special’, and vulnerable to being treated differently, even adversely, with insufficient legal protection from unequal treatment (Arudou, D. 2013, pg. 163). Interestingly enough, robots in Japan have a higher chance of being granted a koseki, an important legal registry, as opposed to foreign nationals living in Japan.

In their paper, Robertson, J. points out that “a zainichi Korean [65 year old] man who was born, raised, and lives in Japan, who is married to a Japanese citizen, and whose natal family has lived in Japan for generations, can have neither his own koseki nor be included in the “family” portion of his wife’s koseki; rather, his name is added to the “remarks” column of the his wife’s registry. By virtue of having a Japanese father, Paro is entitled to a koseki, which confirms the robot’s Japanese citizenship” (Robertson, J. 2014, pg. 591). This act alone can confirm Japan’s support of robots but to further cement this claim one can look to the establishment of the “Robot Revolution Realization Council in 2014 [which sought to make] revolutionary change in social life through robotics technologies” (Nambu, T. 2016, np). Prime Minister Shinzo Abe gave an opening address where he stated the following: “the potential for using robots can be found not only in manufacturing, but also in a wide variety of other sectors, such as nursing care, lodging, agriculture, and disaster preparedness” (Abe, S. 2014 as cited by Nambu, T. 2016, np). It is worth noting that previous commitments have been taking in this field as seen by the government and corporate sectors funding robotics and its spin-off industries since the late 1990s and whose products is estimated to generate \$70 billion in revenue by the year 2025 (Robertson, J. 2014). Although the government is highly motivated to invest in robotics it seems that some industries that they would be implemented in are not as receptive as one would think. Even though demand for elderly care increases and a shortage of care takers increases some of Japanese care staff are not as welcoming to robots in their field of work as one may think (Wright, J. 2018). This indicates that the Japanese government, for the foreseeable future, will have to continue to let immigrants into the country while continuing their efforts to implement robots into Japanese society.

Methods

My survey consisted of nine statements which were followed by a series of answers the survey taker can pick from. Those options were: strongly agree, agree, neither agree nor disagree, disagree, and strongly disagree. There was also one question at the end that was filled in by the survey taker. The reason this paper implemented a multiple choice answer survey was because it allowed for the data to be more concisely measured. Had a the survey provided a fill in the blank answer like the tenth question then the data may have been to scattered to obtain useable data from. The reason for which a fill in the blank answer was used for the tenth question is because Google Forms, the program used to conduct the survey, allows for numerical answers, such as age, to be categorized and then shown in percentages thus making it easier to see the ages of the survey takers. The names of the survey takers were not taken because it may have affected their answers. The questions asked were ones dealing with important issues and if a survey taker felt uncomfortable knowing others would know their opinion on the matter it would have influence their answer choice. The survey was distributed online through email, Instagram, Line, and Facebook because it was the most effective way to conduct the survey. Furthermore, by not conducting an in-person interview it avoided the data being affected by the presence of the interviewer. The interviewer for this survey would have been a foreigner and it may have affected the answers from the survey takers since they may not have answered honestly due to a foreigner being present. This survey focused on Japanese college students because current research does not have significant data regarding opinions on automation and migration within this demographic. Since the focus was on Japanese college students the

statements and question, which were originally written in English, were translated to Japanese. Those statements and question are as follows: 1) I can speak English, 2) I have international friends, 3) I have lived outside of Japan, 4) I would prefer if jobs, like geriatric care, were filled by robots rather than foreign immigrants, 5) I think Japan should allow more immigrants, 6) I think immigrants in Japan should have the same rights as Japanese citizens, 7) I have a positive view of foreigners, 8) I think robotics and not migration is the solution to Japan's shrinking population, 9) I think robots in society are a positive thing, and 10) How old are you?

The field research interview in this study was conducted in-person and in Japanese. Questions were written in English and then translated to Japanese. On the other hand, the answers were in Japanese and then translated to English. This was done in order to allow the person being interviewed to fully express their thoughts and opinions when asked the interview questions. The name of the person being interviewed will remain anonymous because they own a geriatric hospital and they do not want their answers to affect their business in any way shape or form. Only four questions were asked in order to keep the interview short and to the point. The questions asked are as follows: 1) In a recent academic article that talks about automation of elderly care it says that some caretakers think mechanization of their jobs would be disrespectful to the people they care for? Is there some truth to this opinion, 2) Should the Japanese government focus more on research and development of robots in various industries like elderly care or should it allow more qualified immigrants in? 3) Since you were closely in the field of elderly care do you think the recipients of care are more inclined to robots caring for them or qualified immigrants?

