

JCSS Newsletter



CONTENTS

- 1 ご挨拶
- 2 2012年度事業報告
- 3 2013年度事業予定
- 4 シンポジウムについて
- 5 理事会新体制のご報告
- 6 2012年度収支中間報告
- 7 2013年度予算案
- 8 参加学協会の動向
- 9 イベントカレンダー
- 10 国際動向
- 11 事務局・問い合わせ

1. ご挨拶

いまこそ社会学系コンソーシアムの立ち位置を！

理事長 吉原直樹

今回理事長に選出されました吉原直樹です。初代理事長布施晶子先生、2代目理事長庄司興吉先生の後を受けてのことですが、私自身、本当のところは社会学系コンソーシアムについてよくわかっていません。『広辞苑』（第6版）によると、コンソーシアムは「協会。組合。多く、特定の目的のために集まった企業連合をいう。」となっていますが、もともとはラテン語で「提携、共同」という意味だそうです。情報通によりますと、社会学系コンソーシアムは、日本学術会議の社会学研連委員会が学術会議の改組にともなわなくなったのを受けて発足したということですが、たしかではありません。ただ、日本学術会議に登録している社会学関連の諸学会を何らかの形でつなぐような組織が必要になっていたことはたしかです。さて発足の経緯はさておき、今日、「皆の連絡係、調整役」としての社会学系コンソーシアムの存在意義はますます高まっているように思われます。

何よりも3・11は社会を分析し、構想する社会科学のありようを問うことになりました。特にこれまで様々な応用領域で臨床知を累積してきた社会学にとって、このことは喫緊の課題になっているように思われます。実際、社会学系コンソーシアムを構成しているそれぞれの学会では3・11をめぐって固有の取り組みが始まっておりますし、その成果を発信するような試みが立ちあわられています。またそうした成果を皆が共有できる情報／資源として利用できるようなアーカイブとかプラットフォームの構築の動きもみられるようになってきました。問題はこうした試みとか動きに対して、社会学系コンソーシアムがどのような役割を果たし得るのが必ずしも明らかでないことです。これと関連して、何人かの評議員からは、社会学系コンソーシアムの立ち位置がよくわからないという声が寄せられています。

前理事長の庄司興吉先生は社会学系コンソーシアムのありようについて創建的なお考えをお持ちであったと聞いております。私自身、先生のお考えを尊重しながら、日本社会学会とか日本学術会議、あるいは福祉系の諸学会などと連携を取りつつ、社会学系コンソーシアムの立ち位置と責務を明らかにしていきたいと考えています。何卒、よろしく願いいたします。

2. 2012年度事業報告

2012年度は、「世界へのメッセージ」編集委員会が実質的に活動を開始して、年6回の編集委員会を開催しました。この結果、29の参加学協会のうち、13学協会から日本語による「世界へのメッセージ」が12月末段階で集まり、2月の編集委員会を経て、現在、英語への翻訳段階に進んでいます。今後は、2013年度の今年7月に英語による提出を予定している16学協会の「世界へのメッセージ」を待って、全体の編集を進めていく予定です。

理事会においても、日本学術会議社会学コンソーシアム分科会との合同会議を経て、2つの団体に日本学術会議震災再建分科会を加えた三組織による合同事業について審議しました。今後も、東日本大震災などに対する社会学系コンソーシアムとしての調査活動、データベース・アーカイブの充実、シンポジウムの開催、英語による情報発信などを事業として継続して行うことを協議しました。

また、昨年度に引き続いて「Home Page」を充実させ、「News Letter」ならびに「コンソーシアム通信」を発行しました。「コンソーシアム通信」についても、これまで同様、3度にわたって発刊しました（第13号：2012年5月、第14号：2012年8月、第15号：2013年1月）。それぞれの内容は、イベント情報、参加学協会に関連するその他の情報、また事務局からのお知らせです。

社会学系コンソーシアム主催シンポジウムとして、2013年1月27日に日本学術会議講堂にて、「東日本大震災とマイノリティー高齢者・障害者・外国人などに関して問わなければならないこと一」を開催しました。昨年に続いて、3.11に対する日本の社会学、社会福祉学などの調査研究の継続性を訴えたものです。本NLの「シンポジウムについて」にて、このシンポジウムの議論を紹介しています。

(文責：有末賢)

3. 2013年度事業予定

2013年度に実施する事業計画は、以下の通りです。

◆「世界へのメッセージMessages to the World Sociologists from Japanese Scholars」の編集。

2014年7月に横浜で開催される世界社会学会議ISAに向けて、参加学協会の皆様との共同で進めている「世界へのメッセージ」の編集を行い、完成を目指します。

◆四組織合同事業の推進

社会学系コンソーシアムは、今年度より日本学術会議社会学コンソーシアム分科会、日本学術会議震災再建分科会、日本社会学会研究活動委員会と四組織協同で事業を推進させていきます。

(1)震災と復興再建に関する諸事業のデータベース作成を行っている震災再建分科会と震災復興に関する研究を掲載する「プラットフォーム」の設置を目指している社会学コンソーシアム分科会の事業に協力します。

