

Gender differences in building local shrine-centered communities

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Historically, Shinto shrines have always had very strong connections to their local communities. However, since the end of World War II, the legal connection between the two has been severed.

While some shrine communities have collapsed without official support, others have grown and thrived—although not always through conventional means.

What factors help a shrine build a lasting community? Has the recent increase of women in the priesthood affected the types of organizations with which the shrine is affiliated? How do female priests build communities differently than male priests, and how will these differences shape how the shrine is perceived in the future?

By answering these questions, we can begin to understand the role the shrine plays in both supporting and shaping the local community.

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Education

Nanzan University, 2011-2012 (training and research student)

B.A., magna cum laude with honors in East Asian Studies, Brown University, 2011

Thesis: Redefining Shinto: How Post-War Modernization Has Shaped Japan's Indigenous "Religion"

Advisor: Janine Sawada

Foothill College, transferred 2009

Employment

Teaching Assistant, 2008-2009

Foothill College, Courses: Elementary Japanese 1-3

Awards

2011-2012: Fulbright Fellows Grant to pursue study at Nanzan University and research regarding the interactions and communication between Shinto shrines and local communities

2011: S C Rosenberger Prize for Excellence in East Asian Studies, Brown University

2010: Critical Language Scholarship, Japan

2009: Outstanding Achievement in Japanese, Foothill College

2008: Outstanding Achievement in Japanese, Foothill College

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Publications

"Experiencing Japan and Dodging *Mochi*," *The Fulbrighter*, Winter 2011.

Presentations

"A Quiet Revolution: How Librarians Are Fighting the Robot Invasion" at the Community College Honors Research Symposium, April 17, 2009