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JAPAN ANTHROPOLOGY WORKSHOP NEWSLETTER NO. 47

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FROM THE JAWS OFFICERS

JAWS NEWS

JAWS Officers

Secretary-General:

John Traphagan
jtrap@uts.cc.utexas.edu
Dept. of Religious Studies
University of Texas at Austin
Tel: +1 521 232 0874

Advisory Board:

D.P. (Lola) Martinez
dm6@soas.ac.uk
Department of Anthropology and Sociology
The School of Oriental and African Studies
The University of London

Joy Hendry
jhendry@brookes.ac.uk
School of Social Science and Law
Oxford Brookes University

Roger Goodman
roger.goodman@nissan.ox.ac.uk
Oxford University

Dixon Wong
hwwongc@hkucc.hku.hk
The University of Hong Kong

Hon. Japanese Representatives:

Teigo Yoshida
3-17-19 Minami-cho
Kichijōji, Musashino-shi
Tokyo 180-0003, Japan

Hirochika Nakamaki
nakahiro@idc.minpaku.ac.jp
10-1 Senri Expo Park, Suita-shi
Osaka 565-8511, Japan
Tel: +81 6 6876-2151
Fax: +81 6 6878-7503

Treasurer:

Anne-Mette Fisker-Nielsen
af3@soas.ac.uk
The School of Oriental and African Studies
The University of London

Newsletter Editors:

Andrea De Antoni
a.deantoni@zinbun.kyoto-u.ac.jp
Center for Research in Humanities
Kyoto University

Emma Cook
e.cook@soas.ac.uk
Hosei, ICU, and Tokyo University
Fax: +44 (0)161 275-3031

Blai Guarné
Blai.Guarne@uab.cat
East Asian Studies Program
Autonomous University of Barcelona

Web Manager:

Christopher R. Feldman
cf@japananthropologyworkshop.org
Center for East Asian Studies
University of Texas at Austin

JAWS RoutledgeCurzon Series:

Editorial Board:

Joy Hendry *Senior Editor* (jhendry@brookes.ac.uk)
Pamela Asquith (pamela.asquith@ualberta.ca)
Eyal Ben-Ari (mseba@mscc.huji.ac.il)
Hirochika Nakamaki (nakahiro@idc.minpaku.ac.jp)
Kirsten Refsing (kre@hum.ku.dk)
Wendy Smith
(wendy.smith@buseco.monash.edu.au)

EAJS Liaison Officer:

Brigitte Steger
bs382@cam.ac.uk
Faculty of Asian and Middle Eastern Studies
University of Cambridge
Tel: +44 (0)1223 335140
Fax: +44 (0) 1223 335110

Student Council :

Sébastien Boret
sboret@brookes.ac.uk
Oxford Brookes University

Fabio Gygi
fabio_gygi@yahoo.com
University College London

Philomena Keet
philomena@mac.com
The School of Oriental and African Studies
The University of London

Katja Ferstl
katya.ferstl@googlemail.com
Munich University

Isabelle Prochaska
isaselle@yahoo.co.jp
University of Vienna

FROM THE SECRETARY-GENERAL

John W. Traphagan

Welcome to the latest issue of the JAWS Newsletter. As I write, Austin has turned to springtime, with flowers blooming and leaves emerging on the trees. Thankfully, it has also rained quite a bit lately – something it hadn't done for some time. This writing also comes at the one-year anniversary of the disaster in Tōhoku. I'm sure many of us know people who are still dealing with the aftermath of the tsunami and earthquake, as well as the ongoing problem with the nuclear power plant in Fukushima. Quite a few members of JAWS have been pursuing important research to help us better understand how Japanese people in that region are dealing with the post-disaster situation. Some of this work was presented at a fascinating panel organized by Chris Thompson and Dawn Grimes-MacLellan at AAA and I am sure quite a few more presentations and publications will be produced by JAWS members in the near future.

After one more attempt at holding the next meeting in Japan, we are now moving forward with plans to hold the 2013 meeting in Pittsburgh, Pennsylvania in March or April of next year. Blaine Connor at the University of Pittsburgh has agreed to be convener for the conference and he will be working with staff members at Pitt to develop the program. The University of Pittsburgh will make an excellent venue for the conference and Pittsburgh is a great city with quite a few interesting attractions, including a major symphony orchestra and outstanding museums. The Carnegie Museum is located right on the Pitt campus and not too far away is the Andy Warhol Museum, among many others in the city.

Within the next month, specific details of the conference will be announced on the JAWS website. I'm looking forward to seeing a large turn-out of JAWS members in Pittsburgh next year!

FROM THE TREASURER

Anne Mette Fisker-Nielsen

The JAWS account that is with the Co-operative Bank in the UK currently holds:

TOTAL £7840

We are currently 170 members.

I would like to thank those who have signed up to the new system, which allows you to pay directly online using the PAYPAL system. This system should make the process of payment more convenient and was the cheapest option in terms of the cost incurred when transferring funds. Once you have signed up in this way, there is an automatic yearly payment of £15, which makes it much easier to track and keep an update of accounts.

For those who have not signed up yet, could I encourage you to do so? Yearly membership fee remains at £15.

To sign up simply go to www.japananthropologyworkshop.org and click "subscribe". When you subscribe there will be an automatic yearly withdrawal of £15 or the equivalent in your own currency from your account.

Regarding members who paid before this system was put in place, and who are aware that they have not paid their fees after 2010, could I ask you to sign up through this new payment system? I will be sending out reminders shortly.

If is also possible to pay directly into the account. If you have a UK bank account setting up a direct debit is probably the most convenient and will not incur any extra cost. For members outside the outside the UK using the PAYPAL system seems to be the cheapest. If you need the bank details to set up a direct debit or transfer funds directly, please email me and I will sent you the bank details.

For new members, or for updating current membership information, there is a membership form on the website just below where you "subscribe" to pay membership fees. Please fill this in and post/or email it to me and I can add your details to the membership list. My email is af3@soas.ac.uk.

If do no longer wish to subscribe to JAWS membership, simply click "unsubscribe" on the JAWS website. Any other queries, please send me an email.

Also, if you are not on the JAWS listserv to which all JAWS members are added, please contact John Traphagan.

We are currently discussing how best to use the funds available to us.

FROM THE WEB MANAGER

Christopher R. Feldman

Dear Members:

Many of you are by now aware that we have a revamped JAWS website (at www.japananthropologyworkshop.org), through which we are able to present the interested public with some basic information about JAWS. What you may not know is that the new site also provides a number of features intended to provide JAWS members with a variety of useful tools for sharing information between ourselves (and the public, of course).

Here is a brief listing of some of the benefits our site offers:

1) The **Home Page** provides a 'blog' or news feed where items of interest may be announced. These might be announcements of upcoming events, new publication releases, scholarship or fellowship information, job postings, or any other appropriate news item.
2) The **Conferences** page displays news of upcoming JAWS conferences and workshops, as well as information on previous events.
3) The **Contact Form** provides a way for viewers to contact JAWS officers.
4) The **Discussion** page is where members and guests may submit questions on any topic relevant to our mission, and respond to previous posts.
5) The **History** page offers a brief overview of the organization, where we've been, and what we're doing.
6) The **Publications** page discusses the Routledge JAWS book series, and lists some of the titles in that series as well as providing a link to the Taylor & Francis/Routledge site for ordering. Information on how to submit a publication for consideration is also available here.
7) The **Membership** page provides an easy way for new and renewing members to submit their requests and payments.
8) The **Newsletter** page offers information on the JAWS Newsletter and editorial staff, and is now the repository for our digital-only issues.
9) The **Officers** page provides information on all JAWS officers, along with their contact information. One-click email links to each officer are also provided.
10) The **Postings** page is where members may share information on employment and educational opportunities. Whether for internships, fellowships, lecturers' positions,

or professorships, the Postings page offers an opportunity to spread the word to other JAWS members.

11) The **Resources** page displays a list of links to other organizations and resources on Anthropology and Japan.
12) The website also offers an easy method for members and interested viewers to subscribe to our **RSS Feed**, via a button ("Subscribe to Our Feed") on our webpages.

Please take a few moments to look over our website and familiarize yourself with its features. More importantly, feel free to take fullest advantage of the opportunities the site offers to enhance your information-sharing amongst your fellow members.

If at any time you wish to share a news item, ask a question or answer a previous one, announce a job posting, or simply suggest an improvement to the site, please contact me at any time via the website's Feedback form, or email to cf@japananthropologyworkshop.org.

FROM THE EDITORS

Emma Cook, Andrea De Antoni, Blai Guarné

With this issue of March 2012 we reach our third electronic Newsletter completing one year of digital editions. During this year, along with the new JAWS Website and the Facebook group, we have tried to build a dynamic and interactive framework that allows us to take advantage of the enormous possibilities of the global informational and communication technologies for the anthropology of Japan.

With this goal, in the first online Newsletter (November 2010), we addressed the issue of the challenges that ICTs raise in the redefinition of traditional research approaches, in the knowledge production and disseminating processes, and of course, in the new ways of connecting people, in and outside the field site, and establishing a wider, plural and consolidated global scholarly network . We recalled then David W. Path's inspiring film *Can't Go Native* and the five decades of deep engagement and strong involvement of Prof. Keith Brown with the field that portrays. It goes without saying that we were already aware of the difficulties of finding possible answers, even prospective ones, to those challenging issues raised by new technological environments. But despite that, or maybe just because of that, we considered necessary to address, tentatively, those issues in our common endeavor of fostering growth in the anthropology of Japan (regarding this, some interesting information can also be found in the "From the JAWS Webmaster" Section in this issue of the Newsletter).

With our second online Newsletter (August 2011), we had to face the hard and sad reality of March 11th in Japan and we tried to do it by proposing a reflection upon probably one of the most sensible and central issues in our work as anthropologists: the ethics of fieldwork, specifically, the ethics of doing research in disaster areas and depicting the aftermath of destructive events. This is also a challenging topic that deserves more special attention since it is still left to the sensitivity of the individual researcher, or to the agreement within the local boundaries of particular institutions (Faculties, Departments, and Associations) resulting in different approaches that are not always compatible. At the same time we addressed those issues, we witnessed the personal commitment of a vibrant community of anthropologists of Japan (in and outside) that since the first moments of that tragedy were actively blogging, documenting, supporting, and volunteering in the hardest hit areas and through all the possible ICT channels on which we reflected in the previous edition of the Newsletter.

When the ICTs started to be an object of interest of social and cultural research and the topic of virtual communities and online sociability became an

ethnographic object, it raised the question about the extent to which the study of those new phenomena required the development of new methodological and theoretical devices. Beyond its possible answers, the interesting point of that discussion was the dynamism of an emerging research field that felt the necessity of reflecting upon its own processes of knowledge production. In this third online Newsletter we want to take that discussion as a productive image to explore not the ICTs, but our own research field, the anthropology of Japan and its theoretical implications.

As people involved in the anthropological study of Japan, we are all aware that both Japanese anthropology (namely anthropological texts written by Japanese scholars) and the anthropology of Japan in general (anthropological texts about Japan, produced by Japanese and non-Japanese scholars), have been as much praised for being based on sound ethnographic data, as criticized for its limited contribution to anthropological theory.

Gordon Mathews (2008) has pointed out a generalized dismissal of much of the world beyond Japan in Japanese anthropology (regardless of what area Japanese anthropologists have studied). He has related this to not only language issues, but also to a generalized attitude of resistance of many Japanese anthropologists in reaction to the hegemony of the anthropological centre (i.e. American and, to a lesser extent, British anthropology) in the global economy of knowledge, and their engagement with the intellectual world outside Japan and outside of the societies where they carry out fieldwork. This could be seen as the correlate of a complex set of socio-historical variables, that, with the obvious exceptions, characterize Japan as a nation state..

For its part, sometimes the anthropology of Japan carried out by non-Japanese scholars, has seen Japan as a sort of ethnographic goldmine: as an anthropological site that offers an extremely wide array of possibilities for research, that range from "community" studies in rural, mountain, fishing villages, to urban and postmodern environments; from politics and economics, to religion, spirituality, and their commoditization, not to mention the variety of social issues that involve daily life, consumption, employment, and health, such as that found in the issues of *freeters*, parasite singles, and *hikikomori*, just to quote the most famous. Thus, many non-Japanese anthropologists have tended to focus on the specificity of the phenomenon they are taking into consideration, rather than trying to provide a contribution to anthropology in a broader sense.

One reason may be related to the issue of a language barrier and the significant amount of time and energy that goes into becoming competent in Japanese. As we all know, it is hard to do any kind of research in Japan without a good understanding of the language

and, as a consequence, we have to commit a lot of time and energy to both learning Japanese and making ourselves understandable. Perhaps the satisfaction of having eventually reached a fair level and having been accepted by "our community", may contribute to narrow the scope of our research, with the result that many of us tend to focus more on the specificities and the strengths of ethnographic writing.

Moreover, it can be argued along with Eades (2000), that American and British anthropology have become distorted because of their emphasis on theory at the expense of ethnographic data. Therefore, one might say that, after all, anthropologists of Japan are following the teachings of postmodernity, keeping some distance from "Grand-Theory" (with Capital Letters). Yet, by accepting this stand point, one also has to implicitly agree with the idea that anthropology cannot be really universal(izable) and that, as a consequence, our work is destined to be confined to academic consumption or, in the best case scenario, to the small group of professionals who somehow share our socio-cultural background, or our interests. And, even more than this, that the people about whom we are researching will never understand or accept our work and our theoretical conclusions. We are sure that all of the people who are reading this blurb have had exactly the opposite experience.

Therefore, the slightly provocative main question we would like to ask in this blurb is, as simple as it may be, "Why don't we start trying to broaden the focus from 'Japanese society' and start thinking about 'people' (in Japan), thus focusing more on individual subjects and their myriad relationships without excessively emphasising the specificities of the Japanese context?"

Surely, this question raises a number of points for reflection: Why are we still thinking (and, at Conferences, still giving talks) in terms of "Japanese society"? Is it just because we are influenced by Japanese anthropology? Is it because of a still remaining exoticism of Japan? Is it because it (particularly JAWS) has its roots in British anthropology, whose tradition (be it "invented" or not) is deeply linked with hard fieldwork, meticulous ethnography, and a colonial past? If so, then why do not some of us focus, for instance, on ethnomethodology, reflexivity, representing and "writing culture", rather than on "general" ethnography? These are only some questions that came up randomly to our (always too tired and never sharp enough) minds, but they can provide a more or less good starting point.

We do not mean that we all *should* go along with the critiques of the anthropology of Japan. Yet, we believe that these questions should be taken into consideration and discussed, at least within the Association, if we want JAWS to continue to be the

reference point that it has long been for the anthropologists of Japan in a new global context. This is another possibility with which ICTs can provide us.

Quoted References:

EADES, J.S. 2000. "'Why don't They Write in English?' Academic Modes of Production and Academic Discourses in Japan and the West." *Ritsumeikan Journal of Asia Pacific Studies* 6:58-77.

MATHEWS, G. 2008. "Why Japanese Anthropology is Ignored Beyond Japan." *Japanese Review of Cultural Anthropology* 9:53-69.

JAWS PUBLICATION NEWS

Joy Hendry

As promised in the last newsletter, several books are now coming through to the publication stage for the JAWS series. In press at present, and likely to be available very soon, is Christoph Brumann's book, *Tradition, Democracy and the Townscape of Kyoto: Claiming a Right to the Past*, which we described in the last issue of the news. This is our first major illustrated volume and as such marks a technological advance because we have in the past turned down possible books that seemed to rely too much on pictures, so good news for others who might have something in the genre – give us a try!

The book which should follow fairly soon after that is the work of our treasurer, Anne Mette Fisker-Nielsen, a much revised version of her PhD thesis which looks set to be the first major anthropological contribution to the study of Japanese politics in a long time. *Religion and Politics in Contemporary Japan: Sōka Gakkai Youth and Kōmeito* is based on Anne Mette's original detailed field study, but updated to incorporate more recent changes in the parliamentary scene. It also introduces the voices of young people for whom politics and religion form a major part of their lives. As a member of Sōka Gakkai herself, Anne Mette brings a valuable inside view to the subject.

Two other manuscripts which have recently arrived will take a little longer to get through the system, but they are due out later this year. The first is a collection that arose partly out of previous JAWS meetings, but also brings together all the latest work on new forms of burial in Japan, and these often move away from the prior associations with conventional religion. It is edited by none other than Suzuki Hikaru, author of *The Price of Death: the Funeral Industry in Contemporary Japan*, and contains papers from almost all the scholars in the field. It has been meticulously prepared over the last few years, so it should be a real gem in the series. The title is *Death and Dying in Contemporary Japan*.

The other manuscript that has just come in starts with a focus on the Latin American community in Japan, in particular addressing the problems that face their children, and those of other foreigners, when they enter the school system. Often they have yet to achieve competence in the Japanese language, and the book brings fascinating insights into the way that this issue is dealt with by the Japanese system at large. The book is entitled *Language, Education and Citizenship in Japan* and it is by Genaro Castro Vasquez. A book with nicely parallel interests has been contracted with Yuki Imoto, who is looking at international pre-schools, often chosen by Japanese parents who want their

children to build up skills that will give them an edge in the international world. However, these also encounter problems when they enter the mainstream system, especially in a world that is wavering about its international interests. *Becoming International in Japan: Class, Ethnicity and Early Childhood Education* is the title of this one – another to look out for!

Hard on its heels we await a new volume by Carolyn Stevens on *Disability in Japan*, a subject that has been given very little coverage to date, and which promises to be a work of considerable depth and importance. Carolyn looks at people with disabilities as a minority group, and makes some comparisons with ethnic and other cultural minorities. Contracted for the same date of release, and also apparently almost ready is Mark Watson's book about the Ainu living in Tokyo, another important minority, and his approach addresses the extent to which identity and politics plays a part in the lives of the people with whom he worked in this urban context. The title is *Japan's Ainu Minority in Tokyo: Urban Indigeneity and Cultural Politics.*

In fact, that isn't all the books going through the system at present, but I need to save a few for the next newsletter! We are delighted to be building up such a robust and high quality list, and look forward to more exciting new proposals in the coming years. All our books (see the complete list below) can be ordered through the website by JAWS members at paperback price, and once they have been out for a year, can be ordered as paperbacks-direct from the publisher. The books are also available as e-books.

