

**AJJ 2015 Fall Meeting at Faculty Research Hall 3rd F,
Tenri University
28-29 November**

SATURDAY 28 NOVEMBER

- 09:00-10:00 Registration / 受付 (In front of Conference Room 1)
10:00-10:15 Welcome and Opening Remarks / 開会のご挨拶
10:15-11:30 *Gagaku* performance and Keynote Address 1 / 雅楽演奏 基調講演 1
11:30-13:30 Lunch & Optional Tours / 昼食&オプションツアー
(AJJ EC Meeting / 理事会: Conference Room 3)
13:30-15:00 Panel Session 1 / 28-1(1) (Conference Room 1)
15:00-15:15 Coffee break
15:15-16:45 Individual Paper Panel /28-2(1) (Conference Room 1)
16:45-17:00 Coffee break
17:00-18:15 Individual Paper Panel /28-3(1) (Conference Room 1)
Individual Paper Panel / 28-3(2) (Conference Room 2)
18:30-20:00 Reception at *Shinko-kan* / 懇親会 (心光館)

SUNDAY 29 NOVEMBER

- 09:00-10:00 Keynote Address 2 / 基調講演 2 29-0(1) (Conference Room 1)
10:00-10:15 Coffee break
10:15-12:00 Panel Session / 29-1(1) (Conference Room 1)
12:00-13:45 Lunch & Optional tours / 昼食&オプションツアー
13:45-15:15 Panel Session / 29-2(1) (Conference Room 1)
Panel Session / 29-2(2) (Conference Room 2)
15:15-15:30 Coffee break
15:30-17:00 Individual Paper Panel / 29-3(1) (Conference Room 1)
17:00-17:15 Coffee break
17:15-17:45 General Meeting + Closing remarks Conference Room 1 / 総会+閉会式

Panel Session: Tenrikyo's Perspectives on Life and Death for the Contemporary Society (Oyasato Institute for the Study of Religion)

Tanjo: Birth

Jiro Sawai (Tenri University)

Abstract

In recent days there have been many social and ethical issues raised in relation to concepts surrounding birth. These problems include low birthrates, late-life pregnancies, issues in regards to prenatal diagnosis, and so on. In my presentation I will first review what kind of issues there are surrounding the concepts of "birth" and try to clarify the views of birth in the arguments which treat those issues. Then, I will discuss the meaning of birth from the doctrinal view of Tenrikyo teachings, which elucidates that the individual birth of children is seen as a gift from God the Parent in order for humans to live the Joyous Life.

Panel Session: Tenrikyo's Perspectives on Life and Death for the Contemporary Society (Oyasato Institute for the Study of Religion)

Yamai: Illness

Yoshitsugu Sawai (Tenri University)

Abstract

In our daily lives, illness means an innately human experience of symptoms and suffering. In this paper, I will first present the main characteristics of the contemporary medical scientific perspectives of illness. On the basis of the understanding of medical scientific views, I will discuss the meanings of illness from the Tenrikyo theological perspective, which elucidates the primordial condition of human existence, in which we humans are kept alive by the providence of God the Parent.

Panel Session: Tenrikyo's Perspectives on Life and Death for the Contemporary Society (Oyasato Institute for the Study of Religion)

***Oi*: Growing Old**

Midori Horiuchi (Tenri University)

Abstract

All living beings are headed towards death as soon as they are born. Said a different way, the period between birth and death is life. Growing old or aging can be thought of as a process of living one's life. Tenrikyo doctrine does not reveal much about the process of 'growing old.' However, it does discuss the way of *seijin* (to "become mature"), and makes reference to the ideal state of life in the future as shown through the following passages of the *Ofudesaki* doctrinal scriptures:

By this salvation given in accordance with the mind of sincerity, you shall be freed from illness, death, and weakening. (*Ofudesaki* 3:99)

By this salvation, to fix the natural length of life at one hundred and fifteen years is the single desire of God. (*Ofudesaki* 3:100)

In this paper I would like to consider the will of God the Parent concerning human maturity as revealed through these passages.

Panel Session: Tenrikyo's Perspectives on Life and Death for the Contemporary Society (Oyasato Institute for the Study of Religion)

***Shi*: Death**

Koji Fukada (Tenri University)

Abstract

Death, whether it is our own death or the death of others, presents a critical moment in people's lives and elicits complex feelings that include fear, loss, anger, confusion, relief and so on. Therefore, when we earnestly address the issue of death, it may appear unreasonable or unacceptable in various ways. The more sensitive a speaker becomes, the more difficult death becomes as a topic to discuss.

In light of such a harsh reality of death, I would like to present death based on the teachings of Tenrikyo, while focusing on specific situations in Tenrikyo history. First, I will start with an overview of the theological meanings and implications of death in Tenrikyo. In Tenrikyo teachings, death is not just the "end" of life, but the starting point for rebirth. However, what I consider as more important, is the way people apply meaning to the actual experience of death. Secondly, I would like to examine the way the Foundress treated other's death as well as her own, which was not "death for rebirth" in the theological sense. A presentation of these concrete descriptions I believe will contribute to a deepening of the understanding of Tenrikyo's insight on death.

Death and the Japanese self-defense forces: anticipation, deployment and cultural scripts

Eyal Ben-Ari (Kinneret Center for Society, Security and Peace)

Abstract

Death entails one of the most decisive question marks that imbue our lives. Witnessing the death of others (notably, of course, of significant others) and anticipating their own deaths, individuals are strongly propelled to question the ad hoc cognitive and normative operating procedures of his 'normal' life in society. Thus as social scientific scholarship suggest, deaths can provide rewarding entry points for addressing basic questions about social organization and social life because it is during such occasions that many of the social fissures, relations, and cultural assumptions about order emerge.

