

Anthropology of Japan in Japan

Dates: Saturday 29 November—Sunday 30 November

Location: R Building, Nanzan University

Japan's Cultural, Social, and Natural Landscapes Challenges and Developments

Conference Theme:

The social upheaval caused by the devastation of the country's northeast, the ongoing struggle to contain Fukushima's nuclear disaster, the country's fiscal and gender dilemmas, the political drama surrounding the Senkaku Islands, or less conspicuous issues such as the Ogama inhabitants' decision to sell their village in its entirety to a waste disposal company—to some observers, these challenges represent threats to Japanese core values, which appear to be steadily losing their currency.

It remains to be seen, however, in which direction these challenges will take Japanese society. Will Japan move towards a greater willingness to reevaluate its relationship with those living within its borders yet outside the mainstream—for example, the aged, the non-Japanese, the nonconformist—or will there be a return to an environment of protectionism and xenophobia?

With these questions in mind, this meeting offers anthropologists a forum to examine recent challenges facing Japan, and to present their own interpretations of how Japan has approached them. In addition, it hopes to encourage a discussion about the present situation of our academic discipline: Are theoretical and empirical anthropological approaches within the Japanese context developing and meeting the challenges of these changing landscapes?



“Anthropology of Japan in Japan” 2014 Autumn Meeting
R Building, Nanzan University, Nagoya, 29–30 November 2014

SATURDAY 29 November

10:00 – 11:00	Room R51	Room R52	Room R53	Room R55
11:00 – 12:00	<p>Keynote Address (Room R49) Presentation language: Japanese</p> <p>Presenter: Professor AKIMICHI Tomoya 秋道智彌</p> <p>Address Title: 海の恩恵と災禍を考えるー明和津波から東日本大震災にふれて (Benefits and a Disaster Calamity of the Sea – From the Meiwa Great Tsunami to the Great Disaster of Eastern Japan)</p>			<p>The Anthropos Lounge: Registration and Chat Space</p>
12:00 – 12:30	Guided Tour of Nanzan University’s Museum of Anthropology			
12:30 – 13:30	LUNCH (AJJ Executive Meeting)			
13:30 – 14:45	<p>Individual Paper Panel #1</p> <p>Session language: English Chair: Andreas RIESSLAND</p> <p>Jennifer E. McDOWELL: Looking Up – Perceptions of Hope and Healing From a Tōhoku Doll</p> <p>Debra OCCHI: Kumamon – From Kyushu Across the Japanese Landscape (and Beyond?)</p> <p>John MOCK: Of Bears and Bureaucrats – Depopulation of Humans and Repopulation of Bears in Central Akita</p>	<p>Panel: Landscape as a Living Heritage, Part 1</p> <p>Session language: English Chair: UCHIYAMA Junzō</p> <p>UCHIYAMA Junzō and Kati LINDSTRÖM: Idealised Landscapes and Heritage – Past and Future Sustainability in Hida</p> <p>ŌNISHI Hideyuki: The Views of Local People as Politics of Cultural Heritage – A Study of the Landscape Cognition of Local People in the Amami Islands</p> <p>SUNAMI Sōichirō: Dam Development and Folk Cultural Properties</p>	<p>Special Lecture</p> <p>Session language: English Chair: Robert CROKER</p> <p>Presenter: Steven FEDOROWICZ</p> <p>Lecture: Introduction to Visual Anthropology</p>	

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SATURDAY 29 November

	Room R51	Room R52	Room R53	Room R55
14:45 – 15:00	BREAK			The Anthropos Lounge: Registration and Chat Space
15:00 – 16:15	<p>Individual Paper Panel #2 Session language: English Chair: Andreas RIESSLAND</p> <p>Steven FEDOROWICZ: Inspiration Porn and Representations of Deaf People in Japan</p> <p>Natalie CLOSE: Representation in Visual Ethnography: Fieldwork and Film-making in Japan</p> <p>KUMADA Yoko: Laugh at Sexuality to Establish Relationships – A Discussion on Relationship-building Techniques of On’nanoko or Female Sex Workers at an S&M Club in Tokyo</p>	<p>Panel: Landscape as a Living Heritage, Part 2 Session language: English Chair: ISHIMURA Tomo</p> <p>ONO Rintarō: Underwater Cultural Heritages and Coastal Landscape in Japan: Perspectives from their Use and Conservation</p> <p>GOTŌ Akira: Tsunami and a Long-term Seascape Formation in Japan</p> <p>ISHIMURA Tomo: Comments and Closing Remarks</p>		
16:15 – 16:30	BREAK			
16:30 – 18:45	<p>Special Event (Room R49) Sponsored by the Nanzan Anthropological Institute</p> <p>Film: <i>Buddhism After the Tsunami: The Souls of Zen 3/11 Japan Special</i> (English, with Japanese subtitles 93 mins) Session includes discussion and Q&A with the director, Tim GRAF</p>			
19:10	RECEPTION			

“Anthropology of Japan in Japan” 2014 Autumn Meeting
R Building, Nanzan University, Nagoya, 29-30 November 2014

SUNDAY 30 November

	ROOM R41	ROOM R42	ROOM R43	ROOM R45
10:00 – 11:00	Keynote Address (Room R49) Presentation language: English Presenter: Professor Peter KNECHT, <i>former director, Nanzan Anthropological Institute</i> Address Title: Village on the Edge between Mountain and Plain: A Generation in the Life of a Tohoku Village			The Anthropos Lounge: Registration and Chat Space
11:00 – 11:15	BREAK			
11:15 – 12:30	Individual Paper Panel #3 Session language: English Chair: Benjamin DORMAN Jeniece LUSK: Assessment and Evaluation of the Effect of Family and Labor Reform in Japan on Fertility Rates and Attitudes Towards Childbearing Lori KIYAMA: How Adoption Mediators Envision the Future of Social Welfare in Japan Giancarla UNSER-SCHUTZ: Recent Japanese Naming Practices and the Role of Important Others in Selecting Names	Panel: Challenge for the Traditional Man in Contemporary Japan Session language: Japanese Chair: NIWA Norio NIWA Norio: Challenge for the Traditional Man in Contemporary Japan – From a Case Study of the College Cheering Group as Japanese Organization IWATANI Hirofumi: A Case Study of the Change of Japanese Styles of Cheer – Focusing on Unique Body Performances of a College Cheerleading Group in Japan YOSHIDA Kayo: Who Succeeds to the Traditional Men’s Culture in Contemporary Japan? – Focusing on the Rise of Female Members in the College Cheerleading Groups	Panel: Young Anthropologists - Undergraduate Projects at Doshisha University Session language: English Chair: David UVA Marcela COFRE: A Foreign View of <i>shuukatsu</i> – How Can Japanese Business Culture Accommodate Global Talent? Marko KOHONEN: The Gaijin Effect – The Inflated Value of Foreign Men in the Japanese Dating Scene Shilla LEE: Interacting by Myself and with Myself – The Desire to Control Social Interaction in the Online-extended Space Doyeon SHIN: “Giri Nationality” – Influence of Reciprocity in the Process of Choosing Homeland	
12:30 – 13:30	LUNCH			

“Anthropology of Japan in Japan” 2014 Autumn Meeting
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SUNDAY 30 November

	ROOM R41	ROOM R42	ROOM R43	ROOM R45
13:30 – 14:00	Room R49: <i>The Toyama Shimotsuki Matsuri of Kodoki Hamlet</i> , a film by William LEE and Kristjan MANN. Presented by Kristjan MANN			The Anthropos Lounge: Registration and Chat Space
14:00 – 15:15	<p style="text-align: center;">Individual Paper Panel #4</p> <p style="text-align: center;">Session language: English Chair: Gregory POOLE</p> <p>SUGISHITA Kaori: Honorary White – Japanese Attitudes Toward Apartheid in South Africa Robin O'DAY: The Shifting Landscape of Anti-Nuclear Protests Kalai CHIK: Leading the Future – Women as the Face of Nuclear Power Demonstrations in Contemporary Japan</p>	<p style="text-align: center;">Panel: Kagura – Contemporary Perspectives on a Ritual Performing Art</p> <p style="text-align: center;">Session language: English Chair: William LEE</p> <p>William LEE: Historical Overview of the Study of <i>Kagura</i> Terence LANCASHIRE: The <i>Kagura</i> of Shimane – Ritual Dance or Propaganda Tool? NAGASAWA Sōhei: A New Perspective on <i>Kagura</i> – The Theory of the Body Susanne KLIEN: Ritual Performance Practice in Miyagi Prefecture – The Case of Ogatsu Hōin <i>Kagura</i></p>	<p style="text-align: center;">Panel: Destabilising Categories – Identity, Ethnicity and Territoriality in the Relations Between Japan and Brazil, Part I</p> <p style="text-align: center;">Session language: English Chair: Victor Hugo M. K. DA SILVA</p> <p>Rafael MUNIA: Interpellation of Immigrants in Japan Through “Identity” – In Defense of a Paradigm Shift in Immigration Studies Samara KONNO: Icharibachooode, “Culture” in the Okinawan Identity in Brazil Lais Miwa HIGA: Okinawan Youth in Brazil – Local, Global and Indigenous Conceptions of “Okinawanity” Victor Hugo M. K. DA SILVA: When the Dead Call – Okinawan Shamanism and Kinship in Sao Paulo, Brazil</p>	
15:15 – 15:30	BREAK			

