

Volcano

November 2004 The bi-monthly newsletter of Active Line. Volume 8, Issue 1

Think globally;
Act locally

What does Active Line mean?

Active Line is a non-political, non-religious, non-profit organization that is actively seeking to form lines of communication with citizens of the world through volunteer activities. Active Line wishes to set itself apart from other "friendship" organizations by making efforts to improve the attitudes of Japanese nationals toward resident foreign people in Japan. As of October 1, 2004, there were 7,926 people with different languages and cultures living in Hachioji. This simple fact suggests that creating an open world society in which everyone lives in harmony, is becoming increasingly important in the Hachioji area. The goal of Active Line is to think globally and act locally. Active Line would like to broaden its vision. We would like to see ourselves as members of an international community, not a "closed" local society. Active Line wants to help develop the Hachioji area from a global perspective.

Let's Go See a Movie!

Join Active Line on Sunday, November 28, 2004, from 1:30-4:40 PM, at the Hachioji Icho Hall, for a screening of "Abong/Small Home", an independent film about the life of an Igorot. An Igorot is a person collectively belonging to one of the numerous indigenous tribes of the Cordillera Mountain Region of the northern Philippine island of Luzon.



The story will focus on a "hapon" or Japanese mestizo family living near Baguio City—highlighting various contemporary issues with a touch of comic relief. The movie is a collaborative work between Filipinos and Japanese, supported by both governments. This local screening organized by Active Line, is sponsored by the Hachioji Intercultural Exchange Forum, and supported by the city of Hachioji and the Hachioji Board of Education. Director, Koji Imaizumi, will appear on stage and talk about his 8-year experience to complete this film. Before the movie, Filipino women will perform a bamboo dance. The movie is in English with Japanese subtitles. Advanced tickets are now on sale for 800 yen. At the door 1000 yen adults/800 yen students. Admission includes a package of Buco Juice (coconut milk) and some cookies. For more information about the film, please visit <http://www.ne.jp/asahi/small/home/>. For more details of this event, please contact Ikuko Nakazaki at 0426-66-1184 or Yumiko Sato at 0426-68-5208. Hope to see you there!

人は誰でも、自分を閉じ込めている殻に気づき、自らこれを打ち破ろうとしなければ、外の世界に触れることも、外の世界からの呼びかけに応えることもできません。広い世界に心を開き、異なった文化、異なった言語を持つ人々と共に生きていくことで私達は心の豊かさやゆとりを得ることができるのです。

アクティヴラインは、私達日本人の中にある「外国人」という意識やそこから生まれてくる姿勢を見直し、認めていけるような社会づくりを目指していく市民グループです。

一人ひとりの思いがマグマのように溢れ出て、一つの流れとなる時、その流れは変化を促す力となってくれるでしょう。

日比合作の劇映画「アボン・小さい家」の上映会

2004年11月28日、午後1時半から4時40分までいちょうホールで行われるアクティヴラインの「アボン・小さい家」の上映会にご参加下さい。イゴロットの生活を描いた自主制作映画です。イゴロットとはフィリピンルソン島北部のコルディレラ山岳地帯に住む先住民のことです。物語はバギオ市近郊に住む「アボン」と呼ばれる日系人一家に焦点を当て、コメディータッチの中に現代の様々な問題が織り込まれています。日本とフィリピン両政府の援助を得て作られた共同制作映画です。今回の上映はアクティヴラインによる企画、八王子市・八王子市教育委員会による後援で、八王子国際交流団体連絡会が主催します。今泉光司監督が完成まで8年かかったこの映画についての経験を話してくれます。映画の前にフィリピンの女性によるパンブーダンスの公演もあります。映画は英語で日本語の字幕がつけます。前売り券は800円で発売中です。当日券は大人1000円、学生は800円です。入場料にはフィリピンの飲み物ブコジュースとクッキーが含まれています。映画についての詳しい情報は <http://www.ne.jp/asahi/small/home/>へ。お問い合わせは中崎:0426-66-1184

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Opinion: "Ofuro" (Japanese Bath)

By: Jazmin Idakar

As time goes by, many things, increasingly, are seen as distinctly, but approachably, Japanese. Things like anime, Hello Kitty, karaoke, sushi, kabuki, salarymen, kimono, and Pocky, to name a few, have filtered into conversation. But Japanese bathing habits? *Don't families all take a bath together in some weird giant pool-bathtub sort of thing? Naked? That's kind of gross.* Those are some of the things I've heard people say. In fact, when I first heard about the Japanese bath when I was little, I thought the same thing. The Japanese bath and bathing aesthetic isn't as easy to brush off or explain as the other parts of that culture that we have accepted. *Oh, anime characters are a Japanese idea of what Caucasian people look like. Oh, Japan is an island, so of course they have lots of fish in their diet.* One would assume that being surrounded by water and getting deluged with it during *tsuyu* (rainy season) would be more than enough moisture. Why, then, the bath?