This article represents an analysis of how military death is handled by the contemporary Japanese Self-Defense Forces (SDF). I argue that underlying various debates and contentions about the possibility of incurring the death of soldiers during the recent deployment to Iraq is a cultural scenario of a “good” military death. It is this scenario that provides the criteria by which to appraise whether a concrete death is a “good” or “bad” one. The wider context of my argument is related to the strategies utilized by the SDF – and related politicians and administrators – to manage their especially contested or problematic link to violence. Specifically, I show how debates about the possible deaths of SDF troops are framed in terms of peace-keeping, nation-building and humanitarian aid and could therefore be justified and explained to the general public.

The hospice movement in Japan – ideals and realities

Wolfgang Herbert (Tokushima University)

Abstract

The actual kick-start of the hospice movement in Japan took place in the 1990s. New legislation and governmental support led to the successive foundation of hospices or palliative care units. Within a decade (from 1990 until 2000) the number of officially certified palliative care stations increased from 4 to 81 rising to 231 in 2012. Numerous professional organizations and research groups were established and specialist journals began their publication. Palliative care also became a subject in the medical curricula.

The hospice idea was first promulgated in Japan via newspaper articles about doctors, who visited the model institution of the modern hospice movement, the St. Christopher Hospice in the outskirts of London in 1977. The founder of this institution (1967) was Cicely Saunders. She was not only the pioneer in effective pain control, but also launched the concept of “total pain” - pain that is not only physical, but also social, psychological and spiritual – of terminally ill patients.

“*On death and dying*” (1969) by Elisabeth Kübler-Ross was after its publication in English almost immediately translated into Japanese (*Shinu shunkan* 1971). With this a new approach to the treatment of patients in their final days emerged. I shall give an outline of the introduction, proliferation and acculturation of the ideals of the hospice movement and point out Japanese specifics in this process.

Moreover, for three years (from 2008 to 2011) I worked once a week as a volunteer in a palliative care ward in Kobe. The essence of hospice care is teamwork. In order to address “total pain” the teams consist of professionally diverse members in a flat hierarchy: doctors, nurses, psychiatrists, nutritionists, chaplains or spiritual care workers, social workers, therapists, volunteers and above all: the patient’s family. I shall report my experiences in such a team, encounters with patients, the everyday life in a hospice and regular events organized by the volunteers. Based on actual cases I shall describe the reality of caring for the dying – light and shadow, success and failure.

**End-of-life care for single elderly people in Kamagasaki: Narratives of
visiting nurses concerning deceased patients**

Makoto Nishi (Kyoto University)

Abstract

Kamagasaki, in Osaka, has long been known as the biggest *yoseba* (urban labor market) for day laborers in Japan. However, it is changing, becoming a neighborhood with a considerable concentration of single elderly people. While these residents are often categorized as “ex-day laborers”, their social backgrounds are quite diverse. Hinata is a nursing station located in Kamagasaki. Since its establishment in December 2012, Hinata’s visiting nurses have provided end-of-life care and support for the elderly here with severe health (and other) problems. Though Hinata’s patients have diverse social backgrounds, they have two things in common: they are suffering from multiple health burdens (including poverty and isolation as well as disabilities and comorbidities), and they have experienced a multitude of obstacles throughout their lives.

I began interviewing nurses at Hinata in July 2013. After several meetings, our sessions developed into “death conferences” (rather than interviews) in which participants recollected aspects of the personhood of their former patients, creating shared narratives of suffering and care. Those narratives reveal the ways the nurses were involved in their patients’ experiences of their physical ailments and life problems. They grant insight into our responsibility in relation to the sufferings of others.

In this presentation, I will focus on stories concerning two deceased patients in particular. Though the courses of their lives were very different, both experienced significant difficulties. Their quests for fulfillment in their lives were often disrupted, even prohibited. They were forced to relinquish their achievements. At the end of their lives, knowing that they did not have much time left, those patients wished to become reconciled with what they had lost in the course of their lives. However, the desire for reconciliation did not mean a wish for peaceful death. Rather, this reconciliation could only be pursued in their refusal of a peaceful end to life.

Changes of the custom of "Ancestor Worship":
The contact with the new administrative system of elderly
welfare in Okinoerabu Island

Ayano Suganuma (Nanzan University)

Abstract

This presentation discusses how the custom of "ancestor worship" is undergoing change when it came into contact with the new administrative system of elderly welfare in Okinoerabu Island, Kagoshima Prefecture.

First, I focus on the concept "Uyaho", a local term used in Okinoerabu Island, which is often translated as "ancestor", or "sosen" in Japanese. However, in the local context, people use this term not only to refer to those deceased people with genealogical relationships, but also to those without any kind of kinship relationships, and to elderly people still alive, as well. Therefore "Uyaho" is not synonymous with the English word, "ancestor" nor the Japanese "sosen" in the strict sense.

Second, I focus on the characteristics of "Uyaho". "Uyaho" can be understood as a stage in the life course that cuts across the division between old age and after death. This can be described as a vertical aspect of "Uyaho". And based on the perception that community members share a sense of common ancestorship, transcending borders that distinguish kin groups, we also can regard this as a horizontal aspect of "Uyaho".

Currently on implementing the welfare policies, the Japanese administration is treating the elderly people as "socially vulnerable people that should be subjected to welfare" ..

Based on this understanding, I will analyze how the elderly, formerly revered in the context of ancestor worship, are attended to. The comprehensive features of "Uyaho" are undergoing change with the introduction of the modern idea of elderly welfare.

As a result, I conclude that the respectable "Uyaho" is transformed into "elderly people in need of social support", and the locus of "ancestor worship" is gradually expanding from the traditional local community to institutions of social welfare.

