Reinvention, Redefinition and Reconfiguration of Japan

2016 AJJ FALL MEETING
26 - 27 November, 2016
University of Tsukuba
**Conference Theme / 大会要旨**

AJJ has organized series of meetings about Japanese studies and Japan in the discourse of globalization and localization, centers and periphery, and in the context of transformation of identities and the challenges and developments of its landscapes. In the direction of these discussions, this meeting asks how Japan has been reinvented, redefined and reconfigured accompanied by the emergence of new social-cultural ideologies, practices, organizational forms, and political spaces.

Beyond merely describing instances, this meeting aims to conceptualize the relationship between poli-economic change and social change as one of mutual conditioning. How, for instance, are political developments in Japan part of, or responses to, larger global processes or world systems? How does Japan aim to develop its status as cultural superpower through the consumption and representation of its subculture, cuisine and customer service? How do the gender identities and relations have been redefined and how does the masculinity and femininity have been reformed in this process? How has employment restructured in response to the decreasing number of labor force and adaptation to the globalized environment?

With these questions in mind, this meeting aims to stimulate critical dialogues about the transformation of Japan and provides a platform for scholars to foster intercultural exchange. The sub-themes of this meeting include, but are not limited to reinvention, redefinition and reconfiguration of:

1. National-cultural identity (such as 「日本を取り戻す」Retrieving Japan);
2. Student movements (such as anti-war protests);
3. Japanese values and aesthetics (omotenashi, etc.);
4. Japanese business;
5. Work and self (diversity of employment patterns, etc.);
6. Gendered practices (such as same-sex marriage);
7. Education (Super Global High Schools, Super Global Universities, etc.);
8. Subculture (such as “Cool Japan”);
9. Care for the elderly (new institutions, practices, etc.).

AJJは、これまでグローバル化と現地化、中心と周縁におけるディスコースやアイデンティティーの変容、景観に対する挑戦や発展といったテーマを中心に、日本研究や日本に関する研究大会を開催し議論を行ってきた。本大会では、新しい社会文化的イデオロギー、実践、組織形態、政治的空間によって、再改革、再定義、再構築された日本を中心に議論を展開していきます。
下記の問題提起を念頭に、本大会が日本の変容に関する批判的な対話を刺激し、研究者による文化交流する場を提供することを願っております。本大会の副題は、以下のテーマに関する再改革、再定義、再構築への試みを含みます：

国民文化的アイデンティティ（例えば、「日本を取り戻す」）；
学生運動（例えば、反戦争運動）；
日本的価値と美観（おもてなし、など）；
日本のビジネス；
仕事と自己（仕事形態の多様化、など）；
性差を表した実践（例えば、同性結婚）；
教育（例えば、スーパーグローバル高校やスーパーグローバル大学など）；
サブカル（Cool Japanなど）；
高齢者のケア（新しい施設、実践、など）。

