

JAWS **Japan** Anthropology Workshop

31st JAWS Conference, July 6-9, 2022

UAB Universitat Autònoma
de Barcelona

Book of abstracts

UAB
Universitat Autònoma
de Barcelona

 **JAPAN FOUNDATION**
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Japan
Anthropology
Workshop

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Presentation: 31st JAWS Conference, Barcelona 2022

Welcome to Barcelona! On behalf of the scientific committee and the organising team we welcome you to the 31st JAWS Conference, Barcelona 2022 (July 6-9).

Over the next four days, we will come together to discuss the common theme of “Research on Japan in the (Post-)COVID-19 Era”, through an impressive set of individual papers and organised panel sessions that will be held at the Universitat Autònoma de Barcelona (UAB), on its Bellaterra Campus and at the Casa de Convalescència in Barcelona. Our discussions will address the current situation of the Anthropology of Japan, and particularly the challenges, difficulties and opportunities that have arisen during these last few complicated years.

Since the last in-person JAWS conference in Aarhus in 2019, Japan has left the Heisei era behind to fully enter the Reiwa era. The country commemorated the 10th anniversary of the March 2011 triple disaster, despite the multiple unknowns that remain, such as communities undergoing reconstruction and daily recovery. And Japan was finally able to hold the Tokyo 2020 Olympic Games, postponed by a year due to the global pandemic, while it saw different kinds of expectations and hopes attached to this event quickly change.

We hope that this new opportunity to meet in person in Barcelona will enable us to build together a vibrant space for intellectual discussion on these changing times and to enjoy personal exchange after being unable to meet face to face for such a long time. It is with great excitement that we have prepared the conference to this end. We hope it meets your expectations and we thank you all most sincerely for your efforts in travelling to Barcelona at a time when the post-pandemic reality and a devastating war on European soil makes this particularly difficult. We are very much looking forward to welcoming you to our city.

Welcome to the Universitat Autònoma de Barcelona!

Blai Guarné
Organiser of the 31st JAWS Conference, Barcelona 2022

Conference Theme: *Research on Japan in the (Post-)COVID-19 Era*

Since the last face-to-face JAWS Conference, held in Aarhus (Denmark) in April 2019, the COVID-19 crisis has shaken the world more than any other event, as it has our personal lives, academic tasks, and research projects on Japan, which have been affected by a pandemic that has seen our daily lives flooded by dystopian images. Concepts like ‘social distancing,’ ‘state of emergency,’ ‘lockdown,’ and ‘contact tracing apps’ have become the norm in a resignified social context labelled as the ‘new normal,’ while throughout the world we have become accustomed to interpreting information and statistics on epidemic waves, antigen tests, and vaccination percentages.

These developments have added new and complex dimensions to the sense of uncertainty that Japan began to experience more than two decades ago, stoking the perception of the social and economic imbalances and inequalities of what has been described as a ‘disparity society.’ The transformations these new challenges require are as deep in magnitude as they are global in scope. Paradoxically, the Tokyo Olympic Games, originally conceived as a celebration of post-Fukushima national recovery in which a reinvigorated Japan was going to flaunt its international profile as a cultural superpower and global tourist destination, has ended up being an understated commemoration of an uncertain post-COVID recovery, despite the multiculturalist fantasy and discourse of universal gratitude and hope exhibited in its restrained opening ceremony.

With the state of affairs as it is, and bearing in mind that the JAWS Conference 2022 in Barcelona will be the first face-to-face meeting many of JAWS members will attend since the beginning of the pandemic, there is little doubt the meeting should be dedicated to reflecting on what Japan, and by extension our research on its social and cultural realities, are going through. Our ultimate aim is to broadly examine the ongoing impact and effects, as well as the immediate consequences and implications of the COVID-19 crisis for both Japanese society at large and, more specifically, our research projects.

This is an explicitly and deliberately open theme, chosen to allow all members of JAWS – from different research interests and various stages of their academic careers – to have a space to discuss and renew our shared endeavours regarding the Anthropology of Japan in the (Post-)COVID-19 era. This comes after all the difficulties we have faced (funding, cancelled projects, postponed fieldwork, etc.), but also the new opportunities that have emerged (online research, remote fieldwork, digital meetings, etc.) over the last two years. We, therefore, welcome the submission of individual papers and panel proposals related to this broad theme, so that together we can build a relaxed and productive scholarly environment in Barcelona, focused on the Anthropology of Japan. By the same token, and despite the conference’s deliberately open theme, the submission of any individual paper and panel proposal that is not directly related to this subject, is also more than welcome, as is customary at the JAWS conferences.

The JAWS Conference is a scholarly meeting of the [Japan Anthropology Workshop](#) (JAWS). JAWS is an international academic association concerned with furthering the field of anthropology of Japan.

Scientific Committee and Organising Team

Scientific Committee

Blai Guarné (Universitat Autònoma de Barcelona)
Marcos Centeno (Birkbeck, University of London & Universitat de València)
Makiko Fukuda (Universitat Autònoma de Barcelona)
Alba Serra-Vilella (Universitat Autònoma de Barcelona).

Organising Team

Blai Guarné (Universitat Autònoma de Barcelona)
Alba Serra-Vilella (Universitat Autònoma de Barcelona)
Tomoko Umemoto (Universitat Autònoma de Barcelona)
Kei Matsushima (Universitat Autònoma de Barcelona)
Adrià Caravaca (Universitat Autònoma de Barcelona)
Adrià Sedó (Universitat Autònoma de Barcelona)
Aitor Morujo (Universitat Autònoma de Barcelona)
Alex Rubio (Universitat Autònoma de Barcelona)
Elia Casajust (Universitat Autònoma de Barcelona)
Francesc Andreu (Universitat Autònoma de Barcelona)
Ibai Guerrero (Universitat Autònoma de Barcelona)
Marina Fenosa (Universitat Autònoma de Barcelona)
Rafa Montón (Universitat Autònoma de Barcelona)
Victoria Cruz (Universitat Autònoma de Barcelona)

Conference Venues

The conference will be held at two main venues: the **UAB Bellaterra Campus** (the **Faculty of Translation and Interpreting** & the on-campus **Film Theatre**) and the **Casa Convalescència in Barcelona**, depending on the day. The morning of the first day of the conference will be held online through TEAMS.

Wednesday, 6 July

Morning: online PhD students panel sessions (via TEAMS)

Afternoon: Keynote Address and Welcome Reception at Casa Convalescència in Barcelona.

Thursday, 7 July

Morning & afternoon: UAB Bellaterra Campus (Faculty of Translation and Interpreting / Film Theatre).

Friday, 8 July

Morning & afternoon: UAB Bellaterra Campus (Faculty of Translation and Interpreting / Film Theatre).

Saturday, 9 July

Morning & afternoon: Casa Convalescència in Barcelona

UAB Bellaterra Campus

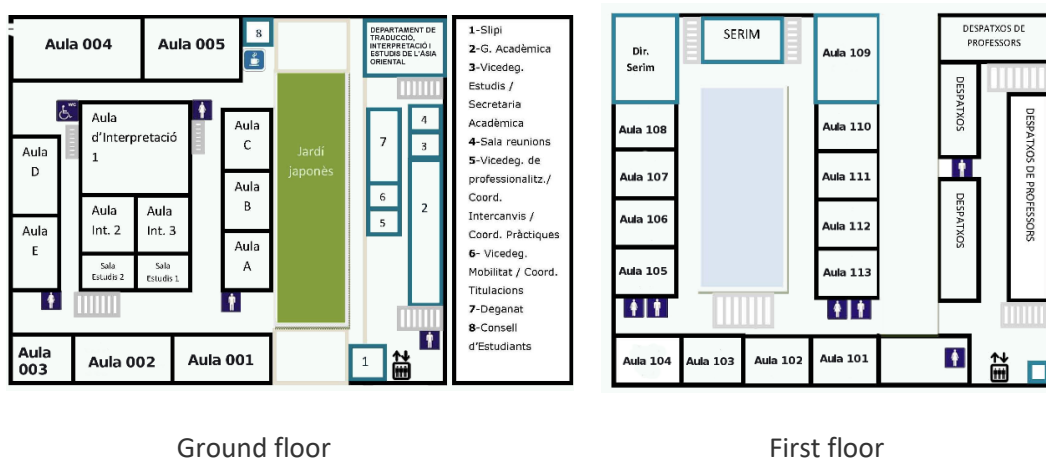
The Universitat Autònoma de Barcelona (UAB, Autonomous University of Barcelona) is a public university located in the metropolitan area of Barcelona. Founded in 1968, it has more than 30,000 students, 3,000 teachers and offers over 600 different courses, spanning undergraduate, postgraduate and PhD programs. The UAB is leading Spanish universities in the QS World University Rankings (QS WUR 2023). The UAB in [figures](#) & [rankings](#).



Faculty of Translation and Interpreting ([map](#))

The [Faculty of Translation and Interpreting](#) is located at that UAB Bellaterra Campus is sited in the town of Bellaterra (Cerdanyola del Vallés, Barcelona) at 20 kilometres from Barcelona city center.

The rooms in the Faculty of Translation and Interpreting, in which the conference will be held, are rooms 004 (ground floor) and 101 and 103 (first floor).



Ground floor

First floor

In addition, the film screenings will take place at the on-campus [Film Theatre](#).



Film Theatre ([map](#))

The best way to go to the UAB Bellaterra Campus is by train (FGC, Ferrocarrils de la Generalitat de Catalunya): from the main station at "Plaça Catalunya" to the "Universitat Autònoma" station. You can see the train timetable for the morning trains [here](#).

The cost of the train ticket is 2.40 Euros (one way) and the best option is to buy a ticket known as the T-casual, which is a single-person time-limited ticket for 10 journeys on any means of transport within the integrated system and within Zone 1, which covers the whole of the city of Barcelona and the metropolitan area up to the Bellaterra Campus of the UAB. A T-casual for Zone 1 costs 11.35 € and you can also use it on the Barcelona metro and bus network.

Casa Convalescència (Barcelona)

The [Casa Convalescència](#) is a Historical Artistic Monument and a UNESCO World Heritage Site near the temple of the Sagrada Família in Barcelona and sited within the iconic Hospital de Santa Creu i Sant Pau complex that was built in the late 19th century to provide better medical care in Barcelona. The architect Pere Domènech i Roura designed this architectural gem in distinctive Modernist style using natural stone columns and capitals, ceramic tile murals illustrating the history of the building and vaulted brick ceilings, together with many other elements. Since the late sixties, the Casa Convalescència has been a part of the Universitat Autònoma de Barcelona (UAB) in the city of Barcelona.



Casa Convalescència in Barcelona ([map](#))

The best way to go to Casa Convalescència from Barcelona city centre is by metro or bus:

- From the metro station at "Urquinaona" to "Guinardó | Hospital de Sant Pau" station (Line 4, yellow line) ([example](#))
- From the metro station at "Plaça Catalunya" (Line 3, green line) to "Diagonal" station, transfer to Line 5 (blue line) and go to "Sant Pau | Dos de Maig" station ([example](#))
- From the D50 bus stop at "Plaça Catalunya - Rda. Sant Pere" until "Indústria – Independència" stop ([example](#))

We will also organise groups to go together from "Plaça Catalunya" to Casa Convalescència.

The cost of the metro and bus tickets is 2.40 Euros (one way) and the best option is to buy a ticket known as the [T-casual Zone1](#), which is a single-person time-limited ticket for 10 journeys on any means of transport within the integrated system and within Zone 1, which covers the whole of the city of Barcelona and the metropolitan area up to the Bellaterra Campus of the UAB. A T-casual for Zone 1 costs 11.35 € and you can also use it on the Barcelona metro and bus network.



T-casual Barcelona Metro Bus Tickets | Transports Metropolitans de Barcelona

Welcome desk

On the first day of the conference, Wednesday 6 July, between 14:30 and 16:00, attendees can pick up the conference badges and bags at the Welcome Desk, which will be located in the lobby of the Casa de Convalescència in Barcelona. On Thursday and Friday, 7 and 9 July, the Welcome Desk will also be open in the lobby of the Faculty of Translation and Interpreting from 8:30 to 17:30.

In the Welcome Desk area in the Faculty of Translation and Interpreting, participants will also find the stands of the official JAWS book series 'Japan Anthropology Workshop Series', published in English by Routledge, and the 'Biblioteca de Estudios Japoneses' (Japanese Studies Library) published in Spanish by UAB-Edicions Bellaterra, among other publications.

Useful Information & Accommodation

Wi-fi at the UAB campus and computers in the conference rooms

To connect to the wi-fi network, simply select the UAB network (you will not be asked for a username or password). If your device is already set up for the EDUROAM network, there is no need to select anything as it will connect automatically.

All the conference rooms have a computer connected to the Internet, a DVD player and projector. The computers are PCs (Windows) so if you need to connect a Mac laptop you will need an adaptor (or you can request one in advance from the conference management team to: jaws2022barcelona@gmail.com).

We recommend you ensure that any power points you wish to project during your presentation are available online or, if not, that you bring them on a pendrive.

Canteens at the UAB campus

Just next to the Faculty of Translation and Interpreting is the Faculty canteen. And close by in the other direction is the Letras & Psicologia canteen, which is bigger. Lastly, near the Film Theatre is the “Restaurante de la Plaza”, which is the biggest on campus.

All three are open from 8:00 to 16:00, and at lunchtime they offer a self-service set menu from 13:00 to 15:30 for 8 euros. Outside of these hours they serve sandwiches, aperitifs, pastries and cold and hot drinks.



Canteen of Translation and Interpreting ([map](#))



Canteen of Letras & Psicologia ([map](#))



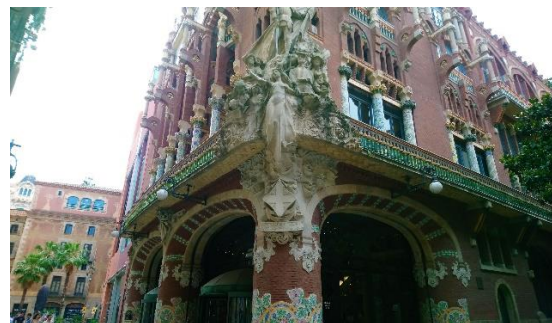
Canteen at the Cívica Square (Restaurante de la Plaza) ([map](#))

Conference dinner in Barcelona

The conference dinner will take place on Friday 8 July at 21:00 at the [Pizzicato](#) Restaurant in Barcelona ([map](#)). The restaurant is located in the inner courtyard of the modernist building that houses the [Palau de la Música Catalana](#), in the city centre.



Pizzicato Restaurant



Palau de la Música Catalana

The meal will include a range of options to choose from (meat, fish, vegetarian). If you wish to attend, please register beforehand, by June 27, using this [e-form](#).

The cost of the dinner is 40 euros per person, but the conference management will subsidize 20 euros of this, so **conference participants will only have to pay 20 euros for their meal**. Spanish public university regulations do not allow conference organisers to subsidize above this amount. The 20-euro payment should be made when you check in to the conference (please bring cash, and if possible the right amount to avoid any issues with change).

Anyone accompanying a conference attendee that is not participating is also welcome to come to the dinner and can do so by paying for it at the restaurant on the same day, although we would ask you to also register beforehand using the aforementioned e-form so we know how many diners to expect.

Traveling to Spain: Covid information

The situation of the Covid-19 is currently under control, and we therefore do not foresee any complications of this nature. Below is the official information regarding the requirements for coming to Spain, but we should remind you to **check the following webpages before coming to the conference in July**, in case there is any change.

- Requirements for entering Spain if you are travelling from outside the EU/EEA, click [here](#).
- Requirements for entering Spain if you are travelling from an EU/EEA country, click [here](#).

All passengers arriving in Spain by air and **who do not have an EU Digital COVID Certificate or equivalent** must fill in a health [control form](#) before travelling. You can fill in the form on the [Spain Travel Health](#) portal or [Android](#) apps or [iOS](#) devices. When you have filled in the form (no more than 48 hours before your arrival in Spain), you will receive a QR code which you will have to present (on paper or via your mobile phone) both when boarding and when you arrive in Spain. For further Information click here [before the trip](#).

It is no longer mandatory to wear a face mask outdoors or indoors in Spain. There are certain exceptions where it is still necessary to wear them, such as in health centres, services and establishments (for example, in health centres, hospitals or pharmacies) and in socio-sanitary facilities (workers and visitors in communal areas). The wearing of face masks is still mandatory on air, rail, cable and bus transport, as well as on any public passenger transport.

Arriving in Barcelona: Airport and city centre

Barcelona Airport is located 16 kilometres south of the city and is also known as Josep Tarradellas - El Prat, the town where it is located. It has two terminals T1 and T2 (A, B and C) which are organised in terms of carriers and not according to the destination or place of origin.

The main connections between the airport and Barcelona city centre are:

- Aerobús (A1 and A2)

Daily service between Barcelona Airport and Barcelona city center (Plaça de Catalunya).

Frequency: A1: every 8 minutes / A2: every 15 minutes.

Approximate journey time: 35 minutes.

For further information click [here](#).

- Metro (TMB)

L9 sud metro line connects the city and Barcelona airport (T1 and T2) daily.
Frequency: every 7 minutes.
Approximate journey time: 32 minutes (from Zona Universitària).
For further information click [here](#).

- Train (RENFE)

Daily connections from the RENFE (Spanish Rail) stations to Sants Estació station.
Frequency: every 30 minutes.
Journey time: 25 minutes (to Sants Estació station).
For further information click [here](#).

- Taxi

Barcelona taxis are famous for their colors: they are black with the doors and the boot in yellow.
Taxis from Barcelona Airport offer their services 24 hours, waiting for passengers at the taxi ranks located in both terminals (T1 and T2).
For further information click [here](#).

Accommodation: University residences and hotels

- Researchers & university residences (probably, the most economic options, and about 5-10 minutes walking from "Plaça Catalunya" train station, see below 'Conference venue')

[Residencia d'Investigadors](#)

C/ Hospital, 64. 08001 Barcelona

[Residencia Universitaria Pere Felip Monlau](#)

C/ Sant Oleguer, 20-22. 08001 Barcelona

- Other researchers & university residences (also, probably, the most economic options, but far from "Plaça Catalunya" train station, about 20 minutes by bus')

[Residencia Universitaria Campus del Mar](#)

Pg. Salvat Papasseit, 4. 08003 Barcelona

[Residencia Universitaria La Ciutadella](#)

Passeig Pujades, 33-37. 08018 Barcelona

- Hotels (all of them about 5 minutes walking from "Plaça Catalunya" train station)

[Hotel Lloret](#)

Rambla de Canaletes, 125. 08002 Barcelona

[Hotel City Park](#)

C/ Pelai, 1. 08001 Barcelona

[Chic & Basic Lemon Hotel](#)

C/ Pelai, 6. 08001 Barcelona

[Hotel Atlantis](#)

C/ Pelai, 20. 08001 Barcelona

[Hotel Lleó](#)

C/ Pelai, 22, 24. 08001 Barcelona

[Hotel Casa Luz](#)

Ronda de la Universitat, 1. 08007 Barcelona

[Exe Plaza Catalunya](#)

Ronda de la Universitat 18. 08007 Barcelona

[H10 Catalunya Plaza](#)

Plaça Catalunya, 7. 08002 Barcelona

[Hotel Turín](#)

Carrer del Pintor Fortuny, 9. 08001 Barcelona

[Hotel Silken](#)

Carrer del Pintor Fortuny, 13. 08001 Barcelona

For more options on accommodation click [here](#)

Touristic information: Barcelona and surroundings

- **Practical and useful information:** Will the weather be fine in Barcelona? Will people understand what I'm saying? Take a look at this [information](#) and you will find the answer to some of the most frequently asked questions before you pack your case.

- **Getting around the city** (Metro, Train, Tram, Bus, Taxi, Bike), click [here](#).

- **Mobile Apps**, click [here](#).