The simple popularity of taking a bath reaches further back than 1,000 years and the existence of *sentou* (public bath) reaches back for more than 500 years. However, Japan's preoccupation with cleanliness stemmed from the urge for purity. The dichotomy of purity (*hare*) and impurity (*kegare*), inside (*uchi*) and outside (*soto*) is, and always has been, omnipresent within Shinto, and thus within Japanese culture. Before entering a shrine, one must purify oneself by either washing their hands or rinsing their hands and mouth at the *temizu*. (water pot w/ladle)

The word "*hitogomi*" can literally be broken down into "*hito*" (person/people) and *gomi* (dirt/garbage), but is understood as "crowd" or "crowd of people" in everyday language. When one is away from one's *uchi*, (house) one is forced to encounter many people, thus coming into contact with the dirt of cities and their crowds. One of the first things a Japanese person does after returning home is to wash their hands, rinse their mouths, and/or bathe, so that the worries and contaminants from the outside maybe cleansed. Purity, then, is not merely confined to a recognized sacred space, but rather extended to one's own home, with it becoming a sacred space.

The Japanese way of bathing: rinsing, soaping/washing, rinsing, and finally getting into the tub is taken for granted by many Japanese, but almost unheard of by the rest of the world. There are always stories one hears about the Japanese people who went to a foreign country, only to cause much trouble when the bathroom flooded because they tried to bathe the "right" way. The bathroom floors in Japan have drains to let the dirty water out, but most other countries bathe in the tub and let out the dirty water when the bath is through. Conversely, there are always other stories, perhaps more factual or at least frequent, of foreigners going into a Japanese bath and doing it the way they're accustomed to in their own homes. Soap in the tub and/or dirtying the water is no matter if one person only uses the water once.

The Guardian, a British newspaper, publicized a famous case last year involving several bathhouses in the Sapporo district banning any non-Japanese from entering. The rationale was that non-Japanese would be dirty, disruptive, and/or dangerous, making regular customers leave. The foreigners offended in the case successfully sued a bathhouse for discrimination and it was reopened to all. Perhaps an unspoken fear is that of losing a deeply ingrained cultural identity that has spanned hundreds of

みんなの声:「お風呂」
ジャズミン・イダカー

時が経つに連れてたくさんの物が益々はっきりと親しみやすく日本の物だと思えてきます。いくつかあげるとアニメ、ハローキティ、カラオケ、寿司、サラリーマン、着物、ポッキー等というものが会話の中に良く出てきます。しかし、日本の入浴習慣はどうでしょう。"家族、皆一緒に異様で巨大なプール浴槽のようなものに入るの?" "裸で? そっとする。"と、というような事を聞いたことがあります。実際小さい頃初めて日本のお風呂について聞いた時は同じ事を思いました。日本のお風呂と入浴美学は、私達が受け入れた他の日本文化と比べ、無視したり説明したりするのは容易ではありません。"アニメのキャラクターは日本人が白人をどう見ているかということネ。日本は島国だから日常の食事に魚を食べるのネ。"海に囲まれていて、梅雨の間は十分以上の雨が降るので洪水になるのでしょうか。それでは、お風呂についての説明はどうでしょう?

入浴に対する単純な人気は1000年以上前に、そして銭湯の存在は500年以上前まで遡ります。しかしながら、日本人の清潔に対する熱中ぶりは清浄さを強調する姿勢に基づいています。「ハレ (purity)」と「ケガレ (impurity)」、「内」と「外」と言う二分論は神道や日本文化の中にずっと存在してきています。神社に入る前には、「手水」で手を洗うとか手や口をすすいだりして身を清めなければなりません。

「ひとごみ」という言葉は文字どおり「ひと(人)」と「ごみ(塵)」に分けられますが、日常会話では「人込み」として理解されています。人は自分の家を離れると、いやでもたくさんの人に出会い、街や街の人込みの穢れに触れることとなります。日本人が一日の外出から帰ってまず最初にすることは、手を洗い、口をすすぎそして(あるいは)入浴します。そうすることで外の気苦労や汚れが清められるからです。清浄というのは単に認められた聖域にだけ限定されるのではなく、自分の家にまで広げられ、そこがまた聖域になるのです。