AJJ （Anthropology of Japan in Japan）
2016 Fall Meeting
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<td>Presenter: Dr. Zen'ichiro ONO 小野寺一郎</td>
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<td>&quot;Nowhere else to go&quot;: A Trans-Historical View on Women’s Experiences</td>
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| 11:00-12:30 | Presentation Language: English  
Presenter: Prof. Brian MOERAN  
Title: Magical Capitalism and Japan          |         |
| 12:30-13:00 | Lunch / 昼食                                                                               |         |
| 13:00-14:40 | **Group Session 2**: フットパスによる地域活性化の展開  
Session Language: Japanese  
Organizer & Chair: 前川啓治(Keiji MAEGAWA)  
歩くこと、見出すこと、生きること—都市と農村 | 3A405   |
| 13:00-13:50 | **Individual Paper Panel #4-2**  
Session Language: English & Japanese  
Chair: Yi ZHU | 3A410   |
| 13:50-14:35 | **Group Session 3**: “Young Scholars” Undergraduate Session  
Session Language: English  
Organizer: Greg POOLE, Yuki IMOTO  
Chair: Gill STEEL | 3A416   |
| 14:40-14:45 | BREAK (3A416)                                                                               |         |
| 14:45-16:00 | **Individual Paper Panel #4-1**  
Session Language: English & Japanese  
Chair: Shuhei KIMURA (木村周平)  
Lewerich LUDGERA  
Looking into the Past to Shape the Future: Young Urban-Rural Migrants between Nostalgia and Utopia  
Timo THELEN  
David S. SPRAGUE  
Japan’s farmers today: who are they and where is their farmland? | 3A416   |
| 15:35-15:45 | BREAK (3A416)                                                                               |         |
| 15:45-17:35 | **Group Session 5**: Business Anthropology and its Implications  
Session Language: English & Japanese  
Organizers: Atsushi SUMI (Meiji University) & Yi ZHU (University of Tsukuba)  
Chair: Yi ZHU (University of Tsukuba) | 3A416   |
| 16:00-16:10 | BREAK (3A416)                                                                               |         |
| 16:10-17:25 | **Group Session 4**: 境界を破る—文化的インターネットェーズという視点から  
Session Language: Japanese  
Organizer & Chair: 前川啓治(Keiji MAEGAWA)  
マクドナルドのグローカリゼーション—インターネットェーズから捉える | 3A409   |
| 17:40-18:00 | AJJ 総会  
Chair: Noriya SUMIHARA  
Closing Session and Remarks / 闭会のご挨拶 (Room 3A409) |         |
Special Lecture
Heart of Kojiki

Saturday, November 26, 11:00-12:15

Dr. Zen’ichiro Ono
Negi (assistant senior priest) of Yushima Tenmangu; Lecturer at Kokugakuin University
Language: Japanese

Profile
Dr. Ono was born in Fukushima Prefecture, Japan. He completed doctoral program at Shinto Studies, Graduate School of Letters, Kokugakuin University. While he was serving as Negi at Yushima Tenmangu, he also gives lectures about shinto-related issues at Nihon Koryu Zaidan, an extra-departmental organization of Association of Shinto Shrines. His publications include Ise Shindo Sisou no Keisei (Formation of Ise Shintoism), Kojiki no “Kokoro” (“Heart” of Kojiki), Nihon wo Genkinisuru Kojikino “Kokoro” (“Heart” of Kojiki that energizes Japan).
Keynote Speech
Magical Capitalism and Japan

Sunday, November 27, 11:00-12:30

Prof. Brian Moeran
Honorary Professor at the University of Hong Kong

Language: English

Profile
Brian Moeran is a social anthropologist, and has conducted research on advertising, art marketing, ceramics, fashion magazines, olfactory marketing, and the publishing industry -- mainly in Japan, but also in cross-cultural comparative perspective. He is a founding editor of the on-line Open Access Journal of Business Anthropology.

基調講演

「日本の人類学」の人類学に何が起こったのか

11月27日（日）11:00-12:30

ブラインド・モーラン教授 （香港大学名誉教授）

言語：英語

プロフィール
社会人類学者。日本における広告、アート・マーケティング、陶磁器、ファッション雑誌、嗅覚マーケティングおよび出版業の研究を主とし、異文化間の比較研究も行っている。モーラン教授は、オンラインのオープンアクセス雑誌 Journal of Business Anthropology の創設者であり、編集者である。
Bridging to the world -comparative study on Japan communicator towards other nations

Ha Miu Yin, Serina

The University of Hong Kong

Abstract:
Cultural intermediaries are people or parties who serve as mediator. Mediation is about the constantly changing meaning between different people, events and across time, beyond space and border. Everyone will participate in a mediation process, directly or indirectly, getting involved in the production or transformation process. They act as educators and experts, they choose, select, initiate, re-form various cultural products and educated the recipients with cultural similarity or proximity. The Arthur examines the importance of their role in Japan and other nations, their global implication in their contribution in culture, environment, humanities and education.
Lifeless Humanism: The Reconfiguration of the Human by Technology

