List of abstracts JAWS Conference 2015

September 2
9.00-10.30, Parallel Session 1

Panel: 'Robot technology and elderly care in Japan'
Convenor: Cosima Wagner (Freie Universität Berlin)

Technology and demographic change, with visions and concepts for future technology (e.g. a "robot-assisted society")
Martin Rathmann (Heidelberg University)
Japan has the world's longest life expectation and highest proportion of older people in its population. As a result the delivery of old-age care is becoming of paramount concern as a problem of the welfare state but actual care giving in an industrial nation that for a long time has been adverse to immigration. Japanese technocrats are now increasingly investing in technology as a possible addition to traditional care-giving options. Within these plans robotics are supposed to play a central role as postulated by the policy papers of the Ministry of Economy, Trade and Industry. This study will examine the extent and limitations of the development of robotics in care-giving in Japan to understand whether one day these may also become a model to an aging world.
The welfare system in Japan has been under stress with the Japanese state being one of the most indebted states in the world after a quarter century of lackluster economic growth and a population of baby boomers now nearing retirement. The current state of care-giving and their actual provisions will form an important backdrop to a further examination of the possible health-care needs and ranges of social acceptance of technology in daily life and old-age care. This study will be an examination of robot development for home usage, health-care provision or old-age care. While some robots have taken on iconic popular status like the dog "AIBO" or humanoid robots that look like the professors that created them, we know very little about efforts and development to apply robot technology more broadly to support care giving efforts.

Elderly Care, Robot-Technology and the Quest for a Japanese „Roboethics"
Cosima Wagner (Freie Universität Berlin)
According to the recent "Robot Revolution Realization"-initiative of the Abe Cabinet, Japan is expected to lead the implementation of service robots into everyday life, especially in the field of elderly care, and become "world's most advanced robot showcase" as a "robot barrier free society". Due to an allegedly "natural" relation-ship to material objects (including robots) originating from Shintô animistic beliefs a high acceptance of robots as technical tools for elderly people in Japan is expected. While this has still to be proven, it has been concluded, that more discussions on what kind of robot technology tools are desired by future users (caregivers, elderly people, physicians, disabled persons etc.), which prices they are willing to pay and which societal change could occur due to their implementation is needed.
The paper aims at introducing critical views on recent social robotics promotion and the quest for a "roboethics" movement in Japan. What initiatives have been taken so far to implement ethical concerns as well as user interests into the development of service robot technology for elderly people (best practice examples)? How are risks of the further implementation of service robot technology into everyday life assessed? Is it possible to overcome the "retrospective engineering approach" only to learn from mistakes of the past and instead take a "proactive approach to treat socio-ethical problems of robotics" (Honda 2013) as a responsible innovation-process? Drawing on participant observation and interviews with different actors in the field, the "negotiation character" of robot technology development in Japan will be discussed.

9.00 - 10.30, Parallel Session 1
Panel: 'Considering Japanese Culture, Communities, and the Interface of Technology and Nature in Post 2011 (3.11) Disasters Japan'
Convenor: Millie Creighton (University of British Columbia)

Modernity Emerging in the process of Reconstruction after Big Earthquake in Japan; The Complex Relationship between the Community Resilience and the planning by city engineering
Hiroki Okada (Kobe University)
The purpose of this paper is to discuss the public anthropological approaches to relation the Great Eastern Japan Earthquake (GEJE) and modernity in Japan, focusing complex relationship between the community resilience and the planning by city engineering. A good place to start is comparative view on The Great Kanto Earthquake (GKE) and The Great Hanshin Earthquake (GHE). Two motives have combined to make me write a paper. First, I would like to re-consider the difference between the city and local area in the process of reconstruction from earthquake disaster. Second, I try discuss the meaning for Japanese society of the GEJE. GKE and the GHE both served as a starting point for the modernization of urban space. After the GKE, road extension and rezoning progressed rapidly. This disaster brought an opportunity to reshape the capital into a modern city, and served as an opportunity to join modernity with pre-modern urban space. In the GHE, the city of Kobe regarded earthquake disaster reconstruction as an extension of war devastation reconstruction: as the final stage of the land readjustment project begun in city reconstruction after war devastation. The consequence of GKE and GHE in common involved reconstruction in the shape of modernity planned city engineering. Some political scientists insist that a new concept of "public" was produced in the reconstruction in Kobe and this disaster is a turning point of Japanese society after WWII. However, the situation unlike GKE and GHE appears in GEJE.

***Wasuren!* (We Won't Forget!): Remembering, Rebuilding, Resiliency in Japan's Disasters Affected Communities Confronting Post-3.11 Policies Entwining Nature and Technology**
Millie Creighton (University of British Columbia)
It has been over four years since the disasters now called 3.11 struck the Tohoku area of Japan, but those living in affected communities are still dealing with the aftermath. This paper explores the needs of people and communities in hard hit areas to commemorate the events and their dead and redirect efforts to the future, consistent with their strong place based attachments. It discusses the *Wasuren!* (We won't Forget) Center created in Sendai, Project Fukushima! organized by Fukushima residents to consider the city's future after the nuclear disaster, memorials created by the wrapping of space with paper for people to express thoughts and feelings in Ishinomaki, art projects in Kesennuma, an example of the 'Everyone's House' (*mina no ie)* project in Kamaishi, and the *Kiroku*, or Record, Center in Yoriage. It compares area narratives of the disaster with national narratives of it as Japan's disaster. It addresses discourses of *gambaru* or *gambatte* (persevere) and *soteigai* (what is "unimaginable"), and the new national "special tax" (*tokubetsu zei*) imposed from January 2013 for the following 25 years to address the costs of the disasters juxtaposed against reports of what the funds have been used for. Communities have often had different reactions to proposals involving the interface of nature and technology such as raising ground levels or reinforcing natural shorelines than reconstruction planners in central areas. The paper shows pertinent reasons why policies need to consider local knowledge, and what local people find meaningful in rebuilding and reclaiming their communities and lives.

New Politics of Women's Mobilization in Post 3.11 Japan
*David Slater (Sophia University)*In the aftermath of 3.11, new voices of opposition can be heard and new associations of challenge have formed, and in some instances, we see the rise of different sort of politics that our narrators call a 'women's politics.' The danger of radiation, undetectable in direct form, but felt all over, and felt most immediately as a threat to children, has been appropriated by women across Japan as a "mother's issue." Impatient and often disgusted with the lack of forceful opposition from men, many women have banded together to speak in new ways, ranging from collective concern to indignant outrage, and in most cased grounded and legitimated through their status as members of effected communities but also in some essential nature of women more generally. The tone of these voices are various. Mindful of the stigma of being 'politically active," some women's groups have found ways of being political through their roles as volunteers or supporters. Other women work to become as "un-womanly" as possible, talking 'like a man,' in the language of numbers and documentation required to address local and national governing bodies. Still other groups of women have mobilized around a rhetoric and a set of strategies of motherhood (母性) that gives voice to fear and anger as the legitimate and important starting points for a more radical departure from the politics as usual. This paper is based on more than 500 hours of data collected since 2011, mostly oral narratives of communities from Iwate, Miyagi and Fukushima, as well as from Tokyo through our project, Voices from Tohoku (tohokukaranokoe.org).

Building walls and building bridges: The Great Forest Wall Project in Tohoku.
Michael Shackleton (Osaka Gakuin University)
The 'Great Forest Wall' is a project to build a sustainable forest, of traditionally local trees, near the coast all the way from Fukushima to Aomori. This will help defend the region against future *tsunamis*, but is also intended as a testimony to the traditional wisdom of working with nature rather than against it. It is headed up by ex-Prime Minister Morihiro Hosokawa and Professor Akira Miyawaki, the doyen of forest research and forest lovers in Japan. It has mobilized tens of thousands of volunteers, to plant trees with the support of local mayors and councils. The paper starts by listing achievements, and then looks first at the volunteers, who they and what motivates them to take part. It also looks at the organization and organizers, who by and large are operating outside initiatives proposed by central government and would, ordinarily, be opposed to the LDP in principle. There is also considerable religious participation although the project is completely secular in intent. For example, many participants claim to be inspired by Shinto beliefs and values, although official Shinto organizations, such as Jinja Honcho, are not involved, in part for political reasons. The paper can clearly be understood as part of the response to the Tohoku Disaster, but also tries to say something about grassroots movements and mobilizing spiritual and moral sentiments towards a major national endeavor, that is not overtly political, in a party-political sense, but is plainly political as an expression of popular will.

11.00-13.00, Parallel Session 2
Panel: The 'unnatural' in life and death
Convenor: Jason Danely (Oxford Brookes University)

Negotiating the unusual, classifying the unnatural: the reporting of hospital deaths in Japan and England
Louella Matsunaga (Oxford Brookes University)
This paper will compare the ways in which death in hospital is reported and investigated in Japan and in England. A key issue here is the ways in which deaths are classified as "unusual" or "unnatural", and the problems surrounding the definitions of these categories in the context

of increasingly complex medical interventions in a hospital setting. The paper goes on to consider the consequences of classifying deaths as "unusual" or "unnatural", and compares the legal frameworks for death reporting in Japan and England. I argue that both countries face some similar problems, and that the reporting process always and inevitably entails ambiguity and negotiation. However, the locus of ambiguity differs, and this has some important consequences for the negotiation of death reporting among those involved – including medical professionals, bereaved relatives, and those charged with investigating these deaths. A comparison of the two cases , and in particular of areas of ambiguity, helps to highlight the particularities in the ways in which the relationships of those involved are configured, and the assumptions underlying the process of death reporting and investigation.