Enjoying Barcelona



[Themed routes](#)



[Day itineraries](#)



[Guided walking tour](#)



[Barcelona's markets](#)



[Art & Culture](#)



[With the family](#)



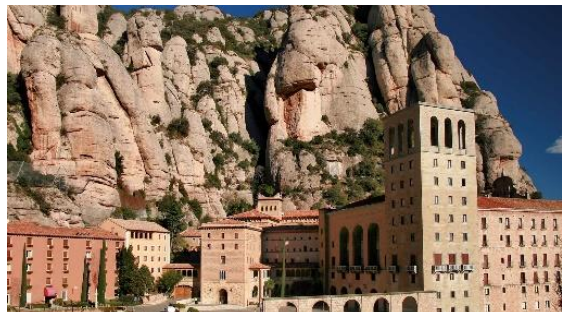
[Sea and beaches](#)



[Nightlife](#)



[Top experiences](#)



[Near Barcelona](#)

Programme

Wednesday, July 6 Online Panel Sessions

09:30 – 11:00 PhD Research Workshop: *Panel Session A* (online)

TEAMS: [link](#)

Chair: Ofra Goldstein-Gidoni
(Tel Aviv University)

Yuan Mingyang (Ritsumeikan University) *Buddhist temples in Japan in the era of COVID-19: The case of Chionji*

Yosri Razgui (Kobe University) *Football and pandemics: Doing ethnography in Japanese stadiums during Covid-19*

Wafaa Abdo (Osaka University) *Nutrition education activities in Japanese schools during Covid-19: "The fun a bit has gone"*

11:00 – 11:30 Break

11:30 – 13:00 PhD Research Workshop: *Panel Session B* (online)

TEAMS: [link](#)

Chair: Anemone Platz
(Aarhus University)

Anna Lughezzani (University of Padova, Venice, and Verona) *Am I a real anthropologist? The pros and cons of getting a PhD amid a pandemic*

Rituparna Roy (University of Hyderabad) *Japanese porcelains in Salar Jung Museum, Hyderabad: Reviewing the research methodology during the Covid-19 pandemic*

Jaime González-Bolado (Universitat Autònoma de Barcelona) *The value of the Jesuit sources to the studies of Early Modern Japan: The case of the Imjin war (1592-1598) and its research in the era of Covid-19*

Casa Convalescència (Barcelona)

14:30 – 16:00 Reception desk open

16:00 – 16:30 Welcoming Remarks

Room: Magna (Casa Convalescència)

Ofra Goldstein-Gidoni (Tel Aviv University), Secretary General of the JAWS

Blai Guarné (Universitat Autònoma de Barcelona), Organiser of the JAWS Conference, Barcelona 2022

16:30 – 18:30 Keynote Address

Roger Goodman (University of Oxford) *Towards an anthropology of resilience: The role of family businesses in combatting demographic decline in Japan*

18:30 – 20:00 Opening reception at Casa Convalescència

Thursday, July 7

Faculty of Translation and Interpreting (FTI, UAB Bellaterra Campus)

8:30 – 17:30 Reception desk open	
9:00 – 11:00 Panel Session 1 Room: 004 (FTI)	
Researching on Japan in (post)COVID Times: Difficulties, Opportunities, Challenges	
<p style="text-align: right;">Chair: Blai Guarné (Universitat Autònoma de Barcelona, UAB)</p> <p>Klemen Senica (Juraj Dobrila University of Pula, Croatia) <i>Plights of ethnography 2.0: Fieldwork experience during the Covid-19 pandemic in Japan</i></p> <p>Megha Wadhwa (Free University of Berlin) & Ruth Achenbach (Goethe University Frankfurt / IZO) <i>Research interrupted: Conducting ethnographic migration research during a pandemic</i></p> <p>Luca Proietti (SOAS, University of London) <i>Chasing subreddits to research on pandemic social actions in Japanese music</i></p> <p>Marco Di Francesco (University of Oxford) <i>Non-essential activities, elderly youtubers, and online self-censorship: The world of rakugo storytelling in the time of Covid-19</i></p>	
11:00 – 11:30 Coffee break Room: 102 (FTI)	
11:30 – 13:00 Panel Session 2 Japanese Civil Society: Social Activism, Digital Networks, and Disaster Recovery Processes Room: 101 (FTI)	11:30 – 13:00 Panel Session 3 Media Imaginaries: Simulacra, Images, and Words Room: 103 (FTI)
<p style="text-align: center;">Convenor: Mario Malo-Sanz (UAB, UNIZAR, UOC)</p> <p style="text-align: center;">Chair: Mitchell W. Sedgwick (London School of Economics)</p> <p>Mitchell W. Sedgwick (London School of Economics) <i>Aftermaths: 3.11 not as end point, but process</i></p> <p>Mario Malo-Sanz (UAB, UNIZAR, UOC) <i>Digital ethnography and civil society in Japan: Iitatemura and Fukushima Saisei no Kai through social networks</i></p> <p>Kyoko Ito-Morales (University of Granada) <i>Youth online social movement: A case study of change.org in Japan</i></p>	<p style="text-align: center;">Chair: Griseldis Kirsch (SOAS, University of London)</p> <p>Declan Prout (SOAS, University of London) <i>“Being alone is best”: Visions of ushinawareta jūnen in NHK ni Yōkoso (2006)</i></p> <p>Julia Rigual-Mur (University of Zaragoza) <i>The impact of manga on Spanish comic autors</i></p> <p>Naoko Hosokawa (University of Tokyo) <i>Media language and the Covid-19 crisis: Resurgence of debates over loanwords in Japan</i></p>
13:00 – 14:00 Lunch	

14:00 – 16:00 Panel Session 4 Multicultural Communities: Residents, Migrants, and Tourists Room: 101 (FTI)	14:00 – 15:00 Panel Session 5 Institutional Discourses: Organisations, Models, and Practices Room: 103 (FTI)
<p style="text-align: center;">Chair: Joseph Hankins (University of California, San Diego)</p> <p>Joseph Hankins (University of California, San Diego) <i>Still life with scarecrows – The work of living together</i></p> <p>Jason Danely (Oxford Brookes University) <i>Living together in uncertain times: Politics of sympathy in tōjisha groups</i></p> <p>Nataša Visočnik Gerželj (University of Ljubljana) <i>Anthropology from home: Researching the attitude towards the foreigners in Japan during Covid-19</i></p> <p>Hibiki Takeda (Kyoto University) <i>Network of Kinship across Japan, Republic of Korea and Democratic People’s Republic of Korea: Difficulties and conflicts under the Covid situation</i></p>	<p style="text-align: center;">Chair: Ofra Goldstein-Gidoni (Tel Aviv University)</p> <p>Ofra Goldstein-Gidoni (Tel Aviv University) <i>Covid-19, flexible working and ideal worker culture in Japan: Discourse and practice</i></p> <p>Stephen Christopher Johnson (University of Copenhagen) <i>The Japanization of a global ‘spiritual business’: The Modern Mystery School</i></p> <p>15:00 – 16:00 Panel Session 6 An Anthropological Lifetime in Japan: Ethnographic Film Room: Film Theater (Cívica Square UAB)</p> <p style="text-align: center;">Chair: Fabio Gygi (SOAS, University of London)</p> <p><i>Understanding Japanese culture - 45 years researching a village in rural Japan (James Hendry, 2020, 44min) with Joy Hendry</i></p>
16:00 – 16:30 Coffee break Room: 102 (FTI)	
16:30 – 18:00 Panel Session 7 Critical Orders: Normativity, Performance, and Transgression Room: 101 (FTI)	16:30 – 18:00 Panel Session 8 Capture the Fleeting Affect: Enskilment Processes as a Strategies to ‘Feel with the World’ Room: 103 (FTI)
<p style="text-align: center;">Chair: Dolores P. Martinez (University of Oxford & SOAS, University of London)</p> <p>Stefan Heeb (Kanagawa University) <i>Stratified relational normativity: Legitimizing social order</i></p> <p>Igor Pruša (Ambis University Prague) <i>Anthropology of scandal: Approaching Japanese scandals as performance and ritual</i></p> <p>Kiyomi Misaki (The University of Melbourne) <i>Realising small-scale democracy: a case of Niseko, Japan</i></p>	<p style="text-align: center;">Convenor & Chair: Andrea De Antoni (Kyoto University)</p> <p>Xinzhe Huang (Ritsumeikan University) <i>Feeling natural immunity: A kikō practitioner’s response to Covid-19 in Japan</i></p> <p>Takumi Fukaya (Kyoto University) <i>Shared and learned metaphors of the senses: A case study of sommeliers in contemporary Japan</i></p> <p>Andrea De Antoni (Kyoto University) <i>Where is my mind? Learning to listen to the voice of spirits among spiritual healers in Naha as a practice of feeling with the world</i></p>
18:00 – 19:00 One-to-one tutoring sessions Room: 104 & 113 (FTI)	

Friday, July 8

Faculty of Translation and Interpreting (UAB Bellaterra Campus)

8:30 – 17:30 Reception desk open

<p>9:00 – 10:30 Panel Session 9a <i>Placing Japan: Sites, Identities, and Connections in the Face of COVID-19</i></p> <p style="text-align: right;">Room: 101 (FTI)</p>	<p>9:00 – 10:30 Panel Session 10a <i>Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History</i> Session 1: <i>Family structures and family life in the Heian period</i></p> <p style="text-align: right;">Room: 103 (FTI)</p>
<p style="text-align: center;">Convenor & Chair: Blai Guarné (UAB) & Paul Hansen (Hokkaido University)</p> <p>Paul Hansen (Hokkaido University) <i>Waiting out Covid in Hokkaido's ski Shangri-La</i></p> <p>Hanno Jentsch & Sebastian Polak-Rottmann (University of Vienna) <i>Rural spaces, digital methods: A remote perspective on social welfare provision in Aso</i></p> <p>Susanne Klien (Hokkaido University) <i>Doing fieldwork in Japan during the Covid-19 pandemic: Between virtual viscerality and face-to-face anxieties</i></p>	<p style="text-align: center;">Convenor & Chair: Brigitte Steger (University of Cambridge)</p> <p>Kristina Buhrman (Florida State University) <i>Relating through avoiding danger: Family membership and divination in Heian society</i></p> <p>Brigitte Steger (University of Cambridge) <i>'Who sleeps by whom?' How sleep arrangements constituted family life in the Heian period</i></p>

10:30 – 11:00 Coffee break

Room: 102 (FTI)

<p>11:00 – 13:00 Panel Session 9b <i>Placing Japan: Sites, Identities, and Connections in the Face of COVID-19</i></p> <p style="text-align: right;">Room: 101 (FTI)</p>	<p>11:00 – 13:00 Panel Session 10b <i>Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History</i> Session 2: <i>Children, dolls and emotions</i></p> <p style="text-align: right;">Room: 103 (FTI)</p>
<p style="text-align: center;">Convenor & Chair: Blai Guarné (UAB) & Paul Hansen (Hokkaido University)</p> <p>Florian Purkarthofer (University of Vienna) <i>Post-Human anthropology of the senses: An attempt to disentangle Tokyo's localities from jumbled line(s), split screens, and (dis-)connections</i></p> <p>William Kelly (University of Oxford) <i>Singing alone together: Researching hito kara and changing manifestations of sociality in post-Covid Japan</i></p> <p>Jelena Košinaga (University of Szeged) <i>Desires interrupted: Escaping Japan in the time of the pandemic</i></p> <p>Genaro Castro-Vazquez (Kansai Gaidai University) <i>Physical exercise, bodyweight control and gender among Japanese men</i></p>	<p style="text-align: center;">Convenor & Chair: Brigitte Steger (University of Cambridge)</p> <p>Pia Jolliffe (Blackfriars Hall, University of Oxford) <i>'High-born and low-born love their children the same way': Emotions and children's politically motivated deaths according to Japanese and Jesuit chroniclers</i></p> <p>Sabine Frühstück (University of California, Santa Barbara) <i>The business(es) of immortality</i></p> <p>Fabio Gygi (SOAS, University of London) <i>Dolls in Taishō Japan: Between nostalgia, creative play, and Emperor worship</i></p>

13:00 – 14:00 Lunch	
14:00 – 16:00 Panel Session 11 <i>Blurred Boundaries: Genes, Animals, and Technologies</i> Room: 101 (FTI)	14:00 – 16:00 Panel Session 12a <i>Representing the Ainu in Contemporary Japanese Media: Identity, Gender, and Cultural Heritage</i> Room: 103 (FTI) & Film Theater (Cívica Square, UAB)
Chair: Giulia De Togni (University of Edinburgh) Giulia De Togni (University of Edinburgh) <i>Are care robots really a solution?</i> Silvia Croydon (Osaka University) <i>Still a bit-player?: Japan and human embryonic stem cell research</i> Barbara Holthus (German Institute for Japanese Studies Tokyo) <i>Pets in pandemic Japan</i> Alba Torrents (Universitat Autònoma de Barcelona) <i>Animals, beasts, robots and aliens: Japan media ecology and the Anthropocene</i>	Convenor & Chair: Marcos Centeno (University of Valencia & Birkbeck, University of London) Marcos Centeno (University of Valencia, Birkbeck, University of London) <i>Representing contemporary conflicts within the Ainu cultural heritage through Takeshi Fukunaga's Ainu Mosir (2020)</i> [Room 103] Syada Dastagir (Birkbeck, University of London) <i>The representation of Ainu women in Dagger of Kamui (Rintaro, 1985)</i> [Room 103] <i>Ainu hunter, Mon-chan (2020, 25min) & Autumn salmon (2017-2019, 18min) with their director, Eiko Soga</i> [Film screening at the Film Theater]
16:00 – 16:30 Coffee break	
Room: 102 (FTI)	
16:30 – 18:30 Panel Session 13 <i>Thinking Through Relational Creativities: An Ethnographic Lab</i> Room: 101 (FTI)	16:30 – 18:30 Panel Session 12b <i>Ethnographic Film Screening</i> Room: Film Theater (Cívica Square, UAB)
Convenor & Chair: Jamie Coates & Jennifer Coates (University of Sheffield)	Convenor & Chair: Marcos Centeno (University of Valencia & Birkbeck, University of London) <i>Finding their niche: Unheard stories of migrant women (2022, 60min) with its director Megha Wadhwa, in conversation with Syada Dastagir</i> <i>Ainu Neno. An Ainu (2021, 73min) with its director, Laura Liverani, in conversation with Marcos Centeno</i>
18:30 Musical performance by Daniel da Silva, guitarist	
FTI gardens	
19:00 Conference group photo	
FTI gardens	
21:00 Conference dinner in Barcelona	

Saturday, July 9
Casa Convalescència (Barcelona)

10:00 – 12:00 Panel Session 14

Researching Rural Japan in (post)COVID Times

Room: 13 (Casa Covalescència)

Convenor & Chair: Chris McMorran
(National University of Singapore)

Sarah Bijlsma (Freie Universität Berlin) *Digital ethnographies of care: Studying Miyakojima in-migration in a more-than-real world*

Cecilia Luzi (Freie Universität Berlin) *Online migrants' lives in rural Japan: How digital methods create new possibilities for life history*

Cornelia Reiher (Freie Universität Berlin) *Space and time in a pandemic world: Researching rural Japan online*

Chris McMorran (National University of Singapore) *Rural (dis)connections and Covid-19*

12:00 – 12:30 Coffee break

12:30 – 14:00 Conference closing remarks & JAWS business meeting

Room: 13 (Casa Covalescència)

Keynote Address

July 6th (16:30-18:00)

Room: Magna (Casa Convalescència, Barcelona)

The JAWS 2022 keynote speaker is Prof. Roger Goodman, Nissan Professor of Modern Japanese Studies at the University of Oxford

Towards an anthropology of resilience: The role of family businesses in combatting demographic decline in Japan

Prof. Roger Goodman
University of Oxford



This talk has both a retrospective aspect and a prospective one. It looks back at three research projects undertaken since the early 1980s which examined how private institutions dealing with the care and education of young people responded to the rapid decline in the number of such people in the population.

Modelling in the mid-1980s showed that would be a 40% drop in the number of children coming into the school system over the next twenty years which was predicted to have a major impact on the number of *private senior high schools* (which constituted 70% of all senior high schools); between 1975-95, the total number of births in Japan dropped by over 37% which was predicted to have a major impact on the number of *private children's homes (yōgoshisetsu)* which constituted around 90% of all children's homes; between 1992-2002, the number of 18/19-year olds in the population (who made up 95% of university entrants) decreased by 30% which was widely expected to lead to an equal number of *private universities* (which catered to over 75% of all students) to disappear.

This talk examines why in each case the predictions of mass bankruptcies and closures made by policy-makers working with models of economic rationality proved so misplaced. It looks at: the development of new programmes in the 1980s, such as for *kikokushijo* (returnee schoolchildren) in secondary schools; the 'discovery' of child abuse in the 1990s leading to new 'markets' of children who needed to go into care; the dramatic increase in the age participation rate (especially for women) entering university in the 2000s.

But more importantly, it asks how these changes came about: who were the key interest groups and actors and what did the process tell us more generally about Japanese society? For example, why has the number of private children's homes remained almost exactly the same, when there has been such pressure from government for them to be replaced by familial forms of care such as adoption and fostering? Why do private schools continue to invest in such complicated (and expensive) programmes, such as those for *kikokushijo*? Why, rather than the total number of private universities contracting in the past two decades, has the average size of private universities gone down so much and the staff/student ratio (and consequently student experience) actually improved?

It is proposed that much of the answer to these conundrums lie in the fact that so many educational and welfare institutions in Japan are family-run businesses, passed on from generation to generation. Continuity and reputation are key and act as sources of inbuilt resilience that over-ride models of economic efficiency led by supply and demand.

The final part of the talk extends the study to ask questions about the involvement of family business in the *medical field* in Japan. Today, around 80% of all hospitals and 90% of all clinics in Japan are private, mainly family, businesses. These medical corporations grew rapidly in the post-war period and some of them are very large (up to 12,000 employees) though many are one-person operations. How does this structure of family hospitals and clinics in Japan affect the pattern of patient care? How did it impact on Japan's ability to respond to the COVID pandemic? How will it respond to Japan's demography which shrunk last year by 600,000 people and will soon be shrinking by up to a million people a year? In what ways will it demonstrate *resilience* in a post-COVID world?

Prof. Roger Goodman is Nissan Professor of Modern Japanese Studies and Warden of St. Antony's College at University of Oxford. He has been the Head of the Social Sciences Division within the University of Oxford, and President of the UK Academy of Social Sciences. His research is mainly focused on Japanese education and social policy. His most recent book, co-authored with Jeremy Breaden, is entitled *Family-Run Universities in Japan: Sources of Inbuilt Resilience in the Face of Demographic Pressure, 1992-2030* (published by Oxford University Press, 2020). Other publications include the monographs *Japan's International Youth: The Emergence of a New Class of Schoolchildren* (1990; published in Japanese as 帰国子女：新しい特権層の出現), and *Children of the Japanese State: The Changing Role of Child Protection Institutions in Contemporary Japan* (2000; published in Japanese as 日本の児童養護：児童養護学への招待). He has also edited and co-edited a number of books including: *Ideology and Practice in Modern Japan* (1992); *Case Studies on Human Rights in Japan* (1996); *The East Asian Welfare Model* (1998); *Family and Social Policy in Japan* (2002); *Can the Japanese Change their Education System?* (2002); *Global Japan* (2003; published in Japanese as 海外における日本人、日本の中の外国人), *The 'Big Bang' in Japanese Higher Education* (2005); *Ageing in Asia* (2007); *A Sociology of Japanese Youth* (2011; published in Japanese as 若者問題の社会学：視線と射程) and *Higher Education and the State* (2012). He has supervised almost forty doctoral theses, mainly on Japan, over the past 25 years on topics ranging from Shinto shrines to volleyball coaches, teacher unions to *karaoke*, and *hikikomori* to firefighters.

Abstracts

July 6th (9:30-11:00) – PhD Research Workshop: Panel Session A (online) - Chair: Ofra Goldstein-Gidoni TEAMS: [link](#)

Individual papers

Yuan Mingyang (Ritsumeikan University) *Buddhist temples in Japan in the era of COVID-19: The case of Chionji*

Yosri Razgui (Kobe University) *Football and pandemics: Doing ethnography in Japanese stadiums during Covid-19*

Wafaa Abdo (Osaka University) *Nutrition education activities in Japanese schools during Covid-19: "The fun a bit has gone"*

Chair

Prof. Ofra Goldstein-Gidoni (Tel Aviv University) teaches at Tel Aviv University in the Departments of Sociology and Anthropology and East Asian Studies. She is the former Chair of the Department of Sociology and Anthropology. Her current research focuses on family, gender, "new fatherhood" (ikumen), househusbands and breadwinning mothers and the relationship between work and family–WLB–in Japan. Her latest book *Housewives of Japan: An Ethnography for Real Lives and Consumerized Domesticity* was published in 2012 by Palgrave Macmillan (second edition in paperback August 2015). Since 2021, she acts as Secretary General of JAWS.

Yuan Mingyang

Ritsumeikan University

Buddhist Temples in Japan in the era of COVID-19: The case of Chionji

This paper explores the difficulties that Buddhist temples in Japan are facing due to COVID-19 and the changes Buddhist temples have made to adapt to the new environment, focusing on Chionji, a Jōdō temple in Kyoto. The temple is famous for its market on the 15th of every month, which usually attracts a large number of residents in Kyoto and both domestic and international tourists. On the same day a series of important rituals are also practiced in the temple. Due to COVID-19, many rituals and events were cancelled, postponed, or forced to be changed into new forms. The market was also cancelled during the state of emergency, and even after the market was resumed, there was a radical decline in the numbers of both vendors and visitors. However, the temple managed to find new ways to reach out to the general public, including live streaming nembutsu and posting sermons on Facebook. The contents of the preaching also changed to meet the needs of people who might feel anxiety and insecurity due to COVID-19. Based on a survey of people working at Chionji, the paper aims to understand what kind of difficulties Buddhist temples are facing in contemporary Japan, especially during COVID-19, how they adapt to these difficulties, and what has been achieved with the new efforts. This paper argues that Buddhist temples in Japan, while facing all sorts of difficulties, have been actively altering their ways of interacting with the general public and spreading their teachings through different kinds of activities and events.

