SOCIOLOGY

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I. INTRODUCTION

During the years 1998-99 Japan, under a noncommittal leadership and unable to overcome the protracted recession, continued to drift along. The coalition government composed of the Liberal Democratic Party (LDP), Social Democratic Party (SDP) and New Party Sakigake changed to a coalition of the LDP and Liberal Party, subsequently joined by the Kōmeitō, and while the Democratic Party, born as a result of the dissolution of the Shinshintō, began to assume a leading role among the opposition parties, it was unable to gain sufficient strength to counter the coalition government. On the economic front, not only did banks and businesses continue to go bankrupt, but a serious nuclear accident occurred at a uranium-processing plant and the working environment became increasingly trying for workers as a result of the revision of the Labor Standards Law, the implementation of the revised Worker Dispatching Law, and a worsening employment situation, which all served to highlight Japan's economic stagnation. At the same time, scandals involving the police and incidents of medical malpractice in hospitals continued to occur, several people were poisoned at a gathering of local residents, violent crimes were committed by children who had "snapped" and turned violent, and along with the run-down state of education epitomized by widespread classroom breakdown, the ailing state of society was also noticeable. Among more positive moves, mention could perhaps be made of the fact that a start was made to grapple in earnest with domestic violence, and in addition the revised Equal Employment Opportunity Law included provisions for the prevention of sexual harassment, while a Law to Promote Specified Nonprofit Activities was passed to encourage volunteer activity. Of course, the computerization of society also

made rapid strides, with the 1999 *Tsūshin hakusho* 通信白書 (White Paper on Communications) noting that the number of people with access to the Internet had reached seventeen million, and people began to speak of the advent of "an age in which anyone can become a transmitter of information."

One of the more noteworthy moves in Japanese sociology during this period was the commencement of the publication of a 16-volume lecture series on sociology with Kitagawa Takayoshi, Shiobara Tsutomu and Hasumi Otohiko as its general editors [I-01]. Smaller in scale than a similar lecture series in 18 volumes brought out by the same publisher in the 1970s, its editors are clearly mindful of the publication of a 27-volume series on contemporary sociology brought out by Iwanami Shoten and noted in the previous volume of this series (Vol. XII, Part 1, [I-01]), and they would seem to have a certain amount of criticism and some sense of rivalry towards this foregoing publication. Whereas the latter included many contributors from outside the confines of sociology and gave the overall impression of being partly an exercise in cultural studies, this new lecture series deserves recognition for the fact that it reaffirms the traditional research fields of sociology while seeking to situate therein new fields such as socio-information, the environment, gender, and social movements, as well as providing an opening for sociologists with a different approach from those who contributed to the earlier series and giving comparative latitude to younger researchers in particular. But in addition to the novelty of the fields covered, when considered in the context of Japanese sociology in the aftermath of the debate about paradigms in the 1970s and 1980s, and setting aside a small number of the contributions, many questions could be raised about the significance of this series as a whole. In this sense, it would probably be better to evaluate this series by focussing on the more empirical contributions of individual volumes and articles.

On the subject of the history of Japanese sociology there appeared a volume edited by Kawai Takao and Takebayashi Hideki [I-02]. It deals with 140 sociologists active during the period from the Meiji era until after World War II, providing a brief chronological record and biography, list of writings, and research bibliography for each, and it also includes a chronological table pertaining to the history of modern Japanese sociology from 1829 to 1954. Also worth consulting is a bibliography of writings by Japanese sociologists in foreign languages compiled by the Japan Sociological Society [I-03].

In the area of research on sociological theory, there appeared books

on Max Weber by Yamanouchi Yasushi [I-04], Kawakami Shūzō [I-05], and Nakamura Teiji [I-06], while Akimoto Ritsuo [I-07] published a major study of Karl Mannheim, Funatsu Mamoru [I-08] dealt with G. H. Mead and the Chicago school, Matsuoka Masahiro [I-09] and Nakano Hideichirō [I-10] with Talcott Parsons, Yasuda Takashi [I-11] and the Bourdieu's Sociology Study Group [I-12] with Pierre Bourdieu, and Miyamoto Kōji [I-13] with Anthony Giddens. Among these studies, the book on Weber by Yamanouchi deals with changes in the reception of Weber's ideas by Japan's sociologists and social scientists from around the time of World War II down to the current age of advancing globalization, and it is helpful for its insights into the characteristics of Japan's sociology and social sciences, which tend to be greatly influenced by prominent overseas scholars. Akimoto's study of Mannheim covers the period from his early years until after his death, touching on his relations with his mentor György Lukács, his connections with Norbert Elias, and the Frankfurt school's evaluation of his achievements, and it is the best study of Mannheim to have been written by a Japanese sociologist. The publications on Bourdieu and Giddens by younger researchers reflect recent trends in Japanese sociology.

Theoretical works on total society included a study of the sociology of international law by Hirose Kazuko [I-14], a book on international sociology and global social theory by Shōji Kōkichi [I-15], a study of social system theory by Tomoeda Toshio [I-16], and a study of social change by Satō Yoshimichi [I-17]. Whereas Hirose attempts to reconsider international relations by developing system theory so as to include complex systems, Shōji, arguing that not only the concept of "international society," but also concepts like "world system" and "world society" are no longer adequate for dealing with today's world, stresses the need for a theory of global society that clearly takes into account its inherence in the global ecosystem. The arguments of Tomoeda, who sets out to restructure social system theory from the perspective of order formation, and of Satō, who attempts to formulate a theory of "deliberate" social change by using the theory of rational choice, both deserve attention as indicators of trends in Japanese sociology during this period. As works by scholars of medium standing and yonger sociologists with an interest in methodology, mention may be made of a book by Nishihara Kazuhisa [I-18] from the standpoint of phenomenology, a compilation by Takamasu Akira and Matsui Akira [I-19] that explores new directions in Marxism, and a volume edited by Yamada Tomiaki and Yoshii Hiroaki [I-20] that seeks to

utilize ethnomethodology in social analysis.

