JAWS 2019 15.-16. April in Aarhus, Denmark

Conference site: Tåsingegade 3, building 1441, 8000 Aarhus C

Program

Monday, 15. April

Room: 1441-110

10:15 Opening

10:30 – 12:00

Chair: Brigitte Steger, University of Cambridge

Giulia de Togni, UCL - University College London
Fukushima Kizuna: **The Role of Social Bonds between NGOs' Volunteers and Nuclear Victims in Building Resilience to Crisis**

In the context of neoliberalism, where risk governmentality falls on individuals, a sense of precarity and insecurity permeates citizens' discourses on identity and sense of self (Bauman 2000). After a nuclear disaster in particular, the cracks in the global political economy become more visible
(Tsing 2015). It thus becomes crucial to maintain the balance of conflicting discourses between the government and the governed (Ferguson & Gupta 2002; Miyazaki 2010). In such context, nongovernmental organisations (NGOs) and civil-society groups can create new social platforms, which may effectively mobilise resources to conduct sustained litigation, and balance these conflicting dialogues by empowering the powerless (Epp 2010). In this paper, I investigate how 'social bonds' (*kizuna*) between NGOs volunteers and nuclear victims have played a significant role in bringing the grassroots voices of the poorer and marginalised groups to the access of lawmaking processes in post-nuclear disaster Japan. In particular, I scrutinise the forms of communicative practices of Japanese NGOs whose actors have resisted forms of state authority in the aftermath of the Fukushima disaster, by encouraging local residents to self-acquire scientific knowledge on the radiation issue, and to engage in public trials against the government and the nuclear industry. Ultimately, I suggest that the experience of the post-Fukushima offers a means to understand the complexity of the discourse processes through which actors in NGOs can form and transform the civil identities of disaster survivors through the creation of shared networks of trust.

Pilvi Posio, University of Turku
Sharing the secure future: Post-3.11 community resilience as the renegotiation of sociospatial security

What connects a luxury strawberry sold in a department store in Tokyo at 1000 yen a piece, compact city urban planning scheme and small-scale community tea salon? The common nominator is the reconstruction after the devastating 3.11 disaster in 2011 that put the future of the local communities at risk in the Tohoku region. This research studies the long-term reconstruction activities ranging from translocal strawberry branding and relocation policies to local community spaces in the tsunami-struck town of Yamamoto as efforts to reach the vision of aspired secure future community.

The post-3.11 reconstruction is guided by the aim to create communities resilient to future disasters. Community resilience, the capability to recover after a crisis, has been a buzzword in the studies on disaster recovery. Lately, anthropologists have criticized the concept for its static and systemic view on community and advocated more agency- and process-centered focus highlighting the emerging post-disaster communities. In Tohoku, the realization of resilient communities is largely based on disaster risk estimations. However, definitions of both risk and security are socially constructed, politicized and embodied in social life. In the disaster aftermath, various actors seek to fulfill their vision of the aspired secure future, while these ideas of future security also produce new, emergent communities based on shared experiences, spaces or social networks. This research shows how this multivocal and often contested renegotiation of

the secure future is a significant aspect of disaster recovery and community resilience and sheds light to the complexities of post-3.11 community recovery.

Chair: Mitchell W Sedgwick, London School of Economics and Political Science

Panel: **Triple disasters of recovery?: Private memory, selective memorialization and rationalized governance after '2011'** (OBS! Timing within the panel changed)

How are Japanese persons, local communities and institutional configurations changing as a result of the 2011 Triple Disaster, the most consequential hinge in Japanese history since the Second World War? That which is destroyed must of course be left behind but, of necessity, the wake of disaster carves new pathways, precipitating (painful) creativity. As the disorientation of the immediate crisis fades in memory, what are the qualities of reorientation in Tohoku and in the rest of Japan? If no doubt communicated with new, alongside old, media, has the disaster encouraged resuscitation of socially-charged interpersonal networks 'typical of Japanese sociality'? Were these perhaps already nascent in the new millennium, e.g., a reaction to the atomizing rush toward urban industrial modernity of Japan's postwar? Or, in the context of on-going recession, has the Triple Disaster merely steepened a decline already evident for some time? With so many lives lost and so much destruction on 11 March 2011, how shall we best unpack 'post-disaster' for what it is: not an end point, but a process?

This panel draws together the work of long-term fieldworkers of post-disaster Japan, each of whom takes a different methodological and theoretical approach to the 2011 event and what has come after. Revealing multi-facetted possibilities in understanding a spectacular event and its aftermath, we focus less on the empirical details of research projects *per se*, discussing more closely *how* to look at *what* problem in post-disaster Japan, and *why*.

Duccio Gasparri, Oxford Brookes University

Tōhoku cannot speak?: Looking at the aftermath of 3.11 through Antonio Gramsci

Once the Great East Japan Earthquake hit the Sanriku coast on March 11th 2011, anthropologists began focusing their attention on the aftermath of the triple disaster (earthquake, tsunami, nuclear meltdown). An element lacking in their work, however, was a significant analysis of the Japanese Northeast (Tōhoku) through its historical transformations. Using Antonio Gramsci's concepts of hegemony and subalternity coupled with Ernesto De Martino's reflections on the phenomenology of crises, this paper aims to contribute to the study of post-3.11 by mapping the socio-political background of Tōhoku as the ultimate subaltern, an 'internal colony' in Japan. Examining Tohoku's gradual transformation across the 20th Century – from a 'famine-stricken land' to 'Heartland Japan' – allows us to better understand the most recent developments in reconstruction policies, internal tourism campaigns, and the construction of discourses on locality that have emerged after 2011. Read in Gramscian terms, phenomena such as the construction of massive seawalls (*bōhatei*), the progressive privatization of coastal fishery, and the dissemination of numerous disaster-related pop-cultural products, thus become a key to retrospectively consider Tōhoku's past, and possibly glimpse its future.

12:00-13:00 Lunch

Lunch can be bought at one of the three canteens, which are all in walking distance from the conference site.