Yuan Mingyang is a PhD candidate at the Graduate School of International Relations at Ritsumeikan University, Japan. His research is about the current position of Buddhism and Buddhist temples in Japanese society. His research interests include not only religious rituals, but also recreational events, for example, performances and markets, that are held inside Buddhist temples and attract many visitors. He is also interested in the interactions between Buddhist temples and people who are not parishioners, which reflects the perception of Buddhism and religions in general in a society where many people claim to be “non-religious”.

Yosri Razgui

Kobe University

Football and pandemics: Doing ethnography in Japanese stadiums during Covid-19

Football supporters and most of their activities within the stadium frame are deeply linked with the idea of the “body as a performative and communicative tool”. As a matter of fact, both choreographies and chants performed during the games are strongly linked with a physical and symbolic use of various parts of the body: arms and hands for upper-torso choreographies, legs for jumping, the mouth for singing chants and corporal proximity to create the image of unity as supports. The advent of the pandemic in early 2020 had a strong impact on football communities all over the world, forcing federations to reschedule entire leagues and to play games behind closed doors. Consequently, supporters have been either forced out of their ritual space or asked to follow strict rules that reshaped completely their way of “being” and “performing” at the stadium.

This paper will explore the ethnography I have been conducting since February 2020 among the supporters of Vissel Kobe, a Japanese professional football club located in Hyogo prefecture (Japan). I will focus on the difficulties I encountered after the rise of the pandemic, but also on the opportunity I had to witness how supporters had to reorganize their activities through a forced negotiation between their need to fulfil their role as “performative and communicative bodies” and the new rules imposed by the authorities to manage the pandemic situation. The paper will end with a brief analysis on how the low level of “anti-structurality” of football stadiums in Japan has helped J-League to keep the doors open to 5000 spectators per match even during the high peaks of the virus.

Yosri Razgui is a third-year PhD student in Cultural Studies at Kobe University as a recipient of a MEXT research scholarship from the Japanese government. He has a bachelor's degree in Japanese language and culture and a master's degree in Cultural Anthropology, both from the Ca'Foscari University of Venice, Italy. His current research focuses on the transnational features of Japanese professional football and the cultural readaptation of football-related practices. He is interested in globalisation patterns, transnational communities and collective identities.

Wafaa Abdo

Osaka University, Japan

Nutrition education activities in Japanese schools during Covid-19: "The fun a bit has gone"

Over the years, Japan has developed a comprehensive educational framework that puts nutritional knowledge learned from school into practice through integrating school education with hands-on social activities to achieve long-term health and education goals. In Japanese schools, food-related learning practices are featured prominently as an integral educational aspect, which is not limited to the formal cognitive school education but encompasses a variety of noncognitive indoors and outdoors hands-on learning activities. The COVID-19 outbreak, however, presented unprecedented challenges to global education systems, necessitating urgent contingency plans and major alterations to the educational setting. Therefore, the current study aims to explore how nutrition education activities in Japanese schools were impacted by the COVID-19 pandemic with respect to school lunch meals, indoors and outdoors hands-on activities, from the nutrition teachers' perspective.

The study concludes that COVID-19 has significantly influenced modifying the learning environments associated with food education. The social interaction during food activities was minimal due to compliance with safety measures. Students' socialisation was restricted during school lunch service and eating, and food education hands-on activities were primarily cancelled. By following COVID-19 safety regulations, the school students may have lost some of the learning enjoyment and the additional opportunities offered by food education activities for personal fulfilment and interaction with others.

Wafaa Abdo is a PhD student at Graduate School of Human Sciences, Osaka University, Japan and Assistant Lecturer at Department of Educational and Psychological Sciences, Tanta University, Egypt. Her research interests include food and nutrition education (SHOKUIKU), food sustainability, nutrition teachers' professional development and educational borrowing in Egypt. Her doctoral study is financially supported by Egypt-Japan Education Partnership (EJEP) to study the implementation of Japanese special activities (TOKKATSU) in Egyptian formal education as well as the capacity building of Egyptian teachers.

July 6th (11:30-13:00) – PhD Research Workshop: Panel Session B (online) - Chair:
Anemone Platz **TEAMS: [link](#)**

Individual papers

Anna Lughezzani (University of Padova, Venice, and Verona) *Am I a real anthropologist? The pros and cons of getting a PhD amid a pandemic*

Rituparna Roy (University of Hyderabad) *Japanese porcelains in Salar Jung Museum, Hyderabad: Reviewing the research methodology during the Covid-19 pandemic*

Jaime González-Bolado (Universitat Autònoma de Barcelona) *The value of the Jesuit sources to the studies of Early Modern Japan: The case of the Imjin war (1592-1598) and its research in the era of Covid-19*

Chair

Anemone Platz (Aarhus University) holds a PhD in Sociology and Japanology from the Vienna University and is Associate Professor in Japanese Studies at the University of Aarhus (Denmark). Her field of research is family sociology, where she has published on youth socialization and education in Japan. Her research interests revolve around living culture, focusing especially on changing familial relationships and their impact on living spaces and lifestyles in contemporary Japan. On these topics she has published several works such as *Android Robotics and the Conceptualization of Human Beings* (with Marco Nørskov) (Universität Wien, 2018), *Living Apart Together: Anticipated home, family and social networks in old age* (Routledge, 2010).

Anemone Platz organised the 29th JAWS Conference in Aarhus University in 2019.

Anna Lughezzani

University of Padova, Ca' Foscari University of Venice, University of Verona

Am I a real anthropologist? The pros and cons of getting a PhD amid a pandemic

Are you a real anthropologist if you finish your PhD without setting foot on the field? This is the question I asked constantly myself in the last two years. This paper is an attempt to answer it, and to ask more questions on the methods of contemporary anthropological research. I will examine both the negative sides and the surprisingly positive ones to doing research during the COVID-19 pandemic, both for this specific research project and in general. I will go over the reorientation of my PhD research project on unregistered Japanese children (mukosekiji) and their mothers, the elements I had to give up on and the new ones that I would not have otherwise considered, how my research benefitted from an interdisciplinary approach, and the creative workarounds I had to make to study a social phenomenon I was not able to witness.

I argue that doing online video-interviews, while limiting, can also be beneficial for anthropological practice. In general, online interviews through social media messaging or video-calling can help the researcher reach the interlocutors who, for various reasons, can be more reluctant to meet in person, as it was in my case, and can ease an analysis of the non-verbal aspects of the interaction.

Lastly, I propose netnography as a vital counterpart to traditional ethnography. In my case, it allowed me to analyse how the mukoseki issue is understood and misinterpreted by the public adding to my understanding of the socio-cultural context of the phenomenon.

Anna Lughezzani is a PhD candidate in anthropology at University of Padova, Ca' Foscari University of Venice and University of Verona (Italy). She has a BA in Japanese Studies and an MA in anthropology, both from Ca' Foscari University of Venice. Her research stems from an interest in gender, feminism, and notions of family and motherhood. For her MA thesis she analysed gender discrimination among university students doing shūshoku katsudō. Now, her research focuses on the mukosekiji, unregistered children, the koseki, the Japanese household register, and the discrimination it creates, in a gender perspective.

Rituparna Roy

University of Hyderabad

Japanese porcelains in Salar Jung Museum, Hyderabad: Reviewing the research methodology during the Covid-19 pandemic

I was fascinated looking through the rich Japanese porcelain collection at the Salar Jung Museum (SJM). The 19th-century Japanese porcelains traveled through the oceanic trading tracks and the various locations of Chini Khana in Deewan Deodi before permanently settling down at their present house (SJM). The key objective of my research is to understand the complexity in the assimilation of objects and space where aesthetic preferences play an authoritative role in re-contextualize the cultural and materiality of the artifacts.

The object study as a research methodology offered me a preliminary tool to unfold the biographies of the case study, which is the Japanese porcelain collection at the SJM. My archival research revealed the fact that the Japanese collection in SJM is intertwined with the appropriation of Japanese pedagogical methodology in the state-funded education under the Nizam rule in the early 20th century. This has encouraged me to probe further the crossroads of making, material, purpose, and circulation of Japanese Porcelain. Thus, the distinct groups of people as the agencies of making, trading, and collecting the 19-20th-century Japanese Porcelain called for ethnographic inquiries in the field research which faced a long halt with the arrival and spread of Covid-19 from 2020 to 2021.

My presentation narrates how various archival resources in fragments were explored to locate and connect the visual and textual references. I have done my archival research, visual documentation in the The collection of SJM library, Telangana State Archives and Research Institute, and the porcelain galleries of SJM while reviewing the existing literature. The study of the maps, photographs, registers and official reports of the Nizam government in the early 20th century helped me to understand the organized storage and display of the objects. I was introduced to a unique style of displaying through the walls and ceiling of Chini Khana which were filled with porcelain. The photographs in the museum archive are valuable sources to understand the placemaking process of the Japanese objects in the aristocratic household of the 20th century Hyderabad. Thus, the fieldwork has helped me to discover the placemaking trajectories of the objects in different spaces like a mansion of a princely state, the mansion turned into a museum, and a museum that was constructed in post-Independence.

Rituparna Roy is a Masters' student of Art History and Visual Studies in the Department of Fine Arts at the University of Hyderabad, India. She received a bachelor's degree in Journalism and Mass Communication from the University of Calcutta. Her research area revolves around the connection between South Asia and Japan. She works on art-historical discourse, and her research interests are the study of objects, exhibition patterns, and transnationalism.

Jaime González-Bolado

Universitat Autònoma de Barcelona

The value of the Jesuit sources to the studies of Early Modern Japan: The case of the Imjin war (1592-1598) and its research in the era of Covid-19

Historiography, both Western and Asian, has traditionally cataloged the texts produced by European missionaries, especially the Jesuits, as sources only appropriated for the study of the History of Christian Missions. However, the humanistic formation of the members of the company of Jesus, the ethnographic information contained in their writings and their role as witnesses to some of the most important events in the history of the Far East, allows us to consider the Jesuit works as valid historical sources for the study of Early Modern Japan. This is especially true for the case of East Asian War of 1592-1598, also known as the Imjin War. The participation in this conflict, the largest one of the sixteenth century, of the Christian daimios gave the Jesuit access to first-hand testimonies about different aspects of the war, which they collected in their writings along with their own experiences. For this reason, we will use the mentions about the Imjin war that can be found in the Jesuit works as a paradigmatic example to prove their historical value and utility for the modern scholars.

Jaime González-Bolado holds a BA and MA in History from the Universidad de Cantabria (2016-2017), and an MA in Japanese Studies from the Universidad de Zaragoza (2020). His research interests lie in the study of Japanese history through accounts written by European missionaries and their patrons, the Christian lords. The goal of his PhD is to show the importance that these converts had in the development of the Imjin War, and to bring to light aspects of the conflict neglected by the Asian sources. His PhD research is supervised by Dr. Rebekah Clements, Dr. Giuseppe Marino, and Dr. Bernat Hernandez at Universitat Autònoma de Barcelona.

July 7th (9:00-11:00) – Panel Session 1 *Researching on Japan in (post)COVID Times: Difficulties, Opportunities, Challenges* - Chair: Blai Guarné **Room: 004 (FTI)**

Individual papers

Klemen Senica (Juraj Dobrila University of Pula, Croatia) *Plights of ethnography 2.0: Fieldwork experience during the Covid-19 pandemic in Japan*

Megha Wadhwa (Free University of Berlin) & Ruth Achenbach (Goethe University Frankfurt / IZO) *Research interrupted: Conducting ethnographic migration research during a pandemic*

Luca Proietti (SOAS, University of London) *Chasing subreddits to research on pandemic social actions in Japanese music*

Marco Di Francesco (University of Oxford) *Non-essential activities, elderly youtubers, and online self-censorship: The world of rakugo storytelling in the time of Covid-19*

Chair

Blai Guarné (Universitat Autònoma de Barcelona) is Associate Professor, Director of the East Asian Studies & Research Center (CERAO), and Coordinator of the East Asian Studies Program at the Universitat Autònoma de Barcelona (UAB). He has been 'Juan de la Cierva' Postdoctoral Fellow (MICINN-JDC, Government of Spain) at the UAB, Visiting Fellow at the National Museum of Ethnology in Japan (Minpaku), Postdoctoral Scholar (BP-A AGAUR) in the Department of Anthropology at Stanford University, and Doctoral Researcher (Monbukagakushō, Government of Japan) in the Department of Cultural Anthropology at the University of Tokyo. He has convened the Media Studies Section of the EAJS (European Association for Japanese Studies), and he is the PI of the Research Group GREGAL: Cultural Circulation Japan-Korea-Catalonia/Spain (2017 SGR 1596) at the UAB. His research interests focus on popular culture, cultural nationalism, and identity politics in a globalized Japan.

Klemen Senica

Juraj Dobrila University of Pula, Croatia

Plights of ethnography 2.0: Fieldwork experience during the COVID-19 pandemic in Japan

Unlike many fellow researchers who have been denied the opportunity to enter Japan and conduct on-site research for more than two years now, I feel lucky to have been a JSPS postdoctoral fellow at Tokyo University from November 2019 to October 2021. However, what had been expected to be one of the most exciting experiences of my life turned out to be a two-year stay in Japan full of anxiety, uncertainty and depression. Shortly after I arrived in Tokyo with my family at the end of 2019, when we were just getting used to life in that megalopolis, the coronavirus pandemic broke out. When I set off with my wife and then two-year-old son to Japan, I was aware that this time my research would be a little different from my previous stays in the country.

Nevertheless, the COVID-19 pandemic deprived me of in-person (informal) meetings, conferences and completely changed my planned field trips. Yet the difficulties of the ethnographic fieldwork, which are most often encountered by PhD students and early career researchers, seem to be largely overlooked or only mentioned in passing when discussing the results of research. Most researchers, anthropologists being no exception, are reluctant to admit publicly that the difficulties they have faced during their fieldwork far away from home have caused anxiety and depression, which have had a profound impact on their research, most often in a rather negative way. In my presentation I will reflect on my own recent experience in Japan, without the slightest intention of offering any kind of manual on how to avoid hardships and insecurities during fieldwork.

Klemen Senica holds a PhD from the University of Ljubljana. His doctoral dissertation focused on contemporary perceptions of the Great Japanese Empire in Japan. From November 2019 to October 2021, he was a JSPS postdoctoral fellow at Tokyo University. He is currently a postdoctoral researcher at the Juraj Dobrila University of Pula, Croatia. His research interests include representations of Japan in the travel accounts of the Slovene-German writer Alma Karlin.

Megha Wadhwa & Ruth Achenbach

Free University of Berlin & Goethe University Frankfurt / IZO

Research interrupted: Conducting ethnographic migration research during a pandemic

The COVID-19 pandemic brought a hypermobile world to a screeching halt. Social and travel restrictions made it impossible for ethnographers to have direct access to people and explore their lifestyles in their respective fields. Most countries started easing their entry bans, but Japan keeping its borders closed led to frustrations and disappointment for scholars. This policy also led to family separation, interrupted students' plans to enter Japan's universities, and attracted harsh criticism from Japan's business community.

In January 2020, our team of five researchers enthusiastically submitted a research proposal on skilled migration in Asia, with plans for in-person workshops and fieldwork in Japan, now rendered impossible for most of us. The opportunities for data collection became unevenly distributed in our team. The nationals of the research destination could go beyond online surveys and were able to enter the countries for fieldwork. In contrast, the non-nationals were restricted to online interviews. Some of us consequently chose to add other countries to our comparative studies, which allowed foreign researchers to enter.

Based on our team's experiences, this presentation will focus on strategies adopted to conduct research during pandemic. We discuss our team's online and in-person fieldwork experiences, and share the lessons learnt from the pandemic as researchers and explore how we can create a combined methodology of online and in-person fieldwork for ethnographic research. We also reflect on collaboration in our team, changes in research design and reactions of the funding institutions as a result of different access to the field.

Megha Wadhwa, PhD, is a migration researcher and is a Japanese and Indian studies scholar. Her research focuses on identity, ethnicity, race, social class, women, and skills in migration. She is the author of the book *Indian Migrants in Tokyo* (Routledge:2021). She is also trained in fieldwork filming and her documentaries include *Daughters from Afghanistan* (2019), 7-min documentary *Indian cooks in Japan* (2020) and *Finding their Niche* (Upcoming 2022). She has also written several articles on the Indian community in Japan and other topics for The Japan Times and other mediums. For her recent project please check – <https://quamafa.de/blog/our-team/megha-wadhwa/>

Ruth Achenbach leads the research project "Qualification and Skill in the Migration Process of Foreign Workers in Asia" at the Interdisciplinary Center for East Asian Studies at Goethe University Frankfurt. Her work focuses on the migration of students and professionals in East and Southeast Asia as well as Japanese development cooperation.

Luca Proietti

SOAS, University of London

Chasing Subreddits to Research on Pandemic Social Actions in Japanese Music

Since COVID-19 pandemic started, finding solutions to carry on academic research occupied a central focus to overcome issues created by borders shut. The impossibility to travel led any academic researcher to rethink their fieldwork methods, focusing to understand how to correctly rely on modern technology to achieve correct ethnographic research even if forced to work remotely. Combined with the need to move with care in the immense internet space and learn using further tools in the ethnographic field, the main worries about doing proper fieldwork by distance to carefully select data can be summed in questioning how to handle the challenges created by restrictions through remote fieldwork, and how modern technology can be helpful to study a distant culture without affecting the understanding of it.

Focusing on Japanese music, with a close look at the noise experimental music genre and its social response in the pandemic, this paper aims to underline how the knowledge of modern ethnographic methods can be put into practice to lead functional social media ethnography, relying on social networks to reduce the issues created by forced physical distances. Among these platforms, Reddit is revealing particularly useful to keep in touch with online communities thanks to its feature in dividing them through subreddits without being dispersive. By choosing specific subreddits related both to Japan and music topics (i.e. “r/japaneseunderground”, “r/noisemusic”), I will highlight by reporting user replies how social media can be a valuable opportunity to improve research strategies during a crisis.

Luca Proietti, former theatre actor, writer, director, and music lover, he achieved a BA in East Asian Languages and Civilizations at Sapienza University of Rome with a dissertation about the graphic signs used in manga to represent the incommunicability between a Japanese and a Western speaker, and an MA in Japanese Studies at SOAS University of London with a dissertation about the role of rock culture in Japanese theatre reworking. He is currently a PhD Candidate at SOAS with a research project on Japanese noise music and its connection with Edo era kabuki and ikki supported by SOAS Japan Research Centre (JRC).

Marco Di Francesco

University of Oxford

Non-essential Activities, Elderly Youtubers, and Online Self-censorship: the world of Rakugo Storytelling in the time of Covid-19

The Covid-19 pandemic has affected theatres and other performing arts harshly all around the world. In Japan, so-called “traditional” arts were already facing another crisis, not being able to attract enough young forces to replace increasingly aging performers. However, studies point out an exception: rakugo. This centuries-old world of oral storytellers has survived through turbulent socio-cultural transformations and experienced a significant revival of popularity in the 21st century, the number of professional performers (rakugoka) today being the highest ever recorded.

In 2019, I set to investigate the puzzle of this storytelling art’s recent renaissance, hoping to find insights on issues such as gender, political satire, and career choices in 21st century Japan, and to collect some valuable lesson on how to save a cultural world. The pandemic complicated my plans but made this last task even more urgent. With some 9 months of delay, I managed to reach my field in Tokyo, where I conducted a 1 year ethnography of the rakugo world in the time of Covid. The “new normal”, with its restrictions, its forced digitalisation, its debates on what constitutes an “essential activity”, presented both problems and opportunities to the rakugo world and to my research, revealing insights to underlying discourses in the field which might have otherwise remained difficult to detect.

Marco Di Francesco is a Doctoral Student in Area Studies (Japan) at the University of Oxford, where he is writing his dissertation on the world of rakugo storytelling from an anthropological perspective. In 2020-2021 he conducted one year of ethnographic fieldwork in Tokyo, as a visiting researcher at Sophia University. He holds an MSc from Oxford and a BA from Ca’ Foscari University of Venice.

July 7th (11:30-13:00) – Panel Session 2 Japanese Civil Society: Social Activism, Digital Networks, and Disaster Recovery Processes - Convenor: Mario Malo-Sanz / Chair: Mitchell W. Sedgwick **Room: 101 (FTI)**

Individual papers

Mitchell W. Sedgwick (London School of Economics) *Aftermaths: 3.11 not as end point, but process*

Mario Malo-Sanz (UAB, UNIZAR, UOC) *Digital ethnography and civil society in Japan: litatemura and Fukushima Saisei no Kai through social networks*

Kyoko Ito-Morales (University of Granada) *Youth online social movement: A case study of change.org in Japan*

Chair

Mitchell W. Sedgwick (London School of Economics) is Senior Fellow in Anthropology at the LSE. Former Executive Director of the Europe Japan Research Centre at Oxford Brookes, where he taught for 14 years, previous posts include Yasuda Fellow at Oriental Studies at Cambridge, Executive Director of the Program on US-Japan Relations at Harvard, and earlier employment at the World Bank. He has held Fulbright and Monbusho fellowships, and has a BA in Anthropology from UC, Santa Cruz; an MALD in International Relations from the Fletcher School, Tufts; and a PhD in Social Anthropology from the University of Cambridge, where he was affiliated with King's College.