Grant Otsuki
University of Tsukuba

Abstract:
What makes a “lifeless” robot “human-like” or even “human”? What does its “humanness” tell us about what it means to be human in today’s informatized and, increasingly, automated and “smart” societies? Based on work in Japan among engineers and scientists in a multidisciplinary field called Human-centered Technology, this presentation examines a tightening relationship among information technology, communication, and what it means to be human. My central interest is on how a social, economic, and scientific interest in creating human-like technologies recasts the human from a form of life into a form of communication. The result is what I call lifeless humanism, an ensemble of ontological, epistemological, and ethical practices through which the modern notion of life is no longer central to how humanness is enacted. In this paper, I focus on the figure of a mourning robot which I encountered during my fieldwork in Japan, and discuss the implications that it might have for how anthropologists think about the human. This robot, created by some of my informants, appeared in a play set in the aftermath of 3.11. It was sent to read poems for those lost to the tsunami on a deserted beach near the Fukushima Daiichi atomic power plant. I discuss how its ambiguous existence between life and death, and the human and the technological, make it a figure through which to think about the possibilities for humanness in both machines and humans in contemporary Japan.
Popular Imaginaries and Technoscience: Performativity in the Emergence of the Japanese

Asli Kemiksiz
Osaka University
Graduate School of Human Sciences, 1st year Ph.D. Student in Anthropology

Abstract:
This paper examines the relationship between popular imaginaries of science and technology and real-life technoscientific development in the case of the Japanese humanoid robot. The parallelisms between the popular imaginaries of robots and the development of actual robots have been acknowledged by previous anthropological studies on Japanese robots, yet all previous works have touched the interaction between imaginaries and technology only briefly, without elucidating it empirically. Thus, this paper aims to depict the workings of the relationship of fictional and real-life technologies. It entails a combination of approaches from science and technology studies (STS) and anthropology, cultural studies of science and technology.

As an overarching concept, the paper employs the concept of “performativity” in its STS understanding, referring to the intermingling of material and discursive practices in the conducting of science. Previous literature on performativity in STS usually focuses on various sciences (e.g. economics, physics); however this paper explores the performative mechanisms of popular imaginaries in a technoscientific context, particularly concentrating on the emergence of the technology. In order to demonstrate the main assertion of this research, the paper includes analyses of the particularities of the humanoid robot, mainly focusing on its form and its function, in the Japanese cultural sphere.
Revisiting Threads of the Past: A look at Japan-US History through Smithsonian Textile Collections

Robert Pontsioen
National Museum of Natural History, Smithsonian Institution

Abstract:
In this presentation I consider Japan and America’s shared history through the lens of Japanese textiles held at the Smithsonian’s National Museum of Natural History in Washington, DC. From silks obtained during Matthew Perry’s pivotal expedition to Japan in 1853-1854, to hagoita and other souvenirs purchased by American soldiers in occupied Japan after World War II, textiles were present at and have come to symbolize many key periods in Japan-US history. I explore the meaning of these objects among the Japanese and Americans, and how their understanding and valuation of material culture often diverged. Example textiles demonstrate how the form and meaning of objects of traditional Japanese culture could be altered when produced or repurposed for foreign markets or diplomatic use. The objects I consider, acquired by the Smithsonian over the course of more than a century, also shed light on how the method and purpose of collecting for natural history museums in America changed during this time. I conclude with a consideration of some of the ways these legacy collections are being used for contemporary research, including efforts to expand our understanding of the socio-cultural context of collections by bringing images and information about previously unpublished objects back to the descendants of those who made them.
The socio-religious geographies of contemporary Japanese Temple Buddhism in ethnographic

