

Elias BOUCKAERT:

Manuscript Culture in Edo Period Japan (1603-1868): Textual Networks Concerning Theories of the Five Viscera (江戸時代における五臓論に関する思想的ネットワークと写本文化)

Research Topic

My research focusses on a type of semi-vernacular medico-religious text that was produced in Japan during the Edo period. These texts usually took a manuscript form and explore the human body and its place in the universe from what we may call a medical, as well as from a religious or “metaphysical” perspective. They are highly eclectic in content and rely on a multitude of transcultural traditions and knowledge.

These Edo period texts rely strongly, yet not exclusively, on the Sino-Japanese medical tradition on the one hand, and on (esoteric) Buddhist discourse and imagery on the other hand, and to varying degrees on mixtures of these two. The central concept in these texts is that of the internal organs as seen through the lens of traditional Chinese medicine: the “Five Viscera and Six Entrails” 五臓六腑 (Jp. *gozō roppu*, Ch. *wuzang liufu*).

The TIFO Fellowship

The TIFO fellowship has proven to be extremely helpful in executing my research as a PhD student and allowed me to conduct fieldwork in Japan for the first time. This fellowship made it possible for me to visit many esteemed libraries and archives, and to encounter a side of Japan that I had not experienced before. Fieldwork is an expensive undertaking: traveling to and within Japan, accommodation, and the cost of making copies of old (and sometimes fragile) Japanese texts. Without this fellowship, I would not have been able to shoulder the cost of this invaluable experience.

In this report, I will discuss my most important experiences in Japan as a young researcher. Three components will form the guiding thread of this report. Firstly, networking activities are important as a scholar of Japan. An academic network within Japan is indispensable for a career in Japanese studies, especially after finishing their PhD. Secondly, there is the absorption of knowledge related to my research. In my case, this often took the form of Buddhist knowledge, practice, and history, as well as knowledge on medical and cultural history in Japan. To deliver high-quality text-based research, one’s background knowledge should be as broad as possible and one should be aware of the conditions in which these texts were written. It is not advisable to write about Edo period manuscripts without being aware of the general social and cultural background at that time. This also entails viewing historical artifacts and texts in person, which has a different dimension as compared to learning through books and articles. Thirdly, and the priority of this research trip, there was the fieldwork and research itself. Concretely, this meant

visiting the archives and libraries that hold the manuscripts that are the focus of my research and collecting copies of those manuscripts. The yield of these activities is certain to keep me occupied for at least several months.

Practical Matters

I rented an apartment from the company 'Kyoto Apartment'. The apartment was located near the subway station of Shijo Omiya. This central location was extremely convenient to go anywhere in Kyoto, and the nearby subway connects directly to Osaka. I would recommend these apartments to any researcher who wishes to reside in Kyoto in the future. Besides being very affordable, the paperwork was kept to a minimum and there were no extra fees (as might be the case when renting an apartment from the private market in Japan). Furthermore, they were fully furnished rooms, which is ideal for a short stay, as there is no need to buy any expensive furniture or other household items.

During my stay, I was affiliated with Ryukoku University as a researcher at the Research Center for World Buddhist Cultures (世界仏教文化研究センター). Two days after landing in Japan, I went to meet the staff at the center, where Mr. Hiratsuna gave me a tour around the campus and I could apply for a library card. At Ryukoku University, I had the honor of working with renowned specialist on Japanese medieval Buddhism Professor Abe Yasuro (阿部泰郎).

Activities

On the first day after landing, I went to Professor Abe's class, in which he was giving a special lecture on hanging scrolls depicting the life of Prince Shōtoku (the *Shōtoku Taishi e-den*) at the Ryukoku museum. This is where I met several other PhD and MA students from Ryukoku, as well as Haruka Saito, a PhD student from SOAS who also came to study in Japan with Professor Abe. We were asked to briefly introduce our research to the class. Professor Abe further notified us of an exhibition at the Ryukoku museum on hand-crafted statues of Buddha and deities from the historically poorer Tohoku region. These were much more simple statues than you would expect to see at Buddhist temples, often made from a single piece of wood. These unique statues were beautiful in their simplicity.

In his lecture, Professor Abe discussed the *Shitennōji* (四天王寺) in Osaka, a Buddhist temple related to Shotoku Taishi which was portrayed in the *e-den*, which I decided to visit at the weekend. By coincidence, a fair was being held on the temple grounds and a Noh theatre was being hosted. At the temple, I was able to witness *saru mawashi*, a traditional monkey performance which has a long history in Japan.



Stone gorintō (五輪塔, five-ringed stupa) sculpture at Shitennōji containing a golden statue of Shōtoku Taishi.

The next day, I visited the library of the International Research Center for Japanese Studies, or Nichibunken (日本文研) in Kyoto, where one of my main research sources is being held. I was able to inspect the handscroll at my leisure in the viewing room. What struck me most was the large size of this handscroll which contents I had studied in advance. Before heading to the library, I met with Professor Edward Boyle, an Associate Professor at Nichibunken, who generously agreed to discuss my research at the facility. I also met some old friends from the Cambridge Summer School on Japanese Early Modern Paleography, one of whom was staying at Nichibunken for their research.

On 18 October, I met Dr. Esben Petersen, a friend and colleague who is residing in Kyoto, to whom I was introduced by Paride Stortini, our new colleague at my home institution, Ghent University. Esben is a language instructor at Ritsumeikan University and a scholar of religion, and is currently the editor for the journal *Japanese Religions*. We were able to meet several times over the course of my stay and Esben provided useful advice regarding research and academic life. He introduced me to Dr. Dake Nobuya and Dr. Kondo Shuntaro from Ryukoku University.

