

有形遺產與無形遺產之間的關係

——以 1964 年第十八屆奧林匹克運動會為例

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摘 要

本研究目的在於建立一種分析的類別，並闡述 1964 年第十八屆奧林匹克運動會的可形遺產與無形遺產之間的關係。有形遺產，無論是人或物，較容易隨時間流逝而減損。若以現今被公認是一種無形遺產的「東洋魔女」為例，我們藉由相關的想法和不同的論述予以認可；儘管她們的身影已遠去，仍形成一種無形遺產留存下來。絕大多數的可形遺產都依其物質概念看待；然而，若以功能概念的視角出發，這些遺產長存的可能性更高。此外，以功能概念強化對有形遺產的認可，有助於將它們視為無形遺產。為使運動場館這類的有形遺產被肯認為真的遺產，不只是物質概念，更要從功能概念加以考量。

關鍵詞：東洋魔女、有形遺產、無形遺產、物質概念、功能概念

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Relationship between Tangible and Intangible Legacies: Focusing on the Games of the XVIII Olympiad in 1964

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Abstract

The purpose of this study is to set up a category for analysis, and define the relationship between tangible and intangible legacies in the case of the Games of the XVIII Olympiad in 1964. Tangible legacies are more likely to lose their substance in the long run regardless of them being human or otherwise. For example, there is a strong possibility that “Tōyō no Majo (東洋魔女)” is recognized as an intangible legacy until now, as we came to recognize them by relational thinking through various discourses. Although they are gradually losing substance today, we still recognize “Tōyō no Majo” as intangible legacy. A large number of tangible legacies are viewed as material concepts. However, by being regarded as functional concepts, the probability of these legacies having a longer-lasting existence is high. And by promoting the recognition of tangible legacies as functional concepts, they are implied as being intangible legacies. In order for tangible legacies such as things like sports facilities to be recognized as true legacies, they must be regarded not only as material concepts, but also as functional concepts.

Keywords: Tōyō no Majo, tangible legacies, intangible legacies, material concepts, functional concepts

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Introduction

Today, potential host cities of the Olympic Games are expected to envision Olympic legacies considering “what benefits hosting an Olympic can bring” in their bid campaign stage. In the current bid system, not only is the construction of competition venues considered, a host city is also required to plan Olympic legacy initiatives that can create an overall transformation of the city hosting the Olympics, in conjunction with a long-term plan for the development of the city and region¹. Creating sustainable legacies is a fundamental commitment of the Olympic Movement². According to the International Olympic Committee (IOC), Olympic legacies can be either tangible or intangible³. On the other hand, most legacies for the Olympic

¹ The bid file required for candidate cities of the 2020 Olympic Games includes questionnaires that need to be answered in details on key Olympic legacy initiatives and how these are linked with a city’s/region’s long-term planning and objectives. International Olympic Committee, “2020 Candidature Procedure and Questionnaire,” <http://www.olympic.org/Documents/Host_city_elections/FINAL-2020-CPQ-May-2012_x.pdf>, 23 Oct. 2014: 68.

² Speech given by then IOC President Jacques Rogge to 2010 Legacies Now in Vancouver BC on 27 February 2008. ‘What Is Legacy?’ in “Bidding for the Games Beyond 2022,” *Olympic.org*, 2014. Olympic.org, <<http://www.olympic.org/content/the-ioc/bidding-for-the-games/bidding-for-the-games---beyond-2020/?tab=legacy>>, 23 Oct. 2014.