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SUNDAY 30 November

	ROOM R41	ROOM R42	ROOM R43	ROOM R45
15:30 – 16:30	<p style="text-align: center;">Individual Paper Panel #5</p> <p style="text-align: center;">Session language: Japanese and English Chair: John MOCK</p> <p>NAGAOKA Takashi 永岡崇: 憑依の時空間と不和の共同体—明治期の天理教における病いの意味</p> <p>Stephen ROBERTSON: Fixing the Future – Approaching Gruel Divination in the Historical and Contemporary Context</p>	<p style="text-align: center;">Individual Paper Panel #6</p> <p style="text-align: center;">Session language: English Chair: Michelle MORONE</p> <p>HORIGUCHI Sachiko: Wanted, yet Marginalized – How JET-Alumni Scholars Based in Japan Make Sense of Their Career Paths</p> <p>Darrell WILKINSON: Educational Reforms and Development in Japan – Language and Culture Education for Global Competitiveness</p>	<p style="text-align: center;">Panel: Destabilising Categories – Identity, Ethnicity and Territoriality in the Relations Between Japan and Brazil, Part 2</p> <p style="text-align: center;">Chair: Victor Hugo M. K. DA SILVA Session language: English</p> <p>Gil Vicente LOURENÇÃO: The Ethnography in Ancient Japan Looked from the Present; Some Thoughts About Kinship and Relatedness</p> <p>Lucia YAMAMOTO: Brazilian Children’s Education in Japan</p> <p>Alvaro Katsuaki KANASIRO: Brazilian Schools in Japan – Context and Challenges</p>	<p>The Anthropos Lounge: Registration and Chat Space</p>
– 16:45				
16:45 – 17:00	CLOSING SESSION			

KEYNOTE ADDRESS I

Location: R49

Time: Saturday, November 29th, 11:00 – 12:00

海の恩恵と災禍を考える
— 明和津波から東日本大震災にふれて —

(Benefits and a Disaster Calamity of the Sea – From the Meiwa Great Tsunami to the Great Disaster of Eastern Japan)



秋道智彌, 総合地球環境学研究所・名誉教授
Professor Akimichi Tomoya, *Emeritus Professor,*
Research Institute for Humanity and Nature

人間が海から受けるさまざまな影響は大きく恩恵と災禍に区分することができる。恩恵としては、これまで生態系サービス (ecosystem services) の問題として、供給サービス・文化的サービス・調節サービス・維持サービスとして類型化されてきた。災禍は恩恵と反対に生態系の劣化・機能低下によってひき起こされる。ないしは災禍の発生後に生態系サービスが劣化する。人間は海からの恩恵をよりよく享受し、なるだけ災禍を未然に防ぎ、あるいはいったん起こった災禍を最小限に食い止め、復旧・復興に努めようとする。

2011年3月11日に発生した東日本地震津波を受けて、現在さまざまな取り組みが進められている。地震津波の予測、復旧・復興の計画が進められている一方、過去における教訓をふまえて今後に向けてどのような方策が最適であるかが問題とされている。

本報告では、2011年の地震津波と八重山諸島を1771年4月24日（明和8年3月10日）に襲った明和天津波やインド洋大津波の事例を中心に取り上げ、海のもたらす恩恵と災禍について考えてみたい。

I. 津波の教訓—文書と石碑

津波が襲った地域で、その災害からどのような教訓が学びとられ、どのような媒体を通して伝承されてきたか。2011年の津波と同様な規模の地震津波が平安時代の貞観11年5月26日に発生した記録が『日本三代実録』に残されている。津波ではないが、火山噴火についても古代以来の文書記録が日本には多数ある。津波や異常気象などの災害に関する教訓や記憶は、文書以外にも石碑や塔などのモニュメントとして残されている。石垣市宮良地区にある「明和

大津波遭難者慰霊之塔」は津波後212年目に建立された新しい塔である。岩手県・宮城県・福島県内には、明治29（1896）年の明治三陸地震津波と昭和8（1933）年の昭和三陸地震津波、1960年のチリ津波などに関連した石碑が200基以上残されている。岩手県大槌町にある昭和8年時の大海嘯碑には、（1）地震になったら津波に用心せよ、（2）津波が来たら高所へ逃げよ、（3）危険地帯には居住するなと記されている。同様な教訓は近世期にもみられる。しかし、その記憶が十分生かされなかったことも今回わかった。

2. 津波と民族文化

さらに海の災禍を人類学の視点から見るとどのような問題が浮かびあがるだろうか。ここでは災禍を人災とみるか、天災とみるかの災因論をふくめて考えてみよう。山折哲雄は東日本大震災を受けて、災害にたいする2つの対極的な態度と思想を日本の歴史に見出した。周知の通り、『方丈記』を表わした鴨長明は、元暦2（1185）年に発生した京の地震に出くわし、地震災害を「天災」とみなした。これにたいして、日蓮は正嘉元（1257）年の鎌倉の大地震をもとに『立正安国論』を著し、当時の社会不安と危機の兆候としての災害を「人災」とみなした。

1907年1月4日にインドネシア西部を襲った津波の被害を受けて、インド洋上のシムル島（Simulue Is.）では地震があれば山に逃げるようにとの教訓が四行詩として現代までも伝承されている。2004年12月26日に発生したスマトラ島沖地震発生の際にも、島民の多くは山に避難してのちを長らえた（高藤 2013）。こうした伝承が民俗文化としても息づいていたことが判明しており、明和大津波後に、ザン（ジュゴン）が津波の危機を人間に知らせたとする伝承があり、「物言う魚」の例として広く知られている（後藤 1999）。

3. インド洋の津波から

ベンガル湾に浮かぶアンダマン・ニコバル諸島の住民は、スマトラ島沖津波のあと高所に避難した。元の村が破壊され、ポートブレアに送還されたが、外部からの救援の手を拒否した。同様に、スマトラ島北西部に居住するアチェ族は、これまでオランダ植民地政府や独立後もインドネシア政府と対立してきた。アチェの人びとは自由アチェ運動（GAM: Gerakan Aceh Merdeka）を背景とし、2002年の和平協定後も翌年、破棄され戒厳令がしかれるなかで、2004年の大津波発生で休戦となった。自由アチェ運動勢力は内陸高地に移動して交戦体制下にある。アチェの人びとにとり、津波は強制的な住居移転をとまなうなかで、政府に屈服することのない民族独立運動を持続する大きな力となった。インド洋上に浮かぶニアス島民は高床式の木造建築に居住している。住居は津波に頑強であり、今回も大きな被害を受けなかった。ニアスの文化を持続するため、人びとは今後ともに家屋を改修・築造する意向をもっており、津波にレジリエントな文化をもってきたといえるだろう。

ミャンマー沿岸に居住するモーケンはかつてシー・ジプシーと呼ばれる漂海民であり、海の恩恵と災禍を経験してきた。人びとによると、今回のような津波は海の霊がつくるとされ、ラブーン（Laboon: 人を食べる波）が発生するのは祖先霊が怒ったからだと説明する。また、民俗知識によると、セミが鳴きやむと津波が来ると考えられている。こうした地震の予知にかかわる自然現象の変化は宏観異常現象と呼ばれる（秋道 2012）。

4. 災因論から世界観へ

スマトラからインド洋沿岸域における津波に関わる民族文化は多様であり、先述した天災と人災の区分は異なり、民族の精神や思想の強靭性をうかがい知ることができる。とともに、災因論をめぐって今後ともに人間と環境との関わりを広く考察する必要のあることが明らかとなった。災因論については、P・デスコラの提唱する世界を捉える存在論のひとつである類推主義（analogism）の考えが参考になる（DESCOLA 2013）。

文献

秋道智彌 2012 「序章 災害をめぐる環境思想」秋道智彌編『日本の環境思想—人文知からの問い』岩波書店、1-22頁。

DESCOLA, P. 2013 Beyond Nature and Culture. Chicago University Press.

後藤明 1999 『「物言う魚」たち—鰻・蛇の南島神話』小学館。

高藤洋子 2013 <http://www3.nhk.or.jp/nhkworld/indonesian/top/index.html>

Presentation Abstracts

13:30 – 14:45

Room R5I: Individual Paper Panel I. Chair: Andreas RIESSLAND

Jennifer McDOWELL, *Tōhoku Gakuin University*

Looking Up – Perceptions of Hope and Healing From a Tōhoku Doll

The expressions perceived by Japanese in *mi ageru kokeshi* are associated with “hope” after the Japan disasters. This new connection with disaster recovery and psychological healing is in part due to the song, “ue o muite arukō”. The song’s interpretive message is that despite great disappointments, one must have hope.

This presentation will consider the hopeful expressions perceived by Japanese in *mi ageru kokeshi* (looking up/or eyes raised *kokeshi*), and their new-found connection with disaster recovery. The upturned expression of this particular *kokeshi* has come to be associated with “hope” or a wish (*kibō*) for a better future after the great Japan earthquake and tsunami. Originally, this *kokeshi* may have been created for a practical purpose by artisans because its upturned face is easily seen from a shelf, but after the disasters it was interpreted as a symbol of hope by many seeking solace, in part due to the famous 1961 song, “ue o muite arukō” (I look up as I walk). The song’s interpretive message is that despite great disappointments and tragedies in life, one must persevere and hope for something better. Visitors to the Tōhoku region and those in the process of recovering find comfort in *kokeshi* with upturned faces, and reinterpreted these expressions as hope or a wish for a return to how things once were. Artisans personally affected by the disasters too, began to make this doll as a message of hope for disaster victims so they would find peace through its expression.

DEBRA OCCHI, *Miyazaki International College*

Kumamon – From Kyushu Across the Japanese Landscape (and Beyond?)

This is the story of Kumamon, a black bear *yuru kyara* (wobbly mascot character) who has overrun the Japanese landscape and aims to conquer the world. How did he do it? Kumamon, the prefectural mascot character from Kumamoto, has traveled widely, met the Japanese emperor and empress, and even won the Good Design award for 2013. In a country already overflowing with cute decorative *kyara* ‘characters’, including several popular domestic bear characters and imported ones like Winnie the Pooh, how has this one become so popular? He must compete with several other local mascot bears, also Bandai’s The Bears’ Story, Mori Chack’s Gloomy, and San-X’s Rirakkuma, each of whom appeal to a different sector of Japanese fans. Kumamon’s placement in this field of distinction as a chubby, hardworking public employee renders him less than scary and more than a kiddie toy. But the published story of his character design tells us only part of his secret. The deeper issues that enable his domination of fickle Japanese hearts emerge in context of Japanese worldview, symbolism and narrative embodied by him and other *kyara* who represent localities as brands. Can he captivate hearts worldwide?

