



MINATO TOKYO

Bulletin

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MINATO UNESCO ASSOCIATION NEWS & CALENDAR

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My Attachment to Minato City

Emiko Miwa, Director, Minato UNESCO Association

The World War II came to an end 70 years ago. I'm now almost halfway in my 80's. I have spent a major portion of my life in Minato City where I was born and raised. During the last war, I also grew up in the city. I still have a clear memory of whereabouts concerning the streets, households and people of the neighboring communities in those days. Indeed even today I can draw a detailed map of the communities around my house during the prewar years.

The community had been a peaceful town but one day, all of a sudden, the community council circulated an urgent notice, commanding those families, who lived in thickly settled areas, to tear down their houses immediately to avoid the risk of spreading fires caused by the expected enemy air raids.

Because most young men had been drafted to war, there were not enough working hands in those years. My alma mater was already burned down by air raids and most schools had been closed. I was a brand new first-grader at a junior high school at the time. Still I was ordered to join the house-tearing work. Day after day I wore a "Mompe" working pants and a mask, and with a fire pick in hand I joined adults in tearing down wooden houses as well as ferroconcrete Western-style ones, covered with dust from morning till night.

It was not easy to tear down houses. For example, lavatory rooms, which were usually surrounded by four pillars, were sturdy and difficult to break down. Even in my inexperienced mindset, I lamented the wasteful act of destroying fine, ferroconcrete houses.

The community where I engaged in the house-breaking work was very close to the house where I was born and raised for many years. During the preceding half a century, the community residents had regularly planted cherry trees at the suggestion of the council leader who was a pharmacist during his lifetime. Today these trees are very old but still maintain their established indispensable presence in the community park.

The trees look as if they have not seen the tumultuous wartime years the local people underwent. Season after season, they offer a restful atmosphere in the park, symbolic of the peace shared by the people in the neighborhood. I suspect that majority of the current residents in the community have not heard of the forced relocation which took place at a section of Minato City during the wartime.

Air raids intensified following the relocation and I was forced to leave Minato City to join a group of students for evacuation which lasted for several months. Fortunately our house in Minato City did not suffer fire damages so I could return home after the end of the war. Also, it was a sheer luck that my father, who had departed for the war front, and whose whereabouts had not been known, came back one year after the war without physical damages. (To be continued on P.12)



2015 Minato UNESCO Association (MUA) Symposium Flood Disaster and Water Shortage in the Age of Climate Change

Date: December 9, 2015

Venue: Minato City Azabu Civic Center Hall

We had the pleasure of having the following distinguished panelists for our annual flagship event. The presentations and discussions were moderated by Mr. Hiroshi Nagano, MUA Vice President.



Panelists (with brief bio):

Mr. Yutaka Takahashi

Professor Emeritus, The University of Tokyo; President of La Societe Franco-Japonaise des Techniques Industrielles; Winner of 2015 Japan Prize; Winner of IWRA Crystal Drop Prize 2000; Author of “Transfiguration of Home Land and Water Damage”, “Rivers and Crisis of National Land”, etc.

Ms. Ikuko Morishita

President of The Institute of Freshwater Biology; Former Member of Advisory Board on Conservation of Natural Environment, Ministry of the Environment; Former Member of Committee on the Underground River Structure; Author of “Checkup of Rivers”, etc.

Dr. Taikan Oki

Professor, Institute of Industrial Science, the University of Tokyo; Leader of the 5th Report, Intergovernmental Panel on Climate Change; Author of “Water Crisis -Real Story-“, etc.

Moderator:

Mr. Hiroshi Nagano, Vice President of MUA

Speeches

Mr. Yutaka Takahashi:

Climate change affects Japan quite a lot. We have long been working on the development of coastal areas as the insular country. We now have to deeply consider our future in 50 years or even 100 years from now. How the developmental restriction needs to be, or how the inhabitants need to be treated?

When we think about rivers or water, Japanese conception of nature plays an important role. While the climate change is the global matter, the way of coping with the water crisis or water shortage varies depending on the conception of nature by each individual country.



You will notice, by reading “Makuranososhi”, the work of Sei Shonagon, a poet of the Heian period, in which she observes the process of natural changes seen in river or snow.

River, snow and rain are frequently taken up as the theme in such Japanese classics as Manyoushu or Kokin Wakashu. One example is the poem by Yamabe-no Akahito which goes “Coming out / from Tago’s nestled cove, / I gaze: / white, pure white / the snow has fallen / on Fuji’s lofty peak”. (translated by Mr. Ian Hideo Levy)

By shifting your position, you will see something huge which otherwise was not seen. It is said that Mr. Levy experienced a great deal of difficulty in translating said visual astonishment into words.

Shingen Takeda, a lord in the age of provincial wars, built the “Shingen bank” acclaimed as a masterpiece of water control. I suppose that he must have acquired the ability of sensing the change in the riverbed in the vicinity of flooding as the result of frequently visiting the confluence of Kamanashi River and Midai River by himself.

Professor Chitsuryu Washio (1894 – 1978) is called as the god of flashy stream and is my mentor. He took me to the barrier to control soil erosion of Fujikawa River. I was able to observe the history of the sand there from the compilation of the same.

