

Abstracts

Social Research Literacy of Freshmen of an Interdisciplinary Faculty —Analysis of the Final Examination of ‘Introduction to Social Research’

Miki TSUTSUI

“Many students cannot grasp what graphs mean. They only paste graphs and tables on their term paper from the inter-net.” This has been often pointed out since I got the position in this faculty in April 2004. Then, (1) why do they lack social research literacy? (2) What curriculum are effective for their mastering social research literacy? (3) in what way can we grasp to what extent students have mastered social research literacy? This paper (1) attributes their lack of this ability to their ‘schooled’ mind and (2) asserts that the curriculum based on activity theory can develop this ability effectively, and explains that the author made and used *scientific inquiry model for primer*, and (3) grasps to what extent students have mastered this ability through analyzing their scores of the final examination. This paper is the first spiral of the action research for constructing effective curriculum for social research literacy.

Marianne Weber’s Feminism from her criticism on the Marriage Act in German Civil Code (1900).

Yoko NAITO

Marianne Weber, influenced a great deal by Max Weber, her husband, participates in the German feminist movement under the German Empire. As preliminary consideration about the relation between Max Weber and feminism, this article is aimed at the understanding of her feminism. Throughout the analysis of the domination of patriarchy inherent in the Marriage Act in German Civil Code (1900), she criticizes that it prevents women’s internal and external independence, at the same time, indicates that it is based on the development of the modern ethical individualism. This article explores the essence of her liberal feminism, making it clear that she understands the system of patriarchy on both faces.

不道德人間とまったく不道德的社会 R. ニーバーのキリスト教現実主義の考え

横田俊二

本論文の題名「不道德人間とまったく不道德的社会」は、R. ニーバーの著書『道德的人間と非道德的社会』(Moral Man and Immoral Society, 1932) をもとにしている。ニーバーは20世紀前半、北アメリカ・プロテスタントキリスト教の中心的神学者であった。ニーバーは後に、著書の題名は内容上、本論文の題名の方がふさわしかった、と述べている。ニーバーは、個人の行動は宗教的罪によって穢れることはあっても、場合によってその個人は宗教的罪を越えて善い行いに近づくことが出来ると言う。しかし、集団の行いは個人の悪意をはるかに超えているために、集団の悪意・悪行と個人の悪意・悪行には比べられない差があると注意する。個人は良意識があり、たまにそれに従うが、集団には良意識はない。

Applying Gender Perspectives to Law Education
—Report on the Interviews with Professors Teaching Gender Perspectives
in Law Schools in the United States and Canada—

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As one of the results of the research project “The Accountability of Feminist Jurisprudence,” this article addresses the significance and theme of introducing gender perspectives into law school education, focusing on the interviews done with the professors teaching gender perspectives in law schools in the United States.

Existing State of Things and Correspond to Change of Cemetery
at the big City in Norway and Sweden

Hisako MAKIMURA

The cemetery at the capital are changing by population growth and family forms. We made some field survey of Alfasset cemetery in Oslo, Norway, and Räcksta burial grounds and the Woodland cemetery in Stockholm, Sweden. Then we research existing state of things and correspond to change of cemetery by a trend from family type grave to unnamed grave, a management of cemetery, the relations between the religion and cemetery, the lows related burial and cremation, an environmentally consciousness. In recent years, there are so-called “urn groves” “Minnelund” designed of park or woodland in cemetery. The remains or ashes may only be buried or spread at public or private burial-places. Other customs may occur, however, in exceptional circumstances and after a decision by the county administrative board. The registered resident have the right of a grave plot at a burial-place, but it is fixed a term. The special grave plots shall be provided for those who do not belong to a Christian denomination, recently that is increasing for Islam.

Key word : cemetery, grave, Norway, Sweden, family, city, religion

Contemporary Pan-Asianism : a case of Dr. T. Nakamura

Ryuhei HATSUSE

Dr. T. Nakamura and an NGO entitled the Peshawar-kai in Fukuoka have been engaged in medical services and communal development in remote mountainous areas bordering on Pakistan and Afghanistan since 1984. This paper addresses their thought and behavior, focusing on Nakamura's.

Firstly, their activities are divided into three periods : the first (1984-1990) when Nakamura worked in Pakistan within the medical framework, the second (1990-2000) when he expanded his enterprises to north-east mountainous areas of Afghanistan so as to render medical services to the rural poor in those areas, and the third (2000-the present) when he and the Peshawar-kai have started such community development projects as

digging wells for drinking-water, revitalizing karez, constructing a large-scale irrigation canal and running a pilot farm in Afghanistan. Thus their activities have come to cover other fields than medicine.

Secondly, both a traditional type of Japanese mentality and Pan-Asianistic emotions have promoted his activities in Pakistan and Afghanistan. He is most concerned with the safety and security of local people, especially of the socially and economically disadvantaged in Asian remote towns and villages. He understands that both the air bombardment on Afghan people by the US forces and the American assistance for recovery to it are in essence based on the same idea that the Western modernity is only the model for all societies to follow throughout the world. He notes that after the disaster, the aggressors appear on the spot again in disguise of the benevolent. In addition, he points out that the US utilizes such a concept as “the international order,” “humanitarian aid,” or “freedom and democracy” only for its benefit, although it insists that they represent the universal norm that all nations should adopt throughout the world. Thus he has a strong sense of transnational Pan-Asianism.

Thirdly, Pan-Asianism in Japan has three dimensions : national, international and transnational. It comprises Japanese nationalism as expansionism, reactions to the Western dominance, and / or identification with Asian people(s) and “values.” Actually the balance among those three is determined by changes in international relations as well as a personal choice of each Pan-Asianist. Before World War Two, Pan-Asianists were mainly concerned with the liberation of Asia from Western colonialism. After the War, however, economic factors should have become significant in Pan-Asianism, because most Asian nations, having regained independence, sought economic development as their national goals. In the age of globalization, at present, “Pan-Asianism” in Japan has become more or less differentiated and uni-dimensional because Japan has lost a hegemonic position in Asian politics and economics : first, ultra-nationalism only for the domestic use, though being similar to Greater Pan-Asianism ; second, attempts at East Asian economic unification on the practical level among those nations, based on none of Pan-Asianistic emotions ; and third, NGO activities of transnational Pan-Asianism. It is obvious that Nakamura’s case belongs to the third type in the age of globalization.

“Ethnic Culture Retention among the Japanese Canadian community in Toronto : The role of the Ikebata Nursery School”

Momo KANO PODOLSKY, Itsuko KAMOTO

Recent Japanese immigrants (“Shin-Ijushas”) who arrived in Canada after 1967 (when new regulations regarding immigration came into effect) have traditionally been an understudied group compared to pre-WWII immigrants. The authors of this paper focus on Shin-Ijusha families and how the process of ethnic culture retention takes place among them. The research notes present preliminary findings from an on-going study in Toronto, and are based on interviews conducted at the Ikebata Nursery School, which provides a Japanese cultural environment for pre-schoolers in the Greater Toronto Area. Our findings show how a small-scale private daycare service has grown into a magnet for various segments of the Japanese Canadian community, and how it now plays an important role in supporting families who wish to transmit Japanese culture to the next generation.

Keywords : Japanese Canadian community / Ethnic culture retention / Immigration