Tyranny of the tube: Ethics of personhood and long-term tube feeding for dementia patients in Japan
Jason Danely (Oxford Brookes University)
 Nothing could be more natural than death, and Japan's "super-aged" population is now poised to become a "mass-dying population" (*tashi sakai*). At the same time, health technologies have made it harder to die. This paper is based on interviews conducted with informal caregivers of older adults, geriatric nurses, and other professional geriatric care staff concerning one of the most commonly used life sustaining technologies for older people in Japan: percutaneous endoscopic gastronomy, PEG, or the "feeding tube." PEG is standard treatment in Japan, used much more frequently than it is in west, especially for patients with dementia who are considered unable to make care decision on their own. Families and health care providers must therefore decide whether PEG is preserving life or merely a body, whether PEG enables human connection or forecloses it, and what is natural to or unnatural in life and death. They must also consider the thoughts and feelings of the patient, asking vital questions about core values and their translation into practical decisions that pose new risks and uncertainties for both patient and carer. This paper will examine how convergences of technology and nature in old age create moments where ideas about personhood, relationship, and life itself are pulled into relief, presenting opportunities for both resistance to and recapitulation of norms. As families and health staff weigh decisions about the ethics of the tube, they shed light on Japanese concepts of subjectivities, justice, care, and what Sharon Kaufmann calls the "tyranny of longevity."

Hirokazu Koreeda's *Air Doll*: The Artificial Body and the Romantic Imagination in Modern Japan
Alexander Jacoby (Oxford Brookes University)
This paper focuses on Koreeda's film, *Air Doll / Kuki Ningyo* (2009), which centres around a blow-up doll that comes to life. It will discuss the representation of the artificial body, and will explore how this serves as a metaphor for the inauthenticity and disconnection of lifestyles in the modern city, which Koreeda represents in microcosm through the spectrum of characters in the film. As a toy designed for sexual gratification, Nozomi, the film's heroine, serves explicitly as a technological solution to a natural desire, allowing sexual needs to be serviced without demanding compromise or emotional commitment. Her coming to life thus clarifies a critique of a society in which close relationships have broken down and in which isolation is the norm. But Koreeda's film also uses the artificial body to pose broader existential questions of mortality, and to dramatise the way in which the question of what it means to be human has been problematised by modern advances in technology. In doing so, it feeds into contemporary anxieties about the transhuman and post-human, and questions about the nature of personhood in an era of technological sophistication which can render the dividing line between the human and non-human disturbingly ambiguous.

'Unnatural talent: Figuring artists in contemporary Japan'
Iza Kavedžija (Sainsbury Institute for the Study of Japanese Arts and Cultures)
Much contemporary art revolves around questions of life and death, reflecting or pondering social realities or constructing alternative worlds. These crafted worlds - and art itself - are the ultimate man-made products, the protoptype of 'artifice', and yet the process of creating art is often seen as a form of natural productivity, represented in terms of fertility, fecundity or 'giving birth'. This conundrum is particularly pertinent today when artists draw on an ever-wider range of natural materials and technological innovations in their work. Based on ethnographic fieldwork among young visual and performance artists in Osaka, this paper questions the idea of creative genius as born of natural talent, and explores how the creative process is strewn with contingencies, a precarious improvisational and collaborative flow. While at first sight appearing 'organic', this is very much the outcome of learning and socialization, shaped by a range of social circumstances. The figure of the artist will be considered in the context of her 'distributed personhood', which is seen to include her artistic products, therefore encompassing both the natural and 'artificial'.

11.00-13.00, Parallel Session 2
Panel "Trauma/memory/analysis/politics: The anthropology of Japan's Triple Disaster, four years on…"
Convenor: Mitch Sedgwick (London School of Economics)

'… dividing one heart from the other': Seawalls in post-3.11 Japan
Alyne E Delaney (Aalborg University)
From emotional and visual perspectives, the passage of time from 3.11 to today shows incredulity, and incredible change, in coastal Tohoku. Especially in Miyagi and Iwate Prefectures, the loss of life and infrastructure was astounding: entire neighborhoods and communities were wiped off the map as buildings, ports and seawalls were overrun by the waves.
The initial response of government officials and residents to the loss of life and infrastructure was to immediately commit to re-building 'bigger and better' coastal defenses. Such commitment to technical solutions to environmental problems was initially well-received as it showed support for Tohoku peoples. However, this support has turned into frustration and cynicism about cronyism, boondoggles and non-democratic, top-down governance. Seawalls are now often seen as a waste of money and as destroying both local ecology and the quality of life of local residents. Time has changed people's feelings toward seawalls: initially seen as protective; now often perceived as unnecessary, divisive and short-sighted.
Combining empirical, ethnographic data from Miyagi and Iwate Prefectures with secondary data, this paper unpacks the evolution of emotions directed towards seawalls across time. Focusing upon the primary rationale for seawalls, the paper asks why seawalls exist. Ostensibly, they were built to protect communities and sustain livelihoods. Yet, do seawalls actually have the opposite effect? It has been argued that social capital is what saved lives on 3.11, not seawalls: by dividing community members, the paper argues that contentious seawalls are now tearing communities apart.
*First Lady Akie Abe

Sight and mind: Coping with radiation after 3.11
Peter Wynn Kirby (University of Oxford)
Communities exposed to radiation have faced a wide range of challenges since the 2011 Triple Disaster. Yet the very pernicious invisibility of the radioactive threat in the disaster zone and beyond remains perplexing. While exposed Tohoku communities outside the Exclusion Zone have adapted more or less to the 'new normal' of heightened levels of radiation, the contested

and ill-understood threat of long-term exposure to low-level radiation, as well as radiation's relative inscrutability, complicate meaningful recovery. The plumes of radiation given off by the crippled Fukushima Dai-Ichi reactors—whose parlous nuclear residues lurk somewhere beneath the misshapen rubble of the power station—combine with rumor and controversy to create a durable substrate of uncertainty and anxiety in communities even amid apparent quotidian banality.

Not only the contorted reactor containment but the depopulated surrounding environs have subtly slipped into a more capacious and ambiguous category of nuclear waste. In the name of (re)normalization, the Japanese government scrapes away topsoil laden with radioactive debris and collects irradiated vegetal matter to segregate in 'temporary' storage sites comprised of many hundreds of tons of waste material in serried plastic bags under tarpaulin—chasing an elusive radiation baseline that nevertheless seems unlikely to lure families back to once-evacuated and contaminated communities. The disjuncture between instrumentalist government approaches to radiation, as a quantitative figure that aggressive countermeasures can bring down to 'tolerable' levels, and the more visceral qualitative interpretations of residents and evacuees, hints at a more profound unease that may continue to destabilize Tohoku communities.

How do the past, present and future interact in post-3.11 Japan: Examining the 'future past' in *Coppelion*

Maja Vodopivec (Leiden University)

Over the last couple of decades, and particularly since the tragic events of 11 March 2011 and its aftermath, discourses of the future have loomed large in contemporary Japan. Concerns abound, whether in terms of demographic decline, perceptions of social breakdown, expanded economic inequalities, or nuclear/ecological destruction.

This paper seeks to examine several manifestations of futurity in contemporary Japan through readings of contemporary manga. It is interested in the relationship between historical time and subjectivity or, in other words, how people make sense of their contemporary experiences within discourses of the past, present and future. The paper offers no uniform vision of a future for or by Japan, but reveals that 'futurity' is a site of much contestation in the present as Japanese people continue to grapple with the triple challenges of economic, social and ecological change.

The triple earthquake-tsunami-nuclear disaster of 11 March 2011 undoubtedly represents a turning point in Japan's modern history, comparable only to the country's defeat in the Second World War. While the nuclear disaster is still ongoing and poses a threat with unforeseeable consequences, it has accelerated a number of revisionist trends in Japanese politics and reopened debates about what the future of Japan may look like.

This paper will examine how politics have been constituted in Japan after 3.11 by re-reading a pre-3.11 sci-fi comic that foreshadowed an irradiated future. *Koppelion* (2008), a futuristic story about a 2016 nuclear catastrophe in Tokyo's Odaiba district triggered by an earthquake, surprisingly speaks to the post-3.11 condition in multiple ways. The paper will address the following questions: What are the role of traditional time/space concepts (expressed in a present-ism and a national body strictly distinguishing inner and outer spaces) in understanding and criticizing the past and imagining possible futures? And how, in a given present that is often characterised in Japanese critical circles as a massive historical amnesia, are the temporal dimensions of past and future, experience and expectation, related?

Political participation, well-being and relief: A case study of young 'Greens Japan' activists

Phoebe Stella Holdgrün (DIJ German Institute for Japanese Studies Tokyo)

One of the effects of the Triple Disaster of 3.11.2011 was to boost the number of members of green organizations in Japan, including the founding of the Green Party of Japan, 'Midori no tō - Greens Japan'. Green parties worldwide are critical of economic growth and advocate abandoning nuclear energy and protecting the environment – and so are the Greens in Japan. Noting the results of polls of Japanese citizens and the large number of protests that highlight concern over relying further on nuclear power in Japan, one would have thought that the Green Party would gain considerable support among the Japanese electorate, but it failed to get even one single seat in the House of Councillors election in 2013. Yet, despite the uncertain prospects of future success for Greens Japan, people who were previously uninterested in politics continue to take risks by investing themselves in this political organization and even in pursuing careers in politics.

Based on interviews with members of Greens Japan, participant-observation during Party events from 2012-2015, and document analysis, this paper analyses how the motivations of these candidates for political office are related to 3.11 and how they perceive risks and opportunities related to their activism. It also asks whether this kind of political participation has an effect on subjective well-being and thus may contribute to relieving experiences associated with 3.11. The findings seek to disentangle personal backgrounds, risk perceptions, strategies of interaction and private dimensions of relief and well-being.

14.30-16.00, Parallel Sessions 3
Panel: Food, Science and Nature I
Convenor: Cornelia Reiher (Freie Universität Berlin)

Soup Kitchen (*Taki-dashi*) as a Social Experiment: Homeless Activism in Yokohama
Jieun Kim (University of Michigan)
Situated in a former *yoseba* (day laborers' district) in Yokohama, this paper traces how the meanings and practices of an open-air soup kitchen were transformed by homeless activism. I closely examine one particular group, Kotobuki Soup Kitchen Group (Kotobuki Takidashi no Kai, 1993~), to analyze how the logic of participation changed from that of social movement (*shakai undō*) to flowing tasks (*nagare sagyō*), and from communal cooking (*kyōdō suiji*) to free meal distribution (*taki-dashi*). I show the changes in the discourses surrounding the ethics of participation and in the bodily movements induced by the architectural renovation of the site. These changes allowed distinctive groups ranging from Christian volunteers to labor unionists to overcome ideological divides, while connecting them to a flexible assemblage of an efficient soup kitchen. Based on this study, I would like to further discuss the implications of an urban underclass enclave as a "field site (*genba*)" of social experiments.