Professor Koichi Aki (1902 – 1985) advocated a new philosophy on rivers. He observed the riverbed every day when he was a chief of Fujikawa office of River Bureau.

Dr. Kimei Hashimoto (1902 – 1969) did an excellent riparian work for the Joganji River which was one of the most troublesome rivers in Japan. It was a torrential river and always carried tons of dirt. Dr. Masao Akagi (1887 – 1972) built the Tateyama Barrier to prevent landslides at the upper stream of the same river. Thus, we have many experts in water control in Japan.

How we should cope with the forthcoming global warming age. It is quite important to build up our own concept on the water and river control based on the precious concept substantiated by our foregoers.

The most important point in the water control is to balance hardware and software. Shingen Takeda, who built the “Singen bank”, moved a shrine to the upper stream of the bank. Then, people there valued the bank which eventually became the formal approach to the shrine.

The magistrate responsible for water control in the Edo Period was wise enough to obtain cooperation from the people.

It seems that the technology on the hardware made a great progress while that on the software did not after Meiji Period. How to develop software shall be our next challenge.

Ms. Ikuko Morishita:

I would like to talk about the climate and water creatures.

I published a book titled “Yangtze River and Huang Ho River” last month. Huang Ho River is blessed with a plenty of experimental material related to the civil engineering work, while Yangtze River is to the biologists. Once the dam was constructed upstream of Huang Ho River, the water was held back and even a drop of water did not run downstream. On the other hand, plenty of consideration was given to the downstream of Yangtze River at the time of dam construction. The tribal culture differs depending on the river along which they live. This represents the bilateral character of China. We understand that Huang Ho River has a longer history and much value. However, much older ruins have been discovered along Yangtze River.



Different climate creates different kinds of organisms. Huang Ho River and Yangtze River flow eastward. Mekong River southward going through all kinds of climate zone and eventually creates Mekong Delta in tropical Vietnam. The length of these three rivers is almost same, but many more organisms live in Mekong River than the other two.

Rivers in Japan are short in length, and the average size of fresh water fishes live those rivers is 12.3 centimeters. On the other hand, the average size of fresh water fishes in the most diverse Amazon River is 2.3 centimeters. The size of fresh water fishes becomes smaller in the tropical areas. The length of the largest fish in Mekong River is as long as 4 meters, and that of the Amazon River is almost the same.

The highest altitude where both Mississippi River and Volga River run is only 300 meters, while that of Huang Ho River and Yangtze River is 5,000 to 7,000 meters from where these rivers flow down.

Rivers are closely related with cultures, and cultures develop through managing rivers. People suffer from flooding. However, organisms cannot live long without plentiful water. Management of flooding and drought is one of the techniques we human beings have. We need to bring in cultural aspect of view there and expect the architects to build the society where we can live with wild organism.

Dr. Taikan Oki:

I am currently serving as a member of Intergovernmental Panel on Climate Change (IPCC) on the compilation of reports about the scientific analysis and evaluation of the climate change to be submitted to COP21-Paris 2015. We decided to leave the description in the report that if the temperature goes up 2 degrees centigrade higher than that of preindustrial society, we shall have 0.2 – 2.0% deficit of economy in relation to GDP. People may interpret the insistence of IPCC just as inflaming the global warming, but, you should find out as you go deeper in the report that it offers quite legitimate criticism. The answers to those questions as how the climate change affects us or how serious it is may vary depending on the sector you belong to or the work you devote yourself in. It also describes that how serious people acknowledge the risk or what priority be put on action list may vary depending on the philosophy or the purpose established.



We need to properly maintain the balance between countermeasures to eliminate the cause of global warming and supportive measures to minimize the damage if it is unavoidable. Green energies may reduce aerial pollution and avoid health damages. This is “win-win” situation. To the contrary, utilization of biofuel or dam construction may work as the measure against global warming. It may, however, create adverse results on ecological system. Such measures to cope with climate change as Integrated Water Resources Management (IWRM), Disaster Risk Management (DRM) and Sustainable Development need to be integrated into one.

What kind of risks lurk in global warming? The number of people die from high temperature may increase. Low land along the coast or small island developing countries may be exposed to the sea level rise or high tide water. The reason why the increase in temperature of 1.5 degrees centigrade was considered to be the target at the COP21-Paris 2015 was because those island counties where the highest place is at 2 meters elevation shall most probably be damaged if the temperature rises 2 degrees centigrade. Such infrastructures as roads, electric cables and water supply could possibly be destroyed. Counties damaged most could be poor countries and people there.

Looking at the chart that shows relationships between strength of rain fall and average temperature during daytime based on the observed value provided by Automated Meteorological Data Acquisition

System (AMeDAS), you can see that gusty rain most probably fall on those days with high temperature. With the increase in temperature of 1 degree centigrade, moisture in the air increases approximately 6 – 7%. Thus, it is expected that we will have more torrential rain from now here in Japan.

If you focus your attention on “the heaviest rain in X-years”, you may have the heaviest rain in 30 years in the 21st century while it was once in 100 years in the 20th century.