The talkative female ghosts in Okinawa: Focusing on how to treat the deceased person who were remarried in ancestral rituals

Kayo Yoshida (Kobe University)

Abstract

This presentation focuses on the treatment of the deceased persons who were remarried in Okinawan ancestral tablet rituals and explores how gender creates differences in the status of ancestors. The case studies illustrate ambiguous aspects of female ancestors and why ancestor rituals continue to be conducted in Okinawa. Previous studies found that the traditional gender norm in Japan sees a woman cannot be a fully-fledged person until they acquire a status as a 'wife' or 'mother', and did not view unmarried or childless women as such. When persons in the latter category pass away, their deaths are regarded as an unnatural death. As these women are believed to have grudges and regrets, the family members of the deceased had to console their spirits with special care, which is exemplified in the rituals of ghost marriage in East Asia. However, studies in Okinawa found that ghost marriages are held more frequently for divorced women than they are for unmarried and childless women, which illustrates Okinawa has a distinctive definition on being a mature woman, that is different from other areas in East Asia including Japan. The ethnographic data for this presentation was collected between 2007 and 2010 in X district in the northern Okinawa Island. In oracles of Okinawan shamans (*yuta*), the deceased women who were remarried are more talkative than men. Because the spirits of these women are considered to be unstable and be the cause of misfortune. They could call on their descendants to move their ancestral tablets to another place through the shamans' voice. After that, they could demand special rituals. Thus, in Okinawa, the deceased women might not be recognized as a full-fledged ancestor like men, even if they get married and have a child. However, these characteristics give a sense of familiarity and some negative impression to their descendants. That is, listening to the deceased women's voices is not only to avoid misfortune but also to share their family memories and to reconfirm importance of ancestral rituals.

**Pilgrimage to the 'Extraordinary': The discourse of
"Before You Die/While You're Young"
within Japanese 'Round-the-World' travelers**

Yasuhiro Shiwaku (International Christian University)

Abstract

Regarding the rapid development of technologies in these past few decades, the mobility of people is increasing as well as becoming more and more swifter than in the past. Among this movement, the practice of so-called 'Round-the-World' travel is in trend among the youth generation in Japan. With the popularity of Zekkei (magnificent view) backing up the trend, youth travelers head out for epic journey outside their ordinary life.

However, behind this trend of long-term cessation from the society, it not only evokes optimistic image of freedom, but also the shared notion of "the contemporary unhappiness" dwelling in among the Japanese youth which give them the feeling of "loss of reality" or "loss of identity." Even though their action might seem to be positive, their drive may be from their unstable background, or from the feeling as if they do not fit to the Japanese society. Against the negative images attached to their ordinary livings, the youth set off to the 'extraordinary.' Also this 'Round-the-World' travel tends to be perceived as " a thing you should do before you die " or " while you are young ," from the pre-modern Japanese value still residing in the society, acting as one form of rites of passage.

Due to these troubles they confront in the contemporary Japanese society, 'Round-the-World' travel acts as a device which enable them to be disconnected from it, resurrecting them from "the contemporary unhappiness." Then how do these youth get the salvation by making the movement in search of Zekkei ? This paper considers this practice of 'Round-the-World' travel as one type of pilgrimage, which is different from the past conventional pilgrimages consumed into the framework of secular tourism, but rather secular tourism drawing closer to the religious pilgrimage. The study will be based on interviews with the Japanese youth who are actually practicing, or have practiced 'Round-the-World' travel, as well as on the analysis of the media that produce the discourse of "Before You Die/While You're Young" in contemporary Japanese society.

The role of the news media in Japan

George Mano (Tenri University)

Abstract

The role of the news media in any country is only partly about providing the latest news. Media can also have political, religious, and cultural objectives, which may conflict with the goal of providing accurate information.

According to the author of the books *Lost Japan* and *Dogs and Demons*, American Japanophile Alex Kerr, one of the main goals of the news media in Japan is “to show how poor, miserable, seedy, or violent life is elsewhere, with the implied message being that life in Japan is really very nice.” (*Dogs and Demons*, p. 114) In other words, he is saying that the Japanese news media do not accurately report what is going on outside Japan or inside Japan. Kerr quotes an academic who justifies this kind of deception by saying, “as long as you are convinced that you are lying for the good of the group, it’s not a lie.” (*Ibid.*)

This presentation will examine popular news media in Japan and try to determine whether Kerr’s observation has any justification. In particular, the presentation will consider cases where an issue concerned Japan and other countries almost equally and cases where a Japanese topic received international attention.

How-to-Hire-a-Maid lessons: Japanese women as household supervisor in Hong Kong

Aya Kitamura (Tsuda College)

Abstract

Japan faces a most severe deficiency in care work, and it is through highly ambiguous policy changes that the government is tackling the issue. In specially designated political zones, migrant domestic workers are about to be introduced—under the title “Foreign Human Resources for Domestic Work Support”—as temporary and dispensable labor force. The hasty policymaking process has sparked discussions over potential exploitation and abuse of migrant women as well as risks involved in the privatization of care; however, an equally significant question remains, concerning those who employ such workers at home. Specifically, what will happen to women whose positions will suddenly shift from caregiver to manager in a household?

This paper draws on an original interview research on Japanese women’s experiences of hiring a foreign domestic helper in Hong Kong, a global city that hosts a large number of migrant care workers especially from Southeast Asia. The analysis highlights how ill-prepared the women initially were for their new role as a “madam”; they reflected on their anxiety, confusion and frustration about opening up their private living space to a stranger and having to supervise the stranger in a foreign language. Some turned to books, websites and blogs for tips, while others sought advice from Hong Kong locals. Japanese expat communities also provided guidance for hiring a maid. In, this context, it became clear that strikingly similar stories of Southeast Asian workers being inept, lazy and cunning—and therefore in need of discipline and control—circulate among the employers. Japanese women in Hong Kong are exposed to such problematic “lessons” as they try to become an efficient madam, while some come to question and criticize the knowledge they once relied on.

Hiring a migrant domestic worker may, without much economic strain, lessen the time and energy Japanese women spend on household chores and care work; however, this would be accompanied by a new set of predicaments. When employers are ill-equipped at assuming a new role, when the tips they seek are imbued with racist and classist stereotypes, and when, ultimately, care work remains solely on women’s shoulders, importing convenient domestic labor from abroad could introduce more issues than solutions.

