

# JAPAN ANTHROPOLOGY WORKSHOP NEWSLETTER NO. 39

APRIL 2006

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*FROM THE JAWS OFFICERS*

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**FROM THE SECRETARY-GENERAL**

Lola Martinez

Welcome to a new look JAWS newsletter! This is the first issue of the Newsletter under the auspices of our new Hong Kong 'team' of editors and treasurer. The cover page has been re-designed, while Peter Cave and Gordon Mathews, the co-editors, are promising more changes in the future: Notes and Queries, articles in progress, as well as continuing the forum for discussion which Jan van Bremen initiated during his tenure as Secretary-General. I am sure that we are all looking forward to future newsletters and I urge you all to consider contributing to the new format. We owe a huge vote of thanks to Peter and Gordon for their hard work and enthusiasm.

Looking back at the last eighteen months, I should note that we have managed, more or less smoothly, the transition from the Netherlands to Hong Kong via a UK-based Secretary-General. We are still in the process of sorting out the bank account – always tricky given that our dues are too small to merit a credit card system and, yet, as part of our aim to include members from all over the world, we want to continue to keep fees at a minimum rate. I invite you all to check where you are with your payments to JAWS and to consider renewing for five years at a time. All payments are now being handled by Lynne Nakano, our new treasurer, who deserves a large thank you, already at this early stage, for having wrestled so valiantly with the Hong Kong banking system on our behalf.

This edition of the newsletter looks back at two very successful JAWS conferences. The conference held in Hong Kong in 2005 with its very innovative, but long overdue, Japanese/English format and the JAWS within EAJS conference held in Vienna, Austria, 2006. Both conferences benefited from the hard work of our ever-patient convenors: Dixon Wong, Kirsten Refsing, Peter Cave, Takemichi Hara, Yoshiko Nakano, and Masashi Ogawa, who gave the JAWS members a wonderful and stimulating five days in Hong Kong; while, in the Viennese hot summer, local convenors Brigitte Steger and Ingrid Getreuer-Kargl managed to calmly oversee the individualistic chaos that is JAWS within EAJS. As always, these conferences hold the seeds of many

## **FROM THE JAWS OFFICERS**

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collected volumes: Joy Hendry has made great progress with the *Dismantling the East-West Divide* collection, which was inspired by the Hong Kong meeting and whose articles have been written in memory of Jan van Bremen. The Vienna conference sees us pursuing other means of distributing our work, but, as always, participation in JAWS appears to stir the creative juices in us all. Our sister group, AJJ, also includes a report from their continuing series of workshops held twice yearly in Japan. If you haven't attended any of these meetings whilst in Japan, I strongly recommend you to contact David Slater and do so: they are exhilarating meetings often highlighting the work of young up-and-coming scholars.

Let me end by noting how we are looking to the future as well. Arne Rokkum is convening the next JAWS conference in Oslo, Norway, in 2007. The call for panels/papers has already gone out. Arne tells me that the proposals are slowly coming in, but they are arriving. Please do contact him via the JAWS or the Oslo website (details inside) if you are considering a panel or giving a paper. I can promise you that it will be, as always with JAWS, an exciting event.

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## **FROM THE TREASURER**

Lynne Nakano

We are in the process of moving the JAWS bank account from ABN AMRO to Hang Seng Bank in Hong Kong.

The ABN AMRO bank account currently contains 1,174.60 Euro, plus we have 100 Euro in cash, for a total of 1274.60 Euro of JAWS assets located in Europe. The Hong Kong Hang Seng Bank account currently contains HK \$24,044.38 plus HK \$3,529 in cash, for a total of HK \$27,573 (2886 Euro) of JAWS funds located in Hong Kong. The total amount of JAWS assets from both the Hong Kong and the European accounts is 4160 Euro.

Please note that we are unfortunately no longer able to accept credit card

payment. Payment may be made through bank check/draft or electronic/telegraphic transfer. Personal checks are NOT accepted. If you are writing a check, please make it out to **Japan Anthropology Workshop**, and **not** to JAWS.

Enclosed please find a statement of your current payment status.

### **To Pay Dues**

The membership fee is 15 Euro per year. You may choose to pay in US dollars (15 Euro is about US \$18 at the moment) – you can find the current rate at [www.oanda.com/convert/classic](http://www.oanda.com/convert/classic))

If you pay by bank check, please add 5 Euro (about US \$6) per check to cover processing fees. If you pay by electronic/telegraphic transfer, please add 3 Euro (about US \$4) per transfer. If possible, please pay for more than one year at a time.

Hang Seng Bank charges HK \$50 (about 5 Euro) for each check processed and approximately HK \$30 (about 3 Euro) for each electronic transfer received.

It is also possible to pay one of the JAWS officers in cash, in which case there is no extra charge to cover processing fees.

Payment forms may be downloaded from the following website:  
[www.asiainstitute.unimelb.edu.au/programs/japanese/jaws.html](http://www.asiainstitute.unimelb.edu.au/programs/japanese/jaws.html)

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### **FROM THE EDITORS**

Peter Cave and Gordon Mathews

This is the first JAWS Newsletter to appear since the separate post of Editor of the Newsletter was created. The Newsletter has a new cover, and a new appearance. Palatino Linotype font has been adopted instead of Times, and page headings have been introduced. We hope members will like the new

## *FROM THE JAWS OFFICERS*

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look, and welcome your comments.

The content of this issue follows the traditions established by previous Secretaries-General. From the next issue, which will go to press in December 2006, some new features will be introduced, and some existing features expanded. The aim is to make the Newsletter not only an enjoyable and stimulating read, but also a unique publication providing material that is either difficult or impossible to find elsewhere, certainly not in one place. The new and expanded features are as follows:

- There will be a new '**Work in Progress**' section. This will be divided into two parts. The first part, '**Positions**', will feature short pieces, up to 2000 or at most 3000 words, in which the author sets out a position or argument on a particular topic or issue of general interest for JAWS members (i.e. they should not be simple research reports, although reference to research could be included if the argument so requires). The aim will be to create a forum to encourage discussion and debate that is substantial yet concise, with an element of the exploratory or tentative, allowing people to try out ideas that would not need to be as lengthy or worked out as an essay submitted to a refereed journal. References and footnotes should be minimized. Submissions will not be refereed; the editors will decide whether or not a submission should be published, and may also ask authors to revise their submissions as a condition of publication. The second part of the 'Work in Progress' section will be entitled '**Research Reports**', and will feature brief reports (about 500-1000 words) from JAWS members about research projects upon which they are currently engaged. This will serve the purpose of informing members about research in progress of which they might not otherwise be aware.
- There will be a new section, entitled 「テーマ」, featuring papers and other writings on a variety of themes of wide interest. Possible topics may include the submission, refereeing, and publication process at major journals and presses of particular interest to members; how to conduct effective research with a research group or research assistants; and how to deal with different ethical issues arising in research. We welcome members' suggestions about possible themes.
- A new section entitled '**Talking Fieldwork**' will deal with a series of

## *FROM THE JAWS OFFICERS*

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common issues in doing fieldwork, with JAWS members invited to submit their advice, tips, and/or experiences. Again, we welcome members' suggestions about issues you would like to see us tackle.

- There will be a section entitled '**Comments**' for letters, especially responses to items in the Newsletter.
- We will aim to carry more **book reviews**, especially of books in Japanese, as these are less easily accessible to many JAWS members. Books in English will have a relatively low priority, since most major works are already reviewed in other journals. Suggestions about books that would be worth reviewing are welcomed, as are offers to write a review.

In recent issues of the Newsletter, longer articles have been included – as long as or longer than those found in refereed journals (7000-15000 words in No. 36). At present, we do not intend to continue accepting such articles, pending clarification about whether articles published in the JAWS Newsletter could be published in refereed journals subsequently. On the whole, it does not seem desirable to us to encourage members to publish in a forum whose contributions are not refereed, are not on any database, and are accessible only to a limited (albeit highly select) readership.

Other familiar features of the Newsletter will continue, e.g. publication news, updates of membership details, conference reports, and minutes of JAWS business meetings.

We would like to emphasize that submissions to the Newsletter may be in **either English or Japanese**.

The editors very warmly welcome comments and suggestions from members about the content and layout of the Newsletter; we also welcome your contributions for any of the above new sections--send us your stuff! The Newsletter belongs to and exists for JAWS members, and we want it to meet your needs. Enjoy reading!

**JAWS NEWS: CALL FOR PAPERS**

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**THE JAPAN ANTHROPOLOGY WORKSHOP (JAWS)**

**18th Conference  
University of Oslo  
Museum of Cultural History  
March 14-17, 2007**

**CALL FOR PAPERS**

The organizing committee welcomes panel and paper proposals for the 2007 JAWS conference. The conference theme is "Japan and materiality in a broader perspective." A "broader perspective" may include any aspect of what is tangible or physical, but proposal topics are not limited to it. The organizers call for panel and individual paper proposals which lay out Japanese contexts within the general scope of anthropological portrayal. Participation is open to scholars and students from all over the world.

Please observe the following items when submitting the proposal:

- panel theme description / abstract of paper
- name of panel chair and individual presenters
- contact information including institutional affiliation

Panel proposals and presentation abstracts must be received no later than September 21, 2006. If possible, kindly provide a link for document download. Otherwise, send it as an e-mail attachment to: [jaws-2007@khm.uio.no](mailto:jaws-2007@khm.uio.no). The Oslo web site <http://www.khm.uio.no/jaws-2007> may serve as a bulletin board for the conference. The Organizing Committee invites prospective panel conveners to upload calls for papers: a topic for a conference activity such as a plenum arrangement, panel / workshop presentation, or media event. Please forward the idea to [jaws-2007@khm.uio.no](mailto:jaws-2007@khm.uio.no). The RSS (syndication feeds) format will be used for variable content. RSS feeds will be intercepted by web browser (recent versions) or by a dedicated RSS browser. You are also welcome to post and respond to messages on the conference electronic list, [jaws-members@khm.uio.no](mailto:jaws-members@khm.uio.no).

***JAWS NEWS: CALL FOR PAPERS/BUSINESS MEETING***

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The Oslo University organizing committee for the 2007 JAWS conference:  
Arne Røkkum (Convener / Department of Ethnography, Museum of Cultural History)  
Arne Kalland (Department of Social Anthropology, Faculty of Social Sciences)  
Mark J. Teeuwen (Department of Culture Studies and Oriental Languages, Faculty of Humanities)

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**MINUTES OF THE 17<sup>TH</sup> JAWS BUSINESS MEETING  
VIENNA, 2<sup>ND</sup> SEPTEMBER 2005**

Minutes taken by Sebastian Boret

Opening: Lola Martinez noted Jan van Bremen's death and how much he will be missed.

1. Minutes from previous meeting. Lola noted a correction: Bruce White, not Joy Hendry, had written the minutes. Also reminded members about the point made by Peter Cave and Hong Kong conference team, that future convenors should not be expected to raise all the funds for JAWS conferences; members must be prepared to pay a conference fee, find air fares and arrange accommodation if necessary. The success of panels in Japanese and English with power point presentations was also noted.

The Minutes of the Meeting held in Hong Kong on 21<sup>st</sup> March 2005 were approved.

2. Report from the Vienna convenors (Brigitte Steger and Ingrid Getreuer-Kargl).

Brigitte remarked that many applications to give papers were late, creating problems for scheduling. Registration, whether people were coming or not, was also left late in some cases. It would help future convenors if we all tried to meet deadlines and answered emails!

Some people had left the JAWS lunch without paying!

## *JAWS NEWS: BUSINESS MEETING*

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In general papers were excellent and the sessions had gone well. Ingrid noted that the career development session had been a great success and encouraged JAWS to find financial support for more students to attend conferences in future.

### 3. Report from outgoing Treasurer (Guita Winkel)

€1,000 is necessary to produce and post the newsletter and only €1,000 is left in the JAWS account. Lola reminded members, yet again, to pay outstanding dues!

Guita went on to make the case for moving the newsletter to electronic format, in light of the fact that there was no move to raise fees which would be another possibility. Money saved by this could be used, for example, to support student attendance at JAWS conferences. The problem, Guita noted, was not just of non-payment, but of members joining, moving and not informing the Treasurer of this. About 20 copies of the newsletter a year were sent back to her and had to sometimes be sent out again, etc. Doing the newsletter by internet, perhaps in PDF form, would solve many problems.

Bruce White suggested that people wanting a hard copy of the newsletter could request one and the rest could access it online.

Lola reminded members that there was an item on the agenda to discuss the newsletter and asked for comments to wait.

### 4. Website report. Carolyn Stevens was not present, but Lola noted that the website had been updated, new officers' information was now online and Roger Goodman had updated the JAWS history as well. Lola also reminded members that they could change, update, and amend all information on themselves via the website and, in light of Guita's previous comments, encouraged all to do so.

### 5. JAWS series (Joy Hendry)

Joy raised the concern over missing volumes (in particular Mathews' and White's co-edited volume) from both the Publisher's stand and lists. This had been discussed with Stephanie the Curzon representative who said that

## *JAWS NEWS: BUSINESS MEETING*

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since the book was just going out of hardback and into paperback, it was currently not listed. This was not satisfactory it was thought. Should we, yet again, consider moving?

Arne Rokkum noted that his volume had gone well and he was happy.

Joy noted that Rupert Cox's book was due out soon and that had gone well also.

Brigitte had an offer for her articles on Time from Cambridge Scholastic Press, but was thinking of alternative publication as well.

Bruce wondered if Trans Pacific might not be a better press and will explore. Lola will try to talk to Patricia Crosby at Hawai'i who has been rather busy of late. Any other suggestions from other members would be welcome.

Joy noted that the van Bremen volume had been offered a contract and that once Dixon finished his comments, it would be ready to go the publishers. She thanked all members, 30 in the end!, for their participation. Lola asked if any volumes were being planned from the Vienna conference. Wolfram said that the uniform section had gone very well, but that he had no plans and that Elise Edwards did not want to edit a volume on her own. Perhaps she could be pursued to work with someone?

Rupert noted that his section on memory had also gone well, but he had no plans to publish the papers although he hoped to carry his forward to another conference.

### 6. Newsletter (report from Gordon Mathews and Peter Cave)

Joy summed up the key points of Gordon's and Peter's proposals which had also been handed out. Both new co-editors would appreciate any feedback and suggestions should be sent to them directly. There was discussion of how to raise money: through ads (which has been the case in the past); and the fact, raised by Bruce White, that a percentage of the JAWS Curzon series should be paid into the accounts – this seemed not to be the recent case and should be pursued.

There was, once again, discussion of going electronic with Wolfram Manzenreiter noting the success of the German Journal for Japanese Studies in this regard: 90% of members took the electronic version, and only 10%

## *JAWS NEWS: BUSINESS MEETING*

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wanted hard copies. A new move to making the Journal interactive, with members clicking on and downloading only the articles of interest to them, had also worked well.

Many voices argued for and against electronic copies, Ingrid noting that academics were too busy to work with electronic versions! Rupert, however, noted that students increasingly, worked with electronic journals and did not bother with hard copies. Joy reminded us that Gordon and Peter would like to try producing a hard copy first newsletter before thinking of changing. Lola noted that all suggestions were welcome, and should be made directly to the co-editors, who would produce a first newsletter in hard copy and would consider the implications of cost after their initial experience.

### 7. Next JAWS venue and convenors for the next EAJS.

Joy and Lola had been taking soundings. Oslo in 2007 with Arne Rokkum had been suggested and Arne said that it was a possibility, however, there were details to be checked first before he could make a firm offer.

Jane Marie Law, who had a particular topic she would happily convene for a conference (Buddhism and environmental activism) discussed the pros and cons of Cornell – weather, cost of insurance (a U.S. requirement) and the issue of fund-raising. How much would members be expected to pay/have provided? Joy noted that previously fund-raising by the convenors had covered many of these costs. Lola reminded members of the point from the previous minutes about members expecting less in future, but noted also that there were some funds which could be applied to: Japan Foundation, Leverhulme, Wenner-Grenn, although the later two preferred workshops with clear goals, etc.

The possibility of Norwich (Sainsbury Institute, Simon Kaner) or Kyoto (Bruce White) were also raised. Lola noted that we could think of a series of small JAWS workshops if organising a large conference for 2007 was not possible. These could be held in various locations at different times between now and the 2008 EAJS session. Members would be emailed as to their thoughts. Jane Marie Law noted that organising a large conference rather than a small workshop made more sense from her point of view.

The concern with clashing with other events was also raised.

**NOTE: Arne Rokkum has since emailed to offer us March in 2007, so the issue of the next conference seems settled. Small workshops under the JAWS umbrella still to be encouraged.**

Ingrid wanted to know if there were any volunteers for convening JAWS at the 2008 EAJS in Italy. This raised the problem of JAWS' continuing link with EAJS. In the past JAWS members paid the same conference fee as EAJS members, but in Vienna non-EAJS members were asked to pay the non-members' fee. The JAWS link with EAJS and the possibility of some sort of discount had been discussed by the EAJS council and rejected. In future if a JAWS member was not an EAJS member they would have to pay the higher fee to attend EAJS. There was general grumpiness about this. Wolfram noted that costs are saved with the present link. Ingrid noted that losing their JAWS members would be a big blow to EAJS. It was decided to note our unhappiness at the EAJS general meeting on Saturday and to note that in light of this we had no volunteers for Italy.

**NOTE: At the general EAJS meeting Ingrid Getreuer-Kargl volunteered to convene the Italian JAWS section in 2008 and is looking for a co-convenor.**

8. Any other business.

Michael Shackleton noted that AJJ was still looking for papers for their November meeting at Sophia University, Tokyo. Lola reminded members of what a useful venue this was for students who were in the field, giving a paper always helped with their work, so could all members chase students in Japan about this.