According to the diagram titled "Change of the frequency of flooding and amount of water flow in the future", the frequency of flooding is estimated to increase in the western part of Japan, while the dry environment expands, thus a streak of bad luck.

Then, what kind of countermeasures are needed? There should be no harm if no one lives, no matter how heavy the rain falls. Thus, it is the current understanding to minimize the risk by considering various measures as well as reinforcing the shortcomings of the society.

What kind of measures could be considered in the field of water hazard? Promotion of water control, establishment of early-warning system, storage of rainwater, water conversion, water transportation, etc. These measures could be double-edged, and, therefore, water control could have adverse effect to the ecological system, and water conversion consumes energy which eventually worsens global warming.

As the frequency of severe rainstorm increases from once in 100 years to 30, it becomes necessary to raise the height of bank accordingly. The collapse of bank at Kinugawa River the other day occurred at the bank where the height was not good enough. Those measures which are effective without promoting the global warming are called as "Low Regret Policy."

We have not openly announced that the severest seismic surges in 1000 years could occur and, therefore, banks could be destroyed, though we fully understand it. Now is the time to maintain the appropriate balance between hardware and software.

Breakdown of the bank at the Kinugawa River brought harm to the area as wide as 40 square kilometers. It is strongly expected to narrow this to 10 to 5 square kilometers by way of multi-tiered city plan.

DISCUSSIONS

Mr. Nagano (hereafter Mr. N): We Japanese talk about weather when greeting with people. Is this peculiar to Japanese? Is it somehow related to our conception of rivers?

Mr. Takahashi (Mr. T): Every country has weather forecast, but that of Japan is the most detailed. As the weather of Japan is ticklish and subtle, high quality forecast is required.

Mr. N: Japanese people seem to be generous about diversity. However, listening to the earlier discussions, it may possess some element of problem.

Ms. Morishita (Ms. M): It is the most terrifying situation for those who live on rice paddy field that they have little water. It is biologically considered that people who share same idea by looking at each other have long been grown. People with great individuality are mostly nomad. People who are cooperative each other are mostly descendent of agricultural tribe. When I was young, there was no rice paddy field in Hokkaido. Now, rice paddy field increased there quite a lot and frequently hit by typhoons. There might be an adverse effect by the human behavior on climate change only in 50 to 60 years.



Mr. N: Cyclone caused serious harm in India as well. I was born in down town of Tokyo, but I did not suffer from the Typhoon Catherine. It seems that people have a tendency not to give any serious thought on difficulties which they did not encounter.

Dr. Oki (Dr. O): It is thanks to the improvement in the living environment attained by the affluence of Japanese society that we do not have to worry much about the water damage. Though today's theme is water, we have earthquakes and fear of terrorism as well. Such infection as influenza could spread around. It is almost impossible to live everyday watching all of these. What we can realistically do would be to worry about volcano when an eruption actually occurs, and to worry about water damage when a flooding happens somewhere.

Q & A Session

Q1: Associated with climate change, I am afraid that water shortage crisis becomes the worldwide issue. We had the world war around the natural resources in the 20th century. I fear that a war may outbreak around drinking water or agricultural water in the 21st century. I expect that a global system to avoid war be established. As the prior condition for this, we must have a system to figure out where on earth water exists.

Dr. O: The population in the world in the year 2050 is estimated to be 9 billion. Increase of 2 billion from that of today. With this increase, I suppose that it would be manageable. With respect to the distribution of water, each country needs to have the data on water ready. Measuring the amount of precipitation or flow volume is very low-key task, and therefore, discontinued when the money runs short. Meteorological observation was started in early Meiji Period in Japan. In some countries, however, data on 1950s are missing. Thus, the way weather changed then is not known. The data we are compiling now should be usable in 50 to 100 year time frame. We can obtain information on the amount of precipitation or movement of nimbus using meteorological satellite, but they do not have such technology in poor countries. A global system is already in existence to distribute the amount of precipitation on a global scale through internet by interlocking the satellites of Japan, the U.S., Europe, India, Brazil, and so forth.

I would like to introduce another case. That is to launch two satellites in juxtaposition, maintaining the distance between the two around 200 kilometers using laser. If either one of these descends by gravity, the distance shortens. Otherwise, the distance widens. Difference between these two occasions is only 10 micro-meters, one tenth of a hair. What is the purpose of measuring the gravity difference? We can see the changes in atmospheric pressure, the level of ocean surface, subsurface water and the snow. We can now see how the ice in Greenland is melting, and the variation in the amount of water of Amazon during the dry season and the wet season. What is lacking now is the data on where on earth and how much volume of water people intake.

Q2: I worry about the problem of water in China our neighboring country could affect Japan.