Lifeworlds of Nature and Technology: Young Organic Farmers in Japan
Nancy Rosenberger (Oregon State University)
Organic farming as a movement in Japan of the 70s reacted in opposition to industrialization, technology, and their effects. However, younger farmers trained in this tradition claim organic farming as an occupation, emphasizing lifestyle, locality, and livelihood. Many claim the incorporation of modern technology from digital communication to soil fertility measurement as permissible and even necessary to the future of organic farming in Japan. They act as lay scientists in relation to livelihood and dilemmas faced after the Fukushima disaster. Growing up in an environment of technology and consumption, these young organic farmers make the forces of nature central to their farming, but do not hesitate to use all channels available to make a lifeworld for themselves and their families. In so doing, they cross lines between technology and nature, imagining organic farming within a broad framework. As resistance has shifted to new forms of change, movements that aligned against market, government, and science have shifted to encompass multiple aspects of life to freely create lifeworlds now within the

neoliberal world. This affects the way that nature and technology align in the imagination of younger Japanese. The author draws on in-depth interviews of 43 organic farmers in 2012 as well as a pilot study in 2008 and a follow-up study in 2014.

Genetically modified food in Japan: Food Safety Standards, Technology and Governance
Cornelia Reiher (Freie Universität Berlin)
How much GMO maize is allowed in cereals? Why do consumer advocates go to the barricades because Japan is negotiating a Free Trade Agreement with the US? Who decides whether a certain food is safe or not and how is this reasoned? Drawing on the example of the discourse about GMOs in Japan, I will argue that the food industry is very powerful in the process of defining standards and that the role of scientists is rather ambiguous. The discourse on Genetically Modified Organisms in food started in the 1990s, when the Japanese Government approved the import of GM soybeans, corn and canola. In 1996 the Consumers Union of Japan started the No! GMO Campaign and successfully achieved mandatory labeling for GM foods. In 2001 comprehensive labeling standards for GM foods were enacted and in 2003 another law was passed to regulate GM products in conformity with the Cartagena Protocol on Biodiversity. This paper focuses on the process of governing food safety, the negotiations of standards for GM food and the actors involved in this process. I will introduce legislation and institutions related to GM standards for food and address the complex relationship between the public, consumer advocates, ministry officials, the food industry, government and scientists.

14.30-16.00, Parallel Sessions 3
Panel "Representing nature and technology in Japan I"
Organizer: Lola Martinez (SOAS, University of London)
Chair: Paul Hansen (Hokkaidō University)

The Animation of Nature: Material Culture and its Representation in the *Tsukumogamiki*
Fabio Gygi, (SOAS, University of London)
This presentation will consider the notion of the animation of *Tsukumogamiki*, something that could be conceptualised as dealing with the problem of what the "nature" of man-made objects actually is. Shibuzawa Tatsuhiko has dealt with this problem in two fascinating parallel essays, one on the *Tsukumogamiki*, the other on Kafka's *Odradek*. Also, as *emakimono* the *Tsukumogamiki* raise the question of both representation and animation, the latter especially in the sense of imbuing something with spirit and the process of life-like drawing. In this discussion animation is taken to be a technology rather than a form of 'belief' or animism.

Residues of Technological Utopia: The Formation of Ruinophilia in Post-Industrial Japan
Katsuno, Hirofumi (Osaka University of Economics)
This presentation examines the processes by which the ruins of modernity become sites of affective investment in contemporary Japan. Representing the destructiveness of modernity's utopian aspirations, the places of ruination paradoxically appear as a zone of comfort in the era of post-industrial uncertainty. More specifically, the disorderly nature of abandoned spaces evoke an intensive reality of death and failure, in which the young explorers cynically but melancholically observe modernity's excess and the congealed dreams of commodity capitalism. At the same time, they romantically feel the ruins are signs of a natural and sacred cycle of birth and death and rebirth when they see grass growing through cracks in floors or moss covering concrete buildings. I will consider these explorers of modern ruins as they shape a post-apocalyptic narrative, which is not retrospectively dystopic but prospectively imaginative.

Technology versus Nature - Life Imitating Art in Higuchi Shinji's *Sinking of Japan* (2006)
Griseldis Kirsch (SOAS, University of London)
Through Lévi -Strauss' ideas of the nature culture dichotomy, this paper will examine how the sinking of Japan was imagined in Higuchi Shinji's film of the same title (2006). The film was based on a novel by Komatsu Sakyo (1973). Hit by a series of devastating earthquakes and tsunami, the Japanese archipelago is in danger of forever sinking beneath the waves. Only a series of nuclear explosions can prevent the archipelago from going under. While the political reading of the film is also of interest, this paper, however, will focus on how nature and technology were constructed as interacting, with the latter in the end conquering the former. Much of the film, however, can be seen as ironic foreshadowing of what was to happen in March 2011, therefore this paper will attempt to elaborate on how life came to imitate art. Can technology really always win?

16.30-18.30, Parallel Sessions 4
Panel "Food, Science & Nature II"
Convenor: Cornelia Reiher (Freie Universität Berlin)

An anthropological study of the creation of procedures in Japanese sake breweries
Hirofumi Iwatani (National Museum of Ethnology, Osaka)
Sake is an alcoholic beverage of Japanese origin that is made from fermented rice. The brewing process for sake is characterized by the simultaneous conversions of starch to sugar and sugar to alcohol, with yeast and mold acting as the catalyst. Many sake breweries, (*kuramoto in Japanese)*, produce sake during winter. Brewery workers who are called *kurabito* work within various divisions of labor, which is generally characterized by the traditional *toji* system. This system ensures continuity of the conversions needed in sake brewing. Sake brewing can be described as a system where various interactions occur between human and nonhuman actors. It seems evident that the action of the workers, using various tools and machines, can effect the ingredients and animate objects used in sake brewing. Conversely a change of ingredients and the action of animate objects can also have effects on workers.
However, it is important to note that the actors within the system do interact mutually as they please. These interactions are restricted by the phenomenon of fermentation, social relations among workers, and also the social and economic environments which surround sake brewing. This results in structural influences on the system. Because of these structures, the tasks of the workers have become regulated by routine and procedures. Through ethnographical research, this presentation would like to discuss the creation of routines and procedures of a sake brewer within the sake industry.

Minimizing Risks through a Return to a Culinary Heritage: The Food Education Campaign in Japan
Stephanie Assmann (Hokkaido University)
In 2005, the Fundamental Law on Food Education (*shokuiku kihon-hō*) was enacted in Japan in response to a rise of nutrition-related risks such as the development of overweight and obesity. These health problems were linked to the persistence of unbalanced nutritional patterns that included frequent snacking and the consumption of fast food and ready-made meals. The enactment of this law was followed by a nationwide food education campaign – termed *shokuiku* campaign - in collaboration with the ministerial bureaucracy and a number of food-related NGOs as supporters.
This paper describes how a nationalist food education initiative tries to contain the realities of Japanese culinary globalization through an emphasis on culinary heritage - which includes an increase of the consumption of rice, Japan's major staple food – while simultaneously highlighting the responsibility of the individual for balanced eating habits. In this paper, I argue

that in practice, this focus on health and culinary heritage in Japanese food education contains within it a neoliberal culinary politics that places responsibility for good eating on the individual rather than the state, society or community in order to minimize nutrition-related health risks.

Making authenticity of foreign food online and offline: Japanese food in Perth, Australia
Satomi Fukutomi (University of Western Australia)
With a focus on the role of social media, this paper examines the ways in which Japanese food is popularized as everyday food in Perth, Australia. Since the 1970s, Asian immigrant population in Australia has grown, and various Asian eateries have entered its dining culture. Asian countries have become a frequented travel destination for Australians who, then, have experienced food in the countries. In Perth, Japanese food was scarcely available; this city with a small Japanese population was relatively far from Japan. In the 2010s, Japanese food, once mainly known as raw fish (sushi; sashimi) and high-end food, has transformed into everyday food, available at eateries, grocery stores, and farmers' markets. I argue that ever-growing popularity of social media allows consumers to exchange their experiences and knowledge of Japanese food and to create an imagined authenticity of the food. Authenticity of foreign food means that the food being true to the one cooked and eaten in the country of its origin. However, authenticity can be subjective and depends on people's perceptions: isn't sushi authentic if a non-Japanese chef makes it? How do people agree a particular food is authentic and others are not? People can share their perceptions and agree with aspects of authenticity; thus they create 'imagined authenticity.' In my research of casual Japanese eateries in a case study, I will examine consumers' stories, imagined authenticity, and their impact on foodscape in Perth.

14.30-16.00, Parallel Sessions 3
Panel "Representing nature and technology in Japan II"
Organizer: Lola Martinez (SOAS, University of London)
Chair: Paul Hansen (Hokkaido University)

I am where I think not, naturally.
Artur Lozano-Méndez (Universidad Autónoma de Barcelona)
'I am where I think not, naturally.' When thinking about Oshii Mamoru's directorial work, the adjectives that come to mind to describe his settings are futuristic, urban, industrial and even virtual. Nevertheless, Nature is made all the more conspicuous or, rather, extraordinary precisely because of its marginal presence in his fiction, Nature is as persistent and irreducible as the weeds growing in a reclaimed strip of land (*Twilight Q*, the *Patlabor* franchise), as symbols that condense religious and metaphoric readings (as is the case with birds and fishes in most of his movies). Nature also is manifested though a phenomenology that humanity has departed from but which can still be observed in dogs and their attuned perceptions of the environment (another recurrent theme in his *oeuvre*). This paper elaborates on the visual and narrative resources that Oshii puts into play to elicit reflections on the (re-)emergence of Nature in technologically advanced, urban societies.

Zombies in the countryside: Okita's キツツキと雨 (2011)
Lola Martinez (SOAS, University of London)
Okita's 2011 film comedy, *'Kitsutsuki to ame'* depicts the encounter between a woodsman (who represents a dying way of life in Japan, long practised by marginal communities yet now imagined as part of a quintessential Japanese natural folkway - despite its use of technology) and a young film director making a zombie film in Yamamura. Mountains as sacred natural spaces, film-making as the technology of an alienated modernity, the sort of modernity that makes Zombies of us all, are the central themes in this 'odd couple' film. Released just before

the events of 3/11, this film reveals an interesting unease with what a modern lifestyle, with all its attendant technologies, can do to the individual.