³ According to the IOC, the examples of tangible legacies are New and/or upgraded sporting and non-sporting facilities, New and/or improved transport infrastructure, Urban upgrading and beautification, Urban rehabilitation and regeneration and Telecommunications infrastructure. The examples of intangible legacies are National pride, Improved policies and practice, New and enhanced workforce skills and knowledge, Attitudinal changes, New method and best practice in construction, event management and business and City/country worldwide recognition. ‘Tangible Legacy’ & ‘Intangible Legacy’ in “Bidding for the Games Beyond 2022,” *Olympic.org*, 2014. Olympic.org, <<http://www.olympic.org/content/the-ioc/bidding-for-the-games/bidding->

Movement are referenced as intangible legacies. The IOC explains about intangible legacies as follows:

Intangible legacy is also a very important legacy for the host city and the Olympic Movement. Intangible elements are perhaps not as easy to identify or quantify but can sometimes have even more important direct and indirect effects than tangible factors. ⁴

Regarding the importance of intangible legacies, we have to admit that the IOC has a point. However, it is not easy to plan or evaluate intangible legacies because of the formless nature. Then, what are the direct and indirect effects that are stronger in intangible legacies than in tangible legacies? The study of legacies has become increasingly active in recent years, but there are still very few studies that attempt to investigate the concept of legacies⁵. Although the IOC has given a number of definitions of legacies, most of them are more of extensive than intensional concept of legacy⁶. As many researchers have pointed out, careful consideration are necessary to categorize legacies into concrete terms and to specify the scope. Preuss said “Irrespective of the time of production and space, Legacy is all planned and unplanned,

for-the-games---beyond-2020/?tab=legacy>, 23 Oct. 2014.

⁴ ‘Intangible Legacy’ in “Bidding for the Games Beyond 2022,” *Olympic.org*, 2014. Olympic.org, <<http://www.olympic.org/content/the-ioc/bidding-for-the-games/bidding-for-the-games---beyond-2020/?tab=legacy>>, 23 Oct. 2014.

⁵ According to the Bibliography on Olympic Games Legacy and Impact by the IOC Library/Olympic Studies Centre, the literature on Legacy and Impact: General Theory is only eight. The others of literatures are limited to examination of each Olympic Games. IOC Library/Olympic Studies Centre, “Olympic Games: Legacies and Impact,” <http://www.olympic.org/Assets/OSC%20Section/pdf/LRes_7E.pdf>, 23 Oct. 2014.

⁶ For example, according to the IOC, Olympic legacies are broken down in to five categories including sporting, social environmental, urban, and economic legacies. International Olympic Committee, “Olympic Legacy,” <http://www.olympic.org/Documents/Olympism_in_action/Legacy/2013_Booklet_Legacy.pdf>, 23 Oct. 2014.

positive and negative, tangible and intangible structures created for and by a sport event that remain longer than the event itself sport”⁷. He also pointed out that prior to the Games, much stress is placed on how to achieve success that only planned, positive and tangible aspects come under the spotlight⁸.

This study attempts to highlight the legacies left after the Olympic Games that are unplanned, negative, and intangible in nature. In order to discuss how intangible legacies can be more influential both directly and indirectly compared with tangible legacies, this study will consider the relationship between the tangible and intangible on a long-term perspective.

Specifically, this study focuses on the Games of the XVIII Olympiad in 1964 (Tokyo 1964 Olympic Games). The purpose of this study is to set up a category for analysis⁹, and define the relationship between tangible and intangible legacies in the case of Tokyo 1964 Olympic Games. First, I will introduce the case studies of Kasumigaoka National Stadium (国立競技場) and Yoyogi National Stadium (国立代々木競技場) in Japan as notable examples of tangible legacies. Both sports stadiums were built under the influence of the Tokyo 1964 Olympic Games. Second, I will focus on our national volleyball team, known as “Tōyō no Majo (東洋魔女, The Witches of the Orient)”, that won the gold medal in the Tokyo 1964 Olympic Games, which is the main subject of this study.

It is not my intention from the beginning to apply the method of distinguishing the tangible from the intangible. Instead, in this study the

⁷ Holger Preuss, “The Conceptualisation and Measurement of Mega Sport Event Legacies,” *Journal of Sports & Tourism*, 12.3-4 (Oxfordshire, Nov. 2007): 211.