Finally, although thanks to Brigitte and Ingrid had been given at the JAWS luncheon the previous day, Lola thanked them once more for their hard work and effort in organising such a successful session.

*JAWS NEWS: CONFERENCES (HONG KONG)*

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**REPORT ON THE  
16<sup>TH</sup> JAPAN ANTHROPOLOGY WORKSHOP CONFERENCE,  
UNIVERSITY OF HONG KONG,  
17-21 MARCH 2005**

by Peter Cave

The Organizing Committee at the Department of Japanese Studies, HKU (Peter Cave, Takemichi Hara, Yoshiko Nakano, Masashi Ogawa, Kirsten Refsing, and Dixon Wong), would like to thank all conference participants, especially the keynote speaker and plenary panel members, for helping to make the conference a success. Special thanks also go to the Conference Managers, Ms Marina Ma and Ms Ying-ying Shih, and to the Department's Senior Technician, Mr C.K. Lee, for enabling the events to run so smoothly. The conference was attended by over 130 participants, including 108 paper presenters from 20 countries, making it the largest JAWS conference to date, and far exceeding the expectations of the Organizing Committee.

The conference opened with the plenary lecture, 'Aesthetics, Idealism, and their Betrayal: Japan's Militarism in Cross-Cultural Perspective,' given by Emiko Ohnuki-Tierney of the University of Wisconsin-Madison. This fascinating lecture explored the thoughts of some of the Pacific War *tokkotai* (kamikaze) pilots as revealed in their diaries. The plenary panel, held on the second day, was organized by Jan van Bremen and Dixon Wong. Sadly, Jan was unable to be at the conference, but the panel members, Harumi Befu, Joy Hendry, Takami Kuwayama, Okpyo Moon, Emiko Ohnuki-Tierney, and Dixon Wong, gave very interesting presentations. A new volume in the JAWS RoutledgeCurzon Series, *Dismantling the East-West Dichotomy: Essays in Honour of Jan van Bremen*, is based around this panel (see Publications News).

The second day of the conference also saw the screening of the documentary film *A2*, dealing with the lives of Aleph (former Aum Shinrikyō) members in the years after the sarin gas attack on the Tokyo underground. The film was followed by a lively discussion with the film's director, Mori Tatsuya.

## *JAWS NEWS: CONFERENCES (HONG KONG)*

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Two workshops were also held during the conference. The first, for postgraduate students, was given by Brian Moeran on the subject, 'How can we do successful fieldwork in Japan?' In the second, Jane Bachnik introduced her Internet-based interactive tutorial on Japanese culture, 'At Home in Japan: What No-one Tells You.'

The conference dinner, held on the evening of the first day, took place amid the lavish decoration of the Jumbo Floating Restaurant. A Chinese banquet was devoured with gusto, accompanied by much lively and sometimes hilarious conversation.

The conference programme tried to provide relatively long breaks for lunch and mid-morning/mid-afternoon refreshments, both to avoid information satiety and to allow plenty of the informal discussion and intellectual interaction that has traditionally been appreciated at JAWS conferences. This seemed to be welcomed by participants.

One of the aims of the Organizing Committee was to attract more participants from Asia (outside Japan), especially from countries that have been relatively poorly represented in the past, such as the PRC. We were glad to welcome six presenters from mainland China and three from South Korea, as well as presenters from Vietnam, Bangladesh, and the Philippines, in addition to Singapore and (of course) Hong Kong. We hope that participation in JAWS within Asia will continue to increase.

The Organizing Committee adopted a policy of soliciting either full panels or individual papers to be considered equally, without a preference for organized panels. Relatively few submissions for entire panels were received, and most sessions were made up of individual papers that had been grouped by the Organizing Committee. This seemed to result in some highly cohesive sessions. Three panels were co-sponsored and organized by AJJ (Anthropology of Japan in Japan). Most of the reports below were written by either the Panel Convener or the Panel Chair, with the remainder contributed by the writer of this report.

*JAWS NEWS: CONFERENCES (HONG KONG)*

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**Culture and Translation & Translation, Borrowing, Identity (Chair: Kirsten REFSING)**

- Cindi STURTZSREETHARAN, California State University, Sacramento: 'Translating Boundaries: Metalinguistic Explanations of "Us" versus "Them" in Japanese men.'
- ZHOU Weihong, The Beijing Center for Japanese Studies: 「甘え、こだわり、わだかまりなどの翻訳不能な日本語について」.
- Genaro CASTRO-VAZQUEZ, Keio University: 'Language matters: informed consent for HIV+ Latin Americans in Japan'.
- Evgeny STEINER, State University of New York: 'Translating God: why the mission of St. Nikolai failed'.
- Yohko TSUJI, Cornell University: 'We Are What We Eat: Food as an Idiom of Social Relationships in Japan and Thailand'.
- Tina PENEVA, Kyoto University: 'Constructing Local Identity through Food Import: The Invention of the Tradition of the Olives on Shodoshima.'

The two sessions on Translation, Culture, Borrowing, and Identity on Friday 18 March held a rather eclectic mix of papers on topics ranging from pronouns and untranslatable words to food, missionaries, and HIV. Cindi Sturtzsreetharan opened with a talk on the use of "us" and "them" in a group of male retirees and how this influenced identity creation. Cindi was followed by Zhou Weihong, who spoke about the difficulties in translating certain Japanese terms into Chinese, and how the fact that both languages use Chinese characters does not make translation easier, since the same characters may have very different connotations in the two languages. Genaro Castro-Vazquez ended the first session with a paper on the many problems that face HIV-infected Latin-Americans in Japan. The question of informed consent was central to his research, but many other hurdles to proper communication and treatment, such as language problems, fear of deportation and/or of homophobia, and the patronizing attitude of many Japanese doctors, were exposed in this talk.

After lunch, Evgeny Steiner talked about the work of the Russian Orthodox Missionary to Japan in the late nineteenth century, Father Nicolai, who translated the Orthodox Bible and many other Christian works into Japanese. This interesting paper was followed by two very different, though no

## JAWS NEWS: CONFERENCES (HONG KONG)

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less interesting, papers on food. Yohko Tsuji spoke of Thai customs relating to whom one would share a meal with and about how social relationships are expressed in the way food is served and eaten. Tina Peneva then spoke about the importance of olives for the identity of Shodoshima. Although olives have only been grown on the island for the past 100 years, they are central to the way the island presents itself to the outside world, in festivals and souvenirs, if not yet as a common ingredient in the local cuisine.

### 祭の経営人類学 (*Matsuri as Business Culture: Corporate and Transpolitan Relations*). Convener: 国立民族学博物館 中牧弘允 NAKAMAKI Hirochika

日本の祭は民俗学、宗教学、文化人類学、社会学などの分野からフィールドワークにもとづいて研究されてきたが、経営学的観点から接近するところみとして *co-opetition* と *transpolitan* という概念を共通のキーワードに、統一した PowerPoint のスライドショーによる報告をおこなった。

まず筆者は祭にみられる「対抗と融和」=不均等分割の原理を *co-opetition* (対抗的協力) として提示するとともに、祭をめぐる都市間の連携を *transpolitan collaboration* として把握する可能性を示唆した。前者の例としては柳川啓一による秩父祭の分析を紹介し、後者については阿波踊り、東北三大祭、そして遷都 1200 年を記念してはじまった「京都まつり」にみられる都市連携のありようを例示した。また、現代の祭にひそむ社縁関係にも注目することの重要性を指摘した。

宇野齊氏は東北三(四)大祭をとりあげ *transpolitan co-opetition* が歴史的に形成されたことを跡付け、青森ねぶたと秋田竿灯と仙台七夕が微妙に日にちをずらしていることを例証した。また、青森ねぶたでは大手広告代理店を使ったキャンペーンがみられず、旅行代理店のパンフレットやテレビの旅番組などの代替的な広告効果に依存していることをあきらかにした。ねぶたの運行自体も企業が資金と動員の面でおおきく支えてきたが、撤退したところや休止しているところもある点に注目し、景気の動向との関連性を示唆した。

つぎに竹内恵行氏は全国の有名な都市祭の経済効果について経済学的指標をもちいて報告し、とくに青森のねぶたが同県の観光資源として突出した経済効果を生み出していることを示した。そこには弘前や五所川原など近隣市町村間の競争が効果的に介在していること、さらに毎年更新される大型燈籠の趣向、あるいは阿波踊りのような「参加」する祭の演出などがリピーターの確保に貢

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献していると論じた。

三井泉氏はねぶたの源流に言及しながら、それが都市祭として発展した歴史を概説し、企業、行政、市民、観光客の関与のしかたを特徴づけ、都市経営のビジネスモデルとしてねぶたを分析できるのではないかと問題を提起した。都市経営であるからには経済・社会・政治・文化の結節点として祭を位置づけることが肝要であり、これは従来の研究ではあまり取り込まれることはなかった視点である。

最後に出口竜也氏が徳島阿波おどりを中心に四国の都市祭礼とりあげ、比較考察をこころみた。阿波おどりが戦後隆盛をみたのは地元の徳島新聞社の強力な支援、企業連に代表される有力会社の参加、そして商店街による振興などが主たる要因としてあげられた。それが徳島を超えて東京をはじめとする都市にトランスポリタンな伝播をした。ところが、最近が高知のよさこい祭りにヒントを得た「YOSAKOI ソーラン」が全国の若者の間で人気を博している。その理由として、踊りに関するルールが柔軟で、個性の主張が可能である点が指摘された。

総合討論では、都市祭の「物語」についての質問があったが、これは祭の演出だけでなく、祭の経営にもつながる視点として今後取り組むべき課題のひとつであるようにおもわれた。また、企業の存在が祭を活性化させた青森ねぶたや阿波おどりがやや下火になり、かわって YOSAKOI ソーランが国内のみならずサンパウロにまで飛火している現象について、戦後の時代的変遷と関連づける視点が提示された。

### Education (Chair: David SLATER)

- Alfredo VARELA, School for International Training: 'The Ritual Life-Cycle of Japanese School Festivals'.
- Marina LEE-CUNIN, Shiga University : 'An Overview of International Students' Perceptions of their Academic and Non-Academic Experience in Japan'.
- Brian MCVEIGH, University of Arizona: "'Exchange Dramatics': Dramatizing One's Own Self-worth in Japan's 'Examocracy'".
- Roger GOODMAN, Oxford University: 'Kingship, Kinship and Kyōjukai: An anthropological analysis of why university reform is so difficult in Japanese Universities'.

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- William BRADLEY, Ryukoku University: 'The Role of *linkai* in Re-Structuring Japanese Higher Education'.
- Robert ASPINALL, Shiga University: 'How cultures of teaching and learning inhibit improvements to the English language curricula in Japanese universities'.
- LI Shangbo, Tokyo University of Foreign Studies: 「日本における短大の使命の終焉を考える」.

The panel was very well-attended, clearly indicating the important shifts that are going on in Japanese education right now. Interestingly, after years of close ethnographic research on pre-school, primary and secondary education, it is tertiary that is probably in most urgent demand for good grounded research. Demographic, policy and in the school-to-work relationship are shifting quickly, often without much of a compass, but the effects will be dramatic, none the less. Just as exciting, we have generation of researchers of university education today who are actually based in Japan, many having taught at university for years, generating an intimacy, as well as a vested interest, with college life unlike any research before.

The panel (divided into two parts) was particularly able to link the two ends of university research: policy and practice. To follow policy through school bureaucracy, local teaching cultures and even into the classrooms require a huge amount of access and knowledge. (Thinking for a moment about the last 40 years of ethnographic work on Japanese education, there are very few sources that take seriously the world of educational policy that is the all-important context to the schools. But the other side is true also: how many studies of policy ever make it into the classroom, or even the faculty meetings!)

Aspinall began by making this linkage explicit, especially the disconnect between the reforms aimed to producing desirable students for a shifting market and the culture of the English language classroom. Bradley identified the essential bottle-neck of university life—committees—in ways that demonstrate the wide problematic of instituting any reform through the maze of university procedures. Goodman takes the most macro-level views of the panel, outlining the range of policy reforms as universities scramble to retain students in a dwindling market, especially at lower-level universities. We heard

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about the division of control over financial and education management, again, one of the problematics for university reform in Japan. As part of the move to “internationalize” and more recently, to simply fill seats, more universities are turning to foreign markets to gain students. Most remarkable about Lee-Cunin’s presentation was the cultural and personal distance that many foreign students felt, and discussion focuses on the university’s role in managing and even creating this perceptions, as well as students’ own self-perception. Li outlined one of the most important shifts in the tertiary level: that of *tandai* and *senmon gakkō*, in their various forms. Particularly for woman, it represents a shift in the class-specific possibilities in both meanings and opportunities into a labor (and in fact marriage) market that is quite different from what their mothers encountered.

The final two papers were the most anthropological in the sense of invoking the theoretical models that have become familiar to our discipline to better understand student behavior. But, it is perhaps this invocation that is also responsible for the lack of any particular policy connection in these two papers. Is it hard to study policy “from an anthropological point of view”? I think it is. McVeigh turns the tables on “meritocracy” to outline the social contract, and the ways in which exam taking functions within education, as both legitimating structure and farce. Interestingly, at this recessionary moment, the curtain of legitimation, even for those at the top, is falling away. Valera looked at the role of the university festival as an agent of ritual coherence and vehicle for self expression (getting away from the more groupist focus too often employed).

With the exception of Goodman at Oxford, each of the researchers was gainfully employed in some capacity in the universities they studied. They all, including Goodman, employed classical ethnographic methods of participation observation and interview, and used the tool kit of social anthropology. But, except for the last two papers (which dealt only tangentially with policy), there was not much attempt to introduce theoretical models that would help us sort out these reforms in any comparative way. I speculate that this is because the effects of these reforms are still quite new and hard to trace, but also and in part because anthropologists have rarely done well with situating their much-loved institutions into wider reform contexts.

Discussion was free-ranging, befitting the range of papers of the panel,

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but equally because so many of those in the audience had spent some significant amount of time at Japanese universities. As is always an issue with JAWS, one question was: where were the Japanese anthropologists, in this case, of university education? One answer is that few Japanese anthropologists see Japanese university education as a very interesting topic of research, not because it is inherently uninteresting, but in the division of intellectual labor here in Japan, these sorts of things do not usually fall to anthropologists. Sociologists and educational specialists are doing this stuff, in great numbers and recently, much more ethnographically.

In any case, this was a great panel and speaks to an exciting new focus within anthropology of Japan that I hope future JAWS meetings will support.

### **Anthropology of Japanese Companies (Convener: Dixon WONG)**

- Dixon WONG, The University of Hong Kong: 'Why Globalizing with an Unconservative Corporate Culture *still* inhibits Localization of Management—The Telling Case of Yaohan'.
- Mitchell W. SEDGWICK, Oxford Brookes University: 'Ten Years of Socio-technical Relations and Technology Change at a Japanese Subsidiary in Thailand'.
- Noriya SUMIHARA, Tenri University: 'The Role of Cross-knowledge: Interaction between action and system observed in the workplace of a Japanese corporation in the USA.'

In this panel, Dixon Wong explained the cultural process by which the inequality between Japanese expatriates and local staff in the Hong Kong subsidiary of a Japanese supermarket, Yaohan Hong Kong, was signified as, and justified by, ethnicity. Mitchell Sedgwick then reconsidered a Thai subsidiary of a major Japanese consumer electronics firm, originally studied in 1992-1994, in the light of a return study in 2001, illuminating how radical technological shifts were absorbed organizationally and experienced by Japanese and Thai workers. Noriya Sumihara then introduced his research into the social dynamics of a factory of Japanese maker of domestic electrical and electronic goods, located on the East Coast of the U.S.A.

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### **Making Popular Culture (Chair: Wakako KUSUMOTO)**

- THANG Leng Leng, National University of Singapore: 'Playing the other sex: Gender and Cosplay in Singapore'.
- Carolyn STEVENS, University of Melbourne: 'Uncovering meaning: Cover Songs in Japanese Pop Music'.
- Silke NIEHUSMANN, SOAS, University of London: 'Manga – Changing over time and space'.

The first paper in the panel, by Thang Leng Leng, focused on 'cosplay', the Japanese fan phenomenon of dressing up as manga/anime/computer game characters and meeting in public venues to role-play. It offered insights into the gendered dimensions of 'cosplay' practices, especially examining the tensions among cosplayers arising from the increasing popularity of cross-dressing. Carolyn Stevens then looked at the hermeneutic transformation of Western pop standards into Japanese pop music through a case study of the album *COVERS*, released in 1988 by RC Succession. Finally, Silke Niehusmann explored changes in the ways that manga have been shaped and represented in Western countries, in particular the waxing and waning of the amount of 'Japaneseness' in the texts and how this reflected broader changes in the discourse between the Western countries and Japan.

### **Translation, Tension and Violence in Japanese Companies: (Chair: Dixon WONG)**

- Glenda ROBERTS and Yasuko OKADA, Waseda University Graduate School of Asia-Pacific Studies: 'Power Harassment as Workplace Violence'.
- Fiona GRAHAM, National University of Singapore: 'Nissan: translating language, transforming culture'.
- John A. VOLKMAR, Gettysburg College: 'Westerners working in Japan: Gender, the gaijin effect, and the role of support networks'.