**Femininity in masculine domain:
Exploring “Joshi” as a gender category in mixed martial arts
in Japan**

Ayako Miki (International Christian University)

Abstract

MMA (Mixed Martial Arts), an ultimate masculine domain in sports, where obvious biological sex division underlies in its basis, has once been an extremely popular sport in the beginning of 2000s in Japan. Although its popularity has fallen after the major championship broke up, Japanese MMA still offers unique practices of embodiment and gendered narratives to audience. In this study, I argue that Japanese female MMA fighters unconsciously demonstrate their gender category as “Joshi” (女子), different from “Josei” (女性) which is generally used for women or female in daily conversation, and reveal how it is constructed on the foundation of male-oriented field of sports.

The word, “Joshi”, which usually means a teenage girl, is also used for a female athlete such as Joshi-soccer player, Joshi-boxer, and Joshi-MMA fighter. It is common that femaleness is always marked in the field of sports globally. However, instead of “Josei”(女性), which also means female and is more widely used in social life, why is “Joshi” preferred to be used specifically for athletes? In order to analyze how “Joshi” as a gender category is constructed in sports, I will present how female fighters in MMA, which is one of the most masculinity-dominated sports, represent/demonstrate/establish their images through daily training, fighting matches, and discourses. While Japanese MMA culture emphasizes femaleness to gain more popularity from audience, at the same time it tends to present traditional sexist views of femaleness and submissiveness. In order to analyze “Joshi” as a gender category in MMA, qualitative data from my fieldwork in training gyms and fighting matches are explored. The aim of this research is to reveal how “Joshi” as a gender category is reproduced among discourses, as well as its possibility to challenge and deconstruct social gender norm.

**Reframing globalization and resituating selves:
Ethnographic teaching and learning in/of Tokyo's "Ethnic Town"
Tomoko Tokunaga and Yuki Imoto (Keio University)**

Abstract

This paper explores our ongoing teaching-and-learning experience of creating ethnographies of multicultural landscapes with "international" and "Japanese" university students. Since June 2015, we (Tokunaga and Imoto) have been facilitating and conducting fieldwork in Shin-Okubo, one of Tokyo's most symbolic and contested sites of multiculturalism. The goal of the project is for undergraduate students who are from diverse cultural, ethnic, linguistic and disciplinary backgrounds, to create a "team ethnography"; a constellation of the fragmented, plural perspectives and landscapes of a fast changing town. Through collaborative autoethnographic writing, we reflect on our own experiences, positionalities and perceptions as facilitators of this "team ethnography" project, both in relation to the field of Shin-Okubo, and to the field of the university institution.

Our exploration begins with unpacking and historicizing the representations of Shin-Okubo as an "ethnic town". This necessarily involves self-reflection, into the participants' own prior images of Shin-Okubo, Tokyo, and Japan and the scales of comparison that she or he holds. We organize several fieldtrips where all participants meet on the same day and walk around the town in groups, while additional fieldwork is arranged individually. Field notes are shared both online and in discussion groups.

When contextualizing this teaching-and-learning in the context of globalizing higher education in which we are situated, some questions and challenges arise. Until now, we have conducted ethnographic research on globalizing higher education contexts, and on local multicultural contexts in Japan. We are situated in-between, having channels to both; expected to contribute to international programs, and to conduct research on transcultural and borderland communities. Could we, through our ethnographic teaching practice, find ways of linking these two disconnected domains, not only conceptually, but also in human encounters and physical contact with urban spaces? While we are situated in and are sustained by the neoliberal discourse of globalization in the university, could we in fact reframe the meaning of globalization by stepping out of the enclosed institution, into the local physical space where discourses of globalization take on a very different meaning? We suggest that ethnographic teaching and learning in a multicultural town may be able to deliver change, not only in terms of our perceptions of Shin-Okubo, but also in cultivating a better awareness of our positions within the sometimes conflating, sometimes disjunctured discourses of globalization.

Panel Session: Issues Concerning Births in Present-day Asia

**Medicalization of childbirth and women's attitudes toward
births in urban China:
Based on the experiences of women after birth**

An Shanshan (Nara women's university)

Abstract

With a shift of birth place from home to hospitals childbirth which used to be seen as a normal event of a woman's life is now looked upon as a medical event in China.

This presentation is based on both questionnaire and interviewing research done in urban Kahoku area of China in 2012 and 2014. Questionnaire data was collected from a total of 194 women and in-depth interview was conducted to 20 women. Based on these two kinds of data I illustrate the following three points.

1. Based on the questionnaire survey: In urban areas of China birth in hospitals is highly medicalized. Women experience wide range of medical intervention and cesarean section rate among the researched women was 52.2%. Episiotomy rate among those who had vaginal birth (86 women) was 80.2%.

2. Based on interviewing: There were no women who needed an emergency cesarean section but 11 women had cesarean section for various reasons.

3. The laboring women tried to negotiate with obstetricians to have a kind of birth they wanted. Women in urban areas have much bargaining power as they have enough knowledge and information on childbirth through the Internet and other information collecting methods.

To conclude the urban Chinese women receives various medical interventions including the cesarean section. Also too much medical intervention may give women bodily harm than comfort as is seen by the effect of cesarean section after birth.

Panel Session: Issues Concerning Births in Present-day Asia

Postpartum resting period and women's body in Taiwan

Sou Keie (Nara Women's University)

Abstract

In Taiwan postpartum resting period constitutes a very important part in a woman's reproductive life. Postpartum resting used to be observed at home with a help from a mother-in-law but it is increasingly moving to a medical institution specialized in such a care. This presentation explains Chinese medical theory behind postpartum resting and tries to illustrate reasons behind this move from home to an institution. Interviews to 32 women living in urban areas in Taiwan were conducted with a view to understand their experiences of postpartum period.

The following four points were commonly emphasized in women's stories. First, women experienced much medical intervention during labor and birth which resulted in bodily injuries needing further medical care. Second, due to prolonged pain caused by medical intervention during and after birth, women want to have a luxurious resting environment accompanied with medical care. Third, a postpartum care center provides separate care for mother and baby which enables women to have enough rest while their babies are cared by a professional nurse. This detached way of raising babies makes it easier for women to return to work, as babies become accustomed to bottle feeding and care by persons other than their own mother. Fourth, the main aim of having postpartum resting period has shifted from the recovery of the body to the fitness of the body.