Results and Analysis

The total number of people who participated in the study was 34. The age of the survey takers was 18 to 23. The percentage of each age is as follows: 18 (23.3%), 19 (46.7), 20 (16.7), 21 (3.3), 22 (6.7), and 23 (3.3). In order to better summarize the results I have grouped the "strongly agrees" with the "agrees" and the "strongly disagrees" with the "disagrees". The statistics for the "neither agree nor disagree" will only be mentioned if they are significant. The first question shows that the percentage of survey takers who can and cannot speak English is roughly the same, 38.3 and 32.4 respectively. On the question of having international friends a majority (55.9%) have those friendships while 32.4% do not. Question 3 again sees equal percentages but in this case with the questioning asking if they have lived outside of Japan, those numbers are 47 and 47.1 respectively. The following question clearly shows that a majority (58.8%) of survey takers do not think robots should fill jobs, like geriatric care, as opposed to foreign immigrants. Question 5 showcases that 50% of the participants are in favor of increased immigration while 29.4% disagree. The next question shows that an overwhelming majority (70.6) of the survey takers are in favor of immigrants in Japan getting the same rights as Japanese citizens; 20.6% disagree with this opinion. Question 7 clearly indicates that a majority of the participants view foreigners positively, the remaining participants said they neither agreed nor disagreed. The following questions shows that 64.7% of participants do not think that robotics, as opposed to migration, should be a solution to Japan's shrinking population. Lastly, a healthy majority (64.7%) of survey takers think robots in society are a good thing, only 8.8% disagree with this statement.

Given that the percentages of those who can and cannot speak English and those who have and have not lived outside of Japan are roughly the same, it seems that the level interaction with foreigners, in this case friendship, is the independent variable that may or may not affect the way Japanese college students see automation and migration in Japan. This research indicates that Japanese college student's level of interactions with foreigners has little to no effect regarding their majority disagreement with statements 4 and 8 and their majority agreement with statements 6 and 7. Where their level of interaction does seem to matter is statement 5 where those who had higher levels of interaction with foreigners were more likely to support increased migration into Japan.

The first question of the interview comes from the results of the article written by Wright, J. (2018) which indicates that robots may have a difficult time being implemented into the geriatric care industry. He answered that he does not think the implantation of robots in elderly care is disrespectful to patients as the articles mentions. He does however agree that robots would lack a connection to patients and because of that he believes robots would not be very widely implemented any time soon. He does think that robots that help with things like lifting boxes and do not directly interact with patients would be very useful but believes that his field will stay human dominant. As for the second question, he does not think that robots will get to a point where they can adequately provide service to elderly patients. He does think research and development should be conducted but for support robots as previously mentioned. More importantly, he agrees that Japan should let in more qualified immigrants to help with Japanese shrinking population and the problems that accompany it like care of elderly people. With regards to the third question, he says that it is difficult to say who his patients would prefer because they have many different backgrounds but if he must make a decision he says they would be more inclined to have an actual person caring for them since the other option would be too lonely.

His answers directly oppose the thesis of this paper. It would seem that while the actions of the Japanese government may indicate that the future of Japan is robots the opinions of the Japanese may indicate the opposite.

This of course is only applicable to the field of geriatric care in Japan and not the other sectors where robots are looking to be implemented.

Conclusion

The thesis of this paper is as follows: Japan, both its government and society, would rather increase research and then implement robots into society to solve issues associated with its shrinking population than increase migration to solve them. The results of this research support part of the thesis while not supporting the other part of it. By analyzing the current literature and looking at the actions of the government it can be concluded that the Japanese government would rather increase research and then implementation of robots into society to solve issues associated with its shrinking population than increase migration to solve them. On the other hand, the survey and field research interview indicates that at least part of Japanese society would support increased migration to Japan to help solve the issues associated with a shrinking Japanese population.

The limitations of this study are mostly about resources. The ability to conduct a larger and more varied survey would have provided better data that could be more widely applied. The use of in-person Japanese interviewers would have also made the results stronger. This paper would have also benefited by having included a response from the Japanese government and the inclusion of more history regarding the issues discussed. As for the field research interview, a wider pool of interviewees from different parts of the country and different sectors of the economy would have been very beneficial to the paper's validity. Further research should strive to eliminate these limitations by implementing a larger and more varied survey and a larger, larger and more varied field research interviews, and a longer history of the history about this issues in Japan.