Paulina Kolata
The University of Manchester / 広島大学

Abstract:
This paper proposes to explore an ethnographic approach towards a study of socio-religious geographies of contemporary Japanese Buddhist temples and issues of researcher’s positionality and access emerging from the study. Methodologically, this research is informed by an emerging qualitative research approach and combines an immersive fieldwork in a community battling depopulation and effects of Japan's ageing society; with a case study design, where a researcher is to remain permanently resident within a local family-run bodaiji temple (菩提寺, ‘one’s family temple’) in the norther parts of Hiroshima Prefecture for a period of twelve months. The main scope of the project addresses important questions of community erosion, consequences of social change and institutional survival of ‘Japanese Temple Buddhism’ (Covell 2005). Many local temples in rural parts of Japan have been struggling with the issues of depopulation and regional decline spreading beyond villages to regional cities with many young people leaving to seek education and employment opportunities in bustling metropolitan areas. Research into regional issues in Japan has focused on issues of depopulation, economic consequences and changes in social family structures. Whilst religious organisations such as Buddhist temples are overlooked in analysis of regional realities, despite being a prominent feature in the local community landscape. The focus of this paper considers realities of the researcher’s positionality and access in localised study of issues faced by temples and priests in relation to their shifting religious and social standing.
Negotiation of access as a research tool. Exploring organisational structure and information circulation in a Japanese religious group

Aura Di Febo
The University of Manchester, PhD Candidate in Japanese Studies

Abstract:
Negotiation of access can be regarded as a fundamental step in the initial stage of most fieldwork research. The purpose of this paper is to explore the possibility that the process of negotiation might prove to be more than a mere preparatory stage, and a fruitful moment of data collection in itself. The negotiation of access to the social activities of a lay Buddhist movement will be used as a case-study to discuss how the process has enhanced understanding of the internal structure of the movement and the ways in which information circulates at the different levels. The negotiation of access offers a glimpse of some key features of the structure of the religious group, such as the functional differentiation among sections within the headquarters and generally of the highly centralised and bureaucratised nature of the organisation. Secondly, the process of negotiation is instrumental in learning how information is handled within the movement, both within the headquarters and between centre and periphery. When looking at the circulation of information – which in this case refers not only to data offered to and by the researcher, but also to the researcher herself, her presence and actions - a tension emerges between the rigid protocol observed at headquarters level, and more informal patterns of interaction occurring at grassroots level, where the fluidity of information exchange partly challenge central attempts to control its flow.
What’s new in Japanese religion and ritual?

Michael Shackleton

Associate Professor, Osaka Gakuin University

Abstract:

Any students studying the history of Japanese religion before the Heisei era will have repeatedly read that times of national anxiety have been marked by heightened religious activity, and especially religious innovation. If therefore the Heisei era, i.e. Japan after the bursting of the Bubble, has been a time of increasing challenges and anxiety, so that even political leaders are calling for ‘revival’, whence not only the silence from Japanese religion, but also its positive decline…especially when so much of the rest of the world, facing not dissimilar problems, has embraced religious fundamentalism as the key to a solution? The paper examines activity within Shinto and Japanese Buddhism, and ‘New Religions’, and how new secular rituals may be replacing the role of public religion, for example following 3/11. However the paper is basically a question about the kind of ‘fundamentals’ or ‘universals’ or ‘grassroots’ that religious movements require in order to be ‘grounded’. What is so special about Heisei Japan? Would Sherlock Holmes see this as yet another case of, ‘The dog that didn’t bark in the night’?
神社検定からみる正しい祭礼
中里 亮平
長野大学非常勤講師

要旨
正しい祭礼とはいったものののかは、その判断を行う者の立場や経験、知識などによって、あるいは地域、時代によって異なるものとなる。万人にとって正しい祭礼というものは存在しない。また、「いいお祭りにしよう」「今年もいいお祭りができました」といった言葉で祭礼参加者が語るいいお祭りというものも、参加者の立場や経験などによって異なるものとなる。一方近年、神社検定という制度が始まられ、「日本の祭り」についてのテキストが発行され、問題が出題された。祭礼についての正解が誰かによって決められたのである。神社検定を統括しているのは日本文化財団であり、テキストを発刊している出版社が扶桑社であるといった点から現代日本の社会的風潮を指摘することもできるだろう。しかし、本発表で取り上げたのは、正しい祭礼の時代的変遷という問題である。国家あるいは時代の空気はその時代ごとに正しい祭礼を思い描いて祭礼参加者にそれを強制しようとし、祭礼参加者はそれと向き合いながらいいお祭りを続けてきた。正しい祭礼といいお祭りの関係性の流れの中に神社検定と正しい祭礼を位置づけ、その意味を探ることを目指す。
京都の魔除け：瓦鍾馗とちまきの人類学的研究