JOHN MOCK, *Temple University Japan*

Of Bears and Bureaucrats – Depopulation of Humans and Repopulation of Bears in Central Akita

In the last several years, there has been an increase in the reported number of incidents involving Human/Bear conflicts in Japan. One of the most common explanations for this increase is the purported bad weather that has reduced the bear food supplies in the mountains forcing them to come down into human areas. While this argument has some validity, the historical change of land use in mountain towns, the reduction of the range of daily human activity and an increase in the “range” of animals such as bears with the boundary becoming ever less clear may be more important.

This paper describes and examines a series of shifting boundaries connected to changes in agricultural and household activities and the shift in agricultural practices since World War II in a small mountain town in Akita Prefecture. The boundary between humans and bears has shifted and the boundary has become less policed and far more contested. To a lesser degree, this also seems to apply, in reverse, to Japanese grey herons. In addition, another moving boundary—that of the metropolis and the far periphery—is also examined both in terms of functional geography and in social terms, mainly age and social status.

13:30 – 14:45

Room R52: Panel “Landscape as a Living Heritage”, Part I. Chair: UCHIYAMA Junzō

As the theatre of people’s everyday life, landscape is a “living heritage” created through human-nature and cross-cultural interactions, entailing not only the tangible/visible aspects but also intangible/invisible aspects of culture. Consequently, for evaluating values of any forms of cultural landscape, it is indispensable to understand not only beautiful visible scenery but also their historico-cultural backgrounds in an integrative and holistic manner. To take a Japanese rural landscape as an example, only protection of visible forms of vernacular architecture and rice field can neither be sustainable nor effective conservation without considering elements supporting them, such as techniques, cultural values, and surrounding natural settings. Acknowledging that cultural landscape is more than visible scenery but a living heritage as mentioned above and taking various examples from field research mainly in Japan, this session will discuss how we can explore the way of integrative understanding of landscape towards sustainable conservation for the future generations.

The feature of cultural landscape is that its elements cross the borders between culture and nature. These elements thus are not limited to tangible cultural assets but also comprise intangible assets. For to take an example of village landscape, elements such as vernacular architecture and rice field belong to tangible asset and “culture”, but the techniques to built a house or construct water ditches belong to intangible asset. Plants around the villages belong to “nature”, but if its vine is used as string to combine planks, it will belong to “culture.”

The purpose of this session is to explore the new dimensions in the concepts of living heritage. We will attempt in some ways to integrate such elements as tangible, intangible, culture, and nature into a whole framework, cultural landscape.

UCHIYAMA Junzō 内山純蔵, *Research Institute for Humanity and Nature*

Kati LINDSTRÖM, *KTH Royal Institute of Technology, Sweden; Department of Semiotics, University of Tartu; and the Estonian Centre of Environmental History, Tallinn University, Estonia*

Idealised Landscapes and Heritage: Past and Future Sustainability in Hida

The designation of historical heritage occurs on the basis of modern values and ideologies that are supposedly embodied in the cultural landscapes of the nominated area, without considering the actual historical contexts supporting them. This paper discusses the meaning of historical heritage in the modern socio-cultural contexts by presenting results of the GIS analysis of a historical database in the Hida Province (present Gifu Prefecture), as an example, focusing on the observed historical changes from a landscape perspective.

While located in deep mountains, Hida villages are often marketed as secluded places, cut off from the Modern world (“the last unexplored area of Japan” according to the UNESCO world heritage nomination documents), with a high level of auto-sufficiency and harmonious relationship with the environment. However, the analyses show that Hida has never been isolated; rather, the inter-regional trading network was the pre-requisite for the formation of this regional landscape throughout history, since it was dependent on gunpowder and silk industry. Originally nominated for its architectural qualities, the Hida villages are increasingly perceived through the prism of ecologically sustainable traditional rice farming. Contrasting historical data with modern discourse analysis, we question the concept of sustainability in imagined past and protected present landscapes.

ONISHI Hideyuki 大西秀之, *Doshisha Women's College of Liberal Arts*

The Views of Local People as Politics of Cultural Heritage: A Study of the Landscape Cognition of Local People in the Amami Islands

The Japanese government has recently applied for the inclusion of the Amami Islands to UNESCO's provisional list of candidates for World Heritage sites. The reason for this selection is that the natural environment in this area is considered to be of outstanding universal value to the world. This value was found not by local people, but by scientists who are usually outsiders. Therefore the views and values of the local people were excluded from this selection process. Some local communities in Amami have been posing questions about this situation and proposing alternatives.

In this paper, I focus on the those activities of “Amami heritage” which the local people themselves recognize to be the values of nature, history and culture of their area, and attempt to recommend those factors as characteristics aspects of reason for inclusion in World Heritage site. In particular, I examine the potential of these aspects to act as an alternative to the universal value of UNESCO World Heritage sites. As a result of this examination, I show the importance of considering the landscape values of local people and utilizing those for the conservation of the landscape as not only a natural but also a cultural property.

SUNAMI Sōichirō, *The Gangoji Institute for Research of Cultural Property*

Dam Development and Folk Cultural Properties

Dam development aiming at water-power generation and flood damage prevention was carried out in various places after modernization. In connection with this, the area which sinks to the bottom of a lake of a dam produced. That is, a village will be lost. Although residents will emigrate to the alternative ground, rather than what chooses the neighboring alternative ground, get down from a mountain and many also emigrate to urban areas. Dam development will change residents' life and it not only changes landscape, but it will break a community. Influences of many occur also to the folk cultural properties inevitably stuck to the life. Tangible folk cultural properties are disposed of ignited by migration. Moreover, intangible folk cultural properties, such as a festival and an annual event, are also lost by separation of a community in many cases. Moreover, it is an object of faith and the change of folk customs by the loss of landscape which had acquired the natural blessing is excessive. This paper takes up the example of the Nara Yoshino district, and considers the change of the concreteness by dam development, tangible and intangible folk cultural properties.

13:30 – 14:45

Room R52: Special Lecture “Introduction to Visual Anthropology”

Lecturer: Steven C. FEDOROWICZ *Kansai Gaidai University, Asian Studies Program*

This lecture/workshop will examine visual anthropology, especially in the Japanese context, through a deconstruction of the term and an exploration of “the visual,” “visualization” and “anthropology.” We will then perform a reconstruction and consider the origins and functions of visual anthropology. Visual anthropology is more than using cameras and the passive viewing of images. Theoretical concerns such as the relationship(s) between the visual anthropologist, subjects and audience will be discussed. Finally, the challenges of doing visual anthropology will be presented through a proposed set of guidelines for “shooting culture” (both photography and film) in Japan.

15:00 – 16:15

Room R51: Individual Paper Panel 2. Chair: Andreas RIESSLAND

Steven FEDOROVICZ, *Kansai Gaidai University, Asian Studies Program*

Inspiration Porn and Representations of Deaf People in Japan

This paper will deal with so-called “inspiration porn” and its relationship to disability identities with a focus on deaf people in Japan. Inspiration porn can be described as the idealization of disabled people “overcoming” -- doing common everyday life tasks (e.g. riding a train, having a job) or for achievements that have nothing to do with their particular disability (e.g. deaf athletes). Cross-cultural examples, observations and perspectives will be discussed to set up an exploration of how disabled and deaf people are portrayed in various media. Japanese deaf people are often critical of the representations of deaf protagonists and characters in popular television dramas and movies. Such representations create strong but inaccurate images of deafness and sign language that ultimately serve to perpetuate deficit models of disability. On the other hand, representations of disabled/deaf people themselves as seen on NHK programs such as Baribara (Barrier Free Variety Show) and the “Deaf People” corner of Minna no Shuwa (Everyone’s Sign Language) challenge and add to a social welfare discourse with abled (bodied) Japanese and their (re)evaluations of who or what makes up contemporary mainstream society.

Natalie CLOSE, *Aoyama Gakuin University* and *Australian National University*

Representation in Visual Ethnography: Fieldwork and Filmmaking in Japan

Visual anthropology as a field is rapidly growing, especially with the advent of more affordable technology and increase in user knowledge. As a student of Visual Anthropology it seemed natural to use film during my ethnographic fieldwork, however, this opened the notion of representation, both of myself as a researcher, and of my subjects. Representation became a concept that became increasingly important both during the filming and editing process, and further into my thesis, as a means of demonstrating abstract concepts such as identity and hierarchy.

This paper will start by looking at using visual methods to accomplish research goals. I will then talk about how the focus of study can shift during fieldwork, especially when using visual methods, and the reasons behind this shift. I will then look at how this was used during the editing process to help highlight some key points, before bringing this information into the context of the written thesis.

KUMADA Yoko, *Tokyo Metropolitan University*

Laugh at Sexuality to Establish Relationships – A Discussion on Relationship-building Techniques of On’nanoko or Female Sex Workers at an S&M Club in Tokyo

The main theme of the AJJ meeting is to discuss how Japan is going to deal (and has been dealt) with various challenges. This presentation deals with challenges, too. However, the challenges are not well-known (such as “Tohoku earthquake”) because they are faced by just “ordinary” Japanese women who happened to be sex workers (On’nanoko).

Based on the findings of a long-term research at an S/M club in Tokyo, this presentation first examines what challenges (or predicaments) they experience until they become sex workers. Then the focus shifts to the everyday lives of sex workers at work. Sex workers work for money. However (or therefore), it is equally important for them to keep positive relationships not only with their clients but also with other workers. This presentation therefore tries to reveal what they do to maintain such relationships. In particular, the focus is on their skills of “laughter”, as it is assumed to be one of the key elements of their relationship-building practice.

15:00 – 16:15

Room R52: Panel “Landscape as a Living Heritage”, Part 2. Chair: ISHIMURA Tomo

ONO Rintarō 小野林太郎, *Tokai University*

Underwater Cultural Heritages and Coastal Landscape in Japan: Perspectives from their Use and Conservation

The international interests of underwater cultural heritages have been increased since the UNESCO adopted the “Convention on the Protection of the Underwater Cultural Heritage” in 2001, and the forty four countries ratified the convention by 2013. One of the new aspects of this convention is to identify underwater cultural heritages as marine/ coastal resources.

