

SOCIOLOGY

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I. INTRODUCTION

For Japan, the years 1986 and 1987 were a period during which, with the unexpected recovery of the conservatives and, in the field of international economics, the rising yen, there was a prominence on the part of the Government of speech and conduct which might be described as “neo-nationalistic.”

Taking advantage of the successful conclusion of the Tokyo Summit in May 1986, the Nakasone Cabinet, which had been advocating a “final reckoning of postwar history” and calling for the emergence of “Japan as an international nation,” forcefully conducted combined elections for the Upper and Lower Houses in July of the same year and succeeded in winning for the Liberal Democratic Party more than 300 seats, far exceeding the number necessary for a stable majority. On the basis of these election results, the Cabinet then decided not only to lower the producer’s price of rice, participate in research for the U.S. Strategic Defense Initiative (SDI), start work on further Shinkansen bullet train lines (*Seibi Shinkansen*), reform the tax system, and privatize the National Railways, but also to attempt to break free from the deflation resulting from the high yen by promoting the development of the Tokyo metropolitan area through the utilization of private-sector vitality (*minkatsu*). Statements made by cabinet members of the Nakasone Cabinet seeking to justify Japan’s former invasion of the Korean peninsula and the Chinese mainland and an utterance on the part of Prime Minis-

ter Nakasone himself interpretable as discriminative against minority groups in the U.S. were expressions of the underlying sentiments of neo-nationalism which burst into the open, as it were, under the momentum of the above aggressive political stance.

By way of contrast, the opposition parties, hard hit by their defeat in the combined elections, lacked any effective means of seizing the political initiative, even though some decisive moves were made, such as the election by the Socialist Party of the first female party leader in the history of Japan's constitutional government, and on the occasion of the transfer of political power from the Nakasone Cabinet to the Takeshita Cabinet in 1987 too they were but powerless bystanders. This state of doldrums among the opposition parties was of serious proportions in that, at a time when on the one hand the aging of Japanese society was proceeding apace while on the other hand the frequent occurrence of abductions for the sake of ransoms was giving rise to comments on the Westernization of modes of crime, the opposition parties proved unable to make the most of developments such as the enforcement of an Equal Opportunity Employment Act aiming at equality of the sexes, the miscarriage of plans to introduce a general sales tax (regarded as the leading feature of the reform of the tax system) as a result of popular resistance, and growing disaffection towards the increasingly high price of land resulting from private-sector vitality, etc. Phenomena such as splits in formerly militant unions, including the Japan Teachers' Union and the Japanese National Railways Labor Union, and the establishment of a grand alliance of private labor unions (Rengō) with, as it turned out, a considerably right-wing orientation may be described as both the cause and the result of the poor showing made by the opposition parties.

During this period, sociology in Japan continued to address itself to a variety of issues.

The greatest achievement of Japanese sociology during this period, in that it constitutes an up-to-date and comprehensive survey of various fields of research in postwar Japan, was the

publication of a series of collections of papers which may be said to vie with the "final reckoning of postwar history" advanced by ex-Prime Minister Nakasone. The publication of this collection of papers in twenty volumes [I-01], entitled *Readings in Japanese Sociology*, was initiated in 1985, with three volumes already appearing during this first year, and in the period here under consideration a further eleven volumes, representing more than half of the total series, were published. For each of the twenty topics of sociological theories, sociological thought, the traditional family, the contemporary family, the structure of daily life, agrarian villages, towns and cities, social stratification and social mobility, industry and labor, social movements, culture and social consciousness, social pathology, politics, welfare and medical service, education, the social system and changes therein, research on developing countries, religion, and mass communication, not only are there provided a general introduction to the state of research in postwar Japan and representative papers on the topic in question, but a rather detailed bibliography is also appended to each volume, and so in accordance with their interests researchers of Japanese society will, by means of a single volume in this series, be able to gain a grasp of the general situation in a particular field and then proceed to further in-depth studies.

In addition, as the fruits of studies by scholars who have played a leading role in postwar Japanese sociology, there appeared a work by Shimizu Ikutarō [I-02], additional volumes to the *Collected Works* of Fukutake Tadashi [I-03, 04], and two works by Takahashi Akira [I-05,06]. Among these, the supplementary volume to the *Collected Works* of Fukutake [I-04], entitled "Subsequent to 40 Years of Sociology," takes up from where his memoirs of 1976 (*40 Years of Sociology*) left off and describes research trends in Japanese sociology as seen through the author's own activities during the ensuing ten years, and it is thus instructive in regard to the recent state of Japanese sociology. A further series under publication is the *Library of Sociology*, supervised by Aoi Kazuo, and there appeared Vol.

10, edited by Miyajima Takashi [I-07], and Vol. 1 by Aoi Kazuo [I-22]. Noteworthy among classical studies by Japanese sociologists was the research on Max Weber by Sakuma Kōsei [I-08], on Talcott Parsons by Takagi Kazuyoshi [I-09], and on Emile Durkheim by Miyajima Takashi [I-10].

As theoretical trends characteristic of this period, there was on the one hand the development, influenced by Marxism, of ideas on world society and on the other the development of the theory of self-organization from the standpoint of functionalism. As fruits of the former, mention may be made of the works of Shōji Kōkichi [I-11], Takayanagi Sakio and Furuki Toshiaki [I-12], and Shibata Shingo [I-13, 14], and it should be observed that all these works, which take into account the position of Japan as the first nation in history to have suffered an atomic bombing, emphasize the impact made by the appearance of nuclear weapons on the development of society. As an example of the results of the latter trend, there is the work of Imada Takatoshi [I-15] who, through a reconsideration of the philosophy of science, proposes a standpoint of “transformative reason,” incorporating hermeneutical methods into the scientific theories of logical positivism, and thence develops a theory of “reflexive functionalism” advocating “a composite spiral movement of action and system” and “the self-reference of structure mediated by action.” As a result of the publication of this work, the concept of self-organization became quite well-known in Japan too, but it should not be forgotten that there is also a paper by Yoshida Tamito [I-16], who had for some time already been developing a “paradigm of self-organization” within a more comprehensive vision encompassing ideas on information and resources.

In addition, an example of the application, through a reinterpretation of Ludwig Wittgenstein’s language game theory, to Oriental culture and Japanese culture of an attempt to revive the structuralist perspective in regard to society is to be found in a work by Hashizume Daizaburō [I-17]. There also appeared a work by Uchida Ryūzō [I-18] in which the author takes up for

consideration social transformation in the sense of the transformation of the locus of social actuality, as opposed to social change in its meaning of structural changes in social systems. This work deserves appraisal as an attempt to understand the invisible power operating in contemporary consumer society. There further appeared a work by Satō Kenji [I-19] which, although appearing to adopt an approach contrasting in a sense with the above two works, has in common with them the theme of how to interpret culture and society. This work, attempting as it does a fresh understanding of the modern age in Japan from the standpoint of the general populace (*jōmin*) by reflecting upon the methods of Yanagita Kunio's folk life studies, may be described as embodying the germs of the new socio-historical studies developing within Japanese sociology.

As attempts during this period to develop theories on the principles of sociology while also taking into account these new movements, special note should be taken of the studies by Tomimaga Ken'ichi, Samizo Makoto and Aoi Kazuo. Tomimaga's work [I-20], composed of four chapters on the scientific theories of sociology, the micro-theory of society, the macro-theory of society, and theories of social change, develops a functionalist theory of sociology, supplementing the positivist standpoint with the idealist standpoint as the occasion demands. By way of contrast, the work by Samizo [I-21] is an introduction to sociology from a Marxist standpoint, and it consists of four chapters on society as a type of group, society as culture, society as a system, and the history of sociology. Aoi's work [I-22], on the other hand, having incorporated almost all possible approaches and theories within the scope of six chapters on the nature of sociology, from social acts to social relations, group and society, social change, the plunge into "nothingness (*mu*)" and the return from "emptiness (*kū*)," and the conceptual power of sociology, seeks to elaborate a new system of sociology, utilizing the thought of Zen on the plane of semantics and semiotics. In this variety of theories one may perceive the breadth and depth of present-day Japanese sociology.

