

# Anthropology of Japan in Japan (AJJ) Annual Meeting 2022

*Wellbeing in Contemporary Japan  
Embodying Techniques, Skills, and  
Environments*

## PROGRAMME



京都大学  
KYOTO UNIVERSITY

大学院 人間・環境学研究科  
総合人間学部

Graduate School of Human and Environmental Studies  
Faculty of Integrated Human Studies

Kyoto, Dec. 3<sup>rd</sup>- 4<sup>th</sup>, 2022



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## Note About this Programme

Although it is probably irrelevant in the bigger picture, we would like to give our small contribution to the improvement of environmental issues. Therefore, during this meeting, we will avoid using paper as much as possible. Please, keep in mind that **no paper copies of the Programme or presentation handouts will be distributed**. Similarly, although we will give a (reused) badge to all registered participants, we will not prepare any nametags so, please, make sure you **bring at least one business card** with you, so that you can insert it in the badge. Also, please, **keep in mind to give the badge back** before you leave.

We are also fully aware of the frustration that having to scroll up and down a long pdf may cause, so this file has been **thoroughly bookmarked**:

- Clicking on the titles in the Table of Contents above will send you to the respective section.
- Clicking on the session title in the “Timetable” will send you to the session explanation in the “Programme” section.
- Clicking on presentation titles in the “Programme” section will send you to its abstract.
- Each link also works the other way around, so that you can go back to where you started without needing to scroll.
- Click on any of the links (official websites, Google Maps, etc.) below to open them in their respective applications.

Alternatively, you can use the **“bookmarks” bar** in your pdf reader to navigate through the document.

## ABOUT AJJ

AJJ aims at providing a multilingual forum for anthropologists and other like-minded social scientists whose work focuses on Japan. Our hope is to serve as a focal point for those living in, working on and/or traveling to Japan, whose original research and work in progress can be shared in a small and intimate setting with those of similar background and interests. Annual meetings are held every fall, and in spring we conduct workshops. Important activities may be organized in conjunction with the Japanese Society of Cultural Anthropology (JASCA) and the Folklore Society of Japan.

Since its inception in 1998, English has been the language of convention, however, AJJ encourages the use of other languages including Japanese. Currently, recommendation of a member is not necessary to become a member, there are no membership fees. Contact is maintained via the website and e-mail. Please feel free to join us.

**Official Website:** <https://www.ajj-online.net/>

### Executive Committee

#### Officials

**President Emeritus:** Harumi Befu

**President:** Michael Shackleton

**Vice Presidents:** Greg Poole, John Mock

**Web:** Debra Occhi

**Newsletter:** Atsushi Sumi

**Domestic/JASCA Liaison:** Etsuko Kato

#### Other EC Members

Kyle Cleveland, Robert Croker, Sachiko Horiguchi, John McCreery, Hisako Ōmori, Mary Reisel, Tomiyuki Uesugi, Beverley Yamamoto, Ichiro Numazaki, Andrea De Antoni, David Uva, Kaeko Chiba

#### External Advisors

**Japan Anthropology Workshop (JAWS):** Lola Martinez

**JASCA:** Junji Koizumi

**AAA:** Laura Miller

### Kyoto Meeting Organization

Andrea De Antoni (Kyoto University), Xinzhe Huang (Kyoto/Ritsumeikan University), Takumi Fukaya, Satoru Niwa, Tatiana Romanova, Ria Tsuzuki, Kanako Yamazaki (Kyoto University)

In collaboration with the **Department for Interdisciplinary Research and Education** (学際研究教育部), Graduate School of Human and Environmental Studies, Kyoto University

**Contacts:** [ajjkyoto@gmail.com](mailto:ajjkyoto@gmail.com)

## ABOUT THE OFFICIAL MEETING VENUES

### Kyoto University

Kyoto University was established in 1897 as Japan's second imperial university. It is located in the historic city of Kyoto, which flourished as the nation's capital for over a thousand years until that status was transferred to Tokyo in the wake of the Meiji Restoration. Even after the relocation of the capital, Kyoto continued to be a hub of culture and technology. Japan's first elementary school and girls' school were opened there, and it was the location of the country's first commercial hydroelectric plant and first streetcars. It was within that milieu of cultural, technological, and industrial advancement that Kyoto University was established.

During its early period, Kyoto University developed various new approaches to education and research, including small-group seminars that emphasize interaction between students and instructors, incorporating thesis submission as a graduation requirement, and providing students with increased freedom in selecting their study subjects as a way to enhance motivation and encourage creativity. These innovative approaches pioneered by the university were eventually adopted as standard practices in Japanese higher education.

It was also in the early phase of its development that Kyoto University firmly grasped the importance of university autonomy. Academic freedom is essential to the scholarly quest for the truth—a goal common to all universities—and university autonomy is essential in ensuring academic freedom. Kyoto University was the first university in Japan to implement a structure whereby its faculty were free from external interference.

Through its pioneering approach to education and research, Kyoto University has cultivated some of Japan's finest minds and made significant contributions to the advancement of scholarship and science. Numerous winners of major international awards are affiliated with the university, such as renowned physicist Hideki Yukawa, Japan's first Nobel laureate.

To this day, the university is known throughout Japan and around the world for its unique culture of academic freedom, and for being at the vanguard of cutting-edge research. Since its foundation, Kyoto University has remained faithful to the principles of academic freedom and to its commitment to addressing highly complex and diverse global issues. The University is the second largest national university in Japan with about 13,000 undergraduate students and 9,500 graduate and professional degree students.

In 2017, Kyoto University was assigned by the Japanese government as one of the first Designated National Universities (DNU). DNU status has enabled the university to implement even more ambitious initiatives in the areas of university management, education, and research, and it positions Kyoto University at the forefront of a new era of international academic exchange and collaboration.

2022 marks the 125th anniversary of Kyoto University's founding. Throughout its history the university's pioneering spirit of creativity and diversity has borne much fruit, but to maintain the production of such nourishing fruit in the future, we must plant seedlings and cultivate them properly.

**Official Website:** <https://www.kyoto-u.ac.jp/en>

**Facts and Figures (pdf):**

[https://www.kyoto-u.ac.jp/sites/default/files/inline-files/kyoto\\_univ\\_2022\\_2023\\_all-394da3bb9ba6cfc36dddb6e2e678124d.pdf](https://www.kyoto-u.ac.jp/sites/default/files/inline-files/kyoto_univ_2022_2023_all-394da3bb9ba6cfc36dddb6e2e678124d.pdf)

## Graduate School of Human and Environmental Studies

The Graduate School of Human and Environmental Studies (人間・環境学研究科, colloquially “**Jinkan**”) was established in April 1991, originally independent of any undergraduate college. In April 2003, the Graduate School and the Faculty of Integrated Human Studies (総合人間学部) were integrated to form the new Graduate School of Human and Environmental Studies in order to achieve higher academic goals. Accordingly, the divisions within the two organizations have been reorganized. The Faculty of Integrated Human Studies remains an undergraduate department, and its courses are taught by the Graduate School faculty.

The Graduate School consists of three departments: 1) the **Department of Human Coexistence** (共生人間学専攻), with “human beings” as its key concept, 2) the **Department of Cultural Coexistence** (共生文明学専攻), with “civilization” as its key concept and the 3) **Department of Interdisciplinary Environment** (相関環境学専攻), with “nature” as its key concept.

The most prominent characteristic of the school is its wide range of research fields, spanning the humanities, social sciences, and natural sciences. This interdisciplinary stance enables us to reassess and restructure traditional scholarship into new paradigms aiming for harmonious coexistence between humans and nature, and facilitating a more sustainable society

**Official Website:** <https://www.h.kyoto-u.ac.jp/en/>

**Facts and Figures (pdf):**

[https://www.h.kyoto-u.ac.jp/wp-content/uploads/2022/03/pamphlet\\_en\\_2021.pdf](https://www.h.kyoto-u.ac.jp/wp-content/uploads/2022/03/pamphlet_en_2021.pdf)

**Anthropology at Jinkan** (Japanese only): <http://www.anth.jinkan.kyoto-u.ac.jp/>

### Access

The Graduate School is located in the Yoshida South (吉田南) Campus. It is building number 89 on this map:

<https://www.kyoto-u.ac.jp/ja/access/campus/yoshida/map6r-ys>

Google Maps:

Human and Environmental Research Building

<https://maps.app.goo.gl/tGh6q76M6tyQSmHA8>

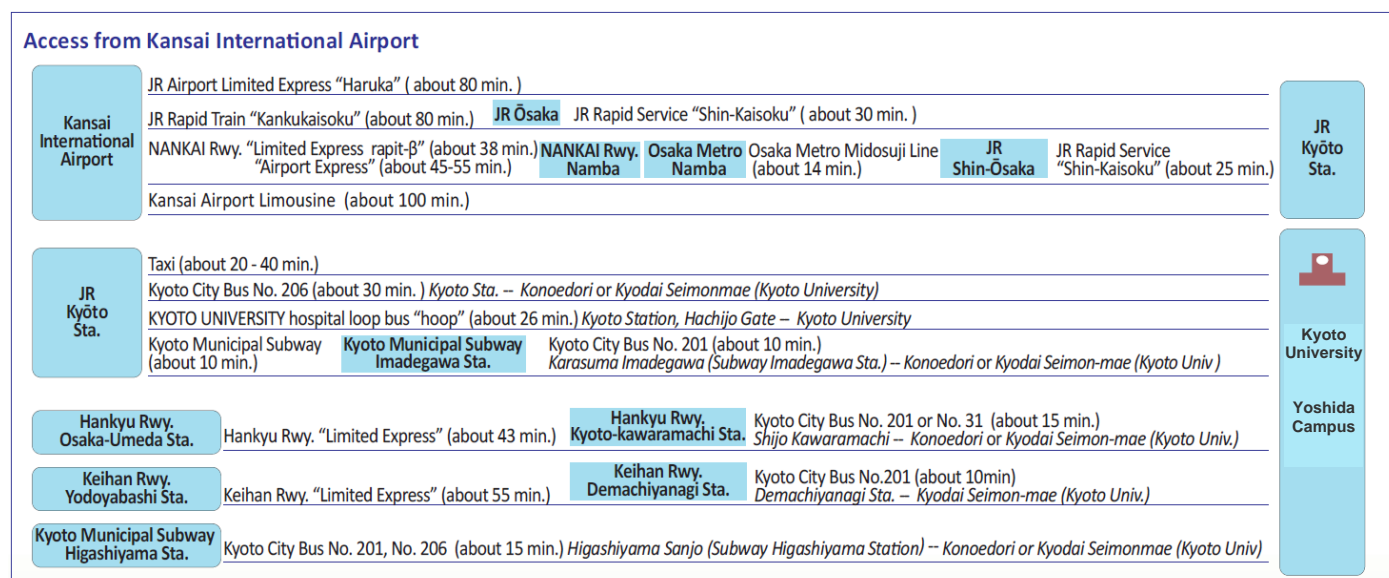


Figure 1: From the Graduate School Facts and Figures pdf linked above, p.11

## Conference Rooms

**Room B23:** A big room on the Basement floor used for the Opening Remarks, the Keynote Lecture and the General Meeting. From the entrance to the Graduate School of Human and Environmental Studies, take the elevator on your left to B1, or go down the stairs on your right. Room B23 will be in front of you.

**Room B23(A) and (B):** Room B23 will be split into two smaller rooms. You do not need to go anywhere.

**Room 233:** On the 2<sup>nd</sup> Floor. From Room B23, you can take the elevator on the left of the exit or climb the stairs. Room 233 is in front of the elevator.

**Room 333:** Used only for the film session. Same as Room 233, but on the third floor

## Dinner

The dinner will take place at Sharaku, a restaurant located North of Yoshida Campus. It can easily be reached from the Meeting venue on foot (roughly 10-15 minutes), by bus number 201甲 or 206甲, or by taxi.

**Official Website:** <https://hyakumanbensharaku.gorp.jp/>

**Google Maps:** <https://goo.gl/maps/tGJN878oSrxHFqbbA>



The dinner is Japanese style, with all you can drink included for two hours, and we will start at 19:30. Please, make sure that you are there by 19:25. Some **volunteers will lead the people who want to walk to the restaurant**, starting from the entrance of the Graduate School at **19:00**. You are more than welcome to join but, please, make sure that you are on time at the meeting point.

Given the high number of participants and the limited possibilities of the restaurant, we hope you understand that, unfortunately, **we will not be able to accommodate any last-minute registration or cancellations.**

## TIMETABLE

### Saturday, December 3<sup>rd</sup>

<b>ROOM B23</b>
<b>09:00 Registration Desk Open</b>
<b>09:15-10:00 Welcoming Addresses</b> 09:15-09:20: Greetings from the Organizers: Andrea De Antoni (Kyoto University) 09:20-09:30: Greetings from the Host Institution: Iwatani Ayako (Kyoto University) 09:30-10:00: Welcoming Address from the AJJ President: Michael Shackleton (Osaka Gakuin University)
<b>10:00-12:00: Keynote Lecture</b> Barbara Holthus (DIJ) and Wolfram Manzenreiter (University of Vienna) CHAIR: Andrea De Antoni
<b>12:00-13:00 Lunch</b> AJJ Executive Committee Meeting, <b>ROOM B23(A)</b>

### 13:00-14:30

ROOM B23(A)	ROOM B23(B)	ROOM 233 (2F)
<b>Session 1</b> <b><u>Crafting Wellbeing through Art</u></b> CHAIR: Debra Occhi	<b>Session 2</b> <b><u>Sensing Like a Phenomenon</u></b> CHAIR: Andrea De Antoni	<b>Session 3</b> <b><u>Locally Coping with Resilience and Sustainability</u></b> CHAIR: Tom Gill
Sofia Rossatelli (University of Milan)	Kaeko Chiba (Akita International University)	Sebastien Boret (Tohoku University)
Eleanor Yamaguchi (Kyoto Prefectural University)	Tomoko Sakai (Kyoto University)	Xue Yang (University of Tokyo)
Kukiko Nobori (JSPS Research Fellow)		Wafaa Abdo (Osaka University)

### 14:30-14:45 Coffee Break

### 14:45-16:15

ROOM B23(A)	ROOM B23(B)	ROOM 233 (2F)
<b>Session 4</b> <b><u>The Social Life of Virtual Things</u></b> CHAIR: Debra Occhi	<b>Session 5</b> <b><u>Family Diversity and Wellbeing</u></b> CHAIR: Wolfram Manzenreiter	<b>Session 6</b> <b><u>Negotiating Intimate Borders</u></b> CHAIR: Sachiko Horiguchi
Mark Bookman (Online) (University of Tokyo)	Yan Li (Osaka University)	Maiko Kodaka (SOAS, University of London)
Reijiro Aoyama (The Chinese University of Hong Kong)	Atsushi Takeda (Ritsumeikan University)	Peyton Cherry (University of Oxford/Waseda University)
Mattias van Ommen (Doshisha University)	Sayaka Uchikawa (Tokai University)	Shunsuke Nozawa (Hokkaido University)

### 16:15-16:30 Coffee Break



**16:30-18:00**

<b>ROOM B23(A)</b>	<b>ROOM B23(B)</b>	<b>ROOM 233 (2F)</b>
<p><b><u>Session 7</u></b>  <b><u>Panel: Technically Well: Emerging Models of Human-Machine Flourishing</u></b>                      CHAIR: Daniel White</p>	<p><b><u>Session 8</u></b>  <b><u>Alternative Eating Matters</u></b>                      CHAIR: Andreas Riessland</p>	<p><b><u>Session 9</u></b>  <b><u>Including Special Needs</u></b>                      CHAIR: Sachiko Horiguchi</p>
Daniel White (University of Cambridge)	Junya Kobayashi (Chiba University)	Naoko Hosokawa (University of Tokyo)
Hirofumi Katsuno (Doshisha University)	Rina Komiya (Tokyo Metropolitan University)	Yuka Nakae (Kyoto University)
Keiko Nishimura (Sophia University)	Dylan Hallingstad O'Brien (University of California)	Selim Gokce Atici (Stanford University)
Paul Hansen (Hokkaido University)		

<b>ROOM B23</b>
<p><b><u>18:15-18:45: Harumi Befu Memorial Talk</u></b>                      Tom Gill (Meiji Gakuin University)                      CHAIR: Michael Shackleton</p>

**19:30-21:30 Dinner**

**Sunday, December 4<sup>th</sup>**

**09:00 Registration Desk Open**

**09:00-10:30**

<b>ROOM B23(A)</b>	<b>ROOM B23(B)</b>	<b>ROOM 233 (2F)</b>
<p><b><u>Session 10</u></b>  <b><u>Youth Without Youth?</u></b>                      CHAIR: Sachiko Tanuma</p>	<p><b><u>Session 11</u></b>  <b><u>Panel: Healing, Harmony, and Creative Tension in Japanese Dance and Theatre Practice</u></b>                      Organizer: Jonah Salz                      CHAIR: Jane Traynor</p>	<p><b><u>Session 12</u></b>  <b><u>Literally Reading the Social</u></b>                      CHAIR: Robert Croker</p>
<p><b><u>Panel: Precarious Youth: How Over-achievers Handle Their Unvoiced Anxieties</u></b></p>		
Asuka Tamura (Tokyo Metropolitan University)	Jonah Salz (Ryukoku University)	Ichiro Numazaki (Tohoku University)
Sachiko Tanuma (Tokyo Metropolitan University)	Şebnem Sözer Özdemir (Düzce University/Osaka University)	Anna Tatton (International Christian University – ICU)
Sachiko Horiguchi (Temple University), Teppei Sekimizu (Rissho University) and Kiwako Endo (Kinjo Gakuin University)	Diego Pellecchia (Kyoto Sangyo University)	Debalina Chatterjee (University of Tsukuba)

**10:30-10:45: Coffee Break**

**10:45-12:15**

<b>ROOM B23(A)</b>	<b>ROOM B23(B)</b>	<b>ROOM 233 (2F)</b>
<p><b><u>Session 13</u></b>  <b><u>Born to be Wild? Taming Non-Human Animals</u></b>                      CHAIR: Paul Hansen</p>	<p><b><u>Session 14</u></b>  <b><u>The Affective Forms of Religious Life</u></b>                      CHAIR: Andrea De Antoni</p>	<p><b><u>Session 15</u></b>  <b><u>Educating Teaching Bodies</u></b>                      CHAIR: Greg Poole</p>
Maho Kitano (Kyoto University)	K.-Ulrike Nennstiel (Hokusei Gakuen University)	Sam Bamkin (University of Tokyo)

Ruri Tanaka (Kyoto University)	Eyal Ben-Ari (Jerusalem Institute for Strategy and Security)	Roman Paşca (Akita University)
Ria Tsuzuki (Kyoto University)	Anne Mette Fisker-Nielsen (Soka University)	Kyoko Motobayashi (Ochanomizu University)

**12:15-13:30 Lunch**

**13:30-15:00**

<b>ROOM B23(A)</b>	<b>ROOM B23(B)</b>	<b>ROOM 233 (2F)</b>
<b><u>Session 16</u></b> <b><u>More-Than-Human Wellbeing</u></b> CHAIR: Eyal Ben-Ari	<b><u>Session 17</u></b> <b><u>Sporting Enskilled Bodies</u></b> CHAIR: Tom Gill	<b><u>Session 18</u></b> <b><u>Tomorrow's Researchers</u></b> <b><u>Today: Undergraduate</u></b> <b><u>Research Reports</u></b> CHAIR: Greg Poole
Archna (The University of Tsukuba)	Yihui (Evan) Chen (Hokkaido University)	Thang Long Nguyen (Doshisha University)
Liliana Morais (Rikkyo University)	Yosri Razgui (Kobe University)	Yin Min Khin Kyi (Doshisha University)
Gil Vicente N. Lourencao (University of Tsukuba)	Cristian Laiber (University of Bucharest)	Nanami Yokoyama (Tohoku University)