The audience in this session enjoyed three very interesting papers. Fiona Graham began by explaining in fascinating analytical detail how Carlos Ghosn achieved success at Nissan, highlighting his clear communication, his winning

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credibility among Nissan workers by placing his own neck publicly on the line, and his introduction of a system of individual targets for workers. She definitely whetted the appetite for the book she is writing about Ghosn at Nissan. John Volkmar explained how his study, a replication of an earlier piece of research, found that Western women could succeed as workers in Japanese companies. Glenda Roberts and Yasuko Okada introduced their research on 'power harassment' at work, which they noted seemed to have risen recently, probably because of factors such as pressure from global competition, the long economic recession, more achievement-based rewards, and increasing numbers of part-time and dispatched workers. They pointed to the lack of adequate personnel systems to deal with 'power harassment' problems. In the ensuing discussion, it was pointed out that both in workplace cases and domestic violence situations, it was often the victim who was asked to move out of the situation in order to 'resolve' the problem.

### **Migration, Migrants, and Identity (Chair: Yeeshan CHAN)**

- Ruth MARTIN, Oxford Brookes University: 'East Meets West: Japanese Housewives in the UK'.
- David CHIAVACCI, University of Zurich: 'From a Non-Immigration Country to an Immigration Country: Japan and the East/Southeast Asian Migration'.
- Hyun Sun LEE, Oxford University: ' "Changing flags": what does it stand for to the Koreans in Japan?'

Ruth Martin explained the concepts of "East" & "West". Referring to Dixon Wong's findings that Japanese expatriates in Hong Kong generally do not integrate into local communities or even among their local co-workers, the presenter found that in contrast, Japanese expatriate wives in the UK are able to mingle with their neighbourhoods, and thus have integrated into the host communities better than their husbands at work. David Chiavacci argued that given macro levels of comparison between Asian countries and Japan regarding influxes of immigrants, Japan has been following the development of the region with regard to taking in immigrants in the last two decades, although the

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*Nikkeijin* returnees from South America make Japan exceptional. Hyun Sun Lee pointed out that though many *zainichi* Koreans were born in Japan and speak only Japanese, 76% of these *zainichi* have not naturalized as Japanese citizens. She explained the significance of language, birthplace, and citizenship with regard to the major processes of acculturation and assimilation. Discussion questions were focused on definitions of migrants, as some audience members observed that the majority of Asians living in Japan are guest workers, trainees or students. David Chiavacci responded that he used the UN definition that anyone who lives in a host place for more than one year is to be regarded as a migrant. This category includes students, guest workers and trainees, as well as illegal migrants.

### **Gods, Ghosts and Demons (Chair:James NICKUM)**

- Jutta HAUSSER, University of Munich: 'When the demons are calling on Buddha - recreating experience in modern urban life'.
- Anna SCHLEGOLEVA, SOAS, University of London: 'Dimensions for Imagination: Sense of Space in Ghost Stories of Japanese Youth'.
- Masazumi OKANO, The University of Hong Kong: 'New Movements of Religious Cooperation in Japan'.

In the first paper in this panel, Jutta Hausser introduced two different Kyoto groups who have been revitalizing old folk traditions, examining their historical background and underlying traditions, and analyzing their performances for *Setsubun*. Next, Anna Schegoleva examined the major trends in contemporary horror culture in Japan, proposing a method of classification for ghost legends, or new urban myths, according to the areas where the stories take place, as a step towards new possibilities for studying the construction of the horror space in Japan. Finally, Masazumi Okano focused on three associations that have been formed in Japan for the purpose of cooperation among religious organizations. Okano examined the social and institutional contexts in which these movements have emerged, notable the 9.11 and Aum Shinrikyo attacks, and elaborated on the common factors that have contributed to the emergence and development of the three associations.

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### On Screen (Chair: Jane BACHNIK)

- D. P. MARTINEZ, SOAS, University of London: 'Measuring identity: global success and Akira Kurosawa'.
- QIN Gang, Beijing Center for Japanese Studies: 「母胎における浄化・再生のフアンタジー —— 宮崎駿『千と千尋の神隠し』」.
- Jeffrey MARET, University of Hawaii at Manoa: 'Watching Hikaru & Hearing Pleas for a More Inclusive Japan'.

In the first paper in this panel, Lola Martinez used the case of Kurosawa to consider the question of how and why it has been possible for Asian filmmakers to be accused of losing their local identity when they achieve international success. Qin Gang then essayed an interpretation of Miyazaki Hayao's film *Sen to Chihiro no Kamikakushi* (*Spirited Away*), focusing on the meaning of elements such as the mysterious town beyond the tunnel, the public bath, the transformation into pigs, and the characters of Kohaku and Kaonashi. Finally, Jeffrey Maret examined the significance of the 2004 hit TV drama *Hikaru to tomo ni*, which dealt with the struggles of an autistic boy in a Japanese public elementary school, suggesting that the series provided an argument for a more inclusive Japan.

### Material Culture (Chair: Carolyn STEVENS)

- Anthony RAUSCH, Hirosaki University: 'Anthropological Interpretations of Japanese Lacquerware'.
- Mutsumi YAMAGUCHI, Tohoku University: 'Gift-Receiving in Japan: An Analysis of Gift Records between 1772 and 1974'.
- Hikaru SUZUKI, Singapore Management University: 'Reincorporating Tradition: The Product Cycle of Japanese Funerals Negotiation of Tradition: Are there limits to the commodification of rituals?'

The three presenters in this panel reminded us that material objects can express a great deal of information about regional identity, social status, and personal relationships in Japanese culture both past and present. They also provide a concrete expression of cultural change over time, which can map out

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ideological shifts.

Anthony Rausch presented an overview of his research on *tsugaru nuri*, or the lacquerware of the Tsugaru district of Aomori Prefecture. Tracing its origins in the 6th century to its use as an industry of revitalization for this regional area, Rausch looked at the technical aspects of lacquerware making, and the very important patron-artisan relationship that fostered the development of a golden era in the Tokugawa Period. Because of this association with an idealised indigenous cultural period, *tsugaru nuri* represents a link between the new and the old, and helps to strengthen regional identity in the face of municipal rationalisation.

Next, Mutsumi Yamaguchi presented her research on funeral records of gift giving in Yamagata Prefecture kept from 1772 to 1974. She analysed 260 gift records, which listed gifts such as money, incense, food and other items that were offered to the bereaved from funeral participants. The statuses of the deceased and the giver were the two most important factors in determining the amount of money or other goods given to the family of the deceased. Why keep the records? Yamaguchi argued this was to create a data base of gift giving, to allow future funeral attendants to maintain a system of balanced reciprocity. On the whole, she found that there was a tendency to monetise gifts over time due to the development of the local economy (perhaps because it was changing to one where its products were not appropriate for gift giving). Most striking is the mere existence of these records. It is not common for a scholar to find an archive of gift giving spanning over two hundred years. These funeral books may provide further insight into the lives of common people in the pre-modern and modern era.

Hikaru Suzuki gave a presentation on her research in Japanese funeral homes, and the shifts in rituals desired by bereaved. Her work in an urban funeral home gave her a solid grounding in the production and expected participation in the funerary ritual, and reports of her visits to a Tokyo funeral home on the forefront of ritual change gave the audience a new perspective on how families in Japan are saying goodbye.

Embalming the corpse was rarely necessary, nor desired, in Japanese culture as cremation was dictated by Buddhist tradition. This meant, however, that funerals had to be performed in a timely matter. Embalming in Japan was

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only performed by foreigners for foreigners. The 1995 Great Awaji-Hanshin Earthquake, however, changed things, as embalming was crucial for prolonging the period that victims could be identified. Suzuki notes that this increase in embalmers in the late 1990s allowed funeral homes to offer this service. The Tokyo funeral home she visited offered embalming as a way to enhance the family's experience at the funeral. The funeral home appeared as a hotel, with different themed rooms; there were karaoke sets and dancing areas, all to celebrate the individual life.

Discussion followed, and because the final two papers focused on funerary rituals, the audience made parallels with changes in Japanese funerals with changes to Japanese weddings: both have changed their focus from the private to the public (family homes to hotels and funeral homes), both have become "individualised", and at both ceremonies the gifts received are scrupulously recorded!

### **On the Edges of Japan (Chair: Kirsten REFSING)**

- Ann-Elise LEWALLEN, The University of Michigan: 'Manufacturing Dissent: Ainu Revivalism and Material Culture as Agency'.
- Mark WINCHESTER, Hitotsubashi University: 'Minding the Gap: Ainu and Academic Practice'.
- Stanislaw MEYER, The University of Hong Kong: 'The history of Okinawa and the invention of karate'.
- Johanna ZULUETA, Ateneo de Manila University: 'Constructing the Nisei: The Second Generation Okinawan-Filipinos in Metro Manila'.

In this panel, four postgraduate students presented their research on minorities. Ann-Elise Lewellen started by presenting "nostalgic" and "utopian" approaches to the preservation of Ainu material culture. The former represents primarily the preservation of traditional crafts and rituals, while the latter strives to develop new artifacts or even art, which has its basis in the traditional crafts and patterns. Mark Winchester spoke about Ainu and academic practice, and focused on the Ainu Cultural Protection Act as a nationalistic practice of exclusionary inclusion. He was followed by Stanislaw Meyer, who discussed how the narratives about *karate* and the "peace-loving" people of Okinawa have

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been distorted, and how such distortions became even further removed from reality after *karate* was introduced to the West as a “Japanese” martial art. The session was ended by Johanna Zulueta, who introduced a perhaps not so well-known minority group, namely the offspring of Filipino fathers and Okinawan mothers. For a number of years, Filipino men were employed in the American bases in Okinawa, where they married local women. Their children identify themselves as *Nisei* (to distinguish themselves from Japanese *Nikkei*) and are characterized by a fluid identity which can adapt itself equally well to an Okinawan or a Filipino identity, according to what is required by social demands at any given time.

### Power and Politics (1): (Chair: Gordon MATHEWS)

- WONG Kam Bill, The University of Hong Kong: ‘Judging Japanese Bureaucratic Corruption: Finding the Legal Culture of Judges in Japanese Great Court of Cassation’.
- WONG Cheuk Yin, Waseda University: ‘Repatriation and Community Reorganization: Social Policies of Japanese Military Government in Singapore’.
- Masato KARASHIMA, Australian National University: 「植民政策学／経済学の歴史人類学 (Japanese Imperialism and South-East Asia)」.
- Hideko MITSUI, Stanford University: ‘Beyond "Japanese Masochism": Transnational Feminist Responses to the Historiography Debate’.

This panel addressed some of the more uneasy aspect of Japan-East Asia relations in the recent past and present. Although the papers were not written to address one another, in fact they did address one another, at least indirectly, providing a fascinating series of glimpses of the continuing shadows of the Pacific War in and beyond Japan, shadows visible in recent newspaper headlines about the anti-Japanese riots in China.

Kam Bill Wong, of the University of Hong Kong, spoke on Japanese bureaucratic corruption in the first two decades of the Showa era. He used his translations of the judgements of the Great Court of Cassation (the *Taishinin*: the highest prewar judicial tribunal in Japan) to analyze the legal cultural values at work in the judiciary, and its statutory interpretation of codified laws related to

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corruption. Cheuk Yin Wong, of Waseda University, then spoke on the policy towards the Chinese under the Japanese Military Occupation in Singapore and Hong Kong 1941-1945. He argued that while the Japanese authorities preached a doctrine of Asian equality and brotherhood, the social policies they meted out to the Chinese communities in Singapore and Hong Kong was markedly different, with the result that, for all of their expectation of "liberating fellow Asians from colonialism," Japan was never able to win the hearts and minds of the Chinese in Singapore and Hong Kong.

Masato Karashima, of Australian National University, then spoke about the intellectual linkage between wartime colonial policy studies and postwar economics and area studies in Japan, examining, especially, the thought and activities of economists such as Itagaki Yoichi, in terms of governance and "the discovery of society," policy science and the mobilization of social science, and planning for "an empire without colonies." Hideko Mitsui, of Stanford University, then spoke of the notorious New History Textbook in its neo-nationalist efforts to overcome what was termed "the masochistic view of history." She described how transnational feminist activists responded, to speak back to the NHT's creators and supporters, and attempt an alternative depiction of Japan's wartime past. Her paper, taking the past into the present, was greeted with a number of spirited questions and comments from the audience, spilling out into the evening after the panel's conclusion.

### 日本人による中国物質文化研究：日本人類学史における諸事例 (Convener: Satohiro SERIZAWA)

- Satohiro SERIZAWA, Nara University: '「日本人類学と中国物質文化研究：とくに看板の収集・研究に焦点をあてて」。
- Ichiko SHIGA, Ibaraki Christian University: 「日本における中国道教研究：道教的辟邪呪物への注目」。
- Keisuke MAKIBAYASHI, Hiroshima University: 「日本人による中国先史農耕の考古学的研究－その学史と展望」。
- Soichiro SUNAMI, Gangoji Institute for Research of Cultural Property: 「日本の植民地政策・植民地主義としてのモノ研究－農具調査報告書と民芸運動」。

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- Discussant: Sidney CHEUNG, Chinese University of Hong Kong

In this panel, four presentations on the history of Japanese anthropology were given by four Japanese scholars, and comments on each paper were added by a Chinese anthropologist in Hong Kong. Many Japanese and Chinese participants enjoyed the panel, although there was not enough time to discuss with the floor due to the shortage of time after four detailed presentations on the history of interaction between China and Japan. For the presenters, it was a good occasion for collaboration between social anthropologists and archaeologists. And the study of material culture that is now not a popular object of anthropological study in Japan and the European countries got the attention of many people in a new light in Hong Kong. At the first presentation, the panel convener and chair, Satohiro Serizawa, a social anthropologist in Nara University, explained the theme and orientations of this panel and presented his research on the collection of Chinese shop signs in 1930s-40s by the Japanese, especially on the collection of Beijing signboards in Tenri University. Following the common theme of various Japanese gazes towards Chinese material products in the early twentieth century when the Japanese expansion to China and the importance of Japanese anthropology had been enhanced, Soichiro Sunami, an archaeologist in Gangoji Institute of Cultural Properties, presented his paper on Japanese research on agricultural tools and the Mingei (folk art) movement in colonial Manchuria by focusing on the works of Atsushi Someki. Next, Keisuke Makibayashi, an archaeologist in Hiroshima University, traced the history of research on Chinese agriculture in pre-historical times and analyzed the contributions of Japanese archaeology to the field. In the last presentation, Ichiko Shiga, a social anthropologist in Ibaragi Christian University, presented her paper on the study of special objects in Taoism for denying evil, by reviewing the study of Taoism in Japan and examining reports and collections in colonial Taiwan. The discussant, Sidney C.H. Cheung, a social anthropologist in the Chinese University of Hong Kong, gave his comments on the four papers in terms of his specialty of the anthropological study of Japanese and Chinese societies.

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### Young People on the Edge (Chair: Peter CAVE)

- Mary Louise REISEL (Temple University, Tokyo): 'The lolita and the amazon'.
- Akiko SUMIDA (Ateneo de Manila University): 'Get wild and be sexy: The *ganguro* trend, the media and the commodification of style.'
- Sachiko HORIGUCHI (University of Oxford): 'Is *hikikomori* a mental illness? Medicalization and de-medicalization processes of *hikikomori* in Japan.'

All three papers in this session were very well delivered and aroused keen interest among a large and lively audience (especially for Sunday at 9 a.m.) The papers by Mary Louise Reisel and Akiko Sumida dealt with similar subjects, namely, the *kogal* (especially *ganguro*) girls' fashions and lifestyles, and in particular how they are mediated, promoted, or even created by the media, especially the best-selling popular youth fashion magazine, *Egg*. Mary Reisel illustrated how *Egg* features explicit sexual advice, including readers' stories about sexual experimentation, and contrasted the self-presentation of the Shibuya *ganguro* with that of the 'Lolita goths' of Harajuku, who are self-consciously intellectual in their attraction to the European Gothic tradition. However, she also pointed out that both adherents of both styles used visuals to stand out from the mainstream. Akiko Sumida argued that the *ganguro* style had its origins in American surfer style, with an attraction towards a particular conceptualization of nature which was associated with liberation (turning the city into a beach). She stated that the worldviews of many *ganguro* girls were surprisingly conservative, with plans to work in a shop, marry by 25, and have happy families in which men would be the breadwinners; high school was seen as a 'safe' place to 'explode' (*hajikeru*) because such behaviour during the high school period would be excused by society. Lively discussion centred on issues such as the production and agenda of *Egg* magazine, whether the *ganguro* phenomenon represented liberation or exploitation of female sexuality, and the extent to which the media representation of young women's sexuality was an accurate indication of actual practices. In the third paper, Sachiko Horiguchi presented her research on *hikikomori* support groups and discourses surrounding the *hikikomori* phenomenon in Japan. She pointed out that while there seemed to be a consensus within *hikikomori* experts and support groups

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that such social withdrawal did not constitute a mental illness, some experts and support groups nonetheless advocated treatment that was at least partly psychiatric or medical. Thus, medicalization of the *hikikomori* phenomenon had only been partial.