II. Japanese Society: Structure and Characteristics

In the area of the stucture and characteristics of Japanese society, let us begin with research in the field of historical sociology, which saw the publication of a volume edited by Tsutsui Kiyotada [II-01] and a book by Mitsuhashi Osamu [II-02]. In the former, a general introduction by Tsutsui is followed by essays by 19 contributors, who describe the background, content and changing evaluations of 19 works, ranging from Tsuda Sōkichi's 津田左右吉 *Bungaku ni arawaretaru waga kokumin shisō no kenkyū* 文学に現れたる我が国民思想の研究 (Studies on the thought of our people as expressed in literature) to Hashikawa Bunzō's 橋川文三 *Shōwa nashonarizumu no shosō* 昭和ナショナリズムの諸相 (Aspects of Shōwa nationalism). The chief merit of this volume lies in the fact that, by considering a wide range of important works not limited to those by sociologists in a narrow sense of the term and reevaluating them from the perspective of historical sociology, it seeks to ascertain the foundations of research for comprehending Japanese society in historical and sociological terms. Mitsuhashi's book, focussing on sexuality from the perspective of the history of a particular type of mentality, reconsiders Meiji Japan and attempts to convey a sense of society during this period with reference to those who were reviled as "women of a shameful calling," members of the lower classes who were discriminated against as "people akin to dogs," and the image of the home that was created against this background through the elimination of sexuality. In this connection, mention may also be made of a collection of source materials on the compulsory drafting and forced labor of Koreans prior to World War II [II-03], which should provide a future topic of research for historical sociology.

As regards intellectuals and their ideas in the prewar to postwar period, there appeared books by Katō Shūichi and the Bonjinkai Society [II-04] and Ōsawa Masachi [II-05]. Whereas the former brings together the results of discussions with ordinary citizens about questions raised by Katō concerning "war and intellectuals" and shows that even today there are people in Japan who continue to address the question of responsibility for the 15-year war, the latter queries the quality of the thought of both the intellectuals who were involved in the war and the intellectuals who criticized them after the war while attempting to build a new Japan, and the author explores the possibil-

ities of "post-postwar thought" for overcoming the limitations of both.

Turning now to the structure and characteristics of contemporary Japan, Yamagishi Toshio [II-06, 07] published two works in which he criticizes the current state of Japanese society from the perspective of "the structure of trust." In response to the popular view that Japanese society is a society underpinned by groupism and that the resultant, almost unconscious mutual trust produces a sense of security which has increased the stability and productivity of society, Yamagishi ventures to present the message that a groupist society produces a sense of security but destroys trust. According to Yamagishi, the sense of security born of groupism has an unreliable basis, and the United States, characterized by trust built through interpersonal relations, is a more reliable society, in which actions have a solid foundation, than is that of Japan, characterized by a sense of security. The significance of his research, which uses evolutionary game theory and the like to clarify the meaning of "trust as a form of social intelligence" and criticizes from this vantage point the uncertain foundations of Japanese society and its resulting exclusiveness, could be said to lie in the fact that he has revived the criticisms of Japanese society levelled by former modernists such as Ōtsuka Hisao 大塚久雄 and Maruyama Masao 丸山 眞男 in a manner suited to contemporary conditions.

As regards the exclusive nature of Japanese society, it is sociologists who have studied Japanese society and its relations with foreigners and other countries that have been the most critical of this aspect. During the review period, Miyajima Takashi [II-08] turned his attention to Japanese society with a view to pointing out the inequalities produced and reinforced by culture and education, and not only does he criticize the resistance to pluralism inherent in Japanese-style meritocracy, but he also analyzes the disadvantages faced by foreigners, a minority within Japanese society, with respect to education and the formation of cultural capital. In this regard, reference may also be made to the collection of materials compiled by Komai Hiroshi [II-09] and a book by Ōhashi Ryōsuke [II-10]. While dealing with a somewhat different context, the volume edited by Sonoda Shigeto [II-11] analyzes the experiences of employees of Japanese companies that have expanded into China, and in doing so he both delineates characteristic features of Chinese society and also depicts in critical terms features of Japanese companies and society that have hitherto been regarded as self-evident.

In addition, although not dealing directly with theories of Japanese society, painstaking studies by Uchida Ryūzō [II-12] and Matsumoto Miwao [II-13] provide some important openings. The former discus-

ses the nature of sociology since the time of Foucault, but it also touches on matters like cities, the psyche, and father-images in Japan, as well as the wartime period, and it constitutes an outstanding discussion of Japanese society. The book by Matsumoto, on the other hand, is indicative of the level attained by the sociology of science and technology in Japan, and it also examines the so-called Japan problem from this vantage point, thereby providing one approach to the analysis of Japanese society. In addition, reference may also be made to two volumes edited by Aoi Kazuo, Takahashi Akira and Shōji Kōkichi [II-14, 15], which include analyses of Japanese society from perspectives such as consciousness of labor-management relations, small businesses, administrative organization, citizens' movements, the acceptance of foreigners, regional differences, and group therapy.

Further leads for approaching the structure and characteristics of Japanese society are provided in a volume compiled by Kurita Nobuyoshi [II-16], who briefly summarizes the results of three usable surveys for each of the following topics: gender, family, young people, life course, networks, community, welfare, schools and education, mysticism, information and communications, electronic media, pop culture, the environment and ecology, medical care, social stratification, ideology, discrimination and prejudice, elections, power, and protest.

III. Population and the Family

No comprehensive studies of population were published by sociologists during the review period, but important achievements in adjacent disciplines included books by Yuasa Takeo [III-01], Ishi Yoshikuni [III-02], and Okazaki Yōichi [III-03]. Yuasa's book represents a study of civilization in which he traces the history of population growth from the perspective of the history of humankind and warns against the current situation, which is approaching "saturation" on a global scale. The study by Ishi approaches the subject from the viewpoint of economics, and it includes several instructive pieces on the growth of population and household numbers in Japan and housing construction cycles (Chap. 5), the aging of Japan's population and the structure of daily life (Chap. 6), and Japan's declining birth rate and economic growth (Appendix). In addition, Okazaki's book, which examines Japan's population from a variety of angles, is also essential reading for sociologists with an interest in this field. Basic material for gaining a grasp of population trends during this period may be found

in a collection of statistics compiled by the National Institute of Population and Social Security Research [III-04].