日本人の入浴方法は、まずお湯でさっと流し、次に石鹸で洗いそれを流し、最後に浴槽に入ります。これが多くの日本人にとって当然の入り方ですが他の世界ではほとんど聞いたことがありません。外国へ行った日本人が"正しい"方法で入浴しようとした為に浴室を水浸しにして大変なトラブルを起こした、という話をよく聞きます。日本の浴室の床には水を流す排水口がありますが、たいていの外国では浴槽の中で洗って、入浴が終わったら汚れた水を流します。反対に、日本のお風呂に自分の家で慣れた方法で入る外国人の話の方が、より事実に基づき聞く回数も多いでしょう。たとえ、一人しかそのお湯を使っていないのに、浴槽の中で石鹸を使いお湯を汚してしまうという話です。

イギリスの新聞「ガーディアン紙」は、昨年日本の札幌で起きた、いくつかの公衆浴場で日本人以外の入浴を禁止したという有名な事件を報道しました。論理的根拠は、彼らは汚かったり混乱を引き起こしたり、危険だったりして常連客を遠ざけるからということでした。外国人客は怒って差別だと訴え勝訴し、浴場は再び全ての人に開放されました。おそらく、何百年も紡いで深く根をおろした文化的アイデンティティを失う、という言葉にならない不安があったのでしょうか。



Active Line Members Take Autumn Excursion (Uwe Makino)

Nine members of our volunteer group spent a lovely October weekend at Lake Kawaguchi, overshadowed though by the earthquake in Niigata. Convenient access from Hachioji was one of the reasons to go to this resort area in



Yamanashi Prefecture. We found a nice little pension named "Alpa", close to the Ukai Kawaguchi-ko Music Forest Museum, which turned out to be one of the highlights of our trip. The focus of this museum is automatically-played musical instruments, like a music box or player piano. After

supper and *ofuro* (Japanese bath), we had fun getting to know each other over cards and board games. The second day was devoted to visiting the Ichiku Kubota Art Museum. The late Kubota was a master of fabric design and hand-crafted kimonos. We enjoyed his art as much as the architecture and natural settings of this impressive museum. During our excursion, our volunteer group tried some of the local food specialties, like "hoto", a noodle dish with pork / seafood, and "basashi", horse meat. On the train back to Tokyo we were already hatching plans for a follow-up. Tired we were, but everybody had a good time. Where shall we go next?

(Continued from Page 2)

years. After all, if non-Japanese can easily acquire Japanese habits, those habits will no longer be essentially Japanese; they will be global. Cleanliness isn't an aesthetic limited to Japan, but it's style, the binary divisions of in/out, good/bad, and clean/dirty and the way they are enacted and enforced are.

Hadaka no *tsukiai*, "naked companionship", also known as skinship, is more than the bonds one already possesses or forms with people at the bath. One is so comfortable and trusting of those they know, that to disrobe and bathe together is a simple step to becoming closer. Nudity shows complete vulnerability, for where can one conceal weapons when one is unclothed? One does not need to hold onto pretenses any longer. The tensions of the outside world will cease to interfere while one is in this environment.

The Japanese are in a unique position then, socially. Less open about their own lives, they are nonetheless accustomed to sharing close, personal space with many people. It is impossible to escape others when traveling via public transit, especially during rush hour. Apartments and houses are often very small and close together so that more people may take up less space. If a person wishes to bathe, even such an intensely private activity may be witnessed by many at a *sentou* (public bath). Social interaction, then, must be carefully regulated so that one still feels a slight distance between others, which varying levels of politeness in speech, as well as etiquette, help to accomplish. How, then, to reconnect with others on a more tolerable, regulatable level? Of course, it's at the bath.

The bath is more than just a bath. It is a place to talk to one's peers and friends; a place to educate children; a place to relax and wash away cares; in essence, the perfect place to reconnect with what may be lost in the daily grind. More than just a way to cleanse the body, it is a way to cleanse the soul. An uniquely Japanese idea, no matter who may espouse it. Understanding these concepts as a foreigner will bring you closer to *kokoro no nihonjin*, the heart of the Japanese, and ultimately, closer to your own heart once you are calm, and warm, enough to listen.

