Abstracts

"Iriai" and Environmental Conservation
The Custom of "Iriai" Protecting Nature in the Shiga Highlands

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A major part of the Shiga Highlands, a well-known skiing location, is "Iriai-chi," a common piece of land owned by Wagoukai and Kyoekikai. Iriai, which has been practiced since the Edo period, is a system wherein rightful claimants utilize and manage resources such as mountains and forests. In the case of the development of the Yakebitai-yama ski resort, which required more than 20 years from planning to opening, not only the owner of Kyoekikai but also key personalities in Wagokai, Yamanouchi-machi, and the regional communities united to stave off the common-land forfeiture and environmental devastation that the inflow of external capital threatened to wreak upon them. This is an effect of the "unanimity rule," one of the practices under Iriai, that influenced the entirety of the adjacent communities. Through this case, the people in the region realized that Nature's bounty as seen at its pristine best in the Shiga Highlands was protected by Iriai. Rights under Iriai will inevitably lapse unless such mountains and forests can be properly used and managed, as Iriai is an exception to the modern land ownership system. However, retaining good Iriai practices such as the "unanimity rule" is deemed to be important for the preservation of the environment.

Development in Post-Reformasi Indonesia:
Absence of Human-Centered Development in Papua

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From the perspective of the human-centered development approach, this article examines the impact of the rapid development that began under the Yudhoyono presidency on the Papuan people. President Yudhoyono actively started working on economic development during his second term, from 2009 to 2014 as a way to maintain political stability after democratization had begun in 1998. In 2011, Papua, one of the most isolated and poorest regions of Indonesia, became a targeted zone for development. It is important to investigate the impact of the Indonesian government-led development activities on the democratization of the Papuan community. This article focuses on the collision between the Indonesian government's policy of development and the Papuan people's land rights based on their customary *adat* laws. It is argued that rapid development has exposed the Papuan people to a high risk of weakening the *adat* organization, which has previously protected their rights, due to the prioritization of national development by the government without following a human-centered development approach.

The Ganghwa Island incident and Sino-Japanese negotiations in the dual diplomacy system of the late Qing dynasty

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When discussing the Ganghwa Island incident, previous studies have tended to focus on Japan-Korea negotiations. However, Sino-Japanese negotiations, which played an important role, are not often discussed, leaving gaps in our understanding of the incident. First, the talks between Li Hung-Chang and Mori Arinori left some unresolved issues that need to be clarified and addressed, including the actions of Japan and the reactions of China. Second, the influence of the dual diplomacy system, which operated under both the central and the local government, on the Sino-Japanese negotiations is another aspect that requires further elaboration. Therefore, this paper aims to clarify the historical facts about the Sino-Japanese negotiations by focusing on the dual diplomacy system of the late Qing dynasty.

"Kodokushi (solitary death)" Phenomenon and Discourse in South Korea

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This study is the work which tries to analyze "phenomenal" basis of "kodokushi (solitary death)" phenomenon that is told as "social problem" through South Korean media. And it also tries to examine what kind of feature is being shown when "kodokushi (solitary death)" is told by media actually in Korea. Using the "kodokushi-related" data which is frequently used by South Korean media, this study addresses a "possibility of interpretation", as "phenomenal" basis, to the high danger under 60 years old, and to high speed beyond Japan already of "kodokushi (solitary death)" phenomenon. Also, analysis of articles in major South Korean daily newspapers, indicates that the development aspect of discourse about "kodokushi (solitary death)" phenomenon is focusing on "welfare-institution discourse" rather than "community discourse". And it points out that there are different social circumstances between South Korea and Japan that underline such development aspect of discourse.

Silence in an Indonesian Film:
Aspects of Language Use in *Seputih Hatinya, Semerah Bibirnya* (1980)

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Silence, far from being merely lack of sound, serves several functions. As simple lack of sound it separates lexemes and utterances, but silence also cues turn-taking, expresses social meaning, expresses acceptance or refusal, and is used by participants and observers in other culturally defined and interpreted ways.

Previous studies on colonial Indonesia have explored the meanings of activities and fictional writings of the leftist nationalist Abdoe'lxarim M.s., and his semantic and discursive silence on political subjects during the Dutch colonial period (1930s-1942), but silences in speech or individual utterances were not addressed. The 1940s present substantial challenges for studies of language use, and thus examination of later language use may be constructive.

This limited study examines the uses of silence in three scenes from the classic Indonesian movie "Seputih Hatinya, Semerah Bibirnya" [Her Lips as Red as her Heart is White] (1980) to gain a better linguistic understanding of prosodic use of silence in Indonesian language and culture. Saville-Troike's etic grid (1985) provides an effective framework for initial examination of silence in this context. The role of uncovered silences in turn-taking seems to be context dependent in Indonesian but requires further study.

Thai Perceptions of China during the Two "October Incidents"
– From 1973 to 1976 –

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The objective of this paper is to examine Thai perceptions of China during the two "October incidents" (October 14, 1973, and October 6, 1976).

After October 14, 1973, the role of the student movement in Thai politics expanded, as they waged campaigns against Japan's economic influence on the Thai economy and US influence on Thai politics. Anti-Japanese, and anti-American sentiment, along with dissatisfaction regarding the government's cruel suppression of civilians convicted as communists, strengthened the student movement's interest in socialism. The normalization of Thailand–China diplomatic relations in 1975 was realized as an area of interest in the political momentum.

Meanwhile, the hostile attitude by soldiers and the police towards communism and communist countries was still very strong, and civilians also perceived communism as a threat. The confrontations between the left and right escalated into several violent clashes, which reached their peak on October 6, 1976. During these three years the way that each side perceived China and communism played an important role in Thai politics.