Although Japan does not ratify the convention yet, the concerns of these heritages have also being increased as Takashima underwater site was designed as the first underwater historic site by national government in 2010. The numbers of underwater cultural heritages in Japan are over 500 now. Among these, over 200 sites were found only in Okinawa where locates in southern part of Japan. With the developed coral reefs and their coastal environment, Okinawa and its costal landscape are also very famous and popular for tourists and divers. Based on such background, this paper will introduce some newly found cultural heritages on Ishigaki Island, one of the remote islands in Okinawa and discuss its importance as marine and coastal resources to be conserved and used by the local society for cultural, tourism, and educational purposes.

SATURDAY, NOVEMBER 29

GOTŌ Akira, *Nanzan University*

Tsunami and a Long-term Seascape Formation in Japan

The landscape resulted from tsunami consists both of natural elements and cultural ones. Natural elements include such natural phenomenon as tsunami rock transported into inland. Cultural elements mean such cultural asset as tsunami epitaph to mourn the victims. Both elements are, however, integrated to form a landscape, since tsunami rock, for example, had often been a place of worship surrounded by torii (a gateway at the entrance to a Shinto shrine.) and shrines. It thus becomes a cultural asset full of memory and history.

In this paper, I will show the scenery of Yuriage and Arahama right after the tsunami. These landscapes were wholly covered by dust and rubble that resulted from artifacts. I will then question, (1). how and when these landscapes resulted from natural forces had been recognized as a cultural landscape or asset, and (2) what the key agents in this process were? By discussing these issues, the author will propose a diachronic view to grasp the dynamic nature of landscape resulted from tsunami in Okinawa (Meiwa Great Tsunami, 1771) and in Tohoku (Chilean tsunami in 1960 and Higashi-Nihon Daishisai in 2011).

End of Presentation Abstracts, Saturday 29 November

The Nanzan Anthropological Institute invites AJJ participants to a special showing of the film

*Buddhism After the Tsunami:
The Souls of Zen 3/11 Japan Special*

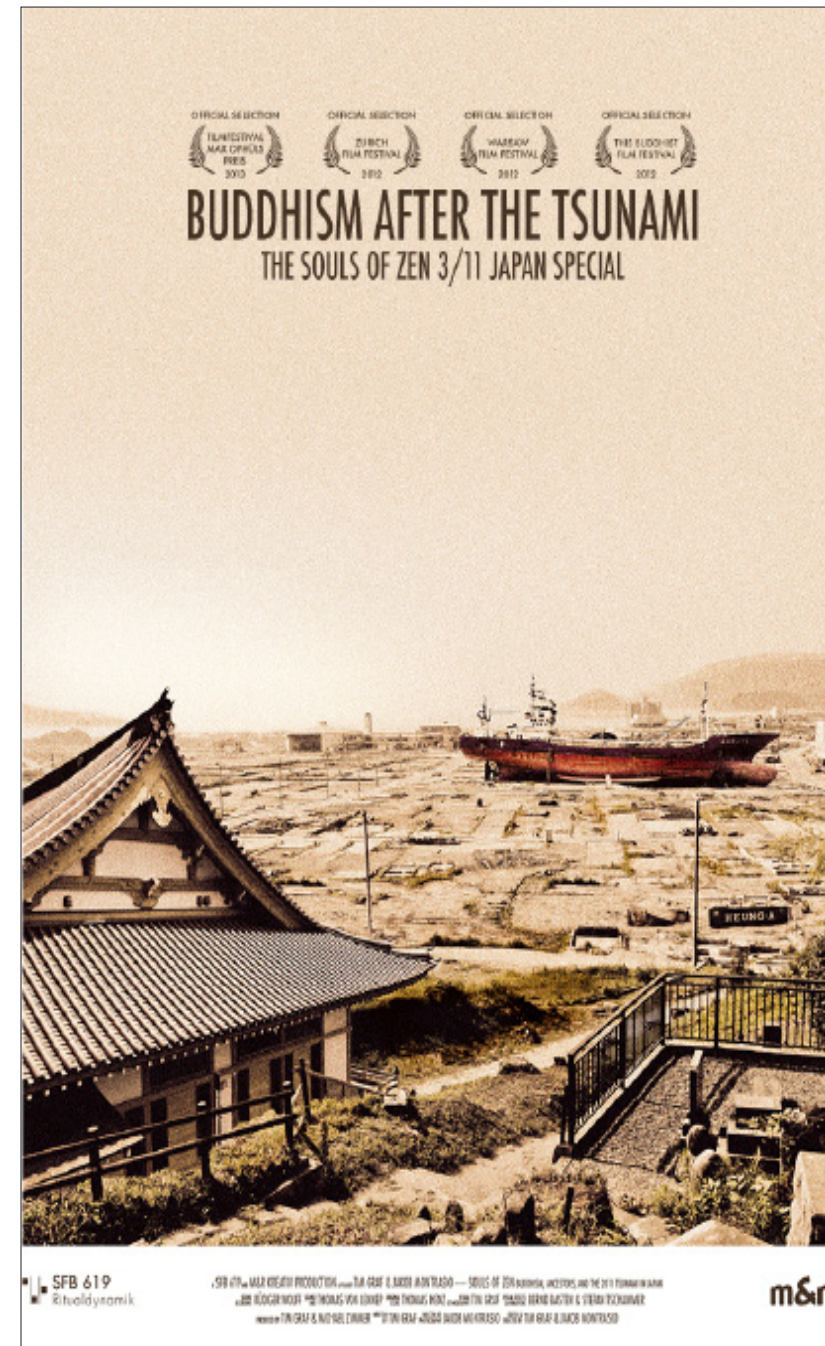
Featuring discussion and Q&A
with the director and producer,
Tim GRAF*

Location: Room R49

Time: Saturday 29 November, 16:30 - 18:45

This documentary explores the role of Buddhism in care for the 3.11 bereaved and the dead based on attention to the everyday lives of Buddhist professionals in the disaster zone. Shot from March to December 2011 with a focus on Zen and Pure Land Buddhism, the film captures Buddhist temples and local communities in their struggles to rebuild. By contextualizing the triple disaster within recent rapid transformations in Buddhism and Japan's enduring tradition of ancestor veneration, *Souls of Zen* reflects on the complex role of Buddhism in a society shaped by natural disasters, religious pluralism, and demographic change.

*Tim GRAF is a PhD candidate at the Institute of Religious Studies at Heidelberg University and at the Graduate School of Law at Tohoku University. He worked at the Collaborative Research Center Ritual Dynamics at Heidelberg University and conducted research as a JSPS fellow at the University of Tokyo. His research interests focus on transformations of Buddhism in contemporary Japan and more broadly deal with the interplay of religious practice and modern social change. He published several articles on the transformations of Buddhist mortuary practices and produced a feature-length documentary film about his fieldwork on Buddhist responses to the 11 March 2011 earthquake, tsunami and nuclear disaster in Japan. In his dissertation, Tim Graf discusses responses to the 3/11 disasters through the lens of "Prayer Buddhism."



KEYNOTE ADDRESS II

Location: R49

Time: Sunday, November 30th, 10:00 – 11:00

Village on the Edge between Mountain and Plain: A Generation in the Life of a Tohoku Village



Professor Peter KNECHT
Former director, Nanzan Anthropological Institute

Hanayama is a village situated on the edge between the forests at the foot of Mt Kurikoma and the fertile plain northeast of Sendai. In my presentation I plan, on one side, to discuss what these two aspects of its natural environment mean for the village and, on the other side, how changes in the social environment relate to changes in the natural environment or vice versa.

My relationship with the village began in late summer of 1972. At that time the life of the villagers was supported by three ‘pillars’: the mountain forest (lumbering), the fields (rice and wheat cultivation), and various village offices (salaried clerical work). The villagers live in about ten small hamlets (*buraku*) scattered along three rivers. Most of the hamlets are small settlements at the few places where the generally narrow valleys widen a bit to allow for some fields. Only the two hamlets at the main valleys’ mouth are larger. They house the village office, the schools, a number of shops, the village jinja and the temple. Although these hamlets are geographically separate from one another, in combination they constitute the village Hanayama.

When I arrived at the village, the small hamlets in particular constituted closely knit communities of about ten to fifteen households each. Their bond was provided by work done with the participation of each household (lumbering, rice planting, roof thatching) and by the celebration of the hamlet’s *matsuri*. All of these activities were based on a system of reciprocity involving no cash. Employment in a village office was the only exception.

In the later half of the 1970s the introduction of ever more sophisticated machinery and the increasing use of fertilizers and insecticides rang in the

end of reciprocity. Instead it brought the lure of increased cash income which on one side prompted a rush to enlarge the rice fields but on the other side caused the value of lumbering to become drastically reduced and eventually to be abandoned altogether.

All of this had repercussions on the social relationships within a hamlet: After first attempts by some households to use expensive machines in common, the attempts were soon abandoned in favor of ownership by individual household. As a consequence, common activities soon disappeared with the exception of self-help groups for funerals. The hope that the innovations would generate higher income was betrayed by Government regulations demanding the reduction of rice production (*gentan*), leading the villagers to abandon newly created fields. As a consequence, other sources of income had to be looked for, most of them outside of the village. This contributed to an increase in the mobility of the villagers, either during certain seasons or throughout the year.

At the same time another serious strain on the population became apparent. First, young people preferred to leave the village after graduation from school and most of them did not return, because the village could not offer the kind of employment they were looking for. As a result, the village households lost their successors or successors had to face great difficulties in finding a wife. This caused a drastic fall in the number of children born in the village and in its connection a serious danger to the future of the village school.

