

外国語要旨

学位論文題目 Young female migrants and embodied 'place' in a Japanese rural village :focusing on the weaving princess training program in Showamura, Fukushima

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This study focuses on the Weaving Princess Training Program in Showamura in Fukushima Prefecture in the northern east of Japan. This trainee project was established by the local government in 1994. Since then, the local government has picked several trainees throughout Japan every year. And they learn to cultivate, extract fibers, and weave with a plant called '*karamushi*' (*Boehmeria nipponivea*). Women who are selected to be trainees are called '*orihime*' (Weaving Princesses). They stay almost one year to learn the skills and communicate with the villagers.

Also, it is worth noting that quite a few trainees remain in the village after completing their training. While some remain in the village for improving their skill on the *karamushi* loom by the assistance of the municipality in the few years or get married with the villagers and raise children, others chose to remain by their own will without any financial support.

In my research, life stories were unlocked through interviews with 11 *orihimes*. They were asked to tell their practices and emotions in their village life. By listening to them, I was able to have better understanding of how *karamushi* is given meaning in their lives. Not only listening their voices, I constructed interactive dialogue with *orihimes*. Before I attempted the interviews, I had decided to spend eight months in Showamura starting in April 2015. I rent a vacant house with one of the *orihimes* and lived together. By doing this, I tried to experience for myself what *orihimes* have done there. Also, I attempted to approach the emotion which *orihimes* gain through my corporeal body. These experiences helped me to understand the context in which *orihimes* engage in *karamushi* to some extent. Further, *orihimes* and I co-constructed narratives based on these experiences. On the other hand, I focused on humanistic geography, feminist geography, and non-representational geography and examined the theoretical framework to deal with place and body.

The research result showed, much body knowledge is included in *karamushi* production. Through engaging in *karamushi* with the villagers in embodied ways, *orihimes* have shown respect for skilled elderly people, which motivates them to stay there further. In other words, *karamushi* is more than material for *orihimes*. *Karamushi* ties these women and local people. Also, it connects them and the village. Furthermore, the narratives show that some see the 'local's lives' very desirable and hope to construct their lives based on it. Although it is very difficult to make their living by *karamushi*, they prioritize to engage in it and follow the directions of the elderly villagers. Some *orihimes* feel most they are actually in Showamura at that very moment when they touch with *karamushi*. From these findings, it seems that *orihimes* energize rural communities not only by contributing to the reproduction of the village population, but also conveying the elderly people's experiences to subsequent generations.