

Mokuren Bon Festival Songs Texts in the Nanto Area : A Primary Collateral Edition

Yoshikazu Kikkawa

Abstract

Since Mokuren Bon Festival Songs are the only performing arts of Mokuren to be performed in Japan today, they are very valuable cultural assets that have been handed down from generation to generation whose Buddhist heritage is well-known throughout Asia. There are two versions of the songs spread throughout the Hokuriku district. One version is sung mainly in Kanazawa, while the other has been handed down from generation to generation in Nanto city, Toyama prefecture. The former has been printed in several editions not only in Kanazawa, but also in Kyoto, the latter has never been published, but nearly twenty different manuscript texts are still in existence now. However, it is extremely difficult to decipher these Nanto manuscript texts, because they were mostly hand-copied by poorly-educated peasants who also lacked Buddhist knowledge. Misspellings, phonetic equivalents and false substitute characters are commonly found in their texts. Therefore it may be impossible to make a definitive text of the Nanto Mokuren songs, since they are texts of story-telling ballads which were performed spontaneously on various stages throughout the centuries. Therefore, as a result of this textual criticism using my collateral edition, I provide all the reference materials available on the Nanto Mokuren Bon Festival songs.

Eine Sozialgeschichte der japanischen Schiffsregatta : „Oshikuragô“ in Tamaeura

Masaru Kozu

Resümee

„Tamaeura“ ist ein Fischergebiet, das aus dem kleinen Dorf des Clans „Hagi“ in der Edo Ära entstanden ist. Anlässlich des „Bentenmatsuri“, d. h. eines aus dem Volksglauben entstandenen Festes in diesem Gebiet, wurde die japanische Schiffsregatta „Oshikuragô“ veranstaltet.

„Oshikuragô“ ist in seiner Geschichte verschiedenen Änderungen unterlegen. Zum Beispiel fand die Regatta während der „Kansei“ Ära (1789-1801) in der Flussmündung statt. Während der „Kan'ei“ Ära (1848-1854) startete die Schiffsregatta vom Fluss aus auf das Meer, jedoch später von offener See aus in den Hafen. Nach dem Jahr 1916 wurde anstelle einer einfachen Fahrt Hin- und Rückfahrt eingeführt.

Obwohl die Gesellschaft im Gebiet Tamaeura vom konkurrenzorientierten Denken bestimmt war, in der die Leute miteinander im Fischfang wetteiferten, gab es dort keine herrschenden Mächte, die starke wirtschaftliche und politische Grundlagen hatten. In solcher Gesellschaft legten die Leute, um integriert zu werden und um die soziale Ordnung aufrecht zu erhalten, großen Wert auf das Ritual. Unter diesen Umständen, war „Oshikuragô“ ein wichtiger Vertreter des ritualen Symbols, das die Wichtigkeit des Wettewers, der Gruppenarbeit und der Gemeinschaft durch das Konkurrenzdenken darstellte. Die Regatta aktivierte symbolische Kommunikation und wirkte auf die Leute in der Richtung, die Vereinigung und Konsolidierung alltäglicher Ordnung durchzuführen. Trotzdem hatte „Oshikuragô“ auch unstrukturellen Charakter, nämlich die Regatta sendete den Fischern auch nichtalltägliche Botschaften wie „schäumende Wellen“, „Stürme“, „gegen die Flut ankämpfen“, „durch die Wellen fahren“, „Freudentaumel“, „Prügelei“ usw. Im Anschluss an die Regatta waren die Straßen gedrängt mit dem Volk, das sich dem Essen, Trinken und Gesang hingab, aber auch einzelne, die scharmütelten oder enge Gruppen bildeten, oft endend in einer Orgie. Es herrschte eine karnevalistische Atmosphäre.

WTO as a System of Accumulation for Multinational Corporations

Yasuo Fukuda

Abstract

GATT was formed in 1948 and then was transformed into the WTO in 1994. The theme of this paper is to clarify the characteristics of the WTO as a new market system in the age of globalization. What are the new rules of WTO supposed to achieve? Who benefits most by the introduction of the rules? Who are the main designers of the rules? Through answering these three questions, we approach the core characteristics of the WTO. First of all, the role of the WTO is to liberalize the trade of all kinds of industries, including agriculture and services, and foreign investment, while firmly protecting the economic value of intellectual property rights. Second, the greatest beneficiaries of the WTO system are the several to double digit monopolistic multinational corporations that are major players in each global market. Third, the WTO system was built as a result of the cooperation between the government of the mother country of the multinational corporations and the multinational corporations. It is the political power of the multinational corporations, which makes possible the cooperation. Multinational corporations obtain this political power by their monopolistic access to policy formation processes in the government or inter-governmental policy negotiations, revolving doors (personnel inter-exchange between high ranking officials of the government and company executives of big business), lobbying activities and political donations. In conclusion, the WTO is a system for global monopoly capital.

The Age of Schooling for Youth Laborers : Various Aspects of the Conversion of Youth Laborers from the 1920s to 40s

Hajime Kimura, Masahiro Takase and Chikako Tomizawa

Abstract

This paper describes the transition of youths from school to work in the dual structure of the industry of the 1930s, especially focusing on the schooling extensively provided at that time. In those days, youth laborers consisted of woman youth laborers, commercial apprentices and industrial apprentices, and we examined youth laborer training by focusing on the introduction of the schooling. The following was clarified through this research.

(1) While the women labor markets expanded between W. W. I and W. W. II, the relation of school to the working world was strengthened especially in the modern sector. The introduction of schooling for young women laborers enabled a good labor force to be maintained. This corresponds simultaneously with women's demand for learning continuity.

(2) The increase in the inflow of many youths to large-scale cities required "urban education" with a different structure from that offered in rural areas in the 1920s. "Urban education" aimed to dissolve the duality of vocational training in commerce and to reorganize apprenticeships into the school system.

(3) In order for youth laborers to understand the need for private youth schools, formation of a consciousness and attitude to accept the school itself was a valuable premise. It led to acquisition of the knowledge and skill required for entry to the working world, and the formation of the consciousness for further learning after graduating from a higher elementary school.