⁸ Holger Preuss, “The Conceptualisation and Measurement of Mega Sport Event Legacies,” 211.

⁹ An analytical point of view for cases in the past and viewpoint of an idea for future case.

relationship between tangible and intangible legacies are defined by focusing on the legacies after the events. Also, by analyzing “Tōyō no Majo” of the Tokyo 1964 Olympic Games, the meaning it holds for Japan, 50 years after those games, will be assessed.

Legacy of Kasumigaoka National Stadium and Yoyogi National Stadium

Kasumigaoka National Stadium was built as the main venue for the Third Asian Games in 1958 and Olympic Games in 1964. It was previously the site of Meiji Jingu gaien Stadium (明治神宮外苑競技場) built in 1924. The 1991 World Athletics Championships, the Mirage Bowl games from 1976 to 1993, and the Intercontinental Cup (Toyota Cup) from 1980 to 2001 were some of the largest events held in Kasumigaoka National Stadium. As the venue for the semifinals and finals of the All Japan High School Soccer Tournament, it is considered the sacred grounds by Japanese soccer players. However, the stadium will make place for a new National Stadium (新国立競技場) designed by architect Zaha Hadid in 2014. The new national stadium is



Kasumigaoka National Stadium



Yoyogi National Stadium

to be the main venue for the 2020 Summer Olympics and Paralympic Games, as well as the 2019 Rugby World Cup.

Yoyogi National Stadium was also built for the Olympic Games in 1964. Kasumigaoka National Stadium will be demolished for the construction of the new stadium. However, in Japan as of today, it is safe to say that Yoyogi National Stadium will not be demolished—as not only is it the work of Kenzo Tange, a world famous architect, the stadium also holds significant importance to the Japanese people.

Nango points out the difference between the two stadiums from the perspective of “architecture in relation to the mass media,”¹⁰ but the fact that the stadiums exist as a long-standing tangible legacy suggests that there is more to it than just architectural values and usefulness, such as a significance of some sort. Tangible legacies tend to be recognized as material concepts and sports facilities like Yoyogi National Stadium and Kasumigaoka National Stadium are such typical examples.

In this way, a large number of tangible legacies are viewed as material concepts. However, if we recognize them as functional concepts, the probability of these legacies being passed down to future generations may become higher. By promoting the recognition of tangible legacies as functional concepts, they can also be treated as intangible legacies. In order for tangible legacies, such as sports facilities, to be recognized as true legacies, they must be regarded not only as material concepts, but also as functional concepts. “Tōyō no Majo” serve as a good example for discussing, in specific, the material and functional concepts.

¹⁰ Yoshikazu Nango, “Tokyo Olympic Ni Muketa Sukecchi- Toshi to Sport,” *Gendai Sport Hyoron*, 30(Tokyo, May 2014): 105.

Legacy of “Tōyō no Majo”

“Tōyō no Majo” was Japan's national volleyball team in the early 1960s¹¹. Although the team qualified to play in the Tokyo 1964 Olympic Games and won the gold medal, it was actually a team owned by a single corporation, Great Japan Textile Kaizuka Factory (日紡貝塚, Nichibo Kaizuka). The team was led by a coach by the name of Hirobumi Daimatsu (大松博文). After volleyball became an official sport for the Tokyo 1964 Olympic Games, the team rose from Asia and became one of the best teams in the world. Also, since they practiced extremely hard into the night until around midnight¹², Daimatsu's coaching style became firmly engrained into the minds of the Japanese people along with the rigorous practice scenes of “The Witches”¹³.

The Women's volleyball final of the Tokyo 1964 Olympic Games was broadcast on television with a staggering viewing rate of 66.8%¹⁴. This game still holds the record for the highest viewing rate for a sporting event in Japanese history. Arata suggested that the Tokyo Olympics, with 90% of households owning televisions and both NHK and commercial channels

¹¹ The Soviet Union media originally came up with this name, which the Japanese media borrowed and spread. The name “The Witches of the East” is still widely known. Masashi Arata, *Tōyō no Majo Ron* (Tokyo: East Press, 2013), 4.