(2)社会学系コンソーシアムに参加している諸学協会に対して、震災関係のアンケート調査を実施します。

(3)シンポジウムなどを四組織で協同して開催します。

◆シンポジウム等の開催

- (1)年次大会（シンポジウム）を1回開催します。
- (2)その他、必要に応じて国際会議や研究プロジェクトを開催します。

◆刊行物の発行

- (1)主要刊行物「News Letter」を1回以上発行する。
- (2)「社会学系コンソーシアム通信」を3回以上発行する。
- (3)ホームページを利用し、参加学協会及び社会への情報提供をさらに充実する。
- (4)その他、必要に応じて参加学協会への案内を行う。

◆社会学系コンソーシアム規約や内規、理事選挙規定などの再検討

- (1)理事会、評議員会において、協議し改善していく。
- (2)理事選挙を実施する。

◆各種活動

- (1)内外における、参加学協会の交流促進と意見集約に役立つ情報の収集と提供を行う。
- (2)教育・啓発・普及活動を含め、当コンソーシアムの目的を達成するために必要な事業を行う。

(文責：有末賢)

4. シンポジウムについて

2013年1月27日(日)、日本学術会議講堂において社会学系コンソーシアムなどの主催によるシンポジウム「東日本大震災とマイノリティー高齢者・障害者・外国人などに関して問わなければならないこと」(司会:野宮大志郎・西原和久)が開催された。開催の趣旨は、「この大震災が突きつけた問題は、単なる『復旧』『復興』ではなく、日本社会それ自体の再検討をふまえた新たな再建=創建に向けた歩みである」との認識の下で、「外国人」「障害者」「高齢者」「情報弱者」(「社会的弱者」あるいは「社会的マイノリティー」)に焦点を当て、「この大震災から2年が経過しよとするこの時点で、これまで明らかになってきたこと、いまだ検討不十分な点・検討されていない点などを多角的に中間総括する段階」と位置づけられた。

まず冒頭で司会(西原)から、例えば外国人=社会的弱者とだけ規定するのは問題で、かれらが災害時の救援・支援の協働主体でもありうることで補足説明された上で、本題に入った。

第1報告は、鈴木江理子氏(国士舘大学)「震災が露わにした移住者たちの現在——「共に生きる」とは?」であり、「未曾有の大震災を、移住者(日本国籍を取得した人びとなどをも含む外国にルーツをもつ人びと:西原注)を中心に据えることで、日本における『共生』を検証する」という意欲的な試みの報告がなされた。

第2報告は、立岩真也氏(立命館大学)「災厄に向かう—本人たち・後方から」であり、「水や電気をより切実に必要としている」「人工透析や人工呼吸器の利用者」を含めた多様な障害者の存在とかれらが立ち向かった災厄の様子が描かれ、さらに後方からそれらを明らかにし支援している人びとの活動が報告された。

第3報告は、和気純子氏(首都大学東京)「震災と高齢者—地域包括ケアと福祉コミュニティの形成」であり、「死者のうち60歳以上の高齢者は約3分の2を占め、その割合は沿岸市町村の同比率

の倍以上にのぼる」ことが示された上で、「災害救助法における『福祉』の欠如」や「高齢者ニーズに対する理解不足」などが指摘されると同時に、「介護支援専門員」や「地域包括支援センター」などの取り組みも報告された。

第4報告は、遠藤薫氏(学習院大学)「大震災がもたらした「空白」—情報難民はなぜ生まれたか」であり、「メディアの遮断によって」「外部の状況が見えない状態」や「外部へ知らせる手段を失った」被災地の「情報空白」の問題が指摘され、同時に原発事故で「最も報道されなければならない地域に関する報道が不可能化」された様子が示され、「可視化・編集・可読化」が緊急課題であると報告された。

いずれの報告も「マイノリティー」に焦点化された興味深いもので、新たなさまざまな気づきも促すような刺激的なものであった。

討論者・船橋晴俊氏(法政大学教授)からは、原発からの避難者を念頭に、再建・創建に向けた対人的な社会関係における「意思決定とコミュニケーション」の組織化とそれに基づく公論形成といった一種の社会運動的な動きから、いかにして制度・政策的な政治システムが構成されるかが問題提起された。

マイノリティーへの眼差しの喚起という報告者の視座と、再建=創建に向けた理念的プロセスを論じた討論者の議論とが一部噛み合わない面も見られたが、フロアからの質問や提言を踏まえていえば、その両輪を射程に入れた検討の必要性が明らかになったことは確かであり、それを本シンポジウムの成果の一つとして挙げることができるであろう。震災におけるマイノリティーの問題の探究が、そしてそこから発想する社会学的視点が、社会学におけるマイノリティーにならないことを念じつつ、ひとまずご報告まで。(文責:西原和久)

*各報告の要旨については、社会学系コンソーシアムHP(<http://www.socconso.com/>)の「シンポジウム」をご覧ください。

5. 理事会新体制のご報告

シンポジウムと同日（2013年1月27日）に開催された理事会において、評議員の交代に伴う理事の交代を踏まえて理事長・副理事長の互選と監事の互選が行われた。任期は2年である。

新理事長	吉原直樹（日本社会学会）
新副理事長	橋本和孝（地域社会学会）
新監事	岩井紀子（日本社会学会）
	大久保武（地域社会学会）

また3月11日の理事会では各理事の担当役職を以下のように決定した。

事務局担当	有末賢
財政担当	玉野和志
事業計画・国際担当	野宮大志郎・西原和久
HP・NL・通信担当	橋本健二・渡辺秀樹
シンポジウム担当	遠藤薫・片桐新自

6. 2012年度収支中間報告（2013年3月6日時点）

（自2012年4月1日 至2013年3月5日）

I. 収入の部

科 目	予算額	中間報告	予実績差異	備考
1 会費	550,000	550,000	0	
(1) 年会費 1万円相当	220,000	220,000	0	
(2) 年会費 2万円相当	100,000	100,000	0	
(3) 年会費 3万円相当	30,000	30,000	0	
(4) 年会費 10万円相当	200,000	200,000	0	
2 雑収入・寄付	0	31	31	利子
3 前年度繰越金	120,884	130,362	9,478	
収入合計	670,884	680,393	9,509	