Two parallel sessions in the afternoon

Session 1

Room: 1441-110

13:00 – 14:30

Panel continued: **Triple disasters of recovery?: Private memory, selective memorialization and rationalized governance after '2011'**

Alyne E Delaney, Tohoku University
From 'spaces' to 'places' and back to 'spaces' again: The re-adjustment of lives and lifeways in the new 'seawall era'

The passage of time since 3.11 shows an incredible, on-going process of change in coastal Tohoku. After being overrun by the tsunami, cities and towns along the Tohoku Pacific coast have re-built, renewed or, variously, re-adjusted. This re-adjustment involves changes in how spaces and places can be used, as well as how residents of these areas interact with one another. The consequence is change to, and also losses in the transmission of core cultural-economic features in the lives of coastal peoples.
This paper presents data from on-going fieldwork into the lives of coastal community residents in Miyagi Prefecture, focusing on the meaning of post-3.11 governmental policies on fisheries and community members who lived in a port area prior to March 2011. Specifically, the research considers the impact of infrastructure projects (e.g., seawalls, work-only port areas) on their daily lives and, in turn, their personal identities. Ostensibly, building seawalls and banning homes from port areas is meant to protect lives and communities. Yet, what impacts do these infrastructure projects really have on the transmission of culture due to spatial changes in locations of living and livelihoods? Fishers speak extensively about how their children no longer have the opportunity to grow up around the port, as they had, and to learn first-hand about the sea as a way of life. Nine years on from 3.11, the research explores coastal residents' views on their new ways of life.

Brigitte Steger, University of Cambridge

Urgent anthropology and long-term engagement: The case of 3.11

Should anthropologists get involved in disaster research? When and how? In the aftermath of one of the greatest disasters in Japanese history, triggered by a magnitude 9 earthquake and huge tsunami on 11 March 2011, many researchers – both Japanese and non-Japanese – raised the question on internet forums of the morality of conducting research in the disaster zone. Wasn't it too early? Would the researcher not be a burden on a community where accommodation, food and hygiene items were in short supply? And more importantly, was it not despicable to build one's career on other people's suffering? On the other hand, wasn't it mandatory to go out immediately when people are in greatest need to understand their struggle and make it known? Moreover, as Eric Wolf (1990) has argued, 'the arrangements of society become all the more visible when challenged by crisis'. When does the crisis end? How long do we need to get engaged with the communities to understand them?

In this paper I will discuss methodological, theoretical and ethical issues of urgent anthropology – in my case, an ethnographic study of shelters in Yamada town (coastal Iwate Prefecture) that were closed in August 2011 – and compare that to what I have learned from my longer-term engagement with several people from Yamada.

Anna Vainio, University of Sheffield/Tohoku University

Empowering methodologies: The role of long-term ethnography in improving post-disaster recovery practices

Community-based approaches to post-disaster recovery are widely recognised as the current 'best practice' by intra-governmental organisations, governments and NGOs alike. Broadly framed, these approaches are bottom-up processes aimed at improving recovery outcomes by empowering local communities as the agents of their own recovery. Yet, such initiatives have consistently proven to be inconsistent in their results: reports of wide-spread dissatisfaction toward recovery and reconstruction are a staple in almost any post-disaster story. -- My research explores this gap between theory and practice, examining the methodological and theoretical aspects of *how* to study such a divide, and why long-term ethnography holds a vital role in understanding the gap.

Research for the paper is based on a 13-month ethnography of the lived experience of recovery from 3.11 by local populations in tsunami affected coastal communities in Miyagi prefecture. During my time in Miyagi I interviewed long-term residents and new arrivals alike, focusing on their thoughts and feelings about the disaster, the recovery, and the future.

Here I focus on the complexity of recovery, and how long-term ethnography can function as an avenue for improving the application of theory into practice. I do this by exploring the role of the researcher, and how we should position ourselves toward our subjects who are already feeling disempowered, e.g., to make sure we do not treat them merely as raw data. I argue that by focusing on our own roles and responsibilities as researchers we can both improve the data we collect as well as gain a deeper understanding of the potential for better operationalisation of community-based approaches as affective, political, and social processes.

14:30 – 15:00 Coffee Break

15:00 – 16:30

Panel continued: **Triple disasters of recovery?: Private memory, selective memorialization and rationalized governance after '2011'**

Andrew Littlejohn, Leiden University
Museums of themselves: Becoming heritage in post-3.11 Tōhoku

Disasters are often seen as historical ruptures: moments when 'everything changed'. Nowhere is this truer than in Tōhoku, where the 2011 tsunami washed away everything from boats to houses to family photographs, leaving survivors bereft of both past and future. Many Japanese scholars have explored what 3.11 means for the region's cultural heritage, already threatened by the demographics of an aging population. For some, the narrative is one of loss, with festivals and shrines abandoned and the historical character of villages eroded. Others emphasize continuity, highlighting the role of *matsuri*, folklore, and traditional ecological knowledge in both recovery and future disaster mitigation. Moving away from dichotomies of loss and preservation, this paper argues that 3.11 has led not to the weakening, but expansion of heritage regimes in the disaster areas. This process, which I call 'becoming heritage' (*bunkazaika*), involves specific ways of sorting, discarding, re-making, and thinking with damaged objects and practices in order to reproduce them simultaneously as communal foci and commodities. 'Becoming heritage' thus indexes two contradictory impulses at work in the Northeast: to re-present dying communities both to themselves and to outsiders (in the latter case, as museums of themselves). Through exploring this double-bind, the paper asks what questions open up when we think about disasters and their aftermaths not only as moments of loss, but also crucibles in which new objects of inquiry are smelted from the remains of the old.