### **Body and Mind (Chair: Ofra GOLDSTEIN-GIDONI)**

- Melissa MELBY, Emory University and Tokyo University of Agriculture: 'Untranslatable Menopause: The challenges of understanding menopause across cultures'.
- Jan ZESERSON, Cornell University: 'Midlife Health Strategies: A Tale of Two Sites'.
- Diana ADIS, The University of New South Wales: 'Nakedness, sexuality and "sukinshippu": the body in Japanese intimacy

The panel included three papers. As two of the papers, presented by Melissa Melby and Jan Zeserson related to middle-life and more specifically to menopause, there was an 'on-the-spot' decision to have a discussion following the two papers and have Diana Adis's paper on "*sukinshippu*" later. Melissa Melby based her well presented paper on a field research on midlife women's health and menopause which was carried out between 1999 and 2003 in the prefectures of Ishikawa, Kyoto and Fukushima. The talk concentrated on the theme of 'translation' as related to phrasing, as in *kōnenki* vs. menopause, but also on cultural and social as well as biomedical translation of symptoms when comparing Japanese symptoms to Western symptom checklists. Jan Zeserson's fascinating talk continued Melissa's talk in elaborating on the theme of cultural translation. Her talk based on an unusual 'tale' of two fields: interviewing women and participant observation in a medical research institute, tried to tackle the recurring findings showing that Japanese women suffer less at menopause than their North American counterparts. One of her most intriguing findings, which was later taken on in the lively discussion was the power that social relationships have for Japanese women at this time in their lives. A significant strategy reported by Jan's interviewees involves engaging in activities with other women. This significant finding can be taken not only as another demonstration of the difficulties in cultural translation especially when

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related to biomedical studies, but is also related to the study of Japanese women and their life cycles in a more general way. These points as well as many other interesting questions and comments were raised in the dynamic discussion that followed the two papers. Diana Adis's paper related to younger 'bodies'. Her presentation challenged conventional typifications of Japanese intimacy, which seem to emphasize relatively remote body contacts in Japanese culture, which is reportedly based on alternatives such as intuition and heart-to-heart communication. In contrast, in specific contexts such as co-bathing and co-sleeping there is a strong emphasis on bodily contacts as manifested in the term *sukinshippu*. Diana reported on her initial fieldwork but more than that very cleverly used her attentive and experienced audience to think together on possible field sites in which she would be able to pursue her promising research.

### Japan's Interaction with Asia (1) (Chair : Sylvie GUICHARD-ANGUIS)

- Benjamin NG, Chinese University of Hong Kong: 'Japanese Elements in Cantonese Pop Music in Hong Kong: A Study of Transnational Cultural Interactions and Globalization'.
- WU Yongmei, Beijing Center for Japanese Studies: 「コマーシャル映像にみる日本の物質文化と国民アイデンティティ」.
- Soon-E PARK, Honam University, Korea: 「日本大衆文化に対する態度が日本製品の選好度に及ぼす影響－韓国におけるケース・スタディー－ Japan's Interaction with Asia'.

In this first part of 'Japan's Interaction with Asia', I had the privilege to chair a panel with three participants from Asia, which has been rarely the case in former JAWS meetings. One paper was in English and the two others in Japanese, which made the whole audience shift naturally to that second language during most of that session. It came to me that speaking in Japanese makes communication much easier as we knew immediately what we were speaking about.

The three papers were remarkably illustrated, in three different manners: the first one by photos, the second one by several kinds of illustrations, which even entailed a short film on Suntory ads which delighted

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the audience, and the third one by a huge number of statistics.

Two papers explored Japanese relations with neighboring countries: China, through Japanese Pop Music, and Korea, through Japanese-made products. Benjamin Ng gave an interesting insight into an historical perspective on the world of Asian pop music and its mutual exchange. Professor Park Soon-E investigated Korean perception and acceptance of Japanese made products, showing statistics one after the other. We learn that Korean women were more open to Japanese products than men, in spite of a political atmosphere which has its ups and down. Wu Yongmei took a historical perspective to draw a parallel between Suntory Whisky commercials and the evolution of Japanese society, without speaking of the modeling of its identity through media. Due to technical problems at the beginning of the session, we had to move from one room to another, which left very little time for questions. This, however, did not prevent participants from continuing discussion outside the room.

### **Power and Politics (2) (Chair: WONG Kam Bill)**

- James NICKUM, Tokyo Jogakkan College, and LEE Yok-Shiu, The University of Hong Kong: 'Comparing Environmental Consciousness in Hong Kong and Japan'.
- Ann YAMAMOTO, University of Tokyo: 'The *hakomono gyōsei* syndrome: Connecting culture with community development in Japan'.
- Richard RONALD, Kobe University: 'Japan as a "Nation of Homeowners": Understanding Home-Ownership in Eastern and Western Terms'.

The three papers in this session gave fascinating insights into issues of environmental and community development in Japan. The first paper was a co-presentation of a collaborative study of environmental consciousness in several Asian countries, focusing on the cities of Tokyo and Hong Kong. James Nickum and Lee Yok-shiu argued that expressed motivations for protecting the environment in the countries studied were more personalistic, anthropocentric and utilitarian than in the U.S. In the second paper, Ann Yamamoto presented her ongoing PhD research about local cultural policy, with particular attention to case studies of film festivals, especially the

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Yamagata International Documentary Film Festival. She explained how local cultural policy had developed as a result of decentralized policymaking, and highlighted problems resulting from a mismatch of the goals of cultural producers and local governments. This sparked lively discussion about the need for a satisfactory audit culture in Japan. In the third presentation, Richard Ronald gave an excellent overview of comparative research on homeownership and its consequences worldwide, noting that since 1945, several countries in East Asia, including Japan, had developed high rates of homeownership, similar to those of Anglo-American countries. He concluded by pointing to what he saw as the many problems consequent on a policy of promoting homeownership.

### **Japan and Its Others (Chair: Lynne NAKANO)**

- Millie CREIGHTON, University of British Columbia and Ritsumeikan University: 'Japanese Travel and Imaging in Search of the Canadian Geisha and Canadian Samurai'.
- Yoshiko NAKANO, The University of Hong Kong: 'Turning Japanese Electric Rice Cookers into Chinese: How National/Panasonic has Sold 8 million sets in Hong Kong since 1959'.
- Cyndi DUNN, University of Northern Iowa: 'Short, Dark-Haired People Riding Bikes? The Negotiation of Cultural Images of Japan by U.S. and Japanese Students'.
- Eriko YAMATO, University Putra Malaysia: 「マレーシアの英字新聞における「日本」「日本人」に関する記事」

All four papers in this session addressed Japan in relation to Others. The first paper addressed perceptions and experiences of Canada from Japan, while the other three discussed relations with Japan or images of Japan from outside of Japan. The papers complemented each other nicely and drew lively questions from the audience.

Millie Creighton discussed the images of Canada in Japan, focusing on two figures, Anne of Green Gables and a popular figure representing Canada in Japan, "the Man with the Patch." She discussed how these two figures were associated with areas that many Canadians consider peripheral, namely Prince

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Edward Island and the Yukon. She further considered the ways in which Canada represents a contrasting foreign image to the pervasive presence of the United States.

Nakano Yoshiko spoke of one of the first Japanese products that Hong Kong people embraced after World War II, the electric rice cooker. She argued that the rice cooker represented a symbol of a better lifestyle for Hong Kong people at a time when the population was growing with new migrants from the mainland. Moreover, she discussed how the eight million rice cookers imported by National to Hong Kong could not possibly have been consumed in Hong Kong with a population of only 6.8 million. Nakano explained how the rice cooker traveled from Hong Kong to other global destinations and explored the role of Hong Kong Chinese intermediaries in localizing Japanese rice cookers.

Cyndi Dunn talked about the images that students in the United States have of Japan. Her paper was based on a month-long computer-mediated exchange between Japanese and U.S. college students who were learning about each other's societies. The students in both societies were asked to post their images of the other country and to respond to the other group's images. Dunn found that Japanese students tended to accept the general characterizations made about them but went on to explain the limitations of these generalizations. Yamato Eriko also discussed images of Japan in her talk about the way "Japan" and "the Japanese" are represented in English language newspapers in Malaysia. In Malaysia's English language newspapers, Yamato found a variety of articles on economics, science, arts, society, politics, and leisure. These articles, however, were mainly from international news services. Yamato explained that Japan, as advanced industrialized nation, is seen as a country from which Malaysia has much to learn. At the same time, Japan is considered to be a part of Asia. Members of the audience encouraged Yamato to continue to pursue her research.

### **Surfing Japanese in the Waves of the World (Panel Co-Sponsored by AJJ [Anthropology of Japan in Japan ] (Convener: Debra OCCHI)**

- Debra OCCHI (Miyazaki International College): 'Hello Surf Kitty! Japanese women in the waves'.

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- Stephen DAVIES (Miyazaki International College): 'Foreign Locals: Gaijin Surfers at Kisaikihama, Japan'.
- Robert Stuart YODER (Chuo University): 'Two Subcultures of Surfers in California and Kanagawa'.

This panel discussed Japanese surfing – not on the internet, but in the ocean – from various perspectives. Robert Yoder compared socioeconomic and lifestyle factors of surfers in Kanagawa to those in his southern California native cohort. Debra Occhi discussed Japanese women's surfing and media representations thereof in context to international and gendered practices. Stephen Davies presented results of a questionnaire given to 'core' longboarders in Miyazaki. He also described how turning his hobby into a research topic created a dilemma of positionality vis-à-vis personal identity. A lively discussion ensued.

### **Panel: Marriage - or not? (Chair: Joy HENDRY)**

- Ofra GOLDSTEIN-GIDONI, Tel Aviv University: 'Ethnographic Encounter in Japan: Personal Encounters with Contemporary *sengyō shufu*'.
- Scott NORTH, Osaka University: 'From Restraint to Complaint: The Emergence of an Etic Culture of Complaint in Japanese and US Marriages'.
- Ekaterina KOROBOTSEVA, University of Oxford and Sophia University: 'Experiences of Lone Unwed Mothers in Japan. Why do so few women in Japan bear and rear children outside wedlock?'
- HO Swee Lin, Sophia University: 'Desires and Dilemmas: An Ethnographic Study of Female Infidelity in Modern Japan'.
- CHAN Yeeshan, The University of Hong Kong: 'Marriage as a Business: The Bringing of Chinese to Japan by Repatriates'.

This panel, which addressed issues of marriage and parenthood, was well attended and well-timed, so that there was a fruitful discussion, both after each paper, and also in the spare half hour that remained before dinner at the end. There was a definite bias towards the female perspective, perhaps reflecting the continuing propensity in Japan for women to define themselves in terms of their marital status, though the audience was mixed, as were the comments. Four of the five papers were given by women.

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The presentations were opened by Ofra Goldstein-Gidoni, who drew on a personal relationship with a *senkyō shufu* (full-time housewife) friend to engage in a piece of ethnographic research about the lives of young women in Osaka who devote themselves to their families. It portrayed an in-depth view of the life courses chosen by these women, a style repeated in two later papers, one on the experiences of lone, unwed mothers in Tokyo, the other on female infidelity. The first of these, given by Ekaterina Korobsteva, was seeking reasons why there are still so few unmarried mothers in Japan, compared with other industrialised countries, and she described several important contemporary social factors. The second, by Ho Swee Lin, sought to counteract the preponderance of studies related to sexuality that ignore the female perspective. She found plenty of women willing to talk of their unfaithfulness, many of whom seemed to suffer from acute moral dilemmas about their double lives. Scott North looked at complaints within marriage in Japan and the U.S. His approach was more sociological, and he tried to demonstrate emerging similarities, despite expected cultural difference.

The last paper, by Chan Yeeshan, talked of the extraordinarily successful way in which marriages 'of convenience' are being used by Chinese and their extended families seeking immigration and economic connections to Japan. This ploy has brought some 35,000 people from a single county in Heilongjiang Province, and was contrasted with 'fake' marriages from elsewhere that are easier to detect.

The overall discussion raised a variety of issues, following up parts of particular papers, and one of the recurring themes seemed to be that it would be useful to compare the contemporary material with historical examples of the same phenomena. Altogether, a good mix of papers, well presented, and a lively and attentive audience.

### **Shifting Imaginative Frontiers: Japan's Cultural Turn Towards Asia and the Relocation of the West. (Conveners: Gordon MATHEWS and Bruce WHITE)**

- Shunta MORI, Shizuoka University of Art and Culture: 'Co-participation rather than Equality: Gender Equality Policy in Japan'.
- John CLAMMER, Sophia University: 'Salvation from the East?'

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Globalization, New Religions and the Contemporary Re-imagining of Japanese Identity'.

- Lynne NAKANO, The Chinese University of Hong Kong: 'Fashioning Ethnicity and Self-Identity: How Images of Japan Shape an Asian Youth Culture'.
- Gordon MATHEWS, The Chinese University of Hong Kong: 'Japan's Turn to Asia/Asia's Turn to Japan: Culturally Inevitable but Socio-politically Impossible'.
- Hilaria GOESSMANN and Griseldis KIRSCH, University of Trier, Germany: 'Television Dramas Uniting Asia? On the Fandom of Chinese and Korean Stars in Japan'.
- Peter ACKERMANN, University of Erlangen: 'Japan meets Asia with Asian communicative strategies - but do they work?'
- Bruce WHITE, Doshisha University: 'Re-Orienting the Occident: How Young Japanese Travellers seek Common Asian Membership beyond Affiliation'.

This panel was designed to bring together a variety of perspectives on movements in the collective identities of groups or nations within South East Asia. It was structured in order to also elicit research and theory on the role of the imagined Western or “international” community in the structuring of Inter-Asian interaction and solidarities. With explicit reference to Japan, whether viewed from inside Japanese society or from a wider Asian standpoint, all of the papers brought a unique perspective to understanding how inter-Asian relations and identities were bringing about, or not, a sense of a common regional membership. Often the perspectives were very different, ranging from the outwardly pessimistic notion that there can be no kind of sense of Inter-Asian/Pan-Asian identity, to papers which put forward research illustrating that such solidarities were already in the making.

The first speaker was Shunta Mori, who focused on gender equality policy in Japan, the way that it had been brought into action and how it had changed over its short lifespan. The main drive of Mori’s paper was to illustrate how, despite the use of the “international community” as a key influence in the structuring of the law of gender equality, what really brought the policy into existence was a conservative push to counter the effects of labour

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shortage without resorting to immigration (i.e. by getting women into the workforce). Mori's perspective set a rather interesting precedent in that he was concerned not with coming down on either side of the argument of inter-Asian identity, but rather, in illustrating how it was often internal political wrangling, and the cultural appropriations that were used alongside it, that held the real power in defining the make-up and approach of Japanese society to internal affairs and policies.

Following this talk was a paper by John Clammer which probed the ideological foundations of some of Japan's new religions, focusing primarily on how a sense of International Peace and Understanding had emerged to represent these groups in the world. Clammer asserted that he was as yet unsure of whether what underlay the motivation to align and direct an embodiment of this broad and admirable perspective was genuine spiritualism or deeply buried nationalist sentiment. Broadly, however, the paper was optimistic—if these new religions were building a sense of international peace, then this could be looked at a force for positive change and influence on Japanese society at large.

With a change in focus, from the 'internal' to the 'external', Lynne Nakano's paper brought the panel towards an understanding of how Japan was being viewed from Hong Kong. Her portrayal of the interpretation and meaning of Japanese fashion goods in Hong Kong served to illustrate how there existed both a sense of cultural symmetry and separation between the positive images of Japanese goods and negative images of Japanese culture. These contradictions would continue to exist, Nakano broadly demonstrated, and continue to characterize Japan in the eyes of its neighbours.

Following this, another paper focusing on East Asian images of Japan was given by Gordon Mathews. Mathews' paper emphasized that his mainland Chinese interviewees were very much in conflict with themselves, in seeing Japan both as a cornucopia of attractive popular culture and as a society that had massacred Chinese seventy years ago, and that still had never fully acknowledged this fact. Mathews analyzed these interviewees as experiencing a pointed contradiction between their roles of consumer and of citizen, a contradiction that played out in numerous ways in their daily lives, and that shows no sign of being resolved.

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A shift in tone followed the coffee break, with Hilaria Gossman and Griseldis Kirsch leading the way in a second half which broadly emphasized the positive potential of inter-Asian identity and interaction. Their co-presented paper demonstrated the degree to which Japanese television media (dramas) were incorporating and celebrating Asian characters. This illustrates a departure from the traditional practice of 'othering' the other Asian and may represent a move towards a sense of regional solidarity, although the paper acknowledged that some political and historical issues remain untackled.

Moving closer to the subject of interpersonal communication, Peter Ackermann brought an interesting theoretical perspective to the panel, attempting to show how Japanese communication and interactive strategies were formed in a particular way (tied into circles), and could be responsible for the future ability, or inability, to integrate with a wider Asian society.

Lastly, Bruce White's paper concluded the panel with a set of observations from his work with Japanese travelers to other Asian countries. The key point here was that the perception, images and definition of the so-called West was a key pivot in the ability for both Japanese and other-Asians to find a sense of common ground and engage in successful interpersonal interaction. Historical and contemporary distancing of the West in conversations with other Asians, in particular, helped the Japanese to gain a foothold in an imagined common Asian territory, a territory these Japanese youth were increasingly seeking out.

Overall the panel served to stir up debate and raise questions, rather than provide answers to the central divide of whether a pan-Asian identity was possible. However, in so doing, we, the organizers and participants, hope that the themes inherent in the all of the papers have become clearer to us all and to our very dedicated audience (the panel was five hours long!). In the discussion that followed, it was clear that whatever the current evaluation of the state of Inter-Asian identities and common solidarities, these were very much key research themes of the region's immediate and long-term future.