Convenor

Mario Malo (UAB, UNIZAR, UOC) holds a PhD in Japanese Studies from the Universitat Autònoma de Barcelona (UAB, Autonomous University of Barcelona). He has conducted fieldwork in Tōhoku as a Japan Foundation fellow and his research focuses on the analysis of articulative forms between civil society and the Japanese State in the face of disruptive phenomena such as natural disasters. He is a member of the GREGAL Research Group: Cultural Circulation Japan-Korea-Catalonia/Spain (2017 SGR 1596) at the UAB, where he is an assistant professor. He also teaches on the Master's Degree on Japanese Studies at the University of Zaragoza, and the subjects of Social and Cultural Anthropology at the Open University of Catalonia.

July 7th (11:30-13:00) – Panel Session 2 Japanese Civil Society: Social Activism, Digital Networks, and Disaster Recovery Processes - Convenor: Mario Malo-Sanz / Chair: Mitchell W. Sedgwick **Room: 101 (FTI)**

Mitchell W. Sedgwick

Department of Anthropology, London School of Economics

Aftermaths: 3.11 not as end point, but process

As a global challenge, one must acknowledge the current high-stakes, highly-uneven, and acutely-nationalized battle with Covid. The 3.11 ‘Triple Disaster’, however, is Japan’s most significant historical hinge since the Second World War. Contextualized in its passage to the long-term, and further stretching forward, what of 3.11 continues to be made visible, what remains hidden, how and why?

As I will outline in this paper, disasters are manmade phenomena, as are the complications of recovery. What is destroyed must, of necessity, be left behind. But, for those with the strength to so engage, in the wake of disaster, (painfully) creative pathways may be carved out; for others, facing memory with silence, despondency. (Perhaps most have experienced the aftermaths of 3.11 in both ways). Once the initial phases of response to the disaster, characterised by enormous media exposure and the massive mobilisation of assistance efforts, were over, some people in Japan, typically those at some distance from the disaster’s initial impact zone, moved on, left it behind, buried it; or have told themselves they have done so. (Denial as a – questionable– form of recovery). Locally, however, what has happened is not forgotten, and can never go unfelt. In Tohoku, 3.11 remains personal, visceral, daily, memory-driven, changing, inconvenient, impossible. We must follow the lives of persons in Tohoku, those who used to be there, and those who long to get back home, and, so, in dignifying the lives of our informants, our friends and interlocutors, make 3.11’s aftermaths as vivid as they are lively. 3.11 not as end point, but process.

Mitchell W. Sedgwick is Senior Fellow in Anthropology at the London School of Economics. Former Executive Director of the Europe Japan Research Centre at Oxford Brookes, where he taught for 14 years, previous posts include Yasuda Fellow at Oriental Studies at Cambridge, Executive Director of the Program on US-Japan Relations at Harvard, and earlier employment at the World Bank. He has held Fulbright and Monbusho fellowships, and has a BA in Anthropology from UC, Santa Cruz; an MALD in International Relations from the Fletcher School, Tufts; and a PhD in Social Anthropology from the University of Cambridge, where he was affiliated with King’s College.

July 7th (11:30-13:00) – Panel Session 2 Japanese Civil Society: Social Activism, Digital Networks, and Disaster Recovery Processes - Convenor: Mario Malo-Sanz / Chair: Mitchell W. Sedgwick **Room: 101 (FTI)**

Mario Malo
UAB, UNIZAR, UOC

Digital ethnography and civil society in Japan: litatemura and Fukushima Saisei no Kai through social networks

The complex realities generated by the third and fourth industrial revolution reveal that digital anthropology and ethnography are essential to understand the new spaces of virtual sociability. The COVID-19 crisis has served as a catalyst to accelerate the development of the infrastructure of virtual communities on the Internet, communication through social networks —both in real time and asynchronously—, or the even more frequent use of forums or email. All these platforms have been essential in continuing to articulate Japanese civil society and its networks in the areas affected by the 2011 Triple Disaster in Fukushima.

The analysis of the discourses and representations that are produced in these digital spaces constitute one of the cornerstones in the development of my ethnographic work in the litatemura area. In this paper I will highlight two issues. Firstly, I will show how social networks and e-commerce have served to generationally connect different proponents of the associative sphere in some depressed areas of Tōhoku, in order to understand how they are related in cognitive, social and affective terms. And secondly, I will consider how, in the face of problems associated with latitude and those derived from the pandemic, digital ethnography has revealed itself as a fundamental tool to cross these complex walls.

Mario Malo holds a PhD in Japanese Studies from the Universitat Autònoma de Barcelona (UAB, Autonomous University of Barcelona). He has conducted fieldwork in Tōhoku as a Japan Foundation fellow and his research focuses on the analysis of articulative forms between civil society and the Japanese State in the face of disruptive phenomena such as natural disasters. He is a member of the GREGAL Research Group: Cultural Circulation Japan-Korea-Catalonia/Spain (2017 SGR 1596) at the UAB, where he is an assistant professor. He also teaches on the Master's Degree on Japanese Studies at the University of Zaragoza, and the subjects of Social and Cultural Anthropology at the Open University of Catalonia.

Kyoko Ito-Morales

University of Granada

Youth online social movement: A case study of change.org in Japan

Some researchers argue that the Japanese civil society appears to have a limited power to influence Japanese politics (He 2010; Pekkanen 2004), because civil groups and associations have informal and non professional features (Pekkanen 2004, 2006) and because they are embedded organizations that are involved the public authorities considerably (Haddad 2007). As a result, Japanese social movements, which are strongly rooted to the nature of civil society (He 2010), never had been remarkable, with some exceptions such as students' protests as well as environmental and consumers' movements in the 1970s and 1980s (He 2010).

However, after the Hanshin Awaji Earthquake, there was a growth of civil society in Japan thanks to the increase of non-governmental organizations (NGO) (Hirata 2002), and notable changes in participation forms have been observed since the movement of 脱原発 (nuclear power phase-out) caused by the Higashi Nihon Earthquake (Yokoo 2019). Especially, the use of Information and Communication Technologies (ICT) has been contributing to this shift (Tsuda 2012), although apparently participation through internet has momentous peaks but lacks continuity (Asano 2020). Moreover, the COVID-2019 has provoked an important change in the participation methods, which are called as "online democracy" (Okuno 2021) or "clickactivism" (Maruqués Pascual 2015), based on online petitions and protests through social networks, particularly notable among the youth (Fumoto 2021; Signing 2020). In fact, online petitions through change.org have increased remarkably (Okuno 2021; Fumoto 2021; Endo 2020).

Considering such background, this communication aims to observe the online social movements among the young people, especially the case of the use of online signing platform change.org in Japan. Main research questions are: whether there are attitude changes towards social movements provoked by the COVID-19; whether TIC contributes to beginning of social movements of the youth; and what are the factors that push the younger generation to start movements. To archive such purposes, I will analyze quantitatively the data offered by change.org and other data. In addition, 11 interviews available in note.com will be studied with KH Coder.

Kyoko Ito-Morales, PhD, is full-time lecturer at University of Granada. She obtained PhD in Social Science (University of Granada, Spain), MA in Human Right (Essex University, UK) and BA in Liberal Arts (International Christian University, Japan). She developed researches in Pontificia Universidad Católica de Chile (Chile), Chulalongkorn University (Thailand) and Osaka University (Japan). She has worked at NGOs related to the issues of human trafficking, minority rights, rights for children refugees and immigrant rights. Her research interests are Japanese society and politics, human rights in Asia and teaching of Japanese as a foreign language and its culture.

July 7th (11:30-13:00) – Panel Session 3 *Media Imaginaries: Simulacra, Images, and Words* - Chair: Griseldis Kirsch **Room: 103 (FTI)**

Individual papers

Declan Prout (SOAS, University of London) *“Being alone is best”: Visions of ushinawareta jūnen in NHK ni Yōkoso (2006)*

Julia Rigual-Mur (University of Zaragoza) *The impact of manga on Spanish comic authors*

Naoko Hosokawa (University of Tokyo) *Media language and the Covid-19 crisis: Resurgence of debates over loanwords in Japan*

Chair

Griseldis Kirsch (SOAS, University of London) is Senior Lecturer in Contemporary Japanese Culture at SOAS University of London. Her research interests include screen culture and (self-)censorship in Japan, with particular reference to war memory in Japan. She has acted as script consultant for The Amazon Prime Series *The Man in the High Castle* (series 1 and 2) as well as for the forthcoming series *Giri/Haji* (BBC). She is author *Contemporary Sino-Japanese Relations on Screen. A History: 1989-2005* (London: Bloomsbury Academic, 2015) and co-editor of the volume *Assembling Japan: Technology, Modernity and Global Culture* (Oxford: Peter Lang, 2015), and she has also published widely on nationalism and identity in the media in Japan and Europe.

Declan Prout

SOAS, University of London

“Being alone is best”: Visions of ushinawareta jūnen in NHK ni Yōkoso (2006)

Amongst the litany of literature which attempts to tackle the many complex emotions of the lost decades, the 2006 anime adaptation of Takimoto Tatsuhiko’s 2002 novel *NHK ni Yōkoso* stands as fascinating distillation of many of these issues. Through its darkly comedic satire of hikikomori, otaku culture, pyramid schemes and the false promise of happiness through stable employment, the show offers an invaluable insight into the myriad of issues affecting young people entering adulthood (and, employment) in post-bubble Japan. Furthermore, the simulacra present in *NHK ni Yōkoso* (2006) also possess a more universal quality, through their representation of mental health issues arising as a consequence of the incumbent economy which one can recognise more globally. Through understanding these simulacra, one may affect a greater understanding of the issues facing young adults both in Japan and beyond. This research seeks to examine the simulacra within *NHK ni Yōkoso* (2006), and use them to inform our understanding of the human consequences of the ushinawareta jūnen on young people during it, as well as, potentially, the effects of similar economic crises worldwide.

Deckan Prout, having studied primarily American media of the unipolar moment through a political-philosophical lens when studying Political Thought at the University of Exeter, he has since moved into studying Japanese animated media of the 1990s and 2000s and the visions of precarity and alienation which are proliferated through them as an MPhil/PhD student at SOAS. He has long had a firm academic interest in media, believing that, through the application of critical discourse analysis alongside a close analysis of the simulacra present within media, we can affect a greater understanding of the societal response to events at any level.

Julia Rigual Mur

University of Zaragoza

The impact of manga on Spanish comic authors

Japanese comics known as manga have always been differentiated from other comic traditions thanks to the particularities of its drawing, language, production system, genres, codes and themes. Manga and other current Japanese audiovisual products have enjoyed great repercussions outside of Japan in the last decades, with numerous non-Japanese artists who have begun to imitate one or more of its characteristics in their works. In recent years, the number of national comic artists from Spain whose production is fully representative of this phenomenon has increased exponentially. Some of them are, for example, Lolita Aldea, Xian Nu studio, Toni Caballero, Ana C. Sánchez or Daniel Bermúdez. To understand this phenomenon, it is not only important to study the work of all these authors, but also the development of their artistic careers, the evolution of the public during these years or the progress of the publishing industry, among other factors of the neo-Japonisme impact we are currently experiencing. Besides, Spanish companies are also trying to imitate some methods or ideas of the Japanese transmedia and production system (creation of magazines, publishers, conventions, adaptations to videogames and animation, etc.). Thereby, the academic and artistic analysis of all of these aspects can be considered very necessary to understand the scope of the influence of manganime and contemporary Japan in our country, as well as the generation of very interesting hybrid comic creations worthy of study.

Julia Rigual Mur holds a BA in History of Art from the University of Zaragoza, where she also completed an MA in Advanced Studies in History of Art Master, and a postgraduate diploma in Japanese Studies. She is currently a PhD candidate at the same university, focusing her line of research on the influence of manga on Spanish comic artists, as well as on its adaptation to other audiovisual media like animation or video games. She has published in journals such as *Ecos de Asia*, *Planeta Manga* or *Neuroptica*, and participated in several conferences, such as the Conference of the Association of Japanese Studies in Spain (2020), the International Congress of Interdisciplinary Studies on Comic (2017, 2019), and the East Asian Conference (Lumière-Lyon, 2021).

Naoko Hosokawa

Tokyo College, University of Tokyo

Media language and the Covid-19 Crisis: Resurgence of debates over loanwords in Japan

This paper examines the controversy over the use of English-derived loanwords related to the Covid-19 pandemic in the Japanese news media. In Japan, the use of foreign loanwords has always been a controversial issue. While some Japanese see it as a positive sign of Japan becoming an open society, others see it as linguistic corruption. In 2020, the controversy gained another momentum, as the news media started to heavily use English loanwords in articles related to the Covid-19 crisis, such as ‘cluster’, ‘lockdown’, and ‘social distance’. The media’s over reliance on foreign loanwords divided public opinion into two opposing camps. One camp argues that public announcements relating to public health and safety should be ‘fully in Japanese’, as it concerns all the population including those who are unfamiliar with foreign languages. The opposing camp claims that loanwords better convey the sense of crisis appropriate to the Covid-19 pandemic. The paper suggests that the debate over the use of loanwords in the context of the Covid-19 is based on the discourse of Othering, which differentiates a Japanese ‘Self’ from a foreign ‘Other’. In linking the contingencies of the pandemic with loanword usage, we see two distinct developments. On one hand, the trepidation caused by the pandemic is transferred to a fear of the non-native ‘Other’. On the other hand, the use of pandemic-related loanwords to provide mental solace to the ‘Self’, as the hardships of the pandemic sound distant and confined to a far away foreign land.

Naoko Hosokawa is a postdoctoral fellow at Tokyo College, University of Tokyo. After obtaining a doctoral degree from the Faculty of Oriental Studies, University of Oxford, she worked at the School for Advanced Studies in the Social Sciences (EHESS), the European University Institute, as well as the University of Strasbourg, and took the current position in 2020. Her research focuses on the relationship between language and identity through the examination of media discourse. Her recent publications include “From reality to discourse: Analysis of the ‘refugee’ metaphor in the Japanese news media” (*Journal of Multicultural Discourses*).

July 7th (14:00-16:00) – Panel Session 4 *Multicultural Communities: Residents, Migrants, and Tourists* - Chair: Joseph Hankins **Room: 101 (FTI)**

Individual papers

Joseph Hankins (University of California, San Diego) *Still life with scarecrows – The work of living together*

Jason Danely (Oxford Brookes University) *Living together in uncertain times: Politics of sympathy in tōjisha groups*

Nataša Visočnik Gerželj (University of Ljubljana) *Anthropology from home: Researching the attitude towards the foreigners in Japan during Covid-19*

Hibiki Takeda (Kyoto University) *Network of Kinship across Japan, Republic of Korea and Democratic People's Republic of Korea: Difficulties and conflicts under the Covid situation*

Chair

Joseph Hankins (University of California, San Diego) is Associate Professor of Anthropology and affiliate in Critical Gender Studies, Hankins examines relationships between economic practice and political argument. Most recently, he has been conducting research on rural revitalization projects (in Japan and the US) and thinking about them in concert with the positive project of prison abolition.

Joseph Hankins

University of California, San Diego

Still life with scarecrows – The work of living together

The international tourists that had filled Shikoku's Iya valley over the past 15 years have dwindled to almost zero during the pandemic. They had come from such dispersed locations as Hong Kong, Barcelona, Buenos Aires, and Chicago to experience a "Lost Japan" belonging both to some prior historical era and to a nature seemingly distant from urban space. These tourists came to see this valley covered in trees and the more than 200 scarecrows in tableaux of pastoral life up and down the valley, projecting themselves, even if only briefly, into a world of nature and of the past that might contrast with their urban lives.

This paper examines the imaginative labor required for such international visitors to sympathetically attune to what they take as images of a "lost" and "prior" Japan closer to nature. What types of "living together" (or *kyousei*) did these vignettes and this stream of international visitors make possible, and what types of already existing human relations did they obscure? The woman who has made most of scarecrows that fill her now 27-person village lived for decades in Osaka, her family displaced there as her father searched for work. The trees taken as signs of nature are remnants of Japan's efforts to rebuild its cities after the fire-bombings of WWII. The "nature" and "past" tourists came to attune to are products of contemporary human labor; what forms of "living together" become possible now that they too are gone?

Joseph Hankins is Associate Professor of Anthropology and affiliate in Critical Gender Studies at University of California, San Diego, Hankins examines relationships between economic practice and political argument. Most recently, he has been conducting research on rural revitalization projects (in Japan and the US) and thinking about them in concert with the positive project of prison abolition.

Jason Danely

Oxford Brookes University

Living together in uncertain times: Politics of sympathy in tōjisha groups

The notion of symbiosis (kyōsei), conventionally used to describe interspecies biological entanglements in non-human worlds, has been increasingly adopted within social policy discussions as 'living together' in diverse communities, such as those regarding multiculturalism and holistic community welfare. The 3.11 disaster, climate emergency, and COVID-19 pandemic have further propelled the feeling of urgency around 'living together,' as a frame for transforming society in ways that acknowledge the inescapable fact of mutual interdependence and vulnerability. This paper engages with 'living together' as something emergent in the space of speculative and uncertain futures. Taking up what Hankins has called the 'poetics and politics of sympathy', I examine kyōsei in two ethnographic contexts: among participants of family carer tōjisha support groups in Kyoto, and among a group of formerly incarcerated men in Tokyo. I argue that for these groups, 'living together' provided a balance between identification and difference, establishing trust while inspiring transformation. When supported by a broader worldview, these relationships of living together coalesce into a shared atmosphere of belonging and mutuality based on the hope of a future together. While these groups exemplify new possibilities for building future Japanese communities, I also reflect on the current challenges and limitations of the politics of sympathy, especially in light of restricted contact.

Jason Danely has been involved in research projects on aging and care in Japan since 2005, where he has been affiliated with the Kokoro Research Center, Kyoto University, and the Tokyo Metropolitan Institute of Gerontology. His books include *Aging and Loss: Mourning and Maturity in Contemporary Japan* (2014) and *Fragile Resonance: Caring for Elderly Family in Japan and England* (2022 October). He is currently finishing a book based fieldwork on the resettlement of formerly incarcerated older adults in Tokyo, funded by an Abe Fellowship.

Nataša Visočnik Gerželj

Department of Asian Studies, Faculty of Arts, University of Ljubljana

Anthropology from home: Researching the attitude towards the foreigners in Japan during Covid-19

The Japanese government has on April the 3rd 2020 banned the entry of all foreigners in Japan including re-entry to the foreign workers working in Japan and foreign residents living in Japan for many years. All the countries try to prevent the spread of the pandemic by restricting the movement of people. However, Japan was the only one among the G7 and OECS countries that prohibited not only short-term visitors, like tourists and people on short-term business travels, but also re-entry of the foreign middle- and long-term residents. These restrictions affected those, who work in Japan like businessmen, professors on the Japanese universities and researchers in the institutes, students, internees, spouses of Japanese citizens, and residents with permanent residence. Exceptions were only so-called “special permanent residents” or Zainichi Koreans and Chinese, who could re-enter the state under the condition to be tested and if positive to be in quarantine for two weeks or go to the hospital in Japan. The consequences were different according to the person’s situation but in many cases, they put people in unbearable situations.

In this presentation through the information from the media and Japanese institutions, as well from some online interviews I try to outline the entry ban to foreigners as a part of the measure to prevent the pandemic of Covid-19. I also look into the consequences of these restrictions that had for the people and also the response of the Japanese government, when its entry into politics has been in question.

Nataša Visočnik Gerželj is Associate Professor at the Department of Asian Studies, University of Ljubljana, Slovenia after she gained her PhD at the Department of Ethnology and Cultural Anthropology at the University of Ljubljana. Her research is focused on identity issues in Japan and South Korea, including minority questions, focusing on Zainichi Koreans and migrant workers and marginality; but she also deals with religious and women’s issues, and she has done some research on the anthropology of the body and dance. She is also a member of a project titled ‘East Asian Collections in Slovenia’, and she is a managing editor of the journal *Asian Studies* at the Faculty of Arts, University of Ljubljana.