If you have ideas for monographs or collections, write and let me know, and I will send you the guidelines for making a proposal.

Latest publications:

Home and Family in Japan: Continuity and Transformation

Edited by Richard Ronald and Allison Alexy

Abandoned Japanese in Postwar Manchuria: The Lives of War Orphans and Wives in Two Countries

Yeeshan Chan

Previously Published:

A Japanese View of Nature: The World of Living Things

Kinji Imanishi. Translated by Pamela J. Asquith, Heita Kawakatsu, Shusuke Yagi and Hiroyuki Takasaki; edited and introduced by Pamela J. Asquith

Japan's Changing Generations: Are Japanese Young People Creating A New Society?

Edited by Gordon Mathews and Bruce White

Community Volunteers in Japan: Everyday Stories of Social Change

Lynne Nakano

The Care of the Elderly in Japan

Yongmei Wu

Nature, Ritual and Society in Japan's Ryukyu Islands

Arne Røkkum

Dismantling the East West Dichotomy: Essays in Honour of Jan van Bremen

Edited by Joy Hendry and Dixon Wong

Psychotherapy and Religion in Japan: The Japanese Introspection Practice of Naikan

Chikako Ozawa-de Silva

Pilgrimages and Spiritual Quests in Japan

Edited by Maria Rodriguez del Alisal, Instituto de Japonologia, Madrid, Peter Ackermann, University of Erlangen, and D.P. Martinez, University of London

Japan and the Culture of Copying

Edited by Rupert Cox

Primary School in Japan: Self, individuality and learning in elementary education

Peter Cave

Globalization and Japanese Organization Culture: An Ethnography of a Japanese Corporation in France

Mitchell Sedgwick

Japanese Tourism and the Culture of Travel

Edited by Sylvie Guichard-Anguis and Okpyo Moon

Making Japanese Heritage
Edited by Christoph Brumann and Rupert Cox

Japanese Women, Class and the Tea Ceremony: The voices of tea practitioners in northern Japan

Kaeko Chiba

In Press

Tradition, Democracy and the Townscape of Kyoto: Claiming a Right to the Past

Christoph Brumann

Religion and Politics in Contemporary Japan: Sōka Gakkai Youth and Kōmeito

Anne Mette Fisker-Nielsen

JAWS CONFERENCE 2011 REVIEW

Nostalgia, Memory and Myth-Making in Contemporary Japan

Tallinn University, Tallinn (Estonia)

24-27 August 2011

Conference Report

Laura TREGLIA

222249@soas.ac.uk

SOAS, University of London

From the 24th to the 27th of August 2011, several JAWS members gathered in the beautiful setting of Tallinn (Estonia) in occasion of the 13th international conference of the EAJS. They were among the more than 700 scholars and researchers (mostly from Japan, Europe and North America) who brought valuable contributions on a variety of topics in the field of Japanese studies, and from a multiplicity of perspectives and specialties, thus making this event one of the largest for the exchange of ideas on Japan so far.

The JAWS business meeting preceded a plenary session opening the conference on the first day with the welcoming speeches by Prof. Tiit Land (Rector of Tallinn University), Prof. Harald Fuess (President of the EAJS), Prof. Rein Raud (Tallinn University), and Hoshi Hideaki (Ambassador Extraordinary and Plenipotentiary of Japan to the Republic of Estonia). A keynote speech, *Japan at a Critical Turning Point?*, was delivered by the distinguished sociologist Prof. Ueno Chizuko (Tōkyō University). In her address, she touched upon a diverse range of issues in Japanese society, including the impact of the *tsunami* and earthquake hitting the country in March 2011, and Japan's economic and political situation seen through the condition of particular social categories such as women, the youth in unsteady working positions, and the elderly.

The focus of the anthropology and sociology section, convened by JAWS members Dr. Anemone Platz (Aarhus University, Denmark) and Dr. Griseldis Kirsch (SOAS, UK) was on *Nostalgia, Memory and Myth-Making in Contemporary Japan*. The contributors were invited to explore these themes on a microscopic, individual level, dealing with the constantly shifting perceptions of the self, as well as on the macroscopic level of nation-states' own political use of memory to reinforce collectively perceived roots and fortify national sentiments.

During the three days of conference; panels and individual papers were presented, often grouped in parallel sessions, where the main motifs were addressed from a variety of approaches and disciplinary backgrounds ranging from history, popular culture and media, to religious and tourism studies. Presenters included distinguished academics as well as junior scholars and graduate students, thereby creating an intellectually stimulating environment for the exchange of ideas and new insights.

Prof. Patricia Steinhoff (University of Hawaii) opened the roster of presentations on *Memories of Historical Events*. Her speech, *Memories of New Left Protest*, centered on the formation and rekindling of contesting collective memories in cultural production around three famous incidents which escalated the violence of the student protests in Japan between the late 1960s and early 1970s. Gaël Kervizic (Université Jean Moulin Lyon 3) followed by examining how contrasting memories about the Second World War and Japan's role in it were produced in different *manga*.

The panel *Politics of Cultural Production: Memory and Representation*, coordinated by Arturo Lozano-Méndez (Universitat Autònoma de Barcelona), Dr. Blai Guarné (Universitat Autònoma de Barcelona, JAWS newsletter editor), who also acted as the discussant for the panel, and Dr. Dolores P. Martinez (SOAS, University of London, JAWS advisory board member) started off the morning session of the second conference

day. The papers included in this panel investigated how, in a global context, Japanese cultural products can reinforce or contest systems of representation, re-formulate cultural meanings, and use memories of the past to legitimize the present. The issue of the politics of memory in the work of animators targeting a young adult audience was explored by Lozano-Méndez; Hidaka Katsuyuki (SOAS) addressed the 'Shōwa nostalgia' media boom in the period from mid- to late 2000s; the papers by Drs. Kirsch and Martinez both highlighted Japanese post-war society's *painful* relationship with war responsibility and guilt through, respectively, the analysis of successive remakes of a "political TV drama," and the concept of the "death of certainty" in Akira Kurosawa's film *Ikiru*. Concluding the panel, Dr. María Teresa Rodríguez (Universitat Autònoma de Barcelona) examined the reinterpretations of Bushidō in two early 2000s films, and Laura Treglia (SOAS) the gender politics and permutations of the 'tragic hero' myth in female action movies of the 1960s and 1970s.

The afternoon sessions were comprised of two panels. The first, coordinated by Dr. Philip Seaton (Hokkaidō University), concerned the transformation of places linked to popular *anime*, TV dramas and historical figures into "sacred places" for fans' pilgrimages— and thus into important resources for Japan's inbound tourism. In particular, Dr. Yamamura Takayoshi (Hokkaidō University) focused on "contents tourism" and Okamoto Takeshi (Hokkaidō University) on "*otaku* tourism", while Dr. Seaton concentrated on the representations, memories and mythologies surrounding two *bakumatsu* heroes in Hakodate.

The second panel, wrapping up the afternoon session and second day of conference, was chaired by Drs. John Traphagan (University of Texas, JAWS secretary-general) and Andrea De Antoni (Kyōto University, JAWS newsletter editor). Discourses and narratives mediating death experiences, and practices for the commemoration of the dead formed the core arguments of this group of presentations, based on the panelists' own fieldwork in urban and rural contexts. Dr. Traphagan's fascinating account of narratives of encounters with the dead in Japan, and of how people made sense of these episodes, demonstrated the impact of such experiences on the lives of the living. Sebastien Boret (Oxford Brookes University) talked about the tree burial practice in Iwate prefecture, how individuals negotiate personalized forms of memorialisation, and the social constraint of the ancestral rites tradition. Dr. Christopher P. Hood (Cardiff University) focused on the remembrance practices of the 1985 JL123 plane crash, an event increasingly regarded as Japan's "social memory," and generating a form of "dark tourism" on the crash site. The latter issue directly linked with the final presentation of the day, that of Dr. De Antoni, who also shared the results of his fieldwork on the

practices related to places perceived or marketed as haunted in Kyōto, such as the "mystery tours."

In the evening, the dinner which JAWS generously sponsored at a nice restaurant in the medieval 'old town' of Tallinn provided a further pleasant opportunity to resume interesting discussions on the topics of the day, and to bring together junior and senior academics around possible future collaborations in a relaxed environment.

The third and fourth days of the conference were characterized by parallel sessions and a number of interesting individual papers. Prof. Nakamaki Hirochika (National Museum of Ethnology, Ōsaka) talked about the multicultural representation of Japan through exhibits, performing arts, and shops in the dedicated Japanese pavilions at the 2010 Shanghai expo. Dr. Iwata Shisuke (Rikkyō University) illustrated the nostalgic representation of Asia in travel guidebooks for Japanese tourists, while Aoyama Reijirō (City University of Hong Kong) examined the various factors, beyond strictly economic explanations, behind the recent Japanese migration to Shanghai.

In a parallel session, Prof. Christian Galan (Université de Toulouse-le Mirail) coordinated a panel relating to contrasting imaginings of childhood between contemporary and past Japan. Dan Fujiwara (Université de Toulouse-le Mirail, CEJ Inalco) assessed violence as a valid interpretative lens for the study of adolescence through the analysis of literary texts by authors of two different generations; Isabelle Marty (CEJ Inalco, Paris) evidenced Japanese films' peculiar treatment of childhood between nostalgia, realism and sci-fi visions; concluding the panel, Prof. Galan highlighted contrasting visions and perceptions of the social reality of childhood in Japan, and childhood rights through the analysis of two reports to the Committee on the Rights of the Child.

Reconnecting directly with Dr. Iwata's topic, two other presentations looked at how nostalgic images may work as resources for the promotion of tourism in Japan. Prof. Gerald Figal (Vanderbilt University) tied the process of *furusato-zukuri* in Okinawa to the promotion of tourism, but also to the avoidance of painful memories from the Shōwa period through the idealization of Okinawa's pre-modern past. Finally, Dr. Isabelle Prochaska (University of Vienna) presented on turning the *satoyama* rural landscapes from nostalgic images of the past into symbols of projects for the conservation of nature; Antti Szurawitzki (independent researcher) pointed to the mix of facts and imagination within the media and other cultural products remembering the cases of abduction of Japanese citizens to North Korea.

A parallel session gathered papers focusing on Japanese contemporary society and the

representation of women and gender roles in TV programs and printed media. Prof. Hilaria Gössmann (University of Trier) showed how Japanese TV dramas may be a locus for the re-discussion of gender relationships by visualizing newer articulations. Marissa Maurer (University of Trier) shared her preliminary data on the analysis of how working women are portrayed in the magazines targeting this section of readership, while Dr. Barbara Holthus (German Institute for Japanese Studies, Tōkyō) tackled new trends of caregiving in Japan, with specific attention to childcare.

In the afternoon, a group of papers addressed the relationship of domestic spaces to memory. Dr. Yamaguchi Kiyoko (Chinese University of Hong Kong) explored Shōwa familiar housing models and women's ambivalent relationships with their status as housewives; Dr. Maren Godzik (German Institute for Japanese Studies, Tōkyō) considered senior citizens' narratives of home memories as not just memories of their individual lives but also of the socio-historical context in which they lived. Dr. Anemone Platz, in the end, talked about genuine or reinterpreted versions of the Shōwa living style as catalysts of good old memories and reassuring feelings in an age of insecurity.

Individual papers in a parallel session dealt with: the negotiation of a communal memory and definition of identity between two generations of *zainichi* Korean women, as in the paper by Jackie Kim-Wachutka (University of Tuebingen); a comparative study on the governmental policies regulating the social integration of Japanese and German returnees by Prof. Ana Sueyoshi (Utsunomiya University); and finally the ideology of homogeneity as a social myth relayed in Japanese export media explored by Prof. Tamara Swenson (Ōsaka Jogakuin College) in her contribution.

The last conference day featured two parallel sessions for each half of the morning.

Kahara Nahoko and Yamamoto Saeri (both Waseda University) presented papers addressing popular culture and the re-invention of 'Japan,' such as the strategic creation of a special connection between the folk-hero Momotarō and Okayama city's local tradition, or the delineation of contested boundaries between Japan, popular culture and Asia in the comments to a French documentary on Japanese popular culture. Prof. Brad Visgatis (Ōsaka International University) tackled the changing representation of homeless people in the Japanese press, while Dr. Koma Kyoko (Vytautas Magnus University) explored the consumption of Louis Vuitton bags as a middle-class myth during the Shōwa period in Japan. Prof. Maya Keliyan kept the focus on contemporary mythmaking and nostalgia on Japan as a middle-class society.

The last two parallel sessions of the anthropology and sociology section grouped a series of individual papers. The presentation of André Hertrich (International Graduate School

Halle-Tōkyō) highlighted how the nostalgic feelings for pre-war life inspired by the items displayed in the GSDF museum of the garrison city of Asahikawa (Hokkaidō) may contribute to foster the reproduction (and image) of a mutually friendly relationship between the military and civilians. Dr. Attila Kiraly (Josai International University) brought into focus memories and counter-memories in the context of Japanese-Taiwanese relationships, while Dr. Wolfram Manzenreiter (University of Vienna) analyzed the world of gambling on track cycling (*keirin*) as a space ruled by different parameters than those governing the everyday life. Dr. Jessica Sipos' examination of governmental campaigns for healthy dietary patterns revealed the articulation of "traditional" food, a collectively perceived past, and the countryside in the perpetuation of a national myth of health and longevity. Lastly, Dr. Natasa Visocnik (University of Ljubljana) approached the question of personal memories challenging nationalist ideologies of a culturally homogeneous state, by comparing the situation of resident ethnic minorities in Slovenia after 1991 and in post-war Japan.

The conference came to a conclusion with the EAJS general meeting and closing ceremony. The event proved to be an overall intellectually enriching experience and an excellent opportunity to share views, exchange feedback and offer new insights on many research areas, and in a prestigious academic community. The section of anthropology and sociology, which benefited from the participation of several JAWS members as presenters and coordinators, contributed to the general success of the conference, as all the presentations received an interested response and sparked lively discussions in most occasions.

Panels and Individual Presentations Abstracts

SESSION:

MEMORIES OF HISTORICAL EVENTS

Memories of New Left Protest

Dr. Patricia STEINHOFF, University of Hawaii, United States of America,

The New Left protest cycle of the late 1960s and early 1970s deeply marked the generation that came of age as students during that period, and has produced polarized, contending collective memories in contemporary Japan. This paper exams the nostalgia, memory, and myth making surrounding three seminal moments of political violence. The first is the protest in the area of Haneda Airport on October 10, 1967, in which a Kyoto University student was killed. Although one might view this sudden escalation of risk as a deterrent, it is regularly cited in biographies of activists as the catalyst for their decision to participate. It also gave rise to myth making about the student's death and remains central to contemporary memories of youthful protest. The second event is the battle at Yasuda Auditorium on the University of Tokyo campus in January 1969, the defining moment of the Zenkyoto movement, which created a new style and rationale for campus protest. This event gave rise to the literary genre of "Zenkyoto Bungaku" and produced contending collective memories that persist in Japanese society today. The third event was the 1972 Rengo Sekigun incident, encompassing the siege at Asama Sansō and the internal purge that preceded it but came to light only later. This event is widely viewed as the death blow of the New Left protest movement, but lives into the present with a continuing flow of books, films, and documentaries nearly forty years later. These cultural products stir up old emotions and reinforce conflicting collective memories of the whole period of protest.

How the Past Shapes the Future: Depiction of World War II in Contemporary *Manga*

Gaël KERVIZIC, Université Jean Moulin Lyon 3, France

Since the end of World War II Japan has been questioned by its neighbours as well as by the Japanese themselves about its pre-war and wartime acts. Thus, Nanking massacre, Unit 731, colonisation of the Korean peninsula and Manchuria and other historical issues are a source of tension between Japan and its neighbour states. At times this tension grows over a "history textbooks" problem or a policy of a Japanese government. Yet, in a way of depicting its past in the history textbooks, Japan attempts to diminish its role as war's aggressor tending to focus on the hardships under the US bombings and post-traumatic condition of the nation after atomic bombings of Hiroshima and Nagasaki. By doing so, Japan is rewriting its own past in a more acceptable and honourable way while avoiding to face and re-examine it. This trend is also noticeable in *manga* - a popular media in Japan that shapes individual, social and national identities. Some *manga* like 新・ゴーマニズム宣言スペシャル戦争論 (*Shin Gōmanisumu Sengen Supeciaru - Sensō Ron*) by Kobayashi Yoshinori or 嫌韓流 (*Kenkanryū)* by Yamano Sharin show this type of revisionism with a strong nationalism.

However, there are famous *manga* that denounce the war and criticize the acts of Japan during the wartime. One of them is the famous *はだしのゲン* (*Hadashi no Gen*) by Nakazawa Keiji that through a story of a young boy in Hiroshima depicts everyday life of the Japanese people before and after the atomic bombing. This presentation specifically examines the indoctrination of the population and the resistance to it and the war by the Japanese people. It argues that the concept of a "peaceful nation" is not a post-war idea, but a value that has been within the Japanese society for a long time.

Censoring Collective Memories: The Treatment of Sensitive Historical Imagery in the Rating of Videogames in Japan and of Japanese Games Abroad

Dr. William KELLY, Oxford Brookes University, UK

Emile Durkheim defines a crime as an act which, "...offends strong and defined states of the conscience collective" (Giddens 2006: 123). In other words, an act does not shock the conscience collective because it is criminal, but rather it is criminal because it shocks the conscience collective. Applying this notion of Durkheim's to the censorship and rating

of videogames, we would expect censorship of imagery and visual symbolism which is potentially shocking to a particular community of individuals. Furthermore, we might expect different communities/cultures of individuals find different kinds of images shocking or unacceptable.

Drawing on long-term research of videogames and the videogame industry in Japan, including the rating and censorship of videogames (Kelly 2010), this paper examines the role of collective memory in the rating and censorship of videogames in Japan and of Japanese games in overseas markets, such as the United States, the United Kingdom and markets in Europe for example. The particular focus of the paper is the ways in which historically sensitive imagery – such as nuclear explosions (in the case of Japan), images of Adolph Hitler and Nazism (in Germany) and the Ku Klux Klan (in the United States) are handled by the regulatory bodies concerned with rating and censorship of games in Japan and of Japanese games sold in markets outside Japan.