II. 支出の部

科 目	予算額	中間報告	予実績差異	備考
1 事務局経費	373,800	194,570	179,230	
(1)スタッフ謝金	360,000	180,000	180,000	
(2)HP レンタル・サーバー代	3,800	3,300	500	
(3) 事務管理用品	10,000	11,270	-1,270	
2 定例会議・理事会開催費	160,000	144,276	15,724	
(1)評議員会・理事会開催費	20,000	32,750	-12,750	
(2)定例シンポジウム開催費	130,000	95,991	34,009	
(3)委員会開催費	10,000	15,535	-5,535	「メッセージ」編集委員会
4 予備費	137,084	0	137,084	
支出合計中間報告	670,884	338,846	332,038	

（文責：玉野和志）

7. 2013年度予算案（2013年1月27日 評議員会にて承認）

（自2013年4月1日 至2014年3月31日）

I. 収入の部

科 目	予算額
1 会費	550,000
(1)年会費 1万円相当	220,000
(2)年会費 2万円相当	100,000
(3)年会費 3万円相当	30,000
(4)年会費 10万円相当	200,000
2 雑収入・寄付	0
3 前年度繰越金	262,836
収入合計	812,836

II. 支出の部

科 目	予算額	備考
1 事務局経費	364,300	
(1)スタッフ謝金	360,000	120,000 * 3人
(2)HP レンタル・サーバー、ドメイン代	3,300	
(3)事務管理用品	10,000	
2 定例会議・理事会開催費	160,000	
(1)評議員会・理事会開催費	20,000	評議員会 1回、理事会 2回
(2)定例シンポジウム開催費	130,000	
(3)委員会開催費	10,000	国際交流委員会 「世界へのメッセージ」編集委員会
3 予備費	288,536	
支出合計	812,836	

（文責：玉野和志）

8. 参加学協会の動向

(2013年3月10日現在、50音順)

環境社会学会
 関西社会学会
 関東社会学会
 社会事業史学会
 社会情報学会 (SSI)
 数理社会学会
 地域社会学会
 東北社会学研究会
 東北社会学会
 西日本社会学会
 日仏社会学会
 日米高齢者保健福祉学会
 日中社会学会
 日本解放社会学会
 日本家族社会学会
 日本看護福祉学会
 日本社会学会
 日本社会学史学会
 日本社会学理論学会
 日本社会病理学会
 日本社会福祉学会
 日本社会分析学会
 日本スポーツ社会学会
 日本村落研究学会
 日本都市社会学会
 日本保健医療社会学会
 日本マス・コミュニケーション学会
 日本労働社会学会
 福祉社会学会
 北海道社会学会

9. 2013年度イベントカレンダー

(2013年3月31日現在)

5月

- 11-12日 地域社会学会 第38回大会 (立命館大学)
<http://jarcs.sakura.ne.jp/main/meetings/index.html>
 11-12日 社会事業史学会 第41回大会 (淑徳大学千葉キャンパス)
<http://www.jshsw.cher-ish.net/>
 11-12日 西日本社会学会 第71回大会 (琉球大学)
<http://www2.lit.kyushu-u.ac.jp/~sociowest/index.html>
 18-19日 関西社会学会 第64回大会 (大谷大学)
<http://www.ksac.jp/>
 18-19日 日本保健医療社会学会 第39回大会 (東洋大学朝霞キャンパス)
<http://square.umin.ac.jp/medsocio/conf2013/index.html>

6月

- 1-2日 環境社会学会 第47回大会 (桃山学院大学)
http://www.jaes.jp/seminar_a/2013/2697
 8-9日 日本マス・コミュニケーション学会 2013年春季研究発表会
 (松山大学)
<http://www.jmscom.org/>
 8日 北海道社会学会 2013年度大会
<http://www.hsa-sociology.org/taikai.html>
 15-16日 関東社会学会 第61回大会 (一橋大学国立キャンパス)
<http://kantohsociologicalsociety.jp/information.html#04>
 29-30日 日本社会学史学会 第53回大会 (佛教大学)
<http://www.jashs.jp/>
 29-30日 福祉社会学会 第11回大会 (立命館大学衣笠キャンパス)
<http://www.jws-assoc.jp/taikai.html>

7月

- 6-7日 日本看護福祉学会 第26回大会 (久留米大学旭町キャンパス)
<http://kangofukushi.sakura.ne.jp/taikai/index.htm>

9月

- 7-8日 日本家族社会学会 第23回大会 (静岡大学静岡キャンパス)
<http://www.wdc-jp.com/jsfs/index.html>
 13-15日 社会情報学会 (SSI) 2013年度大会 (早稲田大学)
<http://www.ssi.or.jp/index.html>
 21-22日 日本社会福祉学会 第61回秋季大会 (北星学園大学)
<http://www.jssw.jp/event/index.html>

10月

- 12-13日 日本社会学会 第86回大会 (慶應義塾大学)
<http://www.gakkai.ne.jp/jss/meeting/>

11月

- 1-3日 日本村落研究学会 第61回大会 (福井県越前市)
<http://rural-studies.jp/sonken7.html>

10. 国際動向

International migration from a gender perspective:

contributions to a case study of Japan

Ana Luisa CAMPANHA NAKAMOTO

Guest Lecturer.