In April of 2005 the village was merged with other villages and townships of the same district into a city, Kurihara. This event sped up the already lingering trend among households to become independent from the former community of the hamlet. Efforts to stop the draining of the population by inviting outsiders to buy land in the village and to move in were only partially rewarded. In fact, a number of the newly built houses are not or only temporarily used. At the same time, houses in the village became abandoned either because their owners have moved to more profitable locations outside or because they have died without leaving a successor. The result is a slow but steady increase in the number of empty houses and untended fields.

However, this situation has prompted villagers to search for a solution. The use of machinery enables some farmers to borrow fields otherwise not tended and so to increase their income. The hamlet communities try to bolster their community life by participating as hamlet community in sport events sponsored by the village. In such events they compete on the one hand with other hamlets, on the other hand, such events also provide an occasion for the members of a hamlet to celebrate their community in a party after the competition and so to experience a new feeling of togetherness.

Presentation Abstracts

11:15 – 12:30

Room R41: Individual Paper Panel 3. Chair: Benjamin DORMAN

Jeniece LUSK, *Miyazaki International College*

Assessment and Evaluation of the Effect of Family and Labor Reform in Japan on Fertility Rates and Attitudes Towards Childbearing

The future of Japan lies in its people; more specifically, the future lies in the ability of Japan to replace its population through either immigration or increase in fertility rate. This study centers on the latter demographic process. The Japanese total fertility rate (TFR) of 1.43 (National Institute of Population and Social Security Research, 2014) is one of the lowest-low fertility rates in the world. However, Japan recognizes this threat and has been somewhat aggressive in its attempts to increase national fertility rates via government incentives such as cash allowances for children up to age 15, subsidized childcare, subsidized child health care, subsidized infertility treatments, progressive maternity leave policies, and other implemented programs.

Extant literature provides thorough consideration towards the reasons for Japan's incredible TFR decline to a low of 1.26 in 2005 (Lam, 2009; Atoh, 2008) and explanations concerning the effects of the low TFR on the economy and population projections, as well as the need for interventions such as the aforementioned interventions. However, assessment and evaluation of the direct effect of these incentives on both the TFR and attitudes remains unacknowledged. Although we recognize the recent rise of Japan's TFR, how much of this increase can be correlated to improvements in the economy? Are the Japanese government's incentives indeed effective, and are they changing attitudes towards childbearing? This inquiry uses quantitative methods to analyze Japanese population data, as well as data provided by Japan's National Fertility Survey (National Institute of Population and Social Security Research, 2010).

Lori KIYAMA, *Tokyo Institute of Technology*

How Adoption Mediators Envision the Future of Social Welfare in Japan

Although the population of Japan continues to drop, infant abandonment and death by abuse are increasing. 43% of girls in juvenile prisons for serious crimes tried to rid themselves of a newborn. 88% of children whose parents cannot care for them are in orphanages. This situation has been called child abuse at the national level. Yet pending legislation would ensure that all needy infants spent their earliest months in institutions. Meanwhile, the government continues to build orphanages and financially supports foster families, but provides zero benefits to families adopting.

A handful of private adoption mediators are vociferously advocating for the normalization of adoption, better care for pregnant women and new mothers in need, and the institutionalization of children as a last resort. This paper presents the results of a phenomenological study of independent Japanese adoption mediators. It describes adoption facilitators' interactions with the police, government social workers, politicians, the media, orphanage employees, family court investigators, birth parents, adoptees, and adoptive families. The paper explains, in their own words, what adoption facilitators say motivates them to work in the face of stigma, how they see their contributions, and what they hope for the future of adoption in Japan.

Giancarla UNSER-SCHUTZ, *Rissho University*

Recent Japanese Naming Practices and the Role of Important Others in Selecting Names

Japanese names have been going through a period of change, with a greater variety and creativity in forms and use of *kanji* (Tokuda, 2004; Satō, 2007; Hirayama, 2011). Kobayashi (2009) has pointed to the role of baby-naming books as influential resources in these changes, but how involved are family members in the process, and what are their roles therein? I approach these questions by analyzing 237 short letters from parents in one town newsletter about how they chose their children's names. While most did not specify who chose the name, fathers were noted more commonly than mothers, and ties within the nuclear family were often stressed: grandparents only chose names twice, compared with 10 times for older siblings. Relatedly, more children were named after older siblings (34) than parents and grandparents combined, suggesting the increasing importance of ties within the nuclear family. While the limited involvement of other relatives may enable the use of non-standard names, one can still observe how the selection of names and the process therein allows families to create and strengthen ties. In this way, naming practices reflect larger changes in Japanese life, and their analysis can offer insight into how those changes are manifested.

11:15 – 12:30

Room R42: Panel “Challenge for the Traditional Man in Contemporary Japan”. Chair: NIWA Norio

NIWA Norio, *National Museum of Ethnology*

Challenge for the Traditional Man in Contemporary Japan – From a Case Study of the College Cheering Group as Japanese Organization

国際社会の変容、長期の不況、社会の流動性の増大などを背景に、日本は様々な困難に直面している。なかでも労働環境の劣悪化や排外主義の増大（右傾化）は、若者問題として語られている。本発表では、戦前から続くバンカラと呼ばれる独自の行動様式を備えた、保守的かつ男性的秩序で構成された団体である日本の大学応援団をとりあげ、現代の日本男子の置かれた挑戦について解き明かす。本発表では、パネルの問題提起とバンカラ男子の挑戦について、現在に至る歴史的状況を整理する。

Japanese society has gone through various types of difficulties over the past twenty years from long-term depression, financial crisis, to urgent need to reconstruct social welfare system. Much attention has been paid to youth problems such as deteriorating their work condition and growing conservatism of them along this line. Drawing on ethnographic evidence from amongst Ouendan, college cheerleading groups in Japan, this panel explores how the Japanese traditional man challenges to create their own space in contemporary Japanese setting. What is conspicuous about college cheerleading groups in Japan is that 1) they are mostly made up of male students, 2) they try to maintain conservative and masculine order which is sometimes inherited from pre-war period, and 3) they have characteristic style of behavior called Bankara such as a way to care, address and pay respects to other people according to their social standing, spectacular perform in the auditorium and so on. This panel illustrates how the member of these groups accommodate the present challenge and try to make a choice between on the one hand on-going institutional and gender precarity and on the other hand society's expectations at large.

IWATANI Hirofumi, *National Museum of Ethnology*

A Case Study of the Change of Japanese Styles of Cheer – Focusing on Unique Body Performances of a College Cheerleading Group in Japan

日本の応援文化のなかでも、大学応援団という場で継承される身体的な動作である「振り」と「舞い」のは独特である。「振り」はスポーツ応援時に、「舞い」は学園祭や応援団対抗の演舞会の際に用いられる身体的な動作である。両者は、歴史的に起源が異なるものであると思われる。とりわけ、後者のいくつかは戦前の旧制高校時代に起源をもつ、古くから存在するものである。大学応援団の団員は、こうした二つの層をもつ身体動作を基盤として、それを取捨選択したり、まったく新しい動作を加えることで、発展的に継承してきた。本発表では、特定の大学応援団のそうした、「振り」と「舞い」という身体的な動作を再生産する場として焦点をあて、その歴史的な状況を整理し、日本社会におけるバンカラ文化の衰退、大学のなかでの大学応援団そのものの存在継続の危機といった、現在の応援団団員がおかれた困難な状況とそれに対する彼らの挑戦を、身体動作を軸に浮き彫りにする。

Among Japanese styles of cheer, various performances of the college cheerleading groups have a unique eye-catcher. Broadly speaking they are classified into two categories: furi, swing at sports competition and mai, dance at the more or less ceremonial stages such as a school festival and an enbukai, a kind of dance competition among college cheerleading groups. Members of college cheerleading groups have developed these performances shifting through various kinds of body motions, some of which can be traced to their origin in high school culture of pre Second World War period. In this presentation, focusing on the unique body performances of a college cheerleading group in Japan, I examine in a historical perspective how the meaning and formality of their body motions have changed. Taking a closer look at this micro body motions, I would like to unpack how college students confront and cope with the challenges to pass on the tradition.

YOSHIDA Kayo, *Senrikinran University*

Who Succeeds to the Traditional Men's Culture in Contemporary Japan? – Focusing on the Rise of Female Members in the College Cheerleading Groups.

本発表は、女性の参入という点から大学応援団の変遷をみることで、日本のスポーツ文化におけるジェンダー役割の変容について考察する。日本の大学応援団といえば、「バンカラ文化」に代表されるように、いわゆるニッポン男児による結社的な組織を想像するだろう。しかし、今日の応援団の活動によって女性団員によるチアリーディングは欠かせないものとなっていることはもちろん、組織の維持という点でも女性団員は重要な役割を果たすようになっている。しかし、女性の活躍の場が増したからといって、スポーツ応援におけるジェンダー役割が変化すると単純に捉えるべきではない。女性団員たちは女性性を強調したり、技術に重点をおいたりするようなチアリーディングとは異なる“日本の大学応援団らしい”チアリーディングを模索しており、そこではたびたびバンカラの精神にもとづく応援の重要性が語られるのである。ここからは日本の大学応援団が保守的な男性秩序に基づく結社組織ではもはやないものの、バンカラの精神を部分的に受け継ぎつつ、独自の応援文化と新たなジェンダー役割を創造する場となっていることがみえてくる。それを通して、現代の若者が伝統的なニッポン男児的な文化をいかに担い挑戦しているのか、とくに女性の視点から考えていきたい。

In this presentation, I explore how gender role has changed in Japanese sports culture paying a special attention to Japanese college cheerleading groups. They tend to be regarded as male-dominant, conservative groups. But today female members are not only essential to cheerleading activities but also play an important, sometimes central role in continuing and managing the group. However, it would be overstatement to conclude the traditional gender role of Japanese college cheerleading has died out completely. Rather female members take a role and place which are supposed to be taken up by male and even reproduce the conventional aspect of college cheerleading groups. For example, they put emphasis on spiritual aspect as showing some guts than on the perfection of performing. As a matter of fact some people regard their cheerleading style as more manlike kind. While inheriting selectively some characteristics of Bankara, Japanese traditional men's culture, college cheerleading groups now are places for negotiating gender role and creating new cheerleading style. From this cases study, I would like to discuss about how contemporary young people, especially women, challenge and succeed to the traditional men's culture.