**15:00-15:15 Coffee Break**

**15:15-16:45**

<b>ROOM B23(A)</b>	<b>ROOM B23(B)</b>	<b>ROOM 233 (2F)</b>	<b>ROOM 333 (3F)</b>
<b><u>Session 19</u></b> <b><u>Assembling</u></b> <b><u>NatureCultures</u></b> CHAIR: Paul Hansen	<b><u>Session 20</u></b> <b><u>Nevermind the Fandom</u></b> CHAIR: Wolfram Manzenreiter	<b><u>Session 21</u></b> <b><u>COVID Connections</u></b> CHAIR: Ichiro Numazaki	<b><u>Session 22</u></b> <b><u>Film Screening</u></b> CHAIR: Greg Poole
Shoko Yamada (Yale University)	Tatsuya Namai (National Museum of Ethnology)	John McCreery (The Word Works, Ltd)	Kanako Yamazaki (Kyoto University)
Ahmet Melik Baş (Chiba University)	Robert Dahlberg-Sears (Ohio State University)	Luca Proietti (SOAS University of London)	
Yoko Nagao (Wako University)	Carmen Sapunaru Tamas (University of Hyogo)	Misa Hirano-Nomoto (Kyoto University)	

**16:45-17:00 Coffee Break**

**17:00-18:00**

<b>ROOM B23</b>
<b>AJJ General Meeting and Closing Remarks</b>

**December 3<sup>rd</sup>, 09:15 – December 4<sup>th</sup>, 18:00**  
**OPEN SPACE IN FRONT OF ROOM B23**

<b><u>Poster Presentations on Display</u></b>
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# PROGRAMME

## Saturday, December 3rd

**9:00 Reception Desk Open**

### **09:15 - 10:00 Welcoming Addresses (Room B23)**

09:15-09:20 Greetings from the Organizers: Andrea De Antoni (Kyoto University)

09:20 - 09:30 Greetings from the Host Institution: Iwatani Ayako (Kyoto University)

09:30-10:00 Welcoming Address from the AJJ President: Michael Shackleton (Osaka Gakuin University)

### **10:00-12:00: Keynote Lecture (Room B23)**

Barbara Holthus (DIJ) and Wolfram Manzenreiter (University of Vienna)

**The Social DNA of Happiness: Looking Back, Looking Ahead**

**12:00-13:00 Lunch**

**AJJ Executive Committee Meeting, Room B23(A)**

<p><b>13:00-14:30, B23(A)</b></p> <p><b><u>Session 1</u></b></p> <p><b><u>Crafting Wellbeing through Art</u></b></p> <p><b>CHAIR: Debra Occhi (Miyazaki International College)</b></p>	<p><b>Sofia Rossatelli (University of Milan)</b></p> <p><u>The Process of Artistic Creation as a Source of Wellbeing: The Case Studies of Kusama Yayoi and of the NPO Tokyo Soteria Art Circle's Artists</u></p> <p><b>Eleanor Yamaguchi (Kyoto Prefectural University)</b></p> <p><u>Art and Wellbeing in Japan: The Dot Mandala Painting Phenomenon</u></p> <p><b>Kukiko Nobori (JSPS Research Fellow)</b></p> <p><u>Participatory Art and Wellbeing: How to Measure the Effect of Art?</u></p>
<p><b>13:00-14:30, B23(B)</b></p> <p><b><u>Session 2</u></b></p> <p><b><u>Sensing Like a Phenomenon</u></b></p> <p><b>CHAIR: Andrea De Antoni (Kyoto University)</b></p>	<p><b>Kaeko Chiba (Akita International University)</b></p> <p><u>Strength in Ikebana Belief</u></p> <p><b>Tomoko Sakai (Kyoto University)</b></p> <p><u>Attentive to What is Sensed and Beyond: Everyday Life in Areas Near the Fukushima Nuclear Power Stations</u></p>
<p><b>13:00-14:30, 233</b></p> <p><b><u>Session 3</u></b></p> <p><b><u>Locally Coping with Resilience and Sustainability</u></b></p> <p><b>CHAIR: Tom Gill (Meiji Gakuin University)</b></p>	<p><b>Sebastien Boret (Tohoku University)</b></p> <p><u>Collective Memorialization as Healing: Memorial monuments, Grief and Trauma in Post-disaster Japan</u></p> <p><b>Xue Yang (University of Tokyo)</b></p> <p><u>The New Residents in Namie: A Reopened Town Suffered from the Fukushima Nuclear Accident</u></p> <p><b>Wafaa Abdo (Osaka University)</b></p> <p><u>Achieving Food Sustainability Through Local Communities: The Case of Flowers and Greenery Network Toyonaka</u></p>

**14:30-14:45 Coffee Break**

<p>14:45-16:15, B23(A)</p> <p><b>Session 4</b></p> <p><b><u>The Social Life of Virtual Things</u></b></p> <p><b>CHAIR: Debra Occhi</b> (Miyazaki International College)</p>	<p><b>Mark Bookman (University of Tokyo) ONLINE PRESENTATION</b></p> <p><u>Disability and Design Justice in Japan: Virtual Reality and Visions for the Future</u></p> <p><b>Reijiro Aoyama (The Chinese University of Hong Kong)</b></p> <p><u>Digital Gift-giving: Analyzing Interactive Sociality and Productivity in VTuber Fandom</u></p> <p><b>Mattias van Ommen (Doshisha University)</b></p> <p><u>Japanese Online Games, Technical Competence and Social-Emotional Well-Being</u></p>
<p>14:45-16:15, B23(B)</p> <p><b>Session 5</b></p> <p><b><u>Family Diversity and Wellbeing</u></b></p> <p><b>CHAIR: Wolfram Manzenreiter</b> (University of Vienna)</p>	<p><b>Yan Li (Osaka University)</b></p> <p><u>Fathers' (Non)Involvement in the School PTAs: A Case of Fathers from "Nonstandard" Families in Japan</u></p> <p><b>Atsushi Takeda (Ritsumeikan University)</b></p> <p><u>Japanese-Korean Transnational Marriage: Cases of Japanese Marriage Migrants in South Korea</u></p> <p><b>Sayaka Uchikawa (Tokai University)</b></p> <p><u>"Wellbeing" of Foreign Mothers in Japan</u></p>
<p>14:45-16:15, 233</p> <p><b>Session 6</b></p> <p><b><u>Negotiating Intimate Borders</u></b></p> <p><b>CHAIR: Sachiko Horiguchi</b> (Temple University)</p>	<p><b>Maiko Kodaka (SOAS, University of London)</b></p> <p><u>Commodifying Recognition: Self-realisation Through Consumption, Self-sacrifice for Consumption</u></p> <p><b>Peyton Cherry (University of Oxford/Waseda University)</b></p> <p><u>Youth Narratives and Intimate Boundaries: Affective Perceptions of Sexual Consent and Relationship Practices among Japanese University Students</u></p> <p><b>Shunsuke Nozawa (Hokkaido University)</b></p> <p><u>Signs of Improper Contact: Harassment, Triggers, and Institutional Wellbeing</u></p>

### 16:15-16:30 Coffee Break

<p>16:30-18:00, B23(A)</p> <p><b>Session 7</b></p> <p><b><u>Panel: Technically Well: Emerging Models of Human-Machine Flourishing</u></b></p> <p><b>CHAIR: Daniel White</b> (University of Cambridge)</p>	<p><b>Daniel White (University of Cambridge)</b></p> <p><u>Companion Robots for Social Emotional Learning</u></p> <p><b>Hirofumi Katsuno (Doshisha University)</b></p> <p><u>Character AI in Contemporary Japan: From Virtual Emotions to Virtual Cultures</u></p> <p><b>Keiko Nishimura (Sophia University)</b></p> <p><u>Location and Translation of Well-being in SF Prototyping</u></p> <p><b>Paul Hansen (Hokkaido University)</b></p> <p><u>Rotary or Robots: Competing Technological Promises of Human-Bovine Wellness in Central Hokkaido</u></p>
<p>16:30-18:00, B23(B)</p> <p><b>Session 8</b></p> <p><b><u>Alternative Eating Matters</u></b></p>	<p><b>Junya Kobayashi (Chiba University)</b></p> <p><u>Vegan Assertiveness for Sustainable Lives: Communication Techniques in the Context of the Vegan Movement in Okinawa</u></p> <p><b>Rina Komiya (Tokyo Metropolitan University)</b></p> <p><u>Rohingya Mothers' Negotiation over Schools Meals in Japan</u></p>

<p><b>CHAIR: Andreas Riessland (Nanzan University)</b></p>	<p><b>Dylan Hallingstad O'Brien (University of California)</b>  <u>Can Anyone Be Macrobiotic?: Race and the Imagining of Wellness in Macrobiotics</u></p>
<p><b>16:30-18:00, 233</b>  <b>Session 9</b>  <u>Including Special Needs</u>  <b>CHAIR: Sachiko Horiguchi (Temple University)</b></p>	<p><b>Naoko Hosokawa (University of Tokyo)</b>  <u>Linguistic Wellbeing: The “Easy Japanese” Initiative for Diversity</u>  <b>Yuka Nakae (Kyoto University)</b>  <u>Potentiality and Challenges for Participation of Special Needs Children in Regular Classrooms: Focusing on Mutual Interaction</u>  <b>Selim Gokce Atici (Stanford University)</b>  <u>Rehabilitating Emotions: Collaborative Definition of <i>Ikidurasa</i> and Affects in Illicit Drug Use Therapy</u></p>

**18:15-18:45: Harumi Befu Memorial Talk (Room B23)**

Tom Gill (Meiji Gakuin University)  
**In Memoriam: Harumi Befu**  
 CHAIR: Michael Shackleton

**19:30-21:30 Dinner**  
**@Hyakumanben Sharaku**



## Sunday, December 4th

### 9:00 Reception Desk Open

<p><b>09:00-10:30, B23(A)</b>  <b><u>Session 10</u></b>  <b><u>Youth Without Youth?</u></b>  <b><u>Panel: Precarious Youth: How Over-Achievers Handle Their Unvoiced Anxiety</u></b>  <b>CHAIR: Sachiko Tanuma (Tokyo Metropolitan University)</b></p>	<p><b>Asuka Tamura (Tokyo Metropolitan University)</b>  <u>Conflict-torn by Misalignment of Self-image: Analyzing Dark History Through the Concept of “Dividual”</u></p> <p><b>Sachiko Tanuma (Tokyo Metropolitan University)</b>  <u>An Anthropological Perspective of “Shūkatsu”: How Sharing and Discussing its Strangeness and Particularity Influence Students’ Perceptions of Job Hunting</u></p> <p><b>Sachiko Horiguchi (Temple University), Tepei Sekimizu (Rissho University), and Kiwako Endo (Kinjo Gakuin University)</b>  <u>Making Sense of the Relationships between the Family, Social Welfare, and Well-being in Contemporary Japan: Insights from a Comparative Hikikomori (Social Withdrawal) Vignette Study</u></p>
<p><b>09:00-10:30, B23(B)</b>  <b><u>Session 11</u></b>  <b><u>Panel: Healing, Harmony, and Creative Tension in Japanese Dance and Theatre Practice</u></b>  <b>Organizer: Jonah Salz</b>  <b>CHAIR: Jane Traynor (University of Hawaii)</b></p>	<p><b>Jonah Salz (Ryukoku University)</b>  <u>Comic Relief and Reform “with Covid”: Catharsis, Healing, and Change through <i>kyōgen</i></u></p> <p><b>Şebnem Sözer Özdemir (Düzce University/Osaka University)</b>  <u>Liberation through Constraint: Discovering a “Dance Self” Through <i>Kamigatamai</i></u></p> <p><b>Diego Pellecchia (Kyoto Sangyo University)</b>  <u>Effects of <i>Nō</i> Practice on Wellbeing</u></p>
<p><b>09:00-10:30, 233</b>  <b><u>Session 12</u></b>  <b><u>Literally Reading the Social</u></b>  <b>CHAIR: Robert Croker (Nanzan University)</b></p>	<p><b>Ichiro Numazaki (Tohoku University)</b>  <u>Anthropology of Japanese Literature: A Proposal</u></p> <p><b>Anna Tatton (International Christian University – ICU)</b>  <u>Radical Reading and the Pursuit of Well-being, the Case of Neon Bookclub</u></p> <p><b>Debalina Chatterjee (University of Tsukuba)</b>  <u>Women and Their Books: A Feminist Reading Circle in a Japanese Science City</u></p>

### 10:30-10:45: Coffee Break

<p><b>10:45-12:15, B23(A)</b>  <b><u>Session 13</u></b>  <b><u>Born to be Wild? Taming Non-Human Animals</u></b>  <b>CHAIR: Paul Hansen (Hokkaido University)</b></p>	<p><b>Maho Kitano (Kyoto University)</b>  <u>The Dynamics of Human-wildlife Relationships in Abandoned Mining City: From the Case of Shisaka Island in Ehime</u></p> <p><b>Ruri Tanaka (Kyoto University)</b>  <u>Reproducing Wildness in Captive Animals: Well-being Practices at the Kyoto City Zoo</u></p> <p><b>Ria Tsuzuki (Kyoto University)</b>  <u>Human-Honeybee Relationships as an Alternative Lifestyle in Japan: Post-domestication in Beekeeping</u></p>
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<p><b>10:45-12:15, B23(B)</b></p> <p><b><u>Session 14</u></b></p> <p><b><u>The Affective Forms of Religious Life</u></b></p> <p><b>CHAIR: Andrea De Antoni (Kyoto University)</b></p>	<p><b>K.-Ulrike Nennstiel (Hokusei Gakuen University)</b></p> <p><u>Wellbeing through Forest Therapy in Japan</u></p> <p><b>Eyal Ben-Ari (Jerusalem Institute for Strategy and Security)</b></p> <p><u>Fear and Well-Being? Oni Demons and the Inculcation of Resilience in a Kyoto Kindergarten</u></p> <p><b>Anne Mette Fisker-Nielsen (Soka University)</b></p> <p><u>Life-state is Everything: Creating Communities for New Affective-social Relationships</u></p>
<p><b>10:45-12:15, 233</b></p> <p><b><u>Session 15</u></b></p> <p><b><u>Educating Teaching Bodies</u></b></p> <p><b>CHAIR: Greg Poole (Doshisha University)</b></p>	<p><b>Sam Bamkin (University of Tokyo)</b></p> <p><u>How Do We Select Teachers for Ethnographic Research in Schools? The Implications of Heterogeneity in Teachers</u></p> <p><b>Roman Paşca (Akita University)</b></p> <p><u>The Teacher with the Dragon Tattoo: Between Vulnerability and Empowerment in the Life Story of a Japanese Language Teacher</u></p> <p><b>Kyoko Motobayashi (Ochanomizu University)</b></p> <p><u>Work-leisure Configuration of Middling Transnationals: Off-duty Expectations of the Volunteer Japanese Language Teachers</u></p>

**12:15-13:30 Lunch**

<p><b>13:00-14:30, B23(A)</b></p> <p><b><u>Session 16</u></b></p> <p><b><u>More-Than-Human Wellbeing</u></b></p> <p><b>CHAIR: Eyal Ben-Ari (Jerusalem Institute for Strategy and Security)</b></p>	<p><b>Archna (The University of Tsukuba)</b></p> <p><u>An Anthropological Study of a Shinto Shrine from the Perspective out of Body-Mind Dichotomy: Focusing on Hybridity of Humans and Non-humans Actors</u></p> <p><b>Liliana Morais (Rikkyo University)</b></p> <p><u>Craft and the “Good life” in the Discourse of Western Potters in Japan</u></p> <p><b>Gil Vicente N. Lourencao (University of Tsukuba)</b></p> <p><u>Other Readings of DIYBio on Body, Art, and Science. The case of <i>Kintsugi</i></u></p>
<p><b>13:00-14:30, B23(B)</b></p> <p><b><u>Session 17</u></b></p> <p><b><u>Sporting Enskilled Bodies</u></b></p> <p><b>CHAIR: Tom Gill (Meiji Gakuin University)</b></p>	<p><b>Yihui (Evan) Chen (Hokkaido University)</b></p> <p><u>Spontaneity in Co-exercising Bodies: Affect Studying from Group Classes of CrossFit</u></p> <p><b>Yosri Razgui (Kobe University)</b></p> <p><u>Football, Supporters and Bodily Practices in Contemporary Japan</u></p> <p><b>Cristian Laiber (University of Bucharest)</b></p> <p><u>Martial Arts Anthropology in Japan – Field Notes: Takeda Martial Legacy While Living with Two Generations of the Machida Family</u></p>
<p><b>13:00-14:30, 233</b></p> <p><b><u>Session 18</u></b></p> <p><b><u>Tomorrow’s Researchers Today: Undergraduate Research Reports</u></b></p> <p><b>CHAIR: Greg Poole (Doshisha University)</b></p>	<p><b>Thang Long Nguyen (Doshisha University)</b></p> <p><u>A Psychological Approach to the Emergence of Modern Nations and the Reproduction of Nationalism: Japan as a Case Study</u></p> <p><b>Yin Min Khin Kyi (Doshisha University)</b></p> <p><u>From State Socialism to Nationalistic Crony Capitalism: The Impact of Postcolonial Capitalism in Contemporary Myanmar</u></p> <p><b>Nanami Yokoyama (Tohoku University)</b></p> <p><u>An Anthropological study of Okami</u></p>

**14:30-14:45: Coffee Break**

<p><b>14:45-16:15, B23(A)</b></p> <p><b><u>Session 19</u></b></p> <p><b><u>Assembling NatureCultures</u></b></p> <p><b>CHAIR: Paul Hansen (Hokkaido University)</b></p>	<p><b>Shoko Yamada (Yale University)</b></p> <p><u>Timely Cultivation: Crop Times, Machine Breakdowns, and the Work of Repair in Rice Agriculture</u></p> <p><b>Ahmet Melik Baş (Chiba University)</b></p> <p><u>Tropisms in the Context of Intra-actions: Rethinking the Human and Nonhuman</u></p> <p><b>Yoko Nagao (Wako University)</b></p> <p><u>Reedbeds Nurturing a Vernacular Civil Society?: Lake <i>Nishinoko</i> Reed Lantern Exhibition as an Experiment for Ecological and Socio-cultural Wellbeing</u></p>
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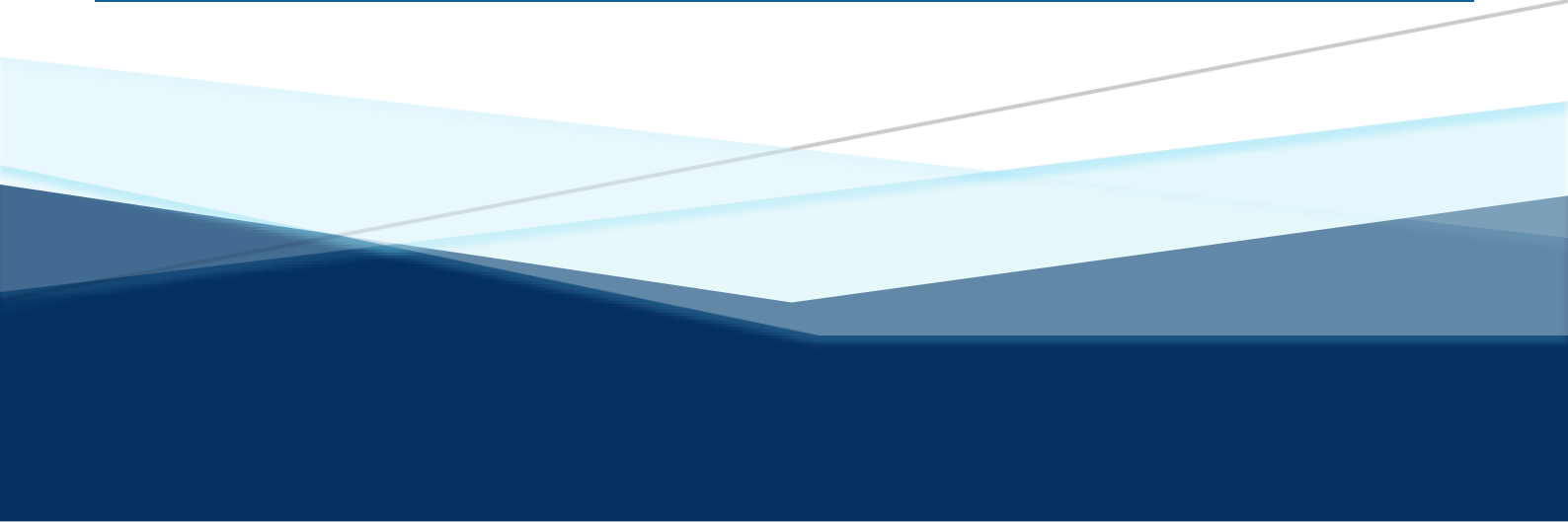


