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 研究課題名(英文)Voices from Tohoku: 3.11 Oral Narrative Archive

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研究成果の概要(和文)：4年以上にわたり東日本大震災の被災者とのインタビューを収集し、計500時間以上のビデオデータは3.11の災害に関する日本国内外で最大のインタビューデータベースとなった。研究者が利用できる全データの構築に加え、その一部を利用した一般向けウェブサイト「東北からの声」(<https://tohokukaranokoe.org/>)を開設した。
 方法論的には「デジタル・ヒューマニティ」に重要な革新を加え、「デジタル社会科学」の一つのモデルを発展させるという取り組みを運用可能にした。ひいては、反原発運動、ホームレス、難民問題といった今日の課題へのアプローチにおいても、デジタル的手法をもたらした。

研究成果の概要(英文)：Over the course of 4 years, we have achieved far more than we had imagined possible. Data collection: with more than 500 hours of digital interview data from Tohoku, we are the largest interview database on the 3.11 disasters inside Japan or outside. This is digitally collected and made available to all interested scholars. We've also developed a way to make an important part of this data available to a wider audience through our completely open Community Website, Voices from Tohoku (<https://tohokukaranokoe.org/>).
 Methodologically, we've made significant innovation on the model of "Digital Humanities," operationalized our work to develop a model of "Digital Social Science," bringing digital tools and approaches to the approach of live subjects on topics ranging from anti-nuke protesters, homelessness and refugees in Japan.

研究分野：Digital Social Science of Oral Narrative

キーワード：digital humanities oral narrative disaster archive

1. 研究開始当初の背景

Driving Research Questions: How do we represent and communicate the events as they have unfolded in the time since ‘3.11’, arguably the most traumatic event in Japan’s postwar? How can we do this in a way that avoids the sensationalism that has characterized much of the media, and captures the experience of those most closely affected? How can we communicate this to both the scientific community of scholars but also to the wider public, both in Japan and abroad, in a time-sensitive manner? How can we best tell this important story now?

Our answer to this question is to locate one kernel of human experience, the human voice, at the heart of the disaster. In many sorts of scholarly research, and maybe especially on disaster, the importance of individual experience is obscured. Our quick mobilization as fieldworkers has allowed us to capture the immediate and often intimate experiences of those directly involved in the hugely diverse sites from Otsuchi to Ishinomaki to Koriyama.

Before the Kakan application, we had begun gathering hours of oral narratives, the unstructured video interviews of community leaders and housewives, farmers and fisherman, activists and those determined to rebuild their hometowns and Tohoku as a whole. We often asked only three questions: what was your community like before 3.11? Can you us about the period from 3.11 until today? What do you see in the future for your community?

This data is important in itself, from a humanistic, historical perspective, as a record of a time in crisis, but it is also important for subsequent scientific work; we cannot understand such fundamental issues including disaster response, environmental sustainability, and efficacy of recovery plans or policy creation.

2. 研究の目的

Research Goals: Our goal was to first capture as many of those voices as possible, much of which we have already completed; our second goal is to make the data fully accessible, for which we are applying to this grant. This research proposal was is to fund the completion of oral narrative research about “3.11,” based on almost 500 hours of digital video already being

collected from more than 10 different communities in Tohoku. This rich and growing collection of interviews—everyday people talking about their life in their own words before and since 3.11—reveals a detail and even intimacy of daily life that is not present in other forms—mass or popular media. Our goal was to secure funding to allow for the curating and indexing of this archive that will allow us to create a fully-searchable online database. This database was intended to be the most detailed for university research institute to locate full interviews and themes, but also easy enough to use for the society at large, in both Japanese and English. In this way we hope to tell the important story of 3.11 to many people as possible.

We intended, and I think largely succeeded in contributing to a number of different fields. Oral Narrative has recently expanded across academic disciplines, in ways that foreground the importance of capturing human voice, as the most immediate rendering of experience. It developed as a way to capture the “local knowledge” or “unofficial” stories, “history from the bottom,” in particularly within the context of feminist scholarship. Contribution: Oral narrative research is not often employed in disaster contexts (for logistical reasons), but since our fieldworkers were already in Tokhoku doing volunteer work, we were able to employ oral narratives in a very new and exciting way, not as long past memory, but as narratives as they are being created and recreated. We see one substantive contribution of our own study being the application of this approach to capture the immediate complexities on the ground, to capture the gradual and incomplete understanding of complex situations. In the analysis stages of this project, we used discourse analysis to better capture political awareness and local scientific understanding of nature, but also the poetry and complexity of local Tohoku narratives.

Disaster Anthropology is a relatively new discipline, epitomized by the work of Oliver-Smith in the US. One aspect focused on the question of “sustainability,” in the sense of nature/culture relationships, but also the political economy of disaster. There is both an applied and “engaged research” in relief and recovery itself. There is also a more ethnographic perspective that takes as its founding

principle that ‘in times of disaster, the deep structures of society reveal themselves.’ That is true enough, and we have seen, for examples, the deep roots of “集落” cultures as communities struggle to rebuild. But also see what we call post-structuralist “DIY Disaster Cultures,” people and communities using ad-hoc collective creativity to improvise in the face of overwhelming circumstances. This new ‘do it yourself’ ethic forces us to re-think survival strategies in disaster research.

Science/Technology/Society (STS) research is one of the fastest growing multi-disciplinary approach that deals with vulnerability and sustainability, but also the flow of scientific or “expert” knowledge in popular hands, and calculation of risk that is forced upon all in a crisis or disaster situation. In our work, we went beyond the “expert” knowledge to see how technical information is incorporated into local communities, “re-localized” fashion. Our early collection on the Sanriku coast focused on tsunami, we are also collecting rich data on radiation and food safety in Fukushima by individuals in everyday situations. Our data is informed by and will speak to the difficult choices faced by local residents and outside experts.