Maja Vodopivec, Leiden University

Dialectics of memory in post-3.11 Japan

Several years after the triple tsunami-earthquake-nuclear disaster, what has been destroyed and what regenerated in current Japan? What is seen as finished and what has just started? How do Japanese people remember this disaster? How do peoples' experiences and historical memories interact with a social discourse that both supports and obscures their disaster experience? --Remembering the triple disaster of 2011 and especially the Fukushima Daiichi nuclear

power plant accident in Japan has been a complex and heavily politicized process. A number of 'turning points' in Japan's postwar history have transcended generations, connecting the 3.11 disaster with Hiroshima, through to the 1953 'Atoms for Peace', 1960's ANPO, the protests of 1968, and post-Cold War issues.

This paper explores the evolution of representation of the 3.11 apocalypse in popular literature (through comic books such as Gotou Kazu's Akita Documentary Collection: '3.11 Ano hi wo wasurenai' and Inoue Kimidori's 'Fukushima notes' series). Given the atomic problem, in the post-3.11 period to what extent is this genre focusing on Fukushima versus the 'natural' disaster further north, and what could this emphasis mean? Finally, the paper theorizes the politics of memory in the late capitalist and post-Cold War 'age of demise' based on the case of Japan as a highly industrialized capitalist society. It is argued that in times when the present offers no ground for optimism for a future of 'peace and prosperity', struggles over memory intensify and emphasize a multiplicity of positions and contradictory experiences.

Chair Mitchell W Sedgwick, London School of Economics and Political Science

Concluding remarks and discussion

Session 2

Room: 1441-010

13:00 – 14:30

Convened and chaired by: Manami Yasui and Melinda Papp

Panel: **Body and ritual: a multidisciplinary approach**

Manami Yasui, International Research Center for Japanese Studies

Transformation of fetal images from pre-modern to contemporary Japan; towards a multicultural understanding of the history of bodily images

Due to the improvement of reproductive medicine in contemporary Japan, pregnant women have been able to observe the sharp and clear shape of their fetii in the womb through 3D or even 4D ultrasonic diagnosis at hospitals. However, before the introduction of the discipline of Western medicine in the latter half of the 18th century in Japan, the populace visualized the fetus, through manuals and guidance materials with illustrations for woman to impart knowledge and manners of pregnancy and childbirth such as *Onna cho ho ki* 女重宝記 in 1692. In the beginning of the 20th century, new women's magazines were founded such as *shufu no tomo* 主婦之友. Here, charts showing the growth of fetus were edited under the supervision of obstetricians. Examining these charts it becomes clear that the chart showing the process of the growth of the fetus had been mostly inherited from pre-modern times, whereas the depicted shapes of the fetus were in accordance to modern obstetrics and gynaecology. These updated charts were re-introduced to the populace again as part of the government's family planning policy post WW2.

In this presentation, I would like to explore the transition of the image of the fetus from pre-modern to contemporary Japan, based on various illustrations like *ukiyo e,* manuals for pregnancy and childbirth, and so on. I will discuss the image of the fetus addressing the complex and multi-layered aspects in the context of the history of images of the body. A focus on the history of fetal images offers a key to understanding several issues, such as changing knowledge regarding pregnancy and childbirth in the course of the history, perspectives of health and the body in Buddhism, indigenous ideas of life and death, and so on.

Melinda Papp, Eotvos Lorand University Budapest

The role and symbolism of the body in Japanese rites of passage

The present paper aims to discuss the use of body and its parts in Japanese rites of passage, namely in childhood rituals such as the *hatsumiyamairi* and *shichigosan* and the coming-of-age rite, *seijinshiki*. Traditional patterns of lifecycle rituals often involved an alteration of hairstyle and clothing as a sign of a further step in maturing. These marks of a new identity are still to be found in modern patterns even if in altered forms. The discussion will focus on the contemporary meanings attached to the embellishment of the body (make up, hairstyle, clothing and accessories) as well as on the general interpretation of the body as conveyor of meaning in rites of passage.

Judit Zentai, Eotvos Lorand University Budapest

Rediscovering the human body in the Edo-era

The Edo period was the age of the rediscovery of the scientific approaches in Japan. On the one hand, neo-Confucian Japanese scholars, such as Kaibara Ekiken, were interested in the mechanisms of the human body, of the natural world, and in general, in the nature of the universe. On the other hand, after the arrival of the Europeans to Japan, European natural and scientific studies encouraged Japanese scholars and physicians to expand or clarify their previous

knowledge about human body or the location and functions of organs. New concepts about the anatomy emerged resulting in several works about human body such as *Kaitai Hatsumo* and others.

14:30 – 15:00 Coffee Break

15:00 – 16:30

Panel continued: **Body and ritual: a multidisciplinary approach**

Dr. Anna Andreeva, Heidelberg University

Childbirth rituals in medieval Japan: "Empowering an imperial consort's pregnancy sash

Anna Andreeva will investigate a ritual of "empowering a pregnancy sash" (*ninsha no obi no kaji*) which was performed by esoteric Buddhist monks during the fifth or sixth month of imperial consorts' pregnancies in medieval Japan. Her presentation will survey the prognostication and time-keeping techniques practiced by both Buddhist monks and Yin-Yang diviners on behalf of pregnant noble women.

Zsofia Hidvegi, Eotvos Lorand University Budapest

Reclamation of the Ryukyuan culture: reinventing *hajichi*, a forgotten tradition

When the Ryūkyū Islands officially became part of the Japanese Empire in 1879, the Japanese government banned the traditional Ryūkyūan clothes, hairstyle and the *hajichi* tattoos as a part of a strong and often forceful cultural assimilation policy on the islands. Even though the *hajichi* was seen backward and shameful, the locals kept alive the practice of tattooing the hands of young girls as they reached the age of marriage. There are photographs of middle aged women with *hajichi* on their hands till the 1950s, however the tradition died out eventually and was almost forgotten completely.

