

***2020 Kyoto University & University of Göttingen  
Joint Graduate Workshop***

***"Towards a Sustainable Future of Food, Agriculture and Rural Society"***



Kyoto University, Japan  
26<sup>th</sup>-28<sup>th</sup> February 2020

### Program on February 26

13:00-14:00: Campus Tour starting from the Clock Tower (guided by Kuroda)

14:00-17:00: Session for Lectures on Agriculture & Rural Society in Japan

Venue: Room E217, Faculty/Graduate School of Agriculture Main Bldg.

14:00-15:15: "Agri-food World in Japan: Present and Future"

Prof. Motoki Akitsu (Graduate School of Agriculture, Kyoto University)

15:15-15:30: Break

15:30-17:00: "Hybridizing Rurality"(Tentative)

Dr. Kiyohiko Sakamoto (Associate Professor, Faculty of Sociology, Ryukoku University)

### Program on February 27

13:00-17:40: Session for Students' Presentations

Venue: Room C102, Faculty/Graduate School of Agriculture Main Bldg.

18:00-20:00: Get-together Party

Venue: Lounge in Former Head Office of Forest Research Station

### Program on February 28

09:00: Depart from Karasuma Kyoto Hotel

<https://www.hotel.kyoto.e.adw.hp.transer.com/karasuma/>

10:00: Kyoto Prefecture Tea Industry Research Institute (京都府茶業研究所)

<http://www.pref.kyoto.jp/noukenkyu/chakennew.html>

(\* No English webpage available)

11:00: Depart for Jinen & Ichiba (じねんと市場)

Jinen & Ichiba is a farmers' market.

<https://jinento.com/> (\* No English webpage available)

11:30: Arrive at Jinen & Ichiba

Look around the market till 12:00

12:00: Lunch at Restaurant in Jinen & Ichiba

<https://jinento.com/jinento-shokudo> (\* No English webpage available)

13:30: Depart for Gekkeikan Sake Brewery in Fushimi, Kyoto City

14:00: Arrive at Gekkeikan Sake Brewery

14:00-15:00: Stroll through the streets of Fushimi Area

15:00: Visit Gekkeikan Sake Museum (Admission: JPY 400 per adult):

<https://www.gekkeikan.co.jp/english/kyotofushimi/museum.html>

16:00: Visit Gekkeikan Otegura Sake Factory

16:40: Depart for Karasuma Kyoto Hotel

17:10: Arrive back at Karasuma Kyoto Hotel

## Session for Students' Presentations

\* Each presenter has 20 minutes for presentation, followed by 10 minutes for Q &A and discussion.

13:00-13:10	Opening remarks by <b>Prof. Motoki Akitsu</b> (Kyoto University)
Chair: <b>Chika Kondo</b> (Kyoto University)	
13:10-13:40	<b>Kai Buschbom</b> (University of Göttingen) Remote rural areas and the “New Economic Geography”
13:40-14:10	<b>Shoutarou Yamada</b> (Kyoto University) A study on the interaction between a rural area and farmers in Kyoto, Japan: Based on the concepts of “social individual”, “community”, and “association”
14:10-14:40	<b>Judith Althaus</b> and <b>Moritz Arndt</b> (University of Göttingen) Social Places – two case studies from the centre of Germany
14:40-15:10 Coffee Break (at Room S 131, Lounge Space in International Exchange Office)	
Chair : <b>Dagmar Wicklow</b> (University of Göttingen)	
15:10-15:40	<b>Chika Kondo</b> (Kyoto University) Can Japan's Teikei Movement evolve without the stay-at-home housewife?: A gender analysis on alternative food networks
15:40-16:10	<b>Dagmar Wicklow</b> (University of Göttingen) "I have no problem with him owning everything and me owning nothing"- The Socio-Economic Participation of Spouses in Family Farming
16:10-16:40	<b>Nami Yamamoto</b> (Kyoto University) Teikei Movement Revisited: Non-customizable vegetable box as an alternative food practice
16:40-17:10	<b>Anika Bolten</b> and <b>Janna Luisa Pieper</b> (University of Göttingen) The life situation of women on farms in German rural areas – a socioeconomic analysis
17:10-17:30	General Discussion
17:30-17:40	Wrap-up remarks by <b>Prof. Claudia Neu</b> (University of Göttingen)
18:00-20:00 Get-together Party Venue: Lounge in Former Head Office of Forest Research Station	

## Remote rural areas and the “New Economic Geography”

Kai Buschbom

Johnson (2000) assumes the effects of agricultural structural change and the development of rural areas will diverge into two different strands: “connected rural communities” and “isolated rural communities”. He characterizes the former by a high degree of suburbanization, high average income, high investment, high demographic growth rates and small (part-time) agricultural businesses. “Isolated rural communities” are defined by their distance from urban centres, a backward telecommunications infrastructure, large agricultural holdings, minimal public services, a low average income and a demographic decrease or stagnation. They do not offer many entertainment or retail opportunities for the local population. Instead, the internet plays a key role in shopping, education and entertainment, as well as marketing, sales, and purchases from the farms’ point of view. With a declining population and change of economic structures, many “isolated rural communities” will struggle to maintain a certain living standard.