A study of the household or *ie* 家 from the perspective of historical sociology was brought out by Yonemura Chiyo [III-05]. Dealing with the *ie*, which has as a result of research by feminists come to be considered a creation of the Meiji era and later, the author seeks the reasons for its retention in the fact that it possesses the twin aspects of "lineage" and "management" and that through the overlapping and separation of these two aspects it has been utilized in the reorganization of family property ownership and in the transformation of the *ie* itself into a symbolic asset, and she argues that family precepts and family constitutions reflect these survival strategies of the *ie* and its responses to crises. One could have some misgivings about the undue emphasis on the *ie* of zaibatsu, but this study may be considered to have opened up new horizons in research on the *ie*. In addition, a comparative study of the family from the perspective of historical sociology appeared in the form of two volumes produced by the Japan Society for Comparative Family History. The first, edited by Kuroyanagi Haruo *et al*. [III-06], deals with fathers and the family from perspectives such as natural anthropology, history and sociology, and it provides leads for understanding the family in Japan, where, for instance, fathers are now being called upon to take a greater part in the rearing of children. The second volume, edited by Ueno Kazuo and Mori Kenji [III-07], deals with the social significance of having a name from the perspective of the "family history of naming," and by analyzing the establishment of a system of one name per person, in which succeeding to another's name or changing one's name was banned, it sheds light on the circumstances behind the formation of the modern family.

Moving on to the contemporary family, we find a joint study edited by Meguro Yoriko and Watanabe Hideki [I-01, Vol. 2] in which nine contributors, including the editors, discuss in terms of the "individualization of the family" the social demography of marriage and childbirth, corporatism and the family, parent-child relationships in postwar Japan, the family as an affective apparatus, the diversification of family lifestyles, and the continuation and transformation of the life course in postwar Japan. Although it lacks the interesting qualities of cultural studies, this volume could as a whole be said to provide a sound overview of the realities of the family in contemporary Japan. By way of contrast, the volume edited by Shikata Hisao [III-08] is a joint study by twelve researchers (including the editor) which gives greater

prominence to the theme of the "breakdown of the family," and it attempts to delineate the actual state of the family in contemporary Japan with reference to the social background of family breakdown, delinquency, child abuse, bullying, suicide, divorce, sexual harassment, single-parent families, the elderly, migrant workers and population exodus, death from overwork, and flophouse quarters. Other works dealing with the contemporary family in Japan include two books by Yamada Masahiro [III-09, 10], who, dealing with issues such as the increasingly illusory nature of the image of the family premised on full-time housewives and the increase in "parasite singles," or adults who continue to live with their parents, advocates a "restructuring of the family" geared towards freedom, fairness and efficiency, while rural families are covered by Kumagai Sonoko [III-11], who discusses the crisis facing agricultural management as a result of changes in the time budgets that have accompanied economic growth. A volume edited by Aoi Kazuo, Takahashi Akira and Shōji Kōkichi [III-12] includes articles on views of the family found in the popular rights ideology of the Meiji era, the question of "boundaries" in the contemporary Japanese family, and the family burdens of caring for the elderly.

In connection with the continuing aging of Japanese society, there appeared a study by Yamashita Kesao [III-13], who analyzes social change in postwar Japan and the emergence of problems associated with the elderly; a book by Fujisaki Hiroko [III-14], who discusses ways of spending one's old age, questions concerning care of the elderly, and links with welfare policy in relation to the family and social networks; and a book by Kaneko Isamu [III-15], in which he explains for the general reader the realities of aging society in Japan.

IV. The Community: Rural and Urban

On the subject of local communities, the greatest achievement during the review period with respect to rural villages was a major study by Hosoya Takashi [IV-01], who, focussing on villages in the Tōhoku region, has for many years been the leading figure in Japanese rural sociology. The present study may be described as a grand summation of his previous research, and in it he reexamines and critically reviews all important studies going back as far as the prewar period, and then situates within this body of research the results of the fact-finding surveys that he himself has been conducting since the 1960s. He argues that the tradition of research which has sought to understand Japanese villages in terms of the two key concepts of the "household" (*ie*) and

"village" (*mura* 村) must be reevaluated from the twin aspects of universality and particularity (ethnicity) now that Japan's villages are being engulfed by a wave of globalization which has followed on from that of internationalization, and serious consideration should be given to his conclusion that rather than simply talking about the dissolution of the *ie* and village, one must see how, through moves such as "collective rice cultivation" and the strengthening of the position and role of women, the *ie* and village are being reorganized on the basis of farmers' "independence as individuals." In addition, the volume edited by Kuchiba Masuo [IV-02] describes changes in the area around Gokanoshō 五個荘 villages, home of the Ōmi 近江 merchants renowned for their occupational ethics based on the teachings of the Jōdo Shin sect 浄土真宗, while a book coauthored by Yamamoto Tsutomu *et al.* [IV-03], dealing with farming and mountain villages in Ōita, Miyazaki and Kumamoto prefectures, discusses the transformation of villages into semirural and semiurban areas, population reflux and lifestyle choices, commuting, aging and welfare consciousness, choice of spouse, reactions to plans for nuclear power plants, "system depopulation" produced by the "population-growth paradigm," and the shortage of brides. In addition, the book by Akitsu Mototeru [IV-04], in which he attempts to depict an "attractive image of farming life" with reference to farming villages in the Kinki region and further west from the four basic perspectives of networks, agriculturalists rather than farmers, managerial thinking, and emphasis of local individuality, may also be consulted as an example of an inquiry into the new sociology of agriculture to replace rural sociology.