PANEL:

POLITICS OF CULTURAL PRODUCTION: MEMORY AND REPRESENTATION

Dr. Artur LOZANO MÉNDEZ, Dr. Blai GUARNÉ , Dr. Dolores MARTINEZ

The study of cultural productions (literature, visual and performing arts) cannot be understood without considering their political dimension. This dimension is articulated on two levels: its engagement within the scope of the producing society (in a multifaceted discursive function: social, artistic, ideological) and its distribution and reception in a wider context (national, transnational, global). Building on aesthetic experience, artistic cultural productions can either reinforce or contest systems of representation, exploit personal and collective narratives, and formulate cultural meanings. Audiovisual productions are a revealing instance of this process on a dialogic and diachronic level: open to constant reworking and reinterpretation in a global context. Their circulation is produced within a complex network of relationships that involves cultural discourses, social strategies, economic interests, political projects. In this network of relationships, the political reconstruction of memory constitutes a key element where the past becomes a resource for legitimating the present through myth-making practices and nostalgic remembrances, as well as being the medium for

expressing unresolved conflicts and tensions. Relying on these considerations, through an anthropological and cultural studies approach, this panel will explore the political representation of the past in the cultural production on Japan at a global scale.

Discussant:

Dr. Blai GUARNÉ , Universitat Autònoma de Barcelona

Consideration and Explorations of Memory in the Animated Works of Oshii Mamoru, Satoshi Kon and Kamiyama Kenji

Dr. Artur LOZANO MÉNDEZ, Universitat Autònoma de Barcelona, Spain

This introductory paper to the panel will review the issue of memory in the work of three animators acclaimed and widely circulated inside and outside Japan, and whose works target young adult audiences.

1) **Oshii Mamoru and the eternal return:** Oshii is one the most philosophically driven authors amongst contemporary popular media creators. His work embodies Guy Debord's concept of a halted history (*The Sky Crawlers*) and he is concerned about the perception of the passing of time (*Urusai Yatsura 2*). 2) **Satoshi Kon's troubled memories and unresolved issues:** Satoshi's characters' face a two-fold problematic: separating fact and fiction in the realm of memory (*Perfect Blue*) and overcoming trauma that prevents characters from moving forward (*Tokyo Godfathers*). 3) **Kamiyama Kenji's present taking over the past:** Kamiyama explores and problematizes memory as the main defining trait of self-images. His work in the world of *Ghost in the Shell*, where memories can be hacked, and the looking-ahead attitude of his amnesiac character in *Eden of the East* suggests a different, perhaps more humanly satisfying take on memory and ties that bind.

The aim of the paper is to bring forth the fact that memory is a recurrent theme in some venues of Japanese popular culture (think of Urasawa Naoki's *seinen manga* too). Whether they focus on the cognitive dimension of memory (from philosophical and psychological angles) or they take on a more historically situated approach, where memory is an integral component of the reproduction of a cultural arbitrary, these animators expand our understanding of what memory is and the role it plays in shaping the individuals' present and future.

Recreating Memory? Looking at the Politics of Memory in the TV Drama *Watashi wa kai ni naritai* and its Remakes

Dr Griseldis KIRSCH, SOAS, University of London, UK

In 1958, the TV drama *Watashi wa kai ni naritai* mesmerized the audiences. Critically highly acclaimed, it dealt with the issue of Japan's chain of command during the war, its possible implications and effects on ordinary soldiers. Openly anti-militaristic, the drama seemed to have hit a nerve. Shortly after, intervention by sponsors brought "political television drama" to an end. Yet *Watashi wa kai ni naritai* was remade twice, once in 1995 by its original broadcasting station, TBS, and once more in 2007 by Nihon TV. Each time, the story was altered, until in 2007, it was barely recognizable.

This paper sets out to explore the differences in each drama and the sociocultural reasons behind them. As TV drama needs to connect with the zeitgeist in order to be understood by its audiences, it can be highly revealing as to how the critical issue of Japanese war responsibility has been dealt with throughout the post-war and which politics of memory can be found behind each production.

Sweet Poison: The Representations of Shōwa Nostalgic Media

Katsuyuki HIDAKA, Ritsumeikan University, Japan, SOAS, University of London, UK

There has been a "boom" in Japanese media representing the Japanese "heyday" of the high economic growth era in the 1960s and occasionally the 1970s with a deeply nostalgic longing. This phenomenon is called "Shōwa '30s boom (*Shōwa sanjyu nendai bumu*)" or "Shōwa '30s nostalgia (*Shōwa sanjyu nendai nosutarujia*)" – since the '30s in Shōwa period's account (1926-1989) correspond to the 1960s of Gregorian calendar. Although yearning for late Shōwa period existed as soon as the 1990s, an unprecedented "boom" came about after the blockbuster success of the 2005 film *Always: Sunset on Third Street* (*Ōruweizu sanchōme no yūhi*). This film and two other Shōwa nostalgic films, *Hula Girls* (*Fula gāru*) and *Tokyo Tower: Mom, I, and sometimes Dad* (*Tokyo tawā okan to boku to tokidoki oton*) received the 2005, 2006 and 2007 awards in the Best Film category of Japanese Academy Awards respectively. A number of TV documentaries focusing on the glory of that era have also been made. Moreover, remakes of legendary 1970s'

television dramas and recent serial dramas that copied the style of that era have also attained popularity.

The main goal of this study is to explore why Shōwa nostalgia sparked at this particular historical juncture and how the late Shōwa period is represented in the media today. Although these nostalgic media renderings are generally believed to be "sweet" and "harmless" consumer goods, this study will clarify that the particular adherence to the recent past by nostalgic media does not represent a simple yearning for that time, but to some extent it expresses a deep-seated discontent with post-war society. Furthermore, this study will argue that such discontent is connected with the fundamental problems of Japanese modernity.

The Death of Certainty: Post War in Japan, Guilt and Responsibility in Kurosawa's *Ikiru*

Dr. Lola MARTÍNEZ, SOAS, University of London, UK

Ikiru (1951) forms a pair with *Rashomon* (1950), the film Kurosawa had made two years before and which had won the Gran Prix at Venice in 1951; this is an insight shared by many film studies scholars. Goodwin notes the similar visual techniques; Burch is struck by the shared narrative strategies; and Desser, in particular, makes the point most clearly. *Ikiru* "borrows, problematizes, issues raised in... *Drunken Angel and Rashomon*" (59). With *DA* the question shared is: "what does it mean to be a hero in modern times, under ordinary circumstances?" (ibid.) The problem raised by *Rashomon* that the films share is: "how to live in an existential world, a world rendered meaningless by the death of certainty, by the death, that is, of God" (ibid.).

The death of God as a shared theme is problematic – it does not make sense in a society with a complex religious system which provides its adherents with many deities and bodhisattvas to chose from -- moreover little in Kurosawa's work speaks to this very western and very modern concern; but the death of certainty is an important theme throughout Kurosawa's work and should be related to key tropes that we can find throughout the work of Kurosawa: the problems of guilt and responsibility. But if there is no certainty, how then is it possible to be responsible or feel guilt and this question for Kurosawa arises especially in relationship to modern urban life. This links to Desser's point about how one might act heroically in modern life; I argue that the answer

provided in *Ikiru* requires that we contextualize the film as a profoundly post-war work, much like *Stray Dog* (1949) made three years before.

Nostalgia and Myth: Two Reinterpretations of Bushidō in Contemporary Japan

Dr. Maria Teresa RODRÍGUEZ, Universitat Autònoma de Barcelona

The aim of this paper is to analyze the textual and paratextual elements of two films dealing with *bushidō*, the ethical code of the samurai, which has been worldwide popular since Nitobe Inazō published his *Bushido: The Soul of Japan* in English (1900).

The films analyzed are: *Tasogare Seibei* (*The Twighlight Samurai*), a Japanese production directed by Yoji Yamada (2002) and the American film *The Last Samurai*, directed by Edward Zwick (2003). In Yamada's film, a low-rank samurai named Seibei works as a civil servant in the last years of the Tokugawa period. He embodies an idealized version of values inherent in *bushidō*'s code, which he serves better than any other character in the movie. On the other hand, Zwick's production presents an orientalist Hollywood-made image of a samurai hero in the early Meiji Period, when the samurai class was being abolished.

The textual and paratextual elements of these two films reflect the interaction between the historical and socio-political context of production, distribution and reception at a local and global scale. Through a comparative analysis and drawing on approaches from literary and intercultural studies, this paper focuses on representational discourses, shared images and stereotypical elements in the orientalist representation of a transition period in modern Japanese history.

Overthrowing the "Tragic Hero" Myth: Re-Making, Parody and Gender Politics in the 1960s-1970s Female Yakuza Films Cycle

Laura TREGLIA, Centre for Gender Studies, SOAS, University of London, UK

Within the context of Japanese cultural productions and post-war cinema in particular, the *yakuza* films share in the myth-making function and the reworking of cultural meanings throughout the genre "ev(i)l-ution" from its *ninkyō* classic phase to recent

revivals. Among those meanings, many involve or shape conceptions of the nation-state, "tradition" and gender.

On the one hand, it has been acknowledged that in *ninkyō eiga* the moral frame inherited from the *jidaigeki* films was overlaid with a "good old traditional Japan" versus "modernising new Japan" opposition. The positive value of the *giri-ninjō* ethics was then associated to the first term of this opposition, thus embedding "nostalgic allegory" into it. The myth of a tragic, heroic masculinity may as well be considered an integral part of the politics of nostalgia in *ninkyō eiga*, which also reinforced a supportive, sacrificing model *of/for* femininity, anchored to a samurai-esque worldview.

On the other hand, the female *yakuza* films cycle, developed in the latter half 1960s, featured self-confident and sexually empowered heroines of dubious *ninkyō*-style demeanour – perhaps in reference to women's liberation movements in post-war Japan. These unpretentious B-rate offshoots mingled elements from many genres (exploitation, biker and horror films...), reflecting a global trend. More importantly, they often incorporated a strong parodic element that mocked and deflated not only the *yakuza* mythology tout-court (and, by extension, the conservative moral and social apparatus it symbolised), but also the prototypical masculinity it promoted, thereby slipping in between the lines a critique of sex-gender relationships and an overall anti-authoritarian message. This paper will show how formal and narrative devices accrued from diverse genres worked in the female *yakuza* films to subvert the social and gender (national) discourses handed down through *yakuza eiga* mythology.

PANEL:

SITES OF PILGRIMAGE, SITES OF MEMORY: *ANIME*, TELEVISION DRAMAS AND HISTORICAL FIGURES AS TOURIST RESOURCES

Dr Philip SEATON, Dr Takayoshi Yamamura, Mr Takeshi Okamoto

This panel brings together three papers from a collaborative research project based in the Center for Advanced Tourism Studies, Hokkaido University. It examines how *anime*, television dramas and popular historical figures are impacting on local tourism industries in various parts of Japan.

The first paper by Okamoto Takeshi examines "*otaku* tourism". It provides a theoretical framework within which to understand the development of niche tourist markets created by popular *anime* films. Through various examples of *anime* that have precipitated local tourism booms, it sheds light on diversification in and the changing social contexts of tourist behaviour in contemporary Japan.

The second paper by Yamamura Takayoshi introduces the theoretical concept of "contents tourism" and develops the issues raised in Okamoto's paper from the perspective of areas that receive the influx of "*otaku* tourists". It also analyzes how the tourism industry is changing as tourism assumes the form of "lifestyle" more than "consumer behaviour".

The third paper by Philip Seaton considers the impact of television dramas on tourist sites in Hakodate dedicated to *bakumatsu* heroes Hijikata Toshizo and Sakamoto Ryoma, both of whom have museums dedicated to them in the city. The paper analyzes the contemporary representations of these two figures, who were enemies in life but enjoy common "local hero status" in death, and the commonality between historical figures and *anime* characters as tourism resources.

The Rise of *Otaku* Tourism: Contemporary Myths and Pilgrimage in Japan

Takeshi OKAMOTO, Hokkaido University, Japan

This paper examines some new characteristics of tourism in Japan. Through analysis of *anime* as contemporary myth, and sites within those *anime* as sites of pilgrimage, this paper explores postmodern aspects of the contemporary Japanese tourism industry. There are three main issues:

1) In contemporary Japan, a grand narrative of the nation has largely disappeared and contemporary society is characterized by a diversity of values. This diversity is being reflected in tourism. From the mid-1990s, tourism has diversified, and tourists are becoming more individual and proactive in choosing their tourist experience.
2) In the information age it can be said that there are "spaces of communication" and "real spaces". Tourist behaviour is increasingly bringing together these spaces through visits to locations depicted in media forms such as *anime* and computer games.
3) The notion of community is also changing in modern Japan. As people's lives become

busier they do not have as much time to interact with their local community. *Otaku* (passionate fans of *anime*) lifestyles and fan clubs provide a rapidly developing form of new community.

Against this backdrop, the paper looks at the tourist behaviour of *otaku*, particularly with respect to "sacred sites". The focus is not simply on communities of *otaku*, but also on the interaction of these groups with local and other communities. The effects of such tourism on the sites within *anime* that become tourist sites are also explored. This illuminates the very real power of the myths created within modern *anime*.

"Contents Tourism" in Contemporary Japan: *Anime* Induced Tourismand Re-Evaluations of Local Traditional Culture by Young Generation

Takayoshi YAMAMURA, Hokkaido University, Japan

This paper develops and extends the issues raised in Okamoto Takeshi's paper, but focuses on the response of towns to the new opportunities offered by *otaku* tourism.

Several towns in Japan used as settings for *anime* films have become meccas for *anime* lovers. In recent years, the development of media technologies, such as DVDs and the Internet, has allowed people to watch cartoons and animated films around the globe and simultaneously share a common experience through these works. This shared-experience aspect is mobilizing new groups of tourists in activities such as pilgrimages to "sacred" places and cosplay events.

For example, *Summer Wars* attracted many fans to Ueda City, Nagano, one of the settings used in the movie. Various media reported this phenomenon as a pilgrimage to a "sacred" place.

As a result, central and local governments and tourist industry officials nationwide have come to recognize *anime* films as tourist resources. They now believe that such works of popular culture will play an important role in the future inbound tourism market.

This study introduces a new concept of "Contents Tourism" and analyzes the process by which some towns have become a "sacred" place. Beyond the boundaries between local residents and visitors, many things can be learned from cases in which people are able to share their enjoyment of particular animes and create new cultural phenomena together through re-evaluation of local traditional culture. Although some criticisms of youth cultures of tourism are also presented in this paper, it is important to recognize

the possibility that younger generations will make next-generation tourism a more meaningful human experience. In other words, Japanese youth is steering tourism toward being a lifestyle more than simply a form of consumption behavior.

Heroes of *Bakumatsu*: Contemporary Representations in Hakodate's Tourist Sites

Dr. Philip SEATON, Hokkaido University, Japan

The first two papers in the panel have looked at how *anime* have contributed to the development of local tourism. The final paper in the panel explores the myths surrounding real historical figures and their exploitation by the local tourism industry in Hakodate.

This paper focuses on the *bakumatsu* heroes Hijikata Toshizō and Sakamoto Ryōma and their commemoration in popular tourist sites in Hakodate, site of the last battle of the Boshin War. Both Hijikata and Sakamoto have been the subject of major NHK dramas in recent years (*Shinsengumi* in 2004 and *Ryōma-den* in 2010). Both men have museums about them in Hakodate. Hijikata's museum was opened in 2003, and Sakamoto's was opened in 2009.

This paper starts by analyzing the contrasting memories, mythologies and representations of these two *bakumatsu* heroes in Hakodate. Hijikata was the epitome of Tokugawa *bakufu* loyalty who died during the last stand in Hakodate in 1869. Sakamoto is widely revered as one of the architects of the Meiji restoration. In life and death they fought for opposite causes, yet they have both achieved "local hero" status. The paper also focuses on the more general "cult of the individual" in *bakumatsu* history, in which *bakumatsu* heroes are remembered as much for the qualities they are deemed to epitomize, rather than the causes for which they fought. Then it explores the roles that NHK's dramas played in the opening of and visitation to these tourist sites in Hakodate. Finally, in the context of the *rekijo* (female history fan) boom, it considers the similarities between historical figures and *anime* characters as tourism resources for local authorities.

SESSION:

LIVING SPACES AS TREASURE CHEST OF MEMORIES

Post-War *Danchi* Housewives and "Average" Happiness

Dr Kiyoko YAMAGUCHI, Chinese University of Hong Kong, China

Based on a fieldwork on civil servants' residential quarter in Kansai region, This study depicts the *danchi* (collective housing complex) communities in post-war Shōwa period, focusing on the emerging nuclear families and their inclination to "average-ness".

Post-war economic development and social change created the new model family with salary-man father, full-time housewife mother, two children in new *danchi* units. The image of this post-war nuclear family is not wealthy and successful, but conveys the stable household because of its "average-ness". Unlike existing traditional neighbourhood with single or detached low-rise houses, most *danchi* families were identical.

The wives, now freed from the traditional household duties under the guidance of mother-in-law, were informed of the Western women's movement, but (had to) chose to be full-time housewife for the better social security. They liked the Western lady-first manners and Liberation, but not the equality and becoming financially independent. Thus, they spent their time in and near their *danchi*, leading neighbourhood activities like PTA or Co-op.

Yet, post-war women still had a kind of frustration for not getting social recognition. Now, their daughters, even with university degrees and jobs, aspire to become like their mothers – the "average" full-time housewife. The life of "good old Shōwa" women seems to be more liberated than single working woman today, and looked backed with nostalgia.

Memories of Homes: Housing Biographies of Older People Living in Communal Houses

Dr. Maren GODZIK, German Institute for Japanese Studies, Japan

Memories of one's home are inseparably connected with memories of one's family and other realms of life. Moves to other houses during one's life course are often closely connected with major life course events such as graduation from school or university, new jobs, marriage or the death of one's spouse. Recollections of individual housing histories provide a base to refer to individual lives, but also to the broader socio-historical context.

For a study about older residents in communal forms of living I conducted interviews asking the residents aged between 60 and 90 to tell me their housing histories from childhood on (i.e. from the (early) Shōwa era to the present time). The informants were also asked to draw floor plans of their various homes. In many cases drawing a floor plan helped them to remember to how they had lived at that certain period of time. The floor plans, which could be very detailed, also provided me with information on what seemed to be important for them.