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Sexual Health Education in Japan

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日本、イギリスとアメリカでは私の経験によると、私はたくさん人と話しましたとあの人が性的健康教育についてたくさんをしりません。これは性的健康教育の大失敗とおもいます。このレポートは日本の性的健康教育の状態を話し合います。アンケートを作りました、日本の学生に答えてもらうように頼んだ。日本の性的健康教育の理解のためにそして日本の性的健康教育の状況のためにやりました。この理由のためにインターネットで研究論文も読みました。

This research paper will focus on the current state of Sexual Health Education in Japan and will aim to provide a reasonable insight into various topics surrounding the subject. Firstly this research paper will detail the history of Japan's Sexual Health education. Secondly, this research paper will aim to provide an understanding of public perceptions of Sexual Health Education including common stigmas and misconceptions. Thirdly, this research paper will aim to address some of the common misconceptions and provide an understanding of what Sexual Health Education consists of. Afterwards, this research paper will address the issues surrounding the current state of Sexual Health Education in Japan. Finally, this report shall provide an overview of the survey that I produced, analysing the results and comparing the information gathered with the information noted through research of online research papers and academic papers.

To fully understand the current situation of Sexual Health Education in Japan it is crucial to gather information from different points of view. To this end I have studied academic texts on the subject and recent news articles as well as constructed an online survey for students of Okayama University to complete. I then took the link for my survey and distributed it amongst students within the university. I asked university students specifically because they are fresh out of the mainstream education system where Sexual health classes should be held. Plus with a fairly fresh view point and a desire for learning I felt that the response would provide an accurate insight into the perceptions of Sexual Health Education and the direction the newer generations want to take with it. Recent news articles are necessary to properly understand the current political climate surrounding Sexual Health education and to provide insight into the topic.

To understand the current situation of Sexual Health Education in Japan we must first look at what the situation was like in the past and leading up to the current day. As with many countries the perceptions of Sexual Health Education have changed over time. The perceptions of people have been influenced by two main mindsets in recent time. The first being the principles of confucianism which developed in Japan during the Edo period. These more conservative values paved the way for more conservative mindsets throughout modern Japan. Based on these principles attitudes towards matters of a sexual nature have been regarded with stigma and distaste. On the other hand there has been a rise in a more modern and/or westernised approach to morals and social developments. With these new ideologies there has been a rise in individualism with fewer people feeling "the need" to enter into relationships or pursue starting families. There is also a more relaxed approach towards sexuality, personal agency and personal identity. Not least of all this has greatly shifted the perceptions towards gender roles within society. Since these new mindsets are a much more modern development occurring sometime after World War II it is important to look back around that time and see what the influence of confucian principles towards Sexual Health Education and sexuality in general was.

On November 14th of 1946, merely a year after World War II had ended the official document 'Measures for the regulation, prevention and protection of private prostitutes' was approved by the meeting of all of the vice-ministers. The aim of the document was to abolish legitimate prostitution within Japan and to "prevent the appearance of, so called, 'Yamino onna (women in the dark)'" (Hirose 1972-1983, p.3). Following this the document titled 'On Purity Education' was released by the chief of the Office for Social Education in the Ministry of Education in January of 1947. This then lead to the establishment of the 'Purity Education

Division Committee' which was followed by the 'Purity Education Division Council' and the 'Purity Round Table Conference' for the sake of advocating for the 'Purity Education Policy'. The concern surrounding the issue of prostitution then spread to concerns of juvenile delinquency and then finally on to education for young men and women. The 'purity' described was an enforcement of the ideals of sexual and moral 'purity' Whilst the term 'purity' was used simply because the term 'Sex Education' was not popular at the time people associated the usage of the word to refer to the idea of female virginity being considered 'pure' and the idea that "sexual intercourse only between a married couple can be accepted as purity" (Ministry of Education 1949, as cited by Hirose 1972-1983, p.7) though the usage was as such that there was no difference in meaning between the two. The cause of the confusion was not merely an issue of terminology but also a result of the gradual shift in mindset when it came to the aspects of desirable Sexual Health Education within society. The Association for Sex Education (JASE) launched 'Sex Education Teaching Guidance' in 1979 which aimed to provide a space for magazine articles dedicated to suggesting proper teaching plans regarding Sexual Health Education before the Ministry of Education published 'How to View and Practice Sex Education at School' in 1999. This set the stage for the current position of Sexual Health Education in Japan.