Nostalgia for Moominvalley: Commodification and Nature-Friendliness in Contemporary Japan
Hideko Mitsui (University of Macau)
Since the early 1990s, images of a fluffy and bipedal creature called 'Moomin' (*mūmin*) have become ubiquitous in Japan, appearing in the TV commercials of major Japanese corporations such as Nissan and Shiseido, and on a variety of goods for popular consumption. Moomin is the protagonist in fantasy stories written by a Finnish writer Tove Jansson (1914–2001). While the Japanese animation adaptation of Jansson's stories have fascinated children and adults in Japan since 1970s onwards, it was in the post-bubble-economy Japanese society's commodity landscape where Moomin became spectacularly successful. This paper examines a variety of contemporary and commercial representations of Moomin and other prominent children's novel characters (such as Heidi) once popular in 1970s Japan, and analyses how such representations evoke a sense nostalgia and an ambiance of nature-friendliness in the present. It then traces the processes in which the figure of Moomin mediates and confounds the boundary between technology and nature.

The merging of technology and nature in contemporary Japanese arts
Jutta Teuwsen (University of Duesseldorf)
In contemporary Japanese arts, the representations of nature and those of technology increasingly grow together and blur their boundaries. This process becomes manifest in various ways: KONOIKE Tomoko presents her nature illuminated trough great installations, making them aesthetically pleasing. She demonstrates a nature that becomes even prettier, even more perfect by applying technology to it. Tabaimo illustrates biological and physical processes by means of video and installation. She makes the inner parts of the body, limbs, veins and organs, visible, making the recipients believe to be either a tiny insect or a medical instrument of microscopic size, being able to enter the boundaries of natural bodies. Both artists
present the living as even more lively – through technology. AOSHIMA Chiho, in contrast, makes dead elements of technology, like skyscrapers, come alive through faces and other natural fragments. She creates whole individual worlds within her works. Finally, IKEDA Manabu presents nature as of merciless violence, washing all the tiny pieces of the human technologic civilization away. The paper aims to find out about the meaning of the intertwined representation of nature and technology in contemporary Japanese arts. It will show, why the young generation of Japanese artists embraces the increasing connection of technology and nature with delight on the one hand, and on the other hand with anxiety.

September 3
9.00-10.30, Parallel Sessions 5
Panel 'Food, Science & Nature III'
Convenor: Cornelia Reiher (Freie Universität Berlin)

Land of Milk and Money: Hokkaido Dairy Farm Industrialization, Japan's other 'natural' disaster
Paul Hansen (Hokkaido University)
The biblical reference to Israel as "the land of milk and honey", an agricultural promised land waiting for "the chosen" to occupy it, is a fruitful comparison to the logic of Hokkaido settlement by Japanese *tondenhei* (farmer/warriors) in the early modern period. Justification for the colonization of Hokkaido and subjugation of its living inhabitants, human and otherwise,

was rooted in elite marco level aspirations fueled by a combination religio-nationalist hubris, the development of a buffer from possible invasion, and the topic of this paper, agricultural need *cum* greed.

Far from military settlers eking out an existence, today agriculture is big business. Dairy farming is a core agricultural industry in contemporary Hokkaido. Since the 1990s, high-tech, monoculture, overhead laden farms with high staff turnover rates have rapidly displaced smaller mixed family farms. While this mode of production has undeniably improved the efficiently of milk production in areas such as Tokachi amply lining the pockets of select producers, product manufacturers, and the government, this has not come without a cost to the natural environment or the region's sentient inhabitants two or more legged. Based on several years of ongoing fieldwork this paper is an attempt to trace how Japan's promised land of the northern country (*kitanokuni*) is rapidly shifting from a hopeful utopia to a potential dystopia.

Controlling nature? Aquaculture and technology in Japan
Susanne Auerbach (Freie Universität Berlin)
Even though the picture of fishermen hauling in the nets is still a prevailing one, the reality of fisheries has changed profoundly. Almost half of today's production meant for human consumption comes from aquaculture and more and more of this is produced in an industrialised manner comparable to that employed in agriculture. Japan is one of the leading countries, when it comes to developing new technologies in the area of aquaculture, being e.g. the first to accomplish the full---cycle aquaculture of Bluefin tuna as well as Japanese eel (*unagi*). Despite this aquaculture production in Japan has been stagnant even falling for some species. Moreover consumers are still wary when it comes to produces stemming from aquaculture. Surveys show that wild fish is still preferred to the cultured, and concerns over safety are quite often cited as the main reason for this. This paper examines how producers, policy makers and consumers view the role of technology in aquaculture. Drawing on governmental reports and publications of aquaculture producers and experts I show that aquaculture production is moving further away from "naturalness". More (and in some cases absolute) technical control over the different life-stages is seen as the key to not just a more efficient and economically viable supply but also to ensure high quality and safe products. Furthermore setting of stricter standards for production and rules for handling and labelling aquaculture products are strategies deployed to gain the consumers trust.

From Animal to Functional Food: Converting Fish into High-tech Commodities
Sonja Ganseforth (Leipzig University)
The oceans constitute one of the last vast hunting grounds for wildlife. However, global fisheries have undergone extensive structural transformations with the development of industrialized – and globalized – circuits of seafood production and trade; new technological regimes of measuring and regulating maritime spaces and marine resources are further 'taming' the oceans. These processes are especially salient in Japan, where oceans and fisheries have long constituted an integral and crucial feature of life and livelihoods. As Japanese domestic production is successively being replaced with globally procured and processed seafood products, local fisheries are faced with dire social and economic problems, depopulation and a rapidly aging workforce. The demise of this marine sector based mainly on smaller family-operated businesses is contrasted by the prospects of large corporations. Seafood companies have increasingly extended their business operations beyond national boundaries in an accelerating process of global business consolidation, realignment of commodity chains and expansion into new markets. Against the backdrop of alarming ecological problems and marine resource depletion, they are seeking new growth potential in biotechnology, nutritionally "enhanced" foods and pharmaceutical and cosmetic usages of marine plants and animals. In this paper, I analyse how the conversion of fish and other marine life into seafood products has

accelerated with the development of industrialized fisheries, aquaculture and food processing. Who are the driving actors behind these developments, and what growth strategies do they employ? What are the implications for fishermen and consumers, and how is nature reconceptualised to serve promising health-food markets?

9.00-10.30, Parallel Sessions 5
Panel 'Facing Crisis and Rapid Social Change in Turkey and Japan I'
Organizers: Selcuk Esenbel (Boğaziçi University) & Tolga Özsen (Çanakkale University)
Session "Turkish and Japanese Women"

Women's' strategies for maintaining careers and well-being in the 2000s
Glenda S. Roberts (Waseda University)
Recently Sheryl Sandberg's 2013 book *Lean In* has attracted attention in Japan, where Sandberg's advice for business women to 'lean in' and assert themselves in order to climb the ranks of power in the corporation. Indeed, soon after the NHK special featuring Sandberg, I noticed the translated version of her book had appeared and was displayed prominently in a bookstore at Shinjuku station, easily in reach of the urban business commuter. But how do 'salarywomen' view Sandberg's strategies? How do women in ordinary career positions maintain their well-being when their husbands are rarely able to substantially contribute to childrearing and domestic management? This paper concerns building a career over the long span of marriage and childrearing, and the choices ordinary salary women make *not* to lean in too far, while enlisting intergenerational support in order to manage their family lives. While such strategies may not propel married women into the Sandberg ranks of upper management, they are survival strategies while the children are growing up. How and whether these strategies will evolve as companies are pressured to increase the percentage of women in management is also a question. Data come from a longitudinal set of fifteen women in the same Tokyo corporation, whom I have been interviewing at 3-5 year intervals since 2003, most recently in 2013, as well as background statistical and archival data from newspapers, surveys, and government documents.

Tenkin and Women's Lives in Contemporary Japan
Noriko Fujita (Waseda University)
Tenkin -personnel transfer which accompanies a move of domicile- is an employment practice adopted by many Japanese firms. Through *tenkin*, regular workers are trained and kept employed throughout their working life, and white-collar career-track employees in particular are expected to develop their managerial skills needed for the future. Since the Japanese employment system established in the 1950s,
the practice has long been embedded in the society with the male-breadwinner and female-homemaker model. Now that an increasing number of women are employed, the practice is faced with challenges as the previous studies have uncovered. It prevents married women workers from continuing their jobs, at least, keeping their positions. It is a big roadblock for career-track-worker women with family responsibility who want to play active roles in their workplace. A newly introduced job category exempt from *tenkin* provides women workers with higher responsibility, but with lower salary and fewer chances for promotion. With ethnographic interviews to women experiencing nationwide *tenkin* as workers, wives, and daughters, this presentation provides real lives of the *tenkin* women in contemporary Japan: how they actually deal with the firms' order of frequent transfers as main actors of *tenkin* as well as wives and daughters of *tenkin zoku* [tribe]. Then I argue the embeddedness of *tenkin* in the women's lives in the changing Japanese society.

Capitalist work as an embodied experience: the case of women garment workers in Istanbul
Basak Can,(Koç University Istanbul)
Istanbul, Turkey, this paper examines bodily consequences of capitalist exploitation from the perspective of women workers. I argue that dangers characterizing manual work and its bodily and psychological effects can be detected at three different levels in the narratives of women workers: childhood memories, work narratives, and illness narratives. By focusing on these three themes, I trace the harms, injuries, harassments and illnesses at the workshop and how they become constitutive of women's critical subjectivities. I further argue that women workers' narratives on their bodily experiences bear a unique knowledge regarding the nature of capitalist work. This knowledge first of all points out the sweat, blood and exhaustion that accompany the production process, and secondly, it shows the constant fear and alienation women have to live with as well as subtle forms of resistance they develop against patriarchal and capitalist mode of control over their lives at the workshop.