11:15 – 12:30

Room R43: Panel “Young Anthropologists: Undergraduate Projects at Doshisha University”. Chair: David Uva

Marcela COFRE, *Doshisha University, The Institute for the Liberal Arts*

A Foreign View of *shuukatsu* – How Can Japanese Business Culture Accommodate Global Talent?

This study is an initial attempt to investigate the integration of university-graduated foreigners into the Japanese working system, and the changes that have, and are currently taking place, in the Japanese job recruitment system (*shuushoku katsudou*, or *shuukatsu*).

Data for this research were gathered through one year of fieldwork done as an insider, soon-to-graduate foreigner currently attending a university in Japan. This evidence is based on personal experience, interviews with foreigners (either looking for jobs or currently working at a Japanese company), and also a perspective obtained through interviews and documents from recruitment companies and from major companies that are currently hiring foreigners.

This research shows how *shuukatsu* is adapting in order to encourage foreigner professionals to join the labor force, by increasing their opportunities, and offering different screening structures. I want to expose how in the recent years companies have started to increase the number of foreigners inside their companies (and the reasons that foment this practice), and how the government policies are working to support foreigners into developing an academic and professional career in Japan.

Marko KOHONEN, *Doshisha University, The Institute for the Liberal Arts*

The Gaijin Effect – The Inflated Value of Foreign Men in the Japanese Dating Scene

This paper focuses on the elevated value of foreign men in the Japanese dating scene. By using surveys and interviews of Japanese university students, I will look into why foreign men can attract more beautiful women in Japan than in their home countries. I call this the “gaijin effect” and I intend to explain why this phenomenon occurs.

My interest is in the possible false expectations which may result in the inability for Japanese women to correctly interpret and evaluate foreign men and the image they portray. Can we say that many women just do not know better? The purpose of surveys and interviews I will conduct is to find out what is the image of foreign men and if there are some clear misconceptions that results in the high perceived value.

I am trying to see if there is an “ideal man” that most Japanese female university students find attractive, and then see how foreigners, or the image of foreigners, might fit into this model of an ideal man. Attraction is big part of my thesis, for example, is having blond hair and blue eyes enough to make women think that a man is attractive looking, or are the reasons deeper.

Shilla LEE, *Doshisha University, The Institute for the Liberal Arts*

Interacting by Myself and with Myself – The Desire to Control Social Interaction in the Online-extended Space

The concept of interacting is becoming increasingly complicated as the online space now takes significant part of it. This paper demonstrates that we are practicing a new kind of human interaction on the online space that extends and affects how we behave in the offline space. Durkheim and Goffman's approach to ritual ceremony and moral behavior is adapted to online space to find the potential use of it as an alternative space of ritual ceremony that encourage our moral behavior. However, their approach does not fully cover the human interaction in the current age of online space. Free from the restraint of time and space, online space implies something more than the human interaction that they have explained. Building a theory based on their interpretation of society and human interaction, this paper suggests few key concepts that can extend their work: "synchronous interaction", and "asynchronous interaction". Through such peculiarity of online space, the desire to obtain control over social interaction and further the system built around it is witnessed from people's behavior online. Through participant observation, social interaction in the extended-online space is categorized into four types: multi-tasking group interaction, multi-tasking solo interaction ("ubikomori"), online solo interaction and online solo hikikomori.

Doyeon SHIN, *Doshisha University, The Institute for the Liberal Arts*

"Giri Nationality" – Influence of Reciprocity in the Process of Choosing Homeland

Chosenjin, Kankokujin, zainichi. These are the words or categories that are used to refer to Korean nationals residing in Japan. How were these categories constructed? Who created them? In Japan, there are two groups among Korean nationals-- chongryun (a pro-Democratic People's Republic of Korea group), and mindan (a pro-Republic of Korea group). In particular, Korean residents of Japan who attended pro-DPRK schools before the revision of curriculum have had a specialized education which is seen to still influence the lives of Korean nationals in terms of nationality choice in Japan. What does nation mean to them? What are the revisions in the curriculum of chosun schools and how did those changes influence the relationship between generations? In this paper, I will try to answer those questions by referring to articles, books, and if possible, interviews. First, this paper will discuss chongryun and mindan and the effect of the Cold War on Korean residents in Japan. Then, education in chosun schools, curriculum, and the education system will be mentioned. Also, in order to examine the mechanism of choosing DPRK nationality, the Japanese citizenship system and the meaning of nation to DPRK nationals will be analyzed.

The Tōyama Shimotsuki Matsuri of Kōdōki Hamlet

A film by William Lee and Kristjan Mann, Tsubaki Films, 2013 (29 min.)

Location: Room R49

Time: Sunday 30 November, 13:30 - 14:00



In the mountain hamlets along the Tōyama River in southern Nagano Prefecture, every December residents gather at local shrines to take part in a festival known as Shimotsuki Matsuri. This is a film about one of those festivals, the Shimotsuki Matsuri as performed at the Kumano Shrine in the hamlet of Kodōki.

“Shimotsuki” means the “frost month” and was the old name for the eleventh month on the lunar calendar. This was the period of the winter solstice. Like many festivals the world over which take place at this time, the Tōyama Shimotsuki Matsuri is a prayer to the gods for an end to the short winter days and for the return of spring. But the Shimotsuki Matsuri is also an example of *kagura*, the general name in Japan for ritual performances for the benefit of the gods or *kami*. More specifically, it belongs to the category of *yudate kagura*, so named because of the central importance of the *yudate* or “boiling water” ritual.

Examples of *yudate kagura* are scattered throughout Japan, but one of the largest concentrations is found in the valleys that branch off from the Tenryū River near the point where the modern prefectures of Nagano, Aichi, and Shizuoka meet. In Aichi, the most common variety is the Hanamatsuri, performed today in fifteen different locations in the towns of Tōei and Shitara and in the village of Toyone. On the Nagano side, the Shimotsuki Matsuri survives in twelve different hamlets in the former villages of Kami-mura and Minamishinano-mura, now both parts of the city of Iida.

Based on footage shot at the festival in Kodōki in 2011, the film not only situates this local example within Japan’s rich variety of folk performance types, it also provides a step-by-step account of the more than twelve-hour-long festival. While the first half of the festival is largely taken up by a series of *yudate* rituals, the second half includes a graceful dance, a ritual in which a priest splashes the boiling water in the cauldrons with his bare hands, and the appearance of masked performers. Unlike the national gods who were the focus of the first part of the festival, these masked performers represent local gods or gods having a particular relationship with the shrine. The festival culminates with the appearance of the chief local god, *tenpaku*, who with his stately dance and large sword drives away evil and purifies the land.

14:00 – 15:15

Room R4I: Individual Paper Panel 4. Chair: Gregory POOLE

SUGISHITA Kaori, *Tama University*

Honorary White – Japanese Attitudes Toward Apartheid in South Africa

This paper critically examines Japanese attitudes toward apartheid, an institutionalized racism that dominated South Africa until recently. Although apartheid did not spare Japanese from white supremacy, they were unofficially granted the rights and freedom denied to non-white ‘races’, including Asians, not to mention Africans. This ‘honorary white’ status for Japanese originated in an informal decision South Africa made during the Great Depression in the hope of increasing exports to Japan. As economic ties between the two countries grew closer after World War II, Japan found itself in the awkward position of being a main trading partner of the increasingly isolated racist nation. Despite mounting criticism for effectively supporting the apartheid regime, the Japanese government and business community remained reluctant to take a tougher stance against South Africa. Moreover, Japanese expats in South Africa largely failed to empathize with the oppressed people, making the most of their ‘honorary white’ status, which they considered not so much a disgrace as a privilege. I suggest that such attunement with white supremacy is a feature of modern Japanese racial consciousness which, coupled with their economic power, has affected their relationships with non-white others.

Robin O’DAY, *University of Tsukuba*

The Shifting Landscape of Anti-Nuclear Protests

In the aftermath of Japan’s triple disaster, the nation also witnessed the largest street protests to emerge since the protest cycle of the 1960s and 1970s. Many of these protestors took to the streets to demonstrate their concerns over the perceived mishandling of the Fukushima Daiichi nuclear accident, and the broader dangers associated with relying on nuclear energy. How should we thus interpret and explain the on going anti-nuclear street protests within a broader perspective on popular forms of political dissent in Japan? What do these protests suggest about the Japanese public’s willingness to accept the risks associated with nuclear energy? Furthermore, what can these protests tell us about civil society’s ability to challenge, oppose, and re-frame the official narratives of safety and risk promoted by state, corporate, and scientific experts? In an effort to help answer these questions, this paper approaches these questions ethnographically from the perspectives of different social movements within Japan’s “invisible” civil society that were organizing public protests around precarious employment and growing economic inequalities before the disaster. What role did these groups play in the post-3.11 protests? How did they shape the street politics of the 3.11 crisis? Conversely, how did the crisis shape their politics?

Kalai CHIK, *University of Southern California* and *Nanzan University*

Leading the Future – Women as the Face of Nuclear Power Demonstrations in Contemporary Japan

Three years after the Fukushima disaster, demonstration groups continue to protest the use of nuclear energy for the safety of future generations. At first glance, these groups are an assimilation of people different from genders, age and backgrounds. Yet one difference is clear: older Japanese women play a critical, more distinct role within these demonstrations than their American counterparts. What role do women play in the demonstration groups? How does the public’s view of the women within these protest groups affect the success of their demonstrations? In addition, how do these women continue to maintain their leadership positions within these groups while still working within their designated gender roles? In order to answer these questions, this research analyzes anti-nuclear power protest groups from a feminist perspective and compares the perception of women in Japan to the perception of women in America.