アクティヴライン・メンバー 秋の遠足 牧野 ウーヴェ

10月のある週末、私達ボランティアグループの9人のメンバーは、河口湖へ出掛けました。新潟中越地震が起きて暗い影を投げかけましたが素晴らしい時間を過ごしました。八王子からの交通の便が良いというのがこの山梨県のリゾート地を選んだ一つの理由です。私達はこじんまりした素敵なペンション「アルパ」を見つけました。その近くには「UKAI 河口湖オルゴールの森」があり、そこで過ごした時間はまさに今回の旅行でのハイライトになりました。この博物館の中心はオルゴールのような自動的に演奏される楽器です。夕食とお風呂の後、私達はカードゲームやボードゲームをしてお互いをもっと良く知るようになりました。二日目は久保田一竹美術館を訪れその作品に夢中になりました。故久保田一竹は「一竹辻が花」の織物のデザインをした染色家です。私達は自然の中にたたずむこの印象的な美術館の建築物同様、彼の芸術作品を堪能しました。この遠足で私達は地元の「ほうとう」と呼ばれる肉や魚介類が入った麺料理や「馬刺し」を食べてみました。帰りの電車の中では、もう次の計画のことについて考えていました。疲れたけれど、みんな楽しい時を過ごしました。さあ、今度はどこへ出掛けましょうか？

(2ページからのつづき)

結局、日本人以外の人達が簡単に日本の習慣を身につけられるとしたら、それはもはや本質的に日本のものではなく、グローバルなものになるでしょう。清浄は日本に限られた美学ではありませんが、内と外、善と悪、清浄と不浄のように対になる分け方であり、定められ実施しなければならない様式なのです。

スキンシップとして知られている「裸の付き合い」とは、お風呂では人々が既に持っていたり作って来た絆以上のものです。とても居心地がよくまた知っている人達を信頼しているので、衣服を脱ぎ共に入浴するのはもっと親しくなるための単なる一歩なのです。裸の状態は全面的に攻撃されやすい姿です。なぜなら、服を着ていないのどこに武器を隠せるのでしょうか。人はもはや見せかけにしがみつ必要はありません。この環境にいる間、外界の緊張は入って来ないでしょう。

日本人は社会的にユニークな位置に身を置いています。自分の生活については余り開放的ではないにも関わらず、多くの人達と親密で個人的な空間を共有することには慣れていません。公共の交通機関で移動する時、特にラッシュアワーは他人から逃れるのは不可能です。より多くの人々がより小さな空間を手に入れられるように、アパートや家はしばしばとても小さく接近しています。入浴したいと思えば、このように個人的な行動さえも、銭湯では多くの人に目撃されるのです。社会的な触れ合いは、他人との間になおわずかな距離を感じるように注意深く規制されねばなりません。エチケットに加え、会話における色々なレベルの丁寧さがそれを助けています。では、どうやって、より我慢でき統制可能なレベルで他人と再び関わるのでしょうか？もちろんそれはお風呂です。

お風呂はただのお風呂以上のものです。それは仲間や友達と話す場であり、子供を教育する場であり、つろぎ、心配事を洗い流す場です。本質的に日々のつらい仕事で失ったものを再び与えてくれる最適な場所なのです。身体を清める手段以上のもの、それは魂を清める手段なのです。他の誰かがその考えを支持しなくても、それが日本人の独特の考え方なのです。外国人としてこれらの概念を理解すると、あなたを「心の日本人」にもっと近づけ、最終的には人の話に耳を傾ける穏やかで暖かなあなた自身の心に近づくのである。



1. Learn Japanese—Free private and small group lessons with volunteer teachers. Please contact Toshiko Sonoda in Japanese/English at 042-594-0157 for more information.

2. Active Line Meetings—Saturdays, December 18, January 15, and February 19, at 10:00 AM at the International Exchange Corner, 11th Floor, College Academic Center. Close walk from JR Hachioji Station.

Checkmark

チェックマーク

For more info contact Yumiko Sato at Phone/FAX: 0426-68-5208. See you there!

7. Glass bottles (beverage, alcohol, sauce, oil)—Rinse. Note: Cosmetic bottles, broken glasses, and china must NOT be included. They are non-burnable garbage. See Page 5.

8. Cans (coffee, juice, pop, tea, beer, canned food, tea leaves, rice crackers, pet food)—Rinse. Note: spray/aerosol cans, i.e. toiletries, insecticides and empty small propane gas cans/ cylinders must NOT be included. They are non-burnable garbage. See Page 5.

9. Toxins (batteries, mercury thermometers, light bulbs) Place in transparent/translucent plastic bags.

ABOVE (No. 7-9) are collected once a week (1X/week).