The aim of the paper is to analyze (a) methodically, how the drawing of floor plans worked as a memory aid for the interviewees, its positive effects and its limitations and how the floor plans relate to the oral part of the interviews (b) with regard to contents, what the floor plans reveal about the interviewees' memories of their homes and family that was not included in their words and how especially their early memories relate to the socio-historical context of that time.

Shōwa in My Home

Dr. Anemone PLATZ, Aarhus University, Denmark

Nostalgic reminiscences of the Shōwa period re-appear periodically since the 1990s - a time when people supposedly were better off economically – in a wide variety of areas. A clearly visible and perceptible one among these areas is the living style.

The Shōwa-family and the Shōwa-living style are regularly appearing topics in museums and expositions, books and magazines, TV-series and local festivals to name but some.

Newer manifestations of Shōwa Japaneseness in the home reflected in interior elements, space disposition, and what-we-can-learn-from-grandma are in this paper considered as expressions of a Japanese variation of homing.

Based on preliminary fieldwork the paper discusses appearances related to the broader living space. Some of these are genuinely Shōwa Japanese while others are constructed and re-invented, or even rather recently taken over from other Asian cultures, and not all of it is just a by-passing Shōwa-retro phenomenon. No matter how they really originated, they fulfill the same purpose: to suggest familiarity, to emit reminiscences of dear childhood memories and thus well-being within ones four walls in times of struggle, economic insecurity and social estrangement. Also the individual's fear for the unknown and rather unmanageable so-called globalization leads to an increased interest in reconsidering ones home as space of retreat, where seemingly well known elements of past times fit the personal and familial needs for well-being best.

SESSION:

NOSTALGIC RECOVERY OF ASIA

Representations of Japan in Shanghai Expo: Exhibition and Performing Arts

Prof. Hirochika NAKAMAKI, National Museum of Ethnology, Japan

Shanghai Expo was held from May 1 to October 30, 2010. There were about 190 countries and 50 international organizations participating in this event. The theme was "Better City, Better Life" under which multi-culturalism or cultural diversity was pronounced.

My paper will be focused on Japanese pavilions, exhibitions, shops, restaurants and events. Japan Pavilion was a cocoon-shaped dome and it was located in Pudong Area. Japan Industry Pavilion and Osaka Pavilion were situated in Puxi Area. These two areas were divided by a creek and showed sharp contrast by participating bodies. The former

was mainly consisted of pavilions of nations and international organizations, while the latter was allocated to best city practices and industry pavilions. In other words, players of Expo arena were divided by nations and international organizations and/vs. cities and enterprises. It seemed that the latter would play important roles increasingly in present day China, not to mention the contemporary World.

I will discuss about the multi-cultural representations of Japan through exhibits and performing arts, as well as through shops and restaurants. The analysis will focus on how effectively and meaningfully the representations of Japan were connected to the main theme "Better City, Better Life", or not.

「アジア」 へのノスタルジー

アジア地域向け旅行ガイドブックにおける「懐かしさ」の考察

Dr. Shisuke IWATA, Rikkyō University, Japan

"懐かしいあの頃"、"古き良き時代"を示す事物は、ツーリズムが駆動する主要な対象の一つである。たとえば、こうした"過去"のツーリズム的消費の例として、1970 年代のディスカバー・ジャパンキャンペーンや近年の昭和ブームに通じるヘリテージツーリズムの展開を挙げることが出来る。

とくに前者は、日本国内に同時代的に存在する田園地帯や山間部を、あたかも「遠きにありて想ふべき」故郷であるかのように"再"発見し、かつ"日本"というナショナルな枠組みの中に位置づける装置としてたびたび取り上げられ、ツーリズム上に表れたナショナリズムとノスタルジーの親知性が検討されてきた。

けれども、ツーリズムがホストとゲストという集合性を構築する上でノスタルジーが大きな役割を果たすという例は、なにも日本国内だけに限定されるわけではない。国外、とりわけ日本からの旅行者が多いアジア地域も、ツーリズム（やさまざまなメディア）の中でノスタルジックに表象されてきちる。表象のあり方は一様ではないが、これまで進めてきたアジア地域向けの旅行ガイドブックの表象分析からすると、主要なケースとして次の一つのパターンを挙げることができる。

第一はアジア地域の田園や村落に関するものである。アジア地域は"混沌"や"喧騒"、"パワー"など、日本からの旅行者を圧倒する何かだけで構成されているのではない。それとは対照的に"アジア"は、"穏やかさ"、"素朴さ"、"癒し"などのキーワードでも語られる場所であり、日本からの旅行者に懐かしさを感じさせてくれる世界でもある。いわば"アジア"と"日本"は、鮮やかなギャップを持つオリエンタリズム的な関係にあろと同

時に、ある種の近さをあわせ持つ関係でもある。この親近性を介するもの、少なくともその一つがノスタルジーだということになるようだ。

第二は日本がかつて植民地統治をした地域、とくに台湾に関するツーリズムメディアに強く見られる傾向である。1895 年から 50 年にわたり日本統治を経験した台湾社会では、植民地時代に関する建築物や街並みが昨今「史跡」として保存され、台湾社会において観光対象として人気を博している。その一方で日本の台湾向け旅行ガイドブックの中では、こうしたヘリテージ（日本語世代の高齢者たちの営みも含む）が“レトロ”や“懐かしいもの”として積極的に紹介されてきており、かつ近年増加傾向にある。この変化には、台湾国内における変化、すなわち民主化とともに日本統治時代を肯定的に回顧（あるいは懐古）することを許容する雰囲気が生まれてきたという展開や、日本国内における変化、すなわち台湾の植民地統治を肯定する立場の広まりといった、台湾日本両社会における政治文化的な変化も少なからず影響していることが推察される。

本発表はこれらの分析をふまえた上で、アジア地域向けの旅行ガイドブックの中でのノスタルジックに表象される対象とその地域性、さらにその推移に焦点を当てて、現代日本社会のアウトバウンドツーリズムにおける他者表象の理解を深めることを目的にしている。

Factors Behind Recent Japanese Migration to Shanghai

Mr. Reijiro AOYAMA, City Univesity of Hong Kong, China

Shanghai has the largest number of Japanese sojourners in the world. Young Japanese move there to study Chinese, retirees take up teaching or consulting jobs, whereas single women and men find career opportunities. Businessmen’s wives join their husbands who take up managing positions at Shanghai subsidiaries of Japanese corporations.

Since main theories of migration emphasize economical reasons behind it, they fail to provide sufficient explanation of this particular migration from Japan to Shanghai. Both Push-Pull models and Dual Labor Market theories seem to be inapplicable as the sojourners often accept income decrease but are not drawn to low status jobs typical in Dual Labor Market theories.

This paper examines the factors behind this particular migration and concludes that migrants’ decision to move to Shanghai reflects rapid socio-cultural changes in Japan. The research findings indicate a strong inclination among migrants to preserve their current lifestyle, and delay progression to what they perceive as inevitable next stage in which they would have to fit into social roles expected of them. Accordingly, young

Japanese continue studying to postpone employment, retirees remain salary men to avoid becoming pension receivers, and singles are able to keep their lifestyle and avoid pressure to marry. Businessmen enter rapidly growing Shanghai market driven by "bubble nostalgia", while their "Shōwa nostalgic" wives focus on taking care of their Shanghai households.

PANEL:

CHILDREN OF TODAY VS CHILDREN OF YESTERDAY IN JAPAN: BETWEEN REALITY AND INVENTION

Prof. Christian GALAN, Dr. Dan FUJIWARA, Isabelle MARTY

General research on children's and teenage cultures has rarely focused on Japan. Similarly, little research in the field of the Japanese studies truly examines the question of childhood in Japan. Yet Japan offers three advantages in terms of the various research problems related to these fields. First, this country presents processes and changes which both resemble and differ from those characterising children and teenagers in other industrialised countries and which are interesting to study both in their own right and for the purpose of comparing. Second, while not necessarily producing it, young Japanese have their own original culture which is now spreading beyond Japan's borders. It is clearly necessary, if not urgent, for us to understand the models, values, representations and practices that make us this culture. Lastly, and this will be the focus of our panel, analysing the changing perception of childhood and adolescence in Japan will provide a better understanding of the mechanisms by which, in our industrialised societies, a worrying and largely fantasised image of the youth of today has emerged, alongside a comforting and nostalgic vision of childhood and adolescence in days gone by. Yet both have little grounding in either past or present reality. This is the issue that the contributions of this panel will aim to demonstrate.

Violence as a (New) Means for Interpreting Contemporary Japanese Teenagers?

Dr. Dan FUJIWARA, Université de Toulouse-le Mirail, CEJ-Inalco, France

Violence is often considered to be a lens through which to understand contemporary Japanese teenagers, and this also seems to be the case in contemporary Japanese literature tackling the theme of teenagers. We can mention for example Yū Miri's *Gōrudo rasshu* (1998), Takami Kōshun's *Batoru rowaiaru* (1999).

However, although the violence portrayed in these novels is characterised by the fact that their authors are already adults, it is perceived very differently if we look at works focused on adolescence and written by authors who were themselves teenagers at the time of writing. The novels by Takami Kōshun and Yū Miri are structured around a generational conflict with a healthy dose of blood and death; paradoxically, works by teenage authors such as Kanehara Hitomi (1983-), Hada Keisuke (1985-) and Minami Natsu (1990-) distinguish themselves by taking a cool-headed and often playful look at violence, making us think that their real concern is elsewhere despite the cruelty of the unusual acts depicted.

Through a comparison of works from the two different generations, all focusing on adolescence, this paper will attempt to examine to what extent the notion of violence can be used to interpret Japanese teenagers today.

Images of Childhood in Japanese Movies of the 2000s: Nostalgia and No Future?

Isabelle MARTY, CEJ-Inalco, France

Cinema has never stopped integrating images of childhood. The extent of this thematically rich filmic world reveals the recurring concerns of directors: projections of childhood memories, inspiration from parental experience, generational questioning of the future, etc. No human being escapes from childhood. This obvious fact means that there is a universal will to talk about it. Some directors have become masters in this exercise with movies of reference. In Japan, Ozu Yasujirō's *Otona no miru ehon – umarete wa mita keredo* aka *I was born, But...* (1932) and *Ohayō* aka *Good Morning* (1959) – comparable to the world-renowned Francois Truffaut's *400 coups* aka *The 400 Blows* (1959) – offer an extraordinarily lucid perception of children-parent relations in the 30s and the 50s. But what is the point today?

Finding some answers to this question is the purpose of my contribution, particularly in setting parameters for this cinema – which in itself constitutes a genre – in the geographic and temporal context, which is Japan of the 2000s. Briefly introducing this subject with a description of this context's characteristics – including the situation of Japanese cinema – and then focusing on the analysis of films as testimony or creative innovations related to their time, should lead to demonstrating the Japanese directors' particular view of childhood, through the exploration of nostalgia, of a deeply present realism, or of sci-fi games between vision and incredulity.

Then comparing some of these movies to occidental cinema may be useful for isolating some characteristics of Japanese cinema's special treatment of childhood themes; and particularly for inducing and debating the notion of a hybrid cinema which can be seen as peculiar to Japanese genre films about childhood at the beginning of the 21st century.

The Rights of the Child in Japan: Between Nostalgia and Fear

Prof. Christian GALAN, Université de Toulouse-le Mirail, France

In 2010 the Japanese Government, a signatory of the United Nations Convention on the Rights of the Child, submitted its Third Report to the Committee on the Rights of the Child (CRC). An alternative report produced by a group of Japanese ONGs (NCNAR) was also submitted to the CRC, which examined these two reports in a contradictory way. Yet a parallel reading of these two texts is fascinating. Indeed, despite fairly similar definitions of childhood these texts differ fundamentally in their analysis of the social reality and daily life of Japanese children, so much so that one can wonder if they focus on the same country. Between the government's denial of any problems and the ONG's meticulous review of all the violations of children's rights, what emerges is a complex view of childhood and adolescence in Japan, an image which combines myth with reality, idealization with blindness, and more than everything nostalgia with fear.

It is this issue that we propose to decipher here.

SESSION:

NOSTALGIC IMAGES AS PROMOTERS OF TOURISM

Forgetting Shōwa: Furusato Okinawa and the Ryūkyū Restoration

Prof. Gerald FIGAL, Vanderbilt University, USA

While baby boomers in mainland Japan may wax nostalgic for the postwar golden years of Shōwa, many Okinawans might rather forget this era of war devastation, foreign occupation, economic hardship, and social dislocation. But when reminders of this traumatic past are encountered on a daily basis,

forgetting becomes impossible and so redemptive memory work dealing with war loss is taken seriously.

On the other hand, as postwar Okinawa has struggled to improve its economy through tourism, it has turned to promoting a nostalgic premodern identity that bypasses Shōwa and is overlaid with the tropical. This form of branding has infiltrated public and private spaces on Okinawa Island to become a normalized aspect of civic life and culture. Active *furusato-zukuri* (hometown-building) — supported by tax incentives and often tied to tourism promotion — is built upon idealized visions of premodern Ryūkyū Kingdom heritage and notions of Okinawanness derived from it. In short, Furusato Okinawa is an imagined "Ryūkyū".

This paper examines the manufacture of this nostalgic hometown Okinawa within the context of a wider "Ryūkyū Restoration" and overt tropicalization tied to tourism. It also considers this form of public memory and local identity in juxtaposition to the acute consciousness of war memory and its legacies that are absent from constructions of Furusato Okinawa even though the direct experience of war and occupation claims a large part of contemporary Okinawan identity.

Satoyama: Emotional Environmentalism

Isabelle PROCHASKA, University of Vienna, Austria

The term *satoyama* is often described by the following picture: a rural community encompassed by paddies and forest area. In academic terms, *satoyama* is defined as a cultural landscape or socio-ecological production landscape, the main aspect being a human influenced natural environment. Human intervention is essential to nature conservation, whereas abandoned wood- and farmlands evolve wilderness, which is contra-productive to biodiversity.

Since the 1990s, there has been a so-called *satoyama*-boom, in which the "traditional rural landscape" was often described in a nostalgic, idyllic picture, embodying the harmonious relationship of man and nature. Interestingly, the *satoyama* concept started to draw attention at a time when most of the *satoyama* landscapes had already disappeared due to changes in lifestyle, above all the changes from agrarian to industrialized society. Many rural communities today face the problem of being "dying towns", as they are confronted with an ageing population and depopulation. While the nostalgic *satoyama* landscapes are in a process of degradation, the term *satoyama* has been re-interpreted by environmentalist groups dealing with nature conservation and the revitalization of abandoned rural areas.

I will discuss how *satoyama* changed from a nostalgic image of the rural landscape of the past to a symbol for sustainable nature conservation. In addition, I will introduce different approaches of NPOs promoting so-called *satoyama* projects.

Information, Imagination and the Abduction Issue

Antti SZURAWITZKI, Independent researcher, Finland

The so-called abduction issue (kidnappings of Japanese citizens to the DPRK in the 1970s and 1980s) remains a strain on the relations between the two countries. The Japanese government presumes that there are still Japanese citizens alive in the DPRK, and has made their safe return a condition for normalizing relations. However, since there is neither credible evidence that these abductees are indeed alive, nor that they are dead, the GoJ's efforts to resolve the issue are stagnating.

Yet, the abduction issue remains a matter of public debate in Japan. The GoJ has instated the Headquarters for the Abduction Issue, which conducts PR efforts to keep alive not only of the abduction cases (as crimes), but specifically that of the abductees themselves (as victims). School children of today "remember" the abduction through *anime* and *manga*. There are radio broadcasts into North Korea as part of the PR effort. All this happens under the presumption that the victims are still alive.

This paper examines some of the aforementioned media and institutions while focusing on the relationship of information and imagination in the process.

SESSION:

INSIGHTS INTO CONTEMPORARY SOCIETY

***Kimi wa petto*: Redefining Gender Roles in Japanese TV Dramas**

Prof. Hilaria GOESSMANN, University of Trier, Germany

TV series are often stereotypically considered as being fundamentally conservative. However, Japanese TV dramas can also be regarded as a discussion forum for gender roles, since some show new approaches to the relationships between men and women in Japanese society.

A topos of Japanese TV dramas since the 1990s has been the difficulty that career women have in finding partners who can accept a redefinition of gender roles. A very interesting example of this theme is the drama *Kimi wa petto* (*You are My Pet*). The drama is based on the *manga* by Ogawa Yayoi and was aired on TBS in 2003.

The protagonist, a career woman about 30 years old, is a female version of an ideal male partner (*sankō*): she has a higher education, a high income, and she is tall. Her fiancé felt inferior and left her. She starts living together with a young man in his early 20s. In their relationship, he has the role of a pet dog for whom she cares. They play with conventional gender roles: She is the "boss", but cares for him like a mother or a conventional wife. However, in this kind of relationship, they can both relax and show their true selves.

As the screenwriter Omori Mika stresses, she did not want to convey the message that women should reduce men to pets. The TV drama should rather be regarded as an pleading appeal for new relationships, free of conventional gender roles.

Working Women and Women's Magazines

Marissa MAURER, University of Trier, Germany

During the period of high economic growth after World War II, a high percentage of Japanese women could afford to become full-time housewives and mothers for the first time. Simultaneously, working women were rarely subject of articles and advertisements in Japanese women's magazines.

From the middle of the 1970s onwards, more and more highly educated women entered the labour market and due to the expansion of the tertiary industry, the increasing labour force participation of women became noticeable. In the 1980s, the magazine industry reacted to these changes by producing women's magazines exclusively targeting working women. The topic "women and the workplace" can be regarded as an inherent part of their editorial concept, which is why working women make up the most part of the readership. Slogans like "*Shigoto wo tanoshimu, kurashi wo tanoshimu*" (Nikkei Woman) illustrate the relevance of including topics dealing with their readers' professional, but also private and family lives.

Based on a pre-test conducted in June this year, some first insights into the representation of female employment will be given in this paper, as well as a broad range of possible sub-topics in contemporary Japanese women's magazines' articles. The magazines selected for the study focus on issues of female employment and are read primarily by working women. The pre-test results are helpful to get a better idea of how women's magazines portray working women and what significance they ascribe to female employment in general.