Hibiki Takeda

Kyoto University

Network of Kinship across Japan, Republic of Korea and Democratic People’s Republic of Korea: Difficulties and conflicts under the COVID situation

The purpose of this paper is to examine the ways in which Korean residents in Japan, who have relatives living across the border in both of Republic of Korea (ROK) and Democratic People’s Republic Korea (DPRK), especially those who are connected to their relatives across the border, and what conflicts they face in their connections with their relatives in this COVID 19 situations. ROK and DPRK did not recognise each other as a state until recently, and are still at war today, making travel between them essentially impossible. In addition, Japan do not recognise DPRK as a state, although relatives living in Japan may travel to DPRK. Furthermore, even after the establishment of diplomatic relations between Japan and ROK, people who has Choson nationalities living in Japan have not been able to travel from Japan to ROK for many years. In these circumstances, people whose relatives are separated in the three countries of Japan, ROK and DPRK have been living in a situation where it is sometimes difficult for them to travel across the border from the area where they live. Takeda (2021) found that a V-shaped network has been established with Japan as its base, but the impact of COVID 19 has made it difficult to maintain kinship networks between these three countries. This paper will consider kinship linkages in a COVID 19 context.

TAKEDA Hibiki is a Japanese anthropologist specialized in Japan and Korean Peninsula. He is currently a PhD Candidate in a field of Cultural Anthropology at Kyoto University, Graduate School of Human and Environmental Studies, and a Research Fellow of the Japan Society for the Promotion of Science (JSPS). He focuses on issues of kinship which spread Japan, Republic of Korea (ROK) and Democratic People’s Republic of Korea (DPRK). Under COVID-19 situation, he has published in Japanese and will conduct his doctoral fieldwork in ROK and DPRK from the summer of 2022. He is also the coordinator of the Kyoto Anthropology Workshop, based on Kyoto University.

July 7th (14:00-15:00) – Panel Session 5 *Institutional Discourses: Organisations, Models, and Practices* - Chair: Ofra Goldstein-Gidoni **Room: 103 (FTI)**

Individual papers

Ofra Goldstein-Gidoni (Tel Aviv University) *Covid-19, flexible working and ideal worker culture in Japan: Discourse and practice*

Stephen Christopher Johnson (University of Copenhagen) *The Japanization of a global 'spiritual business': The Modern Mystery School*

Chair

Prof. Ofra Goldstein-Gidoni (Tel Aviv University) teaches at Tel Aviv University in the Departments of Sociology and Anthropology and East Asian Studies. She is the former Chair of the Department of Sociology and Anthropology. Her current research focuses on family, gender, "new fatherhood" (ikumen), househusbands and breadwinning mothers and the relationship between work and family–WLB–in Japan. Her latest book *Housewives of Japan: An Ethnography for Real Lives and Consumerized Domesticity* was published in 2012 by Palgrave Macmillan (second edition in paperback August 2015). Since 2021, she acts as Secretary General of JAWS.

Ofra Goldstein-Gidoni

Tel Aviv University

Covid-19, flexible working and ideal worker culture in Japan: Discourse and practice

A full-page announcement in Nikkei, Japan's leading financial newspaper in March 2020 stirred wide debate across Japan's business community: Ganbaruna Nippon (Stop fighting to the bitter end, Japan!) declared the CEO of a leading and innovative software company, pleading with "all [respectful] executives" to "take the option of not forcing [employees to] come to work." The choice of terminology is not coincidental; the keyword ganbaru is often related to the effort and stamina of the Japanese "corporate warrior," the epitome of the "ideal worker" and in fact of hegemonic masculinity in Japan. The COVID-19 pandemic met in Japan an ongoing and heated debate about the country's "working style," work and family balance and growing recognition of the vital need for change in work culture. This paper proposes that the crisis acted as a "revealer." As such, it simultaneously bore the hope that the crisis would trigger change in the prevailing over-masculine ideal worker culture, while at the same time exposing the strongly entrenched impediments to this aspired change. Beginning with a critical analysis of the intense public debate about the crisis as a potential trigger for changes to the "Japanese" work culture, the paper will go on to explore the narratives of employees, men and women, forced into new forms of flexible working due to the COVID-19 pandemic. These accounts shed light on gendered experiences of work, and perceptions about what makes the ideal worker. They also reveal a troubling growing awareness of the hindrances preventing the aspired change to the culture of work.

Prof. Ofra Goldstein-Gidoni teaches at Tel Aviv University in the Departments of Sociology and Anthropology and East Asian Studies. She is the former Chair of the Department of Sociology and Anthropology. Her current research focuses on family, gender, "new fatherhood" (ikumen), househusbands and breadwinning mothers and the relationship between work and family–WLB–in Japan. Her latest book *Housewives of Japan: An Ethnography for Real Lives and Consumerized Domesticity* was published in 2012 by Palgrave Macmillan (second edition in paperback August 2015). Since 2021, she acts as Secretary General of JAWS.

Stephen Christopher Johnson

University of Copenhagen

The Japanization of a global 'spiritual business': The Modern Mystery School

Based on ongoing fieldwork on the Modern Mystery School (MMS), a spiritual business headquartered in Tokyo and Toronto with thousands of followers, this paper analyzes how specific MMS teachings, practices, hermeneutic emphases and community-building practices are 'Japanized' and cater to primarily urban Japanese women. The founder, an Icelander in Tokyo, makes extraordinary biographical and spiritual claims. He developed MMS (as RMMS) in the USA and transplanted it to Japan over 20 years ago. It remains one of the largest and most organizationally stable spiritual business/seminar company in Japan. I explore how the nation of Japan and the Japanese people are woven into the theological beliefs of MMS, which ecumenically mixes from Theosophy, Shingon Buddhism, Tibetan Buddhism, Wicca, magick, reiki, universal Kabbalah, and a variety of homeopathic spiritual therapies. In contrast to the Western MMS, Japan's MMS headquarters offers unique classes, teaching emphases, and a focus on individualization, self-transformation, self-branding, aesthetics, and the recognition of the unique role of the Japanese people in the recently-established era of Shambhala. To demonstrate this, I take the audience through some ethnographic vignettes from MMS seminars to see how Japanese women seek out economic independence and self-redefinition through this globalized religion.

Stephen Christopher Johnson completed a PhD in Anthropology from Syracuse University in 2018. In 2019, he was a JSPS Postdoctoral Fellow at Kyoto University. He is currently a Marie Curie postdoc at the University of Copenhagen working on two interrelated projects: one on tribal Dalits spirituality in the Himalayas and another on the spread of transnational Tibetan Buddhist patronage.

July 7th (15:00-16:00) – Panel Session 6 *An Anthropological Lifetime in Japan: Ethnographic Film Screening* - Chair: Fabio Gygi

Room: Film Theater (Cívica Square, UAB)

Understanding Japanese culture - 45 years researching a village in rural Japan (2020, 44min)
by James Hendry

Understanding Japanese Culture: 45 years researching a village in rural Japan documents Joy Hendry's long relationship with a rural village in Kyushu, providing rare, relatable insights into long term research methods as we meet the families of the village and learn about their stories over the last 45 years in a changing Japan.

Hendry, professor emerita of social anthropology at Oxford Brookes University and co-founder of the Japan Anthropology Workshop and the Europe Japan Research Centre, began the study as a student, in 1975, and completed it on her retirement, in 2019. In autumn of that year, she used a small grant from the Daiwa Anglo–Japanese Foundation to return to the village, where she handed over the materials she had collected and compiled over the past 45 years. The highlight of the visit was a formal handing over of the village-wide family-tree chart to officials who had been active members of the local youth group when Hendry had lived there. The trip marked the culmination of a remarkable career shining a spotlight on Japan.

Hendry has served as visiting scholar at The University of Tokyo and Keio University, and carried out extensive fieldwork in Fukuoka and Chiba prefectures. Her work on Japan has been published widely and she has travelled extensively—both in Japan and worldwide—to help put her Japanese research into a global context. In 2017, she was bestowed the Order of the Rising Sun, Gold Rays with Rosette in recognition of her outstanding contribution to the promotion of Japanese studies in the UK and deeper mutual understanding between the two countries.

Joy Hendry is Professor Emerita of the Social Anthropology of Japan and founder of the Europe Japan Research Centre and the Japan Anthropology Workshop. She was the first JAWS Secretary (General) and is currently the senior editor of the JAWS Routledge Series. She has published many books and articles on Japan, including the regularly updated textbook *Understanding Japanese Society*, which has a Spanish edition. Brill published a collection of her articles entitled *An Anthropological Lifetime in Japan*, and her most recent book is a personal account of some of that lifetime entitled *An Affair with a Village*. In 2017, the Government of Japan bestowed on her the Order of the Rising Sun, Gold Rays with Roset.

The screening of the documentary will enjoy the attendance of Prof. Joy Hendry.

Chair

Fabio Gygi (SOAS, University of London) is lecturer in anthropology with reference to Japan at SOAS, University of London. He is interested in the intersection of material culture and medical anthropology, with a focus on how medical and social categories are formed around practices of disposal. He is the co-editor of *The Work of Gender: Service, Performance and Fantasy in Contemporary Japan* and has written about animism, dolls, robots and Marie Kondō. His most recent publication is 'Falling in and out of Love with Stuff: Affective Affordance and Horizontal Transcendence in Styles of Decluttering in Japan' (*Japanese Studies*).

July 7th (16:30-18:00) – Panel Session 7 *Critical Orders: Normativity, Performance, and Transgression* - Chair: Dolores P. Martinez **Room: 101 (FTI)**

Individual papers

Stefan Heeb (Kanagawa University) *Stratified relational normativity: Legitimizing social order*

Igor Pruša (Ambis University Prague) *Anthropology of scandal: Approaching Japanese scandals as performance and ritual*

Kiyomi Misaki (The University of Melbourne) *Realising small-scale democracy: a case of Niseko, Japan*

Chair

Dolores P. Martinez (University of Oxford & SOAS, University of London) is a professor emeritus of anthropology and sociology at SOAS, University of London and Research Associate at ISCA, University of Oxford. During her extensive academic career, she has focused on Japanese culture, including specific themes such as the diving women (*ama*) and fishermen of Mie Prefecture, the growth of local tourism, religion, gender, and mass media and film. She has authored and edited numerous books, most recently *Persistently Postwar: Media and the Politics of Memory in Japan* (2019), *Assembling Japan* (2015), and *Gender and Japanese Society* (2014) and is co-editor of the Berghahn Books series Asian Anthropologies.

Stefan Heeb

Kanagawa University

Stratified relational normativity: Legitimizing social order

In this paper, I put forward the concept stratified relational normativity and argue that the institutional logic this concept captures is a key mechanism for the maintaining of social order and its legitimacy. I use institutional analysis and interpretation of qualitative observational and interview data from the case of Japan, along with comparative references to Western European societies, to show how stratified relational normativity permeates Japan's social order and is a cornerstone to its relative stability and legitimacy.

While many scholars have described and theorised contemporary Japanese society, the core property that I will label stratified relational normativity has not quite been captured as such. In sum, I submit that a particular set of norms – i.e. explicit and implicit injunctions regarding what is desirable, prescribed, prohibited and permitted having acquired behaviour-guiding importance – grounded in and active through social relations whose relationality is grounded in layers of hierarchically differential status permeates Japan's socio-economic institutional system. While stratified relational normativity is present in all societies, its pervasiveness across the socio- economic sphere is particularly broad in Japan and enshrined in a complementary institutional arrangement ranging from the education system to the employment system. This is of central importance to account for both what are commonly judged to be the sunnier and the shadier sides of Japan's distinct societal system, like its predictability levels or its gruelling work environment.

Stefan Heeb has been an assistant professor at Kanagawa University since 2021. He is interested in what connects human beings in the civilizational sphere, in particular society, language and ideas. He holds triple BAs in Sociology (2004-2008), in Philosophy and Russian Studies (2005-2010) and in Japanese and Chinese Studies (2006-2010/2017-2018) from the University of Geneva, an MA in Asian Studies (2008-2010 – thesis on Confucian moral philosophy) from the Graduate Institute for International and Development Studies, Geneva, and the University of Geneva, as well as a PhD in Sociology from the University of Geneva (March 2020).

Igor Prusa

Ambis University Prague

Anthropology of scandal: Approaching Japanese scandals as performance and ritual

In the past, research on scandals was conducted from various academic perspectives. The fields of study worth mentioning are sociology, history, rhetorical linguistics, comparative law, political science and media studies. In my talk, I aim to take a novel, anthropological approach by connecting the theory of performance and ritual to a broader conception of scandal.

‘Scandal anthropology’ is used here as a means of understanding patterns of behavior and sociocultural norms/values tied to media scandals in Japan. By analyzing these patterns, I illuminate the ritualized means of public apology and the cultural realities of public shaming in Japan. This is important because most scandal denouements in Japan do not get by without a punitive ritual of emotional confession, temporary exclusion, and eventual reintegration. This practice, as I will argue, can be paralleled to the punitive ritual of Japanese ‘civil religion’ (shimin shūkyō) which teaches about the act of becoming impure (kegare) and the necessity of the sacred (hare) to purify itself (misogi) from the pollution.

My focus will be on the main transgressor and his/her public performance, i.e. a complex series of words and actions that produce a valuable result in scandal. I will illustrate how the sociocultural act of confession, apology and exclusion is turned into an orchestrated pseudo-event with a high degree of ritualization. By doing so, I hope to offer an opportunity to see how scandals play out in a liberal democratic system that differs in many respects from the United States and Europe.

Igor Prusa is Japanese philologist and media theorist, currently affiliated with the Ambis University Prague. Prusa received his first PhD in Media studies at Prague’s Charles University, and in 2017 he defended his second doctoral thesis *Scandal, Ritual and Media in Postwar Japan* at the University of Tokyo. Prusa’s research interests include Japanese media culture, media scandals, and cultural representations of anti-heroism. His research has appeared in a wide range of publications, including *Media, Culture & Society* and *Japan Forum*. Apart from his academic activities Igor Prusa is a music composer in a band *Nantokanaru*.

Kiyomi Misaki

The University of Melbourne

Realising small-scale democracy: a case of Niseko, Japan

The current discourse of democracy is full of ‘crisis’ due to various phenomena all over the world, such as the permeation of neoliberalism, political and societal fragmentation and the rise of new authoritarian states (Fukuyama, 2020). Uno (2020), a Japanese political scientist, asks the general audience in his bestselling paperback on democracy, ‘Which is its correct answer?’ For example, majority voting or respecting minority’s opinion; electing representatives through election or not just that; institution or ideology. Although he concludes that democracy implies all of them and no single correct answer, the vague idea often confuses people and reduces democracy to majority rule and voting at an election, especially for the Japanese. However, an interview I conducted during fieldwork in 2017 in Niseko, an international ski resort in rural Japan, made me consider democracy as autonomy in the local community. Lack of participation and responsibility of the people in the local community is the fundamental issue for democracy in Japan. The Japanese mentality, Maruyama (1964) described as a system of irresponsibility during World War II when no one had a sense of ownership and entered the war, has not changed even after more than 55 years. Currently, economy-oriented state policy, state-led regional policy and top-down decision-making processes jeopardise people’s autonomy at the municipality level. In my research project based on Action Research, I will work as a Kutchan Tourism Association (KTA) member to build a better community as excessive tourism development and investment are devastating the community. Grassroots practices of people for the community will reveal how people can realise the ambiguous concept of democracy.

Kiyomi Misaki is a PhD candidate at Asia Institute, the University of Melbourne, and a researcher at the Center for Advanced Tourism Studies, Hokkaido University. Major research interests are a transition of Japanese society according to changing global and domestic politics, economy and culture, focusing on grassroots practice. Action Research (AR) is one of the key components of the research project, applying theories to actual life to improve a situation. The current research project using AR reveals how democracy in terms of participation and responsibility has eroded in Japanese society and how it can overcome the ‘crisis’.

Panel abstract

The present panel focuses on the role of enskilment as a strategy to creatively deal with affects that exceed institutionalized discursification and cognition. In recent years, the so-called ‘affective turn’ (Clough and Halley 2007) in anthropology has prompted novel discussions on feelings and bodily perceptions as the ground of experienced realities and subjectivities. On the one hand, it has been argued that any kind of ‘capturing’ of affects into discursive structures of meaning fails in giving complete accounts of embodied experiences. Feelings exceed discourse and meaning making, and this gap between the somatic and the semiotic can be a productive site for creativity and social change (White 2017). On the other, research has pointed at the necessity to investigate affects as emerging through correspondences between lived bodies and the environment through situated cultural practices. That is, as we call it, ‘feeling with’ humans and non-humans.

This panel addresses such creativity and emergence, focusing particularly on processes of enskilment as ways to deal with ‘fleeting’ affects and feelings that exceed or escape institutionalized discourses. Through analyses of wine tasting, energy healing (*kikō*), and hearing messages from gods or spirits in contemporary Japan, this panel aims at shedding light on how affects and perceptions emerging through practice and ‘feeling with’ humans and non-humans unsettle institutionalized discourses. It will shed light on processes of enskilment, especially as strategies that shape and are shaped by ‘feeling with the world,’ through which new experiential and discursive ways of ‘capturing’ feelings are socio-culturally formed and negotiated.

Convenor & Chair

Andrea De Antoni (Kyoto University) is program-specific associate professor of socio-cultural anthropology at Kyoto University. He specialized in the anthropology of Japan and, more recently, he has carried out ethnographic research also in Italy. He has published extensively in English and Japanese on topics related to the anthropology of space and place, death, experiences with spirits, spirit possession and religious healing, with a focus on perception and affect. He is the coordinator of the international networks ‘Skills of Feeling with the World: Anthropological Research on the Senses, Affect and Materiality,’ and of a research group on affect and religious/spiritual healing based at Kyoto University.

Xinzhe Huang

Ritsumeikan University

Feeling natural immunity: A kikō practitioner’s response to Covid-19 in Japan

Due to the long-term spread of COVID-19 and the repeated declarations of states of emergency in Japan, kikō (qigong), as a face-to-face bodily practice is facing an unprecedented hardships. However, kikō practitioners stress the practice’s healing attributes and possibilities to fight against COVID-19 and show its value. In this context, T sensei, the manager of the largest kikō organization in Kansai, started to teach a series of kikō methods to deal with COVID-19 through his YouTube channel from April this year. If kikō (qigong) has therapeutic effects on some diseases as most of its practitioners believe, how does it respond to COVID-19 in practice? How does the kikō’s effect against COVID-19 emerge through remote lectures in bodily experience?

This paper is based on my 2-years fieldwork in the largest kikō organization in Kansai, and focuses on approximately 11 hours of remote lectures related to COVID-19. While taking also T sensei’s relevant publications and my own experiences into account, first, this paper sheds light on the ways in which T sensei strategically entangles a particular language with bodily experience of movements, in order to elicit feelings of kimochi-ii, which he considered as a solution to anxiety and fear caused by the epidemic. T sensei also suggests the enhancement of the skill of ‘feeling one’s natural immunity’ as a solution to COVID-19. In this paper I argue that, through the practices of his kikō and the emergence of kimochi-ii, also such ‘immunity’ suggested by T sensei becomes identifiable, a real, tangible feeling perceived by practitioners.

HUANG Xinzhe is a PhD candidate at Ritsumeikan University. His doctoral research is about qigong in contemporary China and Japan with an anthropological approach. He was trained as a TCM doctor and holds a Master's degree in Psychology. His research interests include also other therapeutic methods in traditional Chinese medicine, Daoism and folk psychotherapy, as well as the history of psychology and TCM. From a theoretical perspective, he investigates processes of treatment and healing in medical or bodily practices by relying on medical anthropology, the anthropology of the body, affect and the senses.

Takumi Fukaya
Kyoto University

Shared and learned metaphors of the senses: A case study of sommeliers in contemporary Japan

This paper focuses on examples of sommeliers and their learners in Japan, to propose a cultural anthropological analysis of the way in which sommeliers construct a sensory model based on metaphorical expressions to describe wine. The anthropology of the senses has pointed out that the sensations related to, for instance aroma and taste, are evoked by the memory of experience recognized or accumulated over the years (Sutton 2001). In the process of sharing the metaphorical expression that describe such sensations, metaphors and the images or objects that they evoke are repeated and reproduced within groups, resulting in their systematization into shared semantic categories (Fernandez 1986). Consequently, through processes of repetitions of experience and embodiment of the metaphors, metaphors eliminate individual differences, forming one single message (or shared value) (Shields-Argelès 2020). Thus, it has been argued that the senses and how they are used are shaped by the group or the culture (Howes & Classen 2014).

In this paper, I will describe the characteristics of the way of the senses shared by sommeliers and their learners in Japan from not only examples of sharing and learning of metaphorical expressions, but also relying on examples of my own sensory experiences. I will focus on the process of sharing metaphorical expressions, shedding light on the collectivization of the senses of sommeliers, which also discussing the influence that regional and cultural characteristics have in this process.

FUKAYA Takumi is a PhD student in the doctoral program at the Graduate School of Environmental Human Studies, Kyoto University. His major is cultural anthropology and in recent years he has been studying food and taste (including senses) as a main theme in the field of Italian wine production. In 2019, he obtained a master's degree from the Graduate School of Human Environmental Studies, Kyoto University, and he is also Certified Wine Expert of the Japan Sommelier Association. Cooking and Japanese calligraphy have been his hobbies since childhood.