<p><b>14:45-16:15, B23(B)</b>  <b>Session 20</b>  <b><u>Nevermind the Fandom</u></b>  <b>CHAIR: Wolfram Manzenreiter (University of Vienna)</b></p>	<p><b>Tatsuya Nanami (National Museum of Ethnology)</b>  <u>Subculture at the Grassroots Level in Japan: A Case Study of Indie Music Scene of Matsumoto</u>  <b>Robert Dahlberg-Sears (Ohio State University)</b>  <u>Mind The Bollocks: An Ethnographic Reading and Analysis of Punk Magazines</u>  <b>Carmen Sapunaru Tamas (University of Hyogo)</b>  <u>The One-Night “Boyfriend”: Popular Theater, Fandom, and Escapism</u></p>
<p><b>14:45-16:15, 233</b>  <b>Session 21</b>  <b><u>COVID Connections</u></b>  <b>CHAIR: Ichiro Numazaki (Tohoku University)</b></p>	<p><b>John McCreery (The Word Works, Ltd)</b>  <u>COVID, Aging, and Purposeful Playful Community: The Mitsusawa High Town SOFTO Tsukushi-Kai</u>  <b>Luca Proietti (SOAS University of London)</b>  <u>“Eli, Eli, Lema Sabachthani?”: Reviewing a Healing Noisy Movie with the Eye of COVID-19</u>  <b>Misa Hirano-Nomoto (Kyoto University)</b>  <u>Okinawan ROSCAs During COVID-19: How People Stay Connected</u></p>
<p><b>14:45-16:15, 333</b>  <b>Session 22</b>  <b><u>Film Screening</u></b>  <b>CHAIR: Greg Poole (Doshisha University)</b></p>	<p><b>Kanako Yamazaki (Kyoto University)</b>  <u>We Are Here: Onodera san’s Dream for the Future</u></p>

**16:15-16:30: Coffee Break**

<p><b>Dec 3<sup>rd</sup>, 09:15-Dec 4<sup>th</sup>, 16:30</b>  <b>Open Space in Front of B23</b>  <b><u>Poster Session</u></b></p>	<p><b>Hiroshi Sugimoto and Noriko Igarashi (Niigata University of Health and Welfare)</b>  <u>“Mitori” Amid the COVID-19 Pandemic: A Cross-Cultural Perspective on Death and Dying Between Japanese and Chinese</u>  <b>Debra Occhi (Miyazaki International College)</b>  <u>Embodying Wellness through Movement and Meditation in Anthropology Classes</u></p>
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**16:30-17:30 AJJ General Meeting**



## ABSTRACTS

Saturday, December 3<sup>rd</sup>

10:00-12:00, B23

### Keynote Lecture

#### The Social DNA of Happiness: Looking Back, Looking Ahead

Barbara Holthus (DIJ) and Wolfram Manzenreiter (University of Vienna)

Happiness and well-being have been on the agenda of the anthropology of Japan since Gordon Matthew's seminal work on ikigai from the late 1990s. More than 20 years later and after major international organizations (UN, OECD) and countries have adopted policies to address the need of more happiness across the globe, major questions concerning the nature and meaning of happiness in a cross-cultural perspective remain unsolved.

Our reflection starts with a look back to our own initial assumptions about the social DNA of happiness we hoped to decipher in a multi-disciplinary international and collaborative effort. We outline the main research foci and findings in a field that was once dominated by economics and psychology, but has become increasingly informed by findings from genetics, sociology and anthropology. Research methodologies are equally diverse as conceptualizations of well-being, ranging from quantitative multi-country comparisons to small-scale qualitative studies of specific social or interest groups, or of a specific socio-demographic indicator, such as age, gender, class, marital status and the like. Further we introduce our own contributions in the field of happiness and well-being in Japan: the relationality of well-being, happiness in rural Japan, life satisfaction among parents with young children or in social movements, but also in developing a new research tool to illustrate the multidimensionality of well-being in interviews.

Looking ahead, we identify gaps where we see the need for more anthropological engagement in this world of permanent and seemingly increasing flux, yet also a world in the midst of serious instability and threatened democracies, of a climate crisis spinning out of control, all the while in the midst of the years-long Covid-19 pandemic. What might well-being mean in a future world under ever-increasing pressure endangering the welfare of humans and that of non-human beings?

13:00-14:30, B23(A)

### Session 1

#### Crafting Wellbeing through Art

**CHAIR: Debra Occhi (Miyazaki International College)**

#### The Process of Artistic Creation as a Source of Wellbeing: The Case Studies of Kusama Yayoi and of the NPO Tokyo Soteria Art Circle's Artists

Sofia Rossatelli (University of Milan)

This research aims to verify the therapeutic effectiveness of the creative process of visual art in today's Japan. The analysis will focus on two case studies: the artistic activities of Kusama Yayoi and of the NPO Tokyo Soteria Art Circle's clients.

For both the protagonists of the case studies, artistic creativity seems to be the only way to define their own identity, and to reduce or eliminate their psychic distress, aggravated by the Japanese sociocultural pressures.

In reference to the case of the famous Japanese artist Kusama Yayoi (b. 1927), her creative experience, that

she (also poetically) has described as a guarantor of her own survival, is analysed. Furthermore, the voices of the critics about some Kusama's artworks, that have made her style unique and recognizable all over the world, are taken into consideration.

Even without having (yet) reached Kusama's level of fame, also most of the clients of the NPO Tokyo Soteria's atelier have managed to replace their social stigma of "psychiatric patients" with the appreciable definition of "outsider artists." To highlight this aspect, reference is made to their verbal testimonies, obtained through a personal interview mediated by the head of the atelier, and to some of their artistic creations, already internationally exhibited.

Looking at the case studies, it becomes clear how the creative process of visual art can be a useful tool in the pursuit of wellbeing, especially for those who suffer from mental disorders that hinder their everyday life in today's Japanese sociocultural canons.

### **Art and Wellbeing in Japan: The Dot Mandala Painting Phenomenon**

Eleanor Yamaguchi (Kyoto Prefectural University)

Dot mandala painting saw an upsurge in new artists around the world with the onslaught of the COVID-19 pandemic in 2020. In Britain, for example, this phenomenon became popular under the strict lockdown measures imposed by the British government. In Japan, perhaps due to the lack of such severe lockdown rules, dot mandala painting did not become as popular as it had in the west. However, where it has developed, the focus on wellbeing coming from this particular art form has been strongly promoted.

For centuries, the creation of the mandala has been a frequently used meditation technique in Asian cultural traditions. Dot mandala painting is a form of meditation in the same way that more traditional mandala art functions. This study looks at dot mandala painting as one of the processes of pursuing wellbeing in Japan. The research examines what the art is, where the individual artists and classes are available in Japan, as well as how dot mandala painting is being promoted. The use of online tools and networks, such as the abundance of online tutorial videos, where language is not always a barrier to learning, have encouraged many around the country.

Dot mandala painting is still in its infancy in Japan, but alongside Japanese government promoted concepts like "with corona," more focus is being placed on wellbeing generally, thus posing the suggestion that therapeutic art forms such as dot mandala painting will become more widespread in future.

### **Participatory Art and Wellbeing: How to Measure the Effect of Art?**

Kukiko Nobori (JSPS Research Fellow)

It has been quite a while since various contemporary art practices are expected to be a catalyst or a trickster among different disciplines so that such collaborations could achieve something more than what a single discipline could do. In this presentation, I will discuss how "wellbeing" is imagined and pursued through various art practices held at Mindscapes Tokyo, an international art program organized by Wellcome Trust, a British foundation supporting biological science and medicine. In this program, art and cultural activities are regarded as an important tool to contribute to "mental health." Partner organizations and artists are encouraged to set up research-based art practices and various workshops in different cities such as Tokyo, Bengaluru, Berlin, and New York in the framework of Mindscapes.

Having worked as a research fellow for this program, I have faced questions concerning what art does in different cultural settings as well as in disciplines in relation to mental health. Although those who are involved in Mindscapes believe and sense that art does have a crucial effect for the betterment of mental health in various ways, we always face the difficulty to "prove" it. It is a common inquiry recurring in the field of "art projects" in Japan as well. I will argue what art practices do in realizing "wellbeing" from the viewpoint of participation.

13:00-14:30, B23(B)

Session 2

Sensing Like a Phenomenon

CHAIR: Andrea De Antoni (Kyoto University)

**Strength in Ikebana Belief**

Kaeko Chiba (Akita International University)

Flowers and plants are sometimes recognized as a therapeutic option in our stressful society. Japanese garden viewing also appears to improve viewers' physiological issues including muscle stiffness and heart rate issues. Similar results have been reported for ikebana arrangements. Several research describes the significance of ikebana practice for improving mental condition among dementia and Alzheimer patients. This research aims to find the relevance of ikebana therapy among dementia patients and further argues its relevance to strength in belief. Homma et al. (2015) state that ikebana practice can slow one's respiratory rate and has been used as a remedy for anxiety. Ikebana is also utilized for aiding dementia patients. Ikenobo et al. (2015) offered ikebana lessons to elderly people who suffer from Poriomania and Alzheimer's. The experimental study indicated that ikebana practice can reduce emotional instability, loss of motivation, insecurity, and anxiety more than watching DVDs and doing karaoke activities. Ikenobo et al. (2015) further stated that appreciating a sense of seasonal materials, using the five senses by touching or seeing, using hands with tools, and interacting with other people are possible contributing factors for this therapy. This research commenced in June 2022, participant observation and questionnaires have been conducted as the first phrase. This presentation will share the discourses of strength in belief from Edith Turner's perspective and methodology challenge in relation with dementia patients.

**Attentive to What is Sensed and Beyond: Everyday Life in Areas Near the Fukushima Nuclear Power Stations**

Tomoko Sakai (Kyoto University)

Ten years after the disaster of Tokyo Electric Power Company's Fukushima Daiichi nuclear power plant that caused disastrous changes in nearby areas, new landscapes are now emerging in the surrounding towns and villages. Some former residents have returned, though sometimes just a few days a week, and newcomers are moving into the area, to become involved in community work, and/or in search of an alternative way of life. Nevertheless, people who start everyday life in those towns often face uncertainty and threats that lurk in the now-altered environment. Many houses in the neighbourhood are left abandoned, and familiar streetscapes have been lost after the demolition of unused buildings, which not only have emotional impacts but also cause physical dangers and inconveniences. Furthermore, people need to be aware of the possible radioactive contamination of the soil, trees, grass, rivers, and wild creatures in areas just within a 10-minute drive from home.

How do local people, then, attend and respond to the world around them (Ingold 2021) in such a situation, and are related to and engaged with their everyday environment? Considering the sensory aspect of experience, this paper describes people's everyday doings and practices, such as how they test and choose which things to eat, grow vegetables in their gardens, maintain their houses, as they interact with their neighbours and friends. The way their practices often involve experimental aspects invites us to reflect on dwelling in an uncertain and everchanging environment.

13:00-14:30, 233

**Session 3****Locally Coping with Resilience and Sustainability****CHAIR: Tom Gill (Meiji Gakuin University)****Collective Memorialization as Healing: Memorial Monuments, Grief and Trauma in Post-disaster Japan**

Sebastien Boret (Tohoku University)

This paper investigates how the collective memorialization of a disaster and its victims contribute to the healing process of the surviving communities and individuals in Japan. On 11th March 2011, a magnitude 9.0 earthquake and an annihilating tsunami destroyed entire coastal cities, caused the death of 15,083 individuals and left 3,971 missing bodies. In order to deal with the trauma and their losses, these communities and religious/volunteer groups have developed various modes of remembering the tragic event and the dead through formal and informal, public and private, religious and non-religious, tangible and intangible, acts of remembrance. One of these strategies is art performance such as ‘Kataritsugi’ organized by the Michinoku Shinrokuden Archives Project, during which the members of the audience (re)live the disaster through the words of a victim. Another common strategy consists in the erection of monuments where mourners, survivors, and other visitors may join their hands in order to express their respect, grief and solidarity. Sprouting along the bared coastline, these markers vary from simple wooden poles to monumental structures. If anthropologists and historians have provided accounts of the political significance of memorial monuments, few have focused on the role of collective memorialization as healing process. To begin feeling the gap, this paper discusses a memorial monument project in a traditional neighbourhood of Japan wiped out by the tsunami in 2011. Drawing this case study, this paper suggests that memorialization should be seen as an integral part of the process of recovery of the wellbeing in post-disaster societies.

**The New Residents in Namie: A Reopened Town Suffered from the Fukushima Nuclear Accident**

Xue Yang (University of Tokyo)

Following the 2011 Fukushima nuclear disaster, the demographic problem is one of the most pressing issues faced by the towns which have released the evacuation order not long ago. The rate of return residents remained as low as 11-22% in the cases of the once “difficult-to-return” areas. The state policy has shifted from encouraging return to encouraging migration. How the new migrants chose to move and live in those towns? Their trajectories are understudied, comparing to the new migrants to the tsunami-affected areas in Japan. This research examines different types of new residents, including new migrants, the U-turners, and the returnees in Namie town, to shed light on their motivations, the experiences, and their perspectives towards recovery of the town. In particular, the interaction and the social relations between different types of residents will be focused on. The research draws on ethnographic data collected over a two-year period discontinuous that includes interviews and participate observations.

The results reveal that 1) unlike the young and ambitious migrants in tsunami-affected areas, the new migrants in Namie show more diversity in their ages, motivations, and how they live their lives in Namie; 2) the ideal new migrants perceived by the “locals” are who are willing to “bury their bones” in Namie, however, most new migrants are not sure how long they will stay; 3) many new residents regard their relocation as “experiments,” through which they have the chance to try out their dreams or what they like to do. I share the idea that Susanne Klien (2020) raised that the new migrants to the Japan’s countryside use it as “experimental ground,” but there are also differences in their expectations and practices.

## Achieving Food Sustainability Through Local Communities: The Case of Flowers and Greenery Network Toyonaka

Wafaa Abdo (Osaka University)

In recent years, the concept of food sustainability has emerged as a means of addressing pressing societal challenges such as hunger and malnutrition, as well as food-related-environmental issues caused by climate change. Local communities are considered influential actors in creating more sustainable societies through their project-based social learning initiatives.

The study aimed to investigate how the Flowers and Greenery Network, a local non-profit organisation in Toyonaka City, contributes to promoting food sustainability among local citizens by identifying the organisation's activities and forms of engagement.

The study's data was primarily gathered using a mix of qualitative methods, including participant observation, interviews, and document analysis.

The study found that the Flowers and Greenery Network has established community-based environmental activities that raise local citizens' awareness of food sustainability issues and practices. The activities aimed at encouraging citizens, particularly families with children, to participate in environmental experiences through various public open-air activities such as parent-child farming activities and social festivals, Toyonaka City Hall food waste fair, and food waste composting facility visits. The study concluded that the activities and efforts of the Flowers and Greenery Network provided an exemplary model of the powerful influence of community groups and how community organisations can effectively participate in creating social environmental awareness related to food sustainability while also fostering effective social involvement.

**14:45-16:15, B23(A)**

### **Session 4**

#### **The Social Life of Virtual Things**

**CHAIR: Debra Occhi (Miyazaki International College)**

## Disability and Design Justice in Japan: Virtual Reality and Visions for the Future

Mark Bookman (University of Tokyo) ONLINE PRESENTATION

In recent years, scholars and practitioners in different fields have investigated virtual reality projects to help eliminate barriers to full social participation faced by disabled individuals in Japan. For example, consider games that facilitate accessible tourism, inclusive education, and vocational training, as well as simulators that emphasize intangible obstacles for otherwise unaware audiences. While promising in theory, such 'VR' projects have often proven difficult to implement in practice as stakeholders cannot participate due to scarcity issues, functional limitations, and cost constraints. In fact, many disabled demographics have been excluded from the so-called inclusive 'VR' boom.

Who exactly has been involved in the creation of disability-related 'VR' projects in Japan? What social, political, economic, and cultural factors have allowed them to achieve their positions? If some demographics of disabled people have been excluded from design processes, what can we do to eliminate obstacles that prevented their participation and establish more equal opportunities? And why should we work towards such opportunities in the first place: who could possibly benefit? In this talk, I take up these questions by tracing the development of disability-related 'VR' in Japan. I argue that creating an equitable 'VR' industry will not only empower disabled individuals in Japan, but also women, children, older people, and other populations in local and global contexts. Indeed, Japan has the world's third largest economy and fastest ageing society, so its 'VR' projects have served, and likely will continue to serve, as models to emulate and avoid for other countries.

## **Digital Gift-giving: Analyzing Interactive Sociality and Productivity in VTuber Fandom**

Reijiro Aoyama (The Chinese University of Hong Kong)

In 2021, eight of the top ten Super Chat revenue channels on YouTube belonged to Japanese VTubers, virtual entertainers who perform online concealed behind digital avatars. Having emerged at the intersection of platform capitalism and transnational fandom, this new form of entertainment dominates live streaming, mobilizes digital gift-giving, and elicits gendered emotional labor of both live streamers and their viewers.

VTuber channels are a composite product that utilizes 2D/3D animated design, motion capture technology, and human actor's performance including, importantly, prompt reactions to fans' comments and digital gifts. As reported by recent studies, what makes VTuber channels more lucrative than other real-person live streamers hinges on the perceived differences by viewers between the animated avatar and the actor inside the character or *naka no hito*. The projected distance between the persona of the animated character and the real-person actor attenuates fans' psychological barriers, enabling them to send lyrics, songs, and money in the form of digital gifts to the characters they watch. Drawing on Robert J. Foster's analysis of branded commodities, this paper examines the elaborate ways VTuber channels detach actors' personalities from their avatars while reattaching the same avatars to the persons of fans by eliciting their engagement and participation. In the process, commodity exchanges become transformed into personalized gift-giving. The capacity to shape and exploit the distribution of knowledge between live streamers behind the avatars and their fans behind computer screens is the key to inducing emotional investment from both sides of the screen within a global platform.

## **Japanese Online Games, Technical Competence and Social-Emotional Well-Being**

Mattias van Ommen (Doshisha University)

In pandemic Japan as well as elsewhere, the limitation of in-person activities has increased people's engagement in digital environments. Within various digital environments, online video games hold a complex position: on the one hand, they are criticized for inviting unhealthy, "escapist" modes of dependence. On the other, they are celebrated as safe, engaging means to stay connected with people and thus contribute to social-emotional wellbeing. While the former perspective has received plenty of public and academic attention, we lack the ethnographic data to show how exactly participants use games to form richly social communities in Japan. Furthermore, the online games with the richest, most expressive social communities also tend to be demanding in their technical requirements. If successful participation yields benefit in terms of social-emotional well-being, what are the technical, embodied skills participants need to develop and master? What kinds of people excel here, and who gets left behind? Drawing on long-term participant observation with Japanese players of the popular online game *Final Fantasy XIV* (2013-), I emphasize the need to train, learn and internalize carefully delineated patterned forms (*kata*) to successfully participate in group challenges. Through these patterns and other examples, my ethnographic data shows that the institutional cultures people are thought to "escape" from instead inform much of the behavior of players inside the game-world.

14:45-16:15, B23(B)

Session 5

Family Diversity and Wellbeing

CHAIR: Wolfram Manzenreiter (University of Vienna)

**Fathers' (Non)Involvement in the School PTAs: A Case of Fathers from “Nonstandard” Families in Japan**

Yan Li (Osaka University)

The Parent-Teacher Association (hereafter PTA) is a voluntary organisation that is dedicated to children's wellbeing through the promotion of parental involvement in school processes. Parental involvement in Japanese PTAs is, however, quasi-compulsory rather than voluntary. All parents whose children attend Japanese formal educational institutions, except those at the tertiary level, are members of Japanese school PTAs. As a result of gendered divisions of labour between the father and mother within the “standard Japanese” family, women are primarily responsible for the quasi-compulsory family education responsibility in PTAs. Previous studies show that mothers perform most school support activities in Japanese school PTAs, which provides fulfilment to some mothers but undermines the well-being of others. Partly due to this feminisation of PTA participation, fathers' experiences in school PTAs have been given less attention.