¹² Masashi Arata, *Tōyō no Majo Ron*, 172.

¹³ His coaching style is called “Daimatsuism”. Daimatsuism can be symbolized by a way of thinking for the winning and hard training. Still now, Daimatsuism have a effect on not only Volleyball but also Japanese coach. Masaaki Kubo, “Ore ni Tsuitekoi Toiu Shidou,” *Taiiku- Sport no Testugakuteki Mikata* (Kanagawa: Tokai University Press, 2010), 45-46.

¹⁴ Video Research Ltd., “全局高世帯視聴率番組 50,” <<http://www.videor.co.jp/data/ratedata/all50.htm>>, 23 Oct. 2014.

broadcasting the same footage, was a supreme "national media event", which culminated in the final game of "Tōyō no Majo"¹⁵. Furthermore, in the 1960s, stories about sports gave birth to a new category of entertainment called SPOKON¹⁶ manga¹⁷. "The Witches" became known through a number of animation series¹⁸. In the 1980s, the relationship between the Japan Volleyball Association and the commercial TV stations became more tightly knitted, and volleyball achieved a solid position as an entertainment content. Till this day, many international volleyball tournaments that take place in Japan are broadcast on one of the main television channels during prime time throughout the nation.

The winning of the Olympic gold medal by "The Witches" had a significant impact on the popularity of volleyball in the nation¹⁹. In particular, contrary to the rigorous practice regimes of "The Witches", the fact that it became a sport for women is a notable legacy. "The Witches", who won the gold medal and were able to take some time off from raising their children, came back to help popularize "mothers' volleyball" as a regional sport for

¹⁵ Masashi Arata, *Tōyō no Majo ron*, 167.

¹⁶ A common Japanese expression meaning sports resilience.

¹⁷ Koshi Suzuki, "Tokyo Olympics to Spokon Manga", *Olympic Studies* (Tokyo: Serika shobou, 2004), 192.

¹⁸ Popular manga starring "The Witches of the East" include "The Sign is V" and "Attack Number One". Both series were first published in 1968. Koshi Suzuki, "Tokyo Olympics to Spokon Manga," 192.

¹⁹ Even now, volleyball is the most popular sport that girls play as an extracurricular activity in middle school and high school. According to the research by Nippon Junior High School Physical Culture Association and All Japan High School Athletic Federation, The number of girls Volleyball club in member school is the largest. Nippon Junior High School Physical Culture Association, "The Result of a Survey of Membership Schools in 2013," <http://www18.ocn.ne.jp/~njpa/pdf/kamei/h25kameikou_f.pdf>, 23 Oct. 2014. All Japan High School Athletic Federation, "The 2013 Membership School Situation," <<http://www.zen-koutairen.com/pdf/reg-25nen.pdf>>, 23 Oct. 2014.

women across Japan.

It is fair to say that most of these legacies that came up in relation to “Tōyō no Majo” were unplanned. This would be considered an intangible legacy based on a positive perspective that emerged as a result of their strong desire for winning the gold medal and achieving it. From this, we can deduce that there is a possibility that intangible legacies have more significant direct / indirect effects than tangible legacies. In order to explain the relationship between tangible and intangible legacies, I now focus on the head coach Hirobumi Daimatsu, the symbolic figure of “Tōyō no Majo”, team captain Masae Kasai (河西昌枝) and the Komazawa Olympic Park Indoor Stadium (駒沢屋内球技場, Indoor Stadium) where the finals took place, discussing the topic from a long-term view spanning a timeframe from 1964 until now.

The Coach named “The Oni (Demon)”: Hirobumi Daimatsu

After the Tokyo 1964 Olympic Games, Daimatsu planned to take up the position of factory assistant manager at Nichibo Kaizuka. However, after becoming one of the leading figures of the times thanks to the gold medal and the movie version of his book, “Ore ni Tsuitekoi (Follow Me!),” which made a big hit, he ended up leaving Nichibo Kaizuka in January 1965. Daimatsu later revealed the reason he made the decision.