A general understanding of how the Japanese populace perceives the topic of Sexual Health Education can be seen in the most outstanding political views surrounding the topic. Even now in the year 2018 campaigns against Sexual Health Education or in favour of censoring such education continue to arise in response to the content learned within such classes. In a recent case Liberal Democratic Party member of the Tokyo metropolitan assembly 'Toshiaki Koga' spoke out against the content of a class being taught to third-year students at a public high school in the Adachi Ward. He was quoted as saying "Topics like sexual intercourse and birth control are inappropriate for junior high school students" (Saito, Yamada, 2018). This was in response to the students being taught about topics such as sexual intercourse, birth control and abortion. As a result the metropolitan education board went on to instruct the Adachi Ward board of education on the discontinuation of "inappropriate lessons" (Saito, Yamada, 2018). This case highlights the more widely held viewpoint towards Sexual Health Education within Japan. There is a general understanding of the importance of such education. However, many people are unsure of when the information should be presented to their children. The overlying issue is that of a "squeamishness about sex education" (Brasor, 2015). Many movements towards the development of Sexual Health Education in Japan has been beset with misinformation or censorship due to both a lack of commitment to scientifically accurate terminology and a lack of desire to expose children, especially those of an elementary school/ junior high school level, to themes of a sexual nature. In 2002 the education ministry was quoted as instructing elementary/junior high school teachers to "not discuss the process that leads to conception" (Brasor, 2015). The mindset of the populace of a country will usually be well represented in their government. So it is evident that many people in Japan are of the same belief that Sexual Health Education is unsuitable or inappropriate for teaching to children however this shouldn't be the case as many experts disagree saying "it is important for young people to have a better understanding of how to avoid unintended pregnancies before they become sexually active"(Saito, Yamada, 2018). The main topics noted to be within Sexual Health Education are believed to be mostly limited to the topics covered before; sexual intercourse, birth control, abortion etc'. It is fairly evident that the focus is that of the physiological aspects of Sexual Health Education and not much more. Whilst this appears to be the most noticeable point of view towards the subject there are yet many people that advocate for proper Sexual Health Education. Many of whom also delve into more of the lesser known topics that this research paper shall outline.

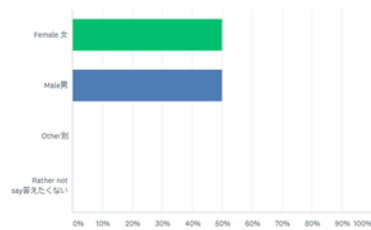
Looking at examples of the politics surrounding the state of Sexual Health Education in Japan it is clear to see that most of the focus is on the physiological aspects of Sexual Health education. However, that is merely the surface when it comes to the topics covered. The topics covered are according to (Planned Parenthood, 2018):-

- Human Development - This includes the reproductive system, changes to the body during puberty, sexual orientation and gender identity.
- Relationships - This includes relationships with families, friendships, romantic relationships and dating.
- Personal Skills - This includes proper communication skills, negotiation and decision-making.
- Sexual behaviour - This includes your sexuality throughout your life as well as understanding abstinence and proper appreciation of consent.
- Sexual Health - This includes understanding Sexually Transmitted Diseases (STDs), contraception, including their success rates and interactions with STDs along with detailing pregnancy,
- Society and Culture - This includes addressing gender roles, diversity and portrayal of sexuality through the media.