In addition to the above, reference should also be made to journals containing articles related to sociology, such as *Shakaigaku hyōron* 社会学評論 *Gendai shakaigaku* 現代社会学 and *Shisō* 思想.

II. JAPANESE SOCIETY: STRUCTURE AND CHARACTERISTICS

As major works of this period which provided comprehensive analyses of the structure and characteristics of Japanese society, mention may be made of the work by Fukutake Tadashi and that edited by Hasumi Otohiko, Yamamoto Eiji and Takahashi Akiyoshi.

Fukutake's book [II-01] represents a second edition of a work which first appeared in 1980 and is to be found in Vol. 11 of his *Collected Works*. Divided into three parts dealing with society in modern Japan, changes in postwar society, and society in contemporary Japan, it discusses the structure of and changes in Japanese society since the Meiji era and the peculiarly Japanese characteristics thereof, and it thus provides a starting point for those wishing to acquaint themselves with the history and outlines of Japanese society. Identifying the distinguishing feature of modern Japanese society with the underlying supports provided by the extended family (*ie*) and local community or village (*mura*), the author maintains in essence that, regardless of the fundamental disintegration of these supports as a result of postwar high economic growth, nothing positive has been created to replace them and that, in the context of the pseudo-communal social relations which have been maintained in villages and cities, a paradoxical political situation has continued to exist in which "the conservatives 'reform' while the reformists 'conservatize'."

The volume edited by Hasumi, Yamamoto and Takahashi [II-02], grounded in a standpoint seeking to follow on from Fukutake's analysis, analyzes contemporary Japanese society from the nine aspects of perspectives for comprehending Japanese society today, the development of the Third World

and contemporary Japan, technological innovation and changes in industrial structure, changes in daily life and in the family, changes in the society of agrarian villages, the development of local politics and the structure of the state, the political process in contemporary Japan, educational problems in contemporary Japan, and contemporary Japanese culture. This work considers the question of how to interpret the present state of Japanese society at a time when both the model based on the modernization of Western Europe and that positing a development from capitalism to socialism are losing their validity. Worthy of attention are the comments by Yamate Shigeru 山手 茂 that, in spite of a general improvement in the standard of living, the conditions of home life are in many ways deteriorating, and by Ōuchi Masatoshi 大内雅俊 that agrarian villages, confronted by the danger of dissolution throughout the period of high economic growth, are still in an extremely unstable condition when one considers the present state of farming families, relations with towns and cities, and the influence of the internationalization of Japanese society, and the suggestion by Miyajima Takashi that the current of "privatization" (in the sense of giving precedence to one's private life) which has spread throughout Japanese society may represent a form of "immature individualism." This work should be read in conjunction with the companion volume discussing social questions and public policies [II-03].

An analysis of the electoral behavior of the Japanese, which underlies the very foundations of Japanese politics, was undertaken in a work coauthored by Watanuki Jōji, Miyake Ichirō, Inoguchi Takashi and Kabashima Ikuo [II-04]. This is based on the results of sampling surveys conducted on a nationwide scale on three occasions, namely, immediately after the Upper House elections in June 1983 and immediately before and after the Lower House elections in December of the same year, and it represents an extremely useful piece of research, both as source material and as data analysis. It is divided into eight chapters, dealing with research on elections in Japan and abroad and the

position of the present study, social structure and value conflict, the ideology of voters, party support and political images, election mobilization and candidate factors, political participation, economic conditions and policy issues, and points of contention, political parties and voting. Major points put forth in this work include the following: the fact that, in relation to social attributes, the role of "middle" consciousness is by no means all that clear and in this sense the view of Murakami Yasusuke 村上泰亮 that Japan represent a society of the "new middle mass" is an exaggeration; the fact that, in regard to value conflict, traditional and industrial values still possess considerable regulating influence while the values of post-industrialization cannot be said to have any direct effect; the fact that the influence of ideology is after all stronger than in the U.S.; the fact that, through the behavior of those with no particular political party whom they support, political cynicism is also exerting considerable influence on the electoral behavior of the Japanese; the fact that, in regard to mobilization, personal requests for support at the ballot still play a large role, second only to that of the activities of supporters' associations; the fact that, although political participation has a high correlation with the social position of citizens, it tends to be negatively correlated to levels of education; and the fact that, as political issues, questions of political ethics and taxes exert a considerable influence upon the ruling Liberal Democratic Party. The book in English by Watanuki *et al.* [II-05] represents an English version of the above work.

On the subject of Japanese politics there also appeared a collection of papers edited by Akimoto Ritsuo and Aiba Juichi [II-06]. Surveying the research on political sociology in postwar Japan, it contains representative papers arranged under the four headings of power and rule, organizations and movements, political awareness and participation, and political culture and social change, as well as a detailed bibliography which is useful as an aid to further study. In addition, there also appeared a work by Aiba Juichi, Iyasu Tadashi and Takashima Shōji [II-07] which seeks in particular to offer a bird's-eye view of the present

state of Japanese politics.

As questions relating to the structure and characteristics of Japanese society, there also took place during this review period lively discussions on such topics as the structure of life, the quality of life, and life-styles. On the subject of the structure of daily life, which may represent to a certain extent a concept and topic peculiar to Japan, mention should be made of the work edited by Miura Noriko, Morioka Kiyoshi and Sasaki Mamoru [II-08]. As in the case of the other volumes in this series, this work first surveys research undertaken in postwar Japanese sociology on the subject in question, then offers representative papers arranged under the four headings of theories on the structure of daily life, class and social stratification in relation to the structure of daily life, regional society and the structure of daily life, and social participation and the structure of daily life, and closes with a bibliography. Material illustrating basic data in a readily understandable manner has also been added. The reader will thus be able to follow the process whereby studies on the structure of daily life have developed from research on the poor going back to the prewar period. Next, on the subject of the quality of life, there appeared a work coedited by Kaneko Isamu and Matsumoto Kō [II-09]. This work, divided into three parts dealing with the concept of "quality of life," life-styles and the local region and class, and the quality of life in the present age, discusses such questions as the background to the calling into question of the quality of life in contemporary Japanese society, indexation and methods of analysis, differences in the manifestation of the quality of life according to locality and class, the age of an increasingly aging population, the era of local regions, and the relation of the quality of life to a post-industrialized society.

In regard to life-styles in particular, there appeared a book by Hashimoto Kazutaka [II-10]. This work, divided into three parts dealing with the development of studies on contemporary life-styles, the consumer life-style in present-day Japan, and the periphery of studies on life-styles, first examines the significance of the ideas on life-style developed from since before World War

II by Nishiyama Uzō 西山卯三, a scholar of architecture, and based on housing theory. Then, describing the formation of an individualistic consumer life-style in both cities and villages in contemporary Japan and pointing out the new poverty and social problems born thereof, and also having taken into account the new urban sociology of Manuel Castells and others and the social overhead capital theory of Miyamoto Ken'ichi, etc., the author reviews the creation of a new life-style being developed over and beyond market principles and based on collective consumption. As is indicated by the subtitle "In pursuit of the humanization of consumption," this work represents a study of life-styles focussing on the daily life of the consumer. But since, as is only natural, there exists a close and inseparable relationship between everyday consumption and modes of production, a fact readily understood when one considers, for example, the question of industrialism, the arguments presented in this work would have been more fruitful if they had embodied a viewpoint attaching greater importance to the relationship between production and life-styles. On the subject of life-style theories reference should also be made to the book by Tsurumi Kazuko [II-11], which utilizes the ideas of comparative anthropology.

A further important issue relating not so much to Japanese society but rather to the characteristics of the Japanese people is that concerning the questions of race, ethnic groups and immigrants. Important works published during the review period and dealing with these questions include that by Iesaka Kazuyuki [II-12], discussing Japanese views on race, that compiled by Naka Hisao [II-13], representing a study of ethnic questions in Japanese society during World War II, and those by Maeyama Takashi [II-14] and Togami Sōken [II-15], both dealing with Japanese immigrants in the U.S.