11.00-13.00, Parallel Sessions 6
Panel ,Medicine & Technology in Japan: Legal, Ethical and Governance Perspectives'
Organizer & Chair: Susanne Brucksch (Freie Universität Berlin)

Medical Error in Japan, and the U.S.: Two Nations Legal and Institutional Responses
Robert B Leflar (University of Arkansas)
Medical error is estimated to be a cause of more than 100,000 deaths annually in the U.S. Similarly, blunders at some of Japan's most famous hospitals led to a national uproar in the early years of the 21st century. Media attention to the problems of medical error has tailed off in both countries, but the problems remain. Leflar's interviews with Japanese patients and families, doctors, judges, lawyers, prosecutors, journalists, and health policy officials form the background for his analysis of the politics of a little-known recent reform of Japan's dysfunctional system of peer review of medical errors – a reform engaging the national political parties in surprising ways, leading to 2014 legislation setting out a new structure for peer review nationwide. Leflar contrasts the Japanese approaches to U.S. responses to medical quality problems, from "tort reform" to Obamacare.

Bioethical Discourses on Medical Treatment and Technology in Japan: The Increasing Number of Underweight Newborn and Body Conceptions of Young Women
Miki Aoyama-Olschina, (German Institute of Japanese Studies, Tokyo)
Similar as in other industrialized countries, there can be observed an increasing number of overweight people in Japan. Surprisingly, a growing share of young women and their infants suffer from underweight as well. Around 10 percent of all newborn are delivered with short weight, forced to be treated with artificial respiration.
Aoyama-Olschina sheds light on cases of scientific and public health debates from a bioethical perspective. She highlights that the process of demographic change of Japanese society exerts additional pressure on the debate of underweight and pregnancy. Public health experts, physicians as well as nutritionists attempt to address this issue by recurring to reproductive medicine and technological solutions. By so doing, they are reinforcing the traditional image of Japanese motherhood.
However, the underlying principle of "being of good health" targets not only young women but the Japanese society as a whole. From a bioethical perspective, this leads to the question which end does the debate aim at? In which way might a technology studies approach contribute to the research of underweight issues? Finally, Aoyama-Olschina draws a conclusion from her preliminary findings regarding possibilities and challenges of the ongoing discussion.

Japanese people with disabilities – Between assistive technologies and social barriers
Anne-Lise Mithout (Paris-Dauphine University)
In the last decades, Japan has become a pioneer in terms of assistive technologies for people with disabilities. Since the 1990's, several laws aimed at improving the accessibility of public infrastructures for disabled people have been enacted and significant efforts have been made in order to support the construction of a barrier-free society, all the more so that the needs of disabled people in this domain merge with those of an aging population. Yet, it is still very uncommon to actually meet people with disabilities in the supposedly disability-friendly public space.

On the contrary, although successive laws have been promoting disabled people's participation to every aspect of ordinary life (citizenship, transportations, education, vocational training, work etc.), disabled people are still mostly found in special schools, special institutions, special career paths (such as acupuncture, for the Blind), special workplaces (protective workshops), rather than taking advantage of the whole range of possibilities offered to their non-disabled peers. To what extent do assistive technologies contribute to the development of disabled people's social inclusion in Japan?

This paper will present the results of a field study conducted in Tokyo, Kyoto and Hiroshima in 2013. It will focus mainly on education, the first step determining whether a disabled person takes the "ordinary" or "special" track towards adulthood. I will show that, even though assistive technologies do play an essential role in the adaptation of pedagogy and classroom materials to specific individual needs, the use of these technologies is anchored in a social context that fails to support disabled children's inclusion. I will thus argue that the barriers Japanese people with disabilities have to overcome are mainly social.

Techno-Governance in the Field of Biomedical Engineering in Japan
Susanne Brucksch (Freie Universität Berlin)
Brucksch focusses on the issue of techno-governance in the field of biomedical engineering in Japan, which is characterized by several contradictions. Medical technologies are one of the leading markets for high-end products and cutting-edge technologies. Surprisingly, most devices are imported, despite Japan being one of the largest markets for medical products due to pressing societal needs resulting from its fast aging society. More precisely, one can observe a declining amount of innovation activities in Japanese biomedical-engineering sector since the 1990s.

Therefore, Brucksch raises the question as to how far the institutional context and the specific focus of the Japanese technology policy contributes to this situation. Recently, the government has launched the national strategy "Innovation 25" and the Comprehensive STI Strategy in 2013. They integrate biomedical engineering as one focus area to achieve a "healthy and active ageing society as a top-runner in the world" through (a) "substitution and compensation for physical and organ function", (b) "reinforcing industrial competitiveness in the areas of pharmaceuticals and medical devices", (c) "developing future health care" and (d) "developing BMI [brain machine interface] and devices for medical care and nursing at home".

However, high pace of technological progress causes a growing uncertainty in clinical practices, public controversies and unforeseen social implications as well. Thus, particularly, the term of techno-governance needs to be theoretically specified and reflected against the Japanese context. Employing this term broadens the perspective to a multiple-actor perspective of governance, bureaucracy, manufacturers and industrial labs, universities, clinics, physicians, patients and the general public/mass media which are shaping the development and employment of innovative medical technologies.

Panel 'Facing Crisis and Rapid Social Change in Turkey and Japan II'
Organizers: Selcuk Esenbel (Boğaziçi University) & Tolga Özsen (Çanakkale University)
Session "Turkish - Japanese Rural Communities and Festivals"

Seeking for a Leader in the Japanese Rural Community on the Basis of Risk, Nature, Technology and Sustainability Relationship
Tolga Özsen (Çanakkale University)
Currently, Japanese rural society has deep-seated problems at the point of shaping its future; along with the problems of natural disasters, decline in the production power and the decrease of population. A deep academic knowledge has been formed and a number of policies have been developed related to the problems of Japanese rural community for 3-4 decades, and the socioeconomic problems of the community have been tried to be solved by various kinds of projects. However, an exact and overall formula has not been demonstrated yet. One of the key roles in the solution of the in question problems of rural community is the "leader". Therefore, this study aims to address the leader phenomenon within the concepts of nature, technology, risk and sustainability.
This study is planned to comprise three main parts. Through various interviews that I've made in South and West Japan, first of all, I will bring forward the current problems in the community and how they are perceived and what kind of approaches have been developed as a solution of these problems.
In the second part of the study, I will focus on the concept of "leader" which has the key role in solving the problems mentioned above. As the fundamental analysis criteria, I will discuss the points such as the approaches of the production style, social relationships and problem solving; while discussing the "leader" profiles through the data acquired at different sites in the South and West Japan. In addition, since the workshop will be held in Turkey, I will attempt to discuss the concept of leadership in the rural Turkey on the basis of field data.
Through these studies, I will try to find answers to various questions such as; 1) what are the needs and problems in today's Japanese rural community, 2) what kind of approaches that are different than the previous ones have been created for the problem, 3) how the nature-technology relationship is being discussed today in terms of the rural sustainability, 4) what kind of a relationship there might be between the concepts of nature-technology-risk and the concept of "a new type of rural leader".
Finally, I would like to state that this work is still in progress. As a result of this presentation, developing a discussion framework rather than achieving direct and tangible results will be the main aim of this paper.

Rethinking of the Concept on "Modernity" in Japan and Turkey: From the Contexts of an Ethnography on Rural Women in Turkey
Noriko Nakayama (Chubu University)
After I conducted one-year fieldwork on cultural anthropology in a small village located in West Black Sea Province in Turkey in early 1990's, I concluded that the process the rural women in Turkey experienced was the "gendaika" rather than "kindaika". "Gendaika" and "kindaika" are Japanese words which have different meaning each, but both words are translated into "modernleşme" in Turkish language, that is "modernization" in English. "Kindai" means modernity, "ka" is a suffix meaning change to, or turn to. "Gendai" means present-day, or contemporary. I refer the word "gendaika" for updating, not modernization, because we distinguish the present day from the modern times which are supposed to begin from Meiji Period and continue to the end of WWII in Japan. Rural women in a village I did fieldwork are not so conservative, neither so religious that are expected by the outsider. Rather they are very flexible on the choices the way they live and are free from the ideology such like secularism, Islamism, so on. I saw the "gendaika" on them. In my presentation, firstly I will show the detail

of rural women's life and then discuss about the concept on "gendaika". "Gendaika" is not a just synonym for the post-modern. I am sure the discussion about our different views on the concept on "modernity" will lead us to a rich mutual understandings how we accept the social change each other.

Kalebodur-the glazed tile: Of the neglected registers of the built environment in Turkey
Halide Velioğlu
Contemporary urban transformation in Turkey has been widely problematized with respect to the issues of profit oriented gentrification, corruption of governance and the destruction of natural and social ecosystems. Nevertheless, how ordinary people give consent to and comply with this colossal transformation of the human built environments, how they shape it as subjects of interest and desire or how they inhabit it in everyday spatial conduct have yet broadly remained outside of critical scrutiny. This paper undertakes an ethnographical depiction of the material, somatic, and aesthetic registers of urban transformation in today's Turkey by tracing the circulation of one particular plating material that has gained immense popularity: the glazed tile, or as commonly known after its most prominent brand name, Kalebodur. It is the only building material that crosscuts interiors and exteriors evenly and is broadly used across different regions of the country irrespective of climate- or culture-inflected differences in building types and spatial reconstruction schemes. I use Kalebodur as a figure of the widely shared fascination with built environment as well as an infrastructural material of pivotal significance that powerfully defies the neat boundaries drawn between public and private spaces, voluntary participation and compulsive inhabitation, as well as aesthetic and functional, technological and environmental registers of spatial (re-)inhabitation.

