



HOKKAIDO UNIVERSITY

Title	メディアが映す日本統治下の樺太観光：「オタスの杜」先住民観光をめぐる言説を中心に
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agency population statistics, were still considered children of “former natives” during inspections by government officials. These cases illustrate that such individuals continued to be regarded as Ainu.

After the abolition of Hakodate Prefecture, the newly established Hokkaido government office initially did not set strict standards regarding the “former natives” population. As a result, statistical standards for the “former native” population varied from municipality to municipality, so demographics sometimes suggested unnatural increases and decreases. In 1919, the Hokkaido government office set new standards for the demography of the “former native” population. It included the provision that a child would be treated as a “former native” if one of his or her parents was a “former native.” Under the new standard, Children born to a *wajin* father and “former native” mother, who had previously been excluded from the “former native” population, were now included. At this time, many of Samote’s grandchildren were added to the “former native” population for the first time.

Tourism in Karafuto under Japanese Rule as Reflected in the Media: Focusing on the Discourse Surrounding Indigenous Tourism at “Otasu no Mori”

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This article sheds light on indigenous minority tourism in colonial Sakhalin, the northern border region of Japan. In particular, we will focus on an indigenous minority settlement called “Otasu no Mori” which was established near Shikuka, near the 50th parallel of north latitude. The reason for examining indigenous tourism is based on the hypothesis that it served as an opportunity for the general public to recognize the contours of imperial Japan. Specifically, it refers to the dissemination of media discourses about indigenous peoples, such as ethnographies by anthropologists and travelogues by literary figures, as well as actual encounters with indigenous peoples through travel. As a national community is imagined through the “movement” of people, “comparing” differences becomes important. This article demonstrates such a premise.

First, I will provide an overview of the media of the time on tourism in Karafuto under Japanese rule, and demonstrate that “Otasu no Mori” stood out as a tourist destination. Next, I use articles from the magazine “Tabi” and travelogues written by a solo author that dealt with “Otasu no Mori,”

analyzing them for “affinity” and “exclusivity.” “Affinity” refers to the author’s attempt to empathize with the residents of Otas and draw them to “our” side, while “exclusivity” is the author’s attempt to induce contempt and push them away. I extracted subjective expressions from each work, and judged each word objectively by comparing it with other examples in a Japanese corpus of about 1.1 billion words, in order to understand the perspective from which are portrayed. Words and phrases extracted from all articles published in magazine “Tabi” include 10 “affinity” words (24%), 32 “exclusivity” words (76%). In the 11 other works, “affinity” is found in 5 works (45%), “exclusivity” in 3 works (27%), while 3 works (27%) are indeterminate, while adding up all instances in the individual works gave 47 instances of “affinity” (64%), and 27 of “exclusivity” (36%). As a result, it was found that “affinity” was stronger in magazine articles, and “exclusivity” was stronger in single-authored travelogues. Possible reasons include that the magazine uses tourism as its theme to depict the extraordinary, emphasizing otherness and heterogeneity, or that short articles use stereotyped expressions and reuses existing wording. Another possible reason could be that in a book, authors could write freely without worrying about space, so the high level of knowledge and education of the authors was reflected in the content.

In conclusion, indigenous peoples are seen through the gazes of “tourists,” who perceive them as others, different from themselves, and of “researchers,” who seek to protect and educate them. The “researcher” is a visitor who precedes the “tourist,” and may be an anthropologist. Anthropological research during the era of imperial Japan’s expansion began with “exploratory” research immediately after the occupation, backed by military support, and then progressed to “scientific” research led by government agencies. Residents of “Otas no Mori” turned their attention to everyday life while faced with a double bind, oscillating between “Japanification” and “uncivilization.” The intertwined tripartite gazes may have called for “comparison” and served as an opportunity for a national communality to emerge.

Finally, I will show that after moving to Japan indigenous peoples, who were only objects of tourism and research, emerged as “an interested party,” as narrators of their own history and culture.