As regards cities, there appeared firstly in the area of historical research a volume edited by Kawai Takao and Fujita Hiroo [IV-05] and a collection of materials compiled by Uchida Seizō *et al.* [IV-06]. The former deals with the achievements of Okui Fukutarō 奥井復太郎 (1897–1965), an urban sociologist active from the prewar through to the postwar period, and fourteen researchers (including the editors) discuss topics like his urban theories, his views on social policy and daily living, his ideas about social research, and his views on art and literature. It also includes a bibliography, a chronological record of his career, and a guide to further research, making it a useful resource for those interested in pursuing further research on Japanese cities and urban sociology. The latter collection of materials is essentially a reissue of the annual reports of the Dōjunkai 同潤会, a nonprofit organization established by the then Home Ministry after the Tokyo Earthquake of 1923, and it is of use chiefly to those studying cities and

urban life in prewar Japan with reference to housing conditions and so on.

In the area of contemporary cities, there appeared, in addition to a volume edited by Okuda Michihiro [I-01, Vol. 4], a study by Arisue Ken [IV-07] and a book edited by Ajisaka Manabu and Takahara Kazutaka [IV-08]. The volume edited by Okuda contains contributions by six researchers, including Okuda, who discuss the frontiers of contemporary Japanese urban sociology, touching on subjects such as megalopolises in an age of advancing globalization and borderlessness, inner city problems, social networks, the hangouts of ethnic minorities, and disaster-stricken cities in an attempt to redefine the "urban community." Arisue, on the other hand, discusses Tokyo in comparison with London, dealing with questions such as housing stratification, urban folkways, urban festivals, and inner city problems, while the volume edited by Ajisaka and Takahara deals in contrast with local cities such as Sapporo, Fukuoka, Hiroshima, Sendai, Okayama, Matsuyama, Kanazawa, Ube, Innoshima, Takahashi, and Kibi Highland and analyzes on the basis of survey data residents' city assessments, involvement in local society, social networks, and responses to environmental problems. Other works dealing with local society or local communities include a volume edited by Nakada Minoru *et al.* [IV-09], which examines local society both theoretically and empirically in terms of the notion of "local joint management"; a joint study by Kikuchi Miyoshi and Egami Wataru [IV-10], who divide communities into three types—neighborhoods; self-governing associations and neighborhood associations; and school zones, residential zones, and districts— and on the basis of surveys in Ōgaki, Yokohama, etc., examine the nature of "good communities"; and a book by Matsumoto Kazuyoshi and Ōguro Masanobu [IV-11], who deal with the *utari* society of Ainu in Hokkaido, examining issues such as discrimination and prejudice, their sense of comfortableness as residents, integration and religious acts, social movements, and cultural memory, and clarify the need for welfare measures.

As regards local development, which has sustained Japan's economic growth, and its social influence, there appeared a volume edited by Funabashi Harutoshi *et al.* [IV-12] on the plans for the large-scale development of Mutsu-Ogawara むつ小川原 in Aomori prefecture and the installation of nuclear fuel cycle facilities and a book by Kitajima Shigeru [IV-13] examining various kinds of regional development and the accompanying social changes from the perspective of endogenous growth. Worthy of note in the former volume are not only the criticism

of Japan's nuclear power policy *per se* and the criticism of a typical dependent-type development, but also the analysis of the structure and characteristics of the movement opposed to this project and the role of women in it, as well as the positioning of the Mutsu-Ogawara development project within the overall history of regional development in Japan. The book by Kitajima, on the other hand, traces the history of the analysis of the structure of local society in postwar Japanese sociology and merits attention in that the author provides comparative evaluations of the main approaches to this subject. In addition to the above, a work indicative of the strenuous efforts being made in the area of the sociology of local society in Japan is that edited by Suzuki Hiroshi [IV-14], dealing with Shimabara in Nagasaki prefecture, which has suffered enormous damage from the eruption of Unzen-Fugendake 雲仙普賢岳 since 1991. Examining administration in a "disaster-stricken city," victim groups and residents' movements, the volunteer council, the responses of neighborhood associations, etc., the morale of various related groups, responses to other disaster-stricken cities, and the potential for the formation of a civic city, this volume also includes the results of a citizens' consciousness survey conducted in Shimabara, and it should be instructive for those wishing to consider local society in Japan.

V. INDUSTRY, LABOR, CLASS AND SOCIAL STRATIFICATION

On the subject of industry and labor, mention must first of all be made of the volumes edited by Kitagawa Takayoshi [I-01, Vol. 5] and Inagami Takeshi and Kawakita Takashi [I-01, Vol. 6]. These two volumes, forming part of the lecture series on sociology alluded to in Section I above, show that, in contrast to the earlier Iwanami lecture series on contemporary sociology, this series has consciously chosen to give considerable prominence to these two fields, which were neglected in the earlier series. It is, however, questionable, at least with regard to the volume edited by Kitagawa, whether its content lives up to the reader's expectations. This is because, allowing for the fact that it takes into account not only regional industrial structure but also agriculture as issues relevant to contemporary Japanese industry, it makes virtually no mention, apart from "Japanese-style management" made famous by Toyota, of questions of high-tech industries relating to informationalization and biotechnology or questions concerning the service industry, which is becoming increasingly important in all spheres ranging from banking to the retail trade. The volume co-edited by Inagami and

Kawakita, on the other hand, takes a comprehensive view of Japan's industrial society and manages to achieve greater balance, touching on "loose administrative corporatism," discussing questions like the Japanese employment system and the corporate community, labor unions and labor-management relations, and the diversification of forms of employment, and also dealing with the question of foreign workers. It has to be said that industrial sociology in Japan still has major problems.