The New Economic Geography defines the “periphery” or “remoteness” using four pillars: Peripherality, Dependency, Difference and Discourse (Labrianids 2006). According to Krugman (1998), the “geographical concentration of economic structures” is influenced by “centripetal” and “centrifugal forces”. “Centripetal forces” include the size of the sales market, the labour market and the effect of external economies of scale. The access and size of the local sales market through “backward linkages” provides a spatial advantage in the production of goods depending on the availability of individual production factors. The chaining effects also differ in “forward linkages”. Krugman (1998) connects the latter with the importance of geographical concentration for suppliers and downstream manufacturers, concentrating manpower and knowledge in one place. In contrast, the “centrifugal forces” are immovable factors, such as raw materials, soils, and the infrastructural overload of a place. The “centripetal forces” promote the local concentration of companies, while the “centrifugal forces” counteract this development (Krugman 1998).

The “New Economic Geography” also includes the “Core Periphery Model”. This model intends to explain the “phenomenon of agglomeration and simultaneously [...] emptied hinterland” using two sample regions. According to this model, production sites are relocated if the “transport costs” factor in the targeted region is significantly lower (Schöler 2010). Kilkenny (1998) developed a model to counter this and other assumptions of the “New Economic Geography”. According to her, the agglomeration effect alone cannot compensate the cost of “rental or land price” (Kilkenny 1998: 265). Glaeser (1998) determined that economic advantages of urban space derive from the “reduced costs for (accessing) goods, people and ideas”. Due to falling transport costs and declining mass production during

the 20th century these factors have lost their meaning. Or as Henry (2000) pointed out, rural areas can gain an advantage as a business location in times of digitalization (Henry 2000). Despite the remoteness of certain rural areas, the digitalization thus offers a fair chance to sustain and even enhance the living standards in these areas.

A study on the interaction between a rural area and farmers in Kyoto, Japan:  
Based on the concepts of “social individual”, “community”, and “association”

Shoutarou Yamada

Rural areas in Japan have experienced a remarkable decline. Japanese rural areas are entering an unfamiliar period where they are actively required to maintain, survive, and revitalize. In Japan, community-based group farming organizations, in addition to individual farmers, serve as key actors in productive rural areas. These community-based group farming activities have become key for preserving farmland and sustaining agriculture in rural areas. By the time a community-based group farming organization (CBGF) is established, it has cultivated norms and social relationships, and inspires active involvement of farmers in the area. Therefore, it is important to understand how CBGFs are established in the interaction between farmers and rural communities to mobilize to maintain and revitalize rural areas in Japan.

In this report, I analyze the interaction between farmers and a rural area until the establishment of a CBGF in Boguchi-cho, Ayabe city, a rural area of Kyoto prefecture. Boguchi-cho has a CBGF called the Boguchi-einokumiai since 1983, which has been implementing block rotation (a system that divides paddy fields in a rural area in rotating into blocks for cultivating rice and blocks for cultivating crops other than rice). In addition, the Boguchi -einoseisankumiai, which is a CBGF that farms wheat on their own farmland instead of other farmers' land in Boguchi-cho, was established in 2006. As with many new rural initiatives, a U-turn farmer in Boguchi-cho (a person who returned to the rural area where he was raised), played a leading role in establishing Boguchi-einoseisankumiai.

In this report, I analyze the interaction between norms and social relations in Boguchi-cho and the behavior of farmers, especially this key U-turner, until the Boguchi-einoseisankumiai was established. In order to carry out the analysis, I use an analytical framework composed of "social individual", "community", and "association", as laid out by the sociologist R. M. Maclver. Using this analytical framework, I interviewed actors in Boguchi-cho from June to November 2019. A key finding is that the process of establishing the Boguchi-einoseisankumiai was paralleled by the integration and socialization of a U-turner, which had a significant effect on evolving the norms and social relations of the CBGF.

## Social Places: two case studies from the centre of Germany

Judith Althaus, Moritz Arndt

The gap between prospering and shrinking regions in the Federal Republic of Germany is opening. The economic and demographic development makes it harder to comply with the constitutional requirement of equal living conditions in all regions throughout Germany. Growing social and spatial inequality, declining trust in public institutions, but also megatrends like digitalization and demographic change are putting social binding forces under pressure.