After the *furusato* phenomenon started in the 1960s and '70s and the Ainu Culture Promotion Act of 1997, the attitude of the Ryūkyūan people changed towards their culture and they started to revive their traditions. In the recent years, the patterns of *hajichi* appeared again on clothes, phone cases, bags, and key chains together with the design of the traditional bingata kimonos or the banana fiber clothes. Even though the majority of these artefacts are produced for the tourists, the fact that the locals chose these patterns as the representation of the Ryūkyūan culture shows they still hold a very important role in the self-identification of the local people. Altough the traditions like *hajichi* lost their original form and purpose, the patterns are deeply coded in the collective memory of the Ryūkyūan people, and they managed to find their way into the modern life of their people.

Chairs Manami Yasui and Melinda Papp

Concluding remarks and discussion

17:00 -18:30 Reception

Tuesday, 16. April

Two parallel sessions

Session 1

Room: 1441-110

9:00-10:30

Chair: Anemone Platz, Aarhus University

Ching Wan Fan, Chinese University of Hong Kong

Meanings of a school culture—Ōendan in Japanese Universities

Ōendan(応援団) are commonly found in high schools, colleges and universities in Japan. The *ōendan* in universities in Japan consists of three sections: Leader (リーダー), Brass Band (吹奏楽団) and Cheerleading (チアリーダー). In this research, I will focus on the leader section of the *ōendan* in the universities in Japan, as it is the hard core of the group. They cheer for their school sports teams, and represent the prestige of the school with features which differ from the cheerleading style originated in the United States. Owing to the portraits created by the mass media and popular culture, *ōendan* have been iconic symbols of traditional masculine school spirit in the postwar period. In recent years, *ōendan* continues appearing among the mass media and popular culture in Japan, but with a change to fit in mainstream values such as individualism and human rights provisions against corporal punishment. This research shows how *ōendan* display different meanings and values that contradict temporary trends of insisting the importance of groupism and corporal punishment. The study compares *ōendan* over space, time, school culture and gender in Japanese society and is based on 1) participant observation, 2) semi-structured interview and 3) textual and media analysis. To conclude, *ōendan* activities and ethos represent exaggerated practices and views that are nonetheless within the boundaries of mainstream masculinity, and as the mainstream masculinity changes slightly, so does *ōendan*.

Nanase Shirota, University of Cambridge

Who is responsible for *moriagaru* conversations? An ethnographic investigation on hostesses' listening and sharing behavior

Hostess clubs in Ginza are the place for networking and sharing. Customers and hostesses share their life experiences, emotions and playful interactions in an intimate setting: a darkened room, small table and plenty of alcohol. One type of successful interaction is known as '*moriagatteiru*' (merry, jolly and enlivened) conversation. In order to have this type of conversation, hostesses tend to perform as a listener, skilfully applying various interactional techniques. From the hostesses' perspective, listening is a means to contribute to a *moriagaru* conversation and to share customers' stories and emotions. However, interestingly, customers also sometimes say that they are responsible for *moriagaru* conversations by speaking, and criticise hostesses for just listening. Though sharing the same time, place and drinks at a table, hostesses and customers have different understandings of their roles in the conversation. As a part of my PhD project, I carried out participant observation in a hostess club, in addition to bars, litstening volunteering communities etc., in order to understand what a good listener is in contemporary Japan. Hostesses in Ginza are said to be good listeners and they sometimes publish self-help literature on communications. Therefore, I worked as a hostess for three months and studied their body language, verbal responses and tacit consent as listeners. In this presentation, I would like to delineate and analyse how creating and sharing *moriagaru* atmosphere between hostesses and customers works, especially from the perspective of listeners.

10:30-11:00 Coffee break

11:00-12:30

Chair: Griseldis Kirsch, SOAS University of London

Caitlin Meagher

Rethinking Community in Neoliberal Japan: independence and kizuna in sharehouse marketing discourse

While 20th-century Japan conceived the nuclear family home as the domestic ideal, in recent decades, this "everyday lifestyle" has increasingly become "a privilege of a diminishing minority" (Allison 2013: 33). Household composition has fragmented, with dramatic growth in single-person households, along with growing concern about the dangers of social isolation. Dismay over the apparent unravelling of traditional social networks has been expressed as the loss of "ties" or "bonds" (kizuna), amplified by the generalized sense of existential precarity punctuated by the "Triple Disaster" of 2011.

Sharehouses, a "new" form of housing in the country since c. 2007, are marketed as a space where social bonds can form spontaneously through daily contact, unbounded by the roles and expectations associated with other relevant spaces like the workplace and the family home. Sharehouse marketing traffics in two apparently contradictory images: of the sharehouse as a space for individual self-determination unfettered by tradition and the demands of others, on the one hand; and a site for the reconstruction of authentic "community," on the other. This paper considers how these apparently divergent ideas about the potential of the sharehouse, a real-life utopia in the sense of a constructed community, can be reconciled by rethinking the idea of "community." Beyond the obvious conclusion that sharehouse marketing seeks the broadest possible market share by offering something for everyone, I extrapolate broader trends in the way "community" is conceived and deployed in a neoliberal context that emphasizes individual mobility and autonomy.

Florian Purkarthofer, University of Vienna

The City behind the Screens: Digitally shared perceptions and networks of imagined taste and smell

In many ways Tokyo is a city of screens. Literal as well as metaphorical screens are placed and moved throughout the city in the form of windows, folding screens (byōbu), sliding screen doors (fusuma and shoji), and the emotional screens that people carry to shield themselves and their inner thoughts from the society around them (tatemae). But there are also big billboards, LED Screens, smaller screens in trains, subways and department stores and a nearly uncountable number of tiny screens in the hands and pockets of humans living in the city. These screens have uncontestedly become an inherent part of everyday life for many, connecting them not only to emails, websites, news and social media, but also to other humans, they like to share their everyday perceptions with.
The crux however is, that while the everyday is shaped by multisensory perception, the technical apparatus only allows the sharing of visual and sonic information. Therefor this paper focuses on the practices of digitally sharing smell and taste. Do people neglect these senses? Do they narrate their perceptions? Or do they invent new form of practices and communication patterns and techniques of sharing? By applying ideas and concepts of Vilém Flusser's *Towards a Philosophy of Photography* (1983) and of Michael Fish's *Anthropology of the Machine* (2018) in connection with Piia Varis approach towards a "digital ethnography" (2014) I try to explore anthropological possibilities to study these questions, striving for a connection of anthropology of the senses and digital ethnography.