I stepped down as a volleyball coach due to my physical limits, family matters and work problems, but then I realized that without volleyball I was worthless. I decided to take this opportunity to refresh myself,

*meaning to get back to my old self and conduct self-examination.*²⁰

After leaving Nichibo Kaizuka, Daimatsu first went to China to instruct volleyball at the invitation of the then Chinese prime minister Zhou En-lai. Next, he announced his candidacy for the 1968 House of Councillors election at the urging of Eisaku Sato, the Japanese prime minister at the time, and became a politician. He ran for reelection in 1974, but was rejected. Afterward, Daimatsu returned once again to the world of volleyball in Japan. He was significant figure in founding the corporate team “Ito-Yokado” in 1978, but died that same year due to a heart attack at the age of 57.

“Daimatsu-ism (大松主義)” continued to be passed down to successive Japanese national coaches, especially Koji Kojima (小島孝治), his direct successor. It would require a separate article to explore the ways in which “Daimatsu-ism” has been embraced by Japanese volleyball coaches. Daimatsu’s philosophy and beliefs were very unique and it is difficult to evaluate his style objectively without identifying the overall picture and a variety of relevant factors behind it. This is because his illustrious training scenes were extracted, cut out, passed on and developed in such a way that he could be blamed for the major problem of corporal punishment that Japanese athletes face in recent years. The entire world of Japanese sports, including volleyball, should humbly learn after 50 years after winning the gold medal that what Daimatsu left behind was one of the intangible legacies of great significance.

“Ito-Yokado”, the team that Daimatsu helped to establish, was disbanded in 2001 due to its parent company’s dwindling of business. Japanese corporate

²⁰ Shizuo Koizumi, *Tōyō no Majo Densetu* (Tokyo: Baseball Magazine, 1991), 214.

sport teams, which relied on their company, came to a major crossroad. Fortunately, The “Ito-Yokado” volleyball team was transferred to another company in 2009²¹. However, the team was disbanded again. The team was not transferred to new ownership and so this volleyball team, which was part of Daimatsu’s tangible legacy, disappeared²².

Koji Kojima, Daimatsu’s successor, passed away in May 2014 at the age of 83. The Death of the famous coach, who helped sustain Japanese volleyball over many years while dealing with the pressure of being Daimatsu’s successor, was covered widely in the Japanese media. There is still a possibility that Daimatsu’s tangible legacy continues to exist in a different form. On the other hand, to what extent will his tangible legacy remain after another 50 years? It is probable that only his intangible legacy will remain.

A Player named “Witch”: Masae Kasai

When Coach Daimatsu announced that he was leaving Nichibo Kaizuka, five of the six starting members also submitted their resignations. The marriages of the “Witches” were a hot topic even before the Tokyo Olympics. Eisaku Sato, the then prime minister, arranged a marriage for the team captain Masae Kasai, who was 31 at the time of the 1964 Tokyo Olympic Games. The incident received substantial media coverage and the wedding reception was

²¹ Its named to the “Takefuji Bamboo” and competed in the V League, the top of Japanese volleyball league.

²² In 2000, the Nichibo Kaizuka team was also abolished due to the financial difficulties of its parent company, however, in September of the same year TORAY industries announced that the entire team would be transferred to the company. The team became the TORAY Arrows and continues to compete today.

broadcast on television²³.

Even after getting married, Kasai worked extensively to spread “Mothers’ volleyball”²⁴ and was actively engaged by providing instructions and giving lectures. In 2003, she was appointed chairman of the Japan Volleyball Association committee for strengthening women’s volleyball and in 2004, became team manager for the national women’s volleyball team at the Athens Olympics. She continued to have a heavy influence on the world of Japanese volleyball until she died in October 2013 at the age of 80.