Look for special red & white containers and/or sorted piles and separate accordingly in a designated spot in your neighborhood.

10. Clothes/Linens (used clothes, blankets, towels, linens, futons) Includes torn T-shirts, skiwear, curtains. Collected 1X/month at a designated spot in neighborhood. Note: Waterproof coats need to be put in yellow bags as non-burnable garbage. Futons must be disposed as large-sized garbage. Please contact a Refuse Collection Center.

11. Over-sized Items (furniture, futons, bikes, carpet, sofa, exercise/skiing equipment. Contact a Refuse Collection Center.

12. Other (paint, motor oil)—Please contact a Refuse Collection Center or the store where purchased.

MISCELLANEOUS INFORMATION

Garbage/Recycling Collection Calendar—The City of Hachioji has a pictorial “Calendar for Household Use” available in English, Chinese, Hongul, Spanish, Portuguese, and Filipino. However, Active Line feels more explanation is necessary and therefore has dedicated much of this issue of Volcano to the subject.

Translucent/Transparent Plastic Bags—The everyday plastic bags one receives by shopping at department stores and grocery stores will work. They are also available for purchase at supermarkets and drugstores.

Color-Coded Garbage Collection Bags—The new collection system adopted by the City of Hachioji requires burnable refuse be put in blue bags and non-burnable refuse be put in yellow bags. These special bags are sold at supermarkets and convenience stores in packages of 10. Blue collection bags come in 4 sizes. (Large 40 liter/9 gallon, Medium 20 liter/5.3 gal, Small 10 liter/2.6 gal, Mini 5 liter/1.3 gal). Prices are 750, 370, 180, and 90 yen accordingly. Yellow collection bags do not come in a mini size, but prices are the same. Here’s some Japanese vocabulary: *gomi bukuro* (garbage bag), *funen gomi yo no gomi bukoro* (non-burnable garbage bag), *kanen gomi yo no gomi bukoro* (burnable garbage bag).

String—Most people use a plastic string/rope called *himo* to bind recyclables and/or wrap packages for hand-carrying. Can be purchased at 100Yen shops and other stores. Comes in white, pink, and blue usually.

Dear Hanako-san

Do you have a question for Hanako-san? Would you like to express your opinion? Have a personal story to share? Please send contributions to the address printed on the back page of the newsletter in either Japanese or English. All are subject to space availability. Contributors may remain anonymous in Volcano if so stated, but name and phone number will be retained in the editors' files.

「花子さん」に質問がありませんか？あなたの意見を発表してみませんか？分かち合いたい経験はありませんか？

このニュースレターの裏面に記載されている住所までご投稿をお願いします。日本語でも英語でも結構です。

掲載は全て紙面の都合によります。なお、投稿される時は、必ずお名前とお電話番号を記入して下さい。ご要望があれば、紙面上では匿名とさせていただきます。

Question: Please explain Hachioji's newly changed garbage collection system.



Answer: Oscar the Grouch may love garbage on Sesame Street, but he wasn't paying for it! In an effort to promote recycling and garbage reduction, the City of Hachioji put into place on October 1, 2004, policies to "expand resource waste recycling and collection," "collect garbage door to door," and "use designated pay bags". Here's some tips to help you sort it all out and get rid of it.

GARBAGE (*gomi*)

1. Non-Burnable (*funen gomi*)—Tube containers for mayonnaise, mustard, *wasabi*, toothpaste. Plastic wrap, potato chip bags, plastic toys, buckets, packages for tofu/eggs, plastic cups for yogurt/pudding, flower pots, sneakers, aluminum foil, spray cans, cosmetic bottles, china, broken glasses, completely empty propane gas cylinders, toothbrushes, small electrical appliances. Razors and knives must be wrapped up in thick paper. Place in yellow bags and set outside house facing road. For those in apartments, put yellow bags in usual garbage collection spot. Collected 1X/week.
2. Burnable (*kanen gomi*)—Drain liquids. Cooking oil must be disposed after solidification from a coagulating agent or absorbed by rags. Place in blue bags/set outside within house site facing road. For apartments, put blue bags in usual garbage collection spot. Collected 2X/week.