In this matter it is crucial to pay special attention to the municipalities. They are the heart of social cohesion, thanks to their close connection to the citizen. If there is a lack of public services and no drivers of socio-spatial integration in the municipalities, consequently there is also a lack of places for encounter and communication in public space.

Neither the political and legal balancing tools applied in the past nor the vast number of model projects have brought a reversal of the trend. The growth of regional disparities has rather proven attempts to manage regional crises in shrinking areas using a flexible *central place theory*-concept to be long outdated. The spatial planning concept of *central places*, which is intended to provide a nationwide supply of goods, employment as well as public and private services, could neither adequately cushion the dismantling of infrastructure in shrinking regions, nor could it slow down the infrastructural and social segregation of urban districts in growth regions. In addition to the pyramid of hierarchically organized *central places*, a network of *social places* is needed that is structured horizontally and, due to this horizontality and locality, is therefore able to take responsibility for the space.

*Social places* are places of encounter and communication, where people come together repeatedly, planned or spontaneously, exchange, discuss, spend time with each other, get to know each other and interact. The first to conceptualize these places was sociologist Ray Oldenburg in 1989 in his work "The Great Good Place", calling them *third places*. Independent of the *first place*, the home, and the *second place*, the workplace, *third places* are public spaces open for joint usage. These communication locations enable permanent contacts, negotiation of the local consensus as well as development of cooperation - all fundamental for social ties and a feeling of togetherness, as well as for civil society, social engagement and finally democracy itself.

The *concept of social places* examines social framework conditions for social cohesion and local democracy. Institutionalization of *social places*, as it is aimed at with the *concept of social places*, is the counterprogram to the vacation and emptying of rural areas.

The project "The Social Places Concept. New Infrastructures for Social Cohesion" cooperates with two exemplary counties: *Waldeck-Frankenberg* in Hessen and *Saalfeld-Rudolstadt* in Thüringen. As

part of local case studies and numerous on-site discussions, the research teams turn their attention to the experiences and expectations of local citizens.



# Can Japan's Teikei Movement evolve without the stay-at-home housewife?: A gender analysis on alternative food networks

Chika Kondo

Japan's teikei movement focuses on building farmer-consumer relationships rooted in values of reciprocity and solidarity. This grassroots movement precedes the popular Community Supported Agriculture model and started in the late 1960s and early 1970s and posed as an alternative to the conventional food system as a means to create a more equitable and sustainable society. However, the efforts to create more interdependence between consumers and producers often ignores or undervalues the labor involved in operating and sustaining such an alternative system. A paradox can emerge where an alternative system frees participating actors from the globalized food system but entrenches those involved in poor paid work. Gender is often a neglected area of interest in the study of alternative food systems and solidarity economies.

Much of the movement's activity predicated on the volunteer efforts of housewives looking to source organic fruits and vegetables to prepare meals for their families. In Japan, women are still largely responsible for feeding the household. However as almost 70% of women ages 15-64 are currently working, several teikei groups have either closed or shifted to provide more convenience to the consumer. This presentation aims to interrogate the ways in which solidarity economic practices like teikei can both uplift the status of women and reinforce their marginalities.

Using a case study of a small teikei group in Osaka, I am to analyze the transitions the group has made in relation to shifting culture and societal practices through a gender perspective. This particular teikei group is led by only women and a small group of male producers. They were on brink of collapse in 2018 but decided to continue its operations with the support of mothers from a nearby alternative preschool joining as members and working as part-time staff. Because the membership base is not as large as it used to be during its peak, they face a variety of struggles on the consumer level, administrative level, and producer level. As they continue to work towards transitioning its leadership and operations to younger women, they will need to confront how to adequately value the true labor costs involved to maintain their solidarity economy. With Japan's changing family structures and economic need for dual household incomes, can this style of alternative food system continue?

# "I have no problem with him owning everything and me owning nothing": The Socio-Economic Participation of Spouses in Family Farming

Dagmar Wicklow

Some German laws privilege agricultural enterprises for reasons of tradition and food sovereignty. For example, only farmers are allowed to build outside of village boundaries, and in the case of divorce, farms are not assessed according to their market value but according to their productive value. This, in combination with complex marriage laws and low agricultural pensions, risks divorcees on family farms receiving no compensation for years of non-paid work on the farm.

This qualitative, non-representative study explores how spouses perceive their legal and operational participation in family farms. Research was limited to the region of "Württemberg" to ensure equal legal possibilities for all interviewees. The study analyses spouses' roles on the farm as well as in the family and their perception of their legal status. Furthermore, it examines whether the described legal and social statuses correspond and whether age groups differ in their self-perception. 12 participants (11 female, 1 male) were interviewed individually. The narrative interviews were based on guidelines developed through a literature analysis. The material was transcribed and coded according to the research question and according to frequency.