Ying Huang, Chinese University of Hong Kong

Negotiating the "Japanese Smell": Consumption and Localization of Shōjo Manga in Contemporary China

This paper investigates Japanese *shōjo manga* in the context of contemporary Mainland China as a lens to understand transnational flows of Japanese popular culture and its localization in China. "*Shōjo manga"* refers to girls' comics which originates from Japan. It is influential not only within Japan, but also in its neighboring country, China. On the one hand, it is popular among Chinese readers; on the other hand, standing on the shoulder of *shōjo manga*, Chinese comic artists and publishers have created local girls' comics— "*shaonu manhua*" or "*lian'ai manhua*" (love comics). It embodies many characteristics of *shōjo manga*, such as the narrative and visual patterns. In recent years, the numbers of *shaonu manhua* and authorized *shōjo manga* in China drastically increase due to Chinese government's attempt to raise the nation's "soft power" and some organizations' intention to generate commercial profits. Given that the China-Japan relationship has been strained and Chinese government and people are sensitive about Japan, this paper examines why Japanese *shōjo manga* is popular in China, how Chinese individuals and organizations negotiate the "Japanese smell"— the "Japanese-ness"—in *shōjo manga* during the processes of consumption and localization, and even how the "Japanese smell" is manipulated for different purposes when they localized *shōjo manga* into *shaonu manhua*.

The methodology draws on anthropology. I conduct fieldwork by doing interviews and participant observation with Chinese readers of *shōjo manga*, local artists who draw girls' comics, and personnel from comics-related companies in China in order to take an insight into the consumption and localization of *shōjo manga*.

Session 2

Room: 1441-010

9:00-10:30

Chair: Paul Christensen, Rose-Hulman Institute of Technology

Andrea De Antoni, Ritsumeikan University

Everybody Hurts - Feeling "transmission," Spirit Possession and Religious Healing in Contemporary Japan

In the last few decades, anthropological scholarship has witnessed an increasing interest in the lived body as the "ground of culture and self" (e.g. Csordas 1994). Among such approaches, so-called affect theory has become very influential. Affects are defined as lived 'intensities,' different from emotions, namely the 'capturing' of affects into structures of meaning (Massumi 2002). Affects have been analyzed as something that can be 'transmitted' (Brennan 2004) or that 'sticks' to certain objects (Ahmed 2004, 2010), thus highlighting their capacity to spread. Nevertheless, the ways in which they are transmitted has not been analyzed.

On the other hand, research on (religious) healing processes has pointed out that they go 'beyond the body proper' (Lock and Farquhar 2007) and involve patients' empowerment and changes in their positions in their group (e.g. Csordas 1994), as well as in their 'somatic modes of attention' (Csordas 1993). Yet, such studies do not take the role of how affects or more general feelings are intersubjectively transmitted or 'shared' among the involved actors.

In this presentation, therefore, while relying on ethnographic data gather in Kenmi *jinja* (Tokushima Pref.), I will focus on processes of 'sharing' of feelings, with a focus on spirit possession and healing. I will argue that such processes revolve around a particular skill of feeling spirits (*reikan*) and that focusing on them is fundamental in the understanding of how 'possession' is configured and of the efficacy of ritual deliverance.

Convener: Paul Christensen, Rose-Hulman Institute of Technology

Panel: **Techniques of measurement and control of the body in Japan**

The body is not only an individual experience, but also a site of surveillance, measurement, and attempts at control by the state and other institutions that have their agendas over the proper comportment of those bodies. As Foucault reminds us, governance of the body is a central feature of modern power. Such efforts reflect emphasized conventions of conduct and comportment that often organize prevailing views of appropriateness and normalcy. Our panel examines these efforts to measure, cajole, and control various bodies in Japan, be it an internalized directive, or high levels of control, surveillance, and attention. Our papers consider the monitoring and reshaping of a variety of bodies including: those regarded as addicted to narcotics, metabolic syndrome, professional baseball players, video game design, and those measured with digital technologies.

Paul Christensen, Rose-Hulman Institute of Technology
Managing addicted bodies: Narcotics and recovery in Tokyo

Self-identified drug addicts in Japan seeking treatment and recovery are told to internalize a recovery program that requires viewing and asserting that their bodies are sick with the disease of addiction. This view, taken from Narcotics Anonymous (NA) structures the treatment regime at DARC (Drug Addiction Rehabilitation Center), a network of daycare centers and dormitories that help individuals work a recovery program as well as have a place to spend their days that is free from temptation or judgement. My contention is that this NA influenced approach to recovery, often the only option available to those seeking treatment in Japan, does little to combat the extensive stigma group members face from larger society while failing to consider why they initially began using illegal narcotics. Instead, it forces group member to take on new and corporeally focused views of the self that many struggle to fit with their existing views of selfhood and recovery from illness. The result is stagnation and frustration for many as they work a recovery program many regard as essential to their survival but find few of the promised transformations of self or acceptance from larger Japanese society.

Nicolas Sternsdorff-Cisterna, Southern Methodist University
Society 5.0 and the body in Japan

In 2016, Japan's "5th Science and Technology Basic Plan" introduced a vision
to move into "Society 5.0," a technologically-mediated society based on Artificial
Intelligence, the Internet of Things (IoT), and robotics that integrate society and objects into smart systems. These technologies have been cast as possible solutions to the challenges posed by the aging society and a shrinking workforce. Some of the applications envisioned for society 5.0 rely on sensors and AI to optimize the delivery of healthcare. In this paper, I analyze the ways in which data about the body is generated through the use of these sensors and analyzed to find metrics that are conducive to the optimization of the body. I show that proponents of these technologies cast them as essential tools but that there are still apprehensions about the surveillance these equipments may allow and the limits of data analytics in accounting for bodily
processes.