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### **Network and Community: Japan in Hong Kong, Shanghai, Tianjin and Singapore (Convener: LEE Pui-Tak)**

- LEE Pui-Tak, The University of Hong Kong: 'Encountering Asia in Hong Kong: Japan's Asia Networks, 1860s-1930s'.
- Naoto KAGOTANI, Institute for Research in Humanities, Kyoto University: 'The Development of the Japanese Cotton Industry and the Chinese Merchant Community in Kobe, 1890 -1941'.
- CHEN Zu'en, Shanghai Academy of Social Sciences: 'The Japanese Town in Shanghai: A Historical Survey'.
- Discussants : Peter POST and Takeshi HAMASHITA

This historically-focused panel dealt with interactions between Japan and East Asia, and specifically Japanese overseas networks in East Asia. Lee Pui-tak looked at the role of cities such as Hong Kong, Shanghai and Singapore in the modernization of Japan. Naoto Kagotani traced the history of the relationship between Chinese merchant networks in Asia and the Japanese cotton industry between 1890 and 1941, with special attention to the development of the cotton industry in the Osaka-Kobe area. Chen Zu'en then explored the lives of members of the Japanese community in Shanghai in the first half of the 20<sup>th</sup> century, and the significance of the community. Peter Post and Takeshi Hamashita then led a discussion on the issues raised by the presentations.

### **Uncommon Translations: Refracted Images and Distorted Identities in Japanese Popular Communications (Panel Co-Sponsored by AJJ [Anthropology of Japan in Japan ]) (Convener, Todd HOLDEN)**

- Michael PRIELER, Tohoku University: 'The Alien Prism: How Japan views itself through its "foreign" commercials'.
- Carlo GUTIERREZ, Tohoku University: 'Refracted Imagery of Work and Play: Visual Translation through Textbooks'.
- Aristides PEREIRA, Tohoku University: 'Recreating Japan through the Internet: How foreigners rewrite Japan through Blogs and Photologs'.

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- Miki KAWABATA, Mejiro University: 'Well-guided or misleading?: Considering the influence of visual presentations of Tabloidization on TV'.
- Rie ITO, Tohoku University: 'Another Japanese Mirror: *kōkō yakyū* and the case of Darvish Yu'.
- Jane BACHNIK, National Institute of Multimedia Education, Japan: 'Teaching "Untranslatable Culture" on the Web: At Home in Japan: What No One Tells You'.
- Todd HOLDEN, Tohoku University: 'Conversations About Self, With Itself: Sports exports, imports, media reports and the matter of Japanese identity'.

Michael Prieler kicked off this double-session panel by examining Japanese choices about which foreign elements to select and adapt in TV commercials, and what this can tell us about Japanese self-perceptions. Aristides Periera looked at how Japan looks and feels like to foreigners living there, as witnessed in their blogs and photologs, while Carlo Gutierrez presented an analysis of how gender roles in the domains of work and leisure have been represented in early elementary textbooks from the postwar period. Miki Kawabata considered the ways that television news programmes in Japan have become more entertainment-oriented through the use of graphic and visual effects with a view to gaining a larger audience, and the significance of these developments for the audience's understanding and perception of their society.

After the coffee break, Rie Ito gave an analysis of the media portrayal of Darvish Yu, an ace high school pitcher of mixed ethnic descent, showing how participants in and reporters of sporting culture, and specifically high school baseball, have grappled with the issue of retaining Japan's cultural identity under conditions of globalization and economic and social change. Jane Bachnik used the Internet tutorial she created to examine the issue of whether basic anthropological concepts such as tacit meaning can be communicated and taught in a distance learning environment using new technology. Finally, Todd Holden looked at the ways in which cultural flows between East and West (in the form of Japanese athletes going to the West, and foreign athletes coming to Japan) have enabled Japanese to discourse with themselves, about themselves, and have served as translators of Japan to the Japanese.

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### Individual Papers (Chair: WU Yongmei)

- WANG Xiaolin, City University of Hong Kong: 「無縁・公界と『伊豆の踊り子』—もう一つの日本文化像」.
- HU Zhen, Fujian Teacher's University: 「日本民族の起源への再アプローチ—『竹取物語』と中国の『斑竹娘』と」.
- Megumi DOSHITA, University of Tokyo: 'Different Perceptions of Rural Environment in a Japanese-style Green Tourism Practice'.

This session covered several issues, from examining the cultural anthropological device that determines the love fates of the two heroes in Kawabata Yasunari's Nobel Prize winning novel *The Izu Dancer*, to discussing the different perceptions of rural environment between villagers and environmentalists in a Japanese-style Green Tourism Practice. It was not so well attended at the beginning because of the early start, but the audience increased as the session continued, and lively discussion continued into the coffee break after the closure of the panel.

By explaining the folklore terms of *muen* (unrelated) and *kukai* (public world) that describe the social structures in medieval Japanese society, the first presenter, Wang Xiaolin, suggested that as the Izu dancer was a kind of traveling entertainer who belongs to the world of *muen* and whose whereabouts is only limited to such *kukai* as a public bathhouse, a Japanese inn or a port, her status is similar to that of a social outcast in the old village society, and this status forbids her to become the lover of the first person narrator and protagonist, "I", who is a member of the common society. Dr Wang went further to state interestingly that the dual structure of *muen* and *kukai* versus *mura* (village) in Japanese culture still lives on in the contemporary entertainment world, e.g. the story of Tora-san in the famous film series *Otoko wa Tsurai yo* exactly representing an example.

The second paper, by Hu Zhen, started from a review of views of the origin of the Japanese people and followed with comparisons between the Japanese folktale *Taketori Monogatari* (The Tale of the Bamboo Cutter) and the Chinese legend, *Hanchiku Musume* (The Daughter of the Dotted Bamboo), and between the methods to protect one from evil in Japan's *Kojiki* and in Tibetan mythology. From analyzing the similarities in the mythological stories, Hu

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intended to provide another approach to the study of the origin of Japanese people. In discussion, it was suggested that he continue research by looking at the usages of *kushi* (comb) in the two countries' mythologies, and whether the legend *Hanchiku Musume* originated among the Chinese minority groups in the West-southern districts.

### Japan's Interaction with Asia (2) (Chair: Stanislaw MEYER)

- NGUYEN Van Kim, University of Social Science and Humanities, Vietnam National University: 'Japan: Three Times to Open its Country - Three Times to Choose'.
- Sylvie GUICHARD-ANGUIS, Paris 4 Paris-Sorbonne: 'An Asian Atmosphere in Japanese inns (*ryokan*) Negotiation of Tradition/Interaction with Asia'.
- Monir H. MONI, Waseda University: 'Japan-Bangladesh Cultural Connections: Heart to Heart'.

The three papers in this session approached the topic of Japan's interaction with Asia from a variety of angles. Nguyen Van Kim reviewed the history of Japan's relations with foreign countries from the 16<sup>th</sup> to the 20<sup>th</sup> century, and discussed the rationale that stood behind Japan's choices of strategic partners in Asia and the world. Sylvie Guichard-Anguis explained that Japanese inns, or *ryokan*, are seen as places where Japanese culture and traditions are preserved, and also, that *ryokan* are offering service primarily to Japanese customers. In recent years, however, many inns have started to promote an "Asian atmosphere," by including elements of various Asian cultures into their design. Sylvie discussed how the exotic flavor of Asian cultures in *ryokan* helps sustain "Japanese beauty", and by extension, the source of identity for contemporary Japanese. The discussion after the presentation concerned the problem of whether and why foreigners happen to be unwelcome in Japanese *ryokan*. Monir H. Moni presented an outline of relations between Japan and Bangladesh. He noted that in spite of the fact that these relations seem to be excellent, Bangladesh still remains relatively unknown to Japan. The speaker put emphasis on cultural relations, which contain a lot of potential. He hoped that the mutual relations between the two countries would be further developed.

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**Report on the 17th conference of the Japan Anthropology Workshop (JAWS),  
concurrent with Section 5, Anthropology and Sociology of the 11th  
conference of the European Association for Japanese Studies (EAJS),  
Vienna, 1-2 September 2005**

Convenors: Brigitte Steger and Ingrid Getreuer-Kargl (both at the University of Vienna). Report by Brigitte Steger.

Due to a change in the schedule of EAJS conferences, the Japan Anthropology Workshop (JAWS) – which organizes Section 5, Sociology and Anthropology of the EAJS meeting – met twice in 2005. For two very intensive days, on 1 and 2 September, 45 speakers and 9 session chairs spoke to audiences of between 20 to 80 persons per session in two parallel rooms. The topic chosen was “Time & Memory”; sixty years after the end of World War II, an anthropological approach to these questions proved to be fruitful. Academic presentations were organized in whole-day panels – “Making, Consuming & Recording Memory” (panel organizer/chair: Rupert Cox) and “The Nation in Uniform (panel organizer/chair: Elise Edwards)” – as well as 90 minute sessions on: Outfit and Deportment (chair: Ingrid Getreuer-Kargl); Time & Memory of Migrants and Minorities (chair: Christoph Brumann); Social and Civil Movements (chair: Dolores Martinez); Work-styles and Life-styles (chair: Scott Clark); Communication and Identity (chair: Bruce White); Time in Everyday Life (chair: Brigitte Steger); Exhibiting Japan (chair: Joy Hendry); In and Out of Sleep Mode (chair: Anemone Platz); Anthropological Approaches to Literature (chair: Guita Winkel). They provoked interesting discussions, and several publications based on the sessions are planned. Some of the sessions became the starting points of further research cooperations.

Regardless of the ongoing contention with the EAJS board on the EAJS-JAWS joint-membership question, we adhered to the aims of the EAJS and tried to facilitate both a deepening of discussion within the disciplines and trans-disciplinary dialogue. The convenors put special emphasis on networking with other associations and sections. We invited the VSJF (Vereinigung

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sozialwissenschaftlicher Japanforschung, e.V.) to hold a half-day workshop on “Developing Intercultural Teaching Strategies” in different settings; this was organized by Susanne Kreitz-Sandberg with four speakers and about 20 participants. The section topic of memory coincided with the topic of the history section, for whose members we were happy to provide room and realized the closeness of the approaches in some of the sessions.

Another focus of our endeavours was the support and integration of early stage scholars. Before the conference, we brought together experienced scholars with graduate students. The elders acted as mentors, giving feedback on the papers beforehand and during the conference. A new format was the “Career Development Forum”, a round-table discussion moderated by Ingrid Getreuer-Kargl, during which some 25 scholars in different stages of their career shared formal and informal knowledge of how job and scholarship selection committees work, revealing cultural differences and similarities throughout the world of Japanese Studies (see separate report below). Networking and informal talks were further facilitated by a JAWS lunch, by the disciplined scheduling of breaks, the convenient location and wonderful weather. We were happy to convene a very lively and successful meeting.

Reports from the panels and sessions:

### **Panel: ‘Making and Recording Memory’**

by Rupert Cox

#### Ritual and Memory at Ise

*Rosemary Bernard, Waseda University*

#### The performance, preservation, and construction of memory in the *hanamatsuri* of Aichi prefecture, Japan

*Lisa Kuly, Cornell University*

#### *Sunka* and *nunka*: Present and past as cognitive domains in the South Ryukyus

*Arne Røkkum*

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Tokyo Dreaming. An investigation of the cinematic surfaces of memory in the urban space of Chris Marker's film *Sans Soleil*

*Rupert Cox, Manchester University*

Mnemonic Monsters: Traumatic Memory in Japanese Popular Culture

*Fabio Gygi, University College London*

At the Periphery of the Nation's Memory: Imaging the Abashiri Prison in Post-War Japan

*Pia Vogler, University of Geneva*

Remembering Sugihara, Re-framing Japan in Europe: Holocaust era altruism and the politics of cultural memory

*Jane Marie Law, Cornell University*

'The purified past' - Vernacular house preservation in Akita prefecture, Japan

*Milena Markov, Akita International University*

Tama: Balls, beads, boulders, jewels and spirits

*Edwina Palmer, School of Languages and Cultures, University of Canterbury*

Tea objects and memory. The creation of community among elite practitioners of the Japanese tea ceremony

*James Henry Holland, Hobart and William Smith Colleges, Geneva, New York*

A Suburban Palimpsest: Writing, erasing and rewriting Honmoku by Mississippi Bay

*James E. Nickum, Tokyo Jogakkan College*

The four consecutive sessions of the Making and Recording Memory panel brought together 11 speakers who addressed the theme through a range of focused case studies and diverse theoretical approaches. As such, the panel reflected a broad and emerging trend in Japanese studies for the investigation of memory.

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The orientation of the discussions that followed the presentations was around debates concerning the meaning and making of memory through local or national heritage movements; through the traumas of war remembrances; in media forms within the realm of popular culture, through the materiality of certain objects and spaces and through social relations. In general all the papers shared a perspective on the making of memory as a form or process of making collective representations, describing and explaining its interface with different kinds of local or national history rather than with individual consciousness. Although, as comments from panel members and the audience revealed, there is still much to be argued about constructivist approaches to the remains or 'sites' of memory, it might be interesting, following the direction of some recent anthropological trends (N. Seremetakis *'The Senses Still'*) for a future panel to pursue this theme of memory at a more individual and embodied level of investigation.

What follows is a brief review of all the papers concentrating on the correspondences between them and main points that were raised: The papers by Lisa Kuly (*Hanamatsuri of Aichi Prefecture*) and Rosemary Bernard (*Ritual and Memory at Ise*) provided two rich ethnographic examples of how memory can be made and remade through textual and architectural forms and ritual performances, but that in its making the process may become contested and even chaotic. They showed how elements of the past had been identified and appropriated by authorities as if from an existing repository or vessel and could be used to create spaces both for romantic national imaginings and for commercial 'cutification'. An interesting addition to the perspective provided by these papers came from Milena Marvoka's analysis of the 'purification' or attempt to eradicate traces of the past from *minka* houses in Akita prefecture. She showed just how difficult it was, in spite of the earnest attempts of the preservation movement to remove the residue of past occupancies of these dwellings and to create new memories. The sense of a layered past, and of sediments of prior structures and uses of a place remaining pertinent and accessible to ethnographic inquiry was elaborated in some detail through the metaphor of a 'palimpsest' in the last paper of the day, by James Nickum (*Writing, Erasing and Rewriting Honmoku by Mississippi Bay*). The idea of a geography of memory was analysed also in the paper by Pia Vogler *At the*

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*Periphery of the Nation's Memory: Imaging the Abashiri prison*, where she demonstrated how the sense of nostalgia and of people suspended in time, found expression in a long running popular TV drama about prison life located in Hokkaido, a place on the margins of spatial and therefore temporal consciousness.

There was a shift from places to objects as the sites of memory in the papers by Edwina Palmer *Tama: Balls, beads, boulders, jewels and spirits*, and James Henry Holland *Tea Objects and Memory*. Both these papers showed how particular objects could be used in ritual contexts to create narratives of the past and of belonging, such that tama balls could be construed as symbols of nationhood and tea utensils as the means for subtle but significant allusions to participants interrelatedness.

The sense that memory resides in particular forms of relatedness between persons was clearly expressed in Arno Røkkum's paper *Sunka and nunka: Present and past as cognitive domains in the South Ryukyus* which focused on kinship systems to show how history could be understood as neither a story nor as remains.

Finally, three papers, by Rupert Cox, *Signs of Absence*, Fabio Gygi *Mnemonic Monsters* and Jane Marie Law, *Remembering Sugihara*, used an event, the Pacific war, to comment firstly on the visible, psychological and material elements involved in memory work. Cox and Gygi both associated the construction of memory with the 'rise of the figural' but differed in their levels of analysis focusing respectively on the limits and possibilities of visual media for revealing the operation of making memory and secondly, on the identification of monsters of the imagination as archetypes for the symbolic expression of personal and national trauma. Jane Marie Law's paper focused on the wartime legacy of one man to show how parallels in the architectural forms of two different sites for the remembrance of his (and other) acts of altruism compressed time and space to the extent that these individuals, quite separate from each other in history, could achieve a kind of simultaneity.

### **Session: Time and memory of migrants and minorities**

by Christoph Brumann

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### Creating the memory of majority and ethnic, religious and national minorities in Japanese classrooms

*Yuki Shiose, Université de Sherbrooke, Québec, Canada*

### Multicultural Calendars and Social Construction of Time: A Focus on the Brazilians Living in Japan

*Hirochika Nakamaki, National Museum of Ethnology, Osaka*

The session "Time and memory of migrants and minorities" contained only two papers since Mary Jane Garcia (Ritsumeikan University of Asia and the Pacific, Beppu) had to withdraw for family reasons. Yuki Shiose (Université de Sherbrooke, Canada) in "Creating the Memory of Majority and Ethnic, Religious and National Minorities in Japanese Classrooms" described Japanese stances toward cultural diversity and immigrant populations in school education. Starting in the Meiji period, the state has consistently bypassed the issue, either presenting Japan as a mono-ethnic society or claiming a unique Japanese capacity to absorb foreign influences. It thus contributes to the weak school performances of the children of particular immigrant groups. Hirochika Nakamaki (National Museum of Ethnology, Osaka) in "Multicultural Calendars and Social Construction of Time: A Focus on the Brazilians Living in Japan" discussed current policies towards immigrants, also finding that there is little state guidance so that local governments are left to their own devices. He then showed a large number of wall calendars produced for a (mostly Brazilian-born) immigrant clientele, pointing out how, by selectively integrating or else ignoring festival days and seasonal events of the Japanese host society and the migrants' society of origin, these calendars construct highly diverse but often bi-national time frames for their users.