*Faculty of Social and Political Sciences,
Universitas Muhammadiyah Malang
(Indonesia)*



About the author:

Ana Luisa CAMPANHA NAKAMOTO is a guest lecture at Universitas Muhammadiyah Malang (Indonesia). She is a ISA member and belongs to Research Committee21 (Regional and Urban Development) and Research Committee 31 (Sociology of Migration). She is also a member of Urban Anthropology Group (University of Sao Paulo). She has completed her dissertation: "Back home: Brazilian Return Migrants from Japan" (2012).

Introduction

Although the presence of women in migration processes has been object of studies from the late 1970s, the acknowledgment that there are significant differences between men and women in terms of motivation, risks and strategies to cope with the displacement has risen afterwards,

as a contribution of the incorporation of gender perspective into migration studies. This development comes from the growing influence of feminist thought, which proposes a re-examination of traditional paradigms of knowledge focused on male subjects. Early voices like Mirjana Morokvasic in the article "Birds of passage are also women" (International Migration Review, 1984) criticized the collective memory and history of migration as gender biased, disregarding women's experiences "by themselves" and their specificities.

The concept of gender implies that processes of social differentiation between sexes are organizing elements of migration circuits, so that the networks, occupational patters, cultural conflicts and even the subjective experience of displacement are constituted under the bias of gender relations and produce different strategies for integration and mobility in transnational circuits (Kosminsky, 2007; Falquet et al., 2010).

The feminization of migration has been pointed as a trend from the 1990s, indicating not only the increase visibility of women in migration processes, but the emergency of specific female forms of migration, such as the commercialized migration of domestic and sex workers, caregivers and international matchmaking. The gendered pattern indicates these "feminized" circuits reproduces traditional models of domesticity within the international labor market by encompassing a range of activities that fall mostly in the sphere of reproduction (Ehrenreich & Hochschild, 2004; Roulleau-Berger, 2010).

The Japanese case: an approach

The presence and socioeconomic status of migrants in the Japanese labor market are deeply rooted in traditional sexual division of labor. Although there are no formal barriers for women to work after marriage and childbirth; the rigid Japanese corporate culture, lack of career prospects and low wages have contributed to discourage the presence of Japanese women in the labor market. The reconciliation of professional and household work is particularly difficult considering the social norms and lack of collective equipment that limit the use of household paid services (Hirata & Kergoat, 2010).

Generally, researches on female migrants in Japan can be considered within the framework of “female” occupations such as sex workers and entertainers. Data for 2000 indicates that among legal aliens, 40,000 women were registered as entertainers and 120,000 as factory workers; respectively 84.1% and 45.1% of both-sex aliens registered in the same occupations. 106,000 had unknown occupations – which might include sex work – especially overstayers from Korea, Philippines, China and other Asian countries (47.3%).

Unlike Asian same-gender counterparts, Brazilian and Peruvian women fall predominantly in the same occupational niche of men from the same nationality. The Brazilians accounted for 44.9% of migrant women in 2005; 83.6% of them were employed as blue collar workers in industries and only 0.57% in specialized sectors such as health, education, among others (Yamanaka and Piper, 2004). It should be highlighted that until 2008, Brazilian and other South Americans of Japanese descendants had fa-

vorable conditions for residence and registered work in Japan according to the Japanese migration law.

The occupational profile of migrant women is related to gender and ethnic relations that are established with Japanese men and men of the same nationality, according to a survey conducted by the Ministry of Health, Labor and Welfare (2007)¹:

Marriages: within the four major migration flows to Japan, only Brazilian women (68.8%) were married predominantly with individuals of the same nationality. Filipino women married Japanese spouses almost at the same proportion as Japanese women (respectively 97.7% and 98.7%), followed by Chinese (95.8%) and Korean (86.4 %). Among the grooms, Brazilians are the only group who married women of the same nationality more than Japanese women.

Divorces: about 7% (18,405) of all divorces registered in Japan in 2006 (258,778) involved foreign spouses. In the case of Brazilian women, 119 divorces were made before Japanese authorities; 16% involved a Brazilian husband and 75.6% a Japanese husband. Brazilian men divorced in a total of 150: 12.6% of cases involved a Brazilian woman and 65.3% a Japanese woman. The low divorce rate among Brazilians may be related to the fact that many couples return to Brazil to have an official divorce. The data suggest that marriages between Japanese women and Brazilian men are relatively more successful than those between Brazilian women and Japanese men, which can be

explained from expectations of male and female roles in both cultures.

