

教員の海外派遣に関する派遣期間中の教育研究活動実績報告書 Report of Educational/Research Activities of Visiting Faculty (Outbound)

I. 派遣教員に関する情報 / Details of Visiting Faculty Member

派遣教員氏名 / Name of Visiting Faculty Member	トマス・P・ギル		
本学での所属機関 / Affiliation at MGU	国際学部国際キャリア学科	所属機関での職位 / Position at MGU	教授
派遣先機関 / Hosting Institution	ホープ・カレッジ	派遣期間 / Visiting Period	2021年8月9日～11月29日

II. 派遣期間中の教育研究活動実績 / Educational or Research Activities of the Visiting Period

※書ききれない場合は別紙に記入の上添付ください。Should you need more space, please attach the additional sheet of paper.

教育研究活動の概略 / Brief Statement of Educational and Research Activities	<p>秋学期前半週二回の80分クラスを担当した。 ホープの社会学部の教員の講座でゲスト発表した。 シカゴ、ロサンジェルスでフィールドワークを行った。</p>		
担当科目 / Teaching Courses ※シラバスを添付ください。 Please attach the course syllabus.	1	科目名/Title of the Course SOC205 Contemporary Japanese Society 開講場所・曜時限 Class Information (VanderWerf 238, 水・金、12:00～1:20)	
	2	科目名/Title of the Course 開講場所・曜時限 Class Information ()	
	3	科目名/Title of the Course 開講場所・曜時限 Class Information ()	
	4	科目名/Title of the Course 開講場所・曜時限 Class Information ()	
その他の教育研究活動 / Other Educational and Research Activities	<p>ホープの社会学部の教員の講座にゲスト発表者を4回した。 “Purity and Danger in Japanese Religion and Everyday Life”という公開講義を行った（10月28日）。 UC サンタバーバラで“Sudden Exile, Sudden Wealth: Fukushima’s Nuclear Aristocracy in Exile”という公開講義を行った（11月17日）。 シカゴとロサンゼルスでホームレス調査を行った。</p>		

“A Report on my experience as a guest lecturer at Hope College, fall semester 2021”

Tom Gill

1. Period of stay

My wife and I arrived in Holland, Michigan on August 9, 2021. The fall semester started on August 29, and I taught my first class on September 1. I had been informed in advance that the course I was contracted to teach, SOC205 Contemporary Japanese Society, was a half-semester course, meeting twice a week for 80 minutes with the final class on October 15. (The Hope timetable has two patterns: 2x80” classes a week, and 3x50” classes a week.) I will admit that I was surprised when I first heard that I only had to teach for half a semester; I had been prepared to teach a full semester when I applied for the position. I timed my return for November 29, which left me with plenty of time for grading and some research.

2. Teaching duties

The class I taught had only six students enrolled in it. It would appear the main reason for the small number was that one of the two weekly classes clashed with an advanced Japanese language course, which unfortunately meant that most of the students with a keen interest in Japan were unable to attend. Coupled with the fact that it was only a half-semester course, this meant that the teaching load was very light. I did my best to give value for money, giving one-on-one personal tutorials to all the students and writing extensive comments in their essays. I also organized informal tutorials with the students on the advanced Japanese course who were unable to take my course.

In future, the International Center and Hope’s administration should probably discuss the matter of half-semester vs. full-semester courses, and we should perhaps remind the Hope side to avoid timetable clashes like the one I experienced.

This was the only slightly regrettable aspect of my reception at Hope. In every other respect, my visit was excellently planned and supported. I especially want to put on record my gratitude to Debra Swanson, chair of the Department of Sociology and Social Work; to Amy (Otis) Quincey, senior director of the Fried Center for Global Engagement; and to Jasmin Lowell, who went out of her way to look after my wife and myself.

3. Other educational activities

In addition to my own course, I also did guest lectures on four other courses, adding a Japanese angle to general social science courses which were mainly focused on the USA. I did a public lecture on Thursday October 28, entitled “Purity and Danger in Japanese Religion and Everyday Life.” About thirty faculty and students attended. I also attended departmental meetings, which typically took about one hour but were held twice a month, listened to other professors’ presentations, and made comments at a student poster session. I participated in a fieldtrip to study ethnic minority groups in Chicago. I observed “The Pull,” a 120-year-old Hope College tradition, an unorthodox and grueling three-hour tug of war, and wrote a paper about it which I plan to publish. After my teaching duties ended, I also made a trip to California and made a guest lecture at UC Santa Barbara on November 17, entitled “Sudden Exile, Sudden Wealth: Fukushima’s Nuclear Aristocracy in Exile.” About 20 people attended in person and a dozen more online.

4. Accommodation

We stayed at a small but comfortable furnished apartment owned by Hope and located just a five-minute walk from the campus. We did not have to pay utility bills, and were provided with a car and two bicycles. We had to pass two driving tests before driving the car, and were only permitted to use it within West Michigan, but that was fine with us.

5. Coronavirus Precautions

Most classes, including mine, were being taught in the classroom, but mask use and social distancing were strictly enforced, even in the gym. A senior member of the administration informed me that 87% of the student body was vaccinated. I felt it was a fairly safe environment.