III. POPULATION DYNAMICS AND THE FAMILY

On the subject of population dynamics there appeared during the period under review the valuable studies by Atō Makoto *et*

al. These were works on the future estimated population of Japan [III-01] and on future estimates of the number of its households [III-02]. Researchers wishing to approach Japanese society from the viewpoint of demographic issues will, on the basis of these works, be able to gain an understanding of such trends as the aging of Japanese society and the decrease in the size of families.

A work which presented a comprehensive study of the population dynamics of Japanese society in relation to the subject of the family was that brought out by Shimizu Hiroaki [III-03]. It is divided into four parts, dealing with population changes and the family, population movement and the family, the aging of the population and the family, and prospects for the development of new research. Part 1 analyzes the population dynamics of contemporary Japan from various angles such as household statistics, population movement, the aging of the population, and changes in forms assumed by the family; Parts 2 and 3, based on field surveys of agricultural areas and employing the methods of case analysis, represent studies of the influence exerted by population movement and aging on the forms assumed by the family; and Part 4 offers a review, centered on the growth of three-generation households under the influence of the aging of the population, of prospects for the future direction to be taken by research on population and the family. Since this work represents a collection of papers, the author's arguments are not presented in a very organized manner, but full use is made of various data relating to Japan's population dynamics, and so it should prove to be informative for those researchers wishing to approach Japanese society from this aspect.

Next, turning to research on the family proper, there appeared, first of all, works edited by Mitsuyoshi Toshiyuki-Matsumoto Michiharu-Masaoka Kanji and Mochizuki Takashi-Meguro Yoriko-Ishihara Kunio. That by Mitsuyoshi, Matsumoto and Masaoka [III-04] contains representative papers on subjects such as the family, *ie*, kinship organization and family culture traditional to Japanese society, as well as a detailed bibliog-

raphy, and it may thus serve as a point of departure for research on the history of the family in Japan. The work edited by Mochizuki, Meguro and Ishihara [III-05], on the other hand, first traces changes in the family in postwar Japan and then presents representative papers on the family and external systems, the process internal to the family, and family crises, as well as appending a bibliography. It may thus serve as an aid for undertaking research on the family in contemporary Japan.

Next, there appeared a number of works suggestive of the historical depth of family studies in Japan, such as the collected works of Yamamuro Shūhei; a theoretical work by Yamane Tsuneo, and a volume edited by Morioka Kiyomi. The volume of the collected works of Yamamuro [III-06] deals with the history of theories on the family and views on the nuclear family, and it shows not only how researchers on the family in Japan have reacted to Western theories on the family, but also how they have regarded the unique character of the Japanese family. In particular, the author contends that Toda Tizō 戸田貞三, a pioneer of family studies in Japan, had already arrived at a concept similar to that of the nuclear family prior to George P. Murdock, but that it is, however, a mistake to look upon the nuclear family as a phenomenon common to all human society. By way of contrast, the theoretical work by Yamane [III-07] argues that, at a time when as a result of the feminist movement, etc., doubts have come to be cast on the very survival of the family, there is a need to formulate anew and on a socio-ecological basis a dynamic theory dealing with the relationship between the family and character formation. Lastly, the volume edited by Morioka [III-08] represents a collection of papers compiled with a desire to consolidate the author's long-standing interest in the family and religion, and it contains ten papers by researchers who have studied under him, dealing with such topics as changes in the traditional "family" and ancestor rites, the development of the "family"-like nature of religious groups, the individual and the family in religious participation, the temporal environment and the responses of religion, and the regional dissemination of

religion and related factors. In Morioka's review of his own research, he maintains that the integration of family studies and religious studies must be undertaken at a higher level, namely, that of the study of Japanese society.

In addition, there also appeared a work by Shimizu Akitoshi [III-09] in which the author attempts to develop a theory of the family from the standpoint of social anthropology, and it is instructive in that the author is seeking to formulate a new theory which takes into account past debates on the Japanese "family." The gist of the author's argument is that the traditional "family" is not so much an independent entity with its own internal elements, but rather a constituent unit of society, and that its content is determined by the surrounding culture and society.

When, having taken account of the above research, we now wish to gain an overall view of the family in contemporary Japan, the works to first draw our attention are those by Yuzawa Yasuhiko and the Life Insurance Culture Center. Yuzawa's book [III-10], a completely revised edition of a similar work published in 1973, is composed of five parts, with the first four parts dealing with the average image of the family, marriage and married couples, parents/children and husband/wife, and families with problems, and the fifth part constituting a chronological table of postwar family problems. Presenting as it does well-balanced comments on all aspects of the family in contemporary Japan based on basic data, it should be of use no matter from which direction one wishes to approach the Japanese family. Yuzawa essentially believes that the Japanese family is basically sound, but in view of the fact that a variety of problems relating to the Japanese family had come to be discussed during the fifteen years which elapsed between his earlier work and the present work, a considerable number of new topics have been incorporated, including working couples, the younger generation and their parents, domestic violence, and single and multiple suicides. The volume compiled by the Life Insurance Culture Center [III-11], on the other hand, brings together the results of a nationwide questionnaire on the family in Japan con-

ducted on 3,000 families, together with supplementary case studies, which was carried out against a background of a decline in three-generation families, a decrease in the size of families, an increase in the average life span and changes in the life cycle, ever-increasing social participation on the part of women, the rise in the number of unmarried people and divorces, and changes relating to children. Focussing on the nuclear family, it first takes up for consideration questions such as conjugal relations, parent-child relations, the total image of the family, interchange and family consciousness, the awareness and realities of life planning, and typologization, after which it discusses the direction being taken by changes in the family and draws the conclusions that, in regard to awareness, an awareness of equality and an orientation towards the individual will constitute the basic factors promoting future changes in the family, that it is therefore to be surmised that henceforth there will be a progressive realization of equality within the family in the relations between husband and wife, parents and children, and male and female, and that the desire of parents to live apart from their children is likely to continue to rise. In view of the fact that, when taking into account such factors as the welfare of the aged, it has also been predicted that there will be an increase in three-generation households, these conclusions merit our attention.

In addition to the above, a further prominent tendency in family studies during this period was research undertaken from the viewpoint of life-course studies. This type of research has been gaining in popularity since the early 1980's under the influence of American family studies, and a representative example of the questions to which it is addressing itself may be seen in the work of Meguro Yoriko [III-12]. At the start of this work, which is a study of the family from the viewpoint of sex roles and women's liberation, Meguro writes under the heading of "The central issue in family studies at which I have arrived" that the relationship between the family and the individual is "changing from that of the individual as a member of a kinship organization or the individual as a member of a family group towards a direc-

tion in which the individual may experience in the course of his or her life a great number of diverse families or familylike bonds," and she asks, "May this not be described as a process whereby the family is individualized?" The compilation by Morioka Kiyomi and Aoi Kazuo [III-13] is a voluminous work grounded in a similar awareness and centered on an analysis of the results of a questionnaire and case studies conducted in Shizuoka city between 1982 and 1984. The main text is divided into three chapters dealing respectively with the life course of middle-aged men and crucial moves, the course taken by intergenerational relationships, and a comparison of life courses in Japan and the U.S., and in his conclusion based on the findings of these chapters Aoi states that "the life course of the contemporary Japanese has come to deviate considerably from the former so-called 'Japanese-style life course' and is approaching an 'intermediate' form just midway between that which is Japanese and that which is Western." As the first full-scale study applying the life-course approach to the Japanese family, this work deserves our attention.

It was noted earlier that Yuzawa's overview of the Japanese family has incorporated quite a number of problematic aspects of the family, and as a study dealing specifically with these aspects there is the compilation by Shikata Hisao [III-14]. Those wishing to study the social problems that have come to assail the Japanese family with the evolution of a consumer society, such as juvenile delinquency, suicide, divorce and problems relating to the aged, should refer to this work.