By way of contrast, an outstanding achievement during the review period was the study by Kawanishi Hirosuke [V-01] on the formation of the "world of wages modelled on the Japan Electrical Workers' Union" and its historical significance. According to Kawanishi, the Japan Electrical Workers' Union 日本電気産業労働組合 was formed immediately after World War II, and through negotiations with businesses and the Central Labor Relations Commission it created its own wage system within a short period of time. Wages were divided into a standard wage and extra wages, with the former consisting of a livelihood guarantee wage (constituting 80 percent of the standard wage to which were added factors such as age and family size), a performance-based allowance, and a seniority-based allowance. Not only did this system determine Japan's postwar wage system for about ten years, but even today it is still being used for national and local public officials and in the mass communications industry, transport industries such as JR, private railways and Nippon Express 日通, and private schools and universities. This is an indispensable book for understanding both the stability of labor-management relations that has underpinned Japan's economic growth and the background to the on-going discussion of performance-based allowances and the transformation of Japanese labor-management relations in the fluctuating economic conditions since the 1980s.

As regards labor issues, Okumura Yoshio [V-02], having first touched on the history and current state of Japan's labor unions, discusses the labor-management consultation system established between Toyota and its subcontractors and workers' consciousness, as well as dealing with questions of leisure and management and those of local communities and residents' movements. Toyota is also taken up by Asao Uichi *et al.* [V-03], who, arguing that an earlier study (see Vol. VIII, Part 1, [V-11] of this series) was shackled by the established view of "the image of workers under worker management," reconsider on the premise of the various conventions of civil society the labor process and labor-management relations with a view to "making a

crawling advance" on previous research, and they also explore the reasons for the overseas acceptance of Japanese practices with surprisingly little resistance. On the subject of Japan's labor unions, Takahashi Yūkichi *et al.* [V-04] discuss the "future" together with leaders of managers' unions and women's unions, and while raising questions about the Japanese character that is being lost as a result of pancapitalism, deregulation, and labor-management cooperation, they also attempt to point to directions for research probing the possibilities of a new form of unionization.

In addition, the volume edited by Satō Makoto and Anthony Fielding [V-05], criticizing the fact that hitherto discussion in Japan of international labor mobility involving Japan has tended towards pointing out Japan's peculiarities in this area and discussing great-power responsibilities and atonement for Japan's war of aggression in Asia, argues that one should take the view that foreign workers are now part of Japanese society regardless of business fluctuations within and without Japan. Modes of working under rapidly changing industrial and labor conditions are taken up in a joint study by Nogawa Shinobu *et al.* [V-06], who, with reference to a classification based on remuneration and organization, take into account domestic work, volunteer activities, and working for the sake of giving a sense of purpose to one's life, and they probe "working on one's own initiative" in the context of the diversification of modes of working that has accompanied the increasing flexibility of regulations. Yashiro Naohiro [V-07], on the other hand, argues that we are moving from an age in which workers' rights are protected through direct administrative intervention to a period of guaranteeing the fairness of labor-management contracts concluded under transparent rules.

As for class and social stratification, a representative work focussing on stratification theory was that co-authored by Hara Junsuke and Seiyama Kazuo [V-08]. They point out that while stratification studies face many difficulties resulting from the decline of grand theories, the disappearance of "poverty" in developed nations, advances by women into all areas of society, the absence of stratification or class theories, and the non-emergence of theories for explaining data about social mobility, there is still a strong awareness of or interest in social stratification, and they develop their discussion around the question of "inequality" with reference to issues such as credentialist society, the structure of vocational careers, politics and the awareness of social stratification, and gender and social stratification, and seek to understand the current situation, in which, contrary to the "illusion of

equalization," there still exists social stratification in many different senses, as "a new age of social stratification." Approaches from class theory, on the other hand, included studies by Hashimoto Kenji [V-09] and Yamada Nobuyuki [V-10]. Hashimoto, criticizing the hitherto simplified model of Marxism and basing himself on the results of worldwide class studies since the advent of structuralism, takes into account questions of gender and corporate society, analyzes the basic process of changes in class structure in postwar Japan, the dissolution of the peasant class, the role of the modern family, and reproduction through education, and argues that Japan remains a class society. Yamada, utilizing N. Poulantzas's notion of "factions" and *régulation* theory, maintains that the concept of "class" is still valid in an international context or in the context of world system theory.

VI. Socio-Information and Social Consciousness

With the diversification of media, it has become standard practice to refer to mass communications studies as "socio-information studies," and accordingly I will adopt this designation henceforth. Needless to say, "socio-information" in this case does not signify only the form and content of social information, but also refers to the entire process by which it is transmitted, received, and exchanged.

On the subject of socio-information, there appeared first of all two introductory works and three collections of articles. The volume edited by Itō Yōichi [VI-01] explains the mechanisms and functions of communication with reference to the current widespread use of the Internet and electronic media, while the volume edited by Sekiguchi Ichirō [VI-02] discusses the relationship between the media and communication in Japan, communication in Japanese from the viewpoint of foreigners, political discourse and misunderstandings in Japan and the United States, and the characteristics of communication in Japan and questions of democratization. The two collections of articles brought out by the University of Tokyo Institute of Socio-Information and Communication Studies [VI-03, 04] were published to commemorate the fiftieth anniversary of the establishment of this institute, which was renamed and reorganized in 1992, having been previously known as the University of Tokyo Institute of Journalism and Communication Studies. They deal with the two broad issues of "systems" and "media," with the former dealing with issues pertaining to "cyber-society," such as information law, the Internet and freedom, war and information, international politics, and disasters, and with issues of the

"digital economy," such as the information economy, security, and the digital revolution, while the latter discusses questions relating to "media codes," such as public opinion, public life, memory, cultural studies, and postmodern culture, and questions relating to "media communication," such as the transformation of communication, reading and writing, personalization, the nature of media, and "women and children" and journalism. In addition, the volume edited by Kojima Kazuto [I-01, Vol. 8], having first presented a general discussion of the multistratified generation of socio-information in the present age, then, with regard to informationalization, media, and communication, touches on mass communications and the informationalization of the lifeworld; next, on the subject of informationalization and contemporary society, it takes up the question of transnational media from the perspectives of the transformation of the socio-economic system and East Asia; and finally, reviewing theories of socio-information, it discusses the structure and logic of the "informationalization of society" and the character of media and media order. On the basis of the above works, it should be possible to gain a grasp of the actual state of socio-information studies in present-day Japan and of the overall situation regarding media and communication in present-day Japan as understood by the contributors to these studies.