土谷 輪
京都大学大学院
人間環境学研究科共生文明学専攻
文化・地域環境論講座 文化人類学分野 修士1年

要旨
京都は様々なレベルで魔除けが施されてきた都市であり、「魔除け文化」とでも呼べるような、超自然的存在による負の影響を避けるための策が幾重にも施されている。本発表ではその負の影響を避けるための具体的なモノを「魔除け」と捉え、数ある「魔除け」の中でも、京都に独特な「瓦鍾馗」と「ちまき」という二つについての人類学的なアプローチの方法を考える。「瓦鍾馗」は江戸時代より京都の屋根の小屋根や屋根に設置される、道教の神「鍾馗」を模したものであり、「ちまき」は日本三大祭りにして京都・八坂神社の鶴の祭り、祇園祭に際し、山や鉄と呼ばれる山車に付随する魔除けである。いずれも屋根に設置することで邪悪なものの侵入を防ぐためのものであるが、近年では、その機能が形骸化し、新たな側面が浮上している様子が見られる。それら、地域を活性化させるという側面であり、また人間関係を紡ぐものとしての側面である。とくに瓦鍾馗に関しては、個体数の減少を受け、その維持・保存のための活動も始まっている。本発表はこうした本来の魔除けとしての役割の枠を超え、新たな様相を見せる魔除けについての研究の報告である。
"Nowhere else to go": A Trans-Historical View on Women's Experiences Based on Women's Protection Facility Cases, Ikuno Gakuen

Kaoru Kuwajima
Meijo University

Abstract:
This paper is an overview of the various reasons for which women entered Ikuno Gakuen, a protection facility for women which existed in Osaka from 1947 until 1997.

It examines the roles Ikuno Gakuen played in Japanese society during its 50 years, based on documents from that time, while focusing on changes in the legal and social welfare systems. In 2015, a 3-year research project, of which the presenter is a member, was formed to analyze 1,969 case files in total.

Ikuno Gakuen was established in 1947 and was one of the few protection facilities for women that existed before the Law for Prevention of Prostitution was established in 1957. Its records demonstrate life situations which are peculiar to certain times, i.e., women whose parents died in the war or ran away, women who engaged in live-in jobs, and women who became prostitutes on the street. Alternatively, we can see the types of problems surrounding women which are common throughout all periods, i.e., poverty, violence, minimum wages, and the sex trade.

The records reveal situations triggered by broken ties with families and relatives which drove women into dire poverty, and then into prostitution and the sex industry.

By presenting quantitative and qualitative analyses of these case files, this paper discusses the meaning of "nowhere else to go" in the lives of the Japanese women who came to Ikuno Gakuen.
Abstract:
One of the top-ten news in 2015 in China was about same-sex marriage. Mr. Sun Wenlin and his partner Mr. Hu Mingliang applied for a marriage license in June 2015, three days before the U.S. Supreme Court's decision to extend same-sex marriage rights across all 50 states. When the registry denied their application, insisting only heterosexual couples could marry, the couple took their fight to court. In a country like China where homosexuality was removed from an official list of mental illnesses for clinical treatment in 2001, same-sex marriage is still officially unacceptable.

Compared with China, Japan seemed a little more forward. On November 5 2015, Ms. Koyuki Higashi and Ms. Hiroku Masuhara reportedly became the first same-sex couple in Japan to receive an official certificate that recognizes their union. Shibuya's legislators voted in March 2015 to grant marriage certificates to LGBT couples, making the ward the first in Japan to recognize same-sex unions. Setagaya, another of Tokyo's 23 wards, voted to do the same a few months later.