Caregiving in Contemporary Japan

Dr. Barbara HOLTHUS, German Institute for Japanese Studies, Japan

Caregiving in Japan's aging society is a growing topic of discussion, be it caring for the growing population of elderly or the shrinking number of children. In this presentation I specifically focus on childcare, the caregivers, their roles, and the content of their care. Caregiving in Japan is shown to be highly diverse, ranging from the "ideal" of maternal care to institutionalized childcare, babysitter, as well as care through extended social networks, such as grandparents, other relatives, or friends. Data from my survey of 350 parents throughout Japan show the growing significance of grandparental care, a sharp contrast to the almost nonexistent use of babysitters in Japan. Childcare arrangements, which also include parental leave regulations, are of high interest to social policy makers in their fight against the declining birthrate. Whereas ever since the first "Angel plan", in which the government tried to start tackling Japan's low fertility rate, daycare centers were the main focus, it is now the growth of the share in fathers taking parental leave which is to be pushed for the near future. Care arrangements, their feasibility, as well as parental satisfaction with them are much more complex than thought of. In a comparative perspective, the situation in Japan is to be contrasted with the situation both in the U.S. and Europe. The analysis points to a re-definition of "family" and to significant social changes Japan and Japan's families are currently undergoing.

PANEL:

LIVING DEATH: MAKING MEANING AND MEMORY OF THE DEAD THROUGH EXPERIENCE IN CONTEMPORARY JAPAN

Dr. Andrea DE ANTONI, Dr. John TRAPHAGAN, Dr. Sebastien BORET, Dr. Christopher HOOD

Death and related topics are the focus of an internationally widespread interest, not only in scholarship, but also in public debates and in the media. Discussions involve a wide number of disciplines, ranging from medicine and bioethics to social sciences and religious studies. Death is something that all people have to face and is something that people experience, directly or indirectly, prior to their own death. The meanings of

death and dying are constantly negotiated among individuals and groups, both in the private and in the public sphere, through a myriad of discourses and practices, that are often connected to and legitimized by narratives about the past, memory, "tradition" and history.

This panel will provide an overview of the actuality of some of the diverse practices and processes through which significations of death and memory are negotiated in contemporary Japan. Individual presentations will highlight the differences in these processes based on fieldwork carried out both in rural and in urban contexts.

The focus on processes of making meaning and memory of the dead will provide the way to link together different practices: personal encounters with the dead, funerals, pilgrimages, and tourism, in order to highlight the various ways in which the living signify the dead through experience, and how, in turn, memories of the dead influence the behavior of the living.

Chairs: Dr. John TRAPHAGAN, Dr. Andrea DE ANTONI

Encounters with the Dead in Japan

Dr. John W. TRAPHAGAN, University of Texas at Austin, USA

This paper considers personal narratives of encounters with the dead among Japanese, drawing upon recollections of visitations in dreams and encounters with *muenbotoke*. I draw upon ethnographic data collected over several years of research in rural, northern Japan to explore three questions: (1) How are relationships between the living and dead conceptualized, experienced, and symbolically represented? (2) How do people interpret the meanings of encounters with the dead? (3) What meanings do people ascribe to experiences such as haunting and appearance in dreams by ancestors and the dead more generally (including dead animals)? The narratives of my informants present a window into understanding how Japanese negotiate the margins between life and death and at times transcend the symbolic border between different planes of experience. Additionally, encounters of the dead are often closely tied to power structures within kinship units and express the capacity of dead kin to influence the behavior of the living.

Searching for "People's Own Graves" in Iwate Prefecture: Agency, Instrumentality and Memory in a Japanese Tree Burial Cemetery

Dr. Sebastien BORET, Oxford Brookes University, UK

This paper investigates the ideas and practices of memorialisation in the cemetery of Tree-Burial, Iwate Prefecture. In Japanese society, where the ancestral grave system is the conventional way of death, a proliferation of new non-ancestral funerals has taken place since the 1990s. One of the most innovative ways of celebrating death is tree burial (*jumokusō*). For the practice of tree burial investigated in this paper (i.e. Tree-Burial), the customary ancestral tombstone has been replaced by a tree and the graveyards have become woodlands. The community of Tree-Burial asserts that this new practice is a means of participating in and promoting the preservation of Japan"s traditional rural landscape (*satoyama*) as well as the rehabilitation and conservation of Japanese forestland.

This paper reveals that beyond these ecological incentives Tree-Burial represents a clear move away from the identity of the household or family towards a more personalised form of memorialisation. Ethnographic evidence shows that the identities and biographies of the individuals buried in a Tree-Burial grave are central to the subscribers' narratives and representations of death. However, this practice does not result in the individualisation of the deceased (Rowe 2003). This paper shows that a Tree-Burial grave encompasses often the identities not of one but of several individuals. Moreover, Tree-Burial subscribers still appear to be bound by social relationships. Emphasising both the individual choices and social constraints faced by the subscribers in the process of choosing and establishing a Tree-Burial grave, I propose that Tree-Burial provides what I refer to as "people's own graves". I believe this analytical concept captures the agency-instrumentality dialectic of Tree-Burial subscribers in the process of memorialising their own and/or the death of their family member.

Whose Dead? Remembering the JL123 Plane Crash

Dr. Christopher P. HOOD, Cardiff University, UK

On 12 August 1985 Japan Air Lines flight JL123, a Boeing 747 "jumbo jet", crashed with the loss of 520 lives whilst on a flight from Tokyo to Osaka. It remains the world's

largest single plane crash in terms of human fatalities. Over 25 years on, many, in Japan and around the world, are interested in this crash. Indeed, interest appears to be increasing. The scale of the crash is not the only thing driving this interest. Other factors include there being questions about the cause, that some on board wrote notes (*isho*), that remarkably there were four survivors, that the crash happened around the time of Obon, and that there were famous people on board. In many respects JL123 is Japan's and the aviation world's equivalent to the *Titanic*.

Today Osutaka-no-one, as the crash site is now known, and the village of Ueno, in which the site is located, are the focal point for a variety of events, coordinated by some of the bereaved families (*izoku*), which take place to mark the anniversary of the tragedy. These events are covered in detail by the Japanese media. However, throughout much of the year, in part due to the continued and increasing interest in the crash, there are many more non-*izoku*, which may be considered as "dark tourists" by some, visiting the site too. This paper looks at how the JL123 victims are remembered by the *izoku* and considers the question as to who has "ownership" of JL123 as it continues to develop as a part of Japan's "social memory". The paper will particularly compare the differences between the remembrance of the JL123 victims and those who died in the atomic bombing of Hiroshima and the Great Hanshin Earthquake. The paper will also discuss the ideas of "dark tourism" in relation to JL123.

The Dark Side of the Tour: Negotiating Meanings and History of Haunted Places Through Social Networks in Contemporary Kyoto

Dr. Andrea DE ANTONI, Kyoto University, Japan

Recently, Japan has witnessed a boom in narratives about ghosts and the supernatural, spread on a national level by the media, also producing a flourishing market of specialized books and magazines. This "mediascape" often refers to specific places, informing people about where they can experience the supernatural. Haunted places (*shinrei supotto*) are often liminal ones, legitimated by some historical link to death. They are linked to specific practices, particularly widespread among under-twenties, who go there at night to test their courage (*kimodameshi*) and who exchange information in specific web "communities". Furthermore, they have become the destination of mystery tours, that (re)produce their meaning and create consumption among translocal flows of tourists. In the case of Kyoto, BBA, a small travel agency, started the phenomenon of

"dark tourism" from the Summer of 2008, with a guided tour of haunted places, whose popularity has constantly increased.

In this paper I will focus on the processes of construction and negotiation of meaning of haunted places in relation to memory and history in contemporary Kyoto. Drawing upon ethnographic data, I will focus on two of the most famous haunted places in Kyoto: Kazan-dō – a tunnel that connects Higashiyama and Yamashina Districts – and Midorogaike – a small pond in the northern side of the city. I will try to show how the meanings of these two places and of the historical narratives connected to them, are negotiated among the media, the tour organizers, and tourists. Moreover, I will show that the differences in signification of the places vary according to personal experiences of the actors. I will argue that meanings of memory and places are not constructed homogeneously, but they change in relation to flows of information, negotiation of knowledge through experience, as well as interaction and distance between social networks.

Intricacies of Memory: Zainichi Korean Women in Japan

Jackie KIM-WACHUTKA, University of Tuebingen, Germany

First-generation Korean women narrated their lives through a discourse of *kosaeng* ("life of turmoil and suffering"). Their utterances captured a myriad of experiences as women vis-à-vis colonialism, migration, poverty, wars and division of their homeland. Their narratives articulated a transformation from the restrictive boundaries of traditional and immigrant womanhood to negotiating agents who chose to accept or negate elements of two worlds as a means of survival.

I argue that these women's narratives of suffering establish the root of Zainichi women's communal memory, a common bond and shared experience that affect the identity formation of the consecutive generation. This communal memory is multifaceted in its representation, interpretation and usage by the first and second generation. The first-generation women relay their remembrance as a form of self-validation and legitimation of their lives as traditional women in a foreign land. Second-generation women play a central role as interpreters, transmitters and mediators of this memory, utilizing it to define their own identities and lives as Zainichi women. In the process, the previous

generation's memory of suffering is reinforced and transformed as a catalyst for social activism within many second-generation women.

A case study of a Zainichi senior day-care center will show the dynamics of Zainichi memory – corroborated, collaborated and negotiated between generations as a means to define their transnational lives.

Nikkei in Japan and Aussiedler in Germany: A Comparative Analysis Regarding Nationality Acquisition and Language Proficiency as Factors for Returnees' Social Integration

Prof. Ana SUEYOSHI, Utsunomiya University, Japan

Among the OECD countries, Japan and Germany have often been subject of comparative analysis, particularly regarding migration and citizenship based on the *jus sanguinis* principle. Since late 1980s their respective governments have foster the so-called "return migration" of ethnic Japanese or Nikkei to Japan and ethnic Germans or Aussiedler to Germany.

More than 20 years have passed, and both Nikkei in Japan and Aussiedler in Germany have come up against several obstacles, being one of them their low educational achievements that hinder their social integration and upward mobility in their host societies.

However, in spite of the similarities in the process and outcome shared by these two "returning" migratory flows, there are differences in both migrations basically on government policies concerning nationality acquisition and language proficiency as necessary components for overcoming social exclusion.

The purpose of this paper is to shed light on the importance of these two factors, nationality acquisition and language proficiency, as impediments to social integration in their receiving societies in the case of the Nikkei in Japan, analyzing the Aussiedler, who were granted German nationality and had German language competence.

Construction and Projection of Social Myths in Japanese Export Media

Dr. Tamara SWENSON, Osaka Jogakuin College, Japan

Social myths are constructions, providing as much information about the creator as they do about the created image. The social construction of myths and the transformation of ideology into mythology as outlined by Jacques Ellul (1962) provides the theoretical framework for this study. In Ellul's model, ideology is transformed into social mythology over time through the application of la technique. The social ideology examined for this study is the postwar effort to recast Japan as an ethnically united, homogeneous nation, as discussed by Oguma Eiji (1995, 2002). The paper will address the construction of Japan's myths of homogeneity and uniqueness as projected in one Japanese export journal. Articles from five decades of Look Japan (N = 186) provide the data for this study. Content and textual analyses of the data will be discussed in terms of the changing projection of Japanese homogeneity in the five decades following the end of the postwar Occupation. The ideology of a homogeneous society appears to be fully accepted within Japan by the 1980s and projected outward as mythology in the articles examined. Though the discourse of homogeneity varies widely, its projection in the pages of Look Japan indicates Ellul's model provides a way to examine the change of ideology into mythology.

SESSION:

RE-INVENTING JAPAN THROUGH POPULAR CULTURE

From Folktale Hero to Local Symbol: Transformation of the Momotarō Story in the Creation of a Local Culture

Dr. Nahoko KAHARA, Waseda University, Japan

This study concerns the question of how one of the most famous Japanese folktale heroes, Momotarō, has become a dominant symbol of Okayama. Originally, the story of Momotarō is a "*mukashi-banashi*", a fictional story which has no set time and place. However, Okayama City situated in the south-western part of Honshu is renowned as

the birthplace of the Momotarō story. Such local imagery has been constructed within a period of less than one hundred years, by recombining existing cultural elements that underline its authenticity. I shall focus on the two main historical stages-the early Shōwa Period and the postwar period-by which the story of Momotarō was connected with Okayama. Then, I shall examine the way its strategic use has been developed during these periods in relation to the socio-historical contexts. Especially, in 1930 a local intellectual proposed the theory that the Momotarō story was modeled after the famous legend about Yamato's conquest of the Kibi region in ancient times. Furthermore, in the 1970s, the story of Momotarō was rediscovered as part of a nostalgic longing for the traditions and increasingly used in promoting tourism in Okayama. Today, Momotarō is regarded not only as a Japanese folktale hero but Okayama's unique symbol, representing both the important local tradition and the ideal future of Okayama. This example illustrates some implications for considering the transformation of folktales and the invention of local tradition in present-day society.

ポップカルチャーを巡って交錯する せめぎあう世界

ルポルタージュ「日本マニアの幾つかの肖像」へのコメント分析

Saeri YAMAMOTO, Waseda University, Japan

漫画・アニメをはじめ、日本に発したポップカルチャーは、1970 年代末から大量に訳され、その人気は世界的な広がりを持つようになった。しかし、日本で漫画やアニメが引きこもりやバーチャルな世界にのめりこんだ生活と関連付けて論じられたように、世界の他の複数の場所でも、ポップカルチャーは社会問題として議論され始めている。ポップカルチャーに対する評価や位置づけは、親子間から政党間まで様々なレベルでの争点となるのだが、そのような議論には必ずポップカルチャーは誰のものか誰のものであるべきかという線引きの要素が入ってくる。どのような状況を鑑み、発表ではポップカルチャーを巡って交錯するせめぎあう世界の一端を明らかにする。

発表では以下 3 段階の構成をとる。第一に、ポップカルチャーを日本政府がどのように位置づけているのかということを記述する。そこでは、ポップカルチャーは日本文化という上位概念内包される一部であり、その人気は「『日本』の理解者とファンを増やすため」に有効と考えられていた。

次にフランスで放送された「日本マニアの幾つかの肖像」（Plusieurs portrait de Japan maniac）というルポルタージュ番組を分析した結果を報告する。そこではポップカルチャーに焦点された日本への肯定とアジアへの肯定が矛盾なく両立していた点で、第一の

日本政府レベルの境界設定とは異なっていた。つまりルポルタージュにおいても漫画・アニメと日本とは切り離せないものとして扱われていたが、アジアという枠組みも日本好き・ポップカルチャー好きと矛盾しない形で提出されていた点に特徴が見られる（日本政府の位置づけでは「アジア」は決して日本の上位概念ではなく、海賊版などの行為によって日本の利益を侵害するライバルだった）。

最後に同ルポルタージュに You Tube 上で寄せられた多言語での匿名コメント群を分析し、ポップカルチャーがどのような枠組みに結び付けられ、ポップカルチャーを巡ってどのような線引きがあったのかを描く。そこでは多様な境界が導入され、第二のルポルタージュ・レベルで敷かれた。ポップカルチャーの帰属を巡って、日本とポップカルチャーとを引き離すコメント、あるいは日本をアジアから引き離したり、日本とアジア内他国を対立させたりするような境界設定を行うコメントが多数見られた。

SESSION:

MYTH MAKING AND SOCIAL MEMORY

Framing Homelessness: Shifting Memories in Japanese Newspapers

Prof. Brad VISGATIS, Osaka International University, Japan

That social memory is in constant transition is accepted. Media play an active role in the making and remaking of social memory through the decisions made on what to publish as well as what not to publish. Media reports of homelessness provide useful data for examining the public's perception of this issue and the ways in which social memory has formed. This paper examines the changing representation of homelessness within Japanese society. The coverage of homelessness from 1990 to 2009 in vernacular (Yomiuri Shimbun, Asahi Shimbun, Nihon Keizai Shimbun) and English-language newspapers (The Daily Yomiuri, The Asahi Shimbun) published in Japan provide the data for this examination of how homelessness has been framed within Japanese society and how this reflects the changes in social memory and myths regarding the homeless within Japanese society. Framing will be discussed in terms of the language of the newspapers, the structure of the media groups, and the period of publication. Also considered will be the shift in terms for homelessness from the use of furōsha (vagrant),

which literally means "flotsam people", to hōmuresu (homeless), and then by terms such as mushokusha (unemployed) or jyūshofushō (without address).

A Myth of Shōwa Period: Democratisation of the European High-Class Brand, Louis Vuitton, in Japan

Dr Kyoko KOMA, Vytautas Magnus University, Lithuania

French fashion was popularly acculturated in Japan after World War II, when Japan rushed to modernise and occidentalise itself. Many Japanese women tended to follow french fashion trends by imitating and creating such fashion themselves. Around the 1970s, when the Japanese began travelling abroad under the social context of economic growth, they could buy by themselves authentic Western fashion goods. Many middle-class Japanese of all ages preferred purchasing high-class bags as souvenirs when abroad. The most popular of these bags is the Louis Vuitton. In the early 1970s, French media reported that many Japanese tourists often waited in line in front of the main Louis Vuitton store in Paris. This illustrates the popularity among the Japanese of this European brand during this period. As Roland Barthes said, "myth is virtually synonymous with ideology and designates a level of symbolic or cultural connotation". In this sense, the Japanese people's purchase of Louis Vuitton bags could be viewed as having become a type of myth under the social context of economic growth. But why and how did this French high-class bag become so popular among the middle-class Japanese? In comparison with the end of the twentieth century, through analyses of social contexts in Japan in the 1970s and 1980s and an analysis of Japanese women's magazines articles on Louis Vuitton published in this period, I will explore the myth surrounding the consumption of Louis Vuitton in Japan.

Middle Class Myth-Making, Memory, and Nostalgia in Contemporary Japan

Dr. Maya KELIYAN, Institute for Study of Societies and Knowledge, Bulgaria

The paper explores the dealing with memories and nostalgia in the macro level through studying the middle class myth-making in contemporary Japan. After mid-60s, when the share of people self-identified with the middle class reached 90% Japanese identity has been shaped around the sense of "all nation belonging to the middle class". The

economic prosperity after World War Two and the fact that within two generations Japan turned from a poor country into a rich society, provide the foundations of the myth of "a middle class society", zealously maintained by political parties and the media.