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### **Session: Communication and Identity**

by Bruce White

*Keitai - the Mobile Uchi and the Paradox of (Dis)Communication.*

*Phil Sawkins (Oxford Brookes University)*

*The world wide exhibition hall : Japanese home pages, weblogs and photologs as sites for presenting self*

*Todd J.M. Holden, Tohoku University*

*Passing on Values Through Time: The Family as Context for Learning Communicative Strategies*

*Peter Ackermann, Erlangen University*

The session “Communication and identity” brought together three very different and yet most complementary perspectives on the topic and how it can be applied to aspects of Japanese society. First to speak was Phil Sawkins, whose paper on the use of mobile phones (*Keitai*) set the scene for understanding the place (of lack) of communication technology in the lives of younger people—particularly those who choose not to integrate the technology into their lives and are chastised as a result. Peter Ackermann’s paper, entitled “Passing on values through time: The family as context for learning communicative strategies”, then focused on intergenerational conflict, making the point that patterns of communication should not be looked at as fixed by culture but rather as taking and changing shape within a frame of reference based on narratives passed down through time within the family. Lastly, in Todd Holden’s paper, it was the themes of Ukiyo-e and Advertising that were under investigation. Looking at what the relationship between these twin communication forms and Japanese cultural ideas, Todd’s paper moved toward considering matters of a societal nature, including social values, membership and identity. Overall, the panel set out a series of diverse and yet related perspectives which led the panelists to engage in profitable discussion with the

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audience in the closing minutes of the session.

**Session: Time in Everyday Life**

by Brigitte Steger

JR Time and Rubber Time: The Paradox in the Japanese Conception of Time

*Yohko Tsuji, Cornell University*

Management and conceptualization of time and space in support groups for hikikomori youths

*Sachiko Horiguchi Kaneko, St. Antony's College, University of Oxford*

Time Concerns and time-use of Japanese housewives in a network business

*Masae Yuasa, Hiroshima City University*

This session brought together three fresh and excellent papers on how time plays a role in everyday life. The papers dealt mostly with social groups that are normally not the focus of such consideration. Yohko Tsuji juxtaposed the JR time, which thinks of 90 seconds as a serious delay, with a completely different attitude towards punctuality when making appointments with doctors or hair dressers, where people hesitate to make appointments at all. Sachiko Horiguchi Kaneko described how *hikikomori keikensha* lead a life completely out of sync with the majority of society, staying up during the night and sleeping into the day in the room to which they withdraw. She also showed that keeping time is a crucial issue in the training into society provided by different support groups. Yuasa Masae asked the question why housewives like to work in a low-paid job as sales person in a network business and discussed how housewives adjust their time between the demands of their families and their jobs. A special issue of the journal *Time and Society* is planned to appear in October 2006 on the theme 'Timing Daily Life in Contemporary Japan', and will carry the revised papers, along with a fourth by Brigitte Steger on high school students' study and sleep patterns, and an introduction by Brigitte Steger.

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### **Session: In and Out of Sleep Mode**

by Brigitte Steger

#### How Japanese change their mode from waking to sleeping: An analysis of sleep habits in contemporary Japan

*Megumi Kaji, Research Institute for Sleep and Society, Tokyo*

#### “Early to rise...” Creating the healthy, wealthy, wise and virtuous Japanese

*Brigitte Steger, University of Vienna and University of Pennsylvania*

Only two papers were in this session, but the first on how contemporary Japanese switch their sleep setting and attitude from waking to sleep mode was based on collaborate research of three, Megumi Kaji, Masayoshi Shigeta and Yukio Toyoda. Interestingly, the mobile phone has become a comforter to help people sleep peacefully, just as the Teddy bear used to. While the transition from waking has been gradually becoming blurred, the morning transition from sleep to active wakefulness is still regulated by the need to rise early and by rituals imposed by institutions. In her paper, Steger elaborated on the ideology of early rising.

### **Panel: A nation in uniform**

*Panel organiser: Elise Edwards, Butler University*

#### Eugenic Raiment: Style, Personhood, and Modernity in Japan

*Jennifer Robertson, University of Michigan*

#### Dressing the ‘Ryōsai Kenbo:’ Kappôgi and the New Female Ideal

*Katarzyna Cwiertka, Leiden University*

#### JR cultures. Differences and similarities on the Japanese Railways

*Christopher P. Hood, Cardiff University*

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Japanese Girls' School Uniforms and Recurrent Memories of the History of Female Sexual Servitude

*Sharon Kinsella*

The Fabric of the Afterlife: Sacrifice and Apotheosis in Tokkôtai (Kamikaze) Uniforms

*Ellen Schattschneider, Brandeis University*

Happi as Uniform

*Fiona Graham, National University of Singapore*

Supporter Kits, Face Painting and Sport Spectacles: Conspicuous Consumption in Late Modern Japan

*Wolfram Manzenreiter, University of Vienna*

Public Secrets: Cheerleaders' Uniforms in Varsity-Level Japanese Athletics

*Ann Herring, Hosei University, Tokyo*

Uniforms of Sport and War: Soldiers, Athletes, and Nationalism in Modern Japan

*Elise Edwards, Butler University*

The plasticity of the Japanese female body

*Muriel Jolivet, Sophia University, Tokyo*

Vestis Virum Reddit. Uniform as an Indication of Social Position – Sumptuary Laws and the Bushi as Arbiter Elegantiarum

*Catharina Blomberg, Faculty of Oriental Languages, Stockholm University*

Naishinshô, posh uniforms and the art of choosing a middle school in Japan

*Marie H. Roesgaard, University of Copenhagen*

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### **Session: Social and Civil Movements**

#### The Democratic Status of a Self-governing Association

*Kazunori Oshima, Kyoto, Japan*

#### Modernization and New Social Movements in Japan

*Iris Wieczorek, Institute of Asian Affairs, Hamburg*

#### Hospice and Vihāra – (Buddhist) Spiritual Care for the Terminally Ill

*Wolfgang Herbert, Tokushima University*

### **Session: Work-styles and life-styles**

#### Japanese individualism – free relations, free employment

*Wim Lunsing, University of Aarhus*

#### The role of networks for Japanese women on the career-track

*Petra Röska, University of Vienna*

#### Meritocracy in Japan - Analysis on Social Elites

*Mikiko Eswein, University Kaiserslautern*

In a discussion of how the group model of Japanese is deficient at explaining the individual behavior of a number of Japanese in their choices for relationships and employment, Lunsing problematized the "group" with examples from Japan that do not fit comfortably, let alone neatly, into such a model. In particular he addressed trends in which individuals, instead of government or companies are creating highly individualistic lifestyles and choices, making positive *jibunrashii* compared to the negatively loaded *wagamama*. He outlined several alternative ways to conceptualize behavior, encouraging scholars to look at self and behavior in Japan in more complex ways.

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Petra Roeska explained that the equal employment opportunity law has not immediately opened equal opportunities in large corporation career tracks. Roeska took a preliminary look at women in smaller organizations and their construction and use of networks to understand the strategies and courses of women pursuing careers. Those networks are shown to be important, far-reaching, and complex. The research is still in its preliminary stages but all indications are that this research will illuminate differences and similarities between the careers of women and men and their networks, and provide a somewhat different perspective than is currently available.

Using data from recent decades, Mikiko Eswein argued that a dramatic change has occurred in the making of elites from one based on acceptance in elite institutions to the development of a system that tends to favor individuals with creative abilities. The path to elite status is no longer directly dependent upon meeting the requirements of the elite university but much more commonly on demonstration of personal ability.

### **Session: Exhibiting Japan**

#### The representation of temporality in the prehistoric Japanese archipelago

*Simon Kaner, Sainsbury Institute for the Study of Japanese Arts and Cultures, London*

#### Exhibiting Japan – Global Stages For Local Actors

*Andrew Brydon, Manchester University*

#### Time signature in *namban* Lacquerware: Tangible forms of storing remembrance

*Leonor Leiria, Oxford Brookes University*

### **Session: Anthropological Approaches to Literature**

#### The Everyday Calligrapher in Heian Japan: Toward An Archaeology of Writing Practice in Early Japanese Court Culture

*Brenda Danet, Emerita, Hebrew University of Jerusalem, Yale University*

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### Ritual and New Cultural Phenomena reviewed in Oba Minako's Work

*Daniela Tan, University of Zürich*

### Joint Workshop by VSJF and JAWS: Developing Intercultural Teaching Strategies

by Susanne Kreitz-Sandberg

coordination\_publ@vsjf.net

The topic 'intercultural teaching' is relevant in various areas and disciplines as well as in different life stages. This was reflected in the workshop with contributions on teacher education for working with pupils in multi-national settings in schools, teaching in and on Japan in higher education, developing intercultural strategies for business settings and finally applying Eastern concepts of body learning in adult education and the wellness sector. The organizer, Susanne Kreitz-Sandberg and four active participants gave inputs from their often as such interdisciplinary perspectives and practical experience.

Harald Fuess gave a presentation 'Turning weaknesses into strength' about his experience of teaching Modern Japanese history to Japanese and international students at Sophia University in Tokyo. Although diversity is advertised by the Faculty of Comparative Culture, it poses also problems because of heterogeneous intellectual abilities, difference in terms of language ability and knowledge about Japan as well as attitudes towards studying and ideas about absorbing truth versus practicing appropriate interpretations of history. Strategies in the classroom can vary from "ignoring diversity" by setting the same standards for all students concerning class-work over "adapting to diversity" by demonstrating different modes of interpreting history but stressing fact-based documented argumentations in written exams till "using diversity" in small multicultural groups for discussion, research and writing projects.

Priska Lautner, who wrote her Bachelor's thesis at the University of Vienna in Austria on the topic of Intercultural Communication introduced

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“Positions on the need of intercultural seminars in Japan and Japanese Studies” and shared her knowledge about the usage of terms in the literature like for example “culture shock” - as a false way of coping - with participants and presenters. She introduced the work of some of the better-known researchers in the field, who are frequently relied on in intercultural trainings. The well-timed input triggered a fruitful discussion on possibilities and limits of approaches, which often build on an understanding focussing rather on difference and problems than on shared aims.

Ute Hoffmann Ph.D. exchanged her research work where she has been involved for example in studies on bodies in cyberspace and on theme parks in Japan for a career as body worker (*Shiatsu, Do-In*), author and lecturer. In the workshop she introduced Do-In work, a meditative form of dance, both through film examples and practical partner exercises as possibilities of body learning in intercultural teaching and training. She argues for the importance of body awareness – also or especially in intercultural encounters. Until now the body is almost absent in the field of intercultural communication and competence even if bodily matters are not completely ignored, with body language, nonverbal messages and behavioral taboos being paid attention to in intercultural training sessions. The reading of “typical” (German, Japanese etc.) gestures and the acquisition of appropriate behavior, however, are not without problems because in the end, they rather narrow down than broaden up the path of intercultural encounters. Instead we rather should learn to experience our bodies in movement and increase our awareness in the actual situation.

Yuki Shiose, Professor for Intercultural education and Sociology of religion at the Faculty of Theology, Ethics and Philosophy at the Université de Sherbrooke in Quebec is teaching mostly primary and secondary school teachers in French Canada, facing extremely multicultural classrooms in a relatively economically challenged environment. There the focus in developing intercultural teaching lies mainly in finding the delicate balance between respecting cultural differences and upholding the universal model of human rights and democracy. Professor Shiose shared findings from her ethnographic fieldwork in schools, demonstrating that even a teacher with a politically very

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progressive position towards immigrants treated pupils with different national backgrounds with an obvious ethnical bias.

Much of the workshop was devoted to discussion. This format was especially welcomed by young participants who seem to enjoy the chance to participate more actively in a circle where everybody could in the beginning of the session gain an impression of the interests of all participants through short self-introductions and where researchers at different stages of their academic career could share their diverse experiences in the field of intercultural communication. There was even enough room for a critical evaluation of so-called "intercultural questions" putting them into dimension by discussing cultural difference in relation to other dimensions of difference as has been shown in work on intersections of discrimination by race, class and gender. Furthermore it seems to be important to combine analysis of experiences of cultural differences with awareness building on transcultural similarities, which include the potential to simplify communication on a common ground.

This workshop was an initiative to strengthen and extend the institutional ties and possibilities for communication between the Japan Anthropology Workshop (JAWS) and the German Association for Social Science Research on Japan (VSJF), which both include Japanologists applying anthropological and social science methods in their research and social scientists working on Japan. As organizer I thank JAWS for providing the opportunity to integrate this workshop into the Anthropology section of the 2005 EAJS conference in Vienna and the VSJF for taking the initiative for this workshop and for supporting my journey to Vienna. I hope that the workshop contributed to expanding research networks among the members.

*JAWS NEWS: VIENNA CONFERENCE – CAREER DEVELOPMENT FORUM*

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**JAWS Career Development Forum  
2 September 2005**

Summary notes by Brigitte Steger

This two hour round-table seminar, with about 25 participants, centered on the questions of how to be strategic about career development by integrating it with the research process. It aimed at helping young scholars in assessing their own situation and devising pathways which will lead to scholarship and academic job opportunities in the future.

For the preparation of the forum on career strategies, a workgroup at the University of Vienna, Petra Röska, Brigitte Steger and Ingrid Getreuer-Kargl worked out and distributed a questionnaire on the informational needs among emerging scholars. They also invited representatives from various research areas and types of teaching and research institutions and asked them to prepare to answer these specific needs. Moderated by Ingrid Getreuer-Kargl, scholars at different stages in their career have shared their experiences and advice on how they have found employment, focussing on the interview and selection processes, publishing, and research funding. The seminar was meant to exchange insider information generally not available to scholars at the beginning of their career. It also tried to acquaint persons whose job search took place in another era under different conditions, with the changing and rather difficult situation of university graduates in the present-day academic world (mostly outside the US). Here is a summary of the advice and insight offered during the forum:

What are selection committees looking for when they decide on a candidate?

- The quantity and quality of publications (related to age in countries where age can be established). Main journals in your field & academic publishers.
- In the Humanities, books matter; in the Social Sciences, articles.

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If you plan to look for jobs outside of your country, English publications are a must. Japanese publications, even for Japanese universities are not really necessary, but they are gradually becoming more important. German, French, etc. publications can often not be read at all or only evaluated by one person in the committee. Therefore, appraisals in English of the dissertation or books/articles in other languages are helpful.

It is important that the committee can judge the quality of your publications quickly. Sort publications into categories: peer reviewed journals, non-refereed, etc. Also, note cases in which you were invited to write an article for a particular book/journal.

- Educational background is important

Those who come from a university with a good name are considered first. Others have to be more careful to make it easier for the selection committee to understand what their qualifications mean. You can often hear: “We don’t understand what they are doing”.

- Work experience

Try to get short-term research affiliations in the country you want to find a job (only for bigger countries). The problem with post-doc research affiliations is that they disqualify you from jobs because you don’t get teaching experience. They are nonetheless better than doing nothing.

Question: What is better: teaching at a small university or a post-doc at a higher ranking university? It depends on the difference between the ranks and what you plan to do. For example, Oxford or Cambridge post-docs usually lead to good jobs. Research fellowships (with teaching) are the best of all worlds.

- How much money the person has raised or is able to raise by writing grant requests

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In Germany, the committee asks, is this person able to bring in money? If you bring money, the university adds money. In Australia and New Zealand this is also important, but also important is how much do you contribute to the international blueprint, what do you bring “psychologically”?

- Networking/Introduction

Until some years ago, especially in Japan, the question of who introduced you to the job, was decisive. Now this is less important. But the question “who knows you?”, still plays a role.

Therefore, establishing your own networks is crucial. Establishing networks based on a question you are interested in is a way to go about it. Generally, try to get funding for conference participation. Become a member of mailing lists, contact people by e-mail, etc.

Referees: in Australia, the supervisor is not considered a suitable referee (might be biased), in NZ people would question why you do not have a letter of recommendation from your supervisor. You would not be excluded, but asked, why this is the case. Honesty is the best policy, even if you have a conflict with your supervisor. If the committee has the feeling that you are not honest, they would be very suspicious of your other qualifications.

- Teaching ability/experience

Experience is age related, but it is necessary to document teaching ability and interest in teaching in the application. If you are able to get teaching experience, make sure that you receive an evaluation which should be quoted in your CV.

Referees: broad range of people. Should also be able to evaluate teaching. Experience in teaching also on post-graduate level (incl. supervising thesis, etc.)

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- Knowing where you go to

Committees also look for a demonstrated interest in the university and country. Especially in countries on the periphery (New Zealand) they want evidence of knowledge and interest (previous stays, etc.). If there are no obvious reasons for why people want to go to the place, the committee will think that you might change jobs as soon as they have another offer. New Zealand pays airfares for interviews.

Adjust application to the terminology of the place you apply to.

- In the application:

make sure that you (1) address ALL of the central criteria precisely and (2) address the desirable criteria, where met. Rewrite your application for every job and refer very explicitly to the job announcement and the institution. Credibility is important. Ensure there are no gaps in your CV (explain any) and check that there are no orthographic or other mistakes.

- Selection process:

NZ: applicants will have to teach undergraduates, make a seminar presentation to members of staff and a presentation for undergraduates.

- Other information:

Australia's university departments get funding for every PhD student. Private enterprises, like Dentsu sometimes employ researchers.

- Moving jobs.

It gets harder to move the longer you stay. Also because of pension schemes (can they be transferred?). A sister university in other countries might be a solution.

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### JAWS PUBLICATION NEWS THE JAWS ROUTLEDGECURZON SERIES

The Japan Anthropology Workshop series is attracting a steadily increasing number of high quality examples of work in the field. It also covers a good range of scholarship, from the translation of Japanese work, through edited volumes of conference proceedings, to some ethnography that is unequalled anywhere. Our two latest volumes fall into this last category, the first by Arne Røkkum, *Nature, Ritual and Society in Japan's Ryukyu Islands*, is just available for purchase, the second, Chikako Ozawa de Silva's *Psychotherapy and Religion in Japan: The Japanese Introspection Practice of Naikan* following hard on its heels (for details see below). Also just gone into production is a collection based on the plenary session of our Hong Kong meeting, entitled *Dismantling the East West Dichotomy: Essays in Honour of Jan van Bremen*, which should be a great tribute to our former Secretary General and founder member of JAWS. It is due out in July. **Make sure that when you order these books you get the JAWS member's paperback price!!** All our purchases add to the likelihood that the books make a paperback edition eventually and the outcomes of two previous JAWS conferences, *Japan at Play* (eds. Hendry and Raveri) and *Japan's Changing Generations* (eds. Mathews and White) have now achieved that status.