10:30-11:00 Coffee break

11:00-12:30

Panel continued: **Techniques of measurement and control of the body in Japan**

William Kelly, Yale University
Scrutiny, surveillance, and statistics: Measuring the work of Japanese professional baseball players

Even before factory workers, competitive athletes were the original measured men of the modern era. Frederick Winslow Taylor published his first factory time study in 1895, but already, sports performance was being recorded and calibrated by coaches, journalists, bookies, and fans. And within the worlds of sports, it is professional baseball that is subject to the most intense scrutiny. Professional baseball players work nightly under the gaze of tens of thousands of stadium spectators, hundreds of thousands of television viewers, print and digital media, coaches, umpires, and management. There is no more publicly visible and statistically enumerated occupation in the world. There are some 40 to 50 statistical measures by which their performances are recorded and then dissected—in coaches' meetings, newspaper box scores and statistical tables, countless media commentaries, salary negotiations, and more. Baseball data is body data and it is big data. The technologies of performance measurement become ever more discriminating and particulate, driven by the immense profits and passions that determine athletic careers, corporate bottom lines, and fan identities. In this presentation, I want to use my research experience with several Japanese professional baseball teams to reflect upon the lessons of such sustained measurement for the potentialities and problematics of technologically enhanced bio-measurement in the broader society.

William H. Kelly, University of Oxford
Regulating Virtual Bodies: surveillance, convention and taboo in representations of the human body in video games in Japan

Based on long-term field research of the production (and producers) of video games in Japan, the paper examines the relationship between the rating and censorship of video games and the human body, which figures prominently in rating and censorship guidelines and criteria both in Japan and elsewhere. Drawing on conversations, meetings, interviews and various other encounters with dozens of video game producers/creators and other representatives of Japanese video games companies, representatives of the Computer Entertainment Software Association (CESA) and the Computer Entertainment Rating Organization(CERO), the paper explores conventions, rules and prohibitions governing the rendering and treatment of the human body within the context of video game content, situating these with reference to culture, politics, history, class/caste, ritual beliefs and practices and an aversion to referencing sensationalist criminal events perpetrated through the mass media in Japan. The paper attempts to illustrate how depictions of bodies are rendered safe for consumers of video games in Japan through their treatment as "sites of

surveillance "in the rating and censoring of video game content.

12:30-13:30 Lunch

Lunch can be bought at one of the three canteens, which are all in walking distance from the conference site.

Convener and chair: Wolfram Manzenreiter

Panel: **Rural Amenities: What Makes Life Worth Living in the Countryside?**

For fifty years, research on rural Japan has been casted by the discourse on the regional effects of outmigration, aging and infrastructure hollowing-out (*kaso chiiki*). The negative assessment has been engraved by newer key notions of marginal settlements (genkai shuraku) and the extinction of communities (chiiki shometsu), which forecast the inevitable loss of self-administration within the village and the disappearance of entire communities. More recently, however, with the advent of amenity migration by retirees and younger people who shun the adversities of metropolitan life and look for alternative lifestyles outside of Japan's urbanities, local governments and non-governmental initiatives try harder to attract new residents and retain the people living in their communities to stay and stop further outmigration. This panel presents studies from Vienna-based researchers on Japan's new emerging ruralities that contribute to the new counter-discourse on the benefits of living in the countryside, blurring the binaries of autonomy and dependency, center/periphery hierarchies and the linearity of an urban-rural gradient.

Wolfram Manzenreiter, University of Vienna

Of Revisits and Restudies – Longitudinal Research in the Anthropology of Rural Japan

50 years ago a small group of researchers from Vienna conducted the first ethnological field study ever done by Continental European scholars in Japan. Findings of this very first field visit and follow-up studies in the same region in Southwestern Japan have so far been only partially analyzed and published. In 2014, once again a research team was formed in Vienna to continue the exploration of rural Japan, taking into consideration half a century of change both in the field and in anthropology. Questioning the master-narrative of rural decline, this study links our understanding of social structures and family relations within a hamlet over a 50 year-period with our new interest into subjectivities, selfhood and happiness. The study draws on survey data from 1068 and 2018 as well as participant observation during numerous months of fieldwork in the region, looking at the relationship between social integration, connectedness, and individual life satisfaction.

Antonia Miserka, University of Vienna

Rural Japan's Appeal to Old and New Residents: A Migration Analysis of two Case Studies in the Aso Region (Kumamoto)

Depopulation and the shrinking of Japan's rural areas are much discussed topics, both in the academic discourse and in popular media. Better job opportunities and a broader range of educational institutions entice many young people to migrate from the countryside to metropolitan areas, leaving behind the elderly to sustain their community. However, a small trend of counter-urbanization—people coming back to their home municipalities or moving to rural areas without having any former connections there—exists within the shadow of larger depopulation patterns.

This study aims to add a new angle to the discourse of rural Japan and its demographic change by taking a closer look at the individual level of life in rural areas and discussing the living conditions of people residing in or moving into local communities. To include opinions of both old and new residents, I conducted two surveys in the Aso region in Kumamoto prefecture: a questionnaire survey of a small hamlet located within the area; and interviews with people who (re-) migrated to the Aso region. Thus, it was possible to obtain two different perspectives on living conditions in local communities and to identify assertive "push" and "pull" factors for living in or migrating to the area.

By combining quantitative and qualitative approaches and including samples of residents from both small hamlets and more central parts of the area, it was possible to draw a more inclusive conclusion about life in rural Japan. Most people, who migrated to the area as new residents, chose to do so without external influence. They deliberately selected

life in the countryside and therefore seemed to be more content with their living conditions than returning residents, who often moved back as their family's heir, being influenced strongly by external factors (e.g. expectations of family members).

