ABSTRACT

A study concerning the aspect of practical missionary work in Shin Buddhism

– Based on an Original Fact-Finding Survey of a radically changing missionary environment by the Research Team of Ryukoku University Graduate School of Practical Shin Buddhist Studies –

Hiroaki KADONO

Practical reality is the subject of research in practical Shin Buddhist studies. This is one of the characteristics of research in Ryukoku University's Graduate School of Practical Shin Buddhist studies.

This research paper is part of a study concerning the aspect of practical missionary work in Shin Buddhism. This research is based on fact-finding surveys that were conducted by the research team of practical Shin Buddhist Studies.

Currently, the missionary environment is changing radically and drastically due to Covid-19. Under these circumstances, this survey was conducted to find out the actual situation of Jodo Shinshu temples.

There are various types of previous survey results, each with their own characteristics. By comparing various survey results, the specific characteristics of each will be appear clearly. In particular, there is large differences in the survey respondents. Analysis of the survey results will also differ accordingly.

As already mentioned, it is necessary to conduct a fact-finding survey from the original perspective of practical Shin Buddhist studies.

Therefore, we conducted an original fact-finding survey from the perspective of Practical Shin Buddhist Studies. This fact-finding survey was carried out online using the Google form.

The research respondents were ministers and ministers' partners or family members who belong to the temples based on Jodo Shinshu teaching. This means temple based on the same teachings and not attached denominations.

In contrast to other surveys in which research respondents only resided in Japan, this survey is unique in that it received responses from residents of temples outside Japan.

Among the many survey results, comments were added through analysis of free

descriptions, and the characteristics that should be noted were cleared.

The Theory of the Other in Shin Buddhism
— Based on T. Kasulis' Theory of Cultural Differences —

Takanori SUGIOKA

This paper discusses the theory of the Other that contributes to research in practical areas in Shin Buddhist Studies, taking the theme of the revival of Buddhism in Fumihiko Sueki's "The Actuality of Buddhism" (Iwanami Koza Gendai, Vol. 6, 2016), along with Carol Gilligan's "The Ethics of Care," with Thomas P. Kasulis' theory as its starting point.

T. Kasulis, former Professor at Ohio State University, is a philosopher specializing in Japanese philosophy and comparative culture. Kasulis' "Intimacy or Integrity: Philosophy and Cultural Differences," (University of Hawaii Press, 2002), discussed by Sueki and translated by Masaaki Kinugasa, was published by Hosei University Press in 2016 under the title "Intimacy aruiwa Integrity: Tetsugaku to Bunkateki Sai." Sueki introduces this book by translating the two keywords "Intimacy" and "Integrity" in the title as "Tasha shinmitsusei/Other Intimacy or Jiko tougousei/Self Integrity."

The twin concepts of intimacy (shinmitsusei) and integrity (tougousei) are models of cultural classification that Kasulis constructed based on his own experiences of studying abroad and inpatient care, and should be seen as a new cultural philosophy that transcends the traditional, stereotypical Nihonjinron (discourses on Japaneseness), and cultural determinism, and the strong tendency toward comparative cultural philosophy. It can be considered that this is a theory that aims to elucidate the answers to the question of why it is difficult for Japan's Shin Buddhism followers to grasp the "Other" as the Other.

Further, the author asserts that the "Other" in Shin Buddhism's theory of the other is one who transcends an understanding of one's own self, and who is cut off from direct means of communication with the self.

Current Situation and Issues Concerning Management of Excavated Cultural Properties

Mamoru KIMOTO

The notice about "How to Handle Excavated Materials" issued in 1997 by the Agency for Cultural Affairs of Japan was a tremendous shock because it stated that it is possible to "dispose of or take other measures" for excavated materials. However, examinations of actual cases show that it is almost impossible in reality to dispose of excavated materials if proper administrative procedures are taken in accordance with laws and regulations. It is also so obvious that excavated cultural properties are important archaeological materials, and therefore, they should not be disposed of from an academic perspective. On the other hand, it will be difficult for government offices to continue to store the excavated cultural properties in large quantities unless the general public understands the historical significance of such properties. Therefore, it is necessary for public excavation organizations to make efforts to educate the public about the historical and cultural significance of excavated cultural properties through various projects.

This paper also examines the actual conditions of the storage and management system of excavated cultural properties in Gose City, Nara Prefecture. The rate of the increase in the number of excavated cultural properties is related to the amount of construction development activity in the area, and thus depends on the regional characteristics and the economic situation at the time. The case of Gose City is a typical example of such a case. Smaller research institutions will soon run out of storage facilities if they conduct excavations in conjunction with large-scale construction projects. In order to ensure adequate storage facilities in the future, it is always necessary to have an accurate understanding of the current status and future prospects for the management of excavated cultural properties.