Since the end of the 1990s, the issue of growing economic inequality is becoming a topic of intense discussion. During this period Japanese society underwent recessions and crises followed by periods of revival; as a result Japan changed its direction from the lavish lifestyle of the 1980s to growing sense of deepening social inequalities. These transformations brought about the popularity of a new myth, this time about melting and even vanishing middle class.

The March 11, 2011 natural disasters and the ensuing nuclear crisis in Japan, have destroyed another myth – that of nuclear power plant safety and have placed on the agenda of society the value of an ecological lifestyle. The devastation has shown how vulnerable a highly developed technological society can be, for all its conviction that it can meet the challenges of natural disasters. All those changes brought about nostalgic reminiscences of "happy late Shōwa period days" when supposedly Japanese people used to live in better society. Would Japanese elites succeed to legitimize the crucial social changes and to bring "new hope" for recovering of currently sick society (*genki ga nai shakai).*

The activeness, initiatives, and organization of citizens from different social groups and strata are an important resource for achieving this vitally important task of our-day Japan.

Bringing Back the Good Times: Managing Nostalgia and Memories of Harmonious Civil-Military Relations in a Garrison Town

Mr. André HERTRICH, University of Halle, Germany

Since its foundation the city of Asahikawa (Hokkaidō) served as a garrison town. The 7th Division of the Imperial Japanese Army (IJA) was stationed there, followed by the Ground Self-Defense Force (GSDF) after WW2. Unlike the "military allergy" often found prevalent in Japanese society, the GSDF in Asahikawa enjoys good relations with the local population. These ties are fostered by local committees and GSDF's PR-department. An outstanding result is the establishment of Hokuchin Kinenkan, the "Domination of

the North" – Memorial, commemorating the history of IJA's 7th Division. This is the only museum of the GSDF putting civilian items from the pre-1945 period at large on display. In accordance with images of relations as mutually supportive, the museum reproduces a nostalgic image of pre-war life in a Japanese garrison town, in which civilians and soldiers cohabited harmoniously. This is sided by the representation of pre-war femininity: caring mothers and wives are on display next to friendly prostitutes. This kind of nostalgic sentiment again serves as a possible blueprint for future civil-military relations in Asahikawa and all over Japan.

In my presentation I will survey means of representing nostalgia and memories in the museum in Asahikawa, by focusing on aspects of gender, local identities and militarism. By introducing local cooperations I will show efforts made to create a military-friendly environment and discuss GSDF's shifting role in today's Japanese society.

The Burden of Memories: In Case of the Taiwanese-Japanese Relations

Mr. Attila KIRALY, Josai International University, Japan

During the past 20 years, along with the democratization of Taiwan, the Japanese public, the tourism industry and the academic world rediscovered with an incredible pace its former colonial subject, Taiwan. Taiwan reappeared on the scene not only as part of the Chinese World in East Asia, but also as something fundamentally different from it. Taiwan bears memories about its Japanese past. The democratization of the island also made possible the public reappearance of these memories hence oppressed during the Kuomintang-era, and they were brought into the scope of various Japanese civil, religious and conservative political groups, friendship associations and prolific voyage writers. Many of them established/re-established its channels to Taiwan.

In my presentation I will analyse the issue of memory in the Taiwanese-Japanese relations by focusing to the Koizumi and Abe's era. This period was tumultuous with rituals in the Yasukuni shrine and debates about the commemoration of war. Taiwanese people and Taiwan-related Japanese groups were also involved in it, and brought their ideas and identity projects into the issue. Lee Teng-Hui, the former Taiwanese leader also visited the shrine, and commemorational rituals were held in the shrine for the Taiwanese soldiers who died for Japan during the war. Besides, some counter-memories also appeared as the Yasukuni shrine was sued by Taiwanese aborigines, who also attempted to "bring back" their ancestors' souls to Taiwan.

Towards an Anthropology of Fate: Field Notes from the Velodrome

Dr. Wolfram MANZENREITER, University of Vienna, Austria

My exploration of the world of *keirin* (track cycling) is a fusion of my longstanding interest in gambling and sports. *Keirin* is one out of five sports which have been acknowledged as public gambling in Japan. The place where the action is, the velodrome and betting houses, therefore provide an unruly space to challenge official ideologies of social achievement based on effort and achievement. My lecture will identify the multiperspectivity and ambiguity in public gambling by analyzing spatial and temporal organization of a lifeworld that is hardly difficult to access but rather complicated (and expensive) to investigate. Field notes from visits to various sites and events are consulted to outline the spatial arrangements and temporal sensations that disconnect the *keirin* experience from everyday life by connecting it with other encounters of fate and fortune. I am going to explain how patrons cope with a fate that is hardly ever on their side by linking their own reflections with a Durkheimian notion of the ritual and Goffman's concept of "testing of character".

"One Soup, Two Vegetables": Longevity, Health, and Return to Tradition in Japan

Dr. Jessica SIPOS, University of Chicago, USA

Japan has the longest-living population in the world. Many attribute the healthy longevity of Japanese to a traditional low-calorie, high-nutrient diet. However, in recent years, lifestyles and epidemiologic patterns similar to those in western nations have increased, prompting efforts to return to traditional foods and diet. National concern over rising rates of "western" diseases such as cancer, diabetes, and high blood pressure has led to a governmental campaign to shift citizens' consciousness of food choices to traditional foods that will improve population health and longevity. In particular, the Ministry of Agriculture, Forests and Fisheries encourages a return to the *ichijū nisai* traditional meal structure, which emphasizes a meal foundation of one soup with two side dishes. In addition to potentially improving health, the emphasis on traditional foods also creates a national myth of health and longevity as linked to tradition and the past. Many of Japan's long-living elders reside in the countryside, which carries a nostalgic image as a place of clean air and wholesome, traditional lifestyles and food,

strengthening the association between tradition, the past, and longevity. This presentation describes findings from research with healthy elders in a rural community in southern Japan as well as an analysis of the campaign to raise consciousness of the healthy tradition of Japanese food and to shift dietary patterns, and ultimately, health trends in Japan.

To forget or not to Forget: The Question of Cultural Diversity in National-State Through the Memories of Immigrants in Slovenia and Japan

Dr. Natasa VISOCNIK, University of Ljubljana, Slovenia

Cultural diversity was defined as problematic in the modern nation-state because of the nationalistic programmes in which nation-building was seen to require a control of the cultural and linguistic plurality. Political discourse becomes a tool for realising the mythical personhood and memories of the nation though discourses which question and fix the psychological traits, unity and character of the nation.

Yet "uniqueness" and preoccupation with "who we are" and "who are others" are themes in all nationalist ideologies as in the case of "homogeneous national states" like Japan and Slovenia, where other ethnic groups are living too. Both cultural policies are trying to stimulate cultural diversity and facilitating the pluralism of creativity. However the case of *Izbrisani* (The Erased), a group of people that remained without a legal status after the Yugoslav wars (1991–1995) and the declaration of the country's independence in 1991, shows different reality. This case is very similar to the one that happened in Japan after the WW2, when the Japanese citizenship was stripped away from the Koreans that remained in Japan.

How they lived before and after critical moment; this is the question interviewed persons are answering. Thus this presentation is focusing on the personal memory, which is embedded within, designed by, and derives its meaning from, a memory field that offers interpretations of past differ from the memory of the national state.

RESEARCH REPORTS

Exhibiting War and Peace

FUKUNISHI Kayoko
fukunishi1001@gmail.com
Kyoto University

The atomic bomb was dropped on Hiroshima on August 6, 1945, on Nagasaki on the 9th, and Japan greeted the end of WWII on August 15. After the war, several museums which exhibit the past war experiences and the significance of peace were built all around Japan. In particular, museums that exhibit relics damaged by the atomic bomb and by war were built in Hiroshima (1955), Nagasaki (1955) and Okinawa (1975). In relation to this, also a peace education campaign, focused especially on damages of war and the atomic bombing, started in schools. However, there are not only museums that exhibit relics damaged by war, but also museums dedicated to the soldiers who went to the battlefield for the Emperor, celebrating them as spirits of the heroic dead. For example, Yushukan in the Yasukuni shrine is very famous. Yushukan is the exhibition institution built in order to preserve and display the remains (weapons, vehicles, and personal belongings) and documents (diaries, letters, and photographs) related to the history of war and to the enshrined spirits of the dead soldiers, deified by Yasukuni Shrine. Such museums are called “War Museums” and “Military Museums”.

My research aims to consider the role of volunteer guides and the displayed items in museums about war. There are many exhibitions even within one single Museum and “Exhibition space is a place of communication where people [guides, workers, visitors] mutually exchange information through the representation of showpieces” (Suga 2011:203). In museums, interaction between guides and visitors takes places through the exhibitions. My thesis focuses on exhibitions related to war and peace, from a relational perspective.

Pacifism and the principle of the supremacy of economy in postwar Japan, are a "peace and economic growth" myth constructed with its foundations in the "damage" of Hiroshima and "sufferings" of Nagasaki. The experience of the atomic bomb in Hiroshima and Nagasaki within the "peace and economic growth" mythological discourse symbolized Japan's war "damage", and provided the basis to legitimize "feelings of being victimized by war”, as well as “feelings of being a victim of war" (Okuda 2009).

Thus, the discourse of "peace" in Japan is largely based on the interpretation of experiences of Hiroshima and Nagasaki. In the 1990s, however, people who claimed that not only exhibitions of the damage Japan underwent, but also exhibitions of the damage that Japan caused had to be considered, began to appear. The concept of “peace museum” began to change, and a new type of museum began to appear. An example of this new type of museum is the Kyoto Museum for World Peace (KMWP), Ritsumeikan University.

KMWP exhibits focus not only on the damages caused by the battle of Okinawa and the atomic bomb of Hiroshima and Nagasaki, but also on those caused by Japan in Nanjing, or in the colonies, such as Manchuria and the Korean Peninsula. The exhibitions attempt to have people think about what can be done to create a peaceful world by giving visitors a deeper understanding of what war is actually like.

As a part of my fieldwork, I attended lectures for volunteer guides , acted as a guide in KMWP, and interviewed some volunteer guides. They try to explain to younger people past war experiences and the significance of peace, as well as the wrongdoing of Japan during the colonial period and the war. Moreover, they also explain modern warfare, atomic power plant problems and “structural violence” (Galtung 1969), namely indirect violence, such as discrimination and poverty, that takes place in society even during periods of peace. Since Kyoto had nearly no air raids during WWII, it suffered fewer casualties than other cities in Japan. Also because of this, the KMWP guides explain the damages caused by Japan, not focusing only on the ones suffered by the local population.

In recent years, guides who have no experiences of war have become more numerous. So, in order to become a guide of the museum, being committed to peace and having the skill to communicate with visitors have become more important than telling personal experiences of war.

Another example of a new type of museum is The Kure Maritime Museum (also known as the Yamato Museum), opened in Kure (Hiroshima Prefecture) in 2005. Yamato Museum presents the history of Kure as if it was the history of modernization of the whole Japan. The main exhibition consists of the display of a model representing one tenth of the battleship Yamato. Yamato Museum displays shipbuilding technology in wartime, proposing narratives that celebrates it. Therefore, there are some people who criticize the Museum, stating that it actually praises the past war.

In my MA thesis I argued that although defining the Yamato Museum either as a 'War Museum' or a as a 'Peace Museum' is difficult, it can be considered a “Local Museum”. In fact, since the Yamato Museum exhibits the local shipbuilding technology of Kure and battleship Yamato, people who volunteer as guides, tend to present the exhibition

focusing on the relationship with their own local identity. Therefore, it may be considered as a new kind of war exhibition in the 21st century that focuses on local identity, rather than on war or peace.

While comparing these two museums, in my Ph.D. Dissertation, I consider the new typologies of exhibition of war and peace by analyzing not only the exhibitions themselves, but placing them within the context of social interactions among visitors and guides in the exhibition space.

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"Our Business is Feeling Pain"

Corporeal Collectivity Generated from Pain among Professional Female Wrestlers in Japan

HAGIWARA, Takuya
takuya_hagiwara@hotmail.com
Kyoto University

Generally speaking, a sports practitioner cannot escape from pain and injury, to a certain extent. This research focuses on pain experienced by professional female wrestlers in Japan. The purpose of this report is to reveal the creative, catalytic aspect of pain that generates "trusted relationships" among wrestlers, based on corporeal collectivity on a pre-conscious level, which has been not taken into account by the previous studies.

Sociological studies about pain and injury on physical culture have been developed since the beginning of the 1990s, as the attention on health in the public discourse

increased, and as the commercialization of sports accelerated. Briefly, it is possible to divide recent studies into two streams. The first one examines how athletes rationalize and normalize pain and injury. For instance, Young and White (1995) classified the ways in which athletes cope with pain into four types: hiding, unwelcoming, disrespecting, and depersonalizing. Also, other studies show that athletes translate suffering experience into physical capital (e.g. Fry 2006). It is argued that overcoming suffering situations becomes a resource for self-empowerment and deepening a person's humanity. The second stream ascertains the influence of surrounded networks on an athlete's coping strategy with the risk of pain and injury. Nixon (1992) proposes the notion of "sportsnets", which is a particular closed network structured by teammates, coaches, and trainers that influence an athlete's way of rationalizing and dealing with pain.

These studies share the perspective that an athlete overcomes pain (which is considered as negative), and translates suffering experiences into something positive such as physical capital on a conscious level. Therefore, they have not considered an actual body that receives pain. In this report, I will focus on corporeal collectivity on a pre-conscious level, which is generated by receiving-giving pain, as well as by suffering together.

I investigated a professional female pro-wrestling association by conducting fieldwork from November 2009 to October 2010. Data had been collected by participating in their practice (twice a week), observing and helping the preparation of the fighting place (including both the ring and the broader venue of the event), and interviewing wrestlers, fans, and the staff. In this report, I will focus in particular on painful and suffering personal experiences, in order to approach wrestlers' experiences of pain.

It is hardly possible to discuss pro-wrestling without pain, such as pain caused by crucial attack, suffering expressions directed to the audience, and abuse-like body use during practice, which is expected by fans. During practice, athletes undergo a training so cruel it could almost break their bodies. While training with them, sometimes I vomited myself because of the intense practice. Even though wrestlers are exposed to such a severe environment, many of them claimed that "Pro-wrestling cheered me up, and I got courage" or that "because of pro-wrestling, my feelings got enriched". Also, they recognize their bruises and scars – the result of the severe practice and fight they endured – as a mark of honor.

Thus, wrestlers translate their suffering and bruises into physical capital, which provides them with self-confidence and meanings for their identity. However, this is not only a conscious process. More importantly, I realized that experiencing suffering and pain becomes a linking element that glues them together on a pre-conscious level.

By accumulating diverse pain and suffering on their bodies during practice, wrestlers cultivate “trusted relationships“ that are essential to a wrestling fight. Pro-wrestling has the unique feature that a wrestler postulates to receive the move by the opponent during the fight. Thus, the role of the receiver is especially significant in the fight, since, according to the skills of the receiver, also the opponent can express her best. According to wrestlers, ''trusted relationships'' among them allow this cooperative and mutually receiving act. The relationship is cultivated by corporeal collectivity on a pre-conscious level, which is based on receiving-giving pain and suffering together.

First, by receiving pain, which is given by the partner, the receiver embodies a kind and a degree of pain that would be equally felt by the partner's body, if she performed the same kind of move to the partner. During training, almost all muscle training such as push-ups and sit-ups are carried out together with a partner. Among these, there is jump-on-abs training. One wrestler jumps on and off the lying partner's abdominal muscles, keeping both feet together. One repeats this on-and-off ten times, then they switch.

The first time I challenged this training, I gave up after my partner jumped on me just once. That pain was new and indescribable. On a different day, for the second challenge, I could endure five times. This time, I also had a chance to jump on the partner. Here, there are two important points. First, the reason I could endure five times is because I could imagine what kind of pain it would be and how it would appear inside myself at least. Second, more importantly, when I jumped on the partner's abdominals, the pain that my partner would perceive abruptly emerged inside myself as well. In other words, I could perceive my partner's pain since I had received the pain from my partner before. Thus, I have learned where and how I should jump on for the safety and effectiveness of training. Wrestlers repeat this kind of receiving-giving training for different body parts. Moreover, every time they make a pair with a different wrestler who has various body characteristics.

Second, suffering experience synchronizes wrestlers' physical sense with one another. As with other training, squat exercise is done by all wrestlers together by forming a circle on the ring. Each wrestler counts up to ten repetitions, then the next takes another ten counts in rotation. When a wrestler says “*ichi* (one)”, the others respond, “*hai* (yes)”. This goes on like “*ichi, hai! ni, hai! san, hai!*” until the end. What I could realize from participating in this training is that when counts reached near a hundred, I felt like my body had extended to the circle. This phenomenon is generated by the corporeal resonance based on the counting rhythm and the recognition of suffering on others' expressions, groans, heavy breathing, and the sharing of the smell of sweat on the ring

mat. I felt like this created circular space was providing each wrestler's hardship and suffering with a place to stay, and that the wrestlers (myself included) were mutually perceiving what the others were feeling. Thus, these experiences generated a shared sense of the body among the wrestlers. Similar phenomena are experienced also in other trainings, including push-ups.

Thus, on the one hand, the ways wrestlers cope with pain are similar to an active athlete who interprets suffering experience as physical capital. However, on the other, once we turn our eyes onto the actual body receiving pain it is clear that the previous studies failed to capture the collective and relational aspect of corporeality. The wrestlers rather cultivate "trusted relationships" through receiving-giving pain and suffering together, and their bodies are fastened with each other on a pre-conscious level. Thus, for them, pain "exists" not as something that they must consciously overcome or capitalized on, but as something that originates corporeal collectivity among them.

This research contributes to the field by examining the possibility of the creative, catalytic aspect of pain. The perspective on "trusted relationships" based on corporeal collectivity might suggest some clues for an exit from the rhetoric that focuses exclusively on the destructive aspects of pain, including disconnecting people from others, or generating traumatic experience.

For further and more in-depth analysis of the relational and collective aspects of pain and suffering, I will also consider the presence of the audience during a fight. According to the wrestlers, in fact, in order to show a persuasive fight it is essential to properly communicate pain to the audience. Thus, I believe that exploring how the awareness of the audience influences a wrestler's physical sense and how pain extends to the audience can be extremely useful.