As regards communication itself, there appeared books by Gotō Masayuki [VI-05], who understands human beings as "a bundle of currents" of information and discusses communication in terms of perception, interchange and structure, and by Okumura Takashi [VI-06], who, from the standpoint of people who understand society as a source of personal suffering, discusses communication as an issue of "techniques of being together with others" with reference to sympathy and backbiting, double bind, the heterogeneity of foreigners, respectability, the vocabulary of censure, and a paucity or excess of understanding. In addition, Hanada Tatsurō [VI-07], focussing on the media and the politics of the public sphere and basing himself on the triplex of cities, the public sphere, and the media, questions the historical, social and spatial aspects of making discourse public and explores directions for democratizing communication in the midst of internationalization and digitalization, while Ōishi Yutaka [VI-08], who undertakes a theoretical formulation and factual analysis of political communication, first discusses the hypodermic effects model, the limited effects model, the high-power effects model and the "media pluralism model," then analyzes the actualities of social movements which "mobilize" the mass media and public opinion as "resources"

with reference to the movement opposed to the construction of a highway through the Southern Japanese Alps and the movement to preserve the Tamagawa Aqueduct 玉川上水, and lastly discusses the role of communication in policy culture and social disputes under multilevelled power with reference to the mobilization of consensus in resort developments.

There also appeared several empirical studies on the history and functions of the media. Kinoshita Naoyuki and Yoshimi Shun'ya [VI-09] edited a work depicting the world of information in the Edo and Meiji Restoration periods, drawing on broadsides (*kawaraban* かわら 版) and multicolored newssheets (*shimbun nishiki-e* 新聞錦絵), while Takeshita Toshirō [VI-10], focussing on the agenda-setting functions of the media, traces the emergence and development of hypotheses relating to these functions and attempts to substantiate them by means of surveys conducted in Wakayama city, and Kaigo Muneo [VI-11] posits as the functions of television news coverage the integrated construction and simplistic construction of social reality, agenda-setting (topicality), and entertainment value, examining how these functions manifest by means of surveys targeting students. Takeshita's discovery of the difference between "contentious agenda-setting" and "attributive agenda-setting" merits attention, as does Kaigo's discovery that integrated and simplistic constructions of social reality manifest when the viewer's reality-oriented inclinations come in contact with thematic and episodic frames of television news coverage respectively, while topicality and entertainment value manifest when the viewer's imaginative inclinations come in contact with thematic and episodic frames respectively. In addition, Manabe Kazufumi [VI-12] produced a study in which he attempts to elucidate on the basis of an analysis of international advertising and surveys of international images the content of cultural nationalism appearing in theories about the Japanese (*Nihonjin-ron* 日本人論).

On the subject of the information society there appeared a joint study by Iwamoto Jun and Yoshii Hiroaki [VI-13], who elucidate on the basis of surveys the growth of the software industry and the realities of data-processing technicians; a book by Mizukoshi Shin [VI-14], who probes the new relationship between people and the media from the standpoint of "socio-media theory" and advocates the need for "composite media literacy" and a "multistratified public sphere"; and lecture series edited by Aoki Tamotsu *et al.* [VI-15], which seeks to shed multifaceted light on the culture of the information society from the four angles of "images of Asia," "society in images," "design,

technology, and the market," and "changes in credos." Among these works the first volume of the above lecture series, in particular, is useful for acquainting oneself with the realities of the "information society" of Japan, where the culture of the information society must be considered first of all in connection with the Asian image. By way of contrast, the volumes edited by Kojima Kazuto and Miyazaki Toshiko [VI-16] and by Hiratsuka Chihiro [VI-17] present the views of citizens who find themselves in the midst of an information society.

The main yields in the field of social consciousness were a comparative study of national character based on surveys in seven countries and put together by the Committee for the International Study of National Character, Institute of Statistical Mathematics Research [VI-18], the results of a survey of ten thousand people regarding changes in the consciousness and behavior of the Japanese and conducted by the Nomura Research Institute [VI-19], and a study by Yoshikawa Tōru [VI-20], who reviews postwar Japanese research on social consciousness and discusses the relationship between social consciousness on the one hand and social strata and education on the other. The first of the above studies is based on surveys of Japanese national character conducted every five years since 1953 and similar surveys conducted between 1971 and 1993 in the United States, Great Britain, former West Germany, France, Japan, Italy, and the Netherlands, and in addition to discussing under different headings various aspects of the national character of each country, it also compares patterns in national character revealed through cultural link analysis using analytic methods such as quantification type III. The volume compiled by the Nomura Research Institute is divided into five chapters on the daily consciousness of the Japanese, the structure of families and households, consumer consciousness and behavior, leisure activities of the Japanese, and the changing Japanese people, and it notes, for instance, the individualization of values, loose family ties, the diversification of consumption, diversifying leisure activities aimed at searching for a purpose in life, and the advancement of social stratification. Lastly, although Yoshikawa is somewhat one-sided in his treatment of foregoing research, he shows some originality in characterizing Japan's total society from the perspective of the formation of social consciousness as being neither a Marxist class society nor a reproductive society as defined by Bourdieu, but as being clearly a "mass education society."

VII. SOCIAL PROBLEMS AND SOCIAL WELFARE

In the areas of social problems and social welfare, there appeared a number of comparatively substantial studies. Starting with social problems, Nakagawa Nobutoshi [VII-01] first summarizes the introduction and development of constructionism in Japan, then analyzes the actualities and rhetoric of the constructions surrounding "harmful comics," and, having also touched on the connections between constructionism and the sociology of emotions, analyzes issues relating to the process whereby a series of woodblock prints exhibited at Toyama Prefectural Museum of Modern Art was constructed as "works suspected of invading privacy." The book by Takahashi Yoshiaki [VII-02], on the other hand, although a textbook, touches on the main theories of crime in Japan, surveys the home background, school background, friends, and games of juvenile delinquents, and also analyzes the actualities of offenders and victims in various crimes such as violent crimes, sexual offences, and property crimes. In addition, the volume edited by Hōgetsu Makoto [I-01, Vol. 10] illuminates Japanese society from the unique perspective of "deviancy" and deals with topics such as deviancy in an affluent society, deviant mothers, "bullying" as a "contemporary" form of problem behavior, pollution as a corporate crime, the world of organized criminal gang, the "crimes" of CEOs, and deviancy in the mass media.