The results indicate that family farms are not only socially, but also socio-economically complex. Spouses of both genders took over numerous tasks on the family farm and some were partly employed off-farm. They were involved to varying degrees and for different reasons in the legal structure of a farm. Many spouses assumed liability, regardless of their involvement in the business. Married-in persons had little real estate. If they did own land, it had been acquired together with their partner or it had been given to them by their own parents. Also, in some cases the building laws led to the fact that not the couple but the parents-in-law were registered for the house. Since economic contracts between spouses are not the norm and the landowning family often tries to keep the land in the family, spouses invested money in housing without securities. Some couples had made provisions for death and old age, but not for divorce. This was especially true for older participants. Talking about the consequences of death and especially divorce was perceived as unpleasant by interviewees. Due to the legal situation, however, it is necessary for them to negotiate this issue with their partner. Interviewees described that this put them in a conflict, which some solved and some did not. In summary, it was found that spouses on family farms take on a variety of tasks on the farm. However, their legal participation is relatively low. Thus, most of the respondents, regardless of their age and gender, would be exposed to a high risk of poverty in the event of divorce.

Teikei movement revisited:  
Non-customizable vegetable box as an alternative food practice

Nami Yamamoto

Since its emergence in the 1970s, Teikei has been building the trust-based relationship between producers and consumers in search for an alternative food system. Non-customizable vegetable box is the food practice with which Teikei philosophy is expressed. With strong emphasis on both rewards and risk that farming entails to be shared by both growers and eaters, it offers organic farm produce that vary in volume and item depending on the season and farming condition. Consumers, without ability to choose, are required to let their food on the table be chosen by what the season offers.

This feature, reflecting the third Teikei principle called “accepting all the produce”, used to be one of the key components of Teikei food practice as a movement aiming at creating an alternative food system. However, given the challenging situation that many of the Teikei groups face by losing its members, this feature is considered as one of the negative factors causing the decline of Teikei.

The research is to examine, with the Theory of Practice as a framework, the vegetable box of a well-established Teikei group in Kyoto as a case study to illustrate how Teikei food practice is shaped and sustained over the time. The results illuminate the role that non-customizable aspect of vegetable box plays in binding the elements and thus, resulting in the food practice to be sustained. The author, by revisiting Teikei movement, argues the importance of the non-customizable aspect of vegetable box to be re-evaluated in search for a more just and sustainable food practices.

## The life situation of women on farms in German rural areas: a socio-economic analysis

Anika Bolten, Janna Luisa Pieper

Farming is a man's world? Not in Germany! The importance of women for agricultural production and social cohesion in rural areas is often underestimated. Women living on farms fulfill various roles differing from farm to farm: Some are female farm managers, others share responsibilities with a partner, yet others sporadically help out, and some women do not participate in farm work at all. Tasks are multifaceted: "besides" managing the household, performing chores, raising children and/or nursing parents (in law), many women work on the farm. Quite a few also have an occupation outside the farming business and engage in voluntary work.

Our main research interests are:

1. What is the status-quo regarding life circumstances and work situation of women on farms in Germany?
2. How do transformation processes in society and agriculture affect women on farms in rural areas in Germany?
3. How can the results be used in policy consultation and advising rural women associations?

In order to answer these questions, a mixed method approach is used. So far, 10 qualitative pre-test interviews were conducted. In addition 11 regional workshops all over Germany took place (two more are scheduled in March). The results of the pre-test interviews and the workshops will form the basis of a nationwide online survey starting in autumn this year. Following the pre-test phase, 50 more qualitative interviews are planned. The last phase of the study consists of 13 result-workshops where the findings of the interviews, workshops and the survey will be discussed with the participants in order to develop solution approaches.

The preliminary results of the pre-test interviews and workshops show that women living on farms appreciate the sense of autonomy. They are often the drivers of innovation on the farm (e.g. diversification, conversion to organic farming, pluriactivity). Apart from these positive aspects, we found out that it is difficult for women to gain access to farms. Women on farms struggle with intergenerational and partnership conflicts and with their dependency on partners.

Another result is the variety of women's roles on farms. Roles commonly mentioned in the workshops were "mother", "sister" and "daughter" (family aspects), "homemaker", "cleaner" and "cook" (housekeeping aspects), "office worker", "farmer's wife" and "employee" (agriculture aspects) and "friend", different "hobbies" and "volunteering".

One of the most discussed topics in the workshops was the future of agriculture. This topic ranged from uncertainty concerning farm succession to questions on how the farm could and should be run sustainably to debates about financial problems. Other important issues were the image of agriculture in German society, lack of appreciation for agricultural products and negative reporting on farming in the media.