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TOMORROW'S RESEARCHERS TODAY: A REVIEW OF PH.D. PROJECTS

In its online form, the JAWS Newsletter will maintain this feature to keep members up-to-date about ongoing new research and researchers in the anthropology of Japan all over the world. The aim of this section is to give current and recently graduated Ph.D. students, who carry on anthropological-like research on Japan, the opportunity to introduce themselves and to let us know their projects. As during the previous Editorship, the students do not necessarily have to be enrolled in an anthropology programme: interdisciplinarity and any approach that is likely to provide anthropologists with suggestions and ideas are most welcome. We hope that Ph.D. students will offer their collaboration, and that supervisors encourage their students to submit.

Food Choices in Post-Fukushima Japan

Nicolas STERNSDORFF CISTERNA
nsternsd@fas.harvard.edu
Harvard University

In October of 2011 I visited one of the temporary housing units in Fukushima prefecture. This unit housed people who were displaced by the nuclear accident, and I found myself drinking with a group of farmers who lamented that they will probably never grow edible crops again. They reasoned that even if their land was eventually cleaned, the damage to the image of Fukushima will be so strong that at best they could grow non-edible crops. Suddenly, one of the farmers leaned over, put her drink back on the table, and said with a sarcastic tone: "I guess people in Tokyo will have to make up their minds now: do they want to eat poisonous Chinese vegetables, or radioactive ones from Fukushima!" The question went unanswered as they all laughed, and the conversation shifted gears to a different topic.

My current dissertation research looks at questions of food safety and quality in Japan. I explore how producers, distributors and consumers are dealing with the fallout of the nuclear accident, and how notions of what is safe to eat are being reconfigured in post-Fukushima Japan. The story of the farmer comparing imported Chinese vegetables with her own crops highlights one of the key tensions I am interested in. Food safety was already a concern to many Japanese before the earthquake. Several surveys showed that consumers, by and large, considered domestic products to be safer and of higher quality

than their imported counterparts. However, the threat of radiation since 3/11 did not automatically trump previous concerns about imported products, and concerned consumers are having to learn navigate a more complex food market. I once attended a study session aimed at parents with young children who wanted to protect them from radiated foods, and the speaker told us that we have all been there, we have all been tempted to buy imported foods, but that we all know what that is like (what she meant by this was never elaborated but understood as implicit knowledge), and that we should focus our efforts on finding domestic producers whom we can trust and support. Rather than one concern erasing the other, I am finding an interesting layering of concerns that have to co-exist alongside each other.

At the same time, people on all ends of food supply chains are having to learn to deal with the science of radiation, and this has become a significant part of my study. How safety is defined, and the ways in which people mobilize scientific arguments to construct foods as safe or unsafe is a major topic that I address. The government has set safety standards, but many of the groups I have been following consider those to be too high, and I am tracing how they define and put into practice their own safety standards.

To explore all of the above, I have been following anti-nuclear groups, environmental groups, associations of parents to protect children from radiation, food producers, importers, retailers, and became a member and volunteer of one of the coops that focuses on food safety.

Chronotopes of Protest in Post-3.11 Japan

Love KINDSTRAND

love@kindstrand.nu

Sophia University

In the aftermath of the Fukushima nuclear disaster, the streets of Tokyo have become the stage for an outburst of public protest the largest in decades. In explicit solidarity with concurrent events in the Middle East and primarily advertised through social media, a series of monthly demonstrations against the nuclear establishment have drawn numbers in the tens of thousands. The all-pervading threat of radioactive contamination and the looming collapse of a particular way of organizing power relations intersect not

in nihilism, but in a widespread recognition of the precarization of everyday life, and an irrefutable sense of political urgency.

Central to the resuscitation of a once-stagnated anti-nuclear movement are the marginalized bodies of young, irregular workers (freeter) many of whom (despite their centrality to a post-Fordist economy) remain underemployed, debt-ridden and politically disenfranchised. The period of post-war economic growth and the implosion of new left movements in the 1970s inscribed on Japanese youth a dominant narrative of political apathy and consumption-driven, nihilistic infantilism; a narrative now cast into doubt as an increasing proportion of youth share increasing socioeconomic precariousness, around which the formation of a multitudinous subjectivity is germinating.

My recent fieldwork concerns itself with a collective re-appreciation of urban public space, and its radical capacities of assembly and protest, in the Japanese anti-nuclear movement after Fukushima. Since the first major demonstration in April 2011, I have conducted participant observation at a broad range of events and meetings, and as part of an oral history project coordinated by Professor David H. Slater at Sophia University, a series of longer interviews. I have published briefly on my findings: a shorter essay on Cultural Anthropology's "Hot Spots" forum, and contributions to a forthcoming chapter on the usage of social media in the immediate aftermath of the disaster.

While I am particularly attracted to the intense chronotopes of mass protest, they constitute but the most spectacular hues in a growing spectrum of dissent, the central claims of which strike at the heart of neoliberal governance in contemporary Japan. Through my fieldwork, I strive to engage embodied and semiotic conceptualizations of desire and hope, survival and bare life in the emerging constituencies of anti-nuclear activism, tracing the rhizomatic geographies of protest, transgressing real and virtual space, in which these are actuated. A recurring thread in my work is the politicization of everyday life articulated through corporeal idioms of personal affliction (ikizurasa), fear and survival, and a renunciation of collective identities in favor of a struggle for subjectivity, the ethics of which are critically grounded in a rediscovery of the self as independent political subject, and the vulnerable body as the vehicle by which to engage injustices both immediate and abstract.

I am interested in the ways that activist perspectives can inform anthropological ones and vice versa, as well as how such interactions can contribute to alternative readings of urban space in contemporary Japan. Please contact me via email (love@kindstrand.nu) or twitter (lovekindstrand) if you would like to have a conversation!

UPCOMING CONFERENCES

Association of Social Anthropologists of the UK and Commonwealth (ASA)

"Arts and Aesthetics in a Globalizing World"

April, 3-6, 2012, New Delhi, India

http://www.theasa.org/asa12

This conference will investigate art and aesthetics in their widest senses and experiences, from a variety of perspectives and in numerous contexts: the material arts, crafts, performance, bodies, digital and new media, metaphysics, and other related themes. Moving beyond art as expressions of the inner mind and inventions of the individual self, the conference will bridge the gap between changing perceptions of contemporary art and aesthetics, and map the impact of globalisation on the creation and movement of artworks, people's changing perceptions of the medium, the shifting skills of artists, the relationship between the arts and declining ecological factors, art and new religions, and so forth.

A globalised ethic presumes that "we" are all connected to one another, but more often than not, the "we" comprises the fraternity of the elite in any country. The conference tries to move away from debates centred around the concerns of powerful elites and to engage in more diverse conversations with vernacular practices. This is particularly significant given the "aesthetic turn" in sociology and political science specifically and in social science and humanities in general, after Jacques Ranciere's Politics of Aesthetics (2004).

How one defines art, who has the authority to define it as such and what might be excluded from such definitions are, of course, all open to debate, while aesthetics might also be explored more broadly not only as applying to concrete objects, but also to processes of production and contexts of meaning, performance and (re)interpretation.

The 2012 conference takes place at Jawaharlal Nehru University (JNU) in Delhi. In most nations in which state patronage of the arts and crafts has been paramount or in a state of crisis, it is also argued, in popular discourse, that for the crafts to survive, local communities must be supported in relation to their environment. Ecological conservation must go hand in hand with providing support to communities and "techne" (the latter term meaning work and knowledge as they are combined). The narratives of globalisation fruitfully interlock, then, with arts and crafts elsewhere in the world. Local

communities, through tourism, global markets, new forms of technological assimilation and interaction are brought in touch with the outside world.

But this is not the only narrative. There are many others, for which conference participants are invited to propose and discuss. We encourage participants to consider, in relations to arts and aesthetics - however defined - areas such as: Politics, Colonial, neo-colonial and post-colonial contexts, Theoretical debates, Nationalism, Citizenship, Senses/affect, Conflict, Ownership of discourses and identity, Cosmopolitanism, People and things, Social movements, minorities and inequality, Religion, Media, Modernisation, Ecology, Science and arts, Popular visual culture, Global visuality.

Anthropology of Japan in Japan (AJJ)

"2012 Spring Workshop"

April, 21-22, 2012, Osaka, Japan

http://www.ajj-online.net/www.ajj-online.net/Blog/Blog.html

The Asian Conference on the Social Sciences (ACSS)

"Working Together Towards a Sustainable World"

May 3-6,2012, Osaka, Japan

http://acss.iafor.org/

The Asian Conference on the Social Sciences 2010 and 2011 hosted a combined total of more than 600 academics and thought leaders from around the globe in a celebration of interdisciplinary study in the social sciences. In 2012 we hope to build on the conversations and partnerships started in the previous two years, and to forge new relationships as we again encourage academics and scholars to meet and exchange ideas and views in a forum encouraging respectful dialogue.

This year's conference will again include a variety of presenters representing a wide range of social science disciplines, expressing divergent views, searching for common ground, and creating the synergies that can inspire multidisciplinary collaborations. In developing these relationships among ourselves, the role of the social sciences is strengthened as we take our place at the table, along with scholars in the STEM disciplines (i.e., science, technology, engineering, and mathematics), in seeking solutions to the complex issues and problems of the 21st century. I sincerely hope that we will use

this time together, not just for intellectual discovery and discourse, but to establish a common vision and to motivate each other to do our part in the creation of a better world.

Royal Anthropological Institute / British Museum Centre for Anthropology

"Anthropology in the World"

June, 8-10, 2012, London, UK

http://www.therai.org.uk/conferences/anthropology-in-the-world/

The Royal Anthropological Institute is pleased to announce that a conference "Anthropology in the World" will take place at the British Museum, Clore Centre, in conjunction with the BM Centre for Anthropology. The aim of this conference is to explore the manifold ways in which anthropology in its widest sense has been influential outside academia. It is aimed therefore at having a widespread appeal to the general public and to those anthropologists who are working in careers outside the university. We hope too that it will be of interest to academic anthropologists who are interested in the way that their subject is diffused and used in wider society, and to those students who are interested in applying their anthropological skills outside the academic arena.

International Convention of Asia Scholars (ICAS)

"Macao: The East-West Crossroads"

June, 24-27, 2013, Macao, China

http://www.icassecretariat.org/

The International Convention of Asia Scholars (ICAS, founded in 1997) is a platform for representatives of academia and civil society to focus on issues critical to Asia and by implication to the rest of the world. ICAS is an active accelerator of research and it also publishes a large number of articles and books.

ICAS is organised by local hosts (universities, organisations and cities) in cooperation with the ICAS Secretariat. ICAS offers the university a unique opportunity to profile itself in the world of Asian Studies and ICAS also connects in a dynamic way to the host city.

ICAS meetings have been held in Honolulu (2011), Daejeon (2009), Kuala Lumpur (2007), Shanghai (2005), Singapore (2003), Berlin (2001) and Leiden (1998). Participants – 1,250 to 5,000 – come from 60 different countries and represent more than 500 different institutions. The 200 to 300 panels reflect the rich tapestry of the field of Asia Studies.

ICAS is the premier international gathering in the field of Asian Studies. The ICAS Secretariat guarantees the continuity of the ICAS process, which is characterised by a comparative cross-border/cross-discipline approach. ICAS specifically encourages the participation of young academics. The convention has produced initiatives such as the ICAS Book Prize and the ICAS Publications Series.

European Association of Social Anthropologists (EASA)

"Uncertainty and Disquiet"

July 10-13, 2012, Paris, France

http://www.easaonline.org/conferences/easa2012/

American Anthropological Association (AAA)

"Borders and Crossings"

November, 14-18, 2012, San Francisco, CA

http://www.aaanet.org/meetings/

The 2012 AAA Annual Meeting in San Francisco offers the perfect venue for thinking about border crossings across time, space, embodied differences, language and culture. If we have learned anything in the last decade with the increasing globalization of social movements, the election of the first black US president, and the legalization of gay marriage in five states, it is that borders—taboos, injunctions, stigmas and resource flows—are not fixed, but open to renegotiation. It is in that spirit that we dedicate this meeting to recognizing our discipline's borders and those borders' permeability to relevant transgressions. We want to acknowledge the structures, genealogies and technological changes that continue to shape our research questions, methodological choices, and subsequent interventions in the fields of archaeology, linguistics, physical anthropology and sociocultural anthropology. With respect to disciplinary exclusions and inclusions, the institutional and discursive constraints that shape what we can and cannot do are ours to own and ours to overcome.

Similar to other traditional disciplines, anthropology has increasingly become an interdisciplinary practice, but what is lost and what is gained from such borrowings? Our disciplinary contribution to the social sciences includes our scientific and interpretive methods of knowledge production. But when scholars in other fields use our methods, do we recognize their work as anthropological? And is our work recognizable across disciplines? These meetings offer a chance to reflect on the challenges and opportunities posed by both the crossings by other disciplines into what has long been viewed as our intellectual and methodological terrain as well as anthropology's incorporation of interdisciplinary strategies.

World anthropologies, engaged anthropology, and modes of scientific inquiry are three areas within our discipline that challenge questions of knowledge production at the borders of our field. "World anthropologies" reminds us that anthropology has been taken up differently outside the United States and Europe, and therefore it is important to bring scholars from all over the world together in order to develop a clearer sense of our discipline's topography. Engaged, collaborative, or applied anthropologists who are embedded with environmental, medical and other specialists, ask us to expand our notions of research objectivity and the potential of both qualitative and quantitative research to address social problems. Finally, we continue to reflect on how anthropology sits alongside other sciences as well as how the anthropology of science is reshaping disciplinary boundaries.

Attending to the borders we construct around our discipline allows us to examine how far we can take our discipline methodologically and still recognize and value our work as anthropology. As we explore the centers and outer edges of our field, we have to ask: What keeps us from crossing over permanently into other – imagined or not – disciplinary terrains? Is it the audience we anticipate? The history of our discipline? Is it a mistrust of qualitative or quantitative data? And why do we self-censor? Is it because of funding issues? Legitimacy and translation issues? And what stories do we choose to study and why? By essentially mapping our discipline it is our hope that this meeting will offer our association a chance to celebrate our methodological and theoretical diversity, reaffirm our expertise, transcend our differences, and strengthen efforts to expand our knowledge of the human condition across sub-fields and through a variety of perspectives.

Given our Borders and Crossings theme, we are planning various ways to promote lively conversations throughout the meeting, including a new initiative to encourage reading klatches in cafés and bars to engage early anthropological texts, broadly defined. Our goal in celebrating our disciplinary roots is to remind us of how methodologically

open and experimental the founders of our discipline were with respect to scientific and interpretive knowledge production.

Our discussions throughout the meeting on Borders and Crossings will help us gain a fresh sense of how anthropology remains a discipline of engagement and collaboration, and how important it is to acknowledge the indigenous epistemologies that inform our theory.

International Union of Anthropological and Ethnological Sciences (IUAES)

"Evolving Humanity, Emerging Worlds"

August 5-10, 2013, Manchester, UK

http://www.iuaes2013.org/

Although the tracks are defined in a way that makes them very broad in scope, we welcome panels that seek to explore other issues. Our thematic tracks seek to highlight the fundamental issues with which anthropology has been engaged in the past and with which our subject will remain engaged in the future, allowing space for discussion of topical issues that are "current" and "relevant" to contemporary society whilst contextualising them in a longer-term perspective, focused on enduring issues about the meaning of being human which anthropology as a whole seeks to address. Many of the interests of specialized IUAES commissions are explicitly mentioned as topics in the description of the tracks, although panels proposed by commissions are identified as such in the programme and will be timetabled to ensure that they do not clash with each other.

Although we imagine that many panels on, for example, visual or museum anthropology could also fit into the themes described below, we have decided to have separate tracks for Visual Anthropology and Museum Anthropology, although there will inevitably be some overlap. We have also introduced a General track to accommodate panels on issues that cross-cut the different themes and will be of broad interest to delegates at the Congress.