On the subject of discrimination, one of the greatest of all social problems, there appeared books by Yoshii Hiroaki [VII-03], Kurokawa Midori [VII-04], and Yōda Hiroe [VII-05] and one edited by Aoki Hideo [VII-06]. Yoshii attempts to understand the daily life of discrimination from the standpoint of "critical ethnomethodology" and describes the "spiral movement" by which one pursues research while continually questioning whether the sociology examining discrimination may itself not be discriminative in nature. Kurokawa traces fluctuations in perceptions of discriminated *buraku* 部落 ghettoes from the early Meiji era through to the postwar period, while Yōda elucidates the mechanisms of discrimination against the physically handicapped embodied in the "world at large" from the "vantage point of the parent of a physically challenged child," considers a social welfare system for a "symbiotic society," and also touches on the question of the Japanese-style welfare state and "patriarchalism." The volume edited by Aoki takes up the often neglected issue of settlement houses (*yoseba* 寄せ場), vagrants and the homeless, and through an understanding of the actual situation it seeks to "strip away the

knowledge" of Japan's sociology and citizens who refuse to look squarely at the realities of the situation.

As for environmental issues, there appeared a theoretical study by Tanaka Hiroshi [VII-07] and also a lecture-series volume edited by Funabashi Harutoshi and Iijima Nobuko [I-01, Vol. 12] and a field study edited by Iijima and Funabashi [VII-08]. Tanaka employs A. Kojève's dialectics to interpret the relationship between society and the environment, and touching on the ecosystem, the environmental world, desire and symbolic systems, totemism, production and labor, the composite socio-environmental world, society as discourse, the composite nature of the unfolding of discourse, multistratified decisions, and "order from noise," he attempts to take into account the modern and contemporary socio-environmental world lying at the root of environmental problems. The volume edited by Funabashi and Iijima, on the other hand, surveys contemporary Japan and the world's environmental problems as seen from Japan, and dealing with issues such as the relationship between cities and villages, lifestyles, protection of the historical environment, environmental movements and environmental policy, and environmental problems in developing nations, it sees the future in the direction of society's self-organization for overcoming its self-destructiveness. In addition, the field study edited by Iijima, Funabashi summarizes the results of a detailed field study of the Minamata 水俣 disease in Niigata, about which there has been little research in the social sciences when compared with the Minamata disease in Kumamoto. It also includes a bibliography and chronological table, and is an epoch-making study which clarifies the realities of a typical case of industrial pollution in Japan from the perspectives of both those responsible and the victims.

As regards the Great Hanshin-Awaji Earthquake of 1995, which has become one of the most pressing social problems of contemporary Japan, there appeared the results of a field study conducted by mobilizing a large number of sociologists [VII-09]. There was also published a study by Takayose Shōzō [VII-10] dealing with the responses of the administration from the perspective of city management.

In the field of social welfare, the greatest yield during the review period was a dictionary on "welfare society" compiled by Shōji Yōko *et al.* [VII-11]. The term "welfare society" was chosen as "a key word for interpreting contemporary society with a focus on life," and the entries are arranged in *kana* syllabary order, but it also includes a number of larger headings on life, living, life course, contemporary society, and laws, surveys, groups, etc., with 12, 14, 10, 15 and 7

subheadings respectively. As well, it includes a bibliography on welfare society, a chronological table, and indexes, and it is worth consulting as a work indicative of the level reached by Japanese sociology in the area of social welfare.

As regards general studies on social welfare, there appeared books by Takegawa Shōgo [VII-12], Fujimura Masayuki [VII-13], and Chong Ka-shin [VII-14]. Takegawa explores the crisis facing the welfare state and its future with a view to transforming the concept of social policy, which has long been the preserve of labor economics, into something more comprehensive matching the demands of contemporary society, and he envisages a more flexible welfare society combining paid work, domestic work, and voluntary work. Fujimura, on the other hand, descends from the macro-level of welfare state analysis to the mezo-level and sees the future of the reorganization of Japan's welfare state in the combining of moves towards "decentralization" as seen in local government welfare policies and plans for the health and welfare of the elderly with moves towards "privatization" as seen in home welfare services and the "Daddy-Long-Legs" system. The book by Chong, who seeks the foundations of the Japanese-style welfare state in the 15-year war, provides insights into the origins of Japan's social welfare.

For information on the overall state of social security in contemporary Japan, reference may be made to the study by Hiroi Yoshinori [VII-15], while community welfare, welfare of the elderly, and medical care are dealt with by Sonoda Kyōichi [VII-16], Matsumura Naomichi [VII-17], Komiya Emi [VII-18], and Osada Hiroshi [VII-19]. Sonoda's study is useful for gaining a grasp of the significance of community welfare in the context of social welfare in postwar Japan; Muramatsu provides examples of community welfare in several regions of Japan; Komiya provides information on institutions for those suffering from senile dementia; and Osada's book is helpful for checking details about medical care and welfare geared to fewer children and an aging population.

As regards issues concerning the handicapped and their welfare, there appeared a volume edited by Ishikawa Jun and Nagase Osamu [VII-20], which seeks to create the new discipline of "the handicapped studies," and a textbook compiled by Kojima Mitsuko et al. [VII-21], which gives an outline of welfare for the handicapped in Japan. The "reexamination of history on the basis of the handicapped studies" proposed in the former will, depending on the results of such research, have an influence on the way in which we view Japanese society.

VIII. Cultural Transformation and Social Movements

On the subject of cultural transformation and social movements, there continued to emerge moves presaging the advent of the twenty-first century, especially in attempts to reconsider men *per se* from the perspectives of gender and sexuality.