A memorial event was held on May 25, 2014 for the closing of the 1964 Olympics volleyball gymnasium (Indoor Stadium). Seven of the original twelve “Witches” participated in the event. Emiko Terayama (maiden name Miyamoto), who was 70 at the time, made the following remarks.

*I almost cried while watching the game. I wish all 12 of us were here, but Masae passed away and some members are in hospital. Those of us here today are blessed.*²⁵

Various episodes concerning the “Witches” have been passed down to the present. For example, when students aged around 20 are asked if they have heard of the “Tōyō no Majo,” almost all of them replied positively. The

²³ Masashi Arata, *Tōyō no Majo ron*, 204.

²⁴ This category of volleyball is called Mama san Volleyball in Japan. Mothers’ volleyball provides housewife the opportunity for play volleyball from 1970s. By the impact of the Gold medal by Tōyō no Majo, Volleyball came to be played actively between housewife. Haruko Takaoka, “The Reproduction of ‘Housewifeliness’ in Housewives’ Sports Activities from the Perspective of Their Organizing Bodies, Taking ‘Mothers’ Volleyball’ as an Illustration,” *Japan J. Phys. Educ. Hlth. Sport Sci.*, 55.2 (Tokyo, Dec. 2010): 526.

²⁵ Sport Hochi, “Komazawa Okunai Kyugizyo no Heikan Ibentoni Tōyō no Majo Syuuketu,” <<http://www.hochi.co.jp/sports/ballsports/20140525-OHT1T50341.html>>, 18 June 2014.

probability is extremely low that these students, born almost thirty years after the Tokyo Olympics, would have a material concept of who the “Tōyō no Majo” were. Nevertheless, due to a variety of discourses made about the “Witches,” the term, “Tōyō no Majo” made sense to them and they were somehow aware of the “Witches.” This demonstrates that the “Tōyō no Majo” exists even today as an intangible legacy. As long as the “Witches” have meaning for us, their intangible legacy will live on.

The Stage of the Gold Medal: Komazawa Olympic Park Indoor Stadium

As mentioned before, it was decided that the Indoor stadium, where the gold medal was won, would be closed for extensive repairs due to deterioration. The Indoor stadium was originally built with the goal of inviting the Tokyo 1964 Olympic Games and volleyball courts were added in 1958 for the Third Asian Games. When the bid to hold the Tokyo Olympics was finalized, the general renovation of the Indoor stadium was completed as part of the city planning project that designated the Komazawa Olympic Park as the second main Olympic venue and Meiji Jingu Gaien Stadium as the primary venue. After the Olympics, the volleyball courts hosted the 1967 Summer Universiade, where both the Japanese men’s and women’s national teams won the championship.

The Indoor stadium came under the management of the Tokyo Sports Benefit Corporation (previously the Tokyo Instructional Promotion Group) in 1986. In addition to the volleyball courts, the facilities for sports such as



The exterior of the Indoor Stadium

The inside of the Indoor Stadium

badminton, handball, basketball, table tennis, and futsal were opened to the public. In recent years, the facility's utilization rate rose from 62.8% in 1999 to 93.3% in 2009²⁶. Since its completion, however, the facility had not undergone any large-scale renovations. As the result, in February 2009, it was included in the Tokyo Metropolitan Government's "Ten-Year Maintenance and Renovation Plan of Major Facilities."²⁷

The newly renovated Indoor Ball Sports Field is scheduled to be completed by 2017 and construction work is now in progress. However, the facility will not be included among the venues for the 2020 Tokyo Olympics and Paralympics. This is because Komazawa Olympic Park is too far away to meet the guidelines for the games, which stipulate that "85% of venues be

²⁶ Tokyo Metropolitan Government, "The Master Plan of Renovations and Reconstructions for the Komazawa Olympic Park General Sport Ground," <<http://www.metro.tokyo.jp/INET/KEIKAKU/2010/07/DATA/70k71101.pdf>>, 23 Oct. 2014.