"Narayamabushiko" (The Ballad of Narayama): A Story of Death with Dignity

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"Narayamabushiko" (The Ballad of Narayama) is a frequently mentioned work in discussions of death with dignity; however, an in-depth examination has yet to be conducted with regard to its meaning. First, this paper explores the validity of reading this work as a story of death with dignity by comparing it with traditional *legends of abandoning the elderly* and elderly nursing care literature. Second, to reinforce such validity, this work is confirmed to have been written as Shichiro Fukazawa's requiem to his deceased mother. Finally, this paper investigates the theme of dignity in the story. The interpretation of this work has resulted in a controversial debate between two camps: one highly evaluates the protagonist Orin's voluntary determination (autonomy) toward Narayamamairi (going to Narayama—the place for elderly abandonment), and the other criticizes the story as forcing death in guise of "self-determination." However, this paper argues that dignity exists in the relationship between Orin and her son, Tatsuhei, who takes her to Narayama while he is suffering.

The Freedom and Sociality of Older Adults in Dementia Care – Reconstructing Human Subjectivity through Robotic Mediation –

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As technology advances along with an increasing aging population, research and development has been conducted to apply information technology in nursing care. The application of technology involves not only technological performance issues but also ideas of people and their concerns for ethical issues and human rights. Contrary to the instrumental view of technology, ethics is formed through interaction with technology in accordance with the post-humanistic approach. In this paper, reconsidering ethical issues regarding the liberty of older adults, we ask what freedom is for the hybrid subjectivity with technological mediation beyond the definition of liberty for autonomous subjects without external influence, and discuss the factuality of freedom to be open to others. From this perspective, the possibility of changes in subjects intervened by media technology and the influential nature of media technology is discussed based on a case study of older adults with dementia being open and proactive with the help of robotic mediation.

Three Contributions by Small-and Medium-Sized Enterprises' Overseas Expansion

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This paper aims to explore the contributions that Japanese small- and medium-sized enterprises (SMEs) can make to their own organizations, partner countries, and Japan through overseas business expansion. Japanese SMEs that expand their businesses overseas will contribute to their own organizations in areas like human resource development, profit improvement, and business expansion. They might also contribute to the regional activation of Japan as well as to supporting their partner countries' industrial and regional development and reconstruction. In recent times, emphasis on social contribution is increasing with "independent-style overseas expansion". On the other hand, the degree of difficulty in improving profitability and expanding business might increase compared to the conventional "following-style overseas expansion," which is based on lineage and subcontracting relationships with Japanese large enterprises.

Masamichi Royama's Opinions concerning Manchuria Change from "Chinese Territory" to "Autonomous State"

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This paper, using historical reviews by Masamichi Royama, such as "Takagi Yasaka Bunko" and other historical documents mentioned in the roundtable discussions participated in his presence, describes Royama's opinion changes as to Manchuria, during the period from his journey thereto made in 1919, to the period in 1932 when the Japanese Government alone first approved its independence.

In the 1920s, Royama believed that Manchuria was a part of China's territory, but that Japan had some special interests in the economic field in that area. Based on such recognition, he participated in the 1929 Institute of Pacific Relations Conference (IPR) held in Kyoto as the chief Japan's examiner for the Manchuria problem.

However, after the Manchurian Incident broke out in 1931, Royama changed his opinion and advocated that Manchuria should be regarded as "internationally neutral buffer zone" and that "Manchuria Autonomous State" be jointly approved. He attributed the reason for his change of opinion, not only to the one of confirming the status quo between the Japan - China relations, but to that of adjusting the relations in order to avoid all-out war.

A Study of Prefectural Differences in the Choice of Surname at Marriage in Japan

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At the time of marriage registration, Japanese couples are required to choose either the husband's or the wife's surname as the common surname they will adopt. The proportion of couples choosing the wife's surname differs by prefecture and tends to be high in Northeast Japan and low in Southwest Japan. In this paper, I conduct three analyses focusing on these prefectural differences. First, I confirm that the proportion of couples choosing the wife's surname is significantly higher than the national average in the prefectures where *Ane katoku* (eldest child succession regardless of sex) existed. Second, I show that there is a strong positive correlation between the proportion of couples choosing the wife's surname and the proportion of *Mukoyoshi* marriages in the Meiji Era. Third, I conduct a secondary analysis of the microdata from the Japanese General Social Surveys to show that there are differences in attitudes to choice of surname between prefectures on the basis of the proportion of couples choosing the wife's surname. In conclusion, the results obtained do not reject the possibility that prefectural differences in the proportion of couples choosing the wife's surname reflect the norms regarding the succession of *Ie* in each prefecture.

The relationship between direct discrimination, discrimination arising from disability, and indirect discrimination and the idea of equality in the Equality Act 2010

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This paper examines the relationship between the types of discrimination identified in the Equality Act 2010. First, the concept of equality in the laws of the United Kingdom is defined. To this end, Sandra Fredman's study is reviewed because her research influenced the Equality Act 2010. According to her study, formal equality constitutes "equal treatment," and substantial equality signifies the "equality of result" and the "equality of outcome." Further, formal equality is identified by focusing on process, and substantial equality is recognized by focusing on outcome. Second, the structures of the various types of discrimination (direct discrimination, discrimination arising from disability, and indirect discrimination) mentioned in the Equality Act 2010 are analyzed. It was found that indirect discrimination is identified by focusing on process. The social barrier is emphasized in this context, and it is explained that the types of discrimination are consecutively related. Third, the structures of the types of discrimination presented in the Equality Act 2010 are superimposed on the concept of equality. In conclusion, all kinds of discrimination were recognized by focusing on process. Hence, all types of discrimination mentioned in the Equality Act 2010 are prohibited as per formal equality, although indirect discrimination is not barred by the tenet of equal treatment.