All residents stated local infrastructure to be insufficient, especially in more remotely located hamlets, and expressed concerns regarding the future prospects of their hometowns. However, natural surroundings and social support were indicated to be "pull" factors for living in the area and the overall satisfaction regarding the living environment was shown to be high in all parts of the Aso region.

Sebastian Pollak-Rottmann, University of Vienna

Participating is Fun: Local Political Participation and Subjective Well-being in Rural Japan

Japan is commonly portrayed as a country with a low degree of political participation in comparison to other industrialized nations. Taking part in politics is usually negatively associated with distrust and corruption on a national level. Yet local politics seem to draw a different picture. Among other reasons, immediate outcomes and personal ties to local politicians make it more promising to invest time and money into participatory actions. Large-scale observations that show a positive connection between participation and subjective well-being still await confirmation on the local level. Little research has been done on well-being in rural areas and even less on the impact of political participation. In this project I investigate the impact of political participation on subjective well-being in the Aso-region in Kumamoto prefecture. Facing increasing aging and population decline, local inhabitants are trying to find ways to improve their situation – not only for their own well-being, but also for the revitalization of their region. By combining Ponocny et al.'s framework of "narrated well-being" with a broad understanding of political participation, I try to qualitatively grasp the complex connection between these two phenomena that so far has been analyzed mostly quantitatively. Locally situated social ties and area-specific traditions seem to play a crucial role for the locals' well-being and are possibly a prerequisite for acting politically. Cooperation with rather than opposition to the mayor and the local administration is considered to be a successful option to influence decision-making.

15:00 – 15:30 Coffee Break

15:30-17:15

Chair: Anemone Platz, Aarhus University

Shiu Hong Simon Tu, Chinese University of Hong Kong
Networked Art, Networked Happiness? Ethnographic Cases from Revitalization-oriented Art Festivals in Rural Japan

 Since the turn of the 21st Century, more than a hundred of art festivals and projects have emerged in Japan, many of them bearing the label of biennale or triennale. While some of these art festivals may be seen as Japanese responses to the broader biennalization of contemporary art from the 1990s, other projects connect this global phenomenon to rural regions, attempting to solve local problems instead. Echigo-Tsumari Art Triennale (since 2000) and Setouchi Triennale (since 2010) are two notable examples. Situating in regions severely hit by ageing and depopulation crisis, these large-scale Triennales bring artworks and workshops to depopulated hamlets, having attracted hundreds of thousands of visitors to these otherwise quiet locales during each festival edition. Referring to their economic benefits, these Triennales are commonly deemed as successful cases of regional revitalization on paper. Meanwhile, with local residents mobilized and local places utilized in the process, artists, professionals, and volunteers from urban Japan and abroad interact with the localities in varying ways and degrees. This results in extensive, complex, yet volatile, networks of a wide range of actors and objects, setting against the rhythm of Triennale cycles. Based on my on-going fieldwork primarily at Setouchi Triennale but also Echigo-Tsumari Art Triennale, this paper introduces ethnographic cases of such networking prompted by artistic practices. It examines the conditions and effects of these networks, and argues whether these networks initiated by art festivals could bring qualitative benefits to people – happiness.

Joseph Hankins, University of California, San Diego

Of Trees and Scarecrows: Global Networks in Local Places

Every day scores of tourists make a long trek up to a small town deep in rural Shikoku. Coming from Tokyo, Osaka, Niigata but also, more recently, from Hong Kong, Buenos Aires, and Brussels, they are there to experience an erstwhile Japan, one long past, steeped in an agrarian tradition and embedded in a natural environment. This is a town, tucked in a mountain valley and enshrouded in trees, populated primarily by scarecrows. Some two hundred stand in the farm fields where nothing but weeds now grow; they frolic in the thick forest of trees surrounding the town; and they sit in an elementary school devoid of human children. These scarecrows, and the tourists they beckon, serve as a backdrop for the life of the 27 elderly people who still live here.

These tableaus, both the scarecrows and the nature against which they sit, take tremendous work to create and maintain. The majority of the scarecrows, and by extension the sociality they invite, have been made by one woman who returned to this her home town seventeen years ago after 60 years in Osaka, where her family had moved for her father's job. Since she returned, she has been making these scarecrows, effigies of people who have either died or moved away, slowly garnering national and international attention. The trees in which she and those scarecrow sit, that signal nature to the tourists who come, are themselves designed and planted by humans, tied into attempts to rebuild firebombed Japan after the war and then let free to expand as imported lumber became cheaper than domestic production.

This paper examines attempts to reinvigorate such "towns on the verge," the kinds of international imaginaries such attempts tap into, the histories of economic growth and decline they rest upon, and the global anxieties of gender, social reproduction, and nature that sit here in rural Japan.

Alastair Lomas, University of Manchester

The Sound of Cicadas: Differing Temporal Worlds in the Vanishing Village of Nakanami
(includes a short documentary of 16 minutes – extended time frame)

The Sound of Cicadas is a 16-minute ethnographic film focusing on a group of *teichiami* fishermen in rural Toyama Prefecture. During the filming and editing process, I realised that ageing and depopulation in Nakanami have led to the emergence of two contrasting temporal worlds: the suspended animation of the *vanishing* (Ivy 1995) village, where there are few signs of life on the streets; and the lively immediacy of the fish quay and coastal waters, where the fishermen respond to the currents, seasons and market. Using techniques drawn from slow cinema, such as the *long take* (MacDougall 1992) and the *aesthetics of boredom* (Caglayan 2016), as well as the *aesthetics of anthropological enquiry* (Grimshaw 2012), I developed a sensory method to evoke these differences. My work also addresses calls for a *multimodal* anthropology, which seeks to disseminate ethnographic knowledge beyond conventional genres (Collins, Durington and Gill 2017).