In traditional Taiwanese society, a marrying-in woman establishes her position in the family only after she bears a child, preferably a boy. Thus, the custom of postpartum resting period is based on a patriarchal idea that a woman's fertility needs to be recovered by providing her enough rest in order to ensure a next offspring.

Panel Session: Issues Concerning Births in Present-day Asia

**Reproduction in North Korea:
based on North Korean defector`s story**

Jin Hoah (Nara women's university)

Abstract

This paper deals with women`s reproduction in North Korea based on literature analysis and interview of North Korean defectors settling in Korea.

The most of advanced research has focused on how macro factors (for example, population policy of the government, the family system, patriarchal society or economic difficulties) affect women`s reproduction. But also some of them discussed about micro factors that affect women`s reproduction in North Korea. They considered individuals circumstance such as personal economic situation, education, birthplace, occupation, family status to understand the current situation of reproduction in North Korea.

According to advanced research, North Korea has changed their stance on population policy in the 1950s, 70s, 90s by the different causes. First of all in the 50s, North Korea just got through the Korean War lost a large amount of population. Therefore they tried to increase the population by national campaign. Second of all, in the 70s, to fill the lack of labor they needed female workers. So North Korea introduced various policies which makes easier for women to come into labor by discouraging women from having more than two children. Eventually in the late 90s, North Korea faced complex economic crisis due to natural disasters and other factors. As a result, birth rates decreased along with a large number of death from starvation. To solve depopulation the North Korea encouraged people to have more babies again. But at this time the effect of this policy did not work well compared with the last two previous cases due to discrepancy between the policy and actual implementation strategies.

Panel Session: Issues Concerning Births in Present-day Asia

Reproduction, childbirth and midwifery in Japan

Manami Yasui (Tenri University)

Abstract

In the modern era, traditional systems of childbirth have become increasingly medicalized as childbirth moves from the home to medical institutions, from deliveries involving midwives to those overseen by obstetricians. As the form of the state's intervention, the interactions of obstetricians and related medical personnel, and the reactions of mothers, their families, and the larger society are all highly varied, this medicalization of childbirth has not proceeded in a uniform manner across cultures.

In Japan today, despite more than 98% of the total deliveries being dealt by obstetricians in an institution, the actual number of working obstetricians is declining along with worsening conditions. In order to improve conditions, some obstetricians are insisting that combining smaller maternity clinics into larger, fully equipped specialized hospitals, with a full quota of dedicated staff and obstetricians would improve all aspects of treatment including emergency situations. This is the future plan of maternity care in Japan envisioned by obstetricians, however, it lacks the view point of pregnant women who will still have to visit one such big general hospital, sometimes far from home.

This presentation will put forth an alternative approach to child birth and maternity care in Japan, in a system which utilizes professional personnel, namely midwives. To establish the case, midwifery from the mid-19th Century to today in Japan first needs to be examined. This examination will also factor in the wealth of traditional practices available in maternity care which could be reincorporated to create newly re-indigenized maternity care systems suitable for individual needs. Long standing maternity centers which are operated by midwives, along with new movements in maternity care, such as the establishment of NPOs, postpartum centers and voluntary groups working to help women and their babies after birth, will also be discussed.

Panel Session: Issues Concerning Births in Present-day Asia

**Reproductive health in East Asia:
Impact of medicalization on women's health**

Etsuko Matsuoka (Nara women's university)

Abstract

The modernization of a society brings a strong sense of control in the area of reproduction. The concept of reproductive health has provided women with the idea that their fertility is and should be regulated in most part of their reproductive life.

In this presentation I will discuss states of reproduction in East Asia including Japan, Korea, China and Taiwan, focusing on issues such as the extent and the level of medicalization throughout pregnancy and birth, the medi-commercialization of postpartum period and their impact on women's health.

The cesarean section rates of Korea, China and Taiwan far exceed that of average rate for OECD countries, which is 25.8% (2011). Some women in those countries prefer to have a cesarean birth because it looks more peaceful than a vaginal birth which is accompanied by various medical intervention. It is argued that the extensive use of medicine in birth in East Asia can be attributed to their 'compressed modernity', a concept developed by a Korean sociologist Chang Kyung Sup.

Medicalization of birth, which once took place mainly in ante-partum and intra-partum period, has now been extended to postpartum period which used to be the realm of folk practices. Recent focus on postpartum resting period in East Asia can be seen as a collusion of patriarchal tradition and medical industries. both of which take advantage of women's desire to keep fit even after birth.

These aspects of birth that are largely dependent on medicine, are giving women both benefit and harm in terms of their health. It is true that medical management of birth brings maternal and child mortality low but it also reduces women's chance of experiencing normal and healthy deliveries. Thus, it is hypothesized that medicalization of birth has double functions by both enhancing and depriving reproductive health of women.

Panel Session: Transmission, Continuity, and Transformation in Japanese Cultural Resource

Professional vision and speech communities in the archaeology of Japan: Toward a framework for understanding diversity in cultural resource production

John Ertl (Kanazawa University)

Abstract

Understanding that cultural anthropology has struggled with how to depict the culture and life ways of groups of individuals in ways that are not essentialist or binding, this presentation confronts popular representations of “Japanese archaeologists.” Social accounts of Japanese archaeology have depicted its practitioners (Japanese archaeologists) as focused on typology, stuck in a cultural-history based approach, not interested in theory, and complicit in reproducing narratives of Japanese historical continuity and ethnic-cultural homogeneity. While such generalizations may have individual (or many individual) occurrences to justify them, this presentation claims that they do more to misinform the reader about the complexity or diversity inherent in the production of archaeological knowledge.