Births: foreign mothers birthed 26,228 children in 2006, 53.5% from a Japanese father, 35.8% from a foreign father and 10.7% from an unknown father (characterizing these infants as "illegitimate children"², according to the classification adopted by the Ministry). The percentage of children with unknown Japanese father is 2.1%. The absolute number of births is higher among Chinese (6,805 or 25.9%), Filipinos (6,250 or 23.8%) and Koreans (4,385 or 16.7%), followed by Brazilians (3,210 or 12.2%). The number of Japanese fathers is superior to parents of the same nationality in the case of the Filipinos (80% Japanese, 12.1% same nationality and 5.1% unknown), Koreans (59.1% Japanese, 34.8% same nationality and 4.3% unknown) and Chinese (57.7% Japanese, 36.8% same nationality and 3.9% unknown). Among Brazilians, the percentage of Japanese fathers is 8%; parents of the same nationality, 58.5%; and illegitimate children, 31.2%. The data point to a significant number of Brazilian single mothers in Japan. From the point of view of the age of the mothers, the Brazilians have the highest birth rate in younger age groups compared with Japanese and Korean.

These data are deeply rooted in the logic circuits of sexual migration between Japan and other countries of Asia, as well as transformations of gender relations between Japanese men and women. The hardening of immigration laws in relation to other Asian countries con-

formed circuits of female migration that resulted in the rapid growth of formal and informal marriages between foreign women and local men. It can be inferred that in a context of migration control drive, marriage is a strategy for migrants in search of economic and legal security in the destination country. Rural exodus and decrease of marriage among Japanese women caused many Japanese men, mostly from farming communities, to seek international matchmaking services to find wives mostly in the Philippines, China, Thailand and Vietnam, even with government subsidies. Studies have drawn attention to cases of violence by the husband and extended family to which these women are often subjected (Yamanaka & Piper, 2004).

For the similar occupational profile, inequalities between Brazilian men and women in Japan are not often addressed. Lower wages for women are not only common place, but can function as competitive advantages for brokers in times of crisis. As outsourced workers paid hourly, Brazilian men and women engage in long and exhausting journeys in order to afford household expenses and remittances to their homeland. Deeper concerns arise from the increase of families and children of Brazilian migrants in Japan, considering the difficulty to reconcile work hours and childcare in a country that expect women to actively participate in community and educational practices.

Conclusion

Considering gender inequalities as processes in the core of migration circuits allow scholars to address population flows from a wide range of issues, including how sexual roles and expecta-

tions shape different strategies of engagement in migration circuits and create risks, vulnerabilities or even opportunities for men and women.

Notes

1. This article considers only the four major foreign groups in Japan: Chinese, Koreans, Brazilians and Filipinos.
2. In cases which the parents are not legally married, the father's name is not registered in the birth records, featuring illegitimacy.

References

1. Ehrenreich, B.; Hochschild, A. R. (Ed.). 2004. *Global Woman: nannies, maids, and sex workers in the new economy*. New York: Metropolitan Books.
2. Falquet, J. et al. 2010. *Le sexe de la mondialisation: genre, classe, race et nouvelle division du travail* [The sex of mundialization : gender, class, race and the new division of labor] Paris, Presses de Sciences Po.
3. Hirata, H. & Kergoat, D. 2007. "Novas configurações da divisão sexual do trabalho" [New configurations of the sexual division of labor]. *Cadernos de Pesquisa*, 37 (132), 595-609.
4. Kosminsky, E. 2007. "Por uma etnografia feminista das migrações internacionais: dos estudos de aculturação para os estudos de gênero" [Feminist ethnography on international migration: from acculturation studies to gender studies]. *Revista Estudos Feministas*, 3 (15), 773-804.
5. Ministry of Health, Labour and Welfare. 2007. *Specified report of vital statistics FY 2007*. Tokyo.
6. Morokvasik, M. 1984. "Birds of passage are also women". *International Migration Review*, 18 (4), 886-905.
7. Roulleau-Berger, L. 2010. *Migrer au féminin*. Paris: PUF.
8. Yamanaka, K. & Piper, N. 2004. *Feminized migration in East and Southeast Asia: policies, actions and empowerment*. Unpublished Background Paper, Geneva: UNRISD.

Long Engagements* with Japan:

From inside to outside Japan

Leng Leng THANG

Associate Professor,

Department of Japanese Studies,

National University of Singapore



*This title takes after the book "Long Engagements: Maturity in Modern Japan" (1980, Stanford University Press) by David Plath. This thought-provoking book has inspired me to seek tutelage under the eminent Japan anthropologist at University of Illinois at Urbana-Champaign, 1992-1997.

About the author:

Leng Leng THANG is former chair of the Department of Japanese Studies, NUS (2005-2010). Currently, she is co-chair of Commission on Aging and the Aged, International Union of Anthropological and Ethnological Sciences(IUAES), Vice chair of International Consortium on Intergenerational Programs, and Steering committee member of Japanese Studies Association in Southeast Asia. She has various publications relating to Japan (see "References" at the end of this article).

As a non-native researcher on Japan, I am often asked why or how did I become interested in Japan? I attribute the reason to the influence of Japanese popular culture.

Singapore in the 1970s – where I was an elementary school student - was still a developing society with night markets in many neighborhoods. I could recall vividly how I enjoyed purchasing Chinese children pictorial magazines from Hong Kong sold in a weekend night market near my home. One of these magazines ran a Doraimon manga series in Chinese translation. With Doraimon as my first introduction to Japan, it has become somewhat natural for me to choose to major in Japanese Studies as an undergraduate at the National University of Singapore. When I later decided to pursue a PhD in Anthropology, Japan was again naturally declared as my field.