NOTE FROM THE EDITORS:

We would also like to remind all the JAWS Members of the following website, thinking that can be useful: *Anthropology Conference Worldwide: Upcoming Events in Anthropology, Cultural Studies and Related Fields:*

http://www.conferencealerts.com/anthropology.htm

REGISTER OF JAWS MEMBERS

Family Name	Personal Name	Academic Affiliation	Country	e-mail
ACKERMANN	PETER	Univ. Erlangen-Nüernberg, Japanologie	GERMANY	peter.ackermann@rzmail.uni-erlangen.de
ALEXY	ALLISON		USA	allison.alexy@gmail.com
BACHNIK	JANE		JAPAN	bachnik@cba.att.ne.jp
BAFELLI	ERICA	Lecturer in Asian Religions, Department of Theology and Religious Studies, University of Otago	NEW ZEALAND	erica.baffelli@otago.ac.nz
BALMUS	PETRA		JAPAN	bpetra@white.plala.or.jp
BEILLEVAIRE	PATRICK	EHSS	FRANCE	Patrick.Beillevaire@ehess.fr
BEN-ARI	EYAL	Professor, Sociology and Anthropology	ISRAEL	mseba@mscc.huji.ac.il
BESTOR	THEODORE	Harvard University	USA	bestor@wjh.harvard.edu
BIBLIOTHEEK KUL	UNIVERSITEITS	LSIN-tijdschriftenadministratie	BELGIUM	
BORET	SEBASTIEN	PhD student, Oxford Brookes University	UK	sboret@hotmail.com; sboret@brookes.ac.uk
BORNER-MOUER	ELIZABETH.	Dept. of East Asian Studies, University of Zurich	SWITZERLAND	e.borner-mouer@bluewin.ch
BRADLEY	WILLIAM S.	Professor, Faculty of Intercultural Communication, Ryukoku University	JAPAN	william@world.ryukoku.ac.jp
BREADEN	JEREMY	PhD Candidate, Asia Institute, University of Melbourne	AUSTRALIA	breadenj@unimelb.edu.au
BROWN	KEITH		USA	Keith Brown [lkb@pitt.edu]

BRUMANN	CHRISTOPH	Institut fuer Voelkerkunde, Universitaet zu Koeln	GERMANY	christoph.brumann@uni-koeln.de
BULIAN	GIOVANNI	The University of Siena	ITALY	giovannibulian@hotmail.com
CAVE	PETER	The University of Manchester	UNITED KINGDOM	petercav@hkucc.hku.hk
CHRISTENSEN	PAUL	University of Hawaii	USA	paulchri@hawaii.edu
CLAMMER	JOHN	Sophia University	JAPAN	
CLARK	SCOTT	Rose-Hulman Inst. of Technology	USA	scott.f.clark@rose-hulman.edu
CLOSE	NATALIE		JAPAN	natalie.close@anu.edu.au
COOK	EMMA	Part-time Lecturer, Hosei, ICU, and Tokyo University	JAPAN	e.cook@soas.ac.uk
CORT	LOUISE A.	Curator for Ceramics, Freer and Sackler Galleries Smithsonian Institute	USA	louise.cort@asia.si.edu/CORTLO@SI.EDU
COX	RUPERT A.	Granada Centre for Visual Anthropology, University of Manchester	UK	r.cox2@btinternet.com
CREIGHTON	MILLIE		CANADA	milliecr@interchange.ubc.ca
CROSS	TIM	Associate Professor, Faculty of Humanities, Fukuoka University, Japan	JAPAN	tim@fukuoka-u.ac.jp
CWIERTKA	KATARZYNA	Ph.D. Centre for Japanese and Korean Studies, Leiden University	NETHER LANDS	K.J.Cwiertka@let.leidenuniv.nl
DALES	LAURA		JAPAN	lauradales09@gmail.com
DALLAIS	PHILIPPE	Ethnographic Museum of Zurich University, Curator Assistant, Lecturer	SWITZER LAND	phil.dallais@vmz.unizh.ch
DE ANTONI	ANDREA	JSPS Fellow, Kyoto University	JAPAN	a.deantoni@zinbun.kyoto-u.ac.jp
DELANEY	ALYNE E.		DENMARK	ad@ifm.dk

DUNN	CYNTHIA	Dept. Sociol-Anth-Criminology	USA	Cyndi.Dunn@uni.edu
DUTEIL-OGATA	FABIENNE		FRANCE	fabdutogata@yahoo.fr
EARTH	NANCY	University of Otago	NEW ZEALAND	urearth7nz@gmail.com
ESENBEL	SELÇUK	Bogazici University	TURKEY	esenbel@boun.edu.tr
FELDMAN	R. CHRISTOPHER	University of Texas at Austin	USA	FELDMAN_CHRIS@mail.utexas.edu
FERSTL	KATJA		GERMANY	katja.ferstl@googlemail.com
FISKER-NIELSEN	ANNE METTE	SOAS University of London	U.K.	annemettefn@hotmail.com
FOREMAN	KELLY	Wayne State University	USA	kforeman69@hotmail.com
FRAZER	ANNA	Oxford Brookes University	UK	czech_anna@hotmail.com
FREIBERG	FREDA	Japanese Studies Centre, Melbourne	AUSTRALIA	freda@nex.net.au
FRÜHSTÜCK	SABINE	Associate Professor, UC Santa Barbara	USA	fruhstuc@earthlink.net
FUKUZAWA	REBECCA	Professor, Hosei University	JAPAN	fukuzawa@k.hosei.ac.jp
GAITANIDIS	IOANNIS	National Institute of Japanese Studies, White Rose East Asia Centre University of Leeds	UK	eas5ig@leeds.ac.uk
GELBTUCH	MAYA	Faculty of Law, Niigata University	JAPAN	maya@jura.niigata-u.ac.jp
GETREUER-KARGL	INGRID	Department of East Asian Studies - Japanese Studies	AUSTRIA	ingrid.getreuer-kargl@univie.ac.at
GIAMBRA	DANILO	University of Otago	NEW ZEALAND	giambradanilo@gmail.com
GILL	TOM	Professor, Faculty of International Studies, Meiji Gakuin University	JAPAN	gill@k.meijigakuin.ac.jp
GOLDSTEIN-GIDONI	OFRA	Dept. of Sociol. and Anthropology	ISRAEL	ofrag@post.tau.ac.il

GOODMAN	ROGER	Nissan Professor of Modern Japanese Studies, University of Oxford	UK	roger.goodman@nissan.ox.ac.uk
GORDON	JERMAINE	University of Chicago	USA	ranma_chan4@hotmail.com
GRABURN	NELSON		USA	graburn@uclink4.berkeley.edu
GRIMES-MACLELLAN	DAWN M.	University of Illinois	USA	maclelln@gol.com (invalid)
GUARNÉ	BLAI	Inter-Asia Research Group, East Asian Studies Program, Autonomous University of Barcelona	SPAIN	Blai.Guarne@uab.cat
GUICHARD-ANGUIS	SYLVIE	Laboratoire Espace, Nature et Culture CNRS/Paris-Sorbonne Paris 4, Institut de Geographie	FRANCE	sguichard_anguis@hotmail.com
GYGI	FABIO	41 returned, new address provided June 2008	UK	fabio_gygi@yahoo.com
HAYASHI	ISAO	National Museum of Ethnology	JAPAN	isaki@idc.minpaku.ac.jp
HENDRY	JOY	Professor of Social Anthropology, Oxford Brookes University	UK	jhendry@brookes.ac.uk
HILL	JACQUETTA	Department of Anthropology and Educational Psychology, University of Illinois at Urbana-Champaign	USA	j-hill@uiuc.edu
HO	SWEE LIN	Assistant Professor, School of International Studies, Catholic University of Korea	SOUTH KOREA	justswee@gmail.com

HOOD	CHRISTOPHER	Director, Japanese Studies Center, Cardiff University	UK	hoodcp@Cardiff.ac.uk
HORIGUCHI (formerly Kaneko)	SACHIKO	Adjunct instructor in English, Sophia University	JAPAN	sachiko.horiguchi@gmail.com
HORNE	JOHN D.		UK	JohnH@mhie.ac.uk
INTERNATIONAL HOUSE of JAPAN			JAPAN	
IKEDA	KEIKO		JAPAN	
IMAMURA	ANNE	United States Department of State, National Foreign Affairs Training Center	USA	AnneEi@aol.com
IMOTO	YUKI	Postdoctoral fellow, Keio University (DPhil Oxon 2009)	JAPAN	yuki.aop@gmail.com
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JONES	SIMEON		JAPAN	yarbooo@yahoo.com
KANEKO	SACHIKO		JAPAN	sachiko.kaneko@gmail.com
KEET	PHILOMENA		UK	philomenakeet@gmail.com
KELLY	WILLIAM H.		UK	w.kelly@brookes.ac.uk
KELLY	WILLIAM W.	Department of Anthropology	USA	william.kelly@yale.edu
KENNEY	ELIZABETH	Kansai Gaidai University	JAPAN	elizabethkenney@runbox.com
KENT	PAULINE		JAPAN	pauline@world.ryukoku.ac.jp
KINSELLA	SHARON		UK	sharon@kinsellaresearch.com
KIRSCH	GRISELDIS		UK	gk10@soas.ac.uk

KLIEN	SUSANNE	German Institute for Japanese Studies	JAPAN	klien@dijtokyo.org
KNECHT	PETER		JAPAN	knecht.peter@gmail.com
KOIZUMI	KYOKO	School of Social Information Studies, Otsuma Women's University	JAPAN	koizumi@otsuma.ac.jp
KOSAKA	EINAR YOHSUKE	Ritsumeikan Asia Pacific University	NORWAY	Taslehoff@gmail.com
KRAUSE	LIV NYLAND	MA student, Institute of Anthropology, University of Copenhagen	DENMARK	livn@hotmail.com
KREINER	JOSEF	Japanologisches Seminar, Universität Bonn	GERMANY	japanologie@uni-bonn.de
KULY	LISA	Dept. of Asian Studies, Cornell University	CANADA	Lisa Kuly <lk83@cornell.edu>
KUSUMOTO	WAKAKO	Shibusawa Ei-ichi Memorial Foundation	JAPAN	w_kusumoto@ybb.ne.jp
LAURENT	ERICK L.		JAPAN	erick@gifu-keizai.ac.jp
LEIRA	LEONOR		UK	02208948@brookes.ac.uk
LINHART	RUTH	Fellow of the Department of East Asian Studies, University of Vienna, Austria	AUSTRIA	ruth.linhart@chello.at
LONG	SUSAN ORPETT	Dept. of Sociology, John Carroll University	USA	long@jcu.edu
LOW	MORRIS	University of Queensland	AUSTRALIA	m.low@uq.edu.au
LUNSING	WIM		NETHERLANDS	wim0wim@hotmail.com
MACLACHLAN	LIZ		SINGAPORE	lizmac6@gmail.com
MacNaughton	ANDREW	Department of Japanese Studies, University of Hong Kong	HONG KONG	andosan@ymail.com

MANZENREITER	WOLFRAM	Institute for Japanese Studies	AUSTRIA	Wolfram.Manzenreiter@univie.ac.at
MARTIN	RUTH		UK	ruthkmartin@blueyonder.co.uk
MARTINEZ	DOLORES P.		UK	DM6@soas.ac.uk
MATHEWS	GORDON	Dept. of Anthropology	S.A.R. CHINA	cmgordon@cuhk.edu.hk
MATSUNAGA	LOUELLA		UK	llmatsunaga@brookes.ac.uk
MCVEIGH	BRIAN	University of Arizona	USA	bmcveigh@email.arizona.edu
MINPAKU	HEAD LIBRARIAN		JAPAN	
MOCK	JOHN A.		JAPAN	mock99@cameo.plala.or.jp
MOEN	DARRELL G.	Shibaura Institute of Technology, Faculty of Systems Engineering	JAPAN	moen@sic.shibaura-it.ac.jp
MOLLE	ANDREA	Nanzan University	JAPAN	andrea.molle@gmail.com
MOON (KIM)	OKPYO	Professor of Anthropology, Academy of Korean Studies	KOREA	opmoon@aks.ac.kr
MORI	SHUNTA	Professor, Dept. of Cultural Policy and Management, Shizuoka University of Art and Culture	JAPAN	mori@suac.ac.jp
NAKAMAKI	HIROCHIKA	Department of Human Sciences	JAPAN	nakahiro@idc.minpaku.ac.jp
NAKANO	LYNNE	Dept. of Japanese Studies	S.A.R. CHINA	lynnenakano@cuhk.edu.hk
NAKANO	YOSHIKO	Department of Japanese Studies	S.A.R. CHINA	ynakano@hkucc.hku.hk
NIAS LIBRARY		Department of Social Welfare	DENMARK	
OCCHI	DEBRA J.	Miyazaki International College	JAPAN	docchi@miyazaki-mic.ac.jp
OEDEWALD	MARKUS	PhD student. University of Helsinki, Finland	FINLAND	markus.oedewald@liiketalousopisto.fi

OHNUKI-TIERNEY	EMIKO	The Kluge Distinguished Chair of Modern Culture, The John W. Kluge Center, The Library of Congress (Feb 1 - Jul 31)/ l'Institut d'Etudes Avancées– Paris, the French Government (Fall 2009)	USA	eohnukit@wisc.edu
OMORI	HISAKO	McMaster Univ., Dept. Religious Studies	CANADA	omorih@mcmaster.ca
OSHIMA	KAZUNORI	Former Professor, Doshisha University, Kyoto, Japan	JAPAN	koshima@s4.dion.ne.jp
Ostasienwissenschaften	Fachbibliothek	McMaster University	Austria	gabriele.pauer@univie.ac.at
PADOAN	TATSUMA	PhD Candidate, Ca' Foscari University of Venice/ Research Student, Keio University of Tokyo	ITALY	tatsuma.padoan@unive.it
PLATH	DAVID W.		USA	d-plath@uiuc.edu
PLATZ	ANEMONE	Aarhus University	DENMARK	ostap@hum.au.dk
POOLE	GREGORY	Graduate School of Humanities and Social Sciences, University of Tsukuba	JAPAN	gregspoole@gmail.com
PROCHASKA	ISABELLE	Department of Asian Studies, University of Vienna	AUSTRIA	isaselle@yahoo.co.jp
RAVERI	MASSIMO	Ca'Foscari, University of Venice	ITALY	raveri@unive.it
READER	IAN	University of Manchester	UK	ian.reader@manchester.ac.uk
REFSING	KIRSTEN	Dean, Faculty of Humanities, University of Copenhagen	DENMARK	kre@hum.ku.dk
REISEL	MARY	Ph.D. candidate,	JAPAN	maryrei@hotmail.com,

		Temple University		reisel@tuj.ac.jp
ROBERTS	GLENDA		JAPAN	jengsr@twics.com
ROBERTSON	STEPHEN	University of Oxford	UK	stephen.robertson@anthro.ox.ac.uk
ROKKUM	ARNE	Dept. of Ethnography, Mus. Cultural History	NORWAY	arne.rokkum@khm.uio.no
ROKKUM	NAOMI ICHIHARA	Department of Sociology, University of Oslo	NORWAY	naomiir@gmail.com
RONALD	RICHARD	Institute for Housing Urban and Mobility Studies, Delft University of Technology	NETHERLANDS	r.ronald@tudelft.nl
ROWE	MARK	McMaster University	CANADA	rowemar@mcmaster.ca
RUPP	KATHERINE H.		USA	k-rupp-8@alumni.uchicago.edu
SAHIN	ESRA GOKCE	Harvard University	USA	egsahin@fas.harvard.edu
SAKAI	JUNKO	newsletter 41 returned		sakaijun@jlc.tufts.ac.jp (ERROR)
SATO	SHIHO	Ph.D. candidate, Norwegian School of Sports Sciences	NORWAY	shiho.sato@nih.no
SAWKINS	PHILIP		GERMANY	snikwas1@yahoo.co.uk
SCHNELL	SCOTT		USA	scott-schnell@uiowa.edu
SEDGWICK	MITCHELL	Director, Europe Japan Research Centre; Senior Lecturer in Social Anthropology, Oxford Brookes University	UK	msedgwick@brookes.ac.uk
SHACKLETON	MICHAEL	Faculty of Foreign Languages, Osaka Gakuin University	JAPAN	mshackleton@hotmail.com
SHIMIZU	AKITOSHI	Himeiji institute of Technology	JAPAN	
SHIMIZU	KENSUKE	Student studying for a doctoral degree, European Ethnology, University of Turku,	FINLAND	kenshi@utu.fi

		Finland		
SHULMAN	FRANK JOSEPH		USA	fs9@umail.umd.edu (invalid)
SLATER	DAVID		JAPAN	d-slater@hoffman.cc.sophia.ac.jp
SMITH	RACHEL	Oxford Brookes University, MA student	UK	rach@pttv.co.uk
SMITH	WENDY	Senior Lecturer, Dept. Management, Monash University	AUSTRALIA	wendy.smith@buseco.monash.edu.au
STEGER	BRIGITTE	University Lecturer in Modern Japanese Studies (Society) Dept. of East Asian Studies, University of Cambridge	UK	bs382@cam.ac.uk
STEVENS	CAROLYN	Deputy Director, Asia Institute, University of Melbourne	AUSTRALIA	css@unimelb.edu.au
STINCHECUM	AMANDA MAYER	Institute of Japanese Studies		amandams1@verizon.net
STOCKWIN	J. A. A. (Arthur)	Nissan Inst. of Japanese Studies	UK	arthur.stockwin@nissan.ox.ac.uk
STURTZ SREETHARAN	CINDI	Assistant Professor, California State University, Sacramento	USA	cstrtz@saclink.csus.edu
SUMIHARA	NORIYA	Tenri University	JAPAN	sumihara@sta.tenri-u.ac.jp
SUNAGAWA	KAZUNORI	Chuo University	JAPAN	gah03406@nifty.ne.jp
SUZUKI	HIKARU			hikarusuzuki@smu.edu.sg
THOMAS	JULIA ADENEY	Associate Prof, Dept. of History, University of Notre Dame	USA	thomasjna@aol.com
TORSELLO	DAVIDE	University of Bergamo Italy	ITALY	davide.torsello@unibg.it
TRAPHAGAN	JOHN	Dept. of Asian Studies, Univ. of Texas at Austin	USA	jtrap@mail.utexas.edu
TSUJI	YOHKO	Dept. of Anthropology, Cornell University	USA	yt33@cornell.edu

		Ithaca, NY 14853		
UNIVERSITY OF LEIDEN		Inst. for Asian and African Studies	NETHERLANDS	p.l.wijsman@let.leidenuniv.nl
URRU	LUIGI	Universita degli studi di Milano-Bicocca	ITALY	luigi.urru@unimib.it (invalid)
VOLLMER	KLAUS	Chair of Japanese Studies, LMU Munich University	GERMANY	Klaus.Vollmer@ostasien.fak12.uni-muenchen.de
VOS	KEN	Rijksmuseum voor Volkenkunde	NETHERLANDS	kenvos@rmv.nl
WADA	MAO	SOAS University of London	UK	149193@soas.ac.uk
WAKAMATSU	FUMITAKA	Harvard University	UK	wakamats@fas.harvard.edu
WATANABE	TOSHIO	Director, Research Centre for Transnational Art, Identity and Nation/Chelsea College of Art and Design	UK	Tpwatanabe@aol.com
WHITE	BRUCE	Dept. of Social Studies, Doshisha University	JAPAN	bwhite@oicd.net
WHITE	MERRY	Anthropology Department, Boston University	USA	corky@bu.edu
WHITELAW	GAVIN	Associate Professor of Anthropology	JAPAN	whitelaw@icu.ac.jp
WIECZOREK	IRIS	GIGA Institute of Asian Affairs	GERMANY	wieczorek@giga-hamburg.de
WILLIS	DAVID BLAKE	Professor of Anthropology and Education Department of Contemporary Societies Soai University	JAPAN	dwillis108@gmail.com
WINKEL	MARGARITA	Centre of Japanese Studies	NETHERLANDS	m.winkel@let.leidenuniv.nl
WONG	Heung Wah (Dixon)	Japanese Studies, Univ. Hong	S.A.R. CHINA	hwwongc@hkucc.hku.hk

WOOD	DONALD C.	Akita University Graduate School of Medicine, Department of Medical Information Science and Global Issues in Medicine	JAPAN	wood@med.akita-u.ac.jp
YAMAGUCHI	MASAO		JAPAN	
YAMAKI	KEIKO	Doctoral student, Graduate University for Advanced Studies	JAPAN	yamaki@idc.minpaku.ac.jp
YAMAMOTO	BEVERLY	Assistant Professor, Osaka University	JAPAN	bevyamamoto@hus.osaka-u.ac.jp
YANO	CHRIS	University of Hawaii	USA	cryano@hawaii.edu
YOSHIDA	TEIGO		JAPAN	no email