How do the ordinary people respond to same-sex marriage and what seem to be the backgrounds? Based on the data from a survey in Japan and China, this study will focus on the attribute of women students toward concept of marriage from a comparative study of social and cultural progress in the two countries.
東京都国立市および周辺地域における学生運動の変遷 —文教地区指定論争より、共産党系全学連および就職難に泣き寝入りしない女子学生の会などの女子学生運動まで—
清水 亨桐
ALSOK ビルサービス株式会社

要旨
東京都国立市は、堤康次郎らによる一橋大学の誘致による開発・分譲から発展し、文教地区指定論争、革新系女性市長の活躍、大学通り沿いの高層マンション建設反対運動、教育現場での日の丸・君が代の国旗國歌掲揚反対運動、革新自治体ブームのあとも長く続く公共団、全学連と就職難に泣き寝入りしない女子学生の会の女子学生運動など、住民運動が盛んで、地元住民が社会への関心の高い地域性がある。隣接する光町などの国分寺市も歴史・文化のロマンあふれる地域である。女子学生運動も日本の伝統的な女性解放運動の系譜や流れを受け継いでいる。それらの相互性を考慮しながら、考察・研究を進める。
Abstract:
Since 2005 when the fertility rate reached an all time low of 1.29 and the average age of marriage for women now reaching 30, the media has characterized Japan as being in a state of crisis. In light of Japan's rapidly aging society and apparent lack of replacement babies, the government is anxious about the sex lives of Japanese.
In a frantic effort to curtail these dismal statistics, the government in concert with the media has engaged in a frantic effort to “encourage” people to get married by creating the canard that there is an “illness” formula created by herbivore men and carnivore women who have caused a lack of interest in sex, which has led to parasite singles and freeters, which equals to the rapid decline in birth and marriage rates. But is this really the complete picture? Sexual enjoyment has historically been separate from marriage in Japan. However, the relatively recent phenomenon of ren'ai kekkon 恋愛結婚 or “love marriage” is being used as a tool by the Japanese government to construct a “happily ever after” narrative in order to solve impending population and economic woes.
So far, only quantitative studies conducted with questionnaires and surveys have been published but these are not sufficient to determine meanings behind the data. My research on first-sexual experience and sexual behavior in Japan uses person-centered ethnography and psychoanalytic interview techniques to more deeply focus on the attitudes and beliefs associated with these concepts and psychoanalytic theory to facilitate analysis. This paper examines the veracity of the claims of sexlessness in Japan and questions the notions held by the government that once people get interested in sex, they will want to get married and that once they get married, they will have children.
Purposeful, Playful Communities

John McCreery

The Word Works, Ltd.

Abstract:

Based on observing participation in a community service group and three choral music groups, this paper introduces the concept of purposeful, playful elders, aging individuals who join groups that combine purpose with play where they enjoy both yarigai (purpose, the feeling of doing something worthwhile) and asobi (play, informal socializing, usually involving food and drink). In Japan, the world’s most rapidly aging society, these healthy, active seniors and the groups to which they belong may play an increasingly important role.
震災伝承の実践に伴う戦災伝承事例参照の難しさと意義

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要旨
東日本大震災発生から時が経つにつれて震災当時の状況を伝えることが難しくなる一方、地震・津波とそれに伴う様々な出来事とその教訓を伝える行為の必要性は広く認識されており、これまで展示施設や祈念公園の建設、学習プログラムの提供、震災記録アーカイブ構築といった実践が、民衆学の多様な主体の試行錯誤の上に展開されてきた。
こうした「震災伝承」の計画策定や実践にあたっては、過去の自然災害被災地での取組みが参考にされるほか、戦争で多くの人や街が犠牲になった地域が「先進地」に位置付けられることも少なくない。70年もの間、平和と戦争の悲惨さを訴え続けてきた実績と覚悟に学ぶことはある意味では自然なことであるが、他方で自然災害と戦争など人為的殺戮行為とを同じ論理で語ることは非（或いは可否）は、実践の現場でも意見が分かれる点でもある。
本稿では、東日本大震災「最大の」被災地と言われる宮城県石巻市において「震災伝承」の文脈で参照される過去の災害、戦争の事例に注目し、現代日本において、東日本大震災を自然災害及びそのほかの甚大な犠牲を伴う出来事も含めた経緯の上に位置づけ、伝えていくことの難しさと意義について論じる。
Looking into the Past to Shape the Future: Young Urban-Rural Migrants between Nostalgia and Utopia