I did dabble slightly with research on Japanese popular culture, a curiosity which was aroused by some students who alerted me to the existence of cosplay in Singapore. With my colleague Dr. Elizabeth MacLachlan, a fellow anthropologist and a specialist on Japanese mass media, we examined how the fan practice of cosplay in Singapore provided an insight into the potential for trans-Asian cultural connections to disrupt, undermine or reinforce (sometimes simultaneously) "locally" held identities as cosplayers openly engage with the global (MacLachlan and Thang, 2005, 2008).

However, I am most interested with the study of older persons (Thang, 2011). Beginning with my M.A. research topic on the *ikigai* of elderly in Okinawa (Thang, 1996), the question of how do people cope with "the problems of aging", and

understanding the experiences of growing old in Japan have always captured my imagination. The ethnographic study of Kotoen, a pioneer age-integrated institution in Tokyo has been an attempt to examine how reengaging the generations may help to solve “the problems of aging” (Thang, 2001). The process and impact of intergenerational interactions with aging continue to be a main research focus. In the study on senior volunteering focusing on senior volunteers who have survived the Great Hanshin earthquake, besides an understanding of the significance of a volunteer identity for the older survivors, I also conducted an ethnographic fieldwork of the G-117, a senior volunteer group specializing in narrating the earthquake experiences and explored the potential of intergenerational programs with school educational objectives, among others (Thang, 2006a and 2006b). In a later research project on grandparenting in five Asian societies, I continue with the inquiry of meaning, identity and ambivalence in grandparenthood (Thang et.al., 2011; Thang, 2012).

Besides the sustained interest on aging in Japan, as an academic living outside Japan, I soon discovered the presence of Japan beyond Japan. In the late 1990s, as Japanese women became more visible in the Singapore’s workforce, I initiated a project with Dr Elizabeth MacLachlan aided by Dr Miho Goda (currently with Chinese University of Hong Kong), to explore the reasons, implications and experiences of the transnational efforts of the young Japanese working women, often on local contract terms (Thang, MacLachlan and Goda, 2002; Thang, Goda and MacLachlan, 2004, 2006). This project led to greater interest on the pres-

ence of the Japanese community in prewar and contemporary Singapore, resulting in the production of a 56-minute film titled “Under Another Sun” (Plath et.al., 2001).

Into the 21st century, the “feminization,” “singlization,” and “stabilization” of the transnational mobility of Japanese further intensified. With Dr Sachiko Sone at The University of Western Australia, we conducted a qualitative study of Japanese women in their 50s and older who have moved to live in Western Australia. Among the women’s various engagements with the host society and the Japanese community, we found that among those who have children - especially daughters who have also moved overseas, the transnational movement has instead promoted generational interdependence (Thang and Sone, 2011). The juxtaposition of aging, gender and migration thus highlights the understanding of gender relation as fundamentally a lived experience which must be interpreted and negotiated culturally.

To further expand our understanding of the life experiences among the diversified groups of Japanese women who have migrated outside Japan, together with Dr Mika Toyota, a former colleague at the National University of Singapore currently with Rikkyo University, we embarked on a study examining Japanese women of different generations with different migration categories who currently live in Southeast Asia. This project explores three broad, interrelated issues: (1) the transnational repercussion of demographic changes; (2) the transnational dimension of changes in gender roles; and (3) the intensified intra-Asia connections. Over the three-year period of the project, we have conducted fieldwork in Thailand, The Philippines

and Indonesia, encountering with Japanese women from different generations and circumstances— such as single young working women, married women with local husbands, mature women involved with NGO activities, and women who settled as retirees. The diverse lived experiences of the Japanese women in Southeast Asia highlight among others, the influence of their dual positionalities (at home and abroad) on each other, as well as its impact on the host society and Japan (Thang, Sone and Toyota, 2012; Toyota and Thang, 2012).

In the recent years, living in Singapore has led to more opportunities for research on Singapore; I am grateful that my own dual positionalities – starting as a researcher on Japan has provided me with a valuable cross-cultural perspective. In this first attempt to take stock of the journey thus far of my research engagements with Japan, I am convinced that my engagements with Japan will continue to be strong, because the Japan in today's globalized context has become all the more fascinating for a non-native researcher like me, who has known Japan since childhood.

References

- MacLachlan, E.N.M. and Thang, L.L., 2005, Fans in New Places: Cosplay in Singapore. Singapore: (A video production of Department of Japanese Studies, NUS) 11 mins.
- MacLachlan, E.N.M. and Thang, L.L., 2008, Importing Japanese Fan Practices: Cosplay in Singapore. In Globalization and Asia in Transformation. Proceedings from The Seventh Asian International Forum in Fukuoka. Fukuoka, Japan: Asian International Forum in Fukuoka.
- Plath, D., Thang, L.L., MacLachlan, E.N.M. and K. Ikeda., 2001, Under Another Sun: Japanese in Singapore. United States: (Joint video production of Asian Educational Media Service, Center for East Asian and Pacific Studies, University of Illinois at Urbana-Champaign and NUS) 56 mins.
- Thang, L.L., 1996, Ikigai and longevity among the elderly in Okinawa. In Aging: Asian Experiences Past and Present. S. Formanek and S. Linhart, eds. Vienna: Verlag der Osterreichischen Akademie der Wissenschaften.
- Thang, L.L., 2001, Generations in Touch: Linking the Old and Young in a Tokyo Neighborhood. Ithaca: Cornell University Press.
- Thang, L.L., 2006a, Defining A Second Career: Volunteering among seniors in Japan. In Work, Employment, and Society in Contemporary Japan: Sociological and Anthropological Perspectives. P. Matanle ed. London: Palgrave Pub.
- Thang, L.L., 2006b, A Message on Life to the Young- Perceiving a Senior Volunteer Activity in Japan from an Intergenerational Perspective. Journal of Intergenerational Relationships. 3(4): 5-22.
- Thang, L.L., 2011., Aging and social welfare in Japan. In Routledge Handbook of Japanese Culture and Society, V. Bestor, T.C. Bestor and A. Yamagata eds. New York: Routledge.