SYLLABUS FOR FALL 2021

Course Description: This course will analyze a number of social and cultural phenomena in an attempt to construct an accurate picture of Japanese society today. It will start with four over-arching themes – ethnicity, class/status, social control, and social exchange practices. We will then explore three powerful institutions – religion, education and media. Four more classes look at social behavior through the lenses of gender, sexuality, work and play. A pair of classes on minority issues and a final one on the aging of Japanese society round out the syllabus. This is an introductory course and does not require prior knowledge of Japan or the Japanese language. Students will be expected to take an active part in class discussions and to choose a topic related to Japanese society and prepare a presentation and term paper on that topic.

01 8/31	Mono-Japan, Multi-Japan	Many writers conceptualize Japan as the archetypal ‘homogeneous/monocultural society,’ in contrast to the USA as an archetypal ‘heterogeneous/multicultural society.’ In this class I will question this dichotomy through a discussion of ethnic and cultural diversity in Japan.
02 9/2	Class and status	A sister concept to the sociocultural image of the monocultural society is the socioeconomic image of Japan as a middle-class society: a capitalist state, but one with a well-developed social welfare system in which wealth is distributed relatively fairly. Many scholars argue that this system is now crumbling away; others question whether it was true in the first place.
03 9/7	Social control	Japan is known for its low rates of crime and well-ordered society. Where does that order come from? Is Japan a “control society”? If so, what is the role of hard control (police, laws, surveillance) and soft control (indoctrination, consumerism etc.)?
04 9/9	Exchange	In a change of focus from previous big-picture lectures, this one will focus on personal interactions: giving/receiving, buying/selling, borrowing/lending ... the fundamental social transactions that ground social interaction. Perhaps this micro-level analysis will add depth to the big picture of Japanese society.
05 9/14	Religion	Japan has thousands of Shinto shrines and Buddhist temples, yet surveys find a strong majority of Japanese call themselves “non-religious.” This class will explore this apparent paradox, analyzing Japan’s two entwined religious traditions and the minority religions that surround them.
06 9/16	Education	From kindergarten, through school to university, this class will explore the social effects of an education system that interestingly mixes egalitarian and hierarchical elements. The system is supposed to offer equality of opportunity to all, but there is plenty of evidence to the contrary.
07 9/21	Media	Japan is a highly literate society and has the biggest per-capita sales of books, newspapers and magazines in the world. Being a former journalist, I take a keen interest in the print media and ways it is controlled and manipulated. The class will also take a look at TV and the rising tide of social media..
08 9/23	Gender	This class will tackle gender relations at home, at school, and in the workplace. By many indicators, Japan is the most sexist society in the developed world. Women are seriously under-represented in politics, business and academia. But perhaps there are other ways to look at gender in Japan.
09 9/28	Sexuality	In many ways Japan displays a very conservative sexual morality: the divorce rate is low, though rising steadily, and only 2 or 3% of children are born out of wedlock, compared to about 40% in the US. On the other hand, prostitution and pornography are widely accepted. As for LGBTQ people, brutal discrimination is rare but legal recognition very low..

10 9/30	Work	Japanese workplace practices were once viewed as a model for the world to emulate, with unusually harmonious relations between workforce and management. Even today there may be some truth to that – for permanent, full-time workers at large corporations. But there is also a strong majority of part-time, temporary, casual, non-unionized workers outside this cozy system. Many of them are women.
11 10/5	Play	Japanese people take play almost as seriously as work. This class will look at pro sports (baseball, sumo, soccer etc), gambling, nightlife, drinking, hobbies, etc. Drinking and gambling, in particular, are ingrained in Japanese culture and rarely viewed as pathologies, even in cases where they probably should be. Alcoholism and compulsive gambling are major problems but largely ignored,
12 10/7	Indigenous minorities	A discussion of Japan's two major indigenous minorities: the Ainu people of the north and Ryukyuan in the south. The northern island of Hokkaido was once an independent Ainu nation; the southern island of Okinawa was once part of an independent Ryukyu nation. We will look at the colonialist history by which these two people were absorbed into the Japanese state, and the position of Ainu and Ryukyuan people and their culture in Japanese society today.
13 10/12	Burakumin	Some 2-3 million descendants of an Edo-era outcast group, still subject to discrimination, form a cultural minority whose definition is still hotly debated today. The group is associated with death-pollution, through stigmatized occupations such as animal slaughtering and, by extension, leather-working. The topic is so taboo that it rarely gets into the media and is not well understood by mainstream Japanese people.
14 10/14	The aging society	Japan has very long life expectancy and a very low birth rate. Old people are a growing part of society. This class will analyze the social implications of this megatrend, as well as exploring Japanese attitudes to old age and death.
15 10/19	Student presentations and final discussion	Each student will be expected to choose a topic to research and in the final class we will listen to the presentations and discuss them

Text book: Yoshio Sugimoto, *An Introduction to Japanese Society*. Fifth Edition (Cambridge University Press, 2020)

Evaluation: Attendance/participation, 20%. Presentation: 30%. Term paper, 50%. Due Monday November 1 at 23:59.

Term paper: 2,500 words + 10 references + Presentation: Min. 10 minutes.