This paper aims to understand how fathers from nonstandard families perceive their involvement or non-involvement in Japanese school PTAs. In this paper, the results of in-depth interviews with six Japanese fathers who married Chinese wives will be presented. Through the exploration of the narratives of fathers, this paper illustrates how PTA involvement can satisfy some fathers but also undermine the well-being of others, much as it does for mothers. It also discusses the potential impact of fathers' involvement in PTAs on changing the existing undemocratic and gendered nature of PTAs.

**Japanese-Korean Transnational Marriage: Cases of Japanese Marriage Migrants in South Korea**

Atsushi Takeda (Ritsumeikan University)

Marriage migration in Asia has expanded over the last few decades as a consequence of intensive transnational contact in the region. In response to the increase in such marriages, a growing number of studies have explored this phenomenon across different disciplines, including sociology and anthropology. With reference to Japanese-Korean transnational marriage, although there are studies examining Korean wives who are married to Japanese men, limited attention has been given to Japanese wives whose husbands are Korean. Thus, there is an imbalance in Japanese-Korean transnational marriage scholarship. To fill this gap, this study explores the post-migration experiences of married Japanese migrant women in South Korea. Semi-structured interviews were conducted with 13 Japanese marriage migrants. Based on the interview data, the paper sheds light on how their postmigration experiences are shaped by the media, politics, gender roles, and family dynamics.

**“Wellbeing” of Foreign Mothers in Japan**

Sayaka Uchikawa (Tokai University)

This presentation focuses on foreign “child-rearing” families in Japan, especially first-generation migrant mothers—settling into Japanese society, while seeking to inherit their own culture, customs, and language in parenting. The presentation aims at depicting the difficulties and conflicts they are facing while raising their children in Japan. Additionally, it deals with the support(ers), resources, and networks that the mothers employ in their everyday lives, and further examines the possible gaps between the needs of the mothers and the supports that Japanese society provides or intends to provide.



When Japanese supporters (for instance, public health nurses, nursery teachers, municipality officers, and volunteers) try to “help” the foreign mothers, many assume that the major problem is rooted solely in language differences and communication. On the other hand, many foreign mothers have revealed that they are often confused and puzzled by the “good-mother” figure—the image of a good mother Japanese society values, assumes and takes for granted. Such figure and image are often surfaced and embodied in the acts of supports provided by Japanese.

This presentation is based on the ethnographic research that the presenter has been conducting in Kanagawa, since 2017. Through introducing the relationships, negotiations, and struggles of the foreign mothers raising their children in Japan, it specifically aims at exploring socio-cultural aspects in the pursuit of wellbeing of such migrant mothers as well as surrounding Japanese supporters.

14:45-16:15, 233

### Session 6

#### Negotiating Intimate Borders

CHAIR: Sachiko Horiguchi (Temple University)

#### Commodifying Recognition: Self-realisation Through Consumption, Self-sacrifice for Consumption

Maiko Kodaka (SOAS, University of London)

The paper will discuss commodified recognition which has been drawn from fan activities, namely oshi-katsu, a popular Japanese term to indicate “supporting activity” as is an act of support or to cherish on someone or something that one really likes. Oshi-katsu is often viewed positively because it provides mental welfare for those who engage; however, it heavily depends on the financial capacities of those who do the supporting.

By looking at female fans of male porn actors in jōsei-muke Adult Videos (in short AVs), a female-friendly pornography, I have discovered that female fans look for intimate interactions with male actors in order to be recognized as feminine and have their confidence restored. Axel Honneth’s theory of recognition (1995) argues that recognition has to be mutual; however, in this case, the monetary transaction changes the intentions of each actor (female fans / male porn actors). For male porn actors, it is about money and fame, while female fans gain recognition even though they have to pay for it.

For those women who bear sociocultural pressures of unpaid emotional labor in marriage and romantic relationship, commodified recognition is a means to have an agency for their own self-realization. However, it can be highly exploitive when the structural vulnerable (Quesada et al 2011) self-sacrifices to maintain ontological security that is brought by ohi-katsu. From an ethnographic research on female fans of male porn actors, I will discuss that commodified recognition has been becoming a part of social relationship, rather than a luxurious commodity.

#### Youth Narratives and Intimate Boundaries: Affective Perceptions of Sexual Consent and Relationship Practices among Japanese University Students

Peyton Cherry (University of Oxford/Waseda University)

The purpose of this research is to better understand how Japanese university students perceive and navigate intimate relationships following their own experiences of sexuality education (SE) through adolescence to their early twenties.

Instead of assessing SE curriculum, this research focuses on sexual harassment and consent discussions and campaigns led by students. The primary research question is: how do Japanese university students form narratives of intimacy in terms of sexual consent and harassment? Hopefully, exploring this question will

lead to others, such as: What narratives emerge from institutional policies around sexual harassment and consent at Japanese universities? How are the narratives of students based on trust, respect, and reliability between partners?

This ethnographic research aims to incorporate firsthand accounts of students' experiences with relationships and to illustrate how their narratives interact with broader policy. When the focus is placed on university statements and policies, student experiences are often lost amid the legal and political ramifications of sexual harassment.

With students as one of the first points of contact in the field, the stories they tell and the concerns they raise forms the backbone of my research. I intend to identify trends in experiences of intimacy and to analyse how perspectives on sexual harassment and consent develop amid pressures to stay publicly silent about difficult topics.

Significantly, if Japanese youth are pushing for social change around an issue as pervasive as harassment, the narratives they share may positively affect Japanese sexuality education curriculum, policymaking, and governance.

### Signs of Improper Contact: Harassment, Triggers, and Institutional Wellbeing

Shunsuke Nozawa (Hokkaido University)

While “harassment” has been part of the Japanese public vocabulary since the 1980s, recent years have witnessed diverse applications of the word *hara*(*sumento*), generating various idioms that refer to scenes and characters of harmful or improper communication (see e.g. Gendai Shisō 2013). Some of these expressions are relatively longstanding, and even semicodified, like “power harassment,” while others are yet to catch on as widely (e.g. “smell harassment”), and some are apparently coined for the nonce. Why are people finding the language of *hara*- so handy in talking about improper contact? Building on this initial discussion, I explore how concerns about improper contact mediate institutional processes. Such concerns have compelled institutions (universities, corporations, local communities, state organizations, etc.) to craft regulatory language – entextualized partly in speech acts such as defining, exemplifying, and warning – through which they seek to present themselves as a ‘proper’ liberal social space and manage risks involved in their own institutional wellbeing. I approach such signs of (im)proper contact as a relatively undertheorized dimension of liberal conceptions of communication, and discuss how institutional processes and participants imagine and inhabit channels of contact deemed proper to liberal democratic sociality (Slotta 2015, Lemon 2018, Candea et al 2021). My discussion focuses on the context of higher education, and provides a brief comparative contextualization to highlight transnational coevalness in the metalanguage of harm by drawing on the issue of so-called “triggers” and “trigger warnings” in the 2010s North American context.

**16:30-18:00, B23(A)**

#### **Session 7**

#### **Panel: Technically Well: Emerging Models of Human-Machine Flourishing**

**CHAIR: Daniel White (University of Cambridge)**

Technical solutions to social problems pose puzzles for wellbeing. For example, as Japan's government pushes AI and the Internet of Things to advance smart cities, young adults suffering from overwork or precarious labor conditions are moving to rural communities to explore alternative lifestyles (Klien 2020). While corporations promote smartphone-based solutions to mental health, the smartphone and social media platforms those solutions rely on have been shown to increase social anxiety and isolation, particularly among youth (Horiguchi 2017). And while the government endorses robotics technologies over foreign human laborers in elderly care and health sectors, critics (Robertson 2018) claim this policy can produce precisely

the xenophobic attitudes that have hindered economic innovation and limited cultural diversity. In short, although emerging digital technologies of automation and AI show potential for solving challenges related to social and emotional wellbeing, many of the platforms on which those technologies rely aggravate precisely the forms of human suffering and isolation they aim to alleviate. As the future of wellness in Japan seems increasingly measured and mediated by digital technologies, this panel evaluates claims for and against the possibility of humans flourishing in close collaboration with machines. By analyzing emerging models of wellbeing in human-machine relationships—in companion robots, virtual agents, SF prototyping, and human-bovine-machine assemblages—it features diverse cases by which to evaluate the proposition that people are most well when they are technically well.

### Companion Robots for Social Emotional Learning

Daniel White (University of Cambridge)

For the past ten years government and research organizations in Japan have been investing heavily in Human-Centered Artificial Intelligence (HCAI) to balance the benefits of economic development with the technological costs to wellbeing (*shiwase*). Many of these technologies are called “human-centered” (*ningen chūshin*) because they focus specifically on emotion recognition in order to improve attentiveness and care for their human users. For example, companion robots from SoftBank and Sony recognize emotions from facial expressions and voice inflections; and cameras from Panasonic are designed to detect anxiety through heart-rate variations visible in light variations of blood vessels in skin. However, these technological advances raise a question of concern to both HCAI technology users and social scientists: If emerging emotion-focused AI technologies are “human-centered,” what kinds of human emotion do they envision through their technological platforms of mediation? To address this question, this presentation examines the application of the companion robot LOVOT, made by the company Groove X, to facilitate social emotional learning among children in Japan. Based on interviews with Groove X staff, LOVOT engineers and consultants, as well as with developmental psychologists, it maps a contested field of opinions on how emerging robots with artificial emotional intelligence can or cannot cultivate social emotional learning skills among children. It argues that companion robots like LOVOT do not only alter possibilities for human-robot emotional connection in society but they also shift scientific research agendas on the nature of human emotion at large, inspiring novel ideas of mutual human-machine wellness.

### Character AI in Contemporary Japan: From Virtual Emotions to Virtual Cultures

Hirofumi Katsuno (Doshisha University)

During the virtual creature boom of the late 1990s, which started with the global sensation Tamagotchi, Nintendo’s Hey You! Pikachu was introduced as a game that featured innovative voice recognition technology. For the first time, it allowed players to enjoy emotional interaction with virtual characters through voice interaction. Miyamoto Shigeru, the game’s general producer, said in one interview, “[In the game] Pikachu is not an object to be raised, nor is it a pet. It is a friend and a communicative partner.” Some thirty years after the search began to facilitate emotional exchanges with virtual characters, the prominent game designer and researcher Miyake Yoichiro is now aiming to create virtual worlds where autonomous digital lifeforms can coexist and share their own culture, while also interacting with humans (if they wish). This paper examines the emergence of imagined digital worlds in Japan in which virtual entities exist not merely for the entertainment of humans but as entities in their own right. How might “human” flourishing be redefined in such a digital future? Furthermore, how can the increasing autonomy of AI update our understanding of “culture” in non- or more-than-human terms? The presentation will discuss these points through an analysis of the development of character AI in contemporary Japan.

## **Location and Translation of Well-being in SF Prototyping**

Keiko Nishimura (Sophia University)

This paper investigates the location and translation of well-being in the discourse of practices called Science Fiction (SF) prototyping. SF prototyping denotes a methodology of brainstorming future visions by taking hints from science fiction works to incite technological innovation in a collaboration of businesses, artists, and academics. The “prototypes” include gadgets, infrastructures, social systems, and potential scenarios of the technological impact and the processes of social change (Miyamoto, Nanba, and Osawa 2021). Innovation and futurity have served as powerful discourses that produce imaginations of technological solutions in Japan, whose versions produced by the government have been critiqued to be regressive rather than innovative (Robertson 2007; 2018). I argue that SF prototyping poses different kinds of ethical implications. Unlike the governmental agenda of innovation, sources for SF prototyping are science fiction works in novels, anime, and manga, which are widely shared and popular among the public. First, I examine the location of well-being in the future visions. SF prototyping tends to avoid abstract concepts and instead pushes for the concrete, inviting an analysis of how “well-being” is translated into concrete objects, scenarios, and characteristics. Second, I examine the ethical implications of intentionally blurring the boundaries of fiction and reality. Readers of science fiction in Japan, along with industry practices of zoning (Kinsella 2000; McLelland 2011), reify a boundary between two- and three-dimensional words as an ethical boundary between boundless imagination (fiction) and actual consequences (reality) (Silvio 2019; Galbraith 2021). What might we learn from practices that intentionally blur that boundary?

## **Rotary or Robots: Competing Technological Promises of Human-Bovine Wellness in Central Hokkaido**

Paul Hansen (University of Hokkaido)

Unlike nearly any other form of agriculture dairy farming is a 365 day, twice or thrice-a-day, relentless process. Regardless of sweltering or freezing temperatures, sunny or stormy skies, a national holiday or sick day, cows must be milked, their health monitored, and their increasingly human-made environment maintained. Given the well-known issues facing farmers in Japan of youth out-migration, aging operators, increasing costs, shrinking profits, and a growing reluctance to subsidize agriculture in face of domestic and global pressure, owners wishing to remain in dairying “progressively” mechanize and consolidate or opt to retire and lease their land to mega farms. In short, the family run dairy farm is rapidly becoming the family-owned factory. At the forefront of this tension in dairy farming a pair of technological solutions have come to the fore. The rotary parlor is capable, with a reduced, shift work, unskilled labor force, of milking up to 80 cows at once. Robotic milking machines, on the other hand, require fewer human hands but rely on a combination of costly sensing technology and bovine decision making to milk cows throughout the day. Both technologies are sold with the promise to promote human-cow wellbeing, physical and mental. This paper focuses on the tension between these two forms of milk production in Tokachi Hokkaido, popularly known as Milkland. It outlines why the parlor system currently dominates and what changes may be required for a sustainable industry.

16:30-18:00, B23(B)

Session 8

Alternative Eating Matters

CHAIR: Andreas Riessland (Nanzan University)

Vegan Assertiveness for Sustainable Lives: Communication Techniques in the Context of the Vegan Movement in Okinawa

Junya Kobayashi (Chiba University)

While practices of veganism usually stem from one's own internal purposes, they are based on the social activist aspect of vegan ideology, which encourages practitioners to spread the word and increase the number of vegans. In Japan, the vegan movement has recently attracted attention among the global urgency to deal with animal welfare and climate regimes. Non-vegans often react critically to this activism because they feel it asks them to turn their culinary tastes upside-down. A common non-vegan reaction in social media and my conversations during fieldwork, concerns what interlocutors express as “the imposition of (vegan) morals.” This particular type of criticism has, in turn, shaped the way vegans frame their calls for a vegan lifestyle, pushing them to be assertive and not negate meat-eating rationales. In this presentation, based on extensive fieldwork among vegans and non-vegans in Okinawa, I argue, however, that communication strategies by vegans who seek to avoid common reactionary opinions cannot be disentangled from their social and economic lives. To illustrate this, I will discuss the context in which vegan assertiveness in Okinawa has become associated with what my informants described as the “Okinawan personality.” In other words, vegan “evangelists” in Okinawa act on the idea that being assertive in their promotion of veganism is required by the way social relationships are maintained in Okinawa. Not entirely opposing the criticism of non-vegans is, therefore, interpreted not as a strategy for better promotion of veganism, but as embedding oneself in a vernacular, i.e., Okinawan, climate of communication.

Rohingya Mothers' Negotiation over Schools Meals in Japan

Rina Komiya (Tokyo Metropolitan University)

The mothers of Rohingya refugee children in Japan, who do not eat certain foods included in school meals for religious reasons, are negotiating their Muslim/Rohingya identity as they adapt to Japanese society. Based on online interviews with Rohingya mothers in two cities in Japan (Tatebayashi, Gunma and Otsuka, Tokyo), my research shows how the degree to which they are able to exercise agency varies depending on their social capital. In Japan, while various measures have been developed to address allergies in school meals, the religious needs of children are left to individual schools and teachers. Rohingya mothers' responses to this situation are diverse. While there are mothers who make “*copī kyūshoku*” (コピー給食), which are made with halal ingredients but look the same as school meals to prevent their children from being bullied, there are also mothers who prepare original lunch boxes because they are unable to negotiate the detailed menu list with the school due to language difficulties. While there is research about the role of parental involvement in school for resettled refugee children, most focus on academic instruction and few mention food or school meals. My research, meanwhile, focuses on how Rohingya mothers negotiate their children's school life through food. Food contributes to one's physical and mental well-being and plays a critical role in identity. Through this approach to food, I hope to add another layer to Refugee studies in Japan.

Significantly, if Japanese youth are pushing for social change around an issue as pervasive as harassment, the narratives they share may positively affect Japanese sexuality education curriculum, policymaking, and governance.

## Can Anyone Be Macrobiotic?: Race and the Imagining of Wellness in Macrobiotics

Dylan Hallingstad O'Brien (University of California)

In teaching the health lifestyle of macrobiotics, Japan's leading institutions and teachers instruct their students that macrobiotics is a 'universal' means of achieving health and wellness, because it relies on eating in line with the "order of the universe." But despite the emphasis that prominent macrobiotic books place on eating in tune with local environments and seasonality, macrobiotics around the globe has come to resemble a certain set of ideas about "traditional" Japanese cuisine, leading many foreign macrobiotic practitioners to start businesses producing Japanese culinary ingredients, like miso and sea vegetables. As one American macrobiotic teacher expresses, "[Macrobiotics] is what people in Japan ate before our grandmothers' generation." Putting my archival work on the origins of macrobiotic thought and organizing in conversation with my ethnographic work in macrobiotic cooking schools and teachers' groups, I present that the valorization of culturally and historically specific forms of Japanese diet as the 'universal' the criteria for wellness has created a productive tension at the core of macrobiotics. Turning to how the founder of macrobiotics, Sakurazawa Yukikazu, extensively wrote about the diametric opposition of the "Yudaya *minzoku*" and "Yamato *minzoku*," I contend that Japan is not contingently the model for what being macrobiotic is, but necessarily so given the larger, racialized political project macrobiotics emerged within. I argue that the racial coding of macrobiotics' universal order (*uchū no chitsujō*), affords some students in Japan not just the surety of being well, but a means to see their assertions of bodily and ethical wellness as objective. At the same time, this dimension of macrobiotics has troubled macrobiotic attempts to expand outside Japan, as well as to retain some Japanese followers.

16:30-18:00, 233

### Session 9

#### Including Special Needs

**CHAIR: Sachiko Horiguchi (Temple University)**

## Linguistic Wellbeing: The 'Easy Japanese' Initiative for Diversity

Naoko Hosokawa (University of Tokyo)

This paper examines the implications of the recent progress of the "Easy Japanese" (*yasashī nihongo*) initiative from the viewpoint of "linguistic wellbeing." The number of foreign residents in Japan has been on a rise for many decades. The consequence is that there are a greater number of non-Japanese speakers. In order to respond to the need of the diversifying population for essential information, national and municipal governments are taking various linguistic measures. As part of such efforts, there has been an initiative to use easy Japanese as a lingua franca in international communication within Japanese society. According to a survey carried out by the National Institute of Japanese Language and Linguistics (2009), Japanese is the most common second language among permanent residents in Japan, spoken by 62.6%, followed by English spoken by 44% and Chinese spoken by 38.3%. Furthermore, according to a survey carried out by Tokyo International Communication Committee (2018), the language in which the largest number of foreign residents Japan wish to receive information is simple Japanese (76%) followed by English (68%). Based on these survey results, the Agency for Cultural Affairs and the Immigration Service Agency published the Easy Japanese Guideline in 2020. Through the comparison with the case of Europe in which the use of plain language has been more actively promoted, the paper evaluates the contribution that the initiative has made so far as a means to achieve linguistic democracy and wellbeing

## Potentiality and Challenges for Participation of Special Needs Children in Regular Classrooms: Focusing on Mutual Interaction

Yuka Nakae (Kyoto University)

This research examines how children with disabilities can participate in activities in a regular classroom through a case study of a public elementary school in Osaka, which has been engaged in the practice of “Inclusive Education.” This presentation ethnographically describes the process of “inclusion” of children with disabilities in regular classes. It primarily focuses on classroom activities, which include both classroom and daily life situations, and examines the specific effects and issues brought about by the educational practice of “Inclusive Education,” with an emphasis on multilayered interactions between teacher–student and student–student. In the city of Osaka, children with disabilities have been engaged in educational practices in regular schools and classrooms in the context of human rights and homophobic education. In a target elementary school, students who are enrolled in a support class, characterized as “children with disabilities,” attend classes along with regular students. There, we observed how “children with support” were either included in or left out of classroom activities, while interactions were developed with the main homeroom teacher, additional staff, caring students, and all other actors. From these aspects of “inclusion/exclusion,” it is evident how (1) providing individual support in group activities, (2) adjusting the classroom order to the level of the supported children, and (3) establishing interactions using non-verbal elements, help promote the participation of supported children in classroom activities.