Session 2

Room: 1441-010

13:30-15:00

Chair: Andrea De Antoni, Ritsumeikan University

Paul Hansen, Hokkaido University

Anthropology as Antidote to Abstraction: Re-Placing Space and Network

The use of space and network to describe locations and connections is, as the call for papers reminds us, increasingly common in everyday speech, for example a social 'network' or a safe 'space'. However, this paper questions the ubiquitous and cavalier use of these terms in ethnographic research through examining what the author calls central Hokkaido's 'cosmopolitical countryside'. It argues for a 're-placing' of everyday, existential encounters in anthropological accounts. Common engagements for my interlocutors take place, following Paul Stoller and Tim Ingold, for the most part as sensuous meshworks. They are found in the embodied interactions and expectations between, humans, non-human animals, and the tangible materiality of a largely shared environment. This includes interactions with cows, hunters, snow, PTA meetings, and *combini* and on and on, but seldom with networks or spaces in any holistic or clearly comprehended sense. In sum, the lion's share of my 'informants' and friends have far more present and palpable concerns than abstract ideas about spaces and networks. Putting place and physical interaction at the heart of the cosmopolitical countryside and ethnographic accounts of it is not to argue that network and space do not matter as concepts, as ideas, as abstractions, but in terms of embodied and affective experience concepts, they tend to remain.

Ofra Goldstein-Gidoni, Tel Aviv University

"Working Fathers" in Japan: Leading a Change in Gender Relations?

Does the emergent phenomenon of "working fathers" herald a process of change in gender relations in Japan? Against the background of the current discourse in Japan about new modes of fathers' participation in the family and the recent declared "work style reform" *(hatarakikata kaikaku)*, the suggested paper focuses on a group of *working fathers* – men who explicitly organize their working lives around family responsibilities – to examine the potentiality of change. The supposed change in the roles of men (and women), at home and in the workplace, is considered in terms of latency, as a "slow-dripping" process. The qualitative ethnographic research focuses on *Fathering Japan*, Japan's leading fathering movement, its agenda, its members and their families. The paper will also explore the real-life experiences of "new fathers" caught between family and work, especially against Japan's gendered corporate culture, and will critically examine obstacles in the path to change. While recognizing the potential of human agency in leading change, at the same time, I certainly do not seek to discard a critical perspective, nor to ignore the persistence of gender inequality in Japan.

15:00-15:30 Coffee break

15:30-17:00

Chair: Raymond Yamamoto, Aarhus University

Satsuki Kawano, University of Guelph

The politics of identity among people with dyslexia in contemporary Japan

In this paper, I analyze the 2016 Asia-Pacific Dyslexia Festival, the first international awareness-raising event focusing on dyslexia in Japan. The event involved domestic and international organizations, scholars, educators, families, and advocates. In contrast to the widespread recognition of dyslexia in Anglophone societies, it has remained largely hidden in Japan. In 2005, however, the state legally recognized learning disabilities, which made it possible for students with dyslexia to receive academic support in schools. A number of previous works on dyslexia explored the mechanisms that cause the "disorder," discussed the unique expressions of dyslexia in Japanese, and produced educational materials and

assistive technologies for remedial instruction. However, few studies examined the constructs of dyslexia in contemporary Japan from an anthropological perspective. In this study, I will highlight the ways in which people with dyslexia presented their identities during the awareness-raising event. Notably, dyslexia was discussed as a different mode of engagement, rather than a disability. Participants of the event emphasized their pursuits of meaningful engagements by drawing on their strengths. Special attention will be paid to the national discourse of literacy in Japan, which often fails to problematize the existence of Japanese persons with reading and writing struggles. All the data for this study come from my fieldwork in the Tokyo area.

Yoko Demelius, University of Turku
Multiculturalism as a Political Mobilization in Japan: Perspectives of Oldcomers in the Discourses of Internationalization Process

 This paper explores how minority populations such as Koreans and Chinese use their networks and social platforms to hook up with the current discourses of 'multicultural coexistence society' or 'multicultural symbiotic society' in the contemporary socio-political discourses in Japan. The emerging consciousness of 'multicultural coexistence society'— *tabunkakyōsei shakai*—tends to essentialize the idea in the form of providing social services such as language program/support and lifestyle support since the Ministry of Internal Affairs and Communications published a plan for promoting 'multicultural coexistence society' in 2006. While these social services are certainly in need in the phase of increasing foreign workers, minority populations who are fully equipped with linguistic and cultural competence such as *oldcomers* and indigenous minority groups tend to feel sceptical about the buzz words such as 'internationalization' and 'multicultural society' in Japanese socio-political discourses. Hence, they employ a variety of social platforms to share thoughts and raise awareness in order to mobilize their positions in Japanese society. The point of departure is the embodied disbelief from the perspective that the vision of a new international Japan and 'multicultural coexistence society' cannot be realized as long as the long-term sojourners' rights do not gain attention and minorities are not incorporated into the political rhetoric and social discourses. Although multiculturalism as a political ideology is nuanced in the government's vision of an internationalization process, the political mobilization has not picked up the speed in the government's rhetoric. Discussions are made based on ethnographic research and interviews with individuals who are involved in NPO initiatives for intercultural fairs and Zainichi Korean NPO activities.

David C. Lewis, University of Cambridge
Cultural Filters
As cultures come into contact with one another, there are borrowings and adaptations. However, this process is filtered through certain cultural values. This paper examines some key values in Japanese culture which act as cultural filters in this process - firstly looking at the ways in which some aspects of Christmas, but not others, have been incorporated into Japanese culture, then examining Japanese memorial rites for an Italian engineer who had committed suicide. Although the examples relate to concepts or practices that might be regarded as 'religious', these values can be manifested in 'religious' or 'non-religious' forms, and lie deeper within the culture than distinctions between the 'sacred' and 'profane'. Similar values may be present within other cultures but their specific configurations within a particular culture may distinguish one culture from another.

17:30-18:30 JAWS meeting

Room: 1441-010

19:30 Dinner at Spiselauget in the former freight terminal building.

Skovgårdsgade 3, 8000 Aarhus C
Entrance 3A or 3H

http://spiselauget.dk/ (in Danish only)