Ms. M.: I visited Huang Ho River the other day as the "South-to-North Water Transfer" project was completed. The difference in sea levels between Beijing and Shanghai is only 2 meters. Therefore, for the purpose of adjustment, they poured a large amount of water in to Dongping Lake so that the surface of water there rises by 2 meters. The perimeter of this lake is 278 kilometers, bigger than Biwa Lake. That task was done by human power in a very short period of time. Chinese accomplish anything as far as the technology could work. The difficulty they have is that the balance between the resolving technology and the supporting culture has yet to be attained. Chinese people should find out resolution in the future. Maintenance of balance between technology and culture should be the most difficult to attain in the field of civil engineering. However, this needs to be accomplished promptly. We currently see the phenomenon that the quality of water is getting too good both at Seto Inland Sea and Lake Biwa which resulted in the decrease of number of fishes living there. Tertiary treatment given to the drainage may need to be somewhat loosened. Otherwise, we should be pushed

to the wall where neither oysters nor seaweeds grow. The cultural aspect to consider to what extent contamination of water could be allowed was totally inexistent.

Q3: The people of the past did flood control utilizing detention basins. A flow of river is naturally changeable especially at the lower part of river and frequently flooded. People have less place to escape at the time of disaster as the inhabitants increase. Isn't it effective to recommend those who live along the lower part of river to move to higher ground?

Mr. T: We now have the flood control policy, but we see the negative aspect of the same as well. Small scale of flooding is sometime necessary for the conservation of ecosystem as well as flood control measures. Increased number of people started to concentrate in the cities after Meiji Period. This means that people are concentrating in the places where flood could easily occur in the long run. With the increase of inhabitants, more water is pumped up from the ground, resulting in the depression of land to below sea level. There exist many examples of appropriate measures in the short term, but eventually turn out to be otherwise in 50 to 100 year time frame. I personally believe that some restriction should be applied to the development of places with frequent flooding which has not been realized because of such contentions as the freedom should not be restricted or the possessive rights should not be infringed. I strongly believe that such restriction needs to be applied even to limited areas.

Dr. O: Counter measures utilizing city planning or land use are highly regarded by IPCC. It is much more economical to live in safer places than constructing some protective hardware. It is not realistic, though, to demand to move from where people currently live. People usually think that they are safe because a disaster occurs only once in 100 years, and if it really happened it should have nothing to do with themselves. It is quite possible to guide people to move out of dangerous areas and live in safer areas as the population of Japan decreases that enables us to have more vacancy in the land. A long term plan good for 100 years to come needs to be developed reflecting more convenience, efficiency and safety. As I remember, architectural regulation is beginning to be introduced, but only by 4 municipalities now.

Mr. N: Could you be kind enough to let us know if you have any suggestions for Minato City or Tokyo Metropolitan Government.

Dr. O: As there are higher places and lower places in Minato City, there is always a possibility for being submerged. Some people may think that they are safe because they live in condominium buildings, but they need to make sure that the waterproof property and water-tightness of the building are secure enough as the substation facilities or water storage tank are mostly located in the basement. If the area you live in is under evacuation advisory, you should ensure your safety right away.

Ms. M: Minato City is the home of the folk song titled "Small Stream in The Spring", and people there have been getting along with rivers pretty well. I am looking forward to the time when this culture prove effective in the future.

Mr. T: Government is doing everything they can do for disaster prevention. No matter how good a disaster prevention map is, it has never been distributed to the public in the case of the flooding of Kinugawa River. Many people in Japan may not know how to read the disaster prevention map. Displays showing the height above sea level have increased in Tokyo. Placement of such displays does not serve the purpose. The key is to let everyone know how to read and understand the information shown on the displays. I would like people to know not only the direction from home to the nearest station but what facilities are located where. Study the history of water hazard in the area
(To be continued on P. 13)

The 3rd MUA Cross-cultural Workshop for Fiscal 2015
The Culture of Ordinary Citizens during the Edo Period

Date: February 1, 2016

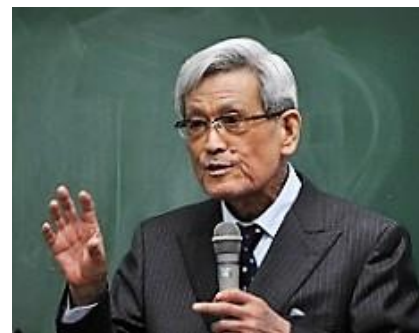
Place: Minato City Life-long Learning Center

We had the pleasure of having Dr. Makoto Takeuchi, Director of the Edo-Tokyo Museum, for this workshop. The museum was opened on March 28, 1993 but Dr. Takeuchi had been involved in the preparatory phase for about ten years, engaged in the collection of various materials, exhibition plans, etc. He has been at the forefront of the museum's operation for 30 years.

Let us introduce Dr. Takeuchi's profile briefly:

Born in Tokyo in 1933. Specialty in the history of Edo culture and the history of early modern cities. Doctor of literature. Director of the Edo-Tokyo Museum; Director of the Tokugawa Institute for the History of Forestry; Professor Emeritus of the Tokyo Gakugei University.

Major publications include *Edo shakai-shi no kenkyuu* (Kobunsha); *Genroku ningen moyo* (Kadokawa) and many others. Undertook the historical background research for TV dramas, etc.



In his self-introduction, Dr. Takeuchi stated that he is an authentic Nihonbashi-born “Edokko” or Edoite, and that he still has a fond memory of getting on board a steam boat bound for Asakusa. Since 1986, Dr. Takeuchi has delivered weekly lectures to Sumo wrestlers, concerning the history of Sumo, especially from the viewpoint of its presence as a part of the Edo culture, as well as the traditional manners and formalities. He is currently the representative of the registered Buddhists who support the Sensoji Temple in Asakusa.