Of Shishi Matsuri In A Rural Area Japan: The Case Of Murashima Village
Cahit Kahraman (Namik Kemal University)
Shishi Matsuri or the Lion Festival is a very popular ritual that can often be seen in different regions of Japan. Known also as Shishimai or Lion Dance performance, it is a religious festivity and an art performance. The fieldwork for this study was carried out in Murashima village, Sugeta town, Ehime prefecture, Japan. The festival is held annually in November and involves all residents of the village. The performers are at the local villagers themselves. Although Shishi Matsuri reinforces the people's sense of belonging, creates the sense of collectivity and integrity as everyone joins the festivity; continuation of tradition of this kind of festival is bound with a number of difficulties and challenges. Financial issues, decreasing young population and natural disasters are but a few such matters the kind of which local people face every year. Relying on more than 30 hours of recorded material and long-term fieldwork on the topic, this study aims to find the synergy, which makes it possible for the community members to carry on the tradition of the festival. Furthermore, a questionnaire was conducted with all performers and organizers of this festival in order to understand the reasons for continuation of this tradition and the strong wish of all participants to overcome the challenges

Working for the Gods: Three Days of Entertainment and Self-Inflicted Pain at Saijo Matsuri
Carmen Sapunaru Tamas (Okayama University)
Modeled after the famous Gion Matsuri, Saijo Matsuri only boasts 300 years of history, yet pride in the local festival is high and those born in Saijo will return from all corners of Japan to take part or simply enjoy three days of revelry in the company of the descending gods. The present paper will try to answer two questions:
1. What makes Saijo Matsuri different from other Japanese festivals? In a country rich in traditions and rituals that mark every moment of the year and every stage of human life, what is characteristic to this small town festival? Fieldwork conducted in 2014 led me to believe that

the inhabitants of Saijo are somehow unique in their stubbornness about carrying the danjiri for three days straight, with very few breaks for eating and sleeping.

2. How has the festival evolved and changed over the years? The deity of Isono Jinja is Amaterasu and in order to avoid stirring her jealousy, only men could carry or move along the danjiri, while women watched the procession from their porches or met the men at specially appointed places, to bring them food. Nowadays gaudily attired girls follow the danjiri and even help push them, to the amusement of the young men and the dismay of the older locals, who lament the loss of tradition.

In this presentation I shall attempt to analyze elements specific to Saijo Matsuri, focusing on its role and significance within the community, as well as the changes that have occurred in recent years and the social transformations that underlie them.

14:30-16:00, Parallel Sessions 7
Panel 'Technologies of Gender/Sexuality and Problematization of Human Ontology in Japan'
Organizers: Yoko Kumada (JSPS) & Satoshi Tanahashi (Ochanomizu University)

Modifying the Gendered and Sexual Self: gender panics and penile cosmetic surgeries in contemporary Japan
Genaro Castro-Vázquez (Nanyang Technological University Singapore)
Japan has been dubbed a country facing a 'gender panic' (Kinsella, 2012) provoked by men and women who refused to enclose their subjectivities within the roles of the housewife-breadwinner binary. Social imagery has largely depicted women as reluctant to childbirth, 'carnivorous', insubordinate and sexually 'unsatisfied', and men as 'herbivorous', 'failing' (Castro-Vázquez 2012), emasculated, trap into consumption of frivolous cosmetics and fashion, and lacking 'carnal' desires, which has intensified anxieties about the future of an ageing society grappling with low birth rates. Against this background, this paper analyses the social and economic symbolism attached to penile cosmetic surgeries – implants, enlargements and circumcision – that could be seen as 'technologies of the self' (Foucault 1988): surgeries that are meant to transform the sexual- and gendered-self of Japanese men. Penile cosmetic surgeries are supposedly making men sexually 'assertive' and thus able to satisfy the growing sexual demands of women. Conclusively, cosmetic surgeons have created a niche market that relies on 'socio-biology' in the form of a narrative that re-places the gendered- and sexual-self of men hinging on the genital area, presents intercourse as an act that requires penetration and overall, revives the myth of 'vaginal orgasm' (Koedt 1972).

Technologized and Natural Bodies: Use of Aesthetic Technologies by Female Sex Workers in Tokyo, Japan
Yoko Kumada (Japan Society for the Promotion of Science)
In Japan, sex work is no longer an occupation solely considered by people in extreme poverty; rather, joining the sex industry as either full-time or a part-time workers is now being considered by a large number of people of various social positions, especially women in cities. Therefore, studying sex workers can lead to a broader analysis of the lives of women in contemporary Japan.

Because a primary driver for starting sex work is money, sex workers devise various strategies and tactics to maximize profit. One such strategy is the application of aesthetic technology to their bodies, their most important "capital." The role of sex workers' bodies transcends simply stimulating clients' sexual desires; for example, a worker's body is the "medium" or "vehicle" of communication with her clients. It could also be the "symbol" that conveys what kind of person she is. For these reasons, many sex workers use various aesthetic technologies in order to obtain "better" bodies.

Based on the findings of a long-term study at an S&M club in Tokyo, this presentation discusses the relationship between female sex workers and aesthetic technologies in an attempt to reveal their survival strategies in the highly competitive sex market in Tokyo. This panel calls a body that accepts the intervention of technology a "technologized body." However, sex workers' technologized bodies must also have elements of "nature," which has often been positioned opposite to technology in the nature-technology dichotomy. In other words, sex workers' technologized bodies cannot be overly artificial-looking (e.g., like robots); rather, their bodies must look and also feel natural. In this respect, they modify or develop their bodies as both the poiesis (here, a new creation for betterment) and mimesis of nature. This presentation first examines how sex workers' technologized bodies are developed and how they perceive their own bodies. Then, based on questions such as "what is a 'natural' body," the issue of human ontology, one of the main themes of this panel, will be explored.

Reproductive Medicine and the Homosexual in Japan
Akitomo Shingae (Osaka City University)
In Japan, same-sex marriage is not permitted per the Constitution, but Japanese gay and lesbian couples have babies in a socially invisible way. In almost all such cases, it seems that lesbian couples obtain sperm from gay men. However, new developments in reproductive medicine, such as iPS cells, may have huge potential to change the meaning of bearing and raising children among same-sex couples, as well as among heterosexual couples. Technically and theoretically, same-sex couples can have babies who carry both of the partner's genes, instead of adopting children. In this presentation, I will predict problems that might be caused by the use of iPS cells among same-sex couples. At the same time, I will clarify how gay and lesbian people think about these problems. Moreover, I will point out that the problem of same-sex reproduction could change the nature of sex and what it means to be a biological man or woman.

14:30-16:00, Parallel Sessions 7
Panel 'Facing Crisis and Rapid Social Change in Turkey and Japan III'
Organizers: Selcuk Esenbel (Boğaziçi University) & Tolga Özsen (Çanakkale University)
Session "Family, Ageing, Elder-childcare"

The case of the declining birthrate and an ageing population 「少子高齢化」
Muriel Jolivet (Sophia University)
When I wrote *Japan: The Childless Society?* [Routledge, 1997 (French ed. 1993)] I was accused of being pessimistic and of painting a dark picture. Yet the so-called '1.57 shock' referring to the 1989 TFR became as low as 1.46 in 1993, reaching its lowest score in 2005 (1.26), before stabilizing around 1.39 in 2011 (1.41 in 20121). The comparison of the mean age of mothers having their first child reveals how women in Tokyo tend to postpone giving birth until the last limit (32.2 in 2013, while the Nation's average age of women at first birth is 30.4). Meanwhile, senior citizens over 65 are on the increase, reaching 25.1% of the total population in 2013. In 2035 their number is expected to reach 33.4%, and in 2060 39.9%. Governmental research studies on the topic of the declining birthrate are countless, yet the fundamental reasons behind the postponement of childbirth do not appear on charts or on diagrams. I would like to discuss what is hidden behind the usual answer that too much money is required to raise a child. My students are willing to give birth, but are very hesitant about the compatibility of a professional career with child care. This would enable us to forecast that the TFR is liable to stagnate around one child per household.

Ikumen: "New Fathers" in Post bubble Japan
Ofra Goldstein-Gidoni (Tel Aviv University)
The term *ikumen*, referring to men who actively participate in raising their children, was coined in 2010 as part of the Japanese government campaign aimed at boosting the efforts to help reverse the downtrend in the nation's fertility rate, within the context of a society that has been coping with trends toward postponing marriage, fewer children, increasing dual-income households and with an ongoing economic recession. The idiom which refers also to "cool men," (*ikemen*), soon became a trendy buzzword winning the third price the in 2010 Buzzwords-of-the-Year Contest. The popularity of the term indicates the growing cultural interest in new fatherhood or in the re-definition of Japanese family and family roles.
Images of new fatherhood populate Japanese TV dramas, films, commercials and government campaigns - including the recent *ikuboss* award, as never before. These may be taken to demonstrate that at least in the ideal, fathers in Japan are seen as more than just breadwinners. In my previous work, I coined the term "corporate gender contract" to emphasize the significant role played by the Japanese state in close collaboration with the corporate sector in producing and preserving the "standard family" type, according to which men are breadwinners and women are housewives. Can "new fatherhood" be regarded as challenging the strong legacy of the breadwinner model and the alleged corporate gender contract in post-bubble Japan?

Changing family relationships in Contemporary Japan: Masculinites in Elderly Care
Hiroko Umegaki (Costantini) (University of Cambridge)
Historically under the *ie* system the first son and his wife had the duty to look after his elderly parents. Rapid social changes, such as aging population, declining Confucian belief, and changes in parent-children relationships, in an urbanized society increasingly place pressure on younger couples that may need to look after both sets of parents. Based on fieldwork on middle-aged married couples in Tamba city, Hyōgo in 2014, I ask how couples arrange care for all four elder parents and negotiate their roles. My main focus is on how men reconcile their involvement in elderly care with notions of men's domestic roles. I find that for daughters providing care for own parents means *ongaeshi* (return debt) for raising her and looking after grandchildren. The wife draws her husband, the son-in-law, into providing care for parents-in-law by performing selected activities, such as accompanying to hospital or gardening. The couples consider these activities as part of the *chikara shigoto* (heavy work) of elderly care, which allows the husband to reconcile involvement with elderly care with his sense of masculinity, as elderly care has tended to be considered a domain of women even when men had the duty for care. In turn, the wife's appreciation for his help supports her involvement with the husband's parents' elderly care, allowing the husband to fulfill his weakened, but not absent, sense of filial duty to his own parents. Thus, although in the discussions of Japanese family relationships sons-in-law are traditionally marginal, I suggest that sons-in-law are increasingly important.