IV. REGIONAL SOCIETY: THE VILLAGE AND THE CITY

When extending our field of vision from the family to regional society and first surveying the research centered on agrarian villages, the first work to draw our attention is that edited by Nakada Minoru, Takahashi Akiyoshi, Sakai Tatsurō and Iwasaki Nobuhiko [IV-01]. This work, representing a review of sociological studies on agrarian villages in postwar Japan, contains re-

presentative papers arranged under the five headings of the perspectives of Japanese agrarian sociology, the forms and characteristics of Japanese agrarian villages, the formation of agrarian villages in postwar Japan, the structure of and changes in Japanese agrarian villages, and the restructuring of Japanese agrarian villages and issues in agrarian sociology. Since basic data and a bibliography have also been appended, it should serve as a starting point for all types of research on Japanese agrarian villages.

Moving on to individual works, there appeared two books by Hasegawa Akihiko. In one of these [IV-02] Hasegawa maintains that, in view of the changing face of Japanese agrarian villages, the subject matter of agrarian sociology should shift from its traditional subjects of the "family (*ie*)" and "village (*mura*)" to the family in agrarian areas and regional society. After having carefully examined some basic concepts relating to the family and regional society, he then discusses such questions as changes in Japanese villages and the development of regional society, the development of the family in agrarian villages and related problems, the development of Japanese agriculture and the reorganization of regional agriculture, and changes in the life system of agrarian villages and livelihood demands. Particularly worthy of attention are the author's comments that in agrarian areas which, transcending the bounds of agrarian villages, have been transformed into regional societies the agricultural cooperatives have now become the centers of regional life, and that among the farming population new living attitudes are spreading and the buds of a new form of solidarity are also in evidence. In his other work [IV-03], which discusses the reorganization and advancement of the village in the context of regional sociology, Hasegawa describes the process of development whereby Japanese agrarian villages, formerly self-sufficient village communities, have in the course of economic growth opened themselves up to the outside world to become "village competitive bodies" which both cooperate and compete with one another and, furthermore, to become "village complexes" covering

larger areas. This work should be helpful for gaining an overall view of agrarian villages in contemporary Japan.

In addition to the above, noteworthy were also the work by Mitsuta Hisayoshi, discussing Japanese villages from the viewpoint of theories of social systems, and that by Shinbo Mitsuru and Matsuda (Kumagai) Sonoko which, focussing on a single agrarian village in the Tōhoku region, considers changes in agrarian society in contemporary Japan. Mitsuta's work [IV-04], employing a system model, inquires into the conditions for the autonomy of village society, and a distinguishing feature of his study is that, after having considered society in fishing villages and depopulated areas, he proposes the evolution of a neo-rural society from a mixed-residence society through the medium of "neo-ruralism as a change in values." In the book by Shinbo and Matsuda [IV-05], which lists depopulation, mixed residence, multiple employment, mechanization and individualization, etc., as various aspects of social change in agrarian villages, the authors are at pains to formulate their theses as precisely as possible, and by employing a method of investigation strictly based on facts, they produce a new form of understanding which recognizes an expansion in the living sphere of farming families.

Next, informative discussions on the survival of Japanese agriculture and the Japanese people at a time when the deregulation of the market for agricultural products is taking place will be found in the works compiled by the Japan Consumer Information Center and Sakamoto Keiichi *et al.* The former [IV-06], written by Tabeta Masahiro 多辺田政弘 *et al.* and bearing the subtitle "Socio-economics for survival," advocates the active utilization of the logic of agriculture for the purpose of regional self-sustenance. As a result of economic growth based on industrialization, the collapse of regional self-sustenance and livelihood proceeded apace throughout Japan, but in view of the fact that there still exist self-sustenance systems embedded in regional areas in the form of the mutual exchange of labor (*yui*), mutual financing associations (*tanomoshi-kō*) and commonage (*iriai*) and that organic farming is also flourishing, the authors of

this volume assert that by decentralizing the administration and economy and making full use of "the community as an ecosystem," it should be possible to regenerate regional areas and that this will also assist in solving urban social problems. This assertion is in a sense diametrically opposed to the theories of Hasegawa, who basically accepts the changes taking place in Japan's agrarian villages, and alongside the question of rice dealt with in the compilation by Sakamoto *et al.* [IV-07], these issues will become major points of contention in any consideration of the future of Japan's agrarian villages.

Moving from agrarian villages to the towns and cities, there appeared first of all a volume in the series *Readings in Japanese Sociology*, edited by Suzuki Hiroshi, Takahashi Yūetsu and Shinohara Takahiro [IV-08]. Presenting a general introduction to the research in Japanese sociology on towns and cities divided into four parts, namely, theory and methodology, structure and process, daily life and awareness, and plans and prospects, it also contains representative papers as well as basic material and a bibliography, and may thus serve as a point of departure for all research in this field.

Moving on to individual studies, there is first of all the large work by Suzuki Hiroshi [IV-09], which discusses the question of urbanization from a variety of angles. Being a collection of papers written by the author over a span of more than ten years, its discussions of urbanization and the urban population tend to be of a general nature, but since it also contains empirical analyses based on cities such as Nagasaki, Fukuoka and Naha, it should be referred to when studying Japanese cities. The author believes that in order to solve the problems of regional society in urban areas and cities, a consideration of community morale is indispensable and that a requisite analysis and social (behavioral and structural) analysis of the community must be linked to this. He concludes, however, that when considered in this light, prospects for the formation of an urban community in contemporary Japan are by no means bright.

By way of contrast, the compilations by Yoshihara Naoki-

Iwasaki Nobuhiko and Fujita Hiroo-Yoshihara develop youthfully ambitious ideas which take into account the new urban sociology introduced from Europe and America in the late 1970's and early 1980's. That by Yoshihara and Iwasaki [IV-10], styled "the challenge of new urban sociology," argues for the overcoming of the "urban crisis," here understood as a conflict between modes of production and modes of living, by means of a theory of urban social movement that, taking account of urban spatial theories and theories on institutional bases and the allocation of resources, aims at a new life-style. The compilation by Fujita and Yoshihara [IV-11], on the other hand, adopting an approach from urban anthropology, undertakes a comparative study of cities around the world, and not only does it take up for consideration within a broad perspective questions such as large cities in Japan and urban policies, cities and life in adjoining areas, and local resident movements and the community, but it also contains research on urban population during the early Meiji era. It should, therefore, be referred to for information on the recent trends and achievements of Japanese urban sociology.

As for concrete issues, the concentration in Tokyo of resources and information subsequent upon the internationalization of Japanese society came to be called into question during the review period, and it was within such a context that the Fourth Comprehensive National Development Plan, aiming at a multipolar and decentralized society, was decided upon by the Cabinet in June 1987. When considered in this connection, the *Social Map of Tokyo* compiled by Kurasawa Susumu [IV-12] emerges as a work of considerable value. In this work the urban area of Tokyo, consisting of 23 wards, is divided into 2,287 latitudinal-longitudinal meshes each approximately 500m² in size, and the value for each mesh in regard to a variety of indices is indicated according to six levels; it contains about 100 maps drawn up on the basis of data on 247 indices relating to population, the family and housing, social classes, industry and places of business, land use, social behavior, and Tokyo's social zones. Those dealing with social zones are especially useful, for they

show the results of cluster analyses taking into account a variety of factors. Those wishing to undertake research on Tokyo, not only Japan's largest city but now also one of the leading cities in the world, will be able to gain basic information through this work. In connection with the Fourth Comprehensive National Development Plan there is also the compilation by Kitagawa Takayoshi *et al.* [IV-13], which presents an analysis of Tokyo as a city having central business functions. The compilation by Shōji Kōkichi [IV-14], which comparatively analyzes the awareness of residents in two of Tokyo's 23 wards, namely, Nakano ward in the Yamanote residential area and Sumida ward in the traditional downtown area, is also useful.

Turning our attention from Tokyo to regional areas, the first work to attract our notice is perhaps that edited by Andō Keiichirō *et al.* and dealing with society in the Tōkai region [IV-15]. The contributors to this volume, who consider that the Fourth Comprehensive National Development Plan, although aiming at a multipolar and decentralized society, will have the opposite effect of accelerating the concentration on Tokyo and bring about the collapse of regional society, discuss with a sense of urgency such topics as the regional structure and history of the Tōkai region centered on Nagoya, its industry and society, the structure of its regional society, and its culture and social characteristics, and they close by advocating as an issue relating to the social maturity of the Tōkai region the reformation and consolidation from within of the "communal sense of autonomy" present in this region through the expansion of local resident self-government. As examples of other studies on regional cities, mention may be made of that by Kosuge Minoru [IV-16], dealing with urban problems in Saitama prefecture, and that by Daidō Yasujirō on Tsuruga city [IV-17].