The following is a summary of Dr. Takeuchi's most enlightening enjoyable presentation:

Part I. Three major entertainments in the Edo period

(1) Sumo

The most popular Sumo wrestlers in the Edo period were Tanikaze Kajiemon, Onogawa Kisaburo and Raiden Tame-emon. Even today, the wrestlers wear “Chonmage” hairdo and strictly observe the strict manners and regulations expected on the “Dohyo” or the Sumo ring arena. Indeed Sumo is the only legacy from the Edo period that still preserves the original cultural formalities.

As we can see either live or on TV broadcast, Sumo wrestlers first clean themselves with water and paper, pay respect to the Dohyo and finally go into a fierce physical battle. Once the battle is over, the winner expresses a compassionate attitude toward the loser, bows to the Dohyou, and exits from the “Hanamichi” isle. The wrestlers respect the whole flow of serenity, dynamic action and return to serenity.

In their formal attire, Sumo wrestlers wear the “Montsuki Haori Hakama” or formal crested Kimono clothes and observe the designated hairdo.

Simply put, they still maintain the traditional “Bushido” manners. Ever since the Edo period, Sumo has been a paid entertainment where the viewers' fare has sustained the livelihood of wrestlers.



Sumo wrestlers at Dohyoiri ceremony
Courtesy of the Edo-Tokyo Museum

The format of the Sumo wrestlers' ranking chart was drastically changed in 1757, from a pair of horizontal charts, to an integrated two-column (East and West) vertical chart. This comparative two-column "ranking" chart, better known as the "Mitate Banzuke," expanded its application into different fields. Several thousand or more of similar charts were produced and sold, including those which compared the highest mountains, the longest rivers or the most popular sake in the east region vis-a-vis western region of Japan. The popularity of the comparative ranking chart was a reflection of the intellectual culture shared by the ordinary Edo citizens.

(2) Kabuki

Kabuki was a great source of entertainment for the ordinary Edo citizens. The "Nishiki-e" drawings of popular Kabuki actors sold very well.

(3) Yoshiwara ("kuruwa" or red-light district)

This district had both bright and dark sides. Dark atmosphere harbored around comfort women who worked there. Poor families had no option than to sell off their young daughters to Yoshiwara. The girls underwent hardships and many passed away suffering from tuberculosis at the young age of 22 or 23. Those women, who had no one to turn to, were jointly buried in the graveyard of Jokanji Temple.

Bright atmosphere was produced in Yoshiwara, due to the appearance of those women clad in dazzling kimonos, especially the high-class prostitutes called "Oiran," who were the originator of the latest fashion in those days. In the Edo-Tokyo Museum, there is a section where you can see the beautiful figures of the legendary Oiran Agemaki, taken from a famous scene in Kabuki.

In the red-light district, women did not have any freedom. However there was one exception. Whenever the Yoshiwara district was burned down, the management opted to disperse the women in different groups to temporary housings outside and continued their comfort business until the completion of the Yoshiwara facilities which usually took almost one year. That's the time when the entry fee was lowered and formalities were loosened. It also provided opportunities for the women to feel less controlled and open up their personality, resulting sometimes in romance with their customers. Yoshiwara was not necessarily an entertainment spot for male only. It also offered sightseeing events, such as "Oiran Dochu," which were popular among females visiting Edo from countryside.

Part II. Culture of Citizens Behavior

(1) Sightseeing famous spots and gourmet walking tours

Toward the end of the Tokugawa shogunate, a low-ranking samurai named Sakai Bansho who came to Akasaka in Edo from the province of Kishu, kept a diary of his life while on the "Sankin kotai" resident assignment in Edo. The diary describes his experiences in visiting different popular spots and eating tasty food.

There is another archive titled "Seji Kenbunroku" which describes personal observations of the ordinary civil life in the late Edo period. It describes how housewives, who lived in tenement houses, enjoyed chattering, and how citizens enjoyed visiting theatrical houses, temples or other religious spots, or tea houses to appreciate local cuisines and scenic beauty.

From those historical records, we can see that during the Edo period not only samurai's but also ordinary citizens, including housewives, enjoyed their visits to the Ise Shrine, different popular spots within Edo, or hot springs elsewhere.



Nihonbashi by Ando Hiroshige
Courtesy of the Edo-Tokyo Museum

(2) Fireworks in Ryogoku

During the three months from May 28 (Date of river opening) to August 28 (Date of river closing), fireworks were launched on any date or even all dates so long as there were financiers who paid the cost. During this period, the shogunate granted a seasonal license to the resting houses on the river banks in Ryogoku to do business into the night. This is because Edoites took special pleasure in viewing fireworks blooming against the summer night sky.

The American scholar Edward Morse is well known for his discovery of the shell-mound in Ohmori. In this book titled “Nihon sonohi, sonohi,” he described his impression during a visit to Ryogoku on the river opening day when fireworks were launched. He wrote that he learned a lesson from the polite attitude of boatmen who kept exchanging words like “Thank you” and “Sorry about that” as they steered their boats on the extremely congested river surface. He felt in their behavior grace and consideration for others.