## Rehabilitating Emotions: Collaborative Definition of *ikidurasa* and Affects in Illicit Drug Use Therapy

Yoko Nagao (Wako University)

Japanese affects and emotions are often analyzed as cultural essences and are inadequately situated within the political-institutional context in which they are defined and experienced. This presentation intervenes into the so-called cultural emotions debate in anthropology by focusing on interventions into affects as complex forms of plasticity (Malabou 2012) that unfold in particular sociopolitical contexts layered in histories of oppression (Ahmed 2004). I analyze therapeutic and clinical interventions on affective states, gleaned from 12-months of fieldwork at a psychiatric research hospital that specializes in addiction, a collaborating therapeutic community that developed “animated emotion” therapy, and a close reading *ikidurasa* within drug use *tojisha* literature. These therapies and so-called emotion rehabilitation programs stage encounters between drug user *tojisha* who are doubly excluded from social welfare institutions as formerly incarcerated people and as affected by public stigma, routinely oppressed by medical and legal institutions and historically excluded from social protection. In this context, *ikidurasa* is a concept that was popularized by social activists in community mental health centers focusing on drug addiction recovery support. These activists propelled this notion from niche appeal to a popular concept that connotes negative affective states caused by social injustices. In thus situating Japanese affects in praxis, I turn the focus from the affective life of individuals to anthropological life of affects and propose to rethink “phasive affective states” (*chudotai*, Kokubun 2017, Kumagaya 2018, Kamioka 2010) that problematize our taken for granted notions of guilt and responsibility.

18:15-18:45, B23

### Harumi Befu Memorial Talk

#### In Memoriam: Harumi Befu

Tom Gill (Meiji Gakuin University)

Harumi Befu passed away in the early hours of August 4 this year at the age of 92. I first met Harumi in June 1997. A prominent anthropologist of Japan, he had recently retired from Stanford University and had found a retirement job at the newly-founded Kyoto Bunkyo University, where I got my first job as a junior research

fellow and effectively served as his assistant. I think it was 1998 or thereabouts when Harumi decided to hold a small, informal gathering of anthropologists who were doing fieldwork in Japan. A couple of years later, that informal gathering had acquired a president, secretary, treasurer and a name — Anthropology of Japan in Japan. Thus, Harumi was effectively the founder of AJJ and remained president emeritus to the end of his days. I will share a few memories of Harumi Befu and invite other old hands to chip in some of their own.

## Sunday, December 4<sup>th</sup>

09:00-10:30, B23(A)

### Session 10

#### Youth Without Youth?

**Panel: Precarious Youth: How Over-Achievers Handle Their Unvoiced Anxiety**

**CHAIR: Sachiko Tanuma (Tokyo Metropolitan University)**

This panel illustrates the survival skills of Japanese youth who appear to be doing well, but are dissatisfied with their circumstances and themselves. The Cabinet Office acknowledges that Japanese youth have a low sense of self-esteem and do not perceive a brighter future for themselves. Although the white paper proposes several solutions, such as employing more school counselors and teaching students about career choices from an early age, some sociologists and anthropologists have attributed such tendency to the drastic social changes and precarity resulting from neoliberal policies. There has been a change in work style and future expectations, which do not allow deviation from the hegemonic lifestyle of studying and working hard to obtain full-time employment in large companies, while realizing such a life course is becoming increasingly challenging. Consequently, many develop anxiety from an early age and begin to adapt to school life, which tames them into an obedient labor force. The following two presentations will focus on how these seemingly tamed “good” youth are handling their anxiety and frustration without deviation.

### Conflict-torn by Misalignment of Self-image: Analyzing Dark History Through the Concept of “Dividual”

Asuka Tamura (Tokyo Metropolitan University)

I would like to present the life histories of Japanese youngsters from the “Dark History” (黒歴史) in order to gain a deeper understanding of the identity of Japanese adolescents. As per internet discourse and subculture writing, the word is often referred to as something embarrassing but funny, however, I was able to uncover its more complex background through a deeper interview with six friends, which enables us to view identity and interpersonal relationships from their perspective.

The concept of “individual” assumes that a person is a coherent being with a unique core. In contemporary society, this viewpoint has been widely embraced: it has been introduced into the curriculum of Japanese high schools, as Erickson’s concept of developing the ego and even promoted as an ideal image. However, actual human relationships are based on “dividual” people-one’s behavior differs depending on who or where one communicates. This contradiction is somewhat distressing for young people who in the process of developing their own identity.

The term “Dark History” refers to a past (especially in adolescence) that one is embarrassed of and would like to pretend did not occur. Initially appearing in the anime series “Turn A Gundam,” the term later spread mainly through the Internet, while changing its meaning, and has remained in the category of slang ever since.

In this study, I describe the conflicts that my interlocutors have encountered from the past to the present in response to the contradictions in their communication styles.



## An Anthropological Perspective of “Shūkatsu”: How Sharing and Discussing its Strangeness and Particularity Influence Students’ Perceptions of Job Hunting

Sachiko Tanuma (Tokyo Metropolitan University)

This presentation shares ongoing findings from interviews and lectures on “*shūkatsu*” and work at university where the presenter is affiliated. As an anthropologist who has conducted fieldwork in Cuba and Spain, I found it difficult to avoid observing and analyzing Japanese “*shūkatsu*,” job-hunting that begins before graduation and becomes the principal preoccupation during the junior and sophomore years. Some anthropologists have suggested that Japanese *shūkatsu*’s collective and homogenous characters have strong similarities with age-groups and the rite of passage: when I asked “the natives,” the job-hunting students, some agreed, while others disagreed. In my research on *shūkatsu*, I found that job-hunting of university graduates has been a controversial topic for over a century. Additionally, it has changed over time as companies have negotiated and broken its promises with the government and universities. However, after reading various studies on the issue, many individuals became complacent with the system, as the education-vocational system in other countries is not as easy as the one in Japan. Furthermore, it made me think that the entire educational system is designed to adapt to the system. It is true that the educational systems of other countries differ in some ways, but they are similar in the sense that universal education is primarily provided to serve the country, while elite education enables them to become global citizens. What could I accomplish by studying *shūkatsu* in a neoliberal world with students who are unaware of the concept and its particularity? Will the awareness and knowledge enable them to cope with the unequal reality?

## Making Sense of the Relationships between the Family, Social Welfare, and Well-being in Contemporary Japan: Insights from a Comparative *Hikikomori* (Social Withdrawal) Vignette Study

Sachiko Horiguchi (Temple University), Teppei Sekimizu (Rissho University), and Kiwako Endo (Kinjo Gakuin University)

*Hikikomori* has been widely discussed as a social problem since the 2000s in Japan, often referring to prolonged isolation of an adult-age child who remains dependent on their parents. The dependency is known to extend to a few decades, creating the so-called “80-50 problem” of parents in their 80s sheltering their child in their 50s, with anxieties looming about whether their child can survive after their imminent death. While much existing research on *hikikomori* has situated it as a “Japanese” mental health issue, our interdisciplinary research team comprised of a sociologist, an anthropologist, and social policy researcher, have been attempting to examine *hikikomori* as primarily a social welfare issue, with an aim of uncovering the relationships between this form of isolation and the family-dependent nature of the Japanese welfare system. Since 2021, we have been collecting narratives of social workers and other professionals related to social services in Japan, the UK, Germany and Sweden, eliciting responses to a three-phase vignette -spanning a few decades- of a typical “80-50” *hikikomori* case of a socially isolated male living with his parents in Japan. This paper will contextualize these narratives from professionals in social services in Japan vis-à-vis those in the U.K., Germany and Sweden where this form of social isolation may often be considered relatively “uncommon.” We will highlight how those working in social services in Japan appear to make certain assumptions about the relationships between family, welfare, and well-being, in ways that may diverge from those working in other societies.

09:00-10:30, B23(B)

Session 11

**Panel: Healing, Harmony, and Creative Tension in Japanese Dance and Theatre Practice**

**Panel Organizer: Jonah Salz (Ryukoku University)**

**CHAIR: Jane Traynor (University of Hawaii)**

These intimate studies of family and studio-based arts attempt to expand the widely held assumptions of Japanese artistic “Ways” (*geidō*): that Japanese performing arts do not merely entertain, but sustain and heal, both actor and audience. Dance and theatrical performance trace their origins in seasonal rituals, plague avoidance, and festival communitas. In Japan, ritual and folk performing arts developed through shogunal and amateur hobbyist patronage into classical arts, organized through the *iemoto* (stylistic school heads) system into professional guilds. Here, three practitioner-scholars examine aspects of self-development and cultural understanding through the medieval arts of *nō-kyōgen* and *kabuki*-derived *nihonbuyo*.

Şebnem Sözer Özdemir uses an ethnochoreological approach to assess, through interview and observation, the learning experience of amateur practitioners in traditional Japanese *kamigatamai* dance classes. Their stories of self-actualization and cultural awareness through deepening knowledge of the lyrics, kimono costumes, and physical expressive forms provide comfort, freedom, and pleasure.

Jonah Salz probes transformative effects of Covid on *kyōgen* comedy amateur and professional study, of power among the generations. He sees overseas *kyōgen* performances as an extension of the Shigeyama motto “nourishing laughter for everyone.”

Diego Pellecchia employs an insider knowledge as a Kongo School professional to analyze the psychic and physical healthful effects attributed to practitioners of amateur and professional *nō* chant and dance practice. Resonances and dissonances found in our approaches and conclusions should lead to lively discussions during the Q & A.

**Comic Relief and Reform “with Covid”: Catharsis, Healing, and Change through *Kyōgen***

Jonah Salz (Ryukoku University)

*Kyōgen* are short Japanese comedies originating six hundred years ago as a synthesis of ritual entertainment, farce, and acrobatics. Often paired with *nō*, *kyōgen*’s satire and slapstick grew stylized, its edges smoothed, with shogunal patronage. As with most performing arts, *kyōgen* actors suffered during the Covid-19 pandemic beginning in restrictions in 2020: cancellation of performances, reduction of amateur and professional training, lack of foreign spectators, and overseas performance opportunities. Ridicule and slapstick seemed out of step with the mood of caution and gloom.

This paper examines the trial-and-error measures by which the 150-year old Shigeyama family of Kyoto managed to sustain their art and audience. It will examine the efficacy of their efforts to sustain fan interest in their 12-member company through regular online performances and sales of goods, choosing plays with timely resonance, and incorporating Covid themes in new plays by younger members. Meanwhile, the older generation, less skilled in online means of communication with a higher potential for serious infection, relinquished their leadership roles in planning and performing.

Covid’s restrictions on travel made long-term relationships with international theatre companies and universities highly challenging. Yet disciples—in Hawaii, Portland and Czech—managed to train and perform *kyōgen* as an intentional tool for community healing, further extending the Shigeyama legacy. This paper assesses *kyōgen* comedy’s remedial potential and reflects on the long-lasting effects of these generational, economic, and technological shifts to actors’ careers and overseas training.

In this study, I describe the conflicts that my interlocutors have encountered from the past to the present in response to the contradictions in their communication styles.

## Liberation through Constraint: Discovering a “Dance Self” Through *Kamigatamai*

Şebnem Sözer Özdemir (Düzce University/Osaka University)

This study focuses on the learning experience of amateur Japanese dance practitioners in relation to well-being. It is based on the researcher’s ongoing fieldwork in Kyoto, particularly at the regular classes given by Nao Yoshimura in *kamigatamai*. The discussion revolves around unstructured accounts of Nao sensei’s (Japanese, female) students about reasons for starting and continuing *kamigatamai* classes, and how it has changed/enhanced their lives. Supported by observation of the classes, these accounts demonstrate that learning *kamigatamai* induces pleasure that grows out of experiences such as feeling a sense of achievement in developing new skills, attaining self-awareness and self-efficacy, pushing physical boundaries, finding a purpose in life (*ikigai*), finding a valuable distraction during the distressed time of the pandemic, belonging to a group, being able to express inner experiences through dancing, and getting in touch with one’s culture.

Prior studies on Japanese dance training connected it to different aspects of self-development (Deschênes and Eguchi 2018; Hahn 2007; Sellers-Young 1993). This research argues that learning *kamigatamai* in this specific context involves an affective becoming, which is achieved through the transformation of the students’ bodies, manners, and values in compliance within the strict frame of the tradition in question. Yet this process brings about a liberation as well, as it opens up disciples an opportunity to discover a new “dance self” that goes beyond the constraining norms of daily social life and thereby acts as a means for well-being.

## Effects of *nō* Practice on Wellbeing

Diego Pellecchia (Kyoto Sangyo University)

*Nō* practice has long been considered as positively affecting the physical and mental wellbeing of its practitioners. The inextricable correlation of intellectual and bodily practice pervades virtually all Japanese traditional arts (*geidō*), and the case of *nō*, combining dance with the chant/recitation of poetic texts, well exemplifies this non-dual approach. *Nō* posture, breathing, and voice projection have been described to be beneficial to the activation of “inner muscles” as well as stimulating cerebral activities, resulting in a general sense of relaxation and awareness.

Among the tangible, positive effects of *nō* practice on health is the great number of professional performers who continue being active on stage past what would generally be considered “retirement age.” Amateur practitioners well into their seventies also practice *nō* as a form of “anti-ageing cultivation.” Workshops for amateurs advertising *nō*’s health benefits testify to a widespread awareness of *nō* as a form of “health promotion” (*kenkō zōshin*). Likewise, numerous publications have investigated in detail the health benefits of *nō*. While some of these take on a scientific approach, others seem to be grounded in traditionalist narratives extolling the merits of Japanese bodily practices.

Drawing from bibliographic research and from the personal experience of the author as a *nō* practitioner in Kyoto, this paper will examine the various ways *nō* practice is understood as impacting wellbeing in Japan today.

09:00-10:30, 233

### Session 12

#### Literally Reading the Social

CHAIR: Robert Croker (Nanzan University)

## Anthropology of Japanese Literature: A Proposal

Ichiro Numazaki (Tohoku University)

This paper proposes that anthropology of Japan in Japan ought to turn to Japanese literature—novels and

dramas written in Japanese—as a subject of research into indigenous models of and for reality in Geertzian sense. Literature needs to model social and cultural reality “out there” experienced by the intended readers to make it understandable for them; hence literature can be seen as “models of reality.” Furthermore, the creative and imaginative nature of literature allows the authors to present models of fictitious/imaginary/ideal reality as realizable alternative ways of life and thus make the readers question their own taken-for-granted models of and for reality; hence literature can be seen as “models for new reality.” A novel or a drama is as much “a metasocial commentary” as the Balinese cockfight (Geertz 2000[1973]:448) If studying a ritual is like “penetrating a literary text” (Geertz 2000[1973]:448), then studying a novel or a drama can be like interpreting a ritual. That is, literature can be a legitimate subject matter for anthropology. Focusing on both classic and contemporary works in modern Japanese literature, this paper will try to demonstrate how some Japanese literature can be interpreted as both model of and for reality, and proposes that anthropology of Japan in Japan expand its scope and take up literature as a research field.

### **Radical Reading and the Pursuit of Well-being, the Case of Neon Bookclub**

Anna Tatton (International Christian University – ICU)

I aim to study the impact of a community-run intersectional feminist book club which focuses on queer material. I will interview upwards of six people, both organizers and attendees. The transcripts are to be reviewed, and thematic codes will be developed inductively through iteration. Based on these preliminary codes, a coding dictionary will be developed and applied to all interviews within QSR Nvivo to identify themes.

In a space where daily life may be bound to different kinds of pressures and societal expectations, I aim to explore the potentiality of a book club for offering a temporal break, creating bonds, and spreading joy through words. I will examine this through qualitative research undertaken at Neon bookclub, an intersectional feminist book club that explores works through a queer lens. Free of charge, Neon bookclub is organized by researchers and artists every two months. It offers participants an intimate, safe space where they may reflect on readings, provide new understandings and simply chat. Through having a book as a point of interest, attendees may remove themselves from the personal while also having the opportunity to connect with others and reflect on their own realities. While some of the books, such as *Frankenstein*, are not inherently labeled as queer, readers may understand how such a work connects to a shared queer sensibility. Although the book club may be just once per two months, the preparation for it (reading the text) and the bonds which can form allow for the affective potential to exist outside of the meeting itself

### **Women and Their Books: A Feminist Reading Circle in a Japanese Science City**

Debalina Chatterjee (University of Tsukuba)

The world that books create for us is a masculinist one. Hardisty (2006) explains, in her essay “Books Matter,” the gendered nature in which books influence the public sphere. In a world where being female is being reduced to the body, books do not seem to share the same bond with women as they do with men. In Japan however, *sākuru bunka* (circle culture) has produced innumerable reading circles mostly comprised of female members. One such reading circle, the “Feminist Reading Circle” in a suburban science city of Japan, having a history of more than a decade, has seen an increase in its membership ever since the pandemic. At a time of immense restriction on public interaction, what led women to join public reading groups? Through the study of this “Feminist Reading Circle,” this presentation explores what the act of reading (books) means for Japanese women. The findings are based on data obtained from in depth interviews and participant observation for a period of over two years conducted at two women’s reading groups, including the “Feminist Reading Circle,” at a suburban science city near Tokyo.

10:45-12:15, B23(A)

**Session 13**

**Born to be Wild? Taming Non-Human Animals**

**CHAIR: Paul Hansen (Hokkaido University)**

**The Dynamics of Human-wildlife Relationships in Abandoned Mining City: From the Case of Shisaka Island in Ehime**

Maho Kitano (Kyoto University)

The purpose of this presentation is to consider the dynamics of multispecies assemblage at abandoned mining city in Japan. Recent multispecies ethnography has focused on the dynamics of interspecies relationship becoming in places disturbed by capitalistic activities (Hoag, Bertoni and Bubandt 2018; Tsing 2015; Kirksey 2015). They suggested that even within strongly human controlled environment, there can be various forms of human-nonhuman relationships.

This presentation will focus on the relationship between the history of mining city and wildlife in relate with Besshi Copper Mine in Ehime. This Copper Mine was originally opened in the Edo period and at one time was one of the largest copper mines in the world. Thereby, this presentation will explain how a copper smelter plant with most-advanced technology was built on Shisaka Island, an uninhabited island during the Edo period, to cope with disasters and pollution related to mining operations. The private company holding Bessi mine developed public facilities such as estate, hospital, school, road and water pipe. This presentation finally examines how history of mining related activities in Besshi connected with wildlife invasions in recent local depopulated communities. The habitat of wild boars is expanding on remote islands in the Seto Inland Sea. This presentation will clarify the process how smelter plant, abandoned mining city, wild boar, smelter plant workers and ex-smelter plant-related hunters create a new entanglement.

**Reproducing Wildness in Captive Animals: Well-being Practices at the Kyoto City Zoo**

Ruri Tanaka (Kyoto University)

Zoos are facilities where wild animals are bred and exhibited for environmental education and species preservation purposes. In recent years, social interest in animal ethics has increased, with considerable debate about the well-being of animals in zoos. In response to this international trend, zoos in Japan are also required to consider the welfare of animals in their care. The zoo concept was imported to Japan during the Meiji Era (1868–1912), and zoos in this country have developed based on a different view of animals than that in the West. Therefore, while sharing the international context, Japanese zoos are pursuing their own unique approach.

Through a case study of the Kyoto City Zoo, how zoos strive to ensure the well-being of animals in the daily relationships between people and captive animals is examined. The Kyoto City Zoo is the second oldest zoo in Japan, and it is currently certified as an international standard zoo. Zookeepers use artificial tools to improve the breeding environment so that animals can behave as they would under wild conditions. Through these practices, how do zookeepers envision wildlife and how does the cultural and social background of Japan affect this image? Further, how do these efforts relate to the well-being of captive animals and intersect with their exploitation? From these research questions, findings of this study will provide insight into theory and practice regarding multispecies well-being in zoos.