Thang, L.L., 2012, Meanings of being a grandparent. In Experiencing Grandparenthood: An Asian Perspective. K. Mehta and L.L. Thang eds. Netherlands: Springer

Thang, L.L., Goda, M. and MacLachlan, E.N.M., 2004, Challenging the Life Course: Japanese Women Working in Singapore. In Old Challenges, New Strategies? Women, Work and Family in Contemporary Asia. L. L. Thang and WH Yu eds., Leiden: Brill Academic Publisher.

Thang, L.L., Goda, M. and MacLachlan, E.N.M., 2006, Negotiating work and self-experiences of Japanese working women in Singapore. In Overseas Japanese and Japanese Transnational Migrants in a Global World: From the Past to the Present. N. Adachi, ed. London: Routledge. (also appears as: レンレン・タン, 合田美穂, エリザベス・マクラーチュアン, 2008, 「仕事と自分の相互関係：シンガポールにおける日本人女性の経験」足立伸子他編著『ジャパニーズ・ディアスポラー埋もれた過去闘争の現在不確かな未来』新泉社。)

Thang, L.L., MacLachlan, E.N.M. and Goda, M., 2002, Expatriates on the Margins: A Study of Japanese Women Working in Singapore. Geoforum. 33:539-551.

Thang, L.L., Mehta, K., Usui, T. and Tsuruwaka, M., 2011, Being a Good Grandparent: Roles and Expectations in Intergenerational Relationships in Japan and Singapore. Marriage and Family Review 47(8): 548-570.

Thang, L.L. and Sone, S., 2011, "(Re)Engagements for a new life: Mature Japanese women living in Western Australia"

Journal for Japanese Studies (Tokyo University of Foreign Studies) 1(1): 45-66.

Thang, L.L. Sone, S. and Toyota, M. Freedom, 2012, Found? The Later-life Transnational Migration of Japanese Women to Western Australia and Thailand. Asia and Pacific Migration Journal 21(2): 239-262.

Toyota, M. and Thang, L.L., 2012, Reverse marriage migration?: A case study of Japanese brides in Bali. Asia and Pacific Migration Journal 21(3):345-364.

Announcements, sound signals and melodies in trains and train stations of Tokyo:

daily practices of sound and the pragmatic definition of noise in everyday transportation means

Pierre MANEA

*Ph.D Student, Department of Sociology,
Keio University,*



About the author's Articles

Manea, Pierre, "Ritornellos in Japanese Train Stations: Departure Melodies and the Management of Passengers Behavior", in Guillebaud, Christine (ed.), Sonic Cities: Toward an Anthropology of Sound Environments, Cambridge, MIT Press, to be published (2013–2014).

Manea, Pierre, "Mélomane du rail dans Café Lumière de Hou Hsiao Hsien", CinémAction 145, December 2012, pp. 60–66.

I came in Japan in 2004 as an exchange student, and discovered how sound was a manifest feature of urban life in Tokyo. Sonic guidance was everywhere: from trains to zoos, museum, natural parks and personal services. Although echoing the overwhelming amount of visual informations composing the urban landscape, sound still has to become the center of study trends. I believe that it can and should be the object of a sociological analysis.

Therefore, my research focuses on sound informations formatted, intended and broadcasted to customers of rail transportation means, mainly in the Tokyo area. The object of study is not the 'implicite' sounds and noises (mechanical, acoustics) of the stations or trains, but those, 'explicitly', artificially created to transmit, somehow, informations, or to provoke reactions. Although it is an abstract and somehow artificial operation to focus only on sounds when our experiencing of the world - and especially orientation in urban areas - is in essence a multi-sensorial activity, it is still a necessary step, as sound has constantly been misregarded and dismissed as an entry to the understanding of our relationship with our environment. The primary object of this study is informational sound, that is to say announcements (automatic or not), melodies and sound signals. These informations are hearable both in trains and in train stations. These could be roughly divided in two categories, connected but nonetheless autonomous, according to the role each one plays in the unfolding of one's travel:

1) We could first identify informations related to the structural configuration of each journey. Most of the announcements are guidances, informations per se. This category could encompass informations regarding the destination of a train, the evolution of the schedule (adjustments due to delays, etc.), the physical configuration of the station and the situational (local) configuration of the train flow (i.e.: which kind of train on which track?), allowing me to know that I would be able to get that rapid train by getting off my local train right away and walking to that next platform). Motivations for the production of these informations might be of

various nature, but they certainly are as closely related to the success of my travel as possible. While we might not be able to talk about vocal guidance strictly speaking (vocal guidance would rather be what is experienced when one is buying a ticket at the entry gates), these announcements and melodies indeed represent contextual informations, forming a net of spacial and temporal sound markers. Consistently and systematically broadcasted, they work as an up-to-date buffer between the general material configurations and the passenger personal journey, limiting uncertainty and easing passenger's flow. One part of my work is to identify the extent with which passenger's are actually relying on sound informations to perform their travel. The very presence of these announcements shows that the performance of the network is not embedded in technical progress, but requires human assistance (Joseph, 2004). That assistance takes the form of consistent sound markers guiding through the network, and the form of public discipline (norms and direct prescriptions), which would be a second category.