Critically Edited Sanskrit Texts of the *Śikṣāpadavarga* Chapter of the *Dharmaskandha*

Norisato AOHARA

This paper presents the critical edition for the Sanskrit texts of the *Śikṣāpadavarga* chapter of the *Dharmaskandha*(DhSK), one of the earliest texts belonging to the Sarvāstivāda school. The original sources of the texts were published by Siglinde Dietz(1984) and Kazunobu Matsuda(1986). The former book is based on some incomplete manuscripts including three chapters of DhSK, while the latter one gives the sequential text from the former one, based on the other fragments of the same manuscript set. The texts of the current chapter, *Śikṣāpadavarga*, are divided into two parts in accordance with the two books. Besides, the latter one supplies only diplomatic transliterations. I intend to combine the texts of the two books, and to re-edit more critically to indicate the differences from the Chinese translation. The *Śikṣāpadavarga* chapter deals with the layaman's five precepts. Therefore, we can find the parallel with the *Vinaya* texts in the contexts. I note the identifiable sources in each case.

A Qualitative Study of Communication in Systems Consultation
— A Study Using the Interpersonal Process Recall —

Hideaki ITO

A psychological experiment was conducted to examine consultation in the context of systems approach (Family therapy). The scene of roleplay consultations was recorded on video, and the consultant and the consultee were interviewed respectively before and after the roleplay. The interview after the recording was conducted while watching the recorded video.

As a result, it became clear that the points the consultant considered as a stage of collecting information was already being considered by the consultee as preparation for future actions. In addition, it is important to consider how to respond to the consultee's feelings, problems, and the causes of their predicament. It is also important to redefine topics that are relatively easy for the consultee to work on through clear

communication with the consultee.

It can be said that it is necessary to continue to modify the consultant's framework while respecting and understanding consultee as well as continuing to keep the communication of consultation flexible. At the same time, it is also important to allow the consultee's perceptions to change, and to clarify specific actions for the future through reframing and hypothetical questioning. This is one of the models of systems consultation. We believe that contriving ways to facilitate communication during the consultation process is imperative for coactive practice.

About Psychological Care Received in Foster Homes
Interviews taken in daily-life situations and psychological care

Yoshiharu MORITA

As the Child Abuse Prevention Law was enacted in 2000, it became mandatory that every foster home involves a psychotherapist in the facility in order to provide psychological therapy for children living there. Therapy has pursued two different approaches. One approach is where the psychotherapist is involved in the children's daily lives and conducts both interviews in their daily-life situation and provides psychotherapy. The other approach is that the psychotherapist focuses only on psychotherapy without being involved in the children's daily life. The Ministry of Health, Labor and Welfare has proposed the following five roles for psychotherapists working in foster homes: 1) psychotherapy, 2) interviews in daily-life situations, 3) providing advice and guidance for facility staff, 4) attendance at treatment review meetings, and 5) others. In particular, as it is defined as the psychotherapist's role to conduct interviews with children in daily-life situations, psychological specialists came to be involved in providing care as a result of becoming a part of the children's daily life. However, it has come to light that this can cause problems to arise during the scientific psychological interviews. Therefore, it is necessary to carefully evaluate whether such an approach is really effective or not.

This paper aims to identify problems that arise when psychologists are involved in the children's daily life and to propose a more effective system. In other words, staff who have been in charge of caring for children's daily life for many years will be trained so that they can share the role of a psychological therapist in daily life. These

staff will engage in the interviews taken in daily-life situations based on their experience of being engaged in direct relationships with the children. They will also play the role of connecting the regular staff and the psychological staff, thereby allowing both to collaborate in a way that makes the most of their respective expertise.

Recognition of the “Ga-line Nasal Sound” in Modern Times

Tomoko UCHIDA

In the early Meiji period, one can find different references in which “Ga-line nasal sounds” are classified as “Han-dakuon (P-sound group).” In such cases, the notations for the sounds are written as「カキクケコ」or「ガギグゲゴ」. Around 1897, many specific references talking about the “Ga-line nasal sounds” started to appear. Some of them used the alphabet to write “ng” for the consonant part. Some researchers started to focus on the regional differences in “Ga-line nasal sounds,” and the issue started to be discussed more through the “Report of Phonetic Research” and in the “Bulletin of the Phonetic Association.”

We can find the description from the Meiji period that says the “Ga-line nasal sounds" appeared besides the initial position in a word. Later in the Taisho period, when the IPA became widespread, the consonants of the “Ga-line nasal sounds” were written with the character “ŋ”. At the same time, the “ŋ” character was also used for some “n” sounds. As a result, the coidentity of consonant part in the “Ga-line nasal sounds" and some “n” sounds received more attention. Furthermore, introducing the concepts of “consonant assimilation” and “nasalization” triggered the trend where “Ga-line nasal sounds”, though it had been classified separately as the Han-dakuon (P-sound group) in the early Meiji period, were incorporated into the system and were treated in the same way as other sound phenomena.