16:30-18:30, Parallel Sessions 8
Panel 'Science and Technology vs. Traditional knowledge and nature'
Chair: David C. Lewis (Yunnan University)

Watsuji Tetsurō´s *fūdo* as a framework for environmental ethics
Kristyna Vojtiskova (Charles University)
Watsuji Tetsurō (和辻哲郎, 1889-1960) was one of the most seminal thinkers of a reflective phase of Japanese philosophy. His work *Climate: An Anthropological Study* (*Fūdo: ningengakuteki kōsatsu* 風土・人間学的考察), which was published in 1935, deals with the relationship between humans and their environment. This work is accompanied with various

misinterpretations. Among others, it was misunderstood as advocating geographical determinism. This kind of misunderstanding stems from confusion of "climate" (*fūdo* 風土) and natural environment (*shizen kankyō* 自然環境), even though Watsuji himself very explicitly denied such an interpretation in the preface of *Fūdo*. In the preface, he asserts that his study is not concerned with the way how the natural environment influences human being. He defined the "climate" (*fūdo*) as "the structural moment of human existence." As such, it is utterly different from the natural environment (*shizen kankyō*). In this regard, Watsuji´s theory establishes a solid basis for environmental ethics that is concerned with the relationship between humans and their shared environment.   In my paper, I discuss Watsuji´s concept of *fūdo*, which has an indisputable place in cultural geography, in terms of its role as a framework for the relationship between humans and their shared milieu. My research is based on an assumption that Watsuji´s ethical concept of betweenness (*aidagara* 間柄), as defined in *Fūdo*, provides his approach to the natural environment with ethical dimension and unlocks the new layers of intimacy between environment and human being.

"Scientific Explanation" or "Spiritual Experience"?
David C. Lewis (Yunnan University)
The impact of technology and of scientific (or 'pseudo-scientific') thinking has affected many aspects of Japanese society, including some of those that had been associated with Shintō or 'folk religion', which has a close connection with natural phenomena through the belief that deities inhabit entities such as the Sun, rocks, trees or mountains. Nowadays, the influence of 'scientific' thinking has influenced people's attitudes towards other spiritual phenomena, either by increasing scepticism or else by providing possible rationalisations for traditional beliefs. This paper explores some of these interactions between science and belief in Japan, exploring attitudes towards religious rites in a factory, yakudoshi beliefs and the phenomenon known as 'fireballs' (hi no tama). Finally, the paper raises questions about possible directions of change that are influenced by scientific perspectives, such as a belief among some people that there is an intelligence behind the structure of the universe that cannot be explained away by science.

The concept of holism in the treatment of homeopathy in Japan
Yuri Nonami (Otemae University)
With the development of medical technology, biomedical treatments are becoming increasingly specialised and tend to see patients as parts within the process of curing disease. On the other hand, in the world of complementary and alternative medicine (CAM), patients tend to be healed holistically, as human beings with a body, mind and spirit. So is the concept of holism in the treatments the same in the East as it is in the West? The paper will explore how the concept of holism is understood in Japan in relation to homeopathic therapies, newly imported from the West in the 1990s, with the rise of CAM. How do patients in Japan accept homeopathic treatments alongside the broader Japanese concept of holism? Adams (2002) considers the concept of holism in his discussion of the globalization of *shiatsu* in Britain and Japan. He illustrates how the concept of holism differs in the two countries, distancing himself from Lock's conception of holism in Japan, as a "constant interaction between the human body and social and material environment' (Lock 1980:218), and choosing to view holism in Britain as 'informed individualism' (Adams 2002:262). Adams came to his understanding of the different nature of holism in Japan and in the UK through the practice of *shiatsu*. Building on Adam's work, I will argue here that the Japanese patients accept homeopathic treatments alongside a translation of the concept of holism in Japan.

16:30-18:30, Parallel Sessions 8
Panel 'Facing Crisis and Rapid Social Change in Turkey and Japan IV'

Organizers: Selcuk Esenbel (Boğaziçi University) & Tolga Özsen (Çanakkale University)
Session "Turkish and Japanese Comparison"

Mediating Modernity through popular song: The geography of visual images illustrating *enka* in the context of *karaoke* and thematic parallels with Arabesk
William H. Kelly (University of Oxford)
It is often said that *enka*, a popular song genre which has been closely associated with karaoke-singing since its inception in the mid-1970s, expresses the true Japanese heart. Although *enka* is by no means an entirely uniform song genre, encompassing some degree of stylistic and thematic variation, *enka* songs are characteristically melancholy, expressing themes related to separation, lost love and loneliness, as well as a nostalgia for the past as expressed most potently through the concept of *furusato* (hometown), but also through a panoply of symbolic images which serve to contrast contemporary, modern, urban Japan with its more traditional, rural counterpart of another (better) age. Focusing on the visual images used to illustrate enka songs in the context of karaoke and their categorisation by the karaoke industry, this paper examines how, through a series of oppositions – rural and urban, past and present, western and Japanese – such images serve not only as a symbolic discourse mediating modernisation, but also to articulate a collective notion of Japanese identity, at least as it is expressed through the emotive symbolism of *enka* songs. Finally, the paper explores parallels between *enka* and the Turkish popular song genre, Arabesk, both in terms of the sentiments and themes expressed in song lyrics and with reference to the wider backdrop of rapid change and social dislocation characteristic of the historical contexts within which both genres developed and thrived.

Japan, Turkey Contact Moments and Imaginings
Romit Dasgupta (University of Western Australia)
This paper draws upon a research project on cultural and human interactions between Japan and Turkey. The focus of the project is on the ways individual actors, in spaces of everyday life, can embody and articulate discourses that frame state-to-state relations, in this specific instance, Turkey and Japan. These actors encompass a range of individuals situated in the "contact zones" and "contact moments" between the two countries – Japanese students studying in Turkey, Turkish students studying Japanese or interested in Japan, partners and children of Turkish-Japanese marriages/relationships, business executives, researchers with a stake in the relationship, among others. On the surface, the juxtaposing of Turkey and Japan may seem an odd choice of topic, given the geographic distance between the two countries, as well as their (apparently) very different socio-economic and cultural conditions. However, there are in fact areas of historical and socio-economic intersection and commonality between Japan and Turkey, including the ways in which the project of modernity unfolded in both countries. Accordingly, my overall project is situated against these historical and contemporary intertwinings. The focus of this paper, however, drawing on the narratives of some of my informants, is on the ways in which ways in which *individuals*, at the micro level of spaces and moments of contact, including through technological spaces and channels, interact with "Japan". This interaction is both in the sense of maintaining actual relationships and networks between Turkey and Japan, *and*, importantly the ways in which "Japan" as a distant space gets "imagined" vis-à-vis Turkey

Juxtaposing Sites: the Anthropology of Japan and the Anthropology of the Mediterranean in the Production of Anthropological Knowledge
Blai Guarné (Universitat Autonoma de Barcelona)
Nearly thirty years ago, Arjun Appadurai noted that in the history of anthropology a few simple theoretical handles have become a sort of "gatekeeping concepts" that work as metonyms and surrogates for a whole society (e.g. hierarchy in India, honor-and-shame in the circum-Mediterranean, filial piety in China) at the same time that some places serve as a kind of "showcases" for the study of specific topics such as the body in Melanesia, the classificatory function in Australia, or the reciprocity mechanisms in Polynesia. The holding of the 26th Conference of the JAWS in Istanbul gives us the opportunity to review this question from a two-fold approach that addresses both the anthropological study of Japan by American Cultural Anthropology and the ethnographic construction of the Mediterranean by British Social Anthropology, developed in the mid-twentieth century. The juxtaposition of those sites reveals the extent to which their anthropological formulation was closely

tied to a disciplinary context where a few intellectual centers and dominant languages became hegemonic in the production of knowledge. In this process, almost simultaneously to Ruth Benedict's characterization of Japan as a "shame culture," the Mediterranean region was defined as a novel ethnographic site by means of the "honor and shame syndrome" in the structural-functionalist approach, an approach applied by John Embree in his pioneering ethnography on Japan. Through the analysis of that disciplinary context, the paper aims to explore the configuration of both ethnographic sites with the ultimate goal of enhance our comprehension of the processes involved in the production of anthropological knowledge.

September 4
9.00-10.30, Parallel Sessions 9

Panel 'Sports, Music & Games'
Chair: Susanne Klien (Hokkaido University)

What does sport tell us about the artifice of nature and technology
William W Kelly (Yale University)
Despite being one of the largest sectors of the world economy, despite producing the largest mega-events on the globe, despite its role in shaping nationalist fervor, collective identities, gender ideologies, and more, sport is curiously underutilized as a field of social analysis. This is true for our exploration of the shifting, permeable lines between the natural and the technological that are highlighted at this JAWS conference. Who is the athlete in a horse race? Is it the horse, the jockey or the cyborgian bonded pair? Are skis part of the skier? Does "equipment" really begin at the soles of the feet, or, with feet encased in knee-high boots, body wrapped in aerodynamic sheathing, hands grasping fiber poles, lungs trained with hours of oxygen tents is an elite skier really the interpenetration of materials technology and human body? I want to show in this presentation how these and many other questions of sport must be addressed on the four levels of engineering, governance, ontology, and ethics. Of particular diagnostic value are the Paralympics, which got their start at the 1964 Tokyo Olympics and will figure prominently at the 2020 Tokyo Games. Indeed, the Olympics and the Paralympics have drawn ever closer in the intervening decades, and thinking about them together discomforts the modernist presumptions of 20th-century sport.

Hiphop in Hokkaido: Purpose of life, resistance, escapism?
Susanne Klien (Hokkaido University)
This ethnographic study aims to examine the sociocultural dynamics of hiphop on Japan's northern island of Hokkaido. Previous research has approached Japanese hiphop as a transnational phenomenon, focusing primarily on Tokyo (Condry 2001). Here the emphasis will be on what involvement in the hiphop scene means to engaging youth in this remote north part of Japan. Whereas in the second half of the 1990s and throughout the 2000s Sapporo was known nationwide for formations such as "Tha Blue Herb" (TBHR), Mic Jack Production and Shuren the Fire, the hiphop scene has stagnated recently. Nevertheless, a small family-like core remains, the center of which is "Club Ghetto", the oldest hiphop club and bar in town. Findings are based on interviews with rappers, DJs, track producers and fans of varying generations as well as participant observation. Drawing on Bourdieu's paradigm of social reproduction and Mathews' ikigai concept, the study focuses on the inherent paradox of stakeholders' wish of breaking out from mainstream society and the reproduction of social pressures and senpai-kōhai relationships resembling orthodox society, the transition from gangsta to party hiphop and the aspiration to creativity on the one hand and stagnation on the other. Ultimately, narratives by individual actors about how they incorporate hiphop into their everyday daily lives, for what reasons they engage in the scene and how they negotiate their individual identities provide insights about the transitional phase of contemporary Japanese society at large.