Andrea De Antoni
Kyoto University

Where is my mind? Learning to listen to the voice of spirits among spiritual healers in Naha as a practice of feeling with the world

Recent anthropological research has started analyzing experiences with spirits as based on bodily affordances that ground ‘the cultural kindling’ of spiritual experiences (Cassaniti and Luhrmann 2014). Notably, anthropologist Tanya Lurmann’s (2012) study on hearing the voice of god among American Evangelicals, suggested that through religious practices, Evangelicals learn to retrace the borders between their own thoughts and what they become enskilled in identifying as God’s messages. Relying on the theory of mind, Luhrmann claimed that such experiences become possible because tracing the border between what is internal to the self and what is not, is something that people are socialized into. Thus, however, the externality of God’s messages becomes a product of a socialized internal mind.

While relying on data collected through preliminary fieldwork with spiritual healers in contemporary Naha, in this paper I will focus on the ways in which they distinguish their own thoughts from spirits’ messages. Research on religion and traditional healing in Okinawa has tended to use narratological approaches to analyzed healers’ accounts (Hamazaki 2011, Prochaska-Meyer 2014), rather than focusing on their experiences. Yet, healers point at strong experiential dimensions, grounded in embodied knowledge and skills (nōryoku), rather than cognition. I will show that their understanding of what is an internal thought or an external message relies on situated feelings that emerge ‘in-between,’ from ‘feeling with’ other humans and non-humans, and on enskilment in attending to those feelings. I will argue that those feelings constitute the ground for new creative ‘capturing’ and discursifications of external messages and internal selves.

Andrea De Antoni is program-specific associate professor of socio-cultural anthropology at Kyoto University. He specialized in the anthropology of Japan and, more recently, he has carried out ethnographic research also in Italy. He has published extensively in English and Japanese on topics related to the anthropology of space and place, death, experiences with spirits, spirit possession and religious healing, with a focus on perception and affect. He is the coordinator of the international networks ‘Skills of Feeling with the World: Anthropological Research on the Senses, Affect and Materiality,’ and of a research group on affect and religious/spiritual healing based at Kyoto University.

July 8th (9:00-10:30 & 11:00-13:00) – Panel Sessions 9a & 9b *Placing Japan: Sites, Identities, and Connections in the Face of COVID-19* - Convenor & Chair: Blai Guarné & Paul Hansen **Room: 101 (FTI)**

Panel abstract

In recent decades globalization has become embedded in social analysis: ‘transnational flows,’ ‘transcultural influences,’ and ‘cosmopolitical worldwide interactions,’ for example. However, the overwhelming global impact of the COVID-19 pandemic has brought to the fore the importance and embodied particularity of ‘place’, of the physical locations we occupy and operate in, with all their social, individual, political, and economic implications. Thus, place is in the process of being resignified as a multifaceted site closely linked with the modern ideas of ‘identity,’ ‘society,’ ‘culture,’ and ‘nation’, in a global context often touted as progressively deterritorialized, as increasingly fluid and integrated in an age of cheap flights, 5G mobiles and viral TikTokers. Concepts like ‘social distance,’ ‘lockdown,’ ‘contact-tracing,’ and ‘COVID passport’ have abruptly reintroduced the importance of the physical place as what defines our immediate reality, through the restriction of the most fundamental rights in civil democracy: the freedom of movement and the freedom of association. And with that, the place has been reintroduced as a *point de capitone* (an anchoring point) of multiple individual and social tensions and connections.

In parallel to these changes, the pandemic has accelerated, in an unprecedented and uncontrolled fashion, virtualization dynamics that were already in motion in society (teleworking, teleassistance, telemonitoring, telesales, telematization of leisure). This too has assigned new meanings to place in the context of the so-called ‘new normal.’ The conjunction of both these occurrences has given rise to a contradictory and precarious redefinition of the place, with different overlapping discourses and practices, as a site for assemble as much as disjoint the personal, emotional, social, and identity-related realities. The main goal of the panel is to explore these issues through an ethnographic lens, with the aim of reflecting upon new elements that can offer an understanding of the multifaceted dimension the place has acquired in post-Covid Japan.

Convenor & Chair

Blai Guarné (Universitat Autònoma de Barcelona) is Associate Professor, Director of the East Asian Studies & Research Center (CERAO), and Coordinator of the East Asian Studies Program at the Universitat Autònoma de Barcelona (UAB). He has convened the Media Studies Section of the EAJIS (European Association for Japanese Studies), and he is the PI of the Research Group GREGAL: Cultural Circulation Japan-Korea-Catalonia/Spain (2017 SGR 1596) at the UAB. His research interests focus on popular culture, cultural nationalism, and identity politics in a globalized Japan.

Paul Hansen (Hokkaido University) is a Specially Appointed Professor in the Department of Media and Communication at Hokkaido University (2015-). His research publications focus on animal-human-technology relationships and the embodied, ethical, and affective permutations of such interrelations in Japan and Jamaica. His most recent publication is a 2022 special issue of *Asian Anthropology* co-edited with Susanne Klien entitled “Exploring Rural Japan as Heterotopia” 21 (1).

July 8th (9:00-10:30) – Panel Session 9a *Placing Japan: Sites, Identities, and Connections in the Face of COVID-19* - Convenor & Chair: Blai Guarné & Paul Hansen

Room: 101 (FTI)

Paul Hansen

Hokkaido University

Waiting out Covid in Hokkaido's ski Shangri-La

From *Paddy Field to Ski Slope: The Revitalisation of Tradition in Japanese Village Life* (Moon 1989) is a now classic ethnography of rural Japan. It focuses on the rapid social, cultural and economic changes brought on by globalization and the particularity of a location shortly before the collapse of the bubble economy. In essence, it highlights how a small mountain town rallied around its unique geographic, cultural and social ecology – a mountain, local traditions, and local workers – to create a thriving tourist industry rooted in place; a ski slope, independent minshuku, and both revived and imagined rituals to attract visitors. Times and crises have changed. This presentation focuses on another ski hill in another small town. Then, as now, to run a successful ski hill, one needs a physical environment that can sustain it: snow and skiable, preferably picturesque, terrain. One also needs customers and staff. In the case at hand, the impetus for change is not neoliberal economics but Covid-19 and its impact on global health concerns and tourism. Moreover, far from a local affair the mountain is Chinese owned, most employees come from outside the community as do most customers. This ethnographic account highlights the particularity of place and the varied effects of the Covid crisis on the shifting staff of around 40 ski instructors and their cosmopolitical hopes, concerns, and lifestyles.

Paul Hansen is a Specially Appointed Professor in the Department of Media and Communication at Hokkaido University (2015-). His research publications focus on animal-human-technology relationships and the embodied, ethical, and affective permutations of such interrelations in Japan and Jamaica. His most recent publication is a 2022 special issue of *Asian Anthropology* co-edited with Susanne Klien entitled "Exploring Rural Japan as Heterotopia" 21 (1).

July 8th (9:00-10:30) – Panel Session 9a *Placing Japan: Sites, Identities, and Connections in the Face of COVID-19* - Convenor & Chair: Blai Guarné & Paul Hansen

Room: 101 (FTI)

Hanno Jentsch & Sebastian Polak-Rottmann

University of Vienna

Rural spaces, digital methods: A remote perspective on social welfare provision in Aso

Digital ethnography and remote fieldwork have gained significant attention during the 'COVID-19 Era', but largely continue to address social spaces that have been at least to some extent digital even before the pandemic forced many scholars to shift their focus to online research. While enhancing legitimacy and techniques for remote fieldwork is certainly overdue, the current boom also entails the risk of overlooking those social spaces that remain mostly offline - including for example rural areas in Japan, where many important aspects of everyday life still take place beyond the digital realm.

Our paper draws on our experiences with organizing a digital student field trip in early 2022 to the Aso region (Kumamoto Prefecture). Our group of 10 students and 2 supervisors investigated the impact of the pandemic on various aspects of (rural) social life in Aso. We soon noticed that some topics (e.g. urban-rural migration) are much more accessible for digital ethnography than others, which are nevertheless crucial for the social infrastructure in the region with its aging population. In focusing on new challenges for rural social welfare provision during the pandemic, our paper thus raises attention to how the current boom of remote fieldwork can create new forms of (methodological) marginalization, and how we can address offline spaces via online methods. We used online interviews, videos, homepages, digital walks, and the support of existing contacts in the field to gain insight into the challenges of elderly people during the pandemic (e.g. cancellation of exercises, fewer gatherings) and the roles of stakeholders (e.g. local welfare councils, volunteers, local leaders) to adapt to the current situation. Rather than abandoning those issues that are difficult to access remotely, we argue that non-digitalized issues should remain within the scope of online methods.

Hanno Jentsch is a political scientist and Assistant Professor at the Department of East Asian Studies/Japanese Studies, University of Vienna. He works on decentralization and local governance, state-society relations, social welfare, agricultural politics, and the politics of rural revitalization. He is the author of *Harvesting State Support* (University of Toronto Press 2021) and *Rethinking Locality in Japan* (Routledge 2021, co-edited with Sonja Ganseforth).

Sebastian Polak-Rottmann is PhD-candidate at the Department of East Asian Studies (University of Vienna). He is part of the DOC-team project funded by the Austrian Academy of Sciences "Shrinking, but happy? The Impact of Social Capital on Subjective Well-Being in Rural Japan." He focuses on the relationship between political participation and subjective well-being in the Aso-region. Using Grounded Theory methodology, he is currently working on a relational approach to well-being that pays respect to political activities.

July 8th (9:00-10:30) – Panel Session 9a *Placing Japan: Sites, Identities, and Connections in the Face of COVID-19* - Convenor & Chair: Blai Guarné & Paul Hansen

Room: 101 (FTI)

Susanne Klien

Hokkaido University

Doing fieldwork in Japan during the Covid-19 pandemic: Between virtual viscerality and face-to-face anxieties

Reflecting on an ongoing digital ethnographic project and follow-up fieldwork in 2021 in rural Japan, I aim to rethink the meanings of space, place and belonging in the analysis of lifestyle mobilities by applying the concept of “(im)mobilities” which posits that “mobility and immobility are always connected, relational, and co-dependent” (Mimi Sheller, *Island Futures*, Duke University Press 2020: 1)

Viewing individual narratives through the lens of productive precarity (Isabell Lorey, *State of Insecurity: Government of the Precarious*, Verso 2015: 14), I approach tensions between social introversion and engagement and resistance and accommodation with social norms. I portray both Japanese migrants in Europe as well as returnees who negotiate their everyday lives between self-realization and self-exploitation in their attempts to achieve more fulfilling lifestyles. I will discuss individuals who navigate their paths between internalized social norms and personal aspirations with regard to gender, family and work. By following both transnational migrants and returnees, this paper aims to explore the study of Japan beyond Japan, drawing on John Urry’s “sociology beyond societies” (*Sociology beyond Societies: Mobilities for the Twenty-first Century*, Routledge 2000) with its contestation of discrete cultures and Yijiang Zhong’s plea for “the studies of Japan both outside and within Japan” (“The potential of Japanese studies as a global knowledge-generating mechanism”, in K. Takii, ed. *The lost two decades and the future of Japanese studies*, *Nichibunken Symposium Report*, 2017, 113-125).

Susanne Klien is Associate Professor at the Modern Japanese Studies Program, Hokkaido University. Her main research interests include transnational mobility, social change, demographic decline and alternative forms of living and working in post-growth Japan. She recently published *Urban Migrants in Rural Japan: Between Agency and Anomie in a Post-growth Society* (State University of New York Press 2020) (2020 Choice Outstanding Academic Title).

Florian Purkarthofer

University of Vienna

Post-Human anthropology of the senses: An attempt to disentangle Tokyo's localities from jumbled line(s), split screens, and (dis-)connections

“To reground the anthropology of the senses, our first priority must be to restore the virtual worlds of sense to the practicalities of our sensing of the world” (Ingold 2011, 317). Perception shapes and limits the possibilities of human beings and societies. Albeit not only humans and animals, but also machines/apparatuses, whole biomes and in particular viruses are limited by their possibilities of perception and interaction. These actors and their influence on the social (but not necessarily human) construction of the world we live in, have become strikingly obvious since March 2020. But how can we research such a complex interdependent phenomenon?

This paper is based on long time fieldwork in Tokyo until 2019 and continuous digital involvement with specific spots and places thereafter. The concept of ‘production of space’ (Lefebvre 1991) and the applied planning strategy of ‘place making’ (Courage et al. 2020) – both very human-centric – are revisited and disentangled through post-human theory (cf. Haraway 2016) and my own empirical data collected since the beginning of the COVID-19 pandemic. By doing so, I try to contribute to the broader discussion about how to practically include non-humans into anthropological research, but I also want to highlight the continuation of practices common in smartphone-saturated cities in pre-pandemic times such as social distancing and algorithmic contact tracing (cf. Purkarthofer 2019). This argument supports the hypothesis, that the handling of the COVID-19 pandemic is not an exception, but a reiteration and maybe amplification of post-human practices and patterns, common in Japan since the mid 2000s.

Consequently, the human-machine-biome triangle relationship – conceived through the bottleneck of perception and mediation – will be central to understanding social interaction in the 21st century and the urban as the stage where it plays out.

Florian Purkarthofer is a researcher at the Department of East Asian Studies, University of Vienna, Austria. He is interested in urban studies, hetero-/utopias as critique, and research on sensation and perception in contemporary societies. He is currently working on a project on urban space in Tokyo as a nexus of conflicting individual perceptions and social constructions, by employing experimental methods from multisensory anthropology. Future projects aim at delving into human and non-human cocreation of urban spaces and the social life of digital sensations.

July 8th (11:00-13:00) – Panel Session 9b *Placing Japan: Sites, Identities, and Connections in the Face of COVID-19* - Convenor & Chair: Blai Guarné & Paul Hansen

Room: 101 (FTI)

William Kelly

School of Anthropology and Museum Ethnography, University of Oxford

Singing alone together: Researching hito kara and changing manifestations of sociality in post-Covid Japan

It has been fifty years since karaoke-singing first emerged and became popularised in the entertainment districts of Western Japan. Initially confined to the realm of ‘after hours’ (Plath 1964) eating, drinking and socialising, strongly associated with (mostly) male company employees and the sarariman (salaryman) culture of the post-war decades preceding the collapse of the economic bubble, with the development of private, rented by-the-hour karaoke spaces – so-called karaoke boxes or karaoke rooms – in the mid-1980s, karaoke became established more widely across Japanese society, catering to families, women, the elderly and, perhaps most notably, the young (albeit with some initial trepidation about teenage school children gathering together in privately rented, unchaperoned karaoke venues). More recently, the emergence of hito kara (hitori karaoke), wherein individuals sing alone in karaoke venues specially adapted for one, sometimes simultaneously communicating about the experience with friends and associates via Twitter or other social media platform, seemingly represents a novel articulation of sociality within the context of karaoke singing, potentially reflecting a longer term trajectory away from more richly socially contextualised forms of leisure tinged with feelings of social obligation, towards uses of leisure time which is individually negotiated and relatively more reflective of personal preferences. This paper proposes an initial exploration of this most recent incarnation of karaoke singing, reflecting also on methodological tools and strategies available for undertaking Anthropological/qualitative research in post-covid Japan.

William Kelly is Research Associate, School of Anthropology and Museum Ethnography, University of Oxford. Research interests encompass popular culture, leisure and entertainment in Japan, focusing in particular on production/producers and encompassing issues such as mediation of social relations via participation in leisure activities (i.e. karaoke-singing); changing attitudes towards and patterns of participation in leisure pursuits over time; movement and adaptation of popular culture, leisure and entertainment across national and cultural borders; and the anthropology of creativity, focusing on ‘techies’ (digital creators) in Tokyo. Dr. Kelly has published widely on karaoke in Japan (and the UK) and on video games in Japan.

July 8th (11:00-13:00) – Panel Session 9b *Placing Japan: Sites, Identities, and Connections in the Face of COVID-19* - Convenor & Chair: Blai Guarné & Paul Hansen

Room: 101 (FTI)

Jelena Košinaga

University of Szeged

Desires interrupted: Escaping Japan in the time of the pandemic

Japanese women's desire for English has been a subject of numerous studies across the decades behind us. With the emergence of COVID-19, a growing concern about the future of the field arises and is hence in need of re-examination. This talk will hinge on the assumption that the impact of the pandemic has been dire on the desires of Japanese women to learn English, as well as 'escape' Japan for the global measures and new systems of control. To explain these queries, this project is foregrounded on a digital ethnography based on the interviews with 10 young and urban Japanese women, whose desires for English got caught in the problematics of the pandemic. Moreover, it also sheds light on the popularization of the digital language learning platforms among these women as new sites of the proliferation of desire. Everything considered, this study finds that Japanese women's desire for English should be addressed as 'interrupted,' and, as a result, explains how the desire as such changes and burgeons amidst the pandemic circumstances.

Jelena Košinaga is a doctoral candidate at the Institute of English & American Studies, University of Szeged, Hungary. Her research interests include gender, desire, and plasticity. She is particularly interested in Japanese women's desire for English and the stereotyped female subject. She participated in teaching programs at her department, taking the courses such as 'Academic Composition' and 'Introduction to English Literature and Culture.' Her main publications include a paper entitled "Japanese women's desire to learn English: Commodification of feminism in the language market" (2021) and a theoretical piece, *Pleasure vs. Desire: Towards the Feminist Road of Catherine Malabou* (July 2022).

Genaro Castro-Vázquez
Kansai Gaidai University

Physical exercise, bodyweight control and gender among Japanese men

Based on a set of 2, semi-structured, individual interviews with 21 Japanese men aged between 25 and 57, from Tokyo and Osaka, this paper aims at shedding some light on the rationale underpinning their eating patterns and willingness to engage in physical exercise. Ten and 11 of the men identified themselves as ‘beefy’ and ‘slim-muscular man’, respectively. The analysis of interview is based on an adaptation of the ‘sexual scripting theory’ (Gagnon and Simon 2005), and the construct of the somatic self. ‘Biopedagogy’ (Harwood 2009), gender and emotion are three axes to grasp the participants’ embodied experiences. Biopedagogy is underpinned by the concepts of Body Fat Index and ‘healthism’ (Crawford 1980), as well as the viewpoint that dieting + exercise = bodyweight control. The men sustain the understanding of ‘full-fledge man’ to convey a form of ‘hegemonic masculinity’ (Connell 1995). Embodied emotionality for these men could be referred to by the construct of the ‘male looking glass body’ which mostly refers to homosocial synergy at a ‘bodybuilding habitus’ (Monaghan 2001).

Genaro Castro-Vázquez is professor of sociology in the Asian Studies Programme at Kansai Gaidai University where he teaches courses related to medical sociology and sociology of education in Japan. After obtaining his PhD from The University of Tsukuba, he undertook postdoctoral studies at Keio University. His research interests include sexuality, gender, health and education, as well as issues faced by Latin Americans living in Japan. Recent publications include *Masculinity and Body Weight in Japan: Grappling with Metabolic Syndrome* (Routledge, 2020), *Intimacy and Reproduction in Contemporary Japan* (Routledge, 2017) and *Male Circumcision in Japan* (Palgrave, 2015).

July 8th (9:00-10:30 & 11:00-13:00) – Panel Sessions 10a & 10b *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History* - Convenor & Chair: Brigitte Steger
Room: 103 (FTI)

Panel abstract

This double panel on Historical Anthropology applies the methodologies and objectives from Social and Cultural Anthropology to the study of historical Japanese societies. Focusing on issues pertaining to kinship and the family, the intention is to study historical families from the perspective of practices, relations and emotions rather than the more standard approach of structure, genealogy and marriage rules.

This double panel on *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History* is organised around two thematic sessions: *Family structures and family life in the Heian period* (Session 1), and *Children, dolls and emotions* (Session 2).

Convenor & Chair

Brigitte Steger (University of Cambridge) earned her Mag. phil. and Dr. phil. degrees in Japanese Studies (with minors in Sociology and Political Science) from the University of Vienna. She is Senior Lecturer in Modern Japanese Studies and Director of Studies in Asian and Middle Eastern Studies at the University of Cambridge. She has many years of teaching and research experience at the University of Vienna, at the University of Pennsylvania in Philadelphia, and the Karoli Gaspar University in Budapest, and she has been visiting researcher at Kyoto University and at Tokyo's Meiji, Sophia and Keio Universities. Her teaching mainly deals with the various aspects of Japanese society, with intercultural communication as well as with methodologies and methods in qualitative social science research. In her research, she has always been intrigued by questions of the cultural and social embeddedness of seemingly natural, bodily matters and daily life. She has been Secretary General of the JAWS.

July 8th (9:00-10:30) – Panel Session 10a *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History; Session 1: Family structures and family life in the Heian period* - Convenor & Chair: Brigitte Steger **Room: 103 (FTI)**

Kristina Buhrman

Florida State University

Relating through avoiding danger: Family membership and divination in Heian society

This paper examines ‘relatedness’ and historical changes in kinship structure through the perception of danger resulting from the practice of divination Japan during the Heian Period (794–1185).