In addition, studies discussing Japanese cities from other angles include that by Yoneyama Toshinao [IV-18], focussing on festivals, and that by Noda Masaaki [IV-19], who considers the future of the mental state of the urban population from the viewpoint of psychopathology.

V. INDUSTRY, LABOR, CLASS AND SOCIAL STRATIFICATION

Moving on to the field of industry and labor, the first work we may mention is that edited by Inagami Takeshi and Kawakita Takashi [V-01]. This represents an overview of sociological studies in postwar Japan on the subject of industry and labor arranged under the following six headings: "traditional" vocationally related society: the sociology of mines and small town factories; the genealogy of and transitions in Japanese labor management; technological innovation and workers: the course of the fourth decade of the Shōwa era (1); changes in the "dual structure" and small business: the course of the fourth decade of the Shōwa era (2); the characteristics of and transitions in labor consciousness; and Japanese industrial labor relations and labor unions. In addition, representative papers have been included for each topic, and thus this work may serve as a handy source of information on past currents and the present state of research in this field. Since it has been compiled with a focus on empirical research based on surveys rather than on general theories and outlines, it may also be profitably referred to for information on the realities and transformation of industry and labor in postwar Japan. Those wishing to undertake a study of industry and labor in contemporary Japan are recommended to first gain a grasp of the general situation by means of this work and to then further pursue their studies with the aid of the reference works listed at the end of the volume.

As regards introductory works which appeared during the review period on the subject of industry and labor, there was also published a work edited by Satō Morihiro and Yagi Tadashi and a work by Susato Shigeru. The compilation by Satō and Yagi [V-02] is divided into two parts, with Part 1 consisting of an overview of research on industry and labor in various countries throughout the world and Part 2 presenting analyses of specific problems based on data taken from actual conditions in Japan. Part 2, which discusses such questions as the advent of a leisure society, occupational stratification and occupational evaluation,

Japanese management and the position of workers, the duties and environment of technicians, various problems relating to computerization, labor accidents and occupational illnesses, casual workers, and the social participation of women and the families of workers, should prove to be especially instructive. Next, although a textbook on industrial sociology, the work by Susato [V-03] not only makes frequent references to questions relating to Japan, but also contains separate chapters on Japanese management and industrial labor relations. This work should be useful both for its outline of these matters and also as a criticism thereof from the viewpoint of theories on alienation and autogestion. In addition, there also appeared during this period a collection of papers in commemoration of the birth centennial of Chester I. Barnard [V-04], and this is useful for acquainting oneself with the influence exerted by this scholar of business administration on academic circles in Japan.

Moving on to the analysis of concrete issues, there appeared first of all on the subject of the corporate training of employees and labor management works such as a compilation by Koike Kazuo [V-05], discussing the training of employees in Japanese companies in comparison with that in Europe and America, and a work by Ishida Hideo [V-06], which deals with international personnel management in Japanese companies on the basis of on-site investigations. As a reflection of recent trends, reference should also be made to the work by Umezawa Tadashi [V-07], which discusses the creation of corporate culture in Japanese companies.

Next, when considering research on labor and workers, our attention is first drawn to four works on microelectronicization supervised by Kitagawa Takayoshi. The first, by Kitagawa, Kitajima Shigeru and Yokokura Setsuo [V-08], deals with the general features of the microelectronicization taking place in Japan and its social influence, as well as, more particularly, its influence on questions of management and labor, and it also provides a list of related literature in Japanese. Next, the work by Kitajima [V-09] reviews the progress being made in technologi-

cal innovations taking place in the shipbuilding industry in Japan, and having traced in particular the manner in which microelectronicization is being pursued, the author examines in concrete terms the effect it is having on the labor, labor organization and labor consciousness of the workers. Thirdly the work by Tatewaki Osamu [V-10] takes up for consideration the microelectronicization of machine industries known as mechatronics, and after having examined the realities of numerically-controlled machine tools, robots and unmanned factories, etc., the author analyzes the influence exerted by these upon the workers, the relationship to the new regional development plans for what is referred to as a "technopolis," and the anomic conditions which inevitably produce technostress among workers. These works should thus prove to be useful when studying the new technological innovations being introduced in factories and offices in contemporary Japan and their influence on workers. There also appeared in this series a work on the microelectronicization of the electrical manufacturing industry compiled by Shibata Hirotoshi [V-11].

In addition, the work edited by Shimazaki Minoru and Yasuhara Shigeru [V-12] contains analyses of the industrial structure, labor organization and workers' conditions in Kawasaki city, Kanagawa prefecture, a city with one of the greatest concentrations of heavy and chemical industry in Japan. In particular, the analysis of workers' conditions in Part 2 provides a good indication of the actual living conditions of present-day Japanese workers at their places of work, at home and in regional society, and it should be referred to by researchers in this field.

Further important studies on Japanese workers and labor unions published during this period include the work edited by Watanabe Sakae and Haneda Arata on seasonal migrant workers and that edited by Kawanishi Hirosuke, dealing with labor disputes in postwar Japan. The former work by Watanabe and Haneda [V-13] represents a sequel to their *Seasonal Migrant Labor and Village Life* (1977; see *Introductory Bibliography for Japanese Studies*, Vol. IV) and, based on surveys undertaken

between 1980 and 1986, it describes in detail the actual conditions of seasonal migrant workers in present-day Japan. Especially praiseworthy in the present work is the fact that the authors deal separately with migrant workers in eastern Japan and migrant workers in western Japan and undertook separate surveys for the Tokyo metropolitan area and the Kyoto-Osaka-Kobe area, where the workers are taken on, and for the agrarian villages of the Tōhoku-Hokuriku and Kyushu-Okinawa regions whence they hail. In the conclusion, Watanabe also touches on the fact that a situation is arising in which the migrant workers from within Japan with whom the authors have been dealing and the foreign immigrant workers from East and Southeast Asia, of whom there has been a sudden increase in numbers since the mid-1980's, are starting to compete with one another. The compilation by Kawanishi [V-14] is a record of a seminar held at the Department of General Education, Chiba University, to which union activists who had participated as leaders in some of Japan's postwar labor disputes were invited. Since it contains the testimonies of those who were actually involved in some of the representative disputes, this work should be of considerable use to those wishing to study the history of the labor movement in postwar Japan.

In regard to class and social stratification, there appeared during this period a compilation by Naoi Atsushi, Hara Junsuke and Kobayashi Hajime [V-15], which is a useful work for surveying the currents of research in postwar Japan and the actual social changes that have been thereby thrown into relief. Since it deals not only with changes in the structure of class and social stratification in postwar Japan but also with the questions of the structure of class and social stratification in regional society, social mobility, awareness of class and social stratification, and international comparison, researchers of class and social stratification are recommended to first read this work and then further extend their studies with the aid of the basic data and reference works given at the end of the volume. As is also mentioned in this work, one pivot of research on class and social stratification in

postwar Japan has been that centered on the survey of social stratification and mobility, which has been conducted every ten years since 1955. This bore fruit during the review period in the form of a paper by Tominaga Ken'ichi and Tomoeda Toshio [V-16] which, based on the data for 1955-75, discusses the tendency towards status inconsistency in Japanese society, and a paper by Hashimoto Kenji [V-17] which, based on the same data, employed the class theory of E.O. Wright and undertook a Marxist class analysis of Japanese society. The latter paper in particular deserves attention in that it holds that, by applying the class theory of neo-Marxism to Japanese society in a statistical manner, it was found that differences in the class status of individuals are giving rise to real income differentials which cannot be reduced to differences in education and profession, and that the various social classes constitute an important basis for the formation of a common social awareness.