Discovering nature in smartphones - A stroll around Japanese nature-themed augmented reality apps
Michael Facius (Freie Universität Berlin)

The opportunities created by the huge processing power and high resolution cameras of recent generations of smartphones have sparked a boom of augmented reality applications: apps that create visual or aural overlays depending on the phone's location and the orientation of the camera for all kinds of purposes from teaching to entertainment. Japanese game studios, artists, educators and advertisers have been quick to take up this technology and develop a wide range of products.

This paper introduces apps that play with the non-human and transform the environment on the screen: they send penguins to walk you to a location, animate flowers so you can see them blossom or allow you to keep a virtual pet right in your room. Without reducing these apps to new agents of estrangement from "nature" through technology and consumerism, the paper traces their origins in earlier technologically-mediated practices of relating to non-humans and the environment and reflects on their potential to generate new ones.

To exemplify this potential, the paper turns to the study of one particular photo app, a cross-media extension of the manga/anime series mushi-shi (Mushi master) that allows users to make visible the mushi, entities "close to life itself", in their everyday surroundings. The app, it argues, allows users to inhabit an experiential space where, paradoxically, they can discover anew a non-instrumental, organic, even numinous relation to nature deeply bound to Japanese cultural identity.

9.00-10.30, Parallel Sessions 9

Panel 'Facing Crisis and Rapid Social Change in Turkey and Japan V'
Organizers: Selcuk Esenbel (Boğaziçi University) & Tolga Özsen (Çanakkale University)
Session *"Place and Relationship"*

A place for friends: *Ba* and friendship practice in contemporary Japan
Laura Dales (University of Western Australia)
Trends in marriage, divorce and longevity mean that Japanese people are spending less of their adult lives married. In Japan, as in other countries, this delay and decline in marriage and the correlated decline in fertility, has been variously construed as proof of social crisis, the triumph of individualism, and/or feminist progress (Roseneil and Budgeon 2004). At very least, the increased proportion of unmarried (never---married) adults in Japan invites interrogation of the centrality of the nuclear reproductive family as both basic social unit, and marker of mature adulthood. In this context intimate relationships outside the nuclear reproductive family are likely to assume weight (over a longer time span) in the life course and practices of adult Japanese women and men. Friendships, for example, offer possibilities for creating and articulating identities, and permit production of new social competences (Eve 2002, 405). Friendship is enabled and maintained by factors including shared experiences, care and corporal proximity (Urry 2002, 255---256). Shared spaces and shared experiences, facilitate friendships that may develop qualities complementary or supplementary to romantic and kin---based ties. In this paper, I explore the significance of place in forming and maintaining friendships in Japan, using case studies drawn from ethnographic fieldwork. I explore the connection of friendship and *ba* (roughly, "place") in reproducing intimate relationships. Drawing on the concept of *ba*, defined by Nonaka and Konno (1998, 40) as a "shared space for emerging relations", this paper explores how place shapes the conceptualization as well as the practice of friendship.

Alternative housing as a hopeful strategy in the context of uncertainty
Caitlin Meagher (University of Oxford)
Many social theorists of the last twenty years have described the experience of contemporary Japanese as one of 'ontological anxiety' (Robertson 1994; Ivy 1995; Zarakol 2010); uncertainty (Genda 2005); or 'precarity' (Allison 2014). What has been overlooked in the Japanese literature is the processes through which hope may emerge and become instrumentalized in contexts of uncertainty (Cooper and Pratten, eds., 2014; Zigon 2009; Miyazaki 2003).

The proposed paper explores the personal narratives and experiences of underemployed female 'dream-chasers' (*yumeoigata*) living in sharehouses as an act of hope and a strategy of self-determination in response to their experiences of uncertainty in the labor market and in their personal lives. The paper draws on ethnographic data from my fieldwork in Osaka Prefecture between 2012 and 2013, as well as discourse analysis of sharehouse marketing literature, to demonstrate Miyazaki's efficacy of hope in

practice. I offer a critique of Bloch's (1959) theory of the "privatization of hope": if expressions of hopefulness are privatized (that is, depoliticized and commodified, as they surely are in Japan), that does not mean that they are invalid or render them inefficacious. According to their own accounts, by renting a room in a sharehouse the young consumer mobilizes hope for her future. Secondarily, she effects an incremental change in the normative structure of the Japanese home. It explores what these women expect from the experience of alternative housing with regard to their personal and professional self-development, and the extent to which these expectations are fulfilled.

11:00-13:00, Parallel Sessions 10
Panel 'Anthropology & the City'
Chair: Christoph Brumann (MPI for Social Anthropology, Halle)

Dealing with the leaving to make culture blooming – on a local re-cultivation project in Osaka
Emilie Letouzey (University of Toulouse Jean-Jaurès)
Surrounded by some well-known horticultural areas, the city of Osaka is in itself often said to be poor in gardens or greenery. However, citizens and associations do cultivate a large range of domestic plants, including common ornamental or edible species, and also emblematic or 'traditional' ones, as is *Nodafuji* (*Wisteria floribunda* (Willd.) DC). 'Ward flower' of the district of Fukushima, this wisteria has been put back into cultivation (after becoming extinct in the ward by WW2) by a local organization whose purpose is to make the plant bloom. Through the analysis of the technical aspects of dealing with the characteristics of a woody vine and with those of a dense city's environment, in this paper I will focus on the conceptions of plants as living things, 'programmed' to bloom – as is programmed the festival held for this occasion. I will first show how the horticultural strategies are intimately connected with individual personalities, as with the numerous social networks of the neighborhood taking part in the project and/or the festival. Then I will suggest that by insisting on the properties of the plant and its environment that are encouraged or restrained, some attitudes toward life/the living, and also its status in citizen's everyday life, can be enlighten. By doing so, maybe a fruitful way can be found to rethink the intertwining nature/culture pair.

Transition in youth subcultures due to Social networking service: -Case study of *Gyaru* and *Gyaru-o* tribe in Shibuya Center street-
Yusuke Arai (Hitotsubashi University)
In this presentation, we clarify how the youth subcultures (YS) have changed by social networking service (SNS). We investigated a YS composed mainly of youths called *gyaru* and *gyaru-o*, who hang out on the street and hold club events. The presenter had actually participated in the YS in Shibuya for 3 years since 2001, and has made a 11-year fieldwork afterward to obtain the finding below. SNS has promoted conversion of YS into subculture industry. YS was distributed from Shibuya to local areas, changing from a subculture to a major culture. With this change and the higher risk in SNS, YS's mainstream activities have moved from delinquent behaviors to a subculture business. The rapid prevalence and expansion of YS over Japan brought changes such as less delinquency, less privileged feature, and reduction in ages and education levels of the newly joined, stimulating consumption as a fad but leading to the decay of YS. The improvement of SNS allows to replace the human network capital obtained in YS with SNS, devaluating YS in the actual world. Considering the higher risk that words and deeds on SNS would damage one's future, the participants of YS have recognized that it would be wiser for future success to avoid delinquency and post positive information, shifting their activities and interests from "gathering" for enjoying delinquent activities by gathering at an actual location to "sharing" for sharing enjoyable and positive reality, which can be appreciated by many people.

A Romanian Community in Osaka: Class-speak in Two Languages
Adrian Ovidiu Tamas (*Osaka Electro-Communication University*)
The idea for this research topic came to me after listening to a Romanian acquaintance speak first in Romanian, then in Japanese. Coming from a poor gypsy community from the south of Romania, A. had

barely finished high school and her speech contained clear markers of her social background. Her Japanese, however, learned from her Buddhist priest husband and her mother-in-law, sounded cultured and elegant. Focused on a bar in Osaka, owned by a former Romanian hostess and tended by a Romanian man, my paper will analyze the language choices made by other Romanian hostesses who tend to gather there when their regular hours are over. The concept of social class is less defined in Japan compared to other societies, but the lines and borders exist and it is my purpose to try and define them. My analysis is a comparative one, based on the Romanian language used by among themselves my subjects and the Japanese they use with customers and friends. Is the fact that speech indicates social class allegiance still relevant in the 21st century? And if so, how is that relevant in contemporary Japanese society? These are two of the major questions I am trying to answer in my presentation.

Networks of Waste: Mapping Japanese Waste Management at the Local Level
Rebecca Tompkins (Leiden University)
Daily household waste management in Japan (while sometimes confusing for foreigners at first) is simple once you get the hang of it: separate your garbage into the appropriate categories, place it into the appropriate bags, and put it out on the appropriate days. From the standpoint of the household, the process ends there - the neatly tied bags are whisked away by the proper authorities, never to trouble one's thoughts again. But of course, the garbage itself continues onward, traveling through an extensive and complicated network of trucks, transfer stations, recycling centers or crushing stations, incinerators and landfills, ultimately becoming an unavoidable burden on the natural environment. Intersecting with this physical and technological network of workers, vehicles, and infrastructure is an intangible network of policies, regulations, debates, and discourses that determines how and by whom garbage is sorted, collected, and transported. Using a case study of one medium-sized Japanese city, this paper will map out the networks of humans and technologies that create and maintain the local waste management system. It will focus on the interactions and connections between major actors - the city waste management office and the framework of national waste regulations that limits and shapes the regulations it produces; private garbage collection companies that transport and process garbage and recyclables; households and businesses that sort and put out waste; neighborhood associations that monitor and clean waste collection stations, among others - as well as the physical network of infrastructure and technology that supports their waste management activities.

11:00-13:00, Parallel Sessions 10
Panel "State of the Art"
Organizer: Erdal Küçükyalçın (Japanese Studies Association & Boğaziçi University)