Room R42: Panel “*Kagura* – Contemporary Perspectives on a Ritual Performing Art”. Chair: William LEE

Kagura, one of the most widespread examples of Japan’s “folk performing arts” (*minzoku geinō*), has long attracted the attention of scholars from a number of fields, including folklore studies, performances studies, and the study of religion. Due to its connection with the tradition of kami worship and the myth of Amaterasu and the “Heavenly Rock-Cave,” it has also often been taken as signifier or touchstone of Japanese culture and identity. Such an essentialized view of *kagura*, however, has tended to obscure the varied social and religious functions of more localized *kagura* traditions as well as the changes and adaptations that have occurred over their history.

This panel seeks to shed new light on the folk performing art of *kagura* by subjecting it to a variety of critical perspectives. These include: an overview of the scholarship and the various ideological agendas the study of *kagura* has served since the early twentieth century; a case study of a particular *kagura* tradition and how its socially constructed meaning has changed since the Edo period; a reflection on *kagura*’s loss of meaning in modern industrialized Japan; and an ethnographic study of how one local *kagura* tradition has been effected by and responded to the 3.11 disaster.

William LEE, *University of Manitoba*

Historical Overview of the Study of *Kagura*

The modern study of *kagura* and Japan’s other *minzoku geinō* (folk performing arts) emerged in the late 1920s. Against the backdrop of the celebrated modernism of the Taishō era (1912-1926), the rural folk performing arts seemed to speak of a way of life and a system of belief which was not only destined for decline, but which was already becoming alien to the population of the modern cities. As such, the new field formed part of the more general intellectual effort to think through the value of traditions and their place in a modern Japan. It also from the beginning played a role within the broader intellectual project of a native ethnology.

In this paper I shall chart the course of the modern study of *kagura* from its beginnings in the folklore studies of Orikuchi Shinobu, through the work of Honda Yasuji, the man whose name became almost synonymous with the field of *minzoku geinō* research, to more recent trends that have sought to free the field from an obsession with origins and ancient traditions and study *kagura* and other folk performance arts from the perspectives of local history and such arts’ evolving role in contemporary society.

Terence LANCASHIRE, *Osaka Ohtani University*

The *Kagura* of Shimane – Ritual Dance or Propaganda Tool?

Izumo *kagura* and Iwami *kagura* in Shimane prefecture are characterized by a mixture of unmasked torimono dances and masked drama. The contrast between these two types has led *kagura* scholar Ishizuka Takatoshi to question the historical usage of the term *kagura*. This paper examines the content of the theatrical pieces and considers non-ritual roles for performance. In particular, attention is drawn to such pieces as ‘Sankan,’ the mythical conquest of the three Korean Kingdoms. Although supposedly in decline, recent performances suggest that ‘Sankan’ remains an integral part of the *kagura* repertoire. Given friction between Japan and Korea over Takeshima, the outmost extremity of Shimane prefecture, it is difficult to ignore the propaganda potential of performances. Likewise, when much of the theatrical *kagura* came to the fore in the 17th century, Japan had embarked on an isolationist policy. In an atmosphere of officially sanctioned xenophobia, the prevalence of pieces portraying foreign intruders threatening to invade Japan is perhaps not surprising. In 1871, performances by shrine priests were banned and passed into civilian hands. Most notably, *seinendan* played a pivotal role in sustaining performances as *kagura* achieved yet a further role as moral educator for Japanese youth.

NAGASAWA Sōhei, *Nanzan University and Aichi Shukutoku University*

A New Perspective on *Kagura* – The Theory of the Body

Kagura is generally considered to be a symbolic representation or a cultural resource. From this perspective, the body is considered merely the means or medium of representation. I argue, however, that the body is not only a medium but has its own importance. In *kagura*, physical choreographic movements directly embody elements of a world view and help to integrate the body with the world.

Kagura has been primarily constructed in the environmental context of the mountains of Japan. Although *kagura* is a constructed representation by professional monks, it embodies the mountain itself when it is physically performed. Moreover, beyond regional specifications, *kagura* embodies the primal qualities of the world. Only a *kagura* expert can implement this “embodiment,” and only through such “embodied” choreography practiced by an expert can the body grasp the right to be a part of nature or the primal qualities of the world.

However, in modern Japan, a large part of human physical experience has been colonized by the mechanization of life through industry, fossil fuels, and electricity. Since the preservation of life has been guaranteed by the industrial machine, our experience of nature has changed into entertainment. Therefore, many of the elements of the preservation of life through *kagura* have turned into fiction. At the same time, *kagura* has been appropriated by the modern imagination, separated from nature by the imaginary valorization of “cultural assets.” In these circumstances, *kagura*’s role in the integration of body and nature has been greatly diminished.

Susanne KLIEN, *Hokkaido University*

Ritual Performance Practice in Miyagi Prefecture – The Case of Ogatsu Hōin Kagura

This ethnographic study examines the impact of the Great East Japan Earthquake on local *kagura* traditions (specifically the Ogatsu Hōin *Kagura* of Miyagi Prefecture) and the resulting shifts in the meaning and function of the ritual performance. Drawing on Kawano’s notion of “emplacement” (2005), I argue that the disaster has expanded the range of meanings in multiple ways. By demonstrating that practitioners play an essential role in redefining the nature of *kagura* performances in the wake of 3.11., and that the adaptation of the local tradition to changing circumstances helps to maintain its relevance, I argue that Hashimoto’s concept of “the authenticity of practitioners” (1996, 2003), which seeks to understand folk performing arts as evolving rather than as timeless, ‘authentic’ cultural phenomena, continues to be highly pertinent. Observations by members of the *kagura* preservation association show how practitioners seek to balance calls for an opening up of the local tradition to contemporary secular needs and concerns to maintain its sacred character.

14:00 – 15:15

Room R43: Panel “Destabilising Categories – Identity, Ethnicity and Territoriality in the Relations Between Japan and Brazil”, Part I. Chair: Victor Hugo M. K. DA SILVA

Rafael MUNIA, *Waseda University*

Interpellation of Immigrants in Japan Through “Identity” – In Defense of a Paradigm Shift in Immigration Studies

The present paper discusses the political usages of the concept of Identity. By analyzing how both Japanese and Migrants make usage of the discourses of Identity, it was possible to see how it becomes an apparatus of interpellation, rather than an analytical tool of cultural configuration. Making use of the Post-Colonial paradigm, mainly the work of Boaventura and Mignolo, this paper propose a shift of paradigm in the Identity debate of the immigration studies, mainly in the literature of Immigrants in Japan, by defending the decolonization of these definitions by the Other, while at the same time pointing to the limitations of what is considered as self-determination of identities by the natives. Going through the diverse usages of terms like latino, nikkei, half, and hyphenated-identities, and the consequences that their usage have in the outcome of everyday strategies in Japan, it concludes that perhaps a paradigm of class, individuation, and precariat are more useful to deal with this phenomenon.

Samara KONNO, *University of São Paulo*

Icharibachooode, “Culture” in the Okinawan Identity in Brazil

The ancestor worship (*sosen suubai*) is an important element in the production of Okinawan identity in Brazil. The original practices of the cult have been resumed since the 1960s, when the development of globalization, with the specific aspects of the community led to the resumption of their culture, culminating in reframing and strengthening identity of this group in Brazil. Such identity is based on the idea of shared Ichariba choode, (when we meet we are all brothers). This concept is seen as culture (internal logic), but also as “culture” in which cultural aspects of a group shall be designed and operated as a political strategy of recognition in society. In that sense, I analyze the way in which the concept of Ichariba choode was being built in Brazil, from ethnic relations with the Japanese main islands.

Lais Miwa HIGA, *University of São Paulo*

Okinawan Youth in Brazil – Local, Global and Indigenous Conceptions of “Okinawanity”

History, culture and identity are categories mobilized in narratives of what is designated as “Okinawa Brazilian community”. This expression is part of a universalizing discourse on “okinawanity”, which is built by different generations of Okinawan people (issei, nisei and sansei/yonsei/gosei or just “youth”). Narratives of Okinawa and Okinawan immigration to Brazil are fulfilled with conceptions of time to compose an homogeneous and embracing idea of “okinawanity”. Social networks such as Facebook, and ethnographic data from World Youth Uchinanchu Association are showing how Okinawan Brazilian youth develop ideas of identity, culture and history through conception of “indigenous people” and how these ideas are connected to a global discourse centered in Culture as a political device. In this research we can see how topics such as Second World War, Japanese Citizenship, race and nation are evoked by the Okinawan youth in Brazil, creating and resignifying important social markers to establish what is an “okinawanity” or “Okinawan Identity”.

Victor Hugo M. K. DA SILVA, *Federal University of Sao Carlos and Nanzan University*

When the Dead Call – Okinawan Shamanism and Kinship in Sao Paulo, Brazil

Brazil has the biggest concentration of Japanese descendants outside Japan, including a large population of Okinawan descendants living across the country. Wrapped in a complex relationship between migration, kinship and religion, these descendants are confronted every day with notions of family and kinship that go back to their Okinawan ancestors. We can see through the practices of the Okinawan shamans in Sao Paulo, the *yuta*, and the Ancestor Worship how these descendants conceive and resignify “Okinawan Family” and “Okinawan Kinship” in Brazil of the 21st century. In their practice, the *yuta* introduce, signify and resignify the perceptions of Okinawan kinship that connects the living to their ancestors, with the possibility of the dead influencing on their kin: disrespectful practice or failure to worship the ancestors results in structural problems in the family, including families who consider themselves as detached from the Okinawan “culture” and “tradition”. This research focus on the study of the Okinawan shamanism in Sao Paulo, shedding light on its effects on notions of Okinawan Family and Kinship among the Okinawan descendants in Brazil.