## Human-Honeybee Relationships as an Alternative Lifestyle in Japan: Post-domestication in Beekeeping

Ria Tsuzuki (Kyoto University)

Research has long argued that people domesticate other beings including animals and plants to use them as resources. In many contexts, honeybees have also played an important role in benefiting humans with honey, pollination, and sometimes even their bodies as food. In contemporary Japan, beekeeping can have two different purposes: it can be a profession or an avocation. This shows different human approaches to honeybees. The Japanese honeybee (*apis cerana japonica*), which is a species unique to Japan, is notoriously more difficult to domesticate than the Western honeybee (*apis mellifera*). In this presentation, while relying on data gathered through multi-sited fieldwork, I focus on beekeepers who engage in recreational beekeeping of both Japanese and Western honeybees. Some of these beekeepers enjoy “experimenting” with their honeybees and hives, while others are willing to obtain the latest scientific knowledge produced by biologists. My interlocutors claim that they want to prevent taming honeybees, for they classify them as part of “nature.” Yet at the same time, they create artificial environments for their honeybees, by relying on scientific knowledge. In this presentation, I analyze such kinds of beekeeping as a kind of “post domestication” (Uda 2021), namely an unnecessarily ongoing form of domestication opposed to the alternative of intentionally preserving the animal’s “natural” wilderness. I discuss how and to what extent honeybees are domesticated by hobbyists of beekeeping contemporary in Japan, how the forms of domestication depend on the type of honeybees, and how non-professional beekeepers aim at preserving honeybees’ wilderness to continue their avocational beekeeping practice.

10:45-12:15, B23(B)

### Session 14

#### The Affective Forms of Religious Life

CHAIR: Andrea De Antoni (Kyoto University)

## Wellbeing through Forest Therapy in Japan

K.-Ulrike Nennstiel (Hokusei Gakuen University)

Forest Bathing and Forest Therapy as concepts created in Japan have become well-known almost globally and are now practiced in very many areas in the Global North. Less well-known, however, are the reality of forest therapy bases and the development that they have undergone in Japan in the course of the past one to two decades since their first introduction. Based on a combination of quantitative analysis of the equipment, activities etc. of all Japanese therapy bases and of qualitative research with forest therapists and therapy guides, the paper will show to what degree well-being actually is promoted through this initiative in Japan. The well-being offered through forest bathing and/or forest therapy significantly differs between regions and individual therapy bases, as well as the therapist respective therapy guide. On the other hand, as with any other therapy, the realized well-being effect appears rarely to be identical even for two persons experiencing the same forest bathing/therapy program offered by the same guide, because it is influenced not only by a participant’s attributes like age, sex etc. but also by expectations, the attitude (or openness) and needs of a client. Irrespective of these internal differences, however, clearly discernible tendencies can be indicated regarding the well-being creating effect of Japanese forest bathing and forest therapy.

## Fear and Well-Being? Oni Demons and the Inculcation of Resilience in a Kyoto Kindergarten

Eyal Ben-Ari (Jerusalem Institute for Strategy and Security)

Fear as the focus of anthropological research has figured prominently in the study of societies marked by violence and extreme uncertainty. Analytically, this effort has been informed by developments in the study of emotions (and to a lesser extent affect theory) – especially negative emotions – and their cultural construction, bodily experiences and long-term effects.

But what of the intentional design and use of encounters where children are subject to fear in state mandated institutions of early childhood education? In this paper I explore how fear is used within a carefully shaped and protected time and space of a ritual/game that takes place in many Japanese kindergartens. The case used is that of the case of the dread and trepidation induced by *oni* demons during the festival of *setsubun* (to welcome the beginning of spring) in one Kyoto day-care center. I show how “play” with apprehension is intended to enhance children’s ability to withstand, manage and overcome fear and ultimately can contribute to their well-being. I show how the social structuring and dynamics of the event – its various props and stages or verbal and physical support from peers and teachers – are designed to cultivate and enhance children’s ability to handle anxiety and fear.

The three questions addressed are: How do fear and its “management” become part of becoming adults? How is this “management” linked to the educational technologies and practices of Japanese kindergartens? And what are the theoretical implications of my analysis?

## Life-state is Everything: Creating Communities for New Affective-social Relationships

Anne Mette Fisker-Nielsen (Soka University)

This paper explores the affective power of Nichiren's mandala, or *honzon* in Soka Gakkai, understood to express 1) Nichiren’s conception of the Buddhist dharma (*buppō*); 2) its inseparability from Personhood as postulated by the theory of “3000 realms in one moment of existence” (*ichinen sanzen*); and 3) “buddha life-state” as the ultimate affective power. “Animistic” sensibilities and practices are widespread in Japan, but Nichiren’s *honzon* is neither perceived to embody “power” in and of itself nor a soul or spirit. Rather “affective power” comes through individual action to “observe the mind” through chanting *nam-myōho-renge-kyō* and an affective-cognitive process that “wield” personhood and habitus through a transformed “life-state.” This is underpinned by an epistemology of “being-connected-to-and-present-in-the-world,” an interface of “mind-body-and-the social” connected through emotions and actions for a “common humanity.” The deliberate transformation of “life-state” generates new forms for relational creativity and sense of well-being. Examples are taken from fieldwork and ethnographic interviews with young people in Japan from Japan, Italy, France, Brazil, and India illuminating the socio-cultural embeddedness. Clough (2007, p. 19) describes how social control aims at “never-ending modulation of moods, capacities, affects, and potentialities, assembled (...) in bodies of data and information,” calling into question politics of representation, subject identity and political effectiveness of self-reflexivity in the production of knowledge. I argue, however, that resistance to affective societal “control” in the Deleuzian sense exist in the epistemology for “common humanity” and the experience of a raised life-state which create *communitas* of new affective-social relationships.

10:45-12:15, 233

**Session 15**

**Educating Teaching Bodies**

**CHAIR: Greg Poole (Doshisha University)**

**How Do We Select Teachers for Ethnographic Research in Schools? The Implications of Heterogeneity in Teachers**

Sam Bamkin (University of Tokyo)

This is a presentation and discussion on ethnography in schools, outside of the main conference theme.

Ethnography is not neat, which is both unavoidable and appropriate given its purpose of explaining human behaviour and meaning. One perennial question in ethnographic access and data collection concerns the problem of self-selection bias and its mitigation. The question is important because it underpins the quality of data across a whole project. Bias in data also snowballs along with access and analytical cycles. Whilst theory has developed in some applications of ethnography, studies in Japan's schools often continue to represent teachers as relatively homogeneous. As such, there is little discussion on which teachers are selected as key participants and, implicitly, which are not. This not only detracts from representativeness, but moreover misses the opportunity to see how meaning is constructed.

Whilst researching the contested topic of curriculum revisions to moral education in and around Japanese schools, I started to categorise geographical areas, schools, teachers and school administrators. This was initially intended as a methodological tool seeking to reduce various forms of self-selection bias. However, these developed into an analytical tool that supported theory on how meaning is constructed/contested between teachers in schools. Though perhaps it is ultimately unsurprising that tools developed for working with people can develop into tools for understanding people, this session presents theory and some imperfect methods of reducing self-selection bias in teacher selection and their contribution to a theory of policy enactment in Japanese schools, with the aim of prompting discussion.

**The Teacher with the Dragon Tattoo: Between Vulnerability and Empowerment in the Life Story of a Japanese Language Teacher**

Roman Paşca (Akita University)

In this presentation, I focus on a particular chapter in the life story of Dana, a non-native Japanese language teacher, namely the dragon tattoo inscribed into her body. I examine the role of this tattoo, in an attempt to ascertain the role it plays in constructing and representing Dana's identity.

I show that for Dana the tattoo has a twofold meaning. Thus, by being written into the skin, it represents a thin border between the self and the other, between the inner and the outer world and, as such, can be conceived of in terms of a mechanism of protection and isolation. On the other hand, however, precisely because it is visible to the other, the tattoo represents a canvas onto which Dana writes and projects herself as she wants to be seen, a locus where she displays her strengths but also her weaknesses and wounds, in order to deal with them and overcome them.

In other words, the tattoo is at the same time a locus of empowerment and vulnerability that creates a distancing from the other while at the same time beckoning them to come closer. In this sense, the tattoo functions as a mechanism of identity negotiation whereby Dana navigates between her selves, and between her selves and the other.



## Work-leisure Configuration of Middling Transnationals: Off-duty Expectations of the Volunteer Japanese Language Teachers

Kyoko Motobayashi (Ochanomizu University)

This paper reports on part of a larger study that has examined the mobility and trajectories of international volunteer Japanese language teachers, who were dispatched from Japan to South American heritage Japanese communities through a state-sponsored international volunteer program. The participants of the present study were moving to South American countries for two years as volunteer Japanese language teachers. In making the choices under the particular condition they were situated, they identified themselves as native speakers of Japanese, choosing to engage in the volunteer program as Japanese language teacher volunteers and under training at the time of research. This paper focuses on their expectation of life outside the volunteer duty at their destinations. Language teaching volunteer work was the official and primary rationale for their transnational mobility. However, the official rationale was combined with expectations regarding the activities they are to perform in their off-duty time at their destinations. Through the analysis of the volunteer participants' interests in possible off-duty gains, the paper aims to understand their transnational experiences in a holistic way, showing the ways in which such expectations form part of the complexity of the choices and decisions of the research participants, who attempted to situate the particular volunteer program in their mobile trajectories. In doing so, the paper draws on the discussion of 'middling transnationals' (Conradson and Latham 2005), in particular their work-leisure configuration at a transnational scale in the form of 'travelling workers' (Uriely 2005) and 'working tourists' (Jarvis and Peel 2013).

**13:00-14:30, B23(A)**

**Session 16**

**More-Than-Human Wellbeing**

**CHAIR: Eyal Ben-Ari (Jerusalem Institute for Strategy and Security)**

## An Anthropological Study of a Shinto Shrine from the Perspective Out of Body-Mind Dichotomy: Focusing on Hybridity of Humans and Non-humans Actors

Archana (The University of Tsukuba)

The purpose of this study is to describe how there is an alliance between human and non-human actors to sustain a Shinto shrine which is situated in the rural periphery of Ibaraki prefecture. In the shrine, the HKN *kami* is the mind, and the administration that operates it is the body. However, the *kami* and the administration alone are not enough to operate the shrine. Several actors are making the shrine function. Further, both the *kami* and the administration are abstractions. "*Kami*" is made of both human and nonhuman actors and so is the admin. As Latour (2005) maintains that there is a network of several actors which acts. Here the hybrid actors' network acts as a whole shrine, which is a religious corporation. If we trace the relationship between human and non-human actors in the shrine, we can see how the dichotomy of body and mind is elusive here. In order to explore the relationships between the *kami* and the administration, I am employing an insider's approach to analyze the shrine in a new light. This study elucidates more than Alfred Gell's interpretation of agency and mind-body dichotomy, Bruno Latour's Actor-Network Theory could be a perfect tool to examine a Shinto shrine and concludes all human and non-human actors are merged to make this shrine a religious corporation.

## Craft and the “Good Life” in the Discourse of Western Potters in Japan

Liliana Morais (Rikkyo University)

In recent years, Euro-American scholarship in humanities and social sciences has brought craft to the center of discussions on how to live a good life in the context of the new economy and neoliberalism. Some of these work echoes the concerns with capitalism and industrial manufacture exposed in mid-nineteenth century Britain by figures such as Ruskin and Morris, who associated handiwork with a sense of dignity and well-being. In Japan, modern craft discourse has been shaped by a search for a sense of Japanese identity and connected to theories of Japanese uniqueness, particularly through the work of Yanagi Soetsu, who also stressed the connection between handicrafts and wholesomeness. In the postwar period, Yanagi disseminated his folk crafts philosophy in the West, contributing to drawing young and curious Westerners to come to Japan to practice ceramics from the 1960s.

This presentation explores the relationship between making and using Japanese ceramics with feelings of well-being and visions of the “good life” as expressed in the discourse of forty Western nationals who were practicing ceramics in Japan between the 1960s and the early 2010s, collected through semi-structured written questionnaires and qualitative interviews. Drawing on anthropological theories of making and philosophical aesthetics, we will position ourselves between postcolonial theory and Japanese exceptionalism by arguing for the role of the interviewees' cosmopolitan and ecological orientations in their allure of Japanese ceramics. In this process, we stress the importance of the relational engagements with human and non-human Others embodied in the process of making and the role of everyday aesthetics in the interviewees' life and work as professional potters in rural regions of Japan.

## Other Readings of DIYBio on Body, Art, and Science. The Case of *Kintsugi*

Gil Vicente N. Lourencao (University of Tsukuba)

I intend to interpret the DIY practices, especially those known as DIYbio, or do-it-yourself Biology. First, I will say about this movement and how it has been developed, the new ways of thinking about science and the body, in many places such as the USA, Europe, Japan, and Brazil, where researchers intended to create ways to use and share technologies through open science practices. In the second, I plan to say about one of the methods I have been working on, especially the one called ethnography. It has been covering heterogeneous elements such as crafts, projects, things, productions, machines, robots, cyborgs, exoskeletons, and DIY practices, where my research interest is to understand how are made their connections and interfaces with humans, and adequately the constellations of objects and the ways of doing and making things, and their micro-politics. After saying it, in the third place, I intend to present the case of *Kintsugi* (金継) that I had the chance to know about, and how we can understand DIY practices by such an example.

13:00-14:30, B23(B)

Session 17

**Sporting Enskilled Bodies**

**CHAIR: Tom Gill (Meiji Gakuin University)**

**Spontaneity in Co-exercising Bodies: Affect Studying from Group Classes of CrossFit**

Yihui (Evan) Chen (Hokkaido University)

My research is mainly in Sports Anthropology which is based on Affect Theory and fieldwork in Sapporo CrossFit. CrossFit is a gym's name also a form originated from the US. The initial aim was to investigate body consciousness among CrossFit members. However, during the anthropological fieldwork, something like entertainment became clearer and clearer during the group classes with other members.

Typically, about 10 members attend a one-hour group class together, and the menu every day is random including bodybuilding and aerobics. With the loud music, everyone works out at the same time. In addition to competing with other participants, the more significant purpose is to challenge against one's former selves.

According to affect theory, becoming always follows intensities, which is exactly the reflection of the CrossFit environment. A rather small space, strongly impressive music, coaches' encouragement and members' shouting, the very complex ingredients make the entire zone an isolated but integrated world. Movements tend to be spontaneous gradually, and joy and excitement keep on being produced at that moment. It is not only the achievement of individual exercise, but also collective wellbeing. I call it "the spontaneous sports orgasm" since it does make sense to strengthen interactions.

**Football, Supporters and Bodily Practices in Contemporary Japan**

Yosri Razgui (Kobe University)

Despite the relatively short history, in just a few decades, Japanese professional football has reached notable popularity all over the country. Two main factors of this contributed to this success are the global nature of this cultural practice, which strengthens the sense of belonging to an international stage, and the marketing strategy to promote the new sport event. Undoubtedly, the socio-economic and cultural environment in the late 80's Japan has strongly influenced the values around which Japanese football was conceived, creating a link between the sport practice (both played and consumed), globalization and some of the dominant capitalistic values that permeate contemporary society.

This sort of "capitalistic semantization" of professional football has a clear effect on the various social actors (managers, athletes, supporters etc.) who participate to the realization of these mega-events in stadiums. After a brief theoretical introduction aimed to collocate contemporary football discourse within the current anthropological research, this presentation will focus on the supporters' bodily activities that take part in a space called *gōru no ura* (behind the goals) and on how these practices are affected by the current dominant capitalistic normative codes. Moreover, some light will be shed on how these body-centred performances not only are highly symbolized and used as tools for self-identity-building, but they also fulfil a need of existential ethos that could be analytically framed within the modern conception of time, based on the leisure-work dichotomy. These observations will be based on an on-going fieldwork at Noevir Stadium (Kobe) that started in 2020.

## Martial Arts Anthropology in Japan – Field Notes: Takeda Martial Legacy While Living with Two Generations of the Machida Family

Cristian Laiber (University of Bucharest)

Japanese martial arts are translated as strategies for solving conflicts and getting peace by aiming for a win-win situation. Some schools, centuries old with a clear transmission, are an “embodied wisdom” legacy for future generations. The outer peace is connected with inner peace and healing from within, so esoteric or therapeutic practices are often associated with martial traditions.

As a follower of the Takeda *ryū* tradition since 1993 (European branch of Takeda *ryū* Nakamura *ha*), I followed the evolution of the Machida family in Japan, teaching the same practice locally and intimately. Living with them, I realised that I was not just learning techniques, but receiving a complex, cultural and spiritual legacy from a master of the art and his lineage. It included his existential and moral struggles related to the meaning of the art in a peaceful time, the relationship with a “*gaijin*,” and adapting to the new society and its needs. All that from a person trained in a prewar context contaminated with the nationalist invented concept of “*bushidō*” with a “nostalgia” of the “old samurai days.” An individual who pulled out of society for a while and of a successful Asakusa *dōjō* to become a Shingon monk.

Notes from a project in progress, witnessing the school transfer to his son and even helping the grandson with the first steps of *kenjutsu*.

13:00-14:30, 233

### Session 18

#### Tomorrow’s Researchers Today: Undergraduate Research Reports

CHAIR: Greg Poole (Doshisha University)

## A Psychological Approach to the Emergence of Modern Nations and the Reproduction of Nationalism: Japan as a Case Study

Thang Long Nguyen (Doshisha University)

The late Prime Minister of Japan, Shinzo Abe, vowed to make Japan a “beautiful country” with characteristics such as charming nature, culture, and history. In relation to other countries, Abe (2006) believed that Japan should play a leading role in Asia and in a world full of autonomous nations. Abe’s assumption of Japan’s peculiar characteristics and the world of nations is what many scholars, including Smith (2014), claim to be nationalist. Such “nationalist” rhetoric were not only made by Abe— who was often regarded as nationalist— but also by other parties at the opposite end of the political spectrum, including the Communist Party of Japan.

This “nationalized” outlook on the world is not exclusive to Japan but rather universal. Viewing nations as natural (primordialism) or as time immemorial (perennialism) was once widely accepted in academia. Nevertheless, in the past few decades, many scholars have challenged the aforementioned stance, claiming that nations are the product of modernity in the past two centuries. Although modernism in nationalism studies is now widely cited among academics (e.g., Anderson’s *Imagined Communities*), one major void of modernism is that it often fails to explain the universal passion generated by nationalism and views nationalism as simply manipulation by the elite. Using the field of social psychology, this paper attempts to fill in the gap left by modernists by addressing two main concerns: “What are the psychological reasons behind the emergence of nations?” and “How can we psychologically explain the reproduction of nationalism in the modern world?”

## From State Socialism to Nationalistic Crony Capitalism: The Impact of Postcolonial Capitalism in Contemporary Myanmar

Yin Min Khin Kyi (Doshisha University)

One of Southeast Asia's most economically disadvantaged and politically volatile states, the nation of Myanmar's gradual transition from isolationist socialism to internationalist capitalism from 1988 to the 2010s showed markedly progressive, positive socio-economic advancements at the individual, national, and diplomatic levels. However, scholars and researchers have since raised concerns that this changeover is a well-crafted façade which conceals a reality in which the bulk of the nation's social, political, and economic power was merely transferred from a socialist military government to a crony capitalist one that is still inequitable at its core. Capitalistic policymaking might have provided a momentary respite from economic disaster and political insecurity for the nation but has not sufficiently addressed the longstanding issue of extreme class wealth disparity and low rates of upward social mobility within the general population. Historically, in Myanmar, social and political forces which are largely shaped by material political economy relations— meaning class fractions— have vied for authority and control over resources. Some scholars have contended that the relative status and interrelations of these various class-based coalitions are too deeply entrenched for capitalist development to have a significant impact. This paper will examine why Myanmar has yet to fully implement and sustain non-autocratic meritocracy in both federal and individual socio-economic development, focusing on the argument that a fundamental deposition of long-standing sociopolitical powers has yet to occur despite institutional changes. This study will do so by analyzing socioeconomic conditions under crony capitalism in the context of class, education, and social mobility.

## An Anthropological Study of *Okami*

Nanami Yokoyama (Tohoku University)

Based on my fieldwork on *ryokan no okami*, proprietresses of Japanese inns, at a hot spring resort near Sendai, Miyagi, this paper aims to ethnographically describe “what *okami* do” in their everyday activity, and attempts to analyze the characteristics of their unique role in Japanese inns.