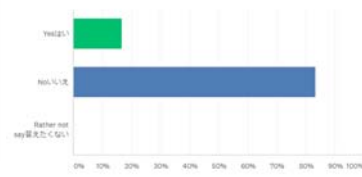
The current state of Sexual health Education in Japan is a turbulent one. Whilst there have been steps There are two main problems towards the development of Sexual Health Education in Japan, the first of which is as previously mentioned. Many politicians make frequent attempts to remove what progress has been made towards developing accurate and sufficient Sexual Health Education for all people. In one of the more extreme cases Liberal Democratic Party member Eriko Yamatani spoke out against all Sexual Health Education in schools claiming that “They can learn that when they get married” (Brasor, 2015). Lobbying attempts to place the responsibility of education onto the individual rather than allowing the educational system to properly educate the Japanese youth. However, the second of which is largely to do with the large scale issue of current day Japan which is that of the lowering birth rate of the populace. The cause of which has been blamed on numerous things such as “Japan’s young people, who are accused of not having enough sex”(Semuels, 2017), but also on women who show less interest in developing families and more interest in developing their careers. In this point it is possible to see where the overlap of confucian and modern mindsets causes friction between people on this issue. With the male centric beliefs of confucianism women’s roles were much more steadfast. Even now there is the belief that women are to sacrifice their careers for the sake of becoming full time housewives. However with a rise in modern/western thinking women have found more personal agency and have found less desire to sacrifice their own ambitions. The idea of sacrificing time for your social life to dedicate it towards your career is a mindset that is currently held by a majority of males. The culture surrounding work in Japan is one of the most highly noted issues within japanese society. With some of the longest working hours in the world and long periods of unpaid overtime Japan is well known for overworking their workers. It is such a large problem that it is not uncommon for people to work themselves to death, which is such a widespread issue that it developed its own term to describe the occurrence. “Karōshi” or “overwork death” is usually caused by heart attacks or strokes due to stress whilst not receiving proper nutritional intake from food. In one such case of work related death, a grieving mother had this to say with regards to her late son’s working habits "He usually worked until the last train, but if he missed it he slept at his desk," she said. "In the worst case he had to work overnight through to 10pm the next evening, working 37 hours in total."(Michiyo Nishigaki, quoted by Lane 2017) Due to the fact that most of the blue collar jobs employed men, the issue was, for the most part, localised on them. So now with both men and women dedicating more time to work and having no time for family the japanese government has begun to try various things to attempt to re-invigorate the drive for parenthood. This largely impacts the state of Sexual Health Education as it then leads to various tactics to try and change the content of the classes or the statistical information provided for the purpose of increasing the country’s birth rate. In a case in August of 2015 online statistics were posted claiming that after the age of 22, women’s ability to conceive and bear children changes, becoming more difficult. The information was quickly debunked as having used altered statistics, since the original data was readily available, and research showed that “a woman’s ability to conceive does not change significantly until about the age of 35” (Brasor, 2015). The alteration to this information seemed to indict the government as aiming to push young women into giving birth early due to the fear of facing problems later in life.

As the final topic this research paper will cover I will provide the data I collected from the online survey I created and analyse the results. Out of the people who responded to the survey there was an equal 50/50 split between genders however, only 16% of people identified as LGBT+. The first main question asked about what the participant learnt in Sexual Health Education classes. There were only a few topics mentioned that were learnt about however they were fairly universal. The main topics they learnt about were Reproduction, Contraception/STDs and human physiology. These topics match up with what was mentioned before with regards to the content of classes. What is interesting to note however is that most of the answers were particularly vague, with some responses specifically mentioning that the information they were provided was particularly vague. Part of the purpose of the survey was to learn about what people expect to learn from Sexual Health Education classes vs what they actually received. To this end the survey asked what people expected to be able to learn from the subject. Ultimately there was very little difference in what they expected to be able to learn and what they actually received. However, a couple of topics emerged such as the differences between men and women and equality/minorities. Looking at the classifications outlined by Planned Parenthood, we can see that the only topics covered by the education received is that of Human Development and Sexual Health. However, topics that were outlined as being topics that people wished to learn about were notably found in different classifications. This shows that there is an understanding of other topics that are present within the scope of Sexual Health Education and also a desire to learn about it but shows us that such learning is not currently readily available through the educational system.

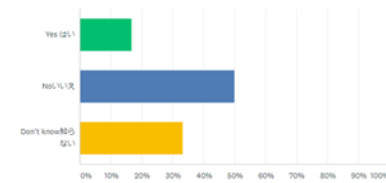
What gender do you identify as? 性別は何ですか。



Do you identify as LGBT+? LGBT+ですか。



Are you happy with what you learnt? 習ったことでうれしかったですか。



The next questions that was asked was whether there was anything in particular that they wanted to learn and whether they felt like they were happy with the education they received. The responses to the latter had the majority of responses in the negative. Looking at a later question asking whether they would like to see more Sexual Health Education taught the responses seemed to directly mirror that of the happiness question. Those who were unhappy wanted to learn more and those who were happy were content with what they were learning. This seems to echo the mindset of the public surprisingly well with the split in ideologies dividing the country on how they feel about the subject. Finally the survey asked whether the participants knew of where they could receive help regarding issues related to Sexual Health and what sort of help they could receive in those locations. Worryingly only a very small percentage of participants knew where they could receive help and even those who had an idea didn't know what sort of help would/should be available. For example there are many medical clinics available throughout Japan that will provide services such as STD checks/treatment, pregnancy planning/terminations of pregnancy and confidential solicitations.

To summarise, this research paper has covered the history of Sexual health education in Japan and the perception of the subject from the public eye, It has addressed what constitutes Sexual Health Education and has provided an insight into the current status of the education in Japan. Finally the results of a survey taken of students from Okayama University were outlined and analysed with reference to the previous topics covered in the paper.

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