This presentation begins by explaining two popular models of archaeology’s relation to “the public.” The first is the gap (or deficiency) model that presents archaeologists and their worldview as opposite to “the public” which has a different worldview. The second is the stakeholder model that seeks to understand archaeology as a collaborative process in which the archaeologist works within a network of others (e.g. politicians, landowners, scientists) each with their own interests in a site or its remains. While these models are fruitful for understanding the different contexts and dynamic interactions involved in archaeology, they reinforce the notion of “an archaeologist” as a particular type of culturally embedded entity with a distinct worldview.

Based upon ethnographic research at the East Asian Archaeology Laboratory at University of California, Berkeley, this presentation argues that while an “archaeologist” is a category that an individual may be part of, it is not one to which he or she is bound by. In particular, this presentation examines the processes of learning and education involved to become a “Japanese archaeologist.” Utilizing theory from linguistic anthropology on professional vision and speech communities, it is possible to illuminate how an “archaeologist” is a category that one enters through the learning/reproducing specific forms of viewing and communication. From this, we can better understand how membership in a community of archaeologists is diverse, flexible, and mobile.

Panel Session: Transmission, Continuity, and Transformation in Japanese Cultural Resource

**The Role of settled artists in traditional craft industry: A case study in Takaoka
Copperware**

Nozomi Odake (Kanazawa University)

Abstract

There are 222 craft industries designated as traditional crafts in Japan. They originally came into existence at specific places on condition that there were materials, techniques, and connection to markets from there. It was deeply connected with the circumstances and climates, and the local craftsmen inherited these cultural traditions. But through the globalization and modernization of Japanese lifestyle, the situation of traditional craft industries has dramatically changed: it is now possible to obtain any materials anywhere, the techniques of craftsmen can be replaced with alternative technologies, and distribution channels are not limited by past transport networks anymore. As a result, they are struggling to survive by producing modern products and by inviting outside designers and producers. Looking over the current situation, they are losing the meanings of the craft in relation to place and culture.

The emerging question is “how” and “who” will inherit these craft traditions?

Considering this background, this presentation illuminates the role of settled artists in a place where there is a traditional craft industry. Takaoka copperware is one of these industries, located in Takaoka city, Toyama prefecture, which has its origins in the beginning of the Edo period. There is a new movement in the past ten years that people who majored in metalworking at university moved to Takaoka in order to continue their creative activities. They are very keen on gaining traditional techniques for their artwork, and at the same time, they are working as craftsmen at copperware companies. This presentation exposes the influence of new comers on the local craftsmen and their internal feelings, based on a perspective obtained through interviews.

Panel Session: Transmission, Continuity, and Transformation in Japanese Cultural Resource

**Work of works of tea: Japanese tea ceremony as a field of interrelationship among
utensils, makers, and users**

Kozue Ito (Kanazawa University)

Abstract

Studies on Japanese tea ceremony (Sadō) in the modern ages have focused on its national aspect in the context of “invented tradition.” After the Meiji Reformation, along with the rapid social change and uprising nationalism, scholars, aristocrats, and participants of tea ceremony re-defined tea ceremony as a national tradition, cultural synthesis that includes every element of Japanese culture, and art for the sake of its revival. Although such a result of study has become groundwork for anthropological researches on contemporary tea ceremony, tea as the packaged Japan and the emphasis on its national aspect may not lead to a holistic understanding of tea ceremony not only in Japan but also all over the world today. Therefore, this research aims at clarifying the interrelationship among objects and human in the contemporary tea ceremony in order to reconsider tea ceremony as a field of dynamics of utensils, makers, and users.

Focusing on tea utensils, precedent studies asserted that these were gradually taken into the western concept of “Art” as works of art that represent the beauty of *Wabi* visually, and thus consolidated cultural value of tea ceremony in the modern ages. Such influence of Western Art to non-western object has also been discussed in anthropology. Moreover, tea participants evaluate tea utensils based not only on its form and beauty but also on its history and hierarchical evaluation system of utensils established in the pre-modern ages even today. At the point that tea utensils are both to be “appreciated” and “used,” these are somewhere in between art and craft.

Precedent studies on contemporary tea ceremony, however, have not paid much attention to such “objects” in tea ceremony. Since this research focuses on acts related to object: making, looking, choosing, and using utensils, this presentation gives an example of how makers interact with tea utensils in their making based on interviews with several pottery craftsmen/artist who has educational background in art-craft or architecture. Taking “makers” of objects into consideration of studying tea ceremony enables us to have multifaceted perspective to the contemporary tea ceremony that creates field of various relationships among human and object.

Panel Session: Transmission, Continuity, and Transformation in Japanese Cultural Resource

Agricultural equipment as cultural resources: A case study in Noto Peninsula

Sakiko Kawabe (Kanazawa University)

Abstract

Conventional folklore study in Japan have defined Mingu limitedly as ‘traditional things’ and considered that it is never transmitted to westernized, modernized, and industrialized society in progress of time. Criticizing such a tradition of Ming Study, more and more researchers, not only folklorists but also archeologists and anthropologists, have spotlighted the dynamic aspect of material culture such as Mingu and archaeological artifacts. For example, Tanabe (2014) reconsidered Mingu in the context of time progress and divided into *Zanshi-Mingu*; remaining Mingu), *Zanzon-Mingu*; Traditional Mingu still in active use), and Contemporary Mingu (*gendai mingu*) as phases of Mingu’s life cycle. Banno (2010) focused on life history of things, where the things’ social meanings are changed with being passed from hand to hand, and analyzed reuse of earthenware in Nara and Heian Era in Japan against conventional archaeological analysis of static aspects of it. Kutsuki (2001) criticized that conventional material culture study focused only on innate and authentic ways of usage and analyzed arrangement of way to use things in daily life according to cultural appropriation concept. Therefore, more and more research focuses on the dynamic aspects of material culture such as recreation of values have been conducted. However, researches based on actual case studies or field surveys to elucidate dynamic relationships between traditional Mingu and contemporary life have hardly been conducted, and Mingu’s closed definition is still dominant.