Conventional understanding of *okami* is that they as the female head of an inn, oversees its overall management and commands the team of workers many of whom are women. In short, *okami* is regarded as “woman boss.” However, my fieldwork reveals that today's *okami* are not only the top managers of their inns, but also engages in a variety of activities outside their workplace. They may appear on TV shows or in feature articles of commercial magazines, and participate in public-relation events to promote tourism. Moreover, *okami* I study organize an association called *Okami-kai*, and holds study groups and training sessions on various issues including hospitality and promotional activity. Therefore, what they do go far beyond the conventional understanding of the role of *okami* and have challenged my notion of “work.” I come to realize that *okami* is more than “woman boss.”

In this paper, I would like to describe and analyze “what *okami* do” as a whole, and try to rethink what “work” is in Japanese women's lives. This paper is an interim report of my graduation thesis research, which will be the basis of my master thesis research. I would greatly appreciate your comments and advice.

14:45-16:15, B23(A)

Session 19

Assembling NatureCultures

CHAIR: Paul Hansen (Hokkaido University)

**Timely Cultivation: Crop Times, Machine Breakdowns, and the Work of Repair in Rice Agriculture**

Shoko Yamada (Yale University)

In the aftermath of farmland contamination and mass heavy metal poisoning called *itai-itai* disease, the Toyama region of northern central Japan undertook state-orchestrated remediation from 1979 to 2012 to clean up toxic cadmium in the soil and recover agriculture. Yet, the region concurrently saw rapid suburbanization, farmland sales, and a growing exit from agriculture that together have profoundly unsettled the initial vision of agrarian recovery. This paper explores how such changing politico-economic circumstances affect the practices of living with a repaired landscape, based on ethnographic fieldwork with the farmers in Toyama who continue working their remediated land amid urbanization. In tracing the growers' pursuit of "timely" and "efficient" cultivation after remediation, I suggest that their productive relations with the repaired landscape rely upon a continual effort to synchronize the temporal rhythms of diverse elements surrounding rice agriculture: e.g., crop lifecycles, machine lifetimes, cash flows, growers' generations, etc. Ultimately, the paper calls attention to the long duration of reparative pursuits after environmental injuries, and its role in (re)shaping the very stakes of repairing wounded landscapes in search of more-than-human wellbeing.

**Tropisms in the Context of Intra-actions: Rethinking the Human and Nonhuman**

Ahmet Melik Baş (Chiba University)

In recent years, anthropologists have turned their attention to comprehensive analyses of the naturecultures, with a rambunctious emphasis on the entanglements of humans with more-than-humans, non-human animals, and things. In my research, I elaborate on a Baradian neologism, intra-actions, to rethink about the entanglements of the human and nonhuman through tropisms. My research addresses to (I) entanglements and their casual usage as permanent connectedness within an uncontrollable contingency, and (II) "adjective + entanglement" formulations in ethnographic writings lacking theory. Based on my 9-month ethnography along the Tama River in Japan, I present a method and logic of articulating intra-actions within a stimulated-stimulant relationality and contribute to discussions of human and nonhuman entanglement through tropismatic descriptions of stimulants such as light, electric, water, substance, gravity, wound, and mechanics. In this way, I use a tropismatic lens to elucidate the human and nonhuman entanglements by (a) defining the entanglement process as opposed to those who take it for granted, (b) juxtaposing a slew of disparate stimulants, practices, and incidents in coexistence, and (c) providing a fieldwork tool to reinterpret such disparate phenomena within an analytical framework. Building on this collection's theoretical background, I reanalyze the Rokugodote Homeless Encampment and conceptualize intra-actions as a series of tropismatic entanglements in the light of vital responses revolving around energy infrastructures, scavenging, and destruction.

**Reedbeds Nurturing a Vernacular Civil Society?: Lake Nishinoko Reed Lantern Exhibition as an Experiment for Ecological and Socio-cultural Wellbeing**

Yoko Nagao (Wako University)

Lake Nishinoko is one of the over twenty lagoons connected with Lake Biwa. People's lives around the lake have been inextricably linked to its water and surrounding environment, especially reedbeds. Traditional

festivals could (and can) not be without reed torches of various sizes and designs, and the reed industry developed on the lake side. Reeds are able to grow well because harvesting and burning were conducted systematically. Lake Nishinoko is now the largest of the lagoons around Lake Biwa, which used to have more than forty connected lagoons, after reclamation and landfill projects were undertaken by the government. It serves to keep rich biodiversity and outstanding cultural landscape while creeks and wetlands have always been exposed to fierce development. Reedbeds which are related to both ecological and socio-cultural values have become to symbolize the wellbeing of the areas around Lake Biwa and also wider areas affected by the lake. Lake Nishinoko Reed Lantern Exhibition started in response to the call of a reed roof thatcher in 2007 and has evolved into a combination of activities involving lantern making workshops, a talk for children on the ecological functions of reed communities as well as the joy of feeling and witnessing the natural phenomena related to them, and the festive exhibition itself as an event. These have been mostly organized by volunteers and brought about interesting socio-ecological innovations. This presentation will address the question of wellbeing from the perspective of such vernacular civil movement.

**14:45-16:15, B23(B)**

### **Session 20**

#### **Nevermind the Fandom**

**CHAIR: Wolfram Manzenreiter (University of Vienna)**

#### **Subculture at the Grassroots Level in Japan: A Case Study of Indie Music Scene of Matsumoto**

Tatsuya Nanami (National Museum of Ethnology)

This paper examines how the practice of indie music in Matsumoto City, Nagano Prefecture, generates convivial spaces, that is, those that imply communality and autonomy in contemporary society. In recent years, popular music and other subcultures have attracted attention as an effective resource for Cool Japan and Creative City policies. From this perspective, local and personal subcultural practices which do not contribute to economic benefits have been overlooked. This paper takes as a case study of the practices related to indie music in Matsumoto which is known among indie musicians and enthusiasts as one of the leading centers of the post-2010s indie music scene in Japan. Matsumoto's indie music scene is carried out not only by small music venues, but also local record shops, cafes, and galleries run by people in their 20s and 30s who have moved to Matsumoto from other areas of the city. Although their types of businesses vary widely, each of them is involved in holding events of indie music. The connections among people around each shop are known as the “*kaiwai*” (界限) by local musicians, staffs and customers. The “*kaiwai*” is an overlapping, fluid gathering whose members are not fixed. In addition, each shop has established not only such local connections, but also face-to-face relationships with indie musicians and subcultural performers in abroad as well as regional cities in Japan. These multilayered connections at the grassroots level, both local and global, has fostered the conviviality in the indie music scene of Matsumoto.

#### **Mind The Bollocks: An Ethnographic Reading and Analysis of Punk Magazines**

Robert Dahlberg-Sears (Ohio State University)

As one well-attested aspect of punk music culture, understanding how print magazines continue to value particular viewpoints and issues, as well as circulate and filter information for its readership, is of particular importance. How are punk communities imagined into being by the materials which help constitute them? What does the content of these materials construct through their coverage and consumption? In considering these questions, and with regard to the long-standing traditions of self-produced writings in punk communities, this presentation argues that these materials provide a fertile resource for ethnographic data and can serve as a barometer for measuring common themes and concerns relating to these communities.

Focusing on the two oldest running punk magazines in Japan, *El Zine* and *Punk Rock Issue Bollocks*, this presentation utilizes a textual ethnographic approach to focus on punk music, activities, and concerns as written by self-identified punks in order to better understand the circulation of ideas and place of these print-only media.

This presentation discusses themes arising from these magazines, their distribution, and how they contribute to the formation/reification of imagined punk scenes in Japan. I contextualize this construction as akin Ana María Ochoa Gautier's "aural public sphere," where creation and changes to a music are always accompanied by discourse on the locales and temporalities of its performance. *Bollocks* and *El Zine*, with their specific sites of distribution and target audience, make perfect case studies for discussing how individual music communities imagine their own public existence and also manage connections to physical locales.

### **The One-Night “Boyfriend”: Popular Theater, Fandom, and Escapism**

Carmen Sapunaru Tamas (University of Hyogo)

Japanese fertility rituals (discontinued nowadays) included the practice of symbolically offering the celebrated deity a “one-night wife” during the annual festival. The practice was clearly related to the religious aspects of life, and it had nothing to do with individual preferences—or with the preferences of the deity, for that matter, which could only be surmised.

In contemporary society a new worship practice has become prevalent, and its object are the actors of *taishū engeki*, popular theater. The itinerant troupes who perform a wide selection of genres (historical plays, comedies, traditional dance, acrobatic features) go to a different location each month, and are often followed by their if not numerous, at least very devoted fan base. These fans faithfully attend the shows as a way to escape the mundane by immersing themselves into a fantasy world for one afternoon or one evening, and also in order to present offerings (money, fruit, sweets) to their favorite actor. Having accepted the gift, the star will shake the fan's hand, and offer a direct smile of gratitude which instantly changes their relationship from actor—member of the audience into something deeper than that.

The present paper is based on direct observation and interviews with the actors, and aims to analyze the ritual relationship between *taishū engeki* and their audience, with a focus on the concepts of escapism and happiness as a cultural construct.

14:45-16:15, 233

#### Session 21

#### COVID Connections

**CHAIR: Ichiro Numazaki (Tohoku University)**

### **COVID, Aging, and Purposeful Playful Community: The Mitsusawa High Town SOFTO Tsukushi-kai**

John McCreery (The Word Works, Ltd)\

What can the growing number of elderly Japanese do to improve their own wellbeing? One possibility is to join a purposeful, playful community that combines a highly valued purpose with opportunities for socializing lubricated by food, drink, and banter. This paper examines the rise and decline of one such group, the Mitsusawa High Town SOFTO Tsukushi-Kai (SOFTO 尽くし会). Its founding members were members of a community softball team who aged out of eligibility to play and found a new purpose in forming a community service group whose members helped to set up and operate local events, filling a slot that, in an earlier Japan was filled by young men's associations called *wakamono-gumi*. COVID led to cancelation of local events, robbing the SOFTO Tsukushi-Kai of its purpose. Aging, which weakens ability to contribute physical labor, may also be a factor in the group's decline. The author is an anthropologist who has been an observant participant in this group for more than a decade.



### “Eli, Eli, Lema Sabachthani?”: Reviewing a Healing Noisy Movie with the Eye of COVID-19

Luca Proietti (SOAS University of London)

Back in 2005, director Aoyama Shinji was not aware that the world would have been overwhelmed by a pandemic years later. Still, he knew so much about how music plays an important role in our well-being to focus this topic on a dystopic movie set amid a general disease that leads people to commit suicide, creating a spiritual metaphor about how the purity of sound and noise can help our soul to reach the peacefulness to deal with an alienating society. Having experienced the isolation caused by a real infective disease, we can now understand how such a movie was a prophetic warning and advice to rely on purity to avoid the alienation of our spirit.

By mentioning the sayings of Jesus on the cross from Psalm 22, “*Eli, Eli, Lema Sabachthani?*” (“My God, My God, Why Hast Thou Forsaken Me?”) highlighted in its plot focused around two radical musicians whose music is medicine to save mankind symbolic spiritualism to explain a moral narrative of crisis in which the individual subject is overthrown by industrial technology, a deadly industry that could be contra posed by using technology to free humanity, to react and change the world by recollecting memories and energies. Considering the COVID-19 pandemic, we can watch Aoyama’s movie as an act to persevere in a difficult time, relying on sonic pureness to reach the mandatory internal peace to consider unfortunate events as an opportunity to improve our lives and society.

### Okinawan ROSCAs during COVID-19: How People Stay Connected

Misa Hirano-Nomoto (Kyoto University)

ROSCAs (Rotating Savings and Credit Associations), called “*moai*,” are thriving in Okinawa Prefecture. They functioned as mutual aid organizations to create funds when financial institutions were not developed. Today, most of them exist for social purposes, gathering to collect money and enjoy food and drink. The most common type of *moai* group is one organized by the alumni of the same school year. A typical example is a group of about 12 members who meet once a month to raise 10,000 yen each. *Moai* meetings are held in restaurants, Izakaya, etc.

However, eating and drinking together in large groups was prohibited due to the spread of COVID-19 after March 2020. The *moai* groups’ response to this can be divided into three main categories. The first group suspended its *moai* meetings until the COVID-19 infection settled down; the second group suspended meetings involving food and drink, but continued to collect money, for example, by bringing money to the secretary of the group. The third group continued to hold meetings with food and drink in the members' homes in secret.

Thus, there were not many cases wherein a group disbanded because of COVID-19. It is evident that the Okinawan people, despite being alarmed by the infection situation, did not give up enjoying *moai* for the sake of their well-being. In this presentation, I would like to clarify the significance of *moai* for the Okinawan people as revealed by COVID-19.

14:45-16:15, 233

**Session 22**

**Film Screening**

**CHAIR: Greg Poole (Doshisha University)**

**We Are Here: Onodera san's Dream for the Future**

Kanako Yamazaki (Kyoto University)

Japan's population has been aging. By 2025, the percentage of people who would be over 75 years old would be 18%. In contemporary Japan, elderly care is an important issue. According to the increasing number of elderly people and the need for home care, the Japanese Ministry of Health Labour Standards changed its policies from institutionalization to home care. However, it brings about a new form of isolation of elderly people and it imposes caring to care workers and families. Simply, we rarely meet elderly people who need care every day and do not know how they live in Japan, the same world we live in. In this work, I am going to consider Japanese elderly people's well-being through the change of a bedridden elderly Kiyoko Onodera through filmmaking. In particular, I focus on the concept of "subjection" by Butler. To think of it, I worked with Arifumi Takeda, an actor and a care worker in Japan, and an artist Alicja Rogalska in England. They made a work, *Onodera san's Dream for the Future*, in 2019. They had an awareness of the aging issue and the care system in Japan and filmed a bedridden elderly Kiyoko Onodera and asked her about her and the Japanese future. Through the process of making films, Kiyoko looked animated and happy that she could be of any help to others. Nevertheless, after a while, she complained of wanting to die. Her change shocked Arifumi. I interviewed Arifumi and Alicja, discussed what happened with Kiyoko, and considered the relationship between subjection and the well-being of elderly people in Japan. This would lead to reflect on what situation she was placed in Japanese society. This work would provide insight into the relationship between several ways of subjection (including filmmaking) by many actors and the well-being of elderly people in Japan.

**Dec 3rd, 09:15-Dec 4th, 16:30, Open Space in Front of B23**

**Poster Session**

**"Mitori" Amid the COVID-19 Pandemic: A Cross-Cultural Perspective on Death and Dying Between Japanese and Chinese**

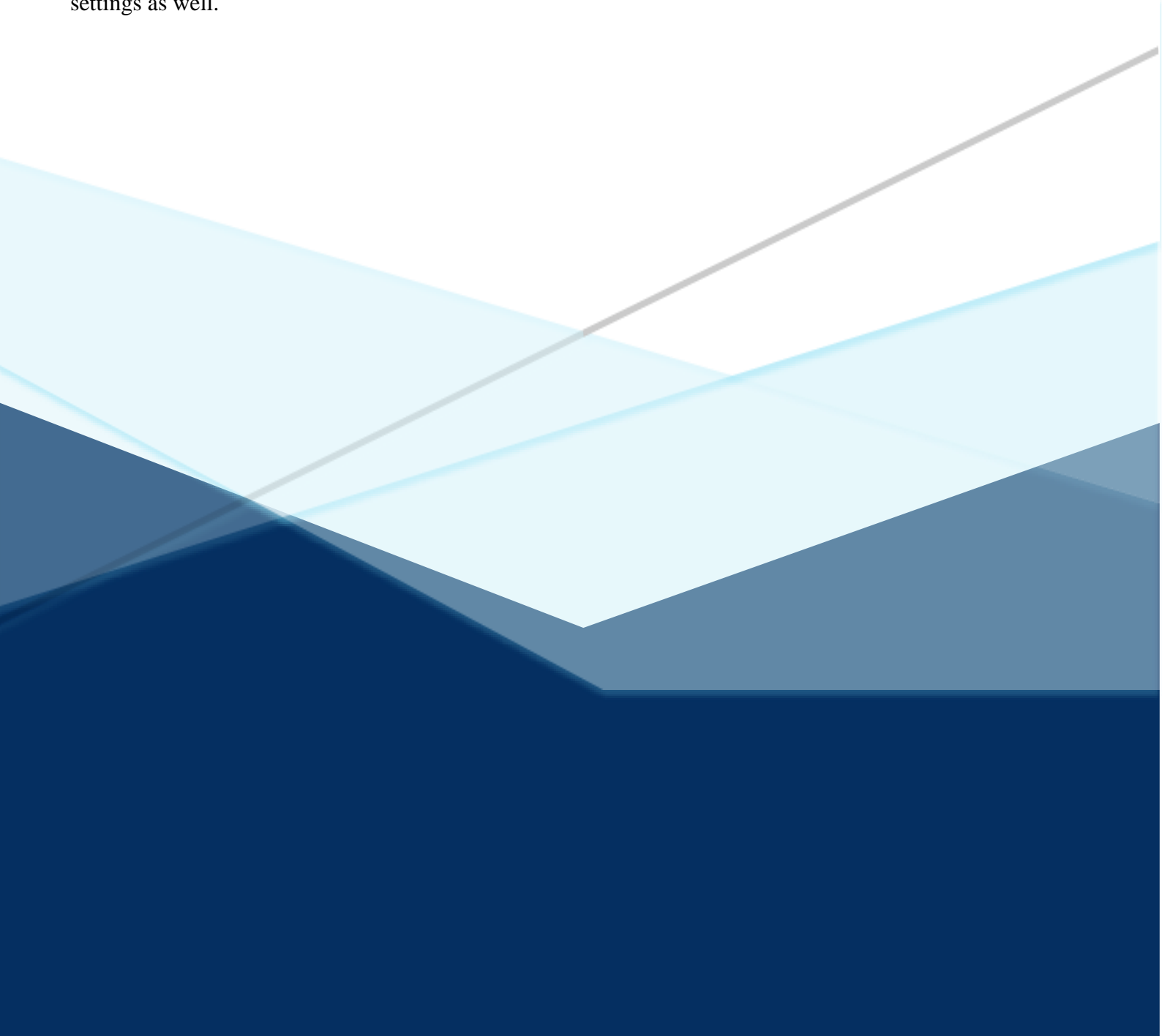
Hiroshi Sugimoto and Noriko Igarashi (Niigata University of Health and Welfare)

This study examines how Japanese conception of death, dying and funerals have been changed amid the COVID-19 through a perspective of one Chinese student in comparison with his own culture. There have been discussions on changes in funeral customs in Japan, however, little research has been done on "mitori," which literally means being present at one's death, amid the COVID-19 pandemic in comparison to other cultures. Many people tend to accept the uncontrollable circumstances that they can no longer conduct grand funeral services with many attendees, and small private funeral services have been common in Japan. In this study, we examined a case of a Japanese man aged 89 who died in a hospital in 2022. His children living in other parts of the country could not visit him when he passed away. The Chinese student heard about the story and said it would develop serious problems in China if children were not allowed to be at their dying parent's side even during the pandemic. Since filial piety is a fundamental concept in Chinese culture and having a filial child represents the virtue of the person, it is crucial for them to have opportunities to show their grieves in public. On the contrary, there is an increasing tendency to believe that death and dying are more personal in Japan. The COVID-19 pandemic revealed and accelerated the transformation of traditional customs of mourning in the Japanese society.

## Embodying Wellness through Movement and Meditation in Anthropology Classes

Debra Occhi (Miyazaki International College)

This poster describes the incorporation of Japanese Radio Exercises and other similar exercises from various countries, Yoga, and Meditation in my Anthropology classes. These embodied, affective experiences potentially afford awareness raising of “feeling with the world” in light of the chronic lack of exercise most students have reported in this car-centric region. I first implemented and researched physical exercise in class during 2006, and after that class was shifted off my roster, revived this teaching strategy in 2016 which is ongoing since then. With COVID-19 motivated shifts to online teaching, I enlarged the scope of exercise into other courses, but it has once again become limited to the “anthropology of the body” themed course. Movement and meditation are not treated as separate from other course contents but arose from the contexts of other pedagogy and contributed to the overall delivery of contents within the courses. These contexts ranged from wellness across cultures as a topic itself to less obvious connections, e.g., corporate responsibility, governmental oversight, and virtual worlds. The ultimate aim of this project is to incorporate nonintrusive technologies of wellness into teaching in university education to raise awareness and mitigate the potentially negative effects of sedentism encouraged by academic life and many other occupational settings as well.