First, with regard to culture itself, there appeared a new edition of a survey of the diversity of contemporary culture edited by Inoue Shun [VIII-01] and a book dealing with the forefront of cultural studies in Japan edited by Hanada Tatsurō *et al*. [VIII-02]. The former, viewing contemporary culture in terms of a change in reality due to a shift from "exhibition" to "simulation," deals with topics such as urban culture, consumer culture, information culture and global culture, as well as journalism, films, literature, popular music and neo-new religions as representing worlds of symbols, and travel, fashion, sports, medical care, love and sex as forms of everyday culture, and key words include complexity, mobile media, NGO/NPO, PTSD, cultural studies, and post-colonialism. The volume edited by Hanada *et al*., on the other hand, is based on a symposium held in Tokyo in 1996, where Stewart Hall and several other scholars invited from Great Britain and elsewhere presented their views on topics like identity, post-colonialism, feminism and the media, in response to which the two Japanese editors and other Japanese researchers engaged in wide-ranging discussions describing the current state of research in Japan and the results of this research, and this volume also touches on Japanese issues such as Okinawa and the emperor system which need to be reconsidered from the perspective of cultural studies.

As regards religion, there appeared a study by Shimazono Susumu [VIII-03] of the Shūyōdan Hōseikai 修養団捧誠会, a distinctive new religion that developed in the prewar period and was characterized by a fun-loving and open transcendentalism and communal living. The social basis of Japanese culture, meanwhile, is dealt with from the perspective of the "cultural strategies of a symbiotic society" in a volume edited by Shōji Kōkichi [VIII-04], covering topics such as the family, neo-new religions, control of emotions, school education, multicultural education, nationalism, national culture, spatial organization, and community formation.

On women and gender there appeared a book by Kaneko Sachiko [VIII-05] exploring the genealogy of views on women in modern Japan, a study by Nakanishi Yūko [VIII-06] dealing with the links between the career formation of young women in Japan and the

organization of education from the perspective of the "gender track," and a study by Dohi Itsuko [VIII-07] in which she examines the formation of self-concepts relating to gender chiefly in the case of women. Whereas Kaneko traces the development of the notion of women's independence through an examination of discussions about monogamy, the debate about the protection of motherhood, and the content of personal advice columns from the Meiji era through to the prewar period, Nakanishi seeks the reasons for the failure of women's academic achievements to lead to vocational achievement in the "non-meritocratic separation of career paths" and attemps to find connections with the education provided by girls' high schools and women's colleges in Japan. Dohi considers the division between masculinity and femininity as an issue of the relationship between the "gender schema" and the formation of gender identity, and she also examines the meaning of "psychological androgyny" and the effect of "humanity as an inhibitory factor."

The nature of sexuality in the history of modern Japan, meanwhile, is explored by Akagawa Manabu [VIII-08]. Starting out from the standpoint of constructivism without any specific definition of sexuality, Akagawa covers the sexology of the enlightenment period in the early Meiji era, the view that onanism is harmful, the economy of sexual desire, the naturalist view of sexual desire and the equating of sex with personality, and views advocating the supremacy of onanism and sex, whereafter he moves on to the "paradigm of intimacy" and, arguing that the postwar liberation of sex was both "the liberation of sex from social restraints" and "a liberation to sex *qua* personality," he suggests that an issue for the future will be "to alleviate the burden of the meaning given to the notion of sexuality as sex *qua* personality." In addition, the complex interconnections between sex, violence and the nation are dealt with in volume edited by Ehara Yumiko [VIII-09], which examines questions such as the creation of female soldiers, the state's regulations concerning sexual violence, comfort women, and the connections between feminism and racism, and it also explores the possibilities of global feminism.

In this connection there were also published several works on men's studies, which is both an extension of feminism and a response to it by men. A volume edited by Nishikawa Yūko and Ogino Miho [VIII-10], which is divided into three parts dealing with the daily lives of men, the conditions of the "male sex," and the modern state and masculinity, takes up issues like fathers as "child-rearing men," male careworkers, railway enthusiasts, the measuring of "manliness," the

burdens of the "ejaculatory sex," and house-building as an indicator of male competence, and it seeks to shed sociological light on masculinity, which has in the past not been squarely dealt with. Sunaga Fumio [VIII-11], meanwhile, brought out a book on baldness, based on interviews with members of a group of bald men (Kōtōkai 光頭会) in the Tōhoku region, in which he argues that because baldness is a construct and is, moreover, used by men for teasing and attacking other men, it is not sufficient for men to simply "remove their armor" for women, as was maintained by Itō Kimio 伊藤公雄, a pioneer of men's studies in Japan. In addition, there also appeared a book co-authored by Shōji Yōko, Kimoto Kimiko and Shigekawa Haruki [VIII-12], who, arguing that the greatest problem is how to liberate men from "a society of overwork," urge men to turn their attention in connection with "retirement" and "old age" to questions of nursing care, which represents "one more task for all people."

On the subject of sport, which has close connections with gender and sexuality, there appeared a volume edited by the Japan Society of Sports Sociology [VIII-13] and a book by Shimizu Satoshi [VIII-14].

Lastly, with regard to social movements, mention may be made of a volume edited by the Social Movement Theory Study Group [VIII-15] and a volume edited by Shōji Kōkichi [VIII-16]. The former takes up in connection with new social movements and collective behavior questions concerning networks, citizens' movements for the institutionalization of nursing care insurance, movements for environmental protection making use of images of "home districts," and wild rumors surrounding the O-157 E. coli incident, and in addition, as an example of the comparative and historical sociology of social movements, it also discusses links between the tenant farmer disputes in Japan during the 1920s and postwar political violence on the one hand and global democratization on the other. The volume edited by Shōji examines social movements in an informationalised society and the possibilities for new social movements in connection with structural changes in the world system or global society. A task for the future will be to link these discussions to the shift from women's studies to men's studies and thereby extend the scope of research on social movements.

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