

a facilitator of the symposium, I conveyed such a vision to the participants in advance, asking them to bring us new findings. To my satisfaction, the gathering came up to our expectations.

Talking about Japanese-Brazilian Culture at I-House

HOSOKAWA Shūhei (Professor)

Nichibunken has held forums for the public at I-House (International House of Japan) near Roppongi Hills for four years, aiming to help, even a little, to resolve the situation where Nichibunken has had difficulty contacting educated people living in the Tokyo Metropolitan area. This year, I had the opportunity to give a speech on July 27 and talked about the history of Japanese immigration to Brazil, for which a memorial festival was held in June to commemorate the 110th anniversary of the first wave of Japanese immigration to Brazil aboard the Kasato Maru. During two waves of Japanese immigration to Brazil from the middle of the Taishō period (1912-1926) to the eve of World War II and from the postwar economic stabilization period to the high economic growth period (ca. 1950s-60s), 240,000 to 250,000 Japanese people immigrated to Brazil. Their descendants, currently estimated at one million, have established the world's largest Japanese community over there. The history after their immigration is very complex because they lived in different circumstances, ranging from pioneer villages, where Japanese immigrants lived as a group under an intergovernmental agreement to distant areas where families or young individuals lived quietly.

I have conducted a survey on the recreational activities of first-generation immigrants to discuss the history of their singing, film screening, and literary activities. In Japan, for instance, karaoke first became popular in the 1970s as an evening entertainment among adults and in the 1980s among young people and families with the spread of karaoke boxes (private soundproof rooms) and video karaoke machines. Likewise in Brazil, karaoke also became widespread. Most noteworthy are karaoke competitions held by Japanese associations in various areas. My survey revealed that the competitions had developed out of singing contests with a live band, mimicking those in Japan soon after World War II. Japanese film screening began in the 1920s and became very popular during the postwar immigration



Professor Hosokawa Shūhei delivering a lecture
講演を行う細川周平教授

べたような志を参加者につたえている。私たちに、発見をもたらしてほしい、と。そして、その出来栄えにも、おおむね満足しているしだいである。

アイハウスで語る日系ブラジル文化

細川周平（教授）

日文研は4年前より六本木ヒルズに近いアイハウス（国際文化会館）にて一般向けのフォーラムを催している。京都にあってなかなか首都圏の教養人と接触できない状況を少しでも解消しようという意図が背後にはあり、今年は私の出番となった。そこでこの6月に第一回笠戸丸渡航110周年記念祭が開かれた日系ブラジル移民史について、さる7月27日に話す機会を得た。ブラジルへは大正半ばから日米開戦前夜まで、戦後の経済安定期から高度成長期まで二度の波で24,5万人が渡り、現在ではその子孫が百万人に達すると推測され、世界最大の日系共同体を築いている。政府間協定で日本移民の集団地となった開拓村から、はるか遠方でひっそり暮らす家族や青年まで境遇はまちまちで、その歴史は非常に複雑である。

私はこれまで一世の娯楽活動について調査し、歌唱、映画上映、文芸活動の歴史をまとめてきた。たとえば日本では70年代よりカラオケがまず夜の大人の遊びとして広まり、続いて80年代にはカラオケ・ボックス、ビデオ・カラオケの普及で若者や家族も楽しむようになったが、ブラジルでも似た歴史を歩み、特に各地の日本人会が主催する大会が重みを持っている。調べると戦後すぐには本国に似せたナマ楽団つきののど自慢大会が開かれ、カラオケ大会の前身を成していることがわかった。また日本映画の上映は1920年代より始まり、1940年代の国交断絶期をはさんで1950年代の戦後移民復活期（同時に日本映画黄金期）にはサンパウロの日本人街に日本映画専門館が4館並ぶという活況を示した。日本（語）を喉で耳で目で楽しむ機会は当然少数民族の結束を促し、郷愁と結びつく。これは海外移住者ならではの性格づけ、意味づけだ。その続きで第一回の渡航船以来、文芸愛好家は俳句や短歌を楽しみ、日本語新聞や雑誌に小説を書き送り、結社・文芸サークルを立ち上げた。書かれた作品は文学的には平凡かもしれないが、当人と地元読者にとって共同体意識を高める重要な活動だった。