Submissions from prospective authors are always welcomed and we try to let you have a decision reasonably quickly. Enquiries should be sent to me (jhendry@brookes.ac.uk) in the first instance and I will send you guidelines for preparing a proposal.

Joy Hendry, Series Editor

#### **Already Published:**

*A Japanese View of Nature: The World of Living Things* by Kinji Imanishi  
Translated by Pamela J. Asquith, Heita Kawakatsu, Shusuke Yagi and Hiroyuki Takasaki  
Edited and introduced by Pamela J. Asquith

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

Edited by Gordon Mathews, Chinese University of Hong Kong and Bruce White, Oxford Brookes University

*Community Volunteers in Japan: Everyday Stories of Social Change*

Lynne Nakano, Chinese University of Hong Kong

*The Care of the Elderly in Japan*

Yongmei Wu, Beijing Foreign Studies University

### **Newly available:**

*Nature, Ritual and Society in Japan's Ryukyu Islands*

Arne Røkkum, Oslo University Museum of Cultural Heritage

Drawn from participatory fieldwork carried out over a period of thirty years, this volume adds the new dimension to the JAWS series of long-term familiarity with the subject matter. It brings a sharp regional focus, set in an island of the Ryukyu archipelago, but distinguishes practices observed there from those on different islands in the same chain. At the same time, it adds a comparative dimension that ranges way beyond Japan, from the close Chinese influences coming through Taiwan, to older resemblances with practices of a broad Austronesian cultural area. The book also engages with theoretical issues that lie at the heart of the study of anthropology.

In this important study of ritual life, Arne Røkkum first tackles the Western emphasis on text, dialogue, and the conceptual mind/body separation by setting out to demonstrate the importance of other elements of the interactivity among people, and between people and other species in nature, which he terms "the sensuous matter that bears on mentalities". He insists on the necessity of participation at all levels in ritual activity, which he describes for local people as "implanting their inner lives in ritual, dance and postured greetings to overcome the power of pent-up grudges that could easily become curses". His work includes much fine detail about primary images of

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importance, such as vision, taste and fragrance, replicated from natural origins for their association on particular occasions, and for specific purposes. Ritual is composed, he suggests, “more like a movement in a symphony than a string of sentences in a novel, to attune to certain keys and moods in the human mind”.

Røkkum’s analysis is guided by Piercian notions of indexicality, but the events he describes are so full of rich detail that they could be lifted, wholesale, into any number of comparative frameworks. A second important focus is on exchanges associated with the various rites, and he shows how gifts can work not only to make connections, but also to disconnect, thus offering a “double entendre” that challenges Maussian theory on the subject. A third potential theoretical contribution is to that old stalwart field of kin relations, for the importance in these islands of the relationship between siblings, and particularly the brother sister pair, sidelines conjugal relations, and (again, to use his words) offers “stepping stones for a more nuanced view of cultural osmosis between Japan and the outside world”. A feast of fine ethnographic substance, thick theoretical seasoning, and a bouquet of comparative promise awaits the reader in this latest great addition to our series.

### **In press:**

*Psychotherapy and Religion in Japan: The Japanese Introspection Practice of Naikan*  
Chikako Ozawa-de Silva, University of Chicago

Ozawa-de Silva has chosen for her topic a Japanese practice of introspection, known as *naikan* therapy. Developed in Japan, and based on very Japanese ways of constraining the body, the practice encourages individuals critically to search their memories as a form of healing that is at the same time quite comparable with methods found elsewhere. In true ethnographic fashion, the author has tried out the practice and engaged with many others who have done the same, and her clear and vivid descriptions of the experience bring the reader into as close a contact with the situation as any good novelist might. This is important for the continuing impact of the book, for the comparative dimension calls on aspects of religion and psychotherapy that are much more widely known and therefore likely to be recognisable to, and create common

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ground with, readers from a wide range of backgrounds. By chapter 3, where some individual characters are introduced, one can almost engage with them on a personal level.

Having drawn in her audience completely, Ozawa-de Silva then leads us through a series of interesting analyses that touch on perspectives ranging from the role of the body in reconstructing memory to the mystical aspects of defining the self. On the one hand, the arguments are culturally specific and deepen our understanding of Japan and some powerful elements of Buddhist thinking there. The history and development of *naikan* therapy is traced within this context, and brings into sharp focus its basic social organisation, built around the ideas of its founder, Yoshimoto, but carried forward and developed through his followers. On the other hand, it also becomes clear that the practice has been successfully transported into other social milieu, and responds to wider needs. Indeed, the last chapter shows how it has even become part of 'new age' global thinking about the importance for healing of a broader spiritual awareness. In thus proposing ways of 'reconciling east and west', and breaking down divisions of the cultural relativity, the book (unknowingly) lays a path towards the next volume in the series, entitled *Dismantling the East West Dichotomy*.

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

Edited by Joy Hendry, Oxford Brookes University, and Dixon Wong, University of Hong Kong

The essays in this book demonstrate that dividing the world into East and West has become a redundant exercise that is inappropriate and even dangerous in a contemporary world. Adopting theoretical, ethnographic, personal, regional and historical perspectives, the authors – who come from countries in all five continents – draw inspiration from the work of the late Jan van Bremen as they systematically dismantle previous divisions and propose new ways forward for the general field of anthropology. The book boasts many well known names in the field, who have written stimulating position pieces at the cutting edge of thinking in the area, and their topics link in with broader ideas of new anthropologies presently dominating ideas that go way beyond the tired old

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East West divide. This is a new book that has to become a classic, fit for the true scholar it set out to commemorate.

### **Introduction**

Anthropology in Japan: A Model for Good Practice in a Global Arena?

Joy Hendry, Oxford Brookes University

### **Theoretical Perspectives**

Against "Hybridity" as an Analytical Tool

Emiko Ohnuki-Tierney, University of Wisconsin

West/Japan Dichotomy in the Context of Multiple Dichotomies

Akitoshi Shimizu, Hitotsubashi University

The Relationship between Anthropological Theory, Methods and the Study of Japanese Society

Roger Goodman, University of Oxford

When *Soto* becomes *Uchi*: Some thoughts on the Anthropology of Japan

D.P. Martinez, School of Oriental and African Studies, University of London

Tinkering with the Natural: Lessons from Japan for an Anthropology of the Body

Margaret Lock, McGill University

### **Fieldwork and Ethnographic Illustrations**

Anthropological Fieldwork Reconsidered: With Japanese Folkloristics as a Mirror

Takami Kuwayama, Hokkaido University

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Joint Research Projects as a Tradition in Japanese Anthropology  
Hirochika Nakamaki, National Museum of Ethnology, Japan

The Discipline of Context: On Ethnography among the Japanese  
Mitchell Sedgwick, Oxford Brookes University

Japanese Ryokan and an Asian Atmosphere: Always East of Somewhere  
Sylvie Guichard-Anguis, Sorbonne

Japanese management and Japanese miracles:  
the global sweep of Japanese economic and religious organisations  
Wendy Smith, Monash University

“De-Orientalising” Rice?  
The Role of Chinese Intermediaries in Globalising Japanese Ricecookers  
Yoshiko Nakano, University of Hong Kong

**Personal Place**

Wandering where: Between Worlds or in No-man's-land?  
Peter Knecht, Nanzan University

The West in the Head: Identity Issues of Latin Americans living in Japan  
Genaro Castro-Vazquez, Keio University

Two Wests Meet Japan: How a Three-Way Comparison of Japan with Canada  
and the United States shifts Culture Paradigms  
Millie Creighton, University of British Columbia

East and West Unite in Culture  
Heung Wah Wong, University of Hong Kong

## ***JAWS NEWS: PUBLICATIONS***

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### **Regional Perspectives**

Neither “us” nor “them”: Koreans doing Anthropology in Japan  
Okpyo Moon, Academy of Korean Studies, Korea

Re-orient-ing the Occident: How Japanese travellers to Asia reveal the changing relationship between Eastern membership and perceived Western hegemony  
Bruce White, Doshisha University

Fear and Loathing of Americans Doing Japan Anthropology  
Bill Kelly, Yale University

When the East West Dichotomy is Destructive: Japanese Housewives in the UK  
Ruth Martin, Oxford Brookes University

### **Historical Issues**

When West met East and made it West: Occidentalising the Ainu  
Kirsten Refsing, University of Hong Kong

Japanese Collections in European Museums  
Josef Kreiner, Bonn University

Dismantling the East-West dichotomy: What happens with Religion?  
Peter Ackermann, University of Erlangen-Nürnberg

Legacies of East-West fusions in Social Ecology theory in dismantling 'Views of the Japanese Nation'  
Pamela Asquith, University of Alberta

**JAWS NEWS: PUBLICATIONS**

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**Towards a New Anthropology**

Somewhere in Between: Toward an Interactive Anthropology in a World  
Anthropologies Project

Shinji Yamashita, University of Tokyo

If Anthropology is a Science, then the East-West Dichotomy is Irrelevant:  
Moving Towards a Global Anthropology

Gordon Mathews, The Chinese University of Hong Kong

Writing for Common Ground: Rethinking Audience and Purpose in Japan  
Anthropology

Lynne Nakano, The Chinese University of Hong Kong

Towards an Open Anthropology

Ron Carle, National Museum of Ethnology, Japan

Japanese Anthropological Scholarship: An Alternative Model?"

Eyal Ben-Ari, Hebrew University of Jerusalem

Concluding Remarks

What Enlightenment can Japan Anthropology Offer to Anthropology?

Heung Wah Wong, University of Hong Kong

**Forthcoming:**

*Japan and the Culture of Copying*

Edited by Rupert Cox, Oxford Brookes University

*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

*CONFERENCE ANNOUNCEMENTS*

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**CULTURAL TYPHOON 2006 in SHIMOKITAZAWA  
"CITY"  
June 30- July 2, 2006**

We are pleased to announce the 4th annual meeting of Cultural Typhoon which will be held in Shimokitazawa, Tokyo, during June 30-July 2 2006. Cultural Typhoon is a transnational network of people who are interested in cultural exploration in a broader context; those who actually study cultural theory and those who are interested in contemporary cultural scenes. This network involves people who are not only associated with the academic sphere, such as scholars and students, but also those who actualize social movements through local and cultural industry activities. In attempts to bring together the academic and social spheres, Cultural Typhoon has held an annual symposium since its formation in 2003. Through its unpredictable life course, a "typhoon" can create, dismantle, absorb and spit out various forms of energies that may not always be destructive. It can also leave behind traces that create new encounters and possibilities. This powerful image is exactly what Cultural Typhoon envisions. In order to create such dynamics, Cultural Typhoon has aimed to generate new critical thoughts that are connected to various scenes ranging from contemporary expressive performances, social engagements, to cultural movements, and to create performative practices and presentations that are born from new points of view and fissures of cultures by going beyond the boundaries of formal academic conferences and symposia, teacher/student relationships, and scholar/subject matter hierarchy.

Therefore, this year, we have decided to leave the walls of academia and enter into the heart of Tokyo; the streets of Shimokitazawa. This year's theme will be <City> which represents, first, the actual streets in which we are going to hold this year's Cultural Typhoon, second, the actual space that Cultural Typhoon throws its question at, and third, the space that teaches us practical methodology. Above all, <City> is a space where massive sky-scrappers are under construction due to the globalizing market economy and governmental policies that focus on neoliberalism. Also, <City> is becoming a space where numerous ironies, widening social gaps, and exclusions are

## CONFERENCE ANNOUNCEMENTS

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exposed; theme parks are created based on cultural industries and the demand for images of nostalgia. At the same time, it is a space where cultural activists and environmentalists spread their movements against the redevelopment projects. For this year's Cultural Typhoon, we would like to observe the past and present of contemporary global shifts in the space called Shimokitazawa under the theme <City>. However, theme <City> can be an open topic. That is, <City> can be a place where various types of questions, interests, positions, and viewpoints intersect. As a methodology, <City> can be a space where various articulations and opinions can mix and blend through discourse, which is also the goal for Cultural Typhoon.

For the details of the sessions, please visit our website:  
[www.cultural-typhoon.org](http://www.cultural-typhoon.org).

Please send all inquiries to: [secretariat06@cultural-typhoon.org](mailto:secretariat06@cultural-typhoon.org)

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### HONG KONG 2006

#### **SOCIETY FOR EAST ASIAN ANTHROPOLOGY (SEAA) CONFERENCE: "EAST ASIAN ANTHROPOLOGY/ANTHROPOLOGY IN EAST ASIA" 13-16 July 2006**

You are invited to participate in a conference of the Society for East Asian Anthropology of the American Anthropological Association, which will be held in New Asia College, The Chinese University of Hong Kong on 13-16 July 2006. This meeting is a unique opportunity for East Asian anthropologists and anthropologists of East Asia to learn about recent research in their areas, both geographic and theoretical, and to create links with research in other East Asian countries. This conference, which will be conducted in English, has some 30 panels in all, with presenters from the United States, Western Europe, China, Japan, Taiwan, Korea, and Vietnam, among other areas. The conference is jointly sponsored by the Society for East Asian Anthropology, the Department of Anthropology of the Chinese University of Hong Kong, and the Hong Kong Anthropological Society. The registration deadline was March 15; however, although it is no longer possible to register to present a paper, you are certainly

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welcome to submit late registration in order to attend the conference. Information and registration forms for this conference can be found at [www.cuhk.edu.hk/ant/SEAAconf/](http://www.cuhk.edu.hk/ant/SEAAconf/)

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**CONFERENCE REPORT**

**AJJ (ANTHROPOLOGY OF JAPAN IN JAPAN) 2005 ANNUAL MEETING,  
November 5-6, 2005**

Organizer: James E. Roberson, Tokyo Jogakkan College

Host: David Slater, Sophia University

Keynote Address: YAMASHITA Shinji (University of Tokyo) Somewhere in between: Toward an Interactive Anthropology in a World Anthropologies Project

Papers Presented (by author, alphabetical order):

ADIS, Diana (University of New South Wales): Narratives of Japanese intimacy: examining nakedness and touch in Japanese families

AMES, Christopher (University of Michigan): Okinawa's American Village: reversing the gaze

BACKHAUS, Peter (German Institute for Japanese Studies): Impacts on Japan's aging society on the semiotic organisation of public spaces

BEN-ARI, Eyal (Hebrew University of Jerusalem): Coincident Events, Concurrent Spaces of Memory: The Annual Memorial Rites at Yasukuni Shrine

DASGUPTA, Romit (University of Western Australia): "Where Are You REALLY From?" When Home Becomes Away and Away Becomes Home

DOSHITA, Megumi (Keio University): Local Revitalisation and Rural/Green Tourism: A Case Study of Miyama, Kyoto Prefecture

FEDOROWICZ, Steven C. (Kansai Gaidai University): Investigating Partial

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- Truths: Researching HIV/AIDS in the Japanese Deaf World
- GILL, Tom (Meiji Gakuin University): The *Kegare* Category: Ritual Pollution and Social Discrimination in Contemporary Japan
- KEET, Philomena (School of Oriental and African Studies): Living in a Material World: Spectacular Youth Fashion in Tokyo and the Changing Fabric of Japanese Society
- KITAMURA, Aya (University of Tokyo): Making Oneself Visible and Vulnerable: Reflections on Researcher's Positionality
- KIYAMA, Lori (Tokyo Institute of Technology): Shrine Noh and Resistance to the *Iemoto* System in Central Kyushu
- LEE, Hyun Sun (Oxford University): '*Woori-shiki kaihō* (Our mode of care)': A Case Study of a *Zainichi* Korean Organisation for Social Welfare
- MCARVER, Susan (University of California, Santa Barbara): Laughter and Foreigners on Japanese TV: Constructing Foreign Identities
- MOCK, John (Akita International University): Of Beasts, Bears and Barbarians: Depopulation of Humans and Repopulation of Bears in Central Akita
- MONI, Monir Hossain (University of Dhaka): Higher Education in Japan: Toward Internationalization
- NICKUM, Jim (Tokyo Jogakkan College): Flickering Memory: *Honmoku Miyabara* as a Peripheral Palimpsest
- NORTON, Laura H. (University of Washington): Neutering the Transgendered: Human Rights and Japan's Law No. 111
- OSHIMA, Kazunori (Independent Scholar): The Democratic Status of a Self-governing Association
- RONALD, Richard (Kobe University): Home Ownership, Modernity and the State: Post War Hegemony and Housing Culture
- SHACKLETON, Michael (Osaka Gakuin University): The Significance of Friendship in Contemporary Japan
- SPRAGUE, David S. (National Inst. for Agro-Env. Sciences): This land is your land: reintroducing Japanese landscape with the *Jinsoku Sokuzu*
- THORSTEN, Marie (Doshisha University): Multitude, Interrupted: The 2004 Japanese Hostage Crisis
- VINKEN, Henk (Komazawa University) Changing life courses of young generations across cultures

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WHITE, Bruce (Doshisha University) Japanese Reggae: Fashion Statement, Ideological container, or Anthropological Adventure?