When confronted with danger, such as that presented by pollution (primarily caused by birth or death) or by the potential anger of deities, Heian aristocracy undertook ritual isolation, called *monoimi*, as a countermeasure. Omens, such as unusual animal behavior or the rumblings of the ground, were read by diviners as inauspicious signs. The *rikujin shikisen* divination method produced as its result a declaration of the type of danger and a person or population to whom the danger applied. The diviners identified the targeted groups with patrilineal, associations with buildings, or other, less common, methods. These group identities were at times already salient, at times newly created, and at times largely dormant in everyday life. Divination was therefore part of the process of creation and maintenance of social groups, including kindreds.

Many scholars argue that the *uji* or clan structure lost its relevance during the Heian Period. Kinship structure shifted to the *ie* or house, and Japan moved fully to a patrilineal, patriarchal society. This model presumes exclusive membership in one kinship group. However, my study of *monoimi* patterns after omen divination shows that individuals were related by multiple ties and belonged to a number of kinship groups, complicating the history of Japanese family structure.

Kristina Buhrman, PhD (University of Southern California) is a historian of Japanese religions, specializing in the pre-modern period (before 1600). Her research investigates how individuals saw and articulated their understanding of their place in the universe, and how this influenced their actions, particularly to ensure safety. In particular, Kristina has focused on *Onmyōdō* (an evolving collection of ritual and divinatory techniques that emerged in tenth century Japan) and *Sukuyōdō* (a form of horoscope astrology associated with Buddhist monks). Her book manuscript, *The Rule of Time*, focuses on the astronomical, cosmological, and political forces that shaped debates about the calendar in Japan's seventh through twelfth centuries. These interests have led to publications and collaborations in the history of science in East Asia. She has also recently begun a long-term research project examining disasters, *kuyō*, and memorialization in early-modern Buddhism.

July 8th (9:00-10:30) – Panel Session 10a *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History; Session 1: Family structures and family life in the Heian period* - Convenor & Chair: Brigitte Steger **Room: 103 (FTI)**

Brigitte Steger

University of Cambridge

'Who sleeps by whom?' How sleep arrangements constituted family life in the Heian period

In this paper I present work in progress in which I analyze sleeping spaces, sleep arrangements and practices surrounding sleep in order to shed light on kinship, family relationships and gender in Heian-period aristocratic society. My primary sources are both fictional and non-fictional literature as well as visual images.

Janet Carsten (2004: 37-40) observes that in many cultures the kitchen—the location where food is prepared and shared—is the central place where family members share and create ties. However, I suggest that in the Heian period it is via the bedroom and practices surrounding sleep that we can best understand both the structural and emotional questions of relatedness. In elite Heian society a residential building (shinden) and curtained sleeping place (kichō) were usually given to a girl at the time of her coming-of-age to enable her to prepare for marriage and creating a family of her own. The kichō was the location where procreation and recreation took place and where family members spent most time together—or longing for loved ones when they were apart. While sleep was at its centre, it was also a multifunctional and flexible space that was used both day and night. In this sense, women's bedrooms constituted a centre of family life.

Brigitte Steger earned her Mag. phil. and Dr. phil. degrees in Japanese Studies (with minors in Sociology and Political Science) from the University of Vienna. She is Senior Lecturer in Modern Japanese Studies and Director of Studies in Asian and Middle Eastern Studies at the University of Cambridge. She has many years of teaching and research experience at the University of Vienna, at the University of Pennsylvania in Philadelphia, and the Karoli Gaspar University in Budapest, and she has been visiting researcher at Kyoto University and at Tokyo's Meiji, Sophia and Keio Universities. Her teaching mainly deals with the various aspects of Japanese society, with intercultural communication as well as with methodologies and methods in qualitative social science research. In her research, she has always been intrigued by questions of the cultural and social embeddedness of seemingly natural, bodily matters and daily life. She has been Secretary General of the JAWS.

July 8th (11:00-13:00) – Panel Session 10b *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History; Session 2: Children, dolls and emotions -*
Convenor & Chair: Brigitte Steger **Room: 103 (FTI)**

Pia Jolliffe

University of Oxford

‘High-born and low-born love their children the same way’: Emotions and children’s politically motivated deaths according to Japanese and Jesuit chroniclers

This paper explores how the politically motivated killings of Japanese girls and boys were reported by sixteenth- and seventeenth-century Japanese and Jesuit chroniclers. I particularly focus on emotions in discourses on children’s executions. My main Japanese sources are Ōta Gyūichi’s report of the execution of Araki Murashige’s family members and retainers (1579), as well as the written and visual records by Ōta and an anonymous author of the execution of Toyotomi Hidetsugu and his household (1595). I compare these records with Spanish Jesuit descriptions of Japanese child martyrs, especially between the years 1617 and 1622. My findings suggest striking similarities concerning the ways Japanese and Jesuit chroniclers described and evoked emotions in their reports about children’s political deaths. Such findings challenge the conventional assumption in Japanese secondary literature that recognizing children as ‘objects of protection and love’ is a feature of the modern period. My comparison also questions the idea that emotions—or descriptions of them—are highly dependent on geographically defined cultural contexts.

Pia Jolliffe is a Fellow at Blackfriars Hall (University of Oxford) and a Fellow at the Royal Historical Society. She teaches early modern Japanese history and currently works on a book project that explores children, emotions and the transition from Sengoku to Tokugawa Japan.

July 8th (11:00-13:00) – Panel Session 10b *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History*; Session 2: *Children, dolls and emotions* -
Convenor & Chair: Brigitte Steger **Room: 103 (FTI)**

Sabine Frühstück

University of California, Santa Barbara

The business(es) of immortality

Beginning in the late-nineteenth century, technologies of modernity and science intertwined body, nation, and empire, furthered the scientification of pretty much everything, and aimed for ever more exact quantifications, be it of males' suitability for military service, females' fertility cycles, the growth of children's bodies or constructs of literacy, leisure activities, and the technologies of war-making. This data revolution multiplied the effective instruments for the formation and accumulation of empirical and imperial knowledge deeply invested in acceleration, progress, and the future. At the beginning of the twenty-first century, by contrast, Japan's demographically stagnating population has turned to the business(es) of immortality—a concept deeply imbricated with the reactionary conservatism of sentimentality and nostalgia, intent to preserve the past rather than forging a future, and a key project for old crafts and new technologies and practices alike.

In this paper, I describe how a range of business ventures—from life-sized dolls that represent individuals at their most emotionally-charged moments to miniature versions of childhood mementos—have appropriated family rituals and customs in order to profit from the desire to manipulate time by both remembering and extending life.

Sabine Frühstück is Professor and Koichi Takashima Chair in Japanese Cultural Studies in the Department of East Asian Languages & Cultural Studies at the University of California, Santa Barbara. The most recent additions to her extensive publications include *Gender and Sexuality in Modern Japan* (Cambridge, 2022), *Playing War: Children and the Paradoxes of Militarism in Modern Japan* (University of California Press, 2017), and articles in *Childhood*, *Asian Anthropology*, *Emotions: History, Culture, Society*, *ASIANetwork Exchange* (all 2020), and *Journal of the History of Childhood and Youth* (forthcoming, 2023).

July 8th (11:00-13:00) – Panel Session 10b *Historical Anthropology: Family Life, Relatedness and Emotions in Japanese History; Session 2: Children, dolls and emotions -*
Convenor & Chair: Brigitte Steger **Room: 103 (FTI)**

Fabio Gygi

SOAS, University of London

Dolls in Taishō Japan: Between nostalgia, creative play, and Emperor worship

In Taishō-period Japan at least three different affective communities that have formed around dolls: First, a group of collectors of Edo period toys and dolls found a poignant sense of nostalgia in dressing up in children's clothes for the monthly meeting of the Ōdomo no kai - a term that their contemporary and sometimes member Frederick Starr translates as "Meeting of Old Babies". Their understanding of dolls strongly contrasted with those of the nascent "new education" scholars who advocated for a modern pedagogy with free play and practical dolls for the "childlike child" (kodomo-rashii kodomo). Dolls were ideal tools to instil motherly values in girls and hero worship in boys. The third group were traditional doll makers, who in the 1920s reinvented their craft under the leadership of Hirata Gōyō II (1903-1981).

Drawing on Yamaguchi Masao's *Haisha no Seishinshi* ('Spiritual History of the Vanquished') and the writings of Shimizu Seifu (1851-1913), Awashima Kangetsu (1859-1926), Tsuboi Shōgoro (1863-1913) and Nishiyama Tetsuji (1883-1939), my aim is to draw out how the dolls mediated two different understandings of childhood: the first a nostalgic version removed in time that can only be accessed through the doll as material object, the second an ongoing present in which dolls are actively played with. The latter flourished briefly during the Taishō democracy, before being reabsorbed into a nationalistic project in the 1930s, when the hina-ningyō are re-interpreted as "sacred" portraits (go-shinei) of the Imperial Couple and doll play becomes adjacent to Emperor worship.

Fabio Gygi is lecturer in anthropology with reference to Japan at SOAS, University of London. He is interested in the intersection of material culture and medical anthropology, with a focus on how medical and social categories are formed around practices of disposal. He is the co-editor of *The Work of Gender: Service, Performance and Fantasy in Contemporary Japan* and has written about animism, dolls, robots and Marie Kondō. His most recent publication is 'Falling in and out of Love with Stuff: Affective Affordance and Horizontal Transcendence in Styles of Decluttering in Japan' (*Japanese Studies*).

Individual papers

Giulia De Togni (University of Edinburgh) *Are care robots really a solution?*

Silvia Croydon (Osaka University) *Still a bit-player?: Japan and human embryonic stem cell research*

Barbara Holthus (German Institute for Japanese Studies Tokyo) *Pets in pandemic Japan*

Alba Torrents (Universitat Autònoma de Barcelona) *Animals, beasts, robots and aliens: Japan media ecology and the Anthropocene*

Chair

Giulia De Togni (University of Edinburgh) is a research fellow at the University of Edinburgh Medical School. Her research focuses on risk, technology, and health. She received her MSc in social anthropology from Oxford University and a PhD in social anthropology from UCL with dissertations focused on Fukushima. Giulia has been the research fellow on the Wellcome Trust funded project “AI and Health” since 2019. After being awarded a Wellcome Postdoctoral Research Fellowship in Humanities and Social Science, Giulia just started a new project focused on the uses of socially assistive robotics.

Giulia De Togni

University of Edinburgh

Are care robots really a solution?

This paper interrogates the narratives produced by stakeholders in Japan in relation to the societal impact and levels of acceptability of Socially Assistive Robots (SARs), or social robots, for the care sector. It investigates what kinds of futures for SARs are envisaged in Japan through analysing the “technoscientific imaginaries” (Marcus 1995; Jasanoff 2015) produced by stakeholders who contribute to designing, developing, prototyping and promoting these technologies. The paper focuses in particular on how stakeholders envision the future promise, potential and challenges of using these technologies in the care sector in ‘super ageing’ Japan. It problematises how a rhetoric of urgency concerning ageing populations globally has driven the development of SARs, a technological fix to a social problem (Šabanović 2014; Frumer 2018; Kovacic 2018; Robertson 2018; Wright 2019), and how such rhetoric has remained focused merely on how society can adapt to these technologies instead of actively shaping them. Japan in particular has become a driver of these technologies globally, influencing their design and uses also in other countries, including the USA and Europe. This paper contextualises these discourses in the wider debate of how society should instead actively shape new healthcare technologies and how care will be transformed in the process, as ‘caring machines’ enter this nexus. This analysis is particularly timely since the COVID-19 pandemic has given further momentum to these technologies, driving the development and adaptation of AI and robotic innovations in health and care and securing a place for it in the contested area of human care.

Giulia De Togni is a research fellow at the University of Edinburgh Medical School. Her research focuses on risk, technology, and health. She received her MSc in social anthropology from Oxford University and a PhD in social anthropology from UCL with dissertations focused on Fukushima. Giulia has been the research fellow on the Wellcome Trust funded project “AI and Health” since 2019. After being awarded a Wellcome Postdoctoral Research Fellowship in Humanities and Social Science, Giulia just started a new project focused on the uses of socially assistive robotics in Japan and the UK and how these affect care practices.

Silvia Croydon

Osaka University

Still a bit-player?: Japan and human embryonic stem cell research

Human embryonic stem cell research (hESCR) stagnated in Japan in the 2000s. Since then, with the finding having emerged from within the Japanese context of how to turn back adult cells into pluripotent state, the perception has become reinforced with respect to traditional research involving fertilized human embryos here that it has ceased evolving. This talk will update the understanding in this regard. I will draw attention to the burgeoning activity within the laboratory of a Kyoto University developmental biologist who was authorized in 2017 to distribute human embryonic stem cells for clinical use. Relying on interviews and ministerial deliberations' minutes, amongst others, I will argue that Japan's political and scientific elite proceeded to sidestep the public misgivings about hESCR and advance it under the radar whilst attention was preoccupied with Shinya Yamanaka's Nobel Prize-winning discovery. Given that the aforementioned authorization was given under the regulatory framework promulgated in 2013 for the purpose of commercializing therapeutic products made from the home brand of stem cell, the message emerges for the benefit of public policy analysts that the way in which a controversial biomedical issue is framed can determine how the science progresses.

Silvia Croydon, upon the completion of her doctoral studies in the United Kingdom, focused on human rights protection within the context of the Japanese criminal justice system, she moved for work to Japan and have since been employed at Kyoto University, the University of Tokyo and Osaka University. This presentation at the JAWS Conference, Barcelona 2022, is a by-product of her growing interest in the interface of reproductive rights and biomedical advancements. She is currently working on topics in bioethics, such as human germline genome editing, in vitro gametogenesis, stem cell research, as they pertain to Japan.

Barbara Holthus

German Institute for Japanese Studies Tokyo

Pets in pandemic Japan

For more than two years, as anti-Covid measures, Japanese are told to engage in physical distancing and “self-restraint”. This has led to many people spending extended periods of time at home while less time with family and friends. In response, pets as “substitute” family members have gained added interest in order to fill the void in human-human interaction. Then-Prime Minister Abe Shinzō for example made waves with a 2020 promotional video for “staying home”, in which he is seen cuddling his lapdog and portraying the “soothing comfort” of dog ownership – a controversial video, viewed by more than 20 million people by now.

Yet while early 2020 reports of the U.S. and select European countries reported empty animal shelters due to a sudden spike in people adopting an animal, mostly a dog, Japanese animal shelters have seen much less of that – as Japanese still remain more inclined to “shop” a new family member at a pet shop than adopt a shelter animal.

The accelerated interest in pets, not since the pandemic but intensified by it, their role in human-animal interaction, as well as accompanying normative changes regarding pet ownership within Japanese society are the focus of this presentation. Through interviews with pet owners, shelter organizations, and pet foster parents as well as participant observation in veterinary clinics, in pet shops, and pet cafes this presentation tries to highlight the changing role of pets in Japanese society and the particular role of the pandemic.

Barbara Holthus (PhD Japanese Studies University of Trier, Germany; PhD Sociology University of Hawai'i at Manoa) is deputy director of the German Institute for Japanese Studies Tokyo. Her research is on marriage and the family, childcare, wellbeing, media, gender, social movements, as well as demographic and social change. Her publications include three edited volumes on happiness and well-being, as well as one edited volume on Japan through the lens of the Tokyo Olympics. Currently she is writing a book on pets in contemporary Japan.

Alba Torrents

Universitat Autònoma de Barcelona

Animals, beasts, robots and aliens: Japan media ecology and the Anthropocene

The changes brought about by the ongoing climate crisis have led environmental thinkers, academics and activists to rethink human impact on the environment, questioning the very survival of humanity. One example of this is the emergence of the notion of Anthropocene, a term coined by Crutzen, who states that the human impact on the ecosystem is becoming a geological force on a global scale.

With the notion of ‘Anthropocene,’ the role of human agency and its relation with the natural and technological environment has become something which has to be rethought. Anime is one of the places where animality and the non-human have had a more significant presence. In this particular media, a rearticulation of the relationship between the human, the natural and the technological, so crucial in this new era of the Anthropocene, becomes possible. Animals, beasts, robots, technical objects and aliens have played a fundamental role in Japanese animation since its beginning. Therefore, this media is a particular place to look when challenging the forms of individualism and anthropocentrism so present in the discourses of late capitalism.

The aim of this talk is to explore how non-human agents have taken sides in the ecology of anime, in order to understand not only what ecology means in a full sense, that is, when relationships are constitutive, foundational and not derived from the individuals who participate in them, but also what it means to have agency amidst these ecological relationships.

Alba Torrents holds a PhD in Philosophy from the Universitat Autònoma de Barcelona (AB) and a PhD in Social Communication Studies from the Universidad Nacional de Córdoba (UNC) (Argentina). She is currently teaching philosophy in UAB and Universitat Oberta de Catalunya. As a doctoral student, she was granted a CONICET scholarship in Argentina, where she worked as a researcher at the Center for Research and Study of Culture and Society (CIECS) at the UNC. At the end of her doctoral stage she was awarded a Japan Foundation Fellowship, which allowed her to visit Kyoto Seika University and the Kyoto International Manga Museum as a guest researcher.

July 8th (14:00-16:00 & 16:30-18:30) – Panel Sessions 12a & 12b *Representing the Ainu in Contemporary Japanese Media: Indentity, Gender, and Cultural Heritage & Ethnographic Film Screening* - Convenor & Chair: Marcos Centeno

Room: 103 (FTI) & Film Theater (Cívica Square, UAB)

Panel abstract

The goal of this panel is to assess critically recent representations of the Ainu people in Japanese media. The examples provided here are not new as the Ainu have been featured in moving images since the inception of Japanese Cinema. However, the voices of the Ainu people have traditionally been neglected from these representations which have often relied on iconographies created by external observers. To what extent media representations of the Ainu in recent years have drawn on earlier stereotypes or, on the contrary, have challenge them? Is modern Japanese media providing a more faithful representation of the Ainu culture, society and history?

This panel seeks to cast light into these questions through three case studies: the first paper contextualises the feature film *Ainu Mosir* (2020) within the history of Ainu film representations and interrogates how it presents a closer look to this community by featuring real Ainu people, shooting on location and engaging in the contradictions the Ainu people face in contemporary society. The following two papers focus on representations in anime. The second paper examines *Dagger of Kamui* (1985), the animated film created by renowned artist Rintaro, from a gender perspective by comparing female characters with their male counterparts and contextualising them within other representations of women and race in manga and anime. The third paper studies how *Golden Kamuy* series introduces the Ainu –as well as other neighbouring indigenous peoples– to the global audience and has triggered a growing interest by cultural institutions for the Ainu outside Japan.

Convenor & Chair

Marcos Centeno (University of Valencia & Birkbeck, University of London), PhD, is lecturer in Media Studies at University of Valencia and Honorary Research Fellow at Birkbeck, University of London, where he also was the Japanese Studies programme director. He is also research associate at the SOAS Japan Research Centre, and a member of the Research Group GREGAL: Cultural Circulation Japan-Korea-Catalonia/Spain at Universitat Autònoma de Barcelona. Before that, Centeno was lecturer for the Department of Japan and Korea at SOAS, where he convened the MA Global Cinemas and the Transcultural. He was also guest lecturer at several Japanese universities, Nanzan University and Ochanomizu University, and Research Associate at the Waseda University. His research interests revolve around Japanese non-fiction film, transculturality and the visual representation of minorities particularly the Ainu people. His research on the film representation of Ainu people has received several prizes, particularly his full-length documentary film, *Ainu. Pathways to Memory* (2014) which was translated into various languages and received several awards by international film festivals and other institutions. He has recently coedited with Michael Raine *Developments in the Japanese Documentary Mode* (Arts, 2021) and with Norimasa Morita *Japan beyond its Borders: Transnational Approaches to Film and Media* (Seibunsha, 2020). Personal website: <https://www.bbk.ac.uk/our-staff/profile/9168600/marcos-centeno>

Marcos Centeno

University of Valencia & Birkbeck, University of London

Representing contemporary conflicts within the Ainu cultural heritage through Takeshi Fukunaga's Ainu Mosir (2020)

This paper examines contemporary issues of identity and conflicts regarding the current engagement of the Ainu community with its cultural heritage through the recent film by Fukunaga Takeshi, *Ainu Mosir* (2020). The Ainu people have received significant attention by filmmakers since the inception of cinema. However, earlier films have traditionally offered misleading representations, projecting orientalist views of an exotic tribe stuck in its traditional culture while the Ainu community was in fact immersed in breakneck process of modernisation and assimilation to Japanese culture. The existing iconography has traditionally been created by outsiders who have neglected the voices of the Ainu people. However, Fukunaga presents a film in which the boundaries between reality and fiction are blurred, featuring real Ainu people and shooting on locations from Hokkaido where the Ainu community live. This paper contextualises *Ainu Mosir* within this history of film representations and seeks to cast light into the significant changes that this film proposes regarding the representation of their social reality and the contradictions related to their attempts to rediscover their traditional culture in contemporary Japan.