Morse came to Japan in 1877 and stayed here for an aggregated period of 2.5 years. We can tell how much he loved Japan from his description that he initially felt as if he had come to a land of barbarians but that he soon realized the spirit of thoughtfulness for others shared by ordinary Japanese. Morse set his eyes on the Japanese culture, of which Japanese themselves had never written about. Japanese were simply unaware of the uniqueness of such culture as they had taken it for granted. Morse wrote a comparative description of Japanese culture vis-à-vis American culture. Morse was the first foreign scholar who taught the basic scientific research in archaeology in Japan. We can learn from Morse the importance of objective and comparative observation of culture, in addition to subjective perception.

(3) Trips in the Edo period

There were already travel agents in those days. They were called “Azuma-ko” in Kanto area and “Naniwa-ko” in Osaka area. Those who wanted to travel paid participation fee to these agents to receive a travel license with a tally seal. All that travelers had to do was to submit a half coupon on the arrival at the designated inn. Because the identity of all travel guests who stayed at the inn were confirmed in advance, even a single traveler did not have to worry about safety. The travel agents received commission from travelers and inn-keepers. Travelers could rest assured of the safety of their valuables once such items were entrusted to the inn-keepers.

III. Culture of information

(1) Emergence of an advertising age

In the Edo society, ordinary citizens shared the culture of obtaining and selling needed information. A book titled “Hirou Kami” was a compilation of advertising copies in those days. It was authored by Santo Kyoden who was a writer and Ukiyoe artist, and who was active toward the end of the Edo period. He was equivalent to today’s copywriter.

(2) Advertising effort by Shikitei Sanba

Although Sanba was an exceptionally popular writer in those days, he could not sustain a comfortable life by the job alone. In his book titled “Ukiyo-buro,” he described how he worked out a catch phrase to sell a cosmetic item. He filled a glass bottle with what he named “Water of Edo,” placed it in a fancy paulownia box, and tried to sell it with the copy “Water of Edo which does not spoil face powder.” Later he changed the phrase to “Water of Edo which helps face powder stick better to your skin.” He knew the importance of creating a sophisticated image with commercial items.

(3) High level in literacy

A Russian missionary named Nicholas wrote a book titled “Nicholai no mita Bakumatsu Nihon,” or Japan as observed by Nicholas toward the end of the Edo shogunate. In the book he described with admiration that Japan is second to none of the Western European countries in terms of the literate population. Japanese books, even the easiest ones, included Kanji characters for about 50% of the whole text. Still ordinary people demonstrated a very high literacy rate.

In those days, there were 700 rental bookstores in Edo and 300 in Osaka. Books were published, addressing those rental bookstores. Ordinary citizens, both men and women, rented books from the stores and enjoyed reading. We can see how extensively literacy was shared among ordinary citizens.

IV. Culture of ordinary life

(1) Nishikie (multi-colored woodblock prints)

The Nishikie's originated from the Japanese "Koyomi" or calendar system. In the Edo period, people did not have a day-to-day calendar. Months within a year were divided into two groups; big months (30 days) and small ones (29 days). All the months were printed on a single paper. Because payments were made on the last day of each month in those days, it was important for people to be aware of the said different month groups. As an extension of this calendar system, the Nishikie was created in 1765. In the "Edo Sanpukutsui," a well-known Nishikie, human images, representing the three most popular entertainments in those days, were drawn. They are Danjuro from Kabuki, Hanaoogi from Yoshiwara, and Tanikaze from Sumo.



Matsumoto Koshiro 4th as
Sakanaya Gorobei
by Toshusai Sharaku
Courtesy of the Edo-Tokyo
Museum

(2) Senryu (Comic Haiku)

In 1765, Karai Senryu published a book titled "Haifu Yanagidaru," which depicted the subtle sentiments of human life. Soon it became necessary for Daimyo lords to acquire a skill to create Senryu pieces as a part of their learning.

(3) Kibyoshi (Books with yellow covers)

Kibyoshi books were a sort of comic books, full of sophisticated humor and jokes, addressed to adults. They included illustrations and were very popular among ordinary citizens. The estimated number of printed copies was over 10,000. The following are examples of the typical bestsellers:

o "Kinkin Sensei Eigano Yume" (1775)

It was written by Koikawa Harumachi. It's a story about a young man who came to Edo from a countryside. He was adopted into a wealthy family but his life was a continuation of tumultuous events. When he wakes up from his dream, he became aware of the importance of the peaceful life in his home village.

o "Kiruna no Kikara Kaneno Naruki" (1785)

It was written by Karaki Sanwa. It's story about a rich man who wants to be poor. Ironically whatever he may do, it always ends up in bringing more wealth. In the end, there was no space for him to sleep inside the house because boxes after boxes of gold coins were stacked inside the house. It turns out to be an enviable dream.

Q&A Session:

Q1: Was there any gender difference concerning literacy?