VI. MASS COMMUNICATIONS AND SOCIAL CONSCIOUSNESS

In the field of mass communications there appeared during this period first of all an overview of sociological research in postwar Japan together with representative papers edited by Takeuchi Ikuo, Okada Naoyuki and Kojima Kazuto [VI-01]. Since it also contains a detailed bibliography, it should serve as a useful starting point to research in this field.

There also appeared a comprehensive compilation of studies on a variety of topics by Inaba Michio, who has been a leader in this field of research for many years [VI-02]. This work is divided into five parts, dealing with communication, mass communications, journalists, journalism and advertising, and it contains 31 papers written over a period from the 1950's to 1980's. Although much of it is of a general nature, it also includes a number of studies analyzing the realities of mass communications and journalism in Japan and should therefore be referred to by researchers. Considered from a theoretical viewpoint, too, it contains a number of noteworthy sections, such as that setting out to

formulate a mass communications theory from a Marxist standpoint, thus reflecting the intellectual environment of postwar Japan.

A general introduction to mass communications in Japan may be found in the work edited by Yamamoto Akira and Fujitake Akira [VI-03]. Divided into five parts on newspapers, broadcasting, publishing, cinema and advertising, this work describes the state of mass communications in present-day Japan, and since full use is made of diagrams illustrating basic data, it may be used as a starting point regardless of from which aspect of which field one may wish to approach the subject. A distinctive feature of this work lies in the fact that, adopting the view that the development of mass communications in postwar Japan has undergone two periods of transition, one marked by the emergence of a mass society between 1955 and 1960 and the other by technological innovations based on the computer and electronics which began around 1975, it discusses within a global perspective questions such as capital and labor in Japan's mass communications, the communicator and communicatee, and technological innovations in the media. To supplement the content of this work, reference may also be made to that by Kawai Ryōsuke [VI-04], which provides various data and concrete examples in its discussion of mass communications and journalism in Japan. The study on the media by Kōuchi Saburō *et al.* [VI-05] is also useful for supplementing the above in that, taking into account the history of the media, it not only surveys the present state of the media in the order of the printed word, broadcasting and the new media, but also discusses as recent media-related phenomena advertising and the media, the cinema and videos, and personal media spaces exemplified by the culture of youth. In addition, the discussion by Nakano Osamu [VI-06], who defines modern man as a "media man" living by means of various media in a world of information, is also useful for acquainting oneself with the social influence of mass communications in present-day Japan.

As for historical research, there appeared a study by Tamura Norio and Shiramizu Shigehiko [VI-07] dealing with the activi-

ties of Japanese immigrants in the U.S. since the Meiji era in the field of newspapers and magazines. Not only is it a first-rate text for familiarizing oneself with a peripheral topic in the history of Japanese mass communications, but it should also be referred to as a case study on the relationship between ethnic minorities and mass communications. Further survey studies of mass communications and the mass media include the short study by Kodama Miiko *et al.* [VI-08], comparing television news in Japan and the U.S., the report by Kanda Michiko *et al.* [VI-09] on a survey of the relationship between the mass media and women, and a survey of children's television viewing edited by Yamamura Yoshiaki [VI-10].

Noteworthy as an example of research on the role of mass communications in connection with a specific topic is the compilation by the University of Tokyo Institute of Journalism and Communications Studies [VI-11]. This represents a summary of the surveys conducted by the Institute on a variety of occasions and at various sites in the years 1978-84, and in regard to information on disasters and the social process it discusses the communications system, action taken in response to information on disasters, psychological responses to information on disasters, and information needs at times of disasters, while in regard to questions relating to information on disasters it considers such subjects as mass media activities at times of disasters, the characteristics of the contents of information on disasters, disasters and rumors, and information on disasters and evacuation measures. The type of disaster being considered here is primarily large-scale earthquakes, but since Japan suffers not only from earthquakes but also from many other natural disasters, this work should be referred to for the information it provides on the role of mass communications and the awareness and behavior of the Japanese people in this regard. Nor should one overlook the two books by Hiroi Osamu born of the above research. That on disaster coverage and social psychology [VI-12] takes up for consideration the great Kantō earthquake of 1923, the Muroto typhoon of 1934, the Niigata earthquake of 1964, the earthquake off the

coast of Miyagi prefecture in 1978 and the central Japan Sea earthquake of 1983, and it discusses the nature of mass communications at the time and site of each. Hiroi's second work [VI-13] not only discusses questions of social psychology concerning earthquake prediction, but also considers views on disasters held by the Japanese, and it may therefore be also said to represent a contribution to studies of the Japanese people.

On the subject of public opinion there appeared during this period the, in a sense, epoch-making study by Nishihira Shigeki [VI-14]. This represents an attempt to analyze the views of the Japanese people using the data provided by the results of public-opinion surveys, and it consists of Part 1, which considers the views of the Japanese from the viewpoint of international comparison, and Part 2, which chronologically considers changes in the views of the Japanese. Part 1, based on the data provided by the results of international opinion surveys undertaken by the Prime Minister's Office and other bodies, examines such matters as views on life, the home, work, society and the nation, social problems, and religion, and the author draws the following conclusion: "The Japanese people are, in comparison with Westerners, by nature gloomy, their homes are in a state of unruliness, they are by disposition addicted to work, there is considerable sexual discrimination, elderly people may be happy but are by no means in a situation where they can feel at ease, views on the physically handicapped are harsh, people are alienated from society and the state, and religious sentiments are weak; using a phrase recently in vogue, one might say that 'there is nothing good whatsoever' [about them]." When one considers the abundance of self-lauding studies of the Japanese, this is surely a noteworthy piece of research. Part 2, based primarily on the results of public-opinion surveys conducted by newspapers, examines changes in the views of the Japanese people since after World War II in regard to the Constitution, the emperor, national flag and national anthem, national consciousness, international crises, the Self-Defense Forces, the U.S.-Japan Security Treaty, and nuclear weapons, and its content also merits atten-

tion in that it shows that although there have been no great changes in a period of approximately forty years, there does exist in regard to the emperor system, nationalism and the Self-Defense Forces, etc., an age-related variance in opinions which cannot be resolved naturally in the course of time.

On the subject of social consciousness and social consciousness studies in general there appeared during the review period a work compiled by Mita Munesuke, Yamamoto Yasushi and Satō Kenji and a book by Takahashi Akira. The compilation by Mita, Yamamoto and Satō [VI-15] first surveys the current of social consciousness research in postwar Japan and then presents some representative studies analyzing social consciousness in contemporary Japan, as well as adding a detailed bibliography, and it may thus serve as a starting point for research in this field. Takahashi's book [VI-16], on the other hand, not only analyzes such questions as public opinion in Japan, the everyday awareness and political awareness of the Japanese, and the attitudes of the Japanese towards the urbanization of modern Japan and machine civilization, but also contains a monumental paper describing the development of social psychology in modern Japan, and it therefore constitutes a work which cannot be disregarded when setting out to study social consciousness and social consciousness studies in Japan from the Meiji era up until the 1960's.

In addition to the above, there also appeared a work by Iritani Toshio presenting the results of historical research on the social consciousness of the Japanese and a work compiled by Shōji Kōkichi seeking to grasp in concrete terms the social consciousness of the Japanese by means of surveys. Iritani's book [VI-17] should be useful in that it analyzes the mass psychology that supported the militarism of prewar Japan, while that edited by Shōji [VI-18] analyzes the social consciousness of the citizens of Tokyo as representing a combination of the four factors of local resident consciousness, national consciousness, class consciousness and human-race consciousness, and it may be referred to as a piece of research pointing to the new sentiments of nationalism that are

mounting among the Japanese people.

VII. SOCIAL PROBLEMS AND SOCIAL WELFARE

In regard to social problems, there is a split of opinion as to whether they are to be viewed as the products of structural contradictions born of the capitalist system or as pathological phenomena in a society that ought to be in essence sound, and in the sociology of postwar Japan, which has been under the strong influence of Marxism, the former view may be said to have dominated. But perhaps owing to the growing conservatism of Japanese society in general and the declining influence of Marxist thought, there has for some time now been an increase in the number of publications on social pathology, and the period here under consideration was also no exception.