2) A second set of informations worthy of notice is related to the maintenance, the preservation of social cohesiveness within the public space of the train (or train station). Simply put, its goal, as displayed especially through posters, is to allow co-presence in what can sometimes be extreme proximity. It is a fact that Japanese transports are known for being the scene of overcrowded trains, and Oshiya 押し屋 remained for a long time one of it's most spectacular facet, as well as one of the daily features of the railway experience in Tokyo, striking the imagination and exotic interests of many

worldwide. But rather than there very existence, which is and was not limited to Japan ("pushers" are found almost everywhere, at least temporarily), it is the apparent and therefore superficial contradiction between there duty (strongly pushing in crowds resolved to take this train and no other) and their neat attitude (their wearing white gloves for instance) that was almost systematically noticed, both by japanologists and journalists in general. What I would like to point here is the very fact that the task itself is done with respects to a specific set of norms: proper attitudes required from passengers being pushed, proper treatment of the passengers by the company's agents (through proper physical contacts, corporal positions, vocal admonitions, etc.)... Both descriptive and prescriptive norms are seen in these scenes. This is also what can be mindblowing during one's journey to work: norms are consistently broadcasted, and they set or aim to set what could be proper in the public space of the train. These normative prescriptions can tackle both passenger's embarking and disembarking behaviors (describing the proper way to get in and off the train, fill it, or simply be in the train). They also points deviance, behaviors that emerge (through different means but in most cases through complains to the company) as unproper in these spaces. Surprisingly, a lot of them are pointing at improper uses of sound, and could be linked to the distinction between privacy and publicity: for example, the sound level of private discussions, the use of mobile phones, the sound leaking form headphones... This is not a recent trend of social control. TANAKA (田中, 2005) showed how embarked behavior formed during the Taisho Era. He also highlighted how, except for

sight, all senses were actually the object of active repression to allow, to ease social cohesiveness between social classes that were not used to travel together before, to be in the same limited and narrow space. But social class distinction do not seems an acceptable basis for social control anymore. The continuation of that attemptive social control over noise is not strictly linked to the co-presence of disparate social classes, but it still speaks out for the respect, the generalisation of manners. True, today, talking through a mobile phone seems to be less of a daily problem than compared to the 90's. And when it occurs, non-linguistic interactions still serve as regulators. But, as alluded to by ITO (伊藤, 2005), it is the evolution of personal communication technology (the development of "manner mode") that brought satisfaction to this plea, rather than passenger's compliance to the announcements, to the norms prescribed. A systematic observation of behavior around "priority areas" shows that prescriptions asking to turn mobile phones off are not listened to. Not only young ones, but adults and old persons seems not compelled to turn they phone off. Here, ironically, announcements themselves become a sort of noise, and a rather social one, were it is not only a mere announcement, a mere set of insignificant sounds that is dismissed and ignored, but the content of the announcement, a normative prescription. More than anything else then, these announcements are becoming "social noises".

Taking the point of view of the customer, the passenger, my task is to describe the experience of these two categories of sound informations as they are heard throughout a normal, daily journey in the network. Describing sounds

from our own daily life is a very difficult task. Following passengers as they perform their trip to work or school, using methodologies to involve them and make them talk about what are usually unnoticed sounds, I try to provide an ethnographic description their experience of their sound environment. I mainly rely on Augoyard's team methodologies (Augoyard, 2006), and I try to contribute to the literature aiming to offer a pragmatic, situated definition of noise (and, therefore, sound). The postulate taken in this research is that a railroad passenger is rather a professional user of a complex, intricate informational network rather than a passive receiver of informations. By taking that stance, I can both draw from the conclusions already reached in ethnomusicology studies, as well as use ethnomethodologies inherited from urban studies and European ergonomics (study of work) to analyse and determine their relationship to artificial sound informations.

References:

Methodological highlight:

Augoyard, J.F., 2006, *Sonic Experiences*, McGill-Queen's University Press, 216 p.

Joseph, Isaac, 2004, *Météor, les métamorphoses du métro* (Meteor: Metamorphosis of Paris' Subway), Paris, Economica, 91 p.

松田美佐, 2006『ケータイのある風景—テクノロジーの日常化を考える』北大路書房, 268p.

田中大介, 2005「通勤通学する身体の形成」『ソシオロゴス』 29 巻, pp. 180–198.

1 1. 事務局・問い合わせ

「編集後記」

1月に開催された評議委員会および理事会を経て、新しい理事長／副理事長が就任しました。新しい体制のもと、コンソーシアムがよりよき発展に向かうことを願っています。本ニュースレターでは、3人の研究者から国際動向欄への寄稿を得ることができました。ニュースレター自体についてもご意見ご感想をお寄せください。より一層魅力あるニューレターに成長させたいと思っています。（文責：渡辺秀樹）

* 事務局（慶應義塾大学内）

有末賢・石田幸生・八木良広

E-mail : socconsortium@socconso.com

Website : <http://www.socconso.com/>

* 財務担当（首都大学東京内）

玉野和志

* ニュースレター・コンソーシアム通信編集担当

橋本健二・渡辺秀樹・八木良広