## IMPORTANT INFORMATION AND USEFUL TIPS

### Registration Desk

Since you already registered, you will not need to do it again. The volunteers at the Registration Desk (in the open space on the basement floor in front of room B23) will give you your badge and verify the status of your dinner registration and payment. Please, keep in mind to check your dinner registration and payment by the time we move to go to the restaurant. One or two volunteers will always be there also in case of emergency.

### Wi-Fi

The eduroam network service is available at Kyoto University. Yet, especially if you are affiliated to a Japanese University, your institution might require specific network settings in your device, in order to allow you to use eduroam in other Universities. Please, refer to the links below and **check with your institution in advance**.

**English:** <https://www.iimc.kyoto-u.ac.jp/en/services/kuins/wifi/use/eduroam.html>

**Japanese:** <https://www.iimc.kyoto-u.ac.jp/ja/services/kuins/wifi/use/eduroam.html>

### Book Shop

Fujii books (藤井洋書) is a small bookselling company based in Osaka and run exclusively by women. The company is still relatively young and it is establishing its market by specializing in books and audiovisual materials mainly in Western languages. Sekiya san and Fukumoto san will assist you at the book shop desk in the open space in front of room B23 on Saturday the 3<sup>rd</sup>.

**Official Website:** <https://www.fujiibooks.com/>

### *Japanese Review of Cultural Anthropology (JRCA) Journal*

*Japanese Review of Cultural Anthropology* is a journal in English published by the Japanese Society of Cultural Anthropology (JASCA).

JRCA was launched in 1998 and has been published semi-annually as a supplementary volume to *Bunkajinruigaku* (Japanese Journal of Cultural Anthropology), the official quarterly journal of JASCA published in Japanese. JRCA is a disciplinary journal with double blind peer-review, and its articles are also published open-access online. It is a very good way to let your research be known to an international audience if you are based in Japan, and to inform anthropologists in Japan about your research especially if you are a graduate student.

You need to be a JASCA member to have your article published so, in case your submission is accepted after the peer-review process, you would be required to become a JASCA member. In the case of special issues, up to one-third of the total number of articles in the issue can be authored by non-members, as long as the guest editors are members.

Currently, the JRCA editorial committee is inviting submissions for both individual papers and special issues. For details on submission procedures and schedules, please also visit the JASCA website: [http://www.jasca.org/publication-e/frame\\_jrca-e.html](http://www.jasca.org/publication-e/frame_jrca-e.html)

## Lunches

While there are plenty of options for lunch on Saturday, most places are closed on Sundays. There is a 7/11 outside the Campus on the South, and a Lawson slightly on the North. Both can be reached in less than 5 minutes walking.

There are many restaurants including chains such as Sukiya or Ōsho (and even a MacDonald's, the pinnacle of civilization!) in the Hyakumanben area that are open on Sundays. Yet, consider that it takes roughly 10-15 minutes just to walk to the area. Therefore, **we suggest that you bring your own lunch on Sunday**.

Here is a list of some viable options, more or less close to the Meeting Venue.

### YOSHIDA CAMPUS AREA

#### Rune (University Coop Cafeteria)

Open only on Saturday

Rune offers pretty decent food for a university cafeteria, with very reasonable prices. Notably, among their offers, they also have kebab wrap or plate.

Google Maps: <https://goo.gl/maps/4uScM81HeHBZQ3g78>

#### Harebare

Open only on Saturday

Very Kyoto and rather good, although it is a bit on the expensive side and can only accommodate a small number of people. Its main characteristic is a bento with 11 different kinds of small dishes, for 1450 Yen. They take their time to serve you.

Google Maps: <https://goo.gl/maps/XzCUanRms6eFx1xc8>

#### Socio Café

Open only on Saturday

A small restaurant which serves rather good home cooking-style food. Mainly “Western” cuisine at reasonable prices.

Google Maps: <https://goo.gl/maps/RU9j6WyBo6V1jnSU9>

#### Grill Masaru

Open only on Saturday

A small restaurant, always full of so-called “blue-collar” workers. If this is not enough to convey the image of what it offers, let us say that it is the ideal place if you want to get stuffed, mainly with deep-fried food and not spend much. The reason why it is called “grill” is still under investigation by many Kyoto University researchers.

Google Maps: <https://goo.gl/maps/Ei3iiMFES4Baywr58>

### **Restaurant La Tour** (Clock Tower)

Open on Saturdays and Sundays

If you like French and posh, this private restaurant which has nothing to do with the University besides being located in its famous clock tower, is the place for you. Maybe, since its name is a reminder of the late famous French sociologist/anthropologist/philosopher, you might want to take it into consideration as a possibility. Their cheapest lunch option starts from 2.200 Yen.

<https://madoi-co.com/restaurant/la-tour.html>

Google Maps: <https://g.page/restaurant-la-tour?share>

### **Kamogawa Café**

Open on Saturdays and Sundays

In several European languages, places like this would be addressed as a bit “bobo” (“bourgeois bohemian”). In English, maybe “hipster” would be the best option. This café stands as one of the representatives of a whole broader café culture in Kyoto. Natural, bio, healthy, and locally grown good food. Arty and alternative Kyoto style. Not the cheapest place that you can find, but their prices are definitely reasonable.

<https://cafekamogawa.com/>

Google Maps: <https://goo.gl/maps/Mi7ii5VXp7ti3rc98>

### **Soco Kitchen and Bar**

Open on Sundays

Held by a former Kyodai professor who allegedly got tired of endless classes, this place will provide you with a nice atmosphere and good food. If you are lucky, you might be served the traditional dishes of some African states that change depending on the day. For those who prefer more traditional meals, there are classic curry sets or French toasts.

<https://soco-kyoto.com/>

Google Maps: <https://goo.gl/maps/F22464tLv2gh4G2u6>

## **HYAKUMANBEN AREA**

### **Guru Guru Kebab**

Open on Sundays

Don't be deceived by its name. Apart from kebabs (that are pretty decent), this restaurant is widely known in narrow circles because of its curry and other delicacies of Indian and Persian cuisine in its utmost variations. Special attention should be paid to the lunch and set menu – what a good chance to overeat for quite a reasonable price! It is also a good alternative for those who do not eat meat, since you can select from 8 different options of vegetable curries (though we cannot assure that they are purely vegetarian). And fortunately this small, but friendly and local place would love to welcome you on Sunday!

<https://guru-guru-halal-kabab.business.site/>

Google Maps: <https://g.page/gurugurukababsakyo-ku?share>

### Highlight (ハイライト)

Open only on Saturdays

They have been in the business for ages. Their secret? Wholla Lotta (Deep-Fried) Love for students' empty stomachs and empty pockets. If you can imagine anything that can be deep-fried, it is probably on their menu. Then, have it "jumbo" size, for a "low cost" price.

<https://hilite-kyoto.com/>

Google Maps: <https://goo.gl/maps/MCFtnNNM5gZE7dog6>

### Kafu (かふう)

Open only on Saturdays (11:30-14:00, 17:00-20:30)

A small tempura restaurant hidden between the Main and Yoshida-South campuses of Kyoto University. The clients are served the freshest deep-fried shrimps and vegetables with an emphatically Japanese atmosphere. The variety of choice and their quantity might be questionable, but not their taste. Might be considered expensive-ish, but that is typical for good-quality small tempura places in Kyoto.

<http://www.t-kafuu.com/>

Google Maps: <https://goo.gl/maps/Y9yj2s4PPtDpcnLq8>

### Kawamichiya Yoro (河道屋 養老)

Open on Sundays

This restaurant is definitely worth visiting in terms of combination of its style and cuisine. Specialized in soba, this place serves different types of soba noodle: cold, hot or something in between. The owners strongly believe that simple is best, so the food is to be consumed while enjoying the view of the Japanese garden and thinking about eternity and impermanence. Another perk is that you do not need to pay a fortune for a meal!

Google Maps: <https://goo.gl/maps/jYZBcX5STHw3TgDz5>

## Walking Tour Around Kyoto University

For those who would love to see a bit more of Kyoto University than the Meeting rooms, we offer a short but intensive walk around the area of the Yoshida South and Main Campuses. During the walk, we will try to disclose the charming history of the most notorious buildings and show a Kyodai that might be hard to imagine at first sight.

**Date & time:** 2022/12/04, 12:45-13:15 (gathering at 12:40)

Please keep in mind that the walking tour will take place during the second part of the lunch break.

**Route:** Jinkan ⇒ Yoshida dorm (no entrance) ⇒ Seibu kōdo area ⇒ Sports Gymnasium ⇒ Clock Tower ⇒ Historical Exhibition Room ⇒ Jinkan

**Meeting spot:** シェルピンスキーの森 (1 min from the Graduate School of Human and Environmental Studies)

Google Maps: <https://goo.gl/maps/joH6gvzBmBmkvzbT6>

## Participation

Like many things in our impermanent life, this event requires some sacrifices. In this specific case, we are sorry, but we need to limit the maximum number of participants to about **15 people** for the sake of convenience and mobility of the visiting group. Therefore, we ask those interested in the event to pre-register via the Google Form:

<https://docs.google.com/forms/d/e/1FAIpQLScydhGjTOx5Q-hqXNKFtslT1dtFKi6YFdv01nXd2eXbHdRbEg/viewform>

In case the number of people registered exceeds the aforementioned limit, priority might be given in accordance with the time of registration on a first come first served basis.

## Nightlife and Live Music

The main place to be at night is the Kiyamachi area downtown, where you can find a great variety of restaurants, as well as the majority of clubs in Kyoto.

If you prefer something more “traditional,” then Pontochō street and the Gion area might be the way to go. Most of *ochayasan* with related *geiko* and *maiko* services can be found in the Gion district, along with an enormous quantity of less traditional hostess bars. Assuming that you are accepted (most of these places will not let you in without the introduction from a well-trusted client), such places can be very heavy on your wallets, so we recommend that you are careful. Pontochō street offers many traditional restaurants and very good Kyoto cuisine. In the past ten years or so, it has become very touristy, so do not expect these restaurants to be cheap.

The Hyakumanben area, close to the University, also has much to offer, with many restaurants and a plethora of small bars, each with a different personality. Both in the Hyakumanben and the Kiyamachi area exploring is paramount and venturing to the higher floors of buildings might be rewarding. Yet, as for the Hyakumanben area, a couple of places that stand out are:

### Muraya

Probably not for everyone, this quirky, laid-back and somehow a bit messy bar hidden in front of Demachiyanagi station offers cheap drinks and easy food. It has strong historical connections with Kyoto University, especially its counterculture side. It is generally visited by artists, musicians, and quite a few people from Kyoto University, particularly international students. It tends to get crowded soon, so be ready to drink while standing or, if you are unlucky, to be bounced back. Fortunately, it is one of the very few places open until 5 or 6 in the morning, so you have all the time to check back later.

Google Maps: <https://goo.gl/maps/AiZgLGznPdWgaZAfA>

### Ringo

A Beatles bar. Listen to the Beatles, eat easy dishes named after songs by the Beatles, drink cocktails dedicated to the Beatles, watch music videos by the Beatles, talk about the Beatles with the staff and the owner. Did we mention that they like the Beatles? Mind the steep stairs at the entrance.

<http://web.kyoto-inet.or.jp/people/hiroring/>

Google Maps: <https://goo.gl/maps/JcczKt856qhT4jxh6>

If you are interested in **live music**, Kyoto has a fervent musical scene, with live houses and gigs that range from relatively big, alternative shows by band from all over Japan, to small amateurish neighborhood and community-based ones. Genre-wise, you can find pretty much everything ranging from jazz (in the broadest sense) to classic rock and blues.



Be careful, because gigs tend to start and finish relatively early (typically 18:30-21:30 in average) and tickets tend to not be cheap, especially if you do not book them in advance. We list some of the most famous live houses below, but Google maps can provide hints about the plethora of smaller, more amateurish “friendly neighbourhood live houses” scattered around the city.

## UrBANGUILD

Located in the Kiyamachi area, this is probably *the* alternative live house/club in Kyoto. Definitely not on the cheap side, it offers gigs by alternative national and international bands, as well as theatre and dance performances. It also offers relatively easy food and it becomes a club after the main live event.

<http://urbanguild.net/>

Google Maps: <https://goo.gl/maps/zWMA5N97TBqm22YE7>

## Taku Taku (磔磔)

A nearly legendary live house that exists since the mid-1970s. Given its history, it still has an alternative “Shōwa” taste, reminiscent of student movements and counterculture, which is also reflected in their band choices.

<http://www.geisya.or.jp/~takutaku/>

Google Maps: <https://goo.gl/maps/TpBB9DNj4kNBjnBE6>

## Jittoku (拾得)

More homey and maybe less historic than Taku Taku, it nevertheless shares the same counterculture feeling. The gigs range from punk to classic jazz, depending on the day. If you are into performing, they have some open-mic events.

<http://www2.odn.ne.jp/jittoku/>

Google Maps: <https://goo.gl/maps/FNtmShST5TfV1WUP8>

## GROWLY

Probably the closest to the stereotypical image of a live house, this venue offers gigs by bands that lean towards rock and punk, but it tends to lean more towards a more polished, “mainstream” feeling than the others. It offers discounts for foreign students, though, so it may be convenient to give it a try, although it is rather far from the University.

<https://growly.net/>

Google Maps: <https://goo.gl/maps/HxyeKb1eXU4YZn9SA>

## Music Room Grease

Do you remember when you dreamt of being John Travolta and/or Olivia Newton-John, living in their cotton-candy American society in the seventies? No? Well, the founders of Grease remembered it for you, and they offer that experience in their restaurant, where you can have “American” food, while listening to bands playing oldies, wrapped in the reconstruction of an American diner from the seventies. Somebody’s dream might be someone else’s nightmare but, hey, that’s the one that they want (oh, oh, oh).

<https://grease-kyoto.com/>

Google Maps: <https://goo.gl/maps/rQG1S6iHLP2KfNp58>

## ZAC BARAN

Probably the most established jazz bar in Kyoto. You can have dinner or drinks, while listening to more or less famous jazz performers. One of its perks is that it is the closest venue to Kyoto University.

<http://www.secondhouse.co.jp/zacbaran/index.html>

Google Maps: <http://www.secondhouse.co.jp/zacbaran/index.html>

## Jazz Café Murra (むーら)

A very small café that offers performances by more or less professional jazz musicians, mainly from the Kansai area. Not too close to the University, but closer than the Gion or Kiyamachi area.

<https://jazzmurra.exblog.jp/>

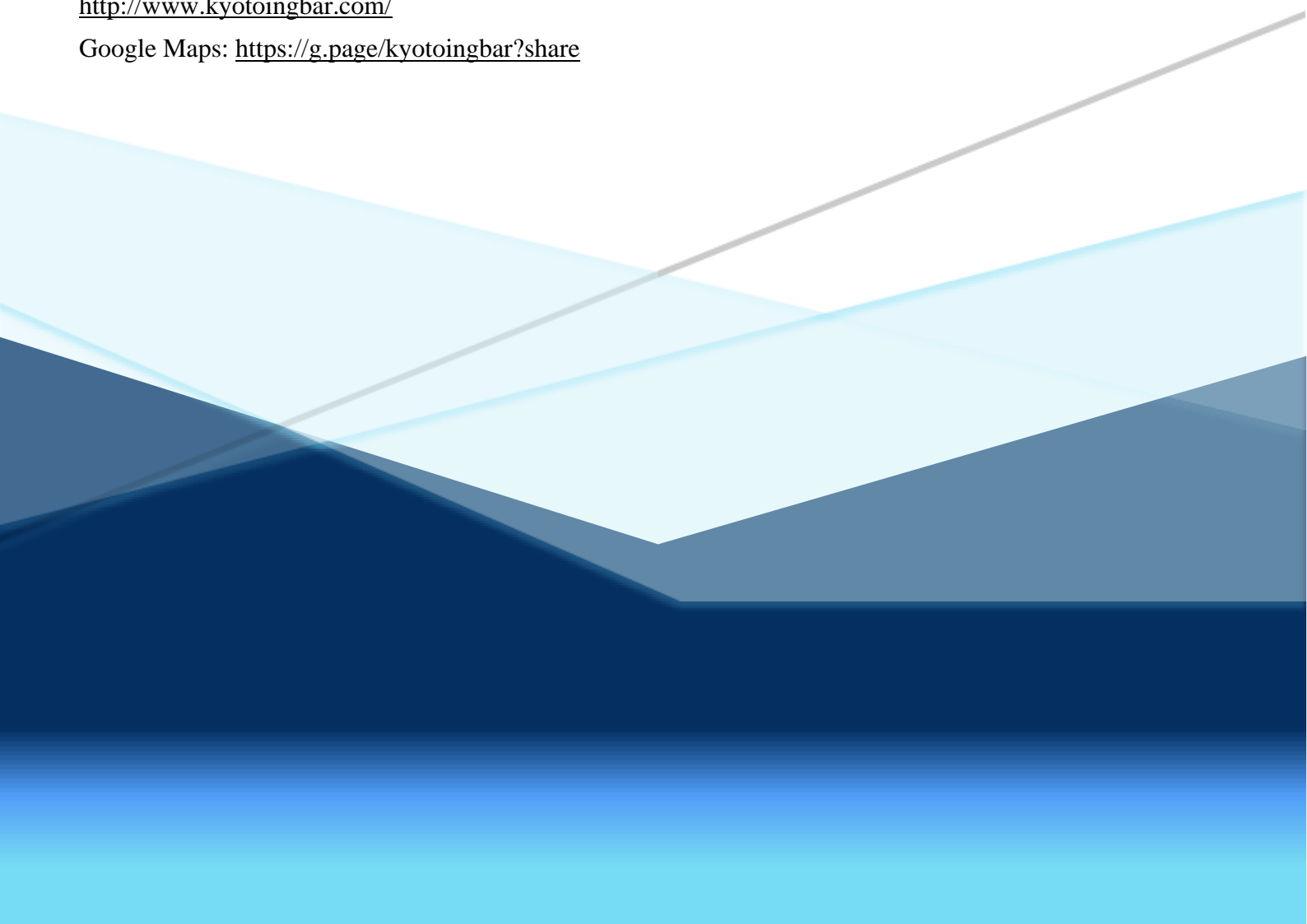
Google Maps: <https://goo.gl/maps/WcPQcuLzHP5QCckh9>

## Honorable Mention: Rocking Bar ING

The ING is not a live house, but it is the place to go if you like rock music. Located at the second floor of the “Kyoto Royal Building” on Kiyamachi street, it is a bit difficult to find if you do not already know that it is there. The owner, Hako san, will probably ask you what you like and then play it for you. If you fancy some drinks at a very reasonable price and listening to any kind of music ranging from classic rock to more contemporary bands, and you do not mind having casual conversations with strangers, you might want to give this place a try. The ING is really popular among foreign tourists and students, and it is not big so, sometimes, it might become a bit crowded or smoky, especially after midnight, when other places start closing down.

<http://www.kyotoingbar.com/>

Google Maps: <https://g.page/kyotoingbar?share>



**ANTHROPOLOGY OF  
JAPAN IN JAPAN  
(AJJ)  
Annual Meeting  
Kyoto 2022**

**In Grateful and Admiring Memory of  
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**STARRING**

(In Order of Appearance)

**The Joker, Vision  
The Editor Supreme**

**Andrea De Antoni  
Huang Xinzhe (黄 信者)**

**Captain Dinner  
The Dinner Soldier**

**Satoru Niwa (丹羽 理)  
Takumi Fukaya (深谷 拓未)**

**The Bright Knight of Amusement**

**Tatiana Romanova**

**God in the Details**

**Takumi Fukaya (深谷 拓未)**

**Riders on the Storm**

**Kanako Yamazaki (山崎 嘉那子)  
Ria Tsuzuki (続木 梨愛)**

**His Holiness, El Presidente  
The Elder Gods**

**Michael Shackleton  
The AJJ Executive Committee**

**Any similarity to actual song, album, book titles or characters is purely intentional**

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**To Be Continued**  
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