YAMASHIRO, Jane H. (University of Hawai`i): A Different Nikkei Experience: Americans (U.S.) of Japanese descent residing in Japan

## ***JAWS NEWS: UPDATES TO THE REGISTER OF MEMBERS***

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Please submit membership information in electronic form, preferably as an email attachment using the Membership Information form available on the website ([www.asiainstitute.unimelb.edu.au/programs/japanese/jaws.html](http://www.asiainstitute.unimelb.edu.au/programs/japanese/jaws.html)), to Lynne Nakano ([lynnenakano@cuhk.edu.hk](mailto:lynnenakano@cuhk.edu.hk)). Submitting electronically considerably reduces work for the Newsletter editors.

### **NEW MEMBERS**

#### **SÉBASTIEN BORET**

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**Research interests/projects:** Buddhism, Environment, and Death Celebrations.

**Fieldwork:** New Forms of Japanese Funerals, Jan 2006 – Jan 2008 Tokyo and Iwate pref.

#### **ANNA FRASER**

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Telephone/Fax: 01865-761000

**Research interests/projects:** Natural hot springs of Japan – their use throughout history both domestic and medical and their cultural significance

**Fieldwork:** Misasa Onsen (Tottori prefecture) 2003

#### **Recent/major publications:**

- The cultural significance of a community bathhouse (kyodoburo) in Misasa Onsen (Japan) MA dissertation: 2004

#### **LISA KULY**

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## **JAWS NEWS: UPDATES TO THE REGISTER OF MEMBERS**

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### **CANADA**

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**Research interests/projects:** rituals of fertility and safe childbirth; pilgrimage; minzoku geinô; performing arts

**Fieldwork:** Will be in Kyoto on Fulbright Fellowship from June' 06 for 1 year

**Recent/major publications:**

- "Translation, Hybridity, and 'the Real Thing': Don Kenny and his English Kyôgen" in *Performance Paradigm 2*, forthcoming
- "Locating Transcendence in Japanese *Minzoku Geinô*: Yamabushi and Miko Kagura" in "Negotiating Transcendence" special issue of *Ethnologies*, Vol. 25, No. 1, 2003

### **MEMBERS**

#### **PETER CAVE**

Recent/major publications:

- 'Japanese Educational Reform: Developments and Prospects at Primary and Secondary Level.' In Roger Goodman & David Phillips (Eds) (2003) *Can the Japanese Change Their Education System?* Oxford: Symposium Books, pp. 87-102
- 'Teaching the History of Empire in Japan and England.' *International Journal of Educational Research* 37: 6-7 (2003), pp. 623-641
- 'Bukatsudô: The Educational Role of Japanese School Clubs.' *The Journal of Japanese Studies* 30: 2 (Summer 2004), pp. 383-415
- 'Learning to Live with the Imperial Past? History Teaching, Empire and War in Japan and England.' In Edward Vickers & Alisa Jones (Eds.) (2005) *History Education and National Identity in East Asia*. New York: Routledge, pp. 307-333.

#### **RUPERT COX**

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Post/University: Lecturer in Visual Anthropology, University of Manchester.

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**Research interests/projects:** Asceticism and the traditional arts in Japan. The visual history of mutual perceptions of Japan and Europe following the first contacts in the sixteenth century. The history and culture of Orientalist automata. Soundscape and senses of place in Japan. Topical interests: Visual history of anthropology; history, heritage and memory in museums; philosophies of representation; soundscape studies.

**Recent/major publications:**

- 2002 *The Zen Arts: an anthropological study of the culture of aesthetic form in Japan*. London: RoutledgeCurzon.

**KELLY FOREMAN**

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**Research interests/projects:** hōgaku, shamisen, geisha and gei, nagauta, iemoto and ryū, women and gender

**Fieldwork:** 1997-2000, 2001; Tokyo, Kyoto, Hokaido

**Recent/major publications:**

- "Bad Girls Confined; Okuni, Geisha and the Negotiation of Female Performance Space," in *Bad Girls of Japan*, Miller and Bardsley, eds., Palgrave Press, 2005
- *The 'Gei' of Geisha; Music, Identity and Meaning*. Ashgate Press, 2007.

**SABINE FRUHSTUCK**

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**Research interests/projects:** sexuality/gender, modernity/postcoloniality, military-societal relations, militarization, visual culture

**Fieldwork:** Japan's Self-Defense Forces, 1998-2004

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### Recent/major publications:

- "Von Männer, Tauben und Kirschblüten: Zur kollektiven Gedächtnisproduktion in Militärmuseen" (Men, Doves and Cherry Blossoms: On the Production of a Collective Memory in Military Museums), Roland Domenig, Susanne Formanek, and Wolfram Manzenreiter (eds.): *Über Japan denken, Japan überdenken. Festschrift für Sepp Linhart zum 60. Geburtstag*. Münster: LIT Verlag, pp. 1–pp. 27, 2005
- "Abangyarudô toshite no Jieitai: Shôrai no guntai ni okeru gunjika sareta otokorashisa" (The Self-Defense Force as Avant-garde: Militarized Masculinity in the Army of the Future). *Jinbun Gakuhô* 90 (May), pp. 137–151, 2004
- "Genders and Sexualities," Jennifer Robertson (ed.): *Companion to the Anthropology of Japan*. London: Blackwell, pp. 167–182, 2005
- "Japan's Reconstruction Aid that Leaves the Citizens of Samawa Desperate ." *Z-Mag: Japan Focus*. Trans. "Samawa shimin o shitsubô saseru Nihon no fukkyô shien." *Shûkan Kinyôbi*, 1 October, 2004. Posted in 2004. <http://www.japanfocus.org>
- "American bases and the environment." *Z-Mag: Japan Focus*. Trans. "Beigun kichi to kankyô mondai." *Gunshuku Mondai Shiryô* 5/271, 15 May 2003, 18–25, 2003. 20pp. Posted in September, 2003. <http://www.japanfocus.org>
- "Male Anxieties: Nerve Force, Nation and the Power of Sexual Knowledge in Modern Japan." *Journal of the Royal Asiatic Society* 15/1, pp. 71–88, 2005
- "'Nur nicht kampflös aufgeben!' Die Geschlechter der japanischen Armee ('Just Don't Give up Without a Fight!' The Genders of the Japanese Military)," Christine Eifler and Ruth Seifert (eds.): *Gender und Militär: Internationale Erfahrungen und Perspektiven*. Berlin: Ulrike Helmer Verlag (Heinrich Böll Stiftung), pp. 155–187, 2004. Reprint of #18.

### JOHN HORNE

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### **Recent/major publications:**

- *Sport in Consumer Culture* (Palgrave) 2005.

## **GRISELDIS KIRSCH**

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### **Research interests/projects:**

Japanese media, especially film and TV dramas, constructions of the Other in Japanese media, Japan in Asia, Japan's dealings with its wartime past

Current research topic: Images of China in Japanese Film and Television Drama (dissertation project)

### **Recent/major publications:**

- Gössmann, Hilaria und Griseldis Kirsch (2006): "Nostalgia for 'Asian' Traditions and Energy – Encounters with Chinese and Koreans in Japanese TV Dramas." In: White, Bruce (ed.): *Japan's Possible Futures*. London: Routledge (forthcoming)

## **KYOKO KOIZUMI**

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**Research interests/projects:** Youth and popular music

**Fieldwork:** Music classes in high schools, visual J-rock cosplay events, amateur rock bands in Japan (1998-2001)

### **Recent/major publications:**

## **JAWS NEWS: UPDATES TO THE REGISTER OF MEMBERS**

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- 'Popular music, gender and high school pupils in Japan: personal music in school and leisure sites', *Popular Music*, Vol. 21, No. 1. 2002.

### **JOSEF KREINER**

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**Research interests/projects:** Cultural anthropology, social anthropology, ethnic and cultural minorities (Ainu, Ryûkyû/Okinawa)

**Fieldwork:** European image of Japan, Ryûkyû and Japanese collections in European museums

#### **Recent/Major publications:**

- The road to Japan: social and economic aspects of early European Japanese contacts, *JapanArchiv* 6, Bonn 2004; Japanese collections in European Museums. Reports from the Toyota Foundation Symposium Königswinter 2003, Volume 1: General prospects; Volume 2: Regional Studies, *JapanArchiv* 5, Bonn 2005

### **RUTH LINHART**

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**Research interests/projects:** Japanese society with special regard to life and status of Japanese women, Japanese contemporary history, Japanese literature. Research project "Imai Yasuko and her world. A biography" ([http://ruthlinhart.com/japan\\_2.htm](http://ruthlinhart.com/japan_2.htm)).

**Fieldwork:** 2006 fieldwork planned in Hamamatsu and other places relating to the project "Imai Yasuko and her world. A biography."

#### **Recent/major publications:**

Nippons neue Frauen, co-editor Fleur Wöss, *rororo* Sachbuch 8585, *JAWS*

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- Rowohlt-Verlag, Reinbek-Hamburg, 1990, 265 p.
- Onna da kara – Weil ich eine Frau bin. Liebe, Ehe und Sexualität in Japan, Reihe Frauenforschung Bd. 16, Wiener Frauenverlag (now Milena Verlag) Vienna, 1991, 489 p.

### SHUNTA MORI

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**Research interests/projects:** comparative study of social problems (pollutions, family problems)

**Fieldwork:** Japanese returnees, whistle blowers, cross-cultural divorces

#### **Recent/major publications:**

- "What happens when they come back: how Japanese young people with foreign university degrees experience the Japanese workplace." in Gordon Mathews and Bruce White eds. *Japan's Changing Generations: Are young people creating a new society?* Routledge 2003
- "Campus Life: Significance of College Life for the Contemporary Japanese Students." in H. Nagai ed. *Wakamono to Gendai Shakai*. Gakubunsha. 2005
- "Conditions of Child Raising and Institutional Supports: An Analysis of Survey Data." in *Report on Conditions of Workers' Child Raising and Institutional Supports in Shizuoka Prefecture*. Shizuoka Work-Life Research Institute. 2005
- "Work Motivations: An Analysis of Conditions and Systems." in *Report on Conditions and Systems of Work Motivations in Shizuoka Prefecture*. Shizuoka Work-Life Research Institute. 2006.

### YOSHIKO NAKANO

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## **JAWS NEWS: UPDATES TO THE REGISTER OF MEMBERS**

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**Research interests/projects:** Globalization of electric rice cookers, Japanese popular culture in Hong Kong and China

**Recent/major publications:**

- Nakano, Yoshiko and Dixon H.W. Wong. 2005. 『同じ釜の飯：ナショナル炊飯器は人口 680 万の香港でなぜ 800 万台売れたか(*Turning Japanese Electric Rice Cookers into Chinese: How National/Panasonic has sold 8 million sets in Hong Kong with the population of only 6.8 million*)』 Tokyo: Heibon-sha. (in Japanese)

### **JENNIFER ROBERTSON**

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**Research interests/projects:**

Field: Socio-Cultural and Historical Anthropology (Art, Artificial Life, Museums, and Visual Culture, Biotechnology and Bioethics, Colonialism and Imperialism, Cultural History, Ethnography, Feminist Theory, History of Eugenics and Bioethics, Humanoid Robot Development, Mass/Popular Culture, Race and Ethnicity, Sex/Gender Systems, Sexual Cultures, Symbolic Anthropology, Urban Anthropology, Women's Studies)

Areas: Japan/East Asia; Israel, Sri Lanka. I have traveled extensively in Europe (including one year's residence in Berlin, 1996-97), the United States, the West Indies, Israel, and the Middle East, East and South Asia (Sri Lanka), etc., and have lived in Japan for nearly twenty years. I do fieldwork in Japan and Israel every year for various periods of time, from one month to much longer.

**Recent/major publications:**

BOOKS

1991, 1994, 2000 *NATIVE AND NEWCOMER: MAKING AND REMAKING A JAPANESE CITY*. Berkeley and Los Angeles:

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- University of California Press, pp. i-xvii, 1-235. (Hardcover, paper, and electronic editions, respectively.)
- 1998, 1999, 2001 *TAKARAZUKA: SEXUAL POLITICS AND POPULAR CULTURE IN MODERN JAPAN*. Berkeley and Los Angeles: University of California Press, pp. i-xvi, 1-278. (Simultaneous hardcover and paperback editions, second printing and electronic edition, and third printing, respectively.)
- 2000 *ODORU TEIKOKUSHUGI: TAKARAZUKA NI MIRU KINDAI NIHON NO SEI TO BUNKA NO SHOKUMINCHIFÛ* (DANCING IMPERIALISM: THE COLONIZATION OF SEX AND CULTURE IN MODERN JAPAN AS FRAMED BY THE TAKARAZUKA REVUE). Tokyo: Gendai Shokan, pp. 1-381. (Japanese translation of *TAKARAZUKA* by Hori Chieko with the assistance of Jennifer Robertson.)
- 2000 *SAME-SEX CULTURES AND SEXUALITIES: AN ANTHROPOLOGICAL READER*. Jennifer Robertson, editor. Waltham, MA: Blackwell Publishers
- 2005 *A COMPANION TO THE ANTHROPOLOGY OF JAPAN*. Jennifer Robertson, editor. Waltham, MA: Blackwell Publishers

#### ARTICLES (selected)

- 1999 "Dying to Tell: Sexuality and Suicide in Imperial Japan." *Signs: Journal of Women in Culture and Society* 25(1):1-36.
- 1999 "Patalogia ja halu: japanilaisen takarazuka-naisrevyyyn fanit" (Pathology and Desire: Fans of Japan's All-Female Takarazuka Revue). (Trans. into Finnish.) *Lähikuva*. No. 2-3:11-29. (*Lähikuva* is a prominent Finnish film and media studies journal published by the University of Turku.)
- 2000 "Geschlechter, Rollen, Identitäten—Takarazuka, eine japanische Revue mit rein weiblicher Besetzung" (Gender, roles, identities: Takarazuka, a Japanese all-female revue), pp. 156-174. (Matthias Hoop, trans.) Irmela Hijija-Kirschner, ed., *Japan: Der andere Kulturführer. Japanische Bibliothek*, vol. 32. Berlin: Insel Verlag.
- 2001 "Les Bataillons Féconds: Sexe et la Citoyenneté dans le Japon Impérial" (Fertile-Womb Battalions: Sex and Citizenship in Imperial

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- Japan), pp. 275-301, 550-552. (Bernard Bernier and Vincent Merza, trans.) Livia Monnet, ed., *Approches critiques de la pensée japonaise du XX<sup>e</sup> siècle/Critical Readings in Twentieth-Century Japanese Thought*. Montreal: Les Presses de l'Université de Montréal.
- 2001 "Japan's First Cyborg?: Miss Nippon, Eugenics, and Wartime Technologies of Beauty, Body, and Blood." *Body and Society* 7(1):1-34.
- 2002 "Yoshiya Nobuko: Out and Outspoken in Practice and Prose," pp. 155-174. Anne Walthall, ed., *The Human Tradition in Modern Japan*. NY: Scholarly Resources.
- 2002 "Reflexivity Redux: A Pithy Polemic on 'Positionality'." *Anthropological Quarterly* 75 (4):755-762.
- 2002 "Blood Talks: Eugenic Modernity and the Creation of New Japanese." *History and Anthropology* 13 (3): 191-216.
- 2003 "Dying to Tell: Sexuality and Suicide in Imperial Japan," pp. 187-205. Stephen Valocchi and Robert J. Cober, eds., *Queer Studies: An Interdisciplinary Reader*. Malden, MA and Oxford: Blackwell. Reprint of 1999 article.
- 2004 "Introduction: Sexualizing Anthropology's Fields." Jennifer Robertson, ed., *Same-Sex Cultures and Sexualities: An Anthropological Reader*. Malden, MA and Oxford: Blackwell.
- 2004 "East Asian Bouquet: Ethnicity and Gender in the Wartime Japanese Revue Theater," pp. 117-131. Ackbar Abbas and John Nguyet Erni, eds., *Internationalizing Cultural Studies*. Malden, MA and Oxford: Blackwell.
- 2004 "Gender-Bending in Paradise: Doing 'Female' and 'Male' in Japan," pp. 165-180. Ackbar Abbas and John Nguyet Erni, eds., *Internationalizing Cultural Studies*. Malden, MA and Oxford: Blackwell. (Reprint of 1989b above.)
- 2005 "Biopower: Blood, Kinship and Eugenic Marriage," pp. 329-354. *The Companion to the Anthropology of Japan*, Jennifer Robertson, ed. Malden, MA and Oxford: Blackwell.
- 2005 "Introduction: Putting and Keeping Japan in Anthropology." pp. 3-16. *The Companion to the Anthropology of Japan*, Jennifer Robertson, ed. Malden, MA and Oxford: Blackwell.

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- 2005 "Dehistoricizing History: The Ethical Dilemma of 'East Asian Bioethics'." *Critical Asian Studies* 37(2) June: 233-250.

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**Research interests/projects:** Transnational art, Anglo-Japanese relationships in architecture, art and design, Japonisme, modern Japanese garden, historiography of Japanese art

#### **Recent/major publications:**

- 'Japanese Imperial Architecture: From Thomas Roger Smith to Itô Chûta', in Ellen P. Conant (ed.), *Challenging Past and Present: The Metamorphosis of Nineteenth-Century Japanese Art*, Honolulu: University of Hawai'i Press 2006
- 'Japanese Landscape Painting and Taiwan: Modernity, colonialism and national identity', in Yuko Kikuchi (ed.), *Refracted Colonial Modernity: Taiwanese Art and Design*, Honolulu: University of Hawai'i Press (in press).

### **DONALD C. WOOD**

#### **Recent/major publications:**

- 2005 The Polder Museum of Ogata-mura: Community, Authenticity, and Sincerity in a Japanese Village. *Asian Anthropology*, 4:29-58.