

The Confrontation between ‘the Right to Play Sport’ or the Public Sphere of Sports and Neo-liberalism or Individual Consumption (4): Municipal Sports Policies

Kazuo Uchiumi

Abstract

Japan has no experience of the welfare state, and even though the GDP is quite high, the general sense of the welfare level is rather poor. Community sport policy (public provision) as a part of the general sense of welfare is also severely lacking.

Four local governments have been selected to represent national types. The first is Yoshikawa-city located in the southern part of Saitama prefecture. Although it has developed as a commuter town of Tokyo, it does not necessarily have a characteristic sport policy. Therefore, it is one national type.

The second is Urawa-city, which has a pro soccer team. The sport facilities for local residents are insufficient.

The 3rd is Kashima-city, Ibaraki prefecture, which also has a pro soccer team, and the name of the city is widely recognized throughout Japan by the success of its team. Sport participation of the local people here is not as extensive as one would expect. The pro sport teams have barely contributed to the economical development of their municipalities.

Fourthly, Hasaki-town, which is next to Kashima, developed about 70 lawn soccer pitches and has succeeded as a sport's training camp. The provision of sport to local people is also progressing.

**Prolegomena to Studies on Russian Country Estate
(Usad'ba) Culture (1)**

Tokuaki Bannai

Abstract

In the History of Russian Culture, especially in Modern Russia after the Petrine period, Russian country estate (usad'ba) of new landowners had taken an important part. Without an accurate and perfect conception of estate life and culture, which was at its pinnacle from the late eighteenth century to the emancipation of the serfs in 1861, no one can exactly comprehend the Russian literature, art, music, drama and so on, but also even the Russian landscape and the idea, philosophy and mentality of Russian people. Russian country estates, although secluded from trunk roads and scattered, formed the interconnected-“archipelagoes” and acted as powerful cultural agents. In a way, it was the symbol and “cultural myth” of the Russian society itself.

After the Russian Revolution in 1917, this world had been criticized, neglected, and subdivided for an outcome of the ideological criticisms toward the aristocratic classes who owned the land. It is only during the Perestroika period which witnesses not only the restoration of usad'ba but also the promotion of various joint researches and reappraisal of its cultural significance.

The object of this article, which will be the introduction to the study on Russian country estate from the viewpoint of cultural studies, is to describe the historical development of studies on Russian country estate culture.

Understanding Globalization : Neoclassical vs. Marxian

Yasuo Fukuda

Abstract

Neo-liberal theorists argue that free market capitalism on a global scale increases the economic welfare for every nation or every family in the world. From this argument stems policy agenda such as deregulation, privatization, or the downsizing of the government through the dismantling of the welfare state.

The neo-liberal arguments with their policy agenda are theoretically based on the perfect market model of neoclassical theories. The essence of neoclassical theories is the General Equilibrium Theory, the main theme of which is to show the existence of the market equilibrium and the Pareto efficiency of the market equilibrium. These two propositions presented by the General Equilibrium Theory form the elements of neoclassical theories and also the theoretical base of the arguments by the neo-liberal. Therefore, whether the neo-liberal policies are acceptable or not depends entirely on the relevance of these two propositions. This paper shows that these two propositions have serious difficulties in the suppositions from which the two propositions are deduced.

Following the criticism of the neoclassical theories, our class-struggle-model, as an extension of the A. Smith and K. Marx class-struggle-model, is presented. Lastly, through the class-struggle-model, tasks that should be studied for the understanding of globalization as the highest stage of capitalism are suggested.