Ans.: We cannot confirm such difference from the existing historical materials. In the election of the village chief, people wrote their names on the votes. Based on this record, we can tell whether the name was written by the voter himself or by a secretary. We can thereby estimate the literary rate among men. The ratio of names written by voters was as high as 70 percent. Regrettably there is not any helpful record concerning women.

"Terakoya" schools were operated by ordinary people. According to the need of the community or people, those civilian schools provided education to men and women together within a classroom. There is a record that even carpenters enjoyed reading books during the lunch recess.

Q2: How can we evaluate the richness of ordinary Edoites' life?

Ans.: The “Sankin Kotai” system brought wealth to Edo. There were about 270 “han’s” or provinces in Japan during the Edo period. In each province, farmers were forced to pay annual tributes to their lords and about half of the proceeds were consumed for the operation of their lord’s residence in Edo which had become the national center. Edo offered job opportunities to those who were eligible to join work force but those who were weak and lacked the eligibility were marginalized because the concept of welfare was yet to emerge. When we look back on history with the eyes of the contemporary humans, we may be able to conclude that the more progress civilization has attained, the more happiness has been brought to mankind. However, it seems to me that in certain aspects human’s state of mind has come to lack richness. (End of summary)



All of the attendees were fascinated by Dr. Takeuchi’s presentation on the culture of Edo shared by ordinary citizens. He explained in a very crisp tone, with lots of affection and humor. I felt as if the atmosphere of the Edo period were brought into the lecture room. We had a most favorable feedback from the attendees, requesting MUA to provide another opportunity for enlightenment by Dr. Takeuchi.

(Written by K. Okumura, the International Science & Culture Committee, and translated by S. Tanahashi, the PR, Bulletin & Internet Committee)

(Continued from P.1) My Attachment to Minato City

To date I have spent my whole life here in Minato City where my grandparents had lived, and where I attended schools and experienced the entire pre-war, wartime and postwar years. After marriage, I have had opportunities to stay several years abroad due to the call of my husband’s profession but my residence in Japan continued to be in Minato City.

Before I became fully aware, our neighborhood was surrounded by rows of high-rise condominiums. Also the address designations of the residential areas were changed. The metropolitan streetcar, which had been a convenient and popular transportation means, vanished from the daily scene years ago. From time to time, I wonder how my deceased parents, on a time-slip home return, would be able to find clues to locate our current residence.

My parents passed away long before the appearance of metropolitan superhighways. I have lost close friends of my childhood days in the neighborhood. Today we seem to be totally at a loss to predict the future development of the earth and human society. The contemporary youths look indifferent to their future, addicted to clicking on computers and smartphones. I sincerely hope that the future for these youths and the following generations would develop in a peaceful tone.

As a member of the Minato UNESCO Association, I feel truly thankful and happy that I can join MUA friends in various programs and spend happy learning moments during the rest of my life here in Minato City.

(Translated by S. Tanahashi, the PR, Bulletin & Internet Committee)

2016 MUA New Year Party

Date: February 6, 2016

Place: Risokai Club Salon@kagurazaka

This annual event took place for the first time at the Risokai Club Salon of the Tokyo University of Science located in Kagurazaka, Shinjuku City. The convenient facility with an academic atmosphere was made available through the introduction of Mr. Matsumoto, MUA Vice President.

The gathering was kicked off by the opening address from Ms. M Akiyama, Standing Director. It was followed by New Year's remarks by President Takai and Vice President Matsumoto, respectively. Mr. Nagano, Vice President, proposed "Kampai" toast.

After the formalities, we started friendly networking, tasting sumptuous food and beverages while conversing in groups on different topics of mutual interest. Midway Mr. Tomogane, MUA director, called our attention and introduced the day's special guests – two kimono-clad Keio University students who belong to the Rakugo Club on the campus. They have practiced the traditional solo comic story telling for a few years, with respective stage names.

First Ms. Yo Hazama or "Bahnet," a sophomore in the faculty of law, told a story titled "Rinki-no koma" with a soothing Kyoto dialect. It was about jealousy and frustration of a merchant's wife who had been aware of the presence of her husband's mistress. Next Mr. Masashi Kato or "Ranchi," a law faculty junior, told a story titled "Kanho-ita." It was about funny misunderstanding among people, caused by the fact that people in different regions call the same item by different names. They were so skillful in their facial and body expressions as well as in the use of fans and hand towels. All of us burst into laughter, again and again, as we listened to their entertaining Rakugo stories.

After the attraction, we stood up in turn and reported on the latest activities in progress at each MUA committee and on our personal life developments. Mr. Y. Suda, Secretary General, recommended us to drop in, whenever possible, to MUA's secretariat office to obtain the latest information and plans under way.

The happy gathering was closed by Mr. Yamamoto's wrap-up speech. He expressed best wishes to MUA for its future growth and to our members for continued good health.

(Written by T. Kobayashi, the Membership Committee, and translated by S. Tanahashi, the PR, Bulletin and Internet Committee)



Barnet



Ranchi



(Continued from P.7) 2015 MUA Symposium

where you live if possible.