I chose agricultural equipment from Mingu category as my research object since these tools tend to be recognized only as dead heritage in storage of museums after finishing their innate rules. I conducted field survey and interviewed local residents, municipal civil servants in charge of preservation of cultural properties, and curators in local museums in Noto Peninsula, Ishikawa Prefecture. Through the survey and analysis, it is elucidated that while civil servants and curators recognize only a value of agricultural equipment as cultural properties or historical and folklore materials, local residents have found various way to utilize it.

**This is a usual thing, isn't it?: Socio-cultural implications of
"Co-parenting" practiced by LGBTQs to changing family-building
in contemporary Japan**

Tomiyuki Uesugi (Seijo University)

Abstract

Since the turn of the 21st century, Japanese family-building including marriage, child bearing/rearing and parenting has been drastically changing. Now, Japanese transgender persons may undergo gender reassignment surgery in Japan, legally change their sex in household registration and consequently legally enter into a marriage with an opposite sex partner. Naturally, some of those married transgender couples want to have families. Indeed, they have had their own babies or children by using assisted reproductive technologies such as artificial insemination with donor sperm. Recently, I came to find that one such couple, a transsexual male and his female partner, has been rearing their child with the financial and/or psychological support of their non-anonymous sperm donor, their male friend. Their attitude was that this arrangement should be accepted by society as a normal thing. The couple has been practicing so-called "co-parenting" with their male friend, who donated his sperm to the couple. In my presentation, I will show some co-parenting cases among Japanese LGBTQs and demonstrate their socio-cultural implications to changing family-building in contemporary Japan.

Panel Session: "Young Anthropologists" Undergraduate Session

“Transnational communities: The creation and development of global identities (a European Union case study)”

Mélina Chanoine (Doshisha University)

Abstract

This study aims to investigate the creation and development of identities by comparing the spread of nationalism with the emergence of more global communities, such as the European Union. The main hypothesis is that the European Union is attempting to create a European identity by using various channels (e.g., education, culture, politics) which are similar to those that were used in the past to create national identities. This paper will therefore analyze the channels through which nationalism was built and attempt to gauge the applicability of these same channels to the development of identities in Europe presently.

The official messages and beliefs conveyed by the European Union through websites, speeches, exhibits, etc. will be examined. They will then be compared to the messages sent by past political figures/institutions during the spread of nationalism. Since this phenomenon is quite recent, this study will also try to identify intergenerational differences in terms of identity within Europe.

This research is based on data gathered through already existing literature as well as interviews conducted in Europe and Japan. The interviewees belong to three different generations and are European residents of different nationalities. The goal of the interviews is to measure the extent to which people in Europe have a sense of European identity. The content of the interviews will be used to frame the development of a European identity and investigate whether the European Union's efforts are successful or not in this regard.

Panel Session: "Young Anthropologists" Undergraduate Session

Fear of deviance: How social control determines the life of a business worker in Japan

Drew Bazaluk (Doshisha University)

Abstract

This paper focuses on how social control affects the norms of business workers in Japan. Through interviews, and participant observation of Japanese business workers, I look into whether the newer generations of workers in Japan have the same norms when dealing with social control.

My interest in this topic was sparked by Ruth Benedict's thoughts on "guilt nations", such as Japan, relying on external sanctions to develop internalized norms. While there has been other research done in this area since the early 1980's to mid-1990's, as to what norms have developed, there has not been much comparison or research into how the newer generations engage with social control at work. Thus, the purpose of the interviews is to see how these workers define their actions, their image of work, and their thoughts on it. The participant observation will add an additional dimension, either confirming or not the interviews of these.

My research project also looks at what types of social control are present in the workplace, and how they create norms in the workplace for the various generations of workers. I am attempting to see if a more globalized, and international Japan has led to changes in norms in the younger generations, or whether the norms of social control in Japan have been maintained, supporting what has previously been studied and written about.

Panel Session: "Young Anthropologists" Undergraduate Session

Re-invented tradition in Korea: From the Chosun Dynasty to today

Chanrhan Hwang (Doshisha University)

Abstract

According to Eric Hobsbawm (Hobsbawm & Ranger, 2004), tradition is invented, constructed, and instituted by governed society. Although South Korea has rapidly modernized there are many traditional customs that attracts visitors. For instance, Gyeongju is well known as a place where the resplendent cultural heritage of the Shilla Dynasty has been re-constructed, not least because of the discovery in 2009 of the armor of a warrior from the Shilla Dynasty and his horse buried 1,600 years ago (Gyeongju National Museum).

Nevertheless, the tradition in Korea has been a controversial issues about the 'origin' for a long time. October 3rd is the day of commemorating the Foundation Day of Korea ("Gaecheon-jeol") from the late Chosun Dynasty, and was legislated as a national holiday in 1949 by the Korean government. Hence, according to Young-hun Jeoung (2010), the Foundation Day of Korea is a 're-invented tradition' with the intent to liberate and integrate Korea into a nation-state after the Japanese occupation and Korean War. The intent has been to build a strong nation.

Thus, my research project will center on invented tradition in Korea, how it is reflected in contemporary society, and the roots of these inventions. Having spent time in Korea as an exchange student, I had the chance to visit historical sites in many regions, and I felt many "historical" places are actually newly constructed for the new age. I argue that merging the history of the past and present is causing a decreasing number of visitors, since these tourists come Korea to see historical sites, not contemporary ones.

**Is the “culture of pregnancy” in Japan undergoing change?:
Comparative notes on prenatal diagnosis in Japan and Israel**

Tsipy Ivry (University of Haifa)

Abstract

Since 2000 I have been engaged in a comparative ethnographic study of prenatal care in Japan and Israel focusing on PND (Prenatal Diagnosis of fetal anomalies). My double ethnography (Ivry 2010) attempted to explain why technologies that, toward the end of the 20th century, raised moral anxieties in Japan were incorporated quickly into routine prenatal care in Israel and funded by the state, with no meaningful public debate?