Among the works relating to this question, one that should be useful for acquainting oneself with social pathology studies in postwar Japan is the compilation by Hōgetsu Makoto, Ōmura Hideaki and Hoshino Kanehiro [VII-01]. This work contains representative papers arranged under the four headings of sociological approaches to "pathological" phenomena, pathological behavior, the world of deviants, and the influence of deviancy and various aspects of social control, and a detailed bibliography has also been appended. In regard to pathological behavior and the world of deviants, in particular, related literature is listed under the headings of crime, delinquency, suicide, prostitution, pathology of slums and regional society, mental disorders, drug abuse, alcoholism, deviant groups, domestic and school violence, white-collar crime and corporate deviancy, and other topics, and hence it is handy for locating literature related to a particular subject. The compilation by Ōhashi Kaoru, Takahashi Hitoshi and Hosoi Yōko [VII-02], on the other hand, first discusses the various aspects of social pathology by dividing the subject into the topics of drug abuse, alcoholism, single and multiple suicides, crime, delinquency and other forms of problem behavior, divorce, the aged, children in protective institutions,

domestic violence and other family problems, school violence and other school problems, overpopulation and depopulation, disasters and pollution, and slums, doss-house quarters and other regional problems, and then also touches on questions of social trends, social systems and social changes, and so it may be referred to in order to acquaint oneself with the horizons of contemporary Japanese social pathology. In addition, the compilation by the Japan Society for Social Pathology [VII-03] is useful for its information on the content of this association which was founded in 1985. Mention may also be made of the book by Tokuoka Hideo [VII-04], a theoretical work which, through a reexamination of the labelling theory, advocates the validity of the positive feedback model as a perspective for coping with social pathology and also includes, for example, a discussion of the "recognition of the possibility of correction" in Japanese culture.

Turning to specific fields of study, in the case of research on crime the works by Maniwa Mitsuyuki and Fujimoto Tetsuya deserve attention. That by Maniwa [VII-05] discusses the genealogy of crime in postwar Japan, and after having distinguished in relation to social conditions between traditional types of crimes, anomic types, modern types and controlled types and having traced the transitions in these types of crime, the author considers the nature and structure of crime in present-day Japan as forms of crime peculiar to an information-controlled society. Fujimoto's book [VII-06] deals with the relationship between crime and social class in the case of Japanese Americans, and the author asserts that the low rate of crime and delinquency among Japanese Americans is due not so much to their culture but rather to the social class of these people who have succeeded in becoming members of the *petite bourgeoisie*. In addition, the study by the Nomura Research Institute [VII-07], based on a questionnaire conducted on juvenile delinquents, ordinary juveniles and police officers, analyzes the realities of and background to juvenile delinquency in present-day Japan and, in particular, the relationship between regional society and delinquency, and it

should thus be of use to researchers in this field.

With regard to research on social problems proper, there appeared first of all the work edited by Hasumi Otohiko, Yamamoto Eiji and Takahashi Akiyoshi [VII-08]. This complements their analysis of the structure of Japanese society noted in II above, and following a general introduction by Hasumi in which he discusses changes in the nature of social problems, as exemplified in the solving of the problem of poverty, and the need to question the possibility of maintaining public policies directed at social stability, their costs and their content, it presents papers by eight contributors who discuss labor problems and labor policies, population movement and regional policies, policies and problems related to agrarian villages, urban planning and urban policies, environmental issues and environmental policies, issues and policies relating to women, medical problems and welfare for the aged, and local self-government, self-governing bodies and local residents. It should be useful as a general introduction to both old and new social problems in contemporary Japan and the public policies being implemented to cope with them. As an example of a work dealing with the problem of pollution in primary industries, a subject on which there has not been much research to date, there is the compilation by Awaji Takehisa [VII-09], and there also appeared a unique study of a special social problem edited by Hōgetsu Makoto and dealing with drug-induced suffering [VII-10], a problem which may be described as an ironical manifestation of the overuse of medicines by the Japanese.

Next, on the subject of the oldest and at the same time one of newer social problems of Japanese society, namely, that of the socially isolated ghettos (*buraku*), there appeared works by Suzuki Jirō, Yamamoto Noboru, and Fukuoka Yasunori *et al.* That by Suzuki [VII-11] contains the most comprehensive and well-balanced discussions of such questions as the nature of the *buraku* problem, present *buraku* conditions, and theories attributing the origins of *buraku* inhabitants to an alien race or alien ethnic group. Yamamoto's work [VII-12], which represents

a volume of his *Collected Works* in 7 volumes, first considers theories on minority groups and other sociological theories applicable to *buraku* studies and then discusses on the basis of concrete data the *buraku* problem and class structure, the *buraku* in agrarian villages, the *buraku* in large cities, the social structure of the urban *buraku*, and the *buraku* on the islands of the Seto Inland Sea. The compilation by Fukuoka *et al.* [VII-13] records in detail information gathered verbally from the inhabitants of a *buraku* in Nara prefecture and then discusses the realities of discrimination thereby thrown into relief and the energy directed against discrimination which people who have lived in resistance to it possess. In addition, there also appeared the first issue of the organ of the Japan Association for Liberation Sociology [VII-14], which was established for liberation from various forms of discrimination, including that against the *buraku*, and sociological research towards that end as its goal; this first issue also includes papers on problems relating to the handicapped and ethnic groups, and should be referred to.

Moving on to social welfare, there appeared during the review period a general study edited by Hoshino Teiichirō and Watanabe Takeo [VII-15]. Aiming at the establishment of welfare sociology, it includes a chapter on comparative welfare culture in which the authors touch on the substratum of welfare culture in Japan in its connection with the concepts of *hare* (festive) *ke* (mundane) and *kegare* (ritual pollution) as employed in folk life studies, but the discussion lacks in depth. Indicating a sensitivity towards the prevailing atmosphere in academic circles since the broaching of a "Japanese-style welfare society," the final chapter also considers the relationship between a welfare state and a welfare society, but here too the arguments are inadequate. A brief bibliography has, however, been appended, and this should be of use in acquainting oneself with the present state of research in this field. Those wishing to obtain an overview of the history and present state of social security in Japan should refer to the chapter by Ibe in the work edited by Ibe Hideo and Fukutake Tadashi [VII-16].

Reflecting the rising trend to reconsider the welfare functions of the family, which has been in evidence since proposals for a "Japanese-style welfare society" started being aired, there has been an increase in welfare studies on the family and peripheral questions. The volume edited by Kimura Hiroshi and Mochizuki Takashi [VII-17] was compiled on the basis of discussions which took place at a seminar on family sociology dealing with these questions, and it contains discussions on the present state of family welfare in Japan, child-raising and family welfare, working couples and the socialization of child-care, family welfare in an aging society, family disputes among persons of middle and advanced age, the characteristics of measures being taken for the aged, and the health-care functions of the family. On the subject of child welfare, there appeared a work coauthored by Ishizawa Shirō, Hasegawa Seiichi, Masuda Shūji and Abe Shigeki [VII-18], which is worth referring to in that it first considers the historical structure of child welfare by tracing the history of child welfare in Japan since ancient times and then considers the methods, spheres and issues of child welfare today. In regard to child welfare institutions, there appeared a work edited by Shimodaira Yukio *et al.* [VII-19]. Finally, on the subject of welfare for the aged, which has come to assume a still greater importance with the increasing aging of Japanese society, there appeared a work edited by Yamashita Kesao and Ueda Chiaki [VII-20]. It is of considerable value in that it describes the state of welfare for the aged in Japan with reference to various data relating to employment problems, income maintenance, guarantees for a minimum standard of living, health and medical care, institutionalized welfare, and home care.

VIII. CULTURAL TRANSFORMATION AND SOCIAL MOVEMENTS

Under the term "cultural transformation" we here wish to subsume changes in popular culture, religious phenomena, and the new movements of women, the young and other people who tend to play a secondary role in society. Such developments may

be described as harbingers of social change, for they constitute the soil and provide the momentum from which social movements are born.