(Written by Y. Miyashita, the International Science & Culture Committee, and translated by Y. Suda, the Bulletin, PR & Internet Committee)

Hands-on Workshop on Japanese Calligraphy

— One-day Japanese Culture Course —

Date and time: December 12, 2015 (13:00-15:30)

Place: Room 305, Minato Life-long Learning Center

We had the pleasure of having Ms. Suimu Kanada, a member of the Mainichi Calligraphy Academy, as the instructor for this workshop.

The workshop proceeded in the following steps:

- 1) Lecture on the history of Japanese calligraphy and on necessary tools such as brush, inkstick, inkstone, paper, etc.
- 2) Practice to imitate successful model letters
- 3) Make a fair copy of favorite Chinese characters on a cardboard



Major impressions participants wrote in the questionnaire after the class are as follows:

1. I could experience one fabulous part of Japanese culture.
2. It was rather difficult for me.
3. It was much more fun than I had expected.
4. It became a beneficial preparation for my calligraphy lessons ahead.
5. Since I have few chances to practice calligraphy, it was a very fruitful experience.
6. The instructor was very skillful in teaching novice people like me.

Surprisingly the participants' skill improved so much although they practiced only two hours. Each of them wrote their favorite characters on a cardboard, which I trust will make a valuable memory.



(Written by Kazuyo Hirakata, Standing Director, the Hands-on Japanese Culture Workshop Committee, and translated by Terry Tomita, a PR, Bulletin & Internet Committee associate)

Hands-on Workshop on Japanese Tea Ceremony

(One-day Japanese Culture Course)

Date and time: Saturday, January 23, 2015 (13:30-16:00)

Place: Room 203, Minato Life-long Learning Center

We had the pleasure of having Ms. Sohkoh Matsumura, master of the Ura Senke School, as the instructor for this workshop.

The attendees included a four-year-old girl, a kindergarten boy, primary school boy, and junior high school boys who were accompanied by their parents. They enjoyed practicing traditional performance with the other adult participants.

The class consisted of the following components:

1. Lecture on the history of tea ceremony in Japan
2. Practice of how to walk on the Tatami mat
3. Practice of bowing
4. Demonstration of how to serve thin tea
5. Performance of serving tea to themselves by each participant

Major impressions participants wrote in the questionnaire after the class are as follows:

1. Reminded me of what I practiced in my younger days.
2. Pleased to have experienced various practices related to the ceremony.
3. The workshop was easy to understand for both beginners and the seasoned practitioners.
4. Enjoyed actual self-served tea since I get more chances to have tea recently.
5. Not easy to learn tea formalities.

We were pleased to have completed this event successfully since we had worried about a possibility of snowfall as per the weather forecast. All the participants performed very well. In particular, adult participants and MUA staff were entertained by the enthusiastic manner of the three boys and one girl in their tea service practices. We would like to extend our hearty appreciation to Ms. Matsumura for her enormous contribution to make this event a great success.

(Written by Kazuyo Hirakata, Standing Director, the Hands-on Japanese Culture Workshop Committee, and translated by Terry Tomita, a PR, Bulletin & Internet Committee associate)



From the UNESCO Press Release

(15.05.2016 – ODG)

G7 Education Ministers reaffirm commitment to quality education in Okayama



UNESCO Director-General Irina Bokova participated in the first G7 Education Ministers' meeting held in 10 years that closed on 15 May in Kurashiki, Okayama (Japan) with the adoption of a Declaration committing to implement the SDGs and raise the attention of G7 leaders towards education as a priority policy agenda.

"Education is a human right, a force for gender equality, poverty eradication, sustainability and peace," said Ms Bokova at the opening session. "Whether in Tokyo, New York, Beirut, Kathmandu or Nairobi, educating a child is the smartest investment a society can make in its future."

She stressed the importance of the comprehensive vision set out in Sustainable Development 4 (SDG4) that focuses on equity, quality and lifelong learning, and encompasses the skills societies require for the 21st century.

"This is about nurturing the values we need to empower young women and men to make the most of cultural diversity and to change mindsets," she said, highlighting the role of education for sustainable development in taking forward the Paris Agreement on Climate Change, and Japan's leadership in this field. In a conviction shared by all G7 representatives, she asserted that "education is the most powerful tool to prevent radicalization and violent extremism."

Japan's Minister for Education, Culture, Sports, Science and Technology, Mr Hiroshi Hase, set the tone for the meeting by asserting that in any age the role of education is important, but with terrorist attacks in France and elsewhere, solidarity and collaboration to harness its power for mutual understanding and full participation in society is crucial for overcoming divides. "We have to solve the question of marginalization and inequality and create a society where everyone can have hope," he said.

How to make education a force for inclusion, social advancement and intercultural understanding was a thread running through the discussions. All representatives insisted on the imperative of policies to address disadvantage, cater to the increasing diversity of populations, bridge the digital divide, support teachers and nurture cultural and global competencies, including by encouraging critical thinking and debate on difficult issues. (Excerpted)

Minato UNESCO Association is a citizens' voluntary membership organization that promotes Japanese traditional culture, holds cross-cultural workshops and presents multicultural events and international symposia for world peace. For any questions or comments about our articles, please contact our secretariat office at:

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