Lewerich Ludgera
Heinrich-Heine-University Duesseldorf, research associate and lecturer
DIJ Tokyo, scholarship student)

Abstract:
Japan’s rural regions have for decades seen their population age and decline. The young generations leave for the bigger cities and the old stay behind. But in recent years, an increasing number of young people from metropolitan areas are moving to the countryside, a phenomenon known as I-turn. Many prefectures like Shimane are actively trying to recruit young people to move to their rural areas though job fairs and online portal sites. They usually advertise the countryside as a healthy place of living close to nature, with a supporting community and good work-life-balance.

This urban-rural migration pattern has in some cases been seen as a potential of revitalizing the dwindling village communities. But what motivates young urbanites to leave cities like Tokyo or Osaka, which are arguably economic, political, social, and cultural centers? In my paper, I analyze narratives of urban-rural migration based on open interviews and participant observation carried out in rural villages in Shimane and Oita prefecture. The young I-turners’ stories oscillate between a nostalgic yearning for a ‘past Japan’, their individual project of self-realization and a hope to reform the Japanese society for the better. Thus, I argue in my paper, their stories combine escapist, post-modernist and reformist aspects.
How Forests and Paddy Fields Have Become Satoyama: Japan's New Green Soft Power in the 21st

Timo Thelen
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Department of Modern Japanese Studies, Ph.D. Student

Abstract:
The term satoyama (literally: village and forest/mountain) is recently used to describe not only an idyllic rural landscape with farm houses, paddy fields, and managed coppice woodland, it also represents “traditional” Japanese values and lifestyle. During the last 20 years, this previously rather uncommon expression has become a new key term in Japan’s national discourse. Emphasized in the government’s plan of “Becoming a Leading Environmental Nation in the 21st Century” (2007), satoyama oscillates between ecology and ideology while creating a new, hard fact-based version of the “harmony with nature” narrative. Popular literature like “Satoyama Capitalism” (Satoyama shihon shugi, 2013), published by NHK, selling over 400,000 units and the international designation of Sado Island’s satoyama as GIAHS (Globally Important Agriculture Heritage Systems, 2011) are just two examples for the huge attention, that the term receives.

In my paper, which is based on a chapter of my dissertation, I search for the reasons why satoyama has recently become reinterpreted as such an essential feature of Japan. By the analysis of major publications, I argue that the success of satoyama can be explained by its flexible usage and lack of a singular interpretation. Thus, the term negotiates the interests of different actors such as politicians, scientists, and local grassroots into one broad concept. Similar to a “floating signifier” (Levi-Strauss 1950), it becomes a positive, but also rather empty and superficial term.
Japan’s farmers today: who are they and where is their farmland?

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Abstract:

Agriculture in Japan is reported to be in decline. Farmers are supposed to be ageing rapidly and large areas of farmland are being abandoned. Nevertheless, the defenders of agriculture insist that agriculture continues to be an important component of Japan’s rural society and environment. They assert that the farmer population is still large, and most farmland is still in production, providing food for the Japanese people. These assertions all depend on statistical, legal, and geographic definitions of who is a farmer within Japanese society, and what is farmland among the many complex land uses in Japan. Even a cursory look at these definitions shows that farmers and farmland are highly dynamic entities. Official definitions attempt to count farmers deriving variable degrees of income from farming. Many different grains, vegetables, fruits, and pasture can be cultivated on land that is joining, staying, or leaving farmland status throughout all the valleys and mountains of Japan, depending on what farm-owners do or don’t do with their land in interaction with definitions of farmland. Anthropologists are watching rapid transformations in the people who self-identify as farmers, paralleled by transformations in how the public, other businesses, different government agencies, and academics of disparate fields, all view the role of farmers and farmland. The definitions of farmers and farmland reveal how Japan is debating whether agriculture is going to be treated as just another business, or find new ways to serve as the cultural foundation for the food and landscape of Japan.
Reconstructing the social and natural order through shrine noh in earthquake-traumatized

Lori Kiyama
Tokyo Institute of Technology

Abstract:
From April 14th through 16th, 2016, seven earthquakes level 6 and over rattled Kumamoto. Public utilities stopped, bridges fell, and transportation ceased. People slept outdoors or in cars and the Self Defense Forces delivered food. Hot springs burst from rice paddies and dried up beneath hotel resorts. Thousands of tangible earthquakes followed for months afterward. The world was topsy-turvy.