In Japan, PND – obstetrical ultrasound, triple and quadra screening, amniocentesis –were available in medical institutions yet were not covered by health funds. Ob-gyns discussed PND options with patients cautiously even when guidelines instructed them to do so.

Guidelines published in 1999 formally exempted doctors from offering triple marker tests for yielding probabilistic results. They considered pregnant women as fully-fledged mothers and were hesitant to put forward a test that suggests a possible disruption of the maternal bond.

Anxiety about the implications of selective abortions on the lives of people with disabilities, and the association of PND with eugenics, emanated from the narratives of doctors, pregnant women and their partners. PND was practiced – discreetly, "behind the scenes", and post-diagnostic abortions were performed even though fetal anomaly was not a legal reason for termination of pregnancy.

In contrast, Israeli doctors proactively encouraged a full battery of pre-natal diagnostic tests – invasive and non-invasive, probabilistic and definitive – which were covered by health funds and backed up by a law legalizing abortions of anomalous fetuses with no reservations as to the kind of anomaly or gestational age at the time of termination.

In 2013, the Japanese Society of Obstetrics and Gynecology issued guidelines on the use of NIPT (Noninvasive genomic Prenatal Test). While familiar moral concerns arise in the media Japanese women seem increasingly interested in NIPT. In Israel NIPT is widely used; to date, no guidelines to limit its use have been discussed. I use my longitudinal comparative data to ask whether a change is underway in Japanese perceptions of maternal and fetal subjectivity and whether these correlate with changes in the gendered division of labor in society and the emergence of toxic environments after 3/11.

**My mother rejected the names I selected for my child!:
Who gets to be involved in naming children in contemporary
Japan**

Giancarla Unser-Schutz (Rissho University)

Abstract

Japanese naming practices are presently shifting, with a decrease in the use of many name-only suffixes and an increase in unusual kanji usages. As Kobayashi (2009) has suggested, this partially concerns changes in the perception of the public and private spheres. However, they also may have to do with changes within families: because names can be used to form ties within families, how family members are involved can speak greatly about families in contemporary Japan. Having found previously in one data set that grandparents were not frequently mentioned as a source when choosing names (author, 2015), one reason for these changes may be a lack of push towards previous practices through the involvement of older generations. To further that analysis, here I will look in-depth at four posts on family and naming from the popular advice forum Hatsugen Komachi. While posts' veracity can be questionable, its anonymity allows for straight opinions, and can offer insight into popular beliefs about how parents should approach names.

Selected for keywords and their ability to show different perspectives, all four were by expecting daughters experiencing naming problems, specifically a father-in-law who wanted them to include a certain character; a mother against the name already chosen; in-laws' who disapproved using part of a family member's name; and in-laws refusing to select a name for her child. In the first two, the daughters expressed a desire to have their parents' approval, but did not wish to entrust the choice to their parents: rather, they sought advice about negotiating a middle-way where they could select a name that they desired while also maintaining positive familial relationships. On the other hand, the latter two posts both suggest that it is not always the case that it is the younger generation choosing not to comply with older family members: in both cases, the grandparents-to-be were hesitant to become actively involved, suggesting that whatever changes have been occurring are not necessarily new; likewise, responses to the posts tended to respond positively to making ties between families through names, but stressed the rights of parents to name their own children.

(Re)productive connections: Children and women's friendships

Laura Dales (The University of Western Australia)

Abstract

In contemporary Japan the delay and decline in marriage rates, the increase in 'shotgun' marriages, and the extremely low extramarital birth rate, suggest a resilient connection between marriage and reproduction: marriage is the only legitimate space for childbirth, and childbirth (or pregnancy) a significant motivation for the move to marriage.

The reproductive function of marriage is particularly significant in a low-fertility society, where macro questions of a sustainable population and economic growth dovetail with more micro concerns relating to gender norms, career paths and family relations. In popular and political discourse, these concerns are targeted at women, as evidenced by the recent suggestion of chief cabinet secretary Suga Yoshihide, "that mothers will contribute to their country by feeling like they want to have more children".

In this context, the discursive centrality of reproduction – and particularly child-rearing – makes it salient to the creation and presentation of the adult feminine self. While the concept of mother-friends (*mama-tomo*) offers an obvious example of socialization attendant to child-rearing, I argue that this is only a fraction of the picture. For women, reproduction shapes relationships beyond the family, and is significant factor in the creation and maintenance of friendships, even for women who do not have children.

Friendship is enabled and maintained by factors including shared experiences, care and corporeal 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 light of the physical and material demands engendered by child-rearing, it is not surprising that maternity facilitates particular kinds of friendship practices and ideals. How do women perceive their friendships with mothers? How does motherhood enhance or conflict with friendship?

This paper flows from an ongoing project on intimate relationships outside the family. I draw on interviews of urban, middle-class women, conducted over the last four years, to offer a preliminary exploration of some of the effects of children, as absence or presence, in urban, middle-class women's friendships.

End-of-Life care at home hospices in Japan

Keiko Yamaki (Shujitsu University)

Abstract

Home Hospice is a new type of care home in Japan started in Miyazaki Prefecture 2004 and there are about 20 homes by 2015. This home is for the people who is not able to live independently and considered as a place for the end-of-life care including deathwatch. The name of "Home Hospice" is a registered trademark and they are unauthorized as a hospice or a nursing home in fact. There are a number of such unauthorized facilities for elderly in Japan due to the progressive growth of elderly population on the aging society.

Home Hospice is legally a shared house using an abandoned house and it is for the people who require no active treatment. They are the palliative care receivers and called "users" as residents but not as patients. Most of the "users" at Home Hospices are the elderly with dementia and are taken care by the care givers everyday for 24 hours in rotation. Care givers explain "Home Hospices is an alternative home and family."

78.2% of Japanese die in the hospital today even dying at home used to be common by 1970s. The end-of-life care by own family at own home is not easy today in the aging society with fewer children. Home Hospice maybe understood as a phenomenon to adapt in the social contradictions. I would like to introduce my fieldwork in Hiroshima in my presentation.