民俗学、東北学. Even the most traumatic disaster happens within a specific ethno-historical context. It is never just a technical problem, but also a cultural and deeply historical problem. To understand the effects of disaster, we must first understand what was there before disaster hit. Thus, we have relied hugely on ethnology of rural society, Japanese scholarship that is historically rendered with great care and specificity. This gives us detailed understanding of a society and culture, even as it almost is wiped out. Our contribution. We did extensive interviewing on the ideas of community, family, generation, ‘the soil’—all key concepts in Tohoku-gaku that seems to have shifted with disaster.

Post-Disaster Politics: We have followed the many NPO leaders and activists out of Fukushima, into the streets of Tokyo, to see how this anti-nuclear movement generated a period of the most active and vibrant social movement activities in since the 1960’s and 1970’s.

Archival Studies. We have been fortunate to be part of the much wider wave of digital humanities that has redefined much of what we have come to think of the use of

digital archives. Our contribution is one of the largest.

3. 研究の方法

Scholarly Practice: I am a cultural anthropologist, an ethnographer who has taught, researched and published ethnographic analysis of community life, institutional structure, and spatial relations, all in the urban context of Tokyo. Years of doing fieldwork, the first hand collection of data based on immediate participant observation and unstructured interview have provided me with a set of disciplinary tools that has proved very useful to the analysis of disaster situations. My early work focused on the chaotic life of high school drop outs in Tokyo, and then followed them into a highly segmented labor market which did not provide them with any stable employment and life security. It was here I learned about DIY—‘do it yourself’ practices by those who had few resources and fewer prospects. I studied and published on freeter and haken workers, and what this labor shift means to them personally, and to Japanese society more generally. Beyond that, I began working on digital communication, alternative networks of labor, entertainment, fantasy and intimacy. Digitality has become one of the most important features of post-bubble Japanese society, but it is a very different social of human relationship, thinner and mediated by technology. This has made me look for alternative ways to pursue it.

But the more immediate path into this research was much more by accident. Like many others, I spent the weeks and months after 3.11 doing volunteer work with students and colleagues. Food and blanket deliver, digging gareki, helping at the hinanjo, building porches and beautifying “temporary” housing units. Not very academic, but it was needed and we could do it. Once we all spent time in the physical labor of relief, it become increasingly clear that there was other sorts of “help” that was need. Some people call is ‘kokoro no care’ or “care of the heart,” but for us, it seems that what people really needed was to talk about what happened. Far removed from the stereotype of the silent Tohoku villager, many people has stories to tell, but not way to tell them. We began simply listening, then recording them on our phones, and then from spring 2012, we began using

digital video. By that time, we had built a large network of community leaders and NPOs, but also friends and acquaintances. We went from person to person, talking, sharing and recoding—a very different model of research, but one that given the disaster circumstances was much more humane, ethical and effective. Our motto was: “volunteer always—do research when you can.” One thing that many local residents would tell us is some version of this: “We will tell you our stories, but do not just sit on them. We tell you this so you will tell the world about it—these stories are for the world, not just a bunch of university professors.” We try to remember that.

4. 研究成果

We are fortunate enough to produce many scholarly articles on the topic (see section 5 below), and two distinct research archives—accomplishments that will live far beyond any peer-review article in a journal. —a) **The Kibo Open Archive**—a website all in Japanese than is intended for community use (<https://tohokukaranokoe.org/>.) This site has produced more than 80,000 hits. Kibo Open Archive is designed for the wider community, school group or NPO who wants to shorter, more focused segments of video voice, not for research but nevertheless, want authentic, responsible information about 3.11 and Tohoku. So, we have selected short clips (30 seconds to 3 minutes), sometimes as many as 10 clips per video that address discrete topics of general interest. 家族、仮説住宅、転職活動、つながり

As can be seen in the chart to the right, each location follows a natural cycle: data collection processing, archiving, beta-release and final release of the kibo archive. These are staggered because the data was collected at different times, and we process them as we collect the data. . We decide to allow for us provide periodic release of different archives, starting with Ishinomaki, then Minami-sanrisku, and Otsuchi during the 2014; Fukushima, Sendai and Rikuzen Takata in 2015; Koriyama, Natori and Tokyo in 2016. This will allow us to share our data in a beta form with both scholars and the society as a whole, giving them important chance for input in the final result.

b) **Scholarly Archive**: Through a special arrangement with Google Japan, we have been granted, at no cost, unlimited

archiving privileges on YouTube—the single most popular, accessible, fast and secure site for video dissemination in the world. This accessible only through our front-loaded portal/website, search engine and tagging codes designed for use by university and research institutes. The reason for this is to insure personal information privacy of informants and allow maximum bandwidth to researchers. We will make this information available as we proceed—so the full video will be uploaded first. Then, as we complete then, the transcriptions in Japanese and finally the English translations—all in fully searchable formats. This data can be searched by location and narrator, by our own analytical tags (eg., 脆弱性、社会階級、疎外放、射能 or by the full text search of Japanese transcripts and English translations. In addition, we will develop a “user curate” function, there different researchers who are using our data will be able to create and share their own sets of tags on topics that are of their own interest, beyond anything we might have imagined. Subsequent users will be able to use these tags for their own research. This will not only be fully collaborative, using the full technical capacity of Wed 2.0, but will also enriches the research potential of our corpus.

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Voice of Japan: 東北からの声

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