Sacred spots were not spared. As underground lakes and streams shifted course, the holy water at Izumi Shrine in Suizenji Park stopped bubbling to the surface. Eventually shrine workers piped in water to fill the pond. By early August, shrine representatives were claiming that the prayers of faithful parishioners had revived the spring. The world was Fall Meetinging back into order again.

For decades, the first Saturday evening in August at Izumi Shrine has been reserved for free outdoor, firelit noh and kyogen. The noh stage had tilted and lost some tiles in all the shaking, and carpenters were booked for months with a huge backlog of homes to repair, yet members of the community managed to straighten out the stage and tarp its roof by themselves. The show would continue as an offering to the gods and to the public, many of whom had lost their homes and whose jobs may be threatened by a nosedive in the tourism industry.

This presentation describes the reconstruction of social and natural order through the ceremonies leading up to noh performances at Izumi Shrine, Kumamoto, in the broader context of theater as trauma therapy.
日本の製造業における「ものづくり」の言説に関する考察
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神戸大学大学院・国際文化学研究科

要旨
日本の製造業は、経済成長の牽引役としての機能を果たし、現在でも、日本の経済のなかで大きな役割を担っていると言うわる。
1990年代後半から、テレビや新聞などのメディアで頻繁に用いられる言葉のなかに「ものづくり」という言葉がある。日本の製造業における「ものづくり」の生産水準は世界的に高いとされる。そのとき、特に焦点が当てられるのは、中小企業であり、それらは日本の産業構造のなかで独特の位置付けがなされる。
元々、この「ものづくり」という言葉は、農作業に関して使われる言葉であった。だが、近年、意味対象は変わり、意味範囲も広がり、近代的な製造や生産に対しても用いられるようになった。たとえば、ロケットや人工衛星などの最新鋭の宇宙機器製品の製造、特にその製造に関連する一群の部品類の製造に対してである。そして、その言葉は、特定の個人の手作業による製造を可能にする職人的な技能に関係づけられる。
本発表では、そうした「ものづくり」言説を製造業の具体的な事例を通じて、現代日本が置かれた社会的かつ経済的状況のなかに位置づけながら考察することを目的とする。
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English: http://www.tsukuba.ac.jp/english/access/tsukuba_access.html

Conference venue: 3A Building
It is located in the Area 3, Central Area at the University of Tsukuba.

For those who plan to take “University Loop-line On-campus Bus (Tsukuba Daigaku Junkan Bus)” from TX Tsukuba Station, please take Clockwise (Migi-mawari). The bus station closest to the conference venue is “Dai-san Area Mae (Area 3)”, which takes around 3 minutes’ walk to the venue, 3A Building.

For others who take high way express bus from Tokyo station (Yaesu South Exit) to our campus, please get off at the “Daigaku kaikan (University Hall).” It takes around 16 minutes’ walk to the conference venue, 3A Building. You could also transfer to the “University Loop-line On-campus Bus (Tsukuba Daigaku Junkan Bus)” and get off at “Dai-san Area Mae (Area 3).”

For the access map from the bus stations at the campus to the conference venue (3A Building), please see the following.
Guests who use a bus bound for "University Loop-line On-campus Bus (Tsukuba Daigaku Junkan Bus)" please get off on "Dai-san Area Mae" bus stop. After get off, please proceed to the direction indicated by the arrow.

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Guests who use highway express bus from Tokyo Station, please get off on “Daigaku kaikan (University hall)” bus stop. It takes around 16 minutes’ walk to 3A building.

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