15:30 – 16:30

Room R4I: Individual Paper Panel 5. Chair: John MOCK

NAGAOKA Takashi 永岡崇, *Nanzan Institute for Religion and Culture* 南山宗教文化研究所

憑依の時空間と不和の共同体—明治期の天理教における病いの意味

Space of Possession and Community of Dissensus – Meaning of Sickness in Meiji Tenrikyō

明治期、日本の新宗教教団である天理教は、「おさしづ」と呼ばれるシャーマニスティックな儀礼を行っていた。指導者に神が憑依し、信者たちの社会的あるいは身体的な悩み、また教団の意思決定に関する指示を与えていたのである。この報告では、この儀礼に現れる病いというモチーフに着目することで、憑依の身体を媒介としてどのような共同体が構成されていたのかを検討する。

神の教えも、信者の考えも、単独では信仰共同体を作りあげることにはできない。相互に矛盾をはらんで不安定なままであるからこそ、未完の課題として病いの共同体が仮構され続けていくことになるのだ。病いをめぐる「おさしづ」の場は、完結したシステムとしての病いの意味論や治療の方法論を実現させない。この矛盾と不和に満たされた未完結性にこそ、病いと人間、神と人間、そして人間と人間の関係の本質があるというべきなのかもしれない。

Stephen ROBERTSON, *Independent Scholar*

Fixing the Future – Approaching Gruel Divination in the Historical and Contemporary Context

This paper revisits the ethnographic and folkloric record of a divination ritual known as *kayu-ura* (“gruel divination”) traditionally observed in Japan on the occasion of the lunar New Year, when bundles of hollow reeds or bamboo are boiled overnight in a mixture usually composed of rice, adzuki beans, and water to augur crop performance for the coming year. While Japan’s industrialization in the twentieth century and shift away from an agricultural economy has largely drained the oracle of any pragmatic significance, it has been preserved in many communities in the name of cultural heritage. Building on recent efforts by Japanese folklorists and anthropologists to retrieve gruel divination from the sphere of ahistorical “folk practice” to reframe it in its historical context, I discuss the practical and epistemological challenges of interpreting the evolution of the ritual on its own terms as well as in the wider context of Japanese religion. Moving from historical to contemporary Japan, I draw on my own observations of the ritual during fieldwork in Suwa, Nagano Prefecture in 2009 and 2014, as well as a survey of blogs, online videos, and community news reports to reflect on the contemporary significance of the ritual in the assertion of personal, local, and national identity.

15:30 – 16:30

Room R42: Individual Paper Panel 6. Chair: Michelle MORONE

HORIGUCHI Sachiko, *Temple University Japan*

Wanted, yet Marginalized – How JET-Alumni Scholars Based in Japan Make Sense of Their Career Paths

This paper examines the narratives of ‘white native English speakers’ who set foot on Japan as JET (Japan Exchange and Teaching) Programme participants and later became long-term residents in Japan as scholars based in Japanese higher education institutions and aims at highlighting ways in which they are ‘wanted’ as symbols of internationalisation and the ‘West’ and hence enjoy privileged status, and yet find themselves marginalised in the communities to which they belong in Japan. The study draws on in-depth ethnographic interviews I have conducted with ten JET Programme alumni of varying ages and follows reflexive life stories of those who started their work in Japan as assistant language teachers in secondary schools by joining the JET Programme and currently work in Japanese universities as scholars. Through examining ways in which these individuals make sense of their experiences first as teachers and later scholars in Japanese educational institutions and their changing perceptions of their careers, and more broadly their perspectives on Japanese society, this paper will shed light on the intersectionality of local/ global, as well as race, linguistic capital, class, and gender in educational settings.

Darrell WILKINSON, *Soka University*

Educational Reforms and Development in Japan – Language and Culture Education for Global Competitiveness

Due to an increase in globalization, international business, and the Tokyo Olympics being held in 2020, Japan faces a growing need to develop a population with the English language skills, and cultural awareness needed for global success. The need to address these goals has been noted by the Ministry of Education, Culture, Sports, Science and Technology, and the Ministry of Land, Infrastructure and Tourism, both of whom are spending large amounts of money on various initiatives in schools, universities, and businesses across Japan. This presentation will first discuss this issue in a broad sense, and will then look at issues regarding English as a Lingua Franca in Japan. Finally, the presentation will specifically describe a number of programs that have been developed at one university in Tokyo to develop globally minded bilingual individuals. Results are described in terms of post-graduation employment statistics, language gains, and personal comments from students.

15:30 – 16:45

Room R43: Panel “Destabilising Categories – Identity, Ethnicity and Territoriality in the Relations Between Japan and Brazil”, Part I. Chair: Victor Hugo M. K. DA SILVA

Gil Vicente LOURENÇÃO, *Federal University of São Carlos and Tsukuba University*

The Ethnography in Ancient Japan Looked from the Present; Some Thoughts About Kinship and Relatedness

This article refers to a line from my field research in Japan during the years 2012 and 2014, and in Brazil from 2007 to 2011, being a stage reference for my PhD in Social Anthropology, and aims to relate some ethnographic facts collected with the practitioners of Japanese fencing [Kendo] - among them, Japanese, not Japanese, and Nikkei - through the relationships made upon training places, called Dojo. The aim is make an analogy between the notion of house inside of anthropological theory that remains an important practical concept for building a kinship / relatedness to the studied case. By kinship and relatedness, we understand the ways to make relatives, or understand by an analytical mode their mutual relations; ‘relatives’ here have a more free sense, as ways of making relationship without necessarily implying human reproduction. In short, we use the training hall as unit of analysis with the notion of House that says about building a kinship / relatedness beyond blood. The plan is to relate some facts about the fieldwork which operate in the concepts of hierarchy, family and Dojo in a relationship with the notion of house, taking into account relations between people of different cultures, Nikkei and Japanese.

Lucia YAMAMOTO, *Shizuoka University*

Brazilian Children’s Education in Japan

Research on the Brazilian children education conducted before the financial crisis focus on the children’s adaptation to school and their academic achievements. According to these studies, the frequent family mobility affects the children’s school performance negatively. After the crisis, the research focus change to the issues of children left behind school. The economic situation getting worse some children leaves school. In my presentation I will focus on the following issues. What kind of measures has the local and Brazilian communities taken for the purpose of re-integrating the children into schools after the crisis?

Alvaro Katsuaki KANASIRO, *Tsukuba University*

Brazilian Schools in Japan – Context and Challenges

This paper aims to provide a brief overview on Brazilian schools in Japan, whose main objective is to prepare children to return, and to discuss how the resolution CNE/CBE 1/2013, implemented by the Brazilian Ministry of Education in 2013, could affect such schools. The resolution makes mandatory classes of local language and culture for Brazilian schools abroad, so that now Brazilian schools have to add to their curriculum classes of Japanese language and culture. The hypothesis is that through this public policy Brazilian schools in Japan may acquire a new aspect, by enhancing the possibilities of integration to Japan, changing the prospects of the second generation for the future.

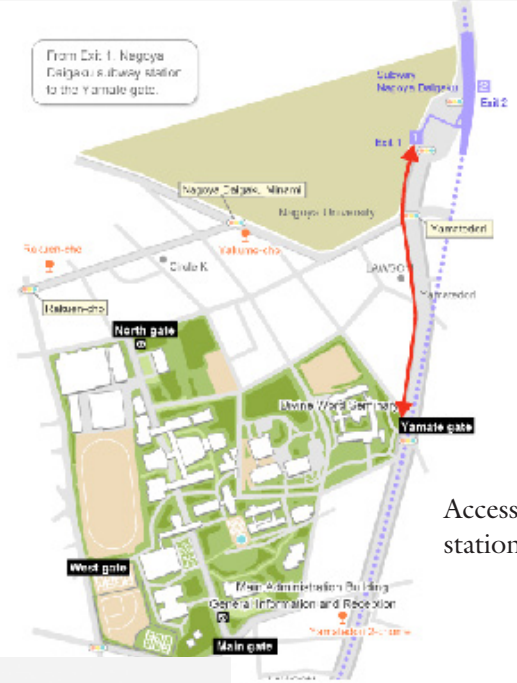
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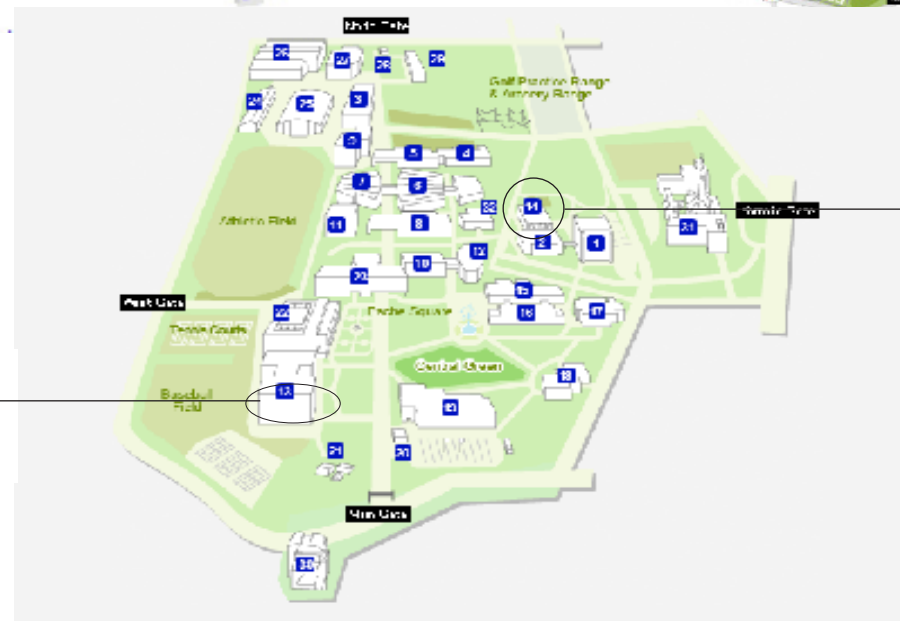


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All presentations and events to be held in R Building



Reception location, Saturday evening

Asian Ethnology

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Asian Ethnology seeks to deepen understanding and further the pursuit of knowledge about the peoples and cultures of Asia. We wish to facilitate intellectual exchange between Asia and the rest of the world, and particularly welcome submissions from scholars based in Asia. The journal presents formal essays and analyses, research reports, and critical book reviews relating to a wide range of topical categories, including

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