アイハウスではおよそこのような話題をまとめ、後半でアンジェロ・イシ教授（武蔵大学）に二・

boom in the 1950s, also the golden age of Japanese films, after the breakup of diplomatic relations between Japan and Brazil in the 1940s. During this golden age, four movie theaters specializing in Japanese films were opened side by side in a Japan town in São Paulo. The opportunities to enjoy Japanese culture (language) by singing, listening, performing, viewing and gathering helped promote the unity of a minority race, and aroused nostalgia for the home country. These activities had a special role and meaning for overseas immigrants. Since the first immigration by sea, literary fans had enjoyed haiku and tanka, writing and sending novels to Japanese newspaper and magazine publishers. They even established literary associations or clubs. Although their novels were ordinary from a literary perspective, their activities were important for themselves and local readers in that such activities played a role in building a sense of community.

I talked about these topics at I-House and at the end of my speech sought comments from Professor Angelo Ishi of Musashi University. According to him, since the end of the 20th century there have appeared songs, films, and novels that depicted the experiences of second- and third-generation Japanese-Brazilians. These generations are conscious that they are Brazilian rather than Japanese, while using Japan, the home country of their ancestors, as a key in their expression. On my next visit to Brazil, I would like to contact more intensely these generations of people.

Experience at the Asian Studies Conference Japan

SAKA Chihiro (Ph.D. Student, SOKENDAI [The Graduate University for Advanced Studies])

This past summer I attended the Asian Studies Conference Japan held at the International Christian University in Mitaka June 30–July 1, 2018, and presented a paper entitled “The Symbolism of Cloth in Worship Practices Associated with Datsueba: The Old Hag at the Border between Life and Death.” Much to my surprise, I was awarded the Linda Grove Graduate Paper Prize.

Every year, approximately 300–400 scholars specializing in diverse Asia-related fields gather at this international conference held in the Kanto region. This year, for instance, about fifty panels were selected; 20–30 percent of the participants were graduate students, some of whom also presented papers as part of panels. The prize I was awarded was established to encourage such graduate students.

The conference gave me an opportunity to learn about various researches related to Asia and I am grateful to have received a great many constructive comments and other useful feedback so that I could improve my dissertation, which I am in the process of completing. I am honored by the prize itself, to be sure, but I am just as excited that the prize has provided me with the opportunity to present a paper at the upcoming Association for Asian Studies meeting to be held in Denver next year. I am very grateful to Prof. Fister, who always guides, helps, and encourages me, and the study environment



Professor Angelo Ishi of Musashi University offering comments (right)

アンジェロ・イシ武蔵大学教授(右)によるコメント

三世の経験を伝える歌や映画や小説が20世紀末より現われているとコメントをいただいた。父祖のジャポン=ニッポンを表現のカギに利用しつつ、ブラジル人意識のほうが強い世代である。次のブラジル訪問ではその世代ともっと接触したいと思う。

Asian Studies Conference Japan に参加して

坂 知尋 (総合研究大学院大学、学生)

2018年6月30日から7月1日にかけて、三鷹の国際基督教大学において開催された学会 Asian Studies Conference Japan に参加し、“The Symbolism of Cloth in Worship Practices Associated with Datsueba: The Old Hag at the Border between Life and Death” というタイトルの口頭発表を行いました。そして、意外なことに論文賞 Linda Grove Graduate Paper Prize をいただきました。

この学会は、毎年関東で開催されています。日本国内外からアジアに関する多分野の研究者が毎年300~400人程集い、参加者のうち2、3割は大学院生です。今年は、様々なテーマに関連したパネルが約50件選出され、院生による発表もありました。今回いただいた論文賞は、そのような院生の奨学のために設けられているものです。

今回の学会参加を通してアジアに関する多様な研究について学べ、また、自身の発表時にいただいたコメントやフィードバックを現在取り組んでいる博士論文に反映し考察を深めることができました。さらに、論文賞受賞はとても光栄で、励みになったことはもちろんですが、2019年にデンバーで開催される学会への参加の機会をいただけたことをとても嬉しく思っています。このような幸