Hotel Nightmares—A Cultural History of Hotel-like Spaces in American Literature (1)

Yoko IKESUE

As travel to distant places became more common, a need arose for travelers to find places for overnight lodging. The concept of a communal lodging space where people could freely come and go developed in 18th century England, however inns had been established as early as the 11th century. Over the years these venues came to serve diverse roles, such as acting as general stores, eating places, money changers, drinking places, and places for religious leaders to preach. In 1604, the English government was so concerned about the high level of disorder in lodging houses that a law was enacted to regulate behavior in these establishments. The first inn in the new world was established at the Jamestown settlement in 1607. From the 1820s onward, inns became an established industry and developed alongside the laws, science, and technology of the age. However, over the course of this history, these communal spaces became known for accidents, crimes, and unexpected tragedies. Literary works have even depicted hotels as artificial and secret spaces with spellbinding characters that did not allow people to leave.

This paper aims to recognize the concept of hotels as fictional spaces of family stories and bonds by equating it with the idea of "home". In order to trace the cultural history of the hotel industry, this paper will focus on what constitutes a "hotel-like" space as described in the works of 19th and 20th century writers where these spaces are used as story settings. In particular, it will examine the nightmares and visions that characters encounter in these places of freedom and solitude, where the everyday and the extraordinary intersect through the works of varying writers, from Edgar Allan Poe and Henry James to that of Stephen King.

Japanese Mimetic Words as Metalinguistic Reformulation: Redefining the Definition

Eiko SHIOTA

Onomatopoeias and mimetic words, collectively known as *onomatope*, are

considered to be one of the most salient features of the Japanese language. Onomatopoeias or *giongo* represent real sounds of both animate and inanimate objects, while mimetic words or *gitaigo* describe the state or condition by borrowing phonetic expressions. The distinction between the two, however, is sometimes difficult, leading to a preference for the general term *onomatope*. Despite this tendency, an intriguing aspect of sound mocking can be obtained by the difference between *giongo* and *gitago*. Hence, this paper aims to redefine the definitions of these two terms and illustrate the importance of the division from a pragmatic viewpoint.

The first two sections serve as the introduction of this paper. The common definitions and their problems are quoted and discussed. Section 3 attempts to capture onomatopoeias and mimetics words within the scope of metarepresentation. A pragmatic point of view developed by relevance theory is employed to clarify the definition of *onomatope*. Section 4 deals with three distinctive features of mimetic words to propose convincing definitions: Incompatibility between *giongo* and *gitaigo*, etymology without any connection to sound, and pattern mimicking to mock sounds.

Through the discussion, new definitions of *giongo* and *gitaigo* are suggested. Both *giongo* and *gitaigo* phonetically describe the object expressed. However, the *giongo* directly represent real sounds, whereas *gitaigo* indirectly represent the object by metarepresenting other linguistic expressions. This aspect of onomatopoeias and mimetic words can be applicable to the investigations of high creativity of new onomatopoetic expressions, how new words and phrases are added to the existing language system and gain conventionality, the multi-layered relationship between representations, and so on. As a small cornerstone for further study, redefining the definitions of *giongo* and *gitaigo* should play a fundamental role.

Scriblerian Satire in the Novels of Henry Fielding

Tadayuki FUKUMOTO

Henry Power points out three characteristics of the Scriblerian satire: implicit faith in ancient Roman and Greek literary works, constant vigilance against the contemporary commodification of literature, and strong aversion to pedantry. Henry Fielding, who assumed the pseudonym of “Scriblerus Secundus” in one of his plays, thereby attempting to be a successor to Alexander Pope, shares these three points of

view. While it is often pointed out that the butt of satire in Fielding's plays often overlaps with Pope's poetry, his novels have scarcely been paid attention to when examining the poet's influence on Fielding. However, Fielding's novels do have Scriblerian characteristics of satire in a subtler way than his plays.

For example, Fielding declares in *Joseph Andrews* and *Tom Jones* his novels are designed for those who are familiar with the epic conventions of the classics. He also regards a mastery of the Latin and Greek languages as indispensable for authors in *Tom Jones*. The commodification of literature is highlighted in *Tom Jones* and *Amelia*, as in *the Dunciad*, due to the contemporary tendency to evaluate literary works not on their quality but on their quantity. The pedantry that Pope mocks is most typically crystallized in the disposition of Parson Adams in *Joseph Andrews*, who always relies more on his book-learning than his personal experiences in making judgements.