RECYABLES

1. Paper Products (magazines, books, used notebooks, pamphlets, catalogs, tissue boxes w/plastic removed, food boxes i.e. cereal, cookies)—Flatten if needed and bind with string.
2. Newspapers/Flyers—Bind with string. Do NOT use adhesive tape.
3. Corrugated Cardboard—Remove tape and staples. Cut or bend cardboard to max size of 50 X 50 cm (19.5 X 19.5 inches) Bind with string.
4. Cartons (milk, juice, soup, coffee, sake)—Rinse, cut, and flatten. Remove any plastic pieces, like spouts. Bind with string.
5. PET bottles (beverages, alcohol, soy sauce)—Remove plastic caps and rinse. Squash and place in transparent/translucent plastic bags.
6. Plastic containers/Styrofoam (oil, dressing, sauce, shampoo, dish washing detergent, *natto*, polystyrene meat/fish trays & other formed containers, polystyrene anti-shock packaging materials)—Remove any pumps, caps, etc. Rinse. Note: polystyrene and Styrofoam are the same.

ABOVE (No. 1-6) are collected once every 2 weeks (1X/2 wks) at a designated spot in your neighborhood. Separate accordingly into piles. (Continued on Page 4 and 6)





Information Briefs

Refuse Collection Centers

清掃事業所・清掃工場

Why the name "Volcano"?

Volcano means "kazan" in Japanese. The reason why we chose the name "Volcano" for our newsletter is because we believe people's opinions, ideas, and feelings should not lie "dormant" or become "inactive" like volcanoes. "Magma" exists in everyone and it needs to voluntarily erupt once in a while to soothe one's soul.



How to Contact Us:

- ◆ With your questions, opinions, stories, suggestions, and ideas
- ◆ For information about membership and newsletter subscriptions

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Join Us!

- ◆ Help gather resources and exchange information with other organizations
- ◆ As a Korean, Chinese, Spanish, Japanese, etc., volunteer teacher/ translator/interpreter
- ◆ In planning, executing, or assisting with events
- ◆ As a computer assistant—Microsoft Windows 95 needed, with Japanese/English capabilities
- ◆ With the publishing and mailing of the newsletter
- ◆ Etc., make your own proposal

Newsletter Editors:

Yumiko Sato (Editor-in-Chief)
 Amy Kamata (English Editor)
 Andrew Church
 Mutsu Niki
 Ikuko Nakazaki
 Haruo Uchibori
 Atsuko Akiyama
 Uwe Makino

Burnable/Non-Burnable Garbage

(closed to public)

- ◆ Tobuki Refuse Collection Center
 (residents north of Asakawa River)
 Tel: 0426-91-2891
- ◆ Tate Refuse Collection Center
 (residents south of Asakawa River)
 Tel: 0426-65-2531
- ◆ Miniami-Osawa Refuse Collection Center
 (residents in Tama New Town area)
 Tel: 0426-74-0551

可燃ごみ / 不燃ごみ

- 戸吹清掃事業所
 (浅川の北側地域にお住まいの方)
 Tel: 0426-91-2891
- 館清掃事業所
 (浅川の南側地域にお住まいの方)
 Tel: 0426-65-2531
- 南大沢清掃事業所
 (多摩ニュータウン地域にお住まいの方)
 Tel: 0426-74-0551

Large-Sized Garbage/Carcass

For Information: Same as above.

Closed to public.

Bringing in: Open to public. Citizens allowed to physically bring in items.

Burnable (2 locations only)

- ◆ Tobuki Refuse Plant
 Tel: 0426-92-5389
 1916 Tobuki-cho; Hachioji-shi
- ◆ Tate Refuse Plant
 Tel: 0426-65-2570
 2700 Tate-machi; Hachioji

Non-Burnable (1 location only)

- ◆ Tobuki Non-Burnable Garbage Disposal Center
 Tel: 0426-92-3221
 1916 Tobuki-cho; Hachioji-shi

粗大ごみ / 動物の死体

収集希望の場合: 上記と同じ

自分で持ち込む場合

- 燃やす粗大ごみ / 動物の死体
 戸吹清掃工場
 Tel: 0426-92-5389
 八王子市戸吹町1916
- 館清掃工場
 Tel: 0426-65-2570
 八王子市館町2700
- 燃やさない粗大ごみ
 戸吹不燃物処理センター
 Tel: 0426-92-3221
 八王子市戸吹町1916

Recycling

Electrical appliances/computer

Garbage Reduction Management Section
 Tel: 0426-20-7256

Unwanted articles

Recycle Market—Attaka Hall
 596-3 Kitano-cho; Hachioji-shi
 Tel: 0426-45-0150

リサイクル

家電リサイクル / パソコンリサイクル

- ごみ減量対策課
 Tel: 0426-20-7256
- 不用品のリサイクル
 リサイクル市場 (あったかホール内)
 八王子市北野町596-3
 Tel: 0426-45-0150