²⁷ The primary cause for the renovations was that when the Indoor stadium was built the concepts of "barrier free" and "universal design" were not yet widespread and the facility was not user-friendly in many ways. Tokyo Metropolitan Government, "The Master Plan of Renovations and Reconstructions for the Komazawa Olympic Park General Sport Ground," <<http://www.metro.tokyo.jp/INET/KEIKAKU/2010/07/DATA/70k71101.pdf>>, 23 Oct. 2014..

within eight kilometers of the Olympic village.” While the Indoor stadium is still lauded as “the Shrine of the Tōyō no Majo,” or the place where the gold medal was won, we must admit that the dilapidated facility with all the structural problems was far from being a holy place. As a volleyball player, I myself have played in “the Shrine of the Tōyō no Majo” and I still remember that the gymnasium needed extensive improvement. So although it was possible to be recognized as “the Shrine of the Tōyō no Majo,” it was impossible to be considered as one’s own “shrine” due to its poor condition.

Therefore, while repairs were necessary, the gymnasium was also in need of initiatives to maintain the significance of “the Shrine of the Tōyō no Majo” over the years of deterioration. Of course, there are sports facilities both internationally and domestically that have been renovated and used for over 50 years. Nevertheless, demolition work of the Indoor stadium began in July 2014, and the substantial appearance will be lost as a result. With its form altered, what significance will the tangible legacy hold for us? This is perhaps a challenge of intangible legacy in the long term.

Conclusion Remarks

The purpose of this study is to set up a category for analysis, and define the relationship between tangible and intangible legacies in the case of 1964 Tokyo Olympic Games. If we are to define the iconic symbols related to “Tōyō no Majo” mentioned in this study, namely Daimatsu Hirobumi, Masae Kasai and the Indoor stadium, as material concept, we know that they no longer exist as tangible legacies. As they, material concept are more likely to

lose their substance in the long run regardless of them being human or otherwise. On the other hand, what if things and human as material concept could be recognized as functional concepts? As long as we can give a meaning to the relationship between the target and ourselves, whether tangible or intangible, we could recognize legacies in a long run.

In that sense, the reason why the Indoor stadium was not recognized as a lasting legacy relation to “Tōyō no Majo” although it existed as a material concept for 50 years, is that the Indoor stadium was not perceived as a functional concept. For example, as mentioned, in Japan as of today, it is most probable that Yoyogi National Stadium, constructed for the 1964 Tokyo Olympic Games, will not be demolished. This is not only because the stadium is Kenzo Tange’s architecture of worldwide reputation, but it bears a significance of some sort attached to the mind of many Japanese people. We need to discuss the reasons in detail some other time, but the difference seem to lie in relational thinking for a large part.

Also, there is a strong possibility that “Tōyō no Majo” is recognized as an intangible legacy until now, as we came to recognize them by relational thinking through various discourses. Although they are gradually losing substance today, we still recognize “Tōyō no Majo” as intangible legacy. We can interpret Daimatsu in a similar way. After a period of 50 years, Daimatsu left us with an intangible legacy, a warning against corporal punishment. The legacy was formed over the years when we come to recognize Daimatsu, not by material concept but by functional concept.

A large number of tangible legacies are viewed as material concepts. However, by being regarded as functional concepts, the probability of these legacies having a longer-lasting existence is high. And by promoting the

recognition of tangible legacies as functional concepts, they are implied as being intangible legacies. In order for tangible legacies such as things like sports facilities to be recognized as true legacies, they must be regarded not only as material concepts, but also as functional concepts. Intangible legacies have the ability to define its own worth. To continue, in order for intangible legacies which are not material concepts to be recognized as legacies, through this very nature, it is necessary for them to be regarded as functional concepts. As a future issue, I would like to carry out further research to consider the category is required for material concept legacies to be recognized as functional concepts.

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