Pope and Fielding have much in common in their approach to satire. They both believe in the effectiveness of satirizing one specific person and making an example of him or her. Besides, Fielding has the same concerns as Pope about the contemporary literary world, and expresses them in his novels. Therefore, it is necessary to be informed of Pope's satirical point of view to grasp the implications contained in the text of Fielding's novels.

On the Suffixes '-er' and '-ee'

Shinya HIMEDA

Affixes generally change the parts of speech or meanings of their base words when attached. The suffix '-er' is of Old English -ere and denotes a person who performs a specified action or activity when it is attached to the verb. The suffix '-ee' is from Latin -atus and denotes the person affected directly or indirectly by the action of the verb. The suffix '-er' is more productive than the suffix '-ee'. The derivatives with '-er', such as teacher, player, singer, etc. can often be seen. The derivatives with '-ee', such as *teachee, *playee, *singee, etc. are incorrect. In some cases, either suffix can be attached to the same verb, such as employer - employee, payer – payee, trainer – trainee, etc. In this paper, how the nouns with '-er' and '-ee' derived is investigated by etymological and morphological analyses.

Future prospects and challenges in the training of school social workers

– From the viewpoint of education of the students for school social workers in university –

Toyoko YASUI

Recently, an increasing number of students having social welfare problems in schools are being reported. These problems are becoming more complicated and diversified. Therefore urgent introduction of school social workers(SSWrs) is needed. Children today are increasingly victims of many social forces that negatively affect their roles as students. These problems will interfere with their ability to learn and adjust in school. School social work is a specialized area of practice within the broad social work profession. SSWrs are trained professionals with a lisense in social work who provide services related to a person's social, emotional and life adjustment to school and/or society. SSWrs are link between the home, school and community in providing direct as well as indirect services to students, families, and school personnel to promote and support student's academic and social services. In this article, taking the state of school social workers in Japan into consideration, I will provide a brief overview of the current state and issues of the education and training of school social workers and propose the future prospects and challenges.

Summary of Issues Concerning Maternal and Child Life Support Facilities in the 2014 Outline for Measures to Combat Child Poverty

Megumi SAKAI

The purpose of this study is to present a summary of discussions on maternal and child life support facilities in review meetings on measures to combat child poverty, held a total of four times before the formulation of the Outline for Measures to Combat Child Poverty in 2014. The study also aims to provide an overview of what functions of maternal and child life support facilities were used as measures to combat child poverty.

The summarization of discussions on combating child poverty at the review meetings reveals that there were several discussions on maternal and child life support facilities in the third review meeting. In this review meeting, Takae Oshio, chairman of the National Council of Maternal and Child Life Support Facilities, presented an overview of maternal and child life support facilities, the status of residents, and plight of single-mother households in the community. The present study contends that Oshio's remarks may have influenced the positioning of maternal and child life support facilities in the 2014 Outline for Measures to Combat Child Poverty.

Further analysis of the discussions in the review meetings also revealed that there is a lack of understanding of maternal and child life support facilities. Therefore, it is necessary to continue to raise awareness regarding maternal and child life support facilities and acquire an understanding of their functions so that these facilities can serve as effective measures against poverty for both mothers and children residing in single-mother households.

"Sense of Wonder" in Early Childhood Education (1): Gazing at the "Fushigi" of Life

Toyoko FUKUDA

In Japan, a basic trait known as a "zest for life" is required in early childhood education. It includes cognitive, social and emotional skills. The power of social and emotional skills are especially important today, in particular, sense and sensibility.

Rachel Carson wrote that it is necessary for children to keep their inborn sense of wonder. She said, "I should ask that her gift to each child in the world be a sense of wonder…the child needs the companionship of at least one adult who can share this, rediscovering with him the joy, excitement and mystery of the world we live in."

In Buddhism, the idea of wonder or mystery is expressed by the word "fushigi." One Buddhist priest wrote, "Our life is sustained by fushigi (wonder/mystery). And this is beyond human understanding." Another priest said, "Life is infinite even for a flower, so tiny, which blooms in the morning but by the evening, falls (the spirit of the true teaching of Pure Land Buddhism is none other than the vow of Amida Buddha aspiring to awake all living beings from ignorance to enlightenment)."

Buddhism forbids the destruction of living things. One of its core principles is a concept of "equality" that respects all living beings. The other is the concept of "gratitude" -- thankfulness for one's life, sustained by and interconnected with all other lives. Carson's idea of a sense of wonder closely resembles Buddhism's view of nature and life.

The environmental aspects of early childhood education emphasize a relationship with nature and respect for life. The importance of a sense of wonder is clearly addressed in the textbook.