Marcos Centeno, PhD, is lecturer in Media Studies at University of Valencia and Honorary Research Fellow at Birkbeck, University of London where he also was the Japanese Studies programme director. He is also research associate at the SOAS Japan Research Centre, and a member of the Research Group GREGAL: Cultural Circulation Japan-Korea-Catalonia/Spain (2017 SGR 1596) at Universitat Autònoma de Barcelona. Before that, Centeno was lecturer for the Department of Japan and Korea at SOAS, where he convened the MA Global Cinemas and the Transcultural. He was also guest lecturer at several Japanese universities, Nanzan University and Ochanomizu University and Research Associate at the Waseda University. His research interests revolve around Japanese non-fiction film, transculturality and the visual representation of minorities particularly the Ainu people. His research on the film representation of Ainu people has received several prizes, particularly his full-length documentary film, *Ainu. Pathways to Memory* (2014) which was translated into various languages and received several awards by international film festivals and other institutions. He has recently coedited with Michael Raine *Developments in the Japanese Documentary Mode* (Arts, 2021) and with Norimasa Morita *Japan beyond its Borders: Transnational Approaches to Film and Media* (Seibunsha, 2020). Personal Website: <https://www.bbk.ac.uk/our-staff/profile/9168600/marcos-centeno>

July 8th (14:00-16:00) – Panel Session 12a *Representing the Ainu in Contemporary Japanese Media: Indentity, Gender, and Cultural Heritage* - Convenor & Chair: Marcos Centeno **Room: 103 (FTI)**

Syada Dastagir

Birkbeck, University of London

The representation of Ainu women in Dagger of Kamui (Rintaro, 1985)

Dagger of Kamui (Rintaro, 1985) is an animated movie based on a novel series by Tetsu Yano released between 1984 and 1985. Taking place across several key events during the Meiji restoration, the protagonist Jiro is of Japanese and Ainu heritage and sets out to find a rumoured treasure before his former Shogunate boss does so. Whilst Jiro's Ainu heritage and culture are brought to the forefront of the narrative and storytelling in this movie, the role of Ainu characters – especially Ainu women – could be viewed as negligible. Drawing on discussions of anime aesthetics, character design and degrees of marginalisation I will be evaluating the characters of Ainu women and contextualise their representation through the depiction of their male counterparts, especially the protagonist and the wider realm of Ainu and race representation in manga and anime.

Syada Dastagir has recently completed her PhD at Birkbeck, University of London, where she has also been teaching the undergraduate manga and anime module for several years. Her thesis examines the representation of South Asians in Japanese animation and research interests include film studies, animation studies, the representation of race and ethnicity in anime and how this intersects with gender and sexuality.

July 8th (14:00-16:00) – Panel Session 12a *Representing the Ainu in Contemporary Japanese Media: Indentity, Gender, and Cultural Heritage* - Convenor & Chair: Marcos Centeno **Room:** Film Theater (Cívica Square, UAB)

Eiko Soga

The Ruskin School of Art, University of Oxford

Ainu hunter, Mon-chan (2020, 25:50min) by Eiko Soga

In *Ainu Hunter, Mon-chan*, Soga seeks to explore an idea of the ecology of empathy between human and non-human worlds. The video includes an oral history from a member of the Ainu community, Mon-chan (Atsushi). Using visual and audio recordings that Soga collected throughout 2019 – she explored the question: How we can imagine a future that is more ecological and inclusive with a sense of reciprocity? The protagonist Mon-chan, maintains positivity, honesty, and a sense of resistance to the changing nature of Japan and its impact on his way of life as an Ainu. While the destruction of the natural environment continues, he raises the fact that environmental issues are only discussed through the lens of city-centric views, disregarding the generations of experience of indigenous cultures. Soga seeks to share the impact that his words had on her as she made her way back to everyday life in the city.

Autumn salmon (2017-2019, 18:40min) by Eiko Soga

In the summer of 2015 and 2016, Soga lived with an Ainu woman called Ms Katsue Kaizawa and studied the making of Ainu kimono, embroidery, and salmon-skin shoes. In this video, she focused on the idea of process and making-as-sensory-research. In Ainu culture, salmon used to serve key economic, religious, and spiritual roles. In this video, we see a text that I wrote about Ainu social phenomena centered on salmon. This research allowed her to explore a wider understanding of Ainu culture– fishing, cooking, politics, economics, ecology, craft, gossip, folklore, and differences between the current Ainu communities in other regions. It was a process, in part, of finding clues from the past that shed light on present issues. The work shows the process of embodying a complex narrative and lived knowledge.

The screenings will enjoy the attendance of the films' director, Eiko Soga.

Eiko Soga lives and works in UK and Japan. Using moving images, photography, texts, and installations, she explores how our sensory knowledge-based engagement contributes to a diverse ecosystem of the more-than-human world. Through her art practices, Soga unfolds the interrelationships within historical, cultural, emotional, and natural landscapes. She seeks to move away from social norms imposed by imperialistic, capitalistic, and misogynistic cultures, and offer different values through non-human centric and transcultural perspectives. She is currently completing her practice-led PhD at The Ruskin School of Art (Oxford) and working as an associate lecturer at Chelsea College of Arts (London). Personal website: <https://www.eikosoga.com/>

Megha Wadhwa

Free University of Berlin

Finding their niche: Unheard stories of migrant women (2022, 60min) with its director **Megha Wadhwa**, in conversation with **Syada Dastagir**

An hour-long film documents the life of two Indian women migrants who moved to Japan more than a decade ago as trailing spouses. They were excited to be with their husbands and had no prior knowledge of the country. Looking into the lives of their relatives settled in the US, UK and Canada, they had similar expectations for their life in Japan. But the reality was different. Through their narratives we look into their past, present and future expectations, and their 'position' as Indian women, wives, mothers and workers in a foreign country, as well as the challenges they faced in 'finding their niche'.

Laura Liverani

Prospekt Photographers

Ainu Neno. An Ainu (2021, 73min) with its director, **Laura Liverani**, in conversation with **Marcos Centeno**

Collaborative documentary film *Ainu Neno An Ainu* collects the stories of the Ainu, the indigenous population of northern Japan. The film is an interwoven set of stories narrated mainly by Maya, a young Ainu activist who grew up in the Hokkaido village of Nibutani. Her voice guides the audience as other villagers tell their stories and portray the histories of their community, from their individual and collective journey of forced assimilation and discrimination to the revitalization of their own language and culture. The cast is comprised of the people who live in the village of Nibutani, which hosts a population that is over 80 percent of Ainu descent. The stories of Nibutani form an extended family album, revealing a tight-knit community deeply involved in both recovering and reinventing their indigenous heritage after a history of Japanese colonization.

The co-authors of this project (Laura Liverani, Neo Sora, Valy Thorsteinsdottir) form a collective called Lunch Bee House, after the name of an Ainu restaurant in Nibutani, where the film is set. The question that started the project was: what does it mean to be an Ainu today, in contemporary Japan? Who are the Ainu today, and how do they live as Ainu outside museums and institutions, in everyday life practices? How can Ainu society survive after over a century of forced assimilation policies that banned the language, religion, and culture? The film was screened at Nippon Connection 2021 and Yebisu International Festival for Art & Alternative Visions 2022 at the Tokyo Photographic Art Museum.

Megha Wadhwa, PhD, is a migration researcher and is a Japanese and Indian studies scholar. Her research focuses on identity, ethnicity, race, social class, women, and skills in migration. She is the author of the book *Indian Migrants in Tokyo* (Routledge:2021). She is also trained in fieldwork filming and her documentaries include *Daughters from Afghanistan* (2019), 7-min documentary *Indian cooks in Japan* (2020) and *Finding their Niche* (Upcoming 2022). She has also written several articles on the Indian community in Japan and other topics for The Japan Times and other mediums. For her recent project please check: <https://quamafa.de/blog/our-team/megha-wadhwa/>

Laura Liverani is a documentary photographer and works on socio-anthropological issues focusing on community and identity. Based between Milan and Tokyo, her work is featured in magazines, books, exhibitions and festivals internationally. Clients include Benetton, Whitechapel Gallery, *The Guardian*, *Washington Post*, *Marie Claire*, *Geo*, *Iperborea - The Passenger*. She held exhibitions at the Tokyo Photographic Arts Museum in Tokyo, Tokyo G/P Gallery, the Italian Cultural Institute in Tokyo, the Japan Foundation in Sydney, the Singapore International Photo Festival, and the Rautenstrauch-Jost Museum in Cologne, among others. She is a member of international photojournalism agency Prospekt Photographers. Personal website: www.lauraliverani.com

July 8th (16:30-18:30) – Panel Session 13 *Thinking Through Relational Creativities: An Ethnographic Lab* – Convenor & Chair: Jamie Coates & Jennifer Coates Room: 101 (FTI)

Panel abstract

Creative practices often emerge from different personal relationships and broader socialities. This tendency is all the more pronounced within the Japanese context, with its long history of collaboration and creativity: from art communes and amateur practitioners to creative fan groups and institutional *sākuru*. These varying communities and networks represent what can be broadly described as ‘relational creativities’. While these practices are common all over the world, Japan stands out as a vibrant source of inspiration for thinking about the relationality of creative processes.

Drawing on the ethnographic insights of the AHRC (UK) funded Groups, Clubs and Scenes Network, this panel invites network members and non-members to reflect upon the ways in which our study of relational creativities challenges how we think about ‘Japan’. As a geological location, a national identity, and global imaginary, Japan exists in many forms. Yet, ethnographic insights often exceed and complicate these frameworks. Regional identities, practice-based intimacies, and the embodied limits of fieldwork mean that much of the work we do fits uneasily within methodologically nationalistic frames. And so, within this panel we invite participants to present the ways in which their ethnographic research on relational creativities has challenged the dominant frames of analysis we use within Japanese studies.

Note on panel organisation: panel proceedings will take the form of an ethnographic lab, rather than a series of conventional presentations. Each participant will provide an object, image or short text in advance, with a short explanation (500 words max) of how they see it speaking to the theme of ‘rethinking Japan through relational creativity’. During the panel proceedings participants and audience members will be taken through a series of activities with the goal of producing a collaborative work for discussion at the end of the JAWS workshop.

Convenor & Chair

Jennifer Coates (School of East Asian Studies, University of Sheffield) is PI on the AHRC-funded network ‘Groups, Clubs, and Scenes: Informal Creative Practices in Japan,’ with Co-I Iza Kavedžija (Cambridge). The core membership leading this JAWS lab includes: Dr Jamie Coates (Sheffield), Dr Fuyubi Nakamura (UBC), Dr Andrea Giolai (Leiden), Dr Robert Simpkins, Christopher Schimkowsky (Sheffield), and Dot Finan (Sheffield). Jennifer Coates was awarded a PhD in Japanese Cinema in 2014 from the School of Oriental and African Studies (SOAS) University of London. Her first book, *Making Icons: Repetition and the Female Image in Japanese Cinema, 1945-1964* (Hong Kong University Press, 2016) expanded upon her PhD research to develop an extended study of female representation in Japanese film. Her research is situated at the intersection of Japanese Studies, Film Studies, History, History of Art, and Anthropology, and can best be characterized as Japanese Cultural Studies. She has published on these topics and others in *Cultural Studies*, *Participations*, *Japanese Studies*, *Japan Forum*, the *U. S.-Japan Women’s Journal* and *The Journal of Japanese and Korean Cinema*.

Jamie Coates (School of East Asian Studies, University of Sheffield) is Lecturer in East Asian Studies at the University of Sheffield. Previously, he worked at Waseda University, Osaka University and Sophia University, and received his PhD in anthropology from the Australian National University. His research focuses on the relationship between technology, mobility and imagination in the Sino-Japanese context. In particular, he is interested in the role migration, media, and future imaginaries play in young Chinese efforts to re-imagine co-ethnic and regional ideas of commonality. More broadly, he is interested in generative theories of social becoming and digital methodological innovations in ethnographic approaches. His publications include (2019) 'The Cruel Optimism of Mobility: Aspiration, Belonging, and the "Good Life" among Transnational Chinese Migrants in Tokyo' *Positions: Asia critique* 27(3); 'Back to the future: imaginaries of Africa on East Asian Screens' *Open Screens* 4(1) (with D.T. Nardy, and J. Coates).

July 9th (10:00-12:00) – Panel Session 14 *Researching Rural Japan in (post)COVID Times*
- Convenor & Chair: Chris McMorran **Room:** 13 (Casa Convalescència, Barcelona)

Panel abstract

COVID-19 has impacted rural Japan in complex ways that deserve anthropological attention. For instance, the countryside became a space of both escape and productivity: a space of escape from the health risks of congested urban life, and a space of productivity through the locational freedom of work-from-home and corporate innovations like the work-cation. These movements of people to rural areas were enabled by communication technologies, including apps to share the experience of rural living with a wider audience, and apps to stay connected with distant loved ones and corporate headquarters. At the same time, the lack of movement of some researchers to rural Japan has spurred them to use the same technologies to try to understand the wider implications and meanings of COVID's impact on rural communities.

This session gathers scholars of rural Japan at different stages of their careers, including PhD students and mid-career scholars, to discuss the productive possibilities of researching rural Japan in the (post)COVID era. How has COVID reshaped the Japanese countryside? How have new residents impacted the social fabric of rural places? How have rural communities utilized technology to foster community, and how can those doing anthropological research continue to access the field from afar?

In this session, participants share methods, findings, and reflections on how COVID roadblocks have inspired workarounds and innovations that have led to valuable findings and a productive future of researching rural Japan in the (post)COVID era.

Convenor & Chair

Chris McMorran (National University of Singapore) is a cultural geographer of contemporary Japan who researches the geographies of home across scale. He is author of *Ryokan: Mobilizing Hospitality in Rural Japan* (2022), an ethnography based on twelve months spent scrubbing baths, washing dishes, and making guests feel at home in an inn in Kurokawa Onsen. He also has published research on tourism, disasters, gendered labor, area studies, field-based learning, grading, and popular culture, including as co-editor of *Teaching Japanese Popular Culture*. Finally, Chris co-produces (with NUS students) the *Home on the Dot* podcast, which explores the complex spaces and meanings of home in Singapore.

Sarah Bijlsma

Freie Universität Berlin

Digital ethnographies of care: Studying Miyakojima in-migration in a more-than-real world

In recent years, scholars in the Digital Humanities and related fields have been arguing against the simple dichotomy of the digital vs. the non-digital world. Rather than viewing cyberspace as a subordinate of the “real” world out there, a growing body of studies demonstrate the ways in which virtual spheres, physical landscapes, and human and non-human bodies interrelate. In this presentation, I adopt the term the “more-than-real” to capture the complex entanglements of material and virtual realms. By drawing on a case study of young Japanese migrants on the Miyako Islands, I explore how physical and emotional care is being provided, received, and reproduced in a more-than-real world. Based upon data derived from online interviews, weblogs, vlogs, and social media excerpts, I demonstrate how the migrant community is tied together through acts of nurturing the well-being of each other, the islands plant and animal species, the local population, and people that are left behind in Japanese metropolises. Doing so, I move away from popular views that understand voluntary migration trends as informed by individual lifestyle choices, and rather draw attention to collective healing processes within Japanese migration trajectories. Moreover, by exploring the relation between humans, digital technologies, and Miyakojima’s natural world, my aim is to contribute to debates within Japanese Studies and beyond on entanglements of discourses and materialities, and to provide meaningful insights into the situatedness of digital space.

Sarah Bijlsma is a doctoral candidate at the Graduate School of East Asian Studies (GEAS), Freie Universität Berlin. Her main research interests lie in the fields of environmental anthropology and anthropological engagements with the nonhuman, especially in relation to questions of identity. Her dissertation project discusses the lifeworlds of Japanese emigrants on Miyako Island, Okinawa Prefecture. Intersecting the environmental humanities and migration studies, the project focuses on discursive and performative human-environment relations and questions how the relatively young urbanites understand themselves in relation to their new social and ecological environments.

Cecilia Luzi

Freie Universität Berlin

Online migrants' lives in rural Japan: How digital methods create new possibilities for life history

The past two years have caused a reimagination of what constitutes “the field”. Digital and hybrid methods have replaced physical travel as the only way to access Japan thus redefining our approach to the fieldwork. Indeed, among those who have tried to start new projects, few of us would have thought that studying rural Japan would mean spending most of our time in front of a computer, scrolling through Instagram profiles and talking to people via Zoom. Yet as I argue in this presentation, digital methods represent a great chance to study individual experiences of rural life in contemporary Japan from an anthropological perspective. Specifically, I concentrate on the trajectories of urban-to-rural migrants in northern Kyūshū, showing how digital space represents a field where both observation and exchange are possible. First, I will focus on how work and leisure in rural Japan are represented and performed on social media profiles, blogs and video channels. Second, I will discuss the digital interaction between researcher and participants and introduce “new spaces” online interviewing and digital communications can create for assembling life histories. In doing so, this presentation aims to reflect on the possibility of an “expanded” ethnographic field and demonstrate how digital space can become an opportunity to experiment with methodological creativity and conduct meaningful anthropological research.

Cecilia Luzi obtained her BA in Ethnology and Social Anthropology at the University of Siena, Italy. Later, she completed her MA in Social Anthropology at the École des Hautes Études en Sciences Sociales (EHESS). She also holds a BA and an M1 in Japanese Studies from the Institut National des Langues et Civilisations Orientales (INALCO), Paris. She is currently a PhD candidate at GEAS, Freie Universität Berlin, and research assistant at the Institute of Japanese Studies. Her PhD research focuses on the experience of urban-to-rural migrant in northern Kyūshū, and in particular on the practices and discourses of home-making.

Cornelia Reiher

Freie Universitaet Berlin

Space and time in a pandemic world: Researching rural Japan online

The Covid-19 pandemic has not only challenged and changed Japan's rural areas, but also the way we conduct research on rural Japan. As a researcher based in Europe I have not been able to enter Japan for more than two years. Drawing on experiences from my ongoing research project on urban-rural migration and rural revitalization that focuses on Northern Kyushu, I will address how changes in the field itself affected my fieldwork with regard to space and time. The pandemic shook local economies, affected tourism to rural areas and changed the ways people communicate. Online communication expanded rural Japan beyond its actual geographical scope. Craftsmen seek for customers abroad on Instagram, local governments carry out events for urbanites interested in relocating to the countryside on Facebook and local festivals take place online. As the field has expanded to online spaces, I rearranged my everyday life to join online events and conduct online interviews in Japan early in the morning. This, however, is an experience I share with my research participants who also changed their daily schedules to reach out to new customers overseas via Instagram, for example. Time differences became important issues just like overcoming the physical distance via images and online tours. These practices, I argue, created a productive tension between virtual mobility and physical immobility that helped both people in rural Japan and researchers, to overcome some of the hardships caused by the pandemic.

Cornelia Reiher is professor of Japanese Studies at Freie Universität Berlin, vice director of the Graduate School of East Asian Studies and head of the research group 'Urban-rural migration and rural revitalization in Japan.' Her main research interests include rural Japan, food studies, globalization and science and technology studies.

Chris McMorran

National University of Singapore

Rural (dis)connections and Covid-19

Rural Japan's inaccessibility has long been both its weakness and its appeal. Indeed, the social and economic implications of this inaccessibility and distance from urban centers has been central to the anthropological project in rural Japan, through studies of depopulation, abandonment, aging, revitalization, tourism, in-migration, and more. In this presentation I introduce Kurokawa Onsen (Kumamoto), which thrives thanks to the tension caused by its remote location: winding mountain roads and a lack of rail service make it difficult to reach, but the effort is rewarded by a landscape that offers healing through connections to nature and Japan's past. I explain how increased numbers of overseas visitors and the expanded use of social networking sites has exposed Kurokawa to the world, pulling this geographically remote hot springs resort into an increasingly global orbit. This led to notable changes in business practices, including new services like special meal requests (halal, vegan), as well as more multilingual and multinational staff. Then I explore how Covid-19 impacted Kurokawa, including cutting it from its influx of international visitors (and international researchers like myself). I share findings and reflections from two-plus years of absence from "the field", as well as how new technologies have expanded the field and enabled few forms of collaboration with locals that can hopefully continue into the future.

Chris McMorran is a cultural geographer of contemporary Japan who researches the geographies of home across scale. He is author of *Ryokan: Mobilizing Hospitality in Rural Japan* (2022), an ethnography based on twelve months spent scrubbing baths, washing dishes, and making guests feel at home in an inn in Kurokawa Onsen. He also has published research on tourism, disasters, gendered labor, area studies, field-based learning, grading, and popular culture, including as co-editor of *Teaching Japanese Popular Culture*. Finally, Chris co-produces (with NUS students) the *Home on the Dot* podcast, which explores the complex spaces and meanings of home in Singapore.