As examples of sociological studies on culture in general, there appeared works edited by Mita Munesuke-Yamamoto Yasushi-Satō Kenji and Mita-Miyajima Takashi. Part 3 of the volume by Mita, Yamamoto and Satō [VIII-01] contains a paper by Sakuta Keiichi 作田啓一 discussing value systems in prewar and postwar Japan and the essence of Japanese culture as manifested, for example, in the so-called "culture of shame," as well as cultural studies by Japanese sociologists and a bibliography. The volume by Mita and Miyajima [VIII-02] contains not only a variety of studies on culture by leading Japanese sociologists, but also papers on such subjects as the apparatus embodied in the traditional "family," false rumors about Koreans during World War II, and "interpersonalistic society."

On the subject of the culture spanning the Taishō and Shōwa eras, there appeared Volumes 6 and 7 of *An Anthology of Source Materials on the Livelihood of the Masses during Japan's Modernization Era* edited by Minami Hiroshi, as well as a study of Shōwa culture by Minami and the Institute of Social Psychology. Volume 6 of the *Anthology* [VIII-03] brings together a variety of materials relating to the food and housing of the Japanese from the early Taishō era to the second decade of the Shōwa era. "Cuisine for auspicious occasions and ceremonies," "Japanese gourmet," "Eating one's way around Kyoto and Osaka" and "The sociology of cooked rice" are vivid reminders of the eating habits of the Japanese during this period, while "Prospectus for the establishment of the housing improvement movement," "Japanized Western-style small dwellings," "Survey of the living conditions of occupants of apartment buildings" and "Outline of housing improvements in fishing villages of the Tōhoku region" are indicative of the importance which the question of housing has held for the life of the Japanese since this period. Volume 7 of the same series [VIII-04] gathers together some interesting material on the occupations of the Japanese from the start of the

Shōwa era up until just before the outbreak of the Pacific War. In particular, the view of class current at the time as depicted in the "Tale of greater Tokyo" still deserves attention when considered in the light of present-day views. The study of Shōwa culture by Minami and the Institute of Social Psychology [VIII-05], on the other hand, contains papers by fifteen contributors, including Minami, on various aspects of Japanese culture from 1925 to 1945 and is divided into four parts dealing with the background of Shōwa culture, the culture of daily life, information culture, and mass culture respectively. Especially noteworthy in regard to the culture of daily life is the account in concrete terms of how the regulation and control of fashion, sex, manners and customs, and women both paved the way for and added the finishing touches to Japanese fascism. It mentions, among other things, that "the total number of female camp followers mobilized by the Japanese Army between 1938 and 1945 is said to have been 80,000 or even 100,000, and it has also been surmised that the majority of them were Korean women."

Turning to religion, the work to be read before all else is probably that edited by Miyake Hitoshi, Kōmoto Mitsugi and Nishiyama Shigeru [VIII-06]. It first provides a general introduction to the development of religious sociology in postwar Japan, dividing it into the postwar rehabilitation period (1945-60), with its emphasis on surveys and introductory studies, the period of high economic growth (1961-75), during which there was continued groping towards systematization, and the period of post-modernization (1975-85), marked by a search for new meanings; it then gives as the spheres dealt with by religious sociology the social nature of religion, religion and the family, religion and regional society, religious organizations and religious movements, and religion and social change, with representative papers for each. Since the subjects dealt with in these papers are primarily related to religion, religious organizations and religious movements in Japan, a perusal of this volume will provide the reader with a bird's-eye view of religious phenomena in Japan. Also useful are the appended chronological table of

Japanese religion in the modern and present age, the table of religious groups and relevant figures, statistical charts relating to religion, and a classified bibliography.

Next, in the field of historical studies, there appeared a work by Morioka Kiyomi [VIII-07] in which the author considers the question of the state control of local communities and society through the reorganization of shrines in the late Meiji era. It contains a number of passages important for an understanding of society in modern Japan, such as the reference to the movement which, equating the co-enshrinement of originally independent shrine deities with the enforcement upon shrines of "socialism," arose in opposition to moves by the Meiji state to reorganize and strengthen its control of the shrines, representing as they did the centers of communal unity, and the comment that the sphere of the patrons of a shrine does not necessarily constitute a "natural village." Important contributions to the task of comprehending religious phenomena in contemporary Japan, on the other hand, appeared in the form of works by Nudeshima Jirō and Yanagawa Keiichi. After having first discussed the sun cult in the Ryukyu kingdom, the predecessor of present-day Okinawa, and deities in Japanese early modern feudal society from the viewpoint of "'deity' as a cooperative and communal 'force'," Nudeshima's book [VIII-08] considers the transcendence and fall of "God" in modern European civil society and, by extension, the "age of the neo-new religions" in the mass consumer society of present-day Japan. Yanagawa's book [VIII-09] discusses through the eyes of a veteran sociologist of religion such questions as the "sacred" and the "profane" in Japan, the significance of festivals, and rites concerning life and death such as the mid-summer *bon* festival and the new year, and it also deserves to be referred to in that it throws into relief the originality of the new current of religious sociology. In addition, there also appeared a work by Watanabe Yoshio [VIII-10] on Okinawan festivals.

Next, moving on to women and the young in their capacity as those responsible for new forms of culture and social development, there appeared in regard to women compilations by Sodei

Takako-Yano Masakazu, Kamata Toshiko, and Saitō Satoru-Hada Aiko. The work by Sodei and Yano [VIII-11] begins its inquiry into the status of women with an attempt to clarify the very concepts themselves, and then, through an examination of the economic effects of women's education, occupational discrimination, the question of whether the home represents a restraint or a springboard, and the significance of social participation by women, the contributors explore methods for realizing sexual equality. Also helpful is the "scheme of indices relating to the status of women" appended at the end of this work. The book edited by Kamata [VIII-12], with its basic perception of the "transformation of women into wage laborers," discusses questions such as postwar policies on the labor force and the family, women within the labor market, changes in the workplace and women's labor, the working career of women, working women and changes in the family, cooperation among relatives and in the local community, and the increase in female workers and changes in class structure. A distinguishing feature of this work is its attempt to make fresh use of the Marxist viewpoint. The volume edited by Saitō and Hada [VIII-13] takes up for consideration the subject of "femininity" from the viewpoint of clinical psychiatry and discusses the social problems and mental disorders that arise from attempts to evade femininity or, conversely, to depend upon it. It contains much worthy of reference, such as the examination of alcoholism among Japanese women. In addition to the above, there also appeared a work edited by Amano Masako on women's higher education [VIII-14] and a book by Amano on women's studies [VIII-15].

On the subject of youth, mention should be made of the work edited by Takahashi Yūetsu [VIII-16]. This work, dealing with youth within the urbanization of present-day society, not only discusses such topics as the realities of the social participation of today's youth (sometimes referred to as "new-Japanese"), the spatial spheres of their daily life, their behavior in search of information, and their own culture, but also examines the direction to be taken by urban policies in order to make the best use

of youthful potential. There is much deserving our attention in this volume, such as the comments on the collective thinking and behavior patterns that characterize the "expressionism" of these so-called "new-Japanese." In addition, there also appeared a work considering Japanese middle-school students through the medium of international comparison by Sengoku Tamotsu, Kanegae Haruhiko and Satō Gun'ei [VIII-17].

Finally, turning to social movements, there appeared works edited by Nitagai Kamon-Kajita Takamichi-Fukuoka Yasunori and Kurihara Akira-Shōji Kōkichi. That by Nitagai, Kajita and Fukuoka [VIII-18] is useful for acquainting oneself with the current of studies on social movements in postwar Japan and representative research on civil movements, student movements, anti-war movements, local resident movements and anti-discrimination/liberation movements. The bibliography appended at the end is also helpful. The volume edited by Kurihara and Shōji [VIII-19] contains interesting papers concerning social movements and culture formation in present-day Japan, such as those on local resident movements related to the Shinkansen bullet train, urban social movements, women's liberation movements, counter-culture, and the formation of youth life-styles. In addition to the above, Takahashi Akira's book [VIII-20], although dealing primarily with intellectuals and social movements in the U.S., gives an indication of the level of research on "new social movements" in present-day Japan, while the work edited by Shibata Shingo [VIII-21] contrasts the views of activists and researchers on the subject of the cooperative movement, which is in the process of becoming a new focus of social movements.

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