On 21 October, I visited a Buddhist ritual at the Tōshōdaiji temple in Nara. This Shaka Nembutsu'e (釈迦念仏会) was recommended to me by Professor Abe Mika (阿部美香) from Nagoya University. The ritual was quite impressive, as it was my first time seeing a Buddhist relic or *busshari* (仏舍利) in person. This relic was housed in a golden decorative pagoda to which each of the participants was allowed to pray for a few moments.

On 23 October, I travelled to Tokyo to visit the Ken'ikai (研医会), an ophthalmology clinic in the Ginza ward. This clinic also houses a significant number of old books and manuscripts, many of

them relating to traditional eye medicine and *honzōgaku* (本草学, the empirical study of plants and animals). I was warmly welcomed to the clinic by Ms. Abe Ikuko (安部郁子), head of the library, who was interested to hear about my research and kindly showed me around the vaults with old documents. Additionally, Ms. Abe invited me to a conference on medical history which would take place in Kyoto in December; an invitation that I gladly accepted. The Edo period manuscripts on medicine and the body at the archive contained many practical sketches on medical and therapeutical treatments, specifically of eye ailments, the internal body and its tracts and channels. I was able to look at another one of my main sources, which contains an extremely similar schematic to the Nichibunken scroll, showing depictions of the internal human body and the five viscera, their connections to other body parts, the acupuncture points on the spine and several other Buddhist concepts. The only difference to the Nichibunken scroll is that in the Ken'ikai manuscript, the schematic also features connections with the five sections of the eye.



Ken'ikai Manuscript: Chikuōsan Onmusō Ganka Hidensho 竹王山御夢想眼科秘伝書 [Secret Book of Ophthalmology from a Vision at Mt. Chikuō], 1677, handwritten manuscript, Ken'ikai 研医会, Tokyo.

On 26 October, I visited the Edo-Tokyo Open Air Architectural Museum at Koganei Park in Tokyo, allowing me to see and experience several reconstructions of Edo period buildings (as well as buildings from other historical periods).

On the 27th, I met with José Manuel Escalona Echániz, another friend from the summer school at Cambridge, who is now a research student at the National Institute of Japanese Literature. He kindly showed me around the library where I could inspect some old documents. We also took a look at the historical texts in the exhibition that was being held at the institute.

On the 28th, I visited Kanda Jimbochō, the largest used book market in Japan. A book fair was being hosted at that time and the streets were bustling with people. I was able to look at several old books, but did not find any books of particular interest to my research. On 29 October, I had a meeting with Professor Edward Drott, who is on my PhD committee, and we had a fruitful discussion on my research. After this, I headed to the National Museum of Japanese History (国

立歴史民俗博物館) in Chiba, to see an exhibition on *onmyōji* (Yin-Yang diviners), which was very insightful since some of the texts I focus on in my research touch on *onmyōdō* (陰陽道), the way of Yin and Yang, mostly featuring the *hakke* symbols or trigrams. One of the texts at the exhibition featured a *gorintō* (五輪塔, five-ringed stupa), an esoteric Buddhist concept that is prominently featured in my main sources. This was surprising to me. I also learned at the exhibition that *onmyōji* in the medieval period often acted as Buddhist monks. This kind of background information is exactly what I think is important for correctly assessing the texts that I am studying.

On 3 November, I went to the Shōsō'in exhibition in Nara, a unique and valuable experience where once a year selected items from the Shōsō'in treasure house are displayed. Among other old texts and artifacts, I was astonished to see the Kāśāya robes (袈裟 *kesa*) of emperor Shomu from the 8th century.

On 5 November, I joined a field trip to Mt. Hiei, organized by Ryukoku University. There was a tour of all the main buildings of the Enryakuji temple, and we were given the chance to listen to a high monk's (阿闍梨 *ajari*) personal story. We also looked at the restoration of the main hall, of which they were at that point renovating the roof. A monk explained to us the meaning of the never-dying fire in the main hall (不滅の法灯, *fumetsu no hōtō*).



Restoration of the roof of the main hall at Enryakuji temple.

The next day, I travelled to Gifu for a visit to the Naitō Museum of Pharmaceutical Science and Industry Library (内藤記念くすり博物館). I inspected a dozen of old books at this location and ordered multiple copies for further study. The documents at this library also proved to be very interesting, with several texts discussing the five viscera, trigrams, Buddhist theories on the body, etc.

On 16 November, I travelled to Tokyo for a meeting Toshiba International Foundation President Mr. Omori and Senior Program Officer Ms. Kuwayama at the Toshiba headquarters. I presented

my research to them and the other fellows. After the presentations, we had a dinner at Tokyo bay and I had a fruitful discussion with Ms. Kuwayama on medical history in Japan.



Dinner at Tokyo Bay with Mr. Omori and Ms. Kuwayama from TIFO and two other TIFO Fellows, Clara Geber-Merida and Katarina Šukelj.

On 17 November, I visited the National Archives of Japan (国立公文書館) to inspect two more of my main sources. This institute houses the old Naikaku Bunko collection, to which these sources belong. This archive is quite accessible. Old documents could be requested on the spot with the click of a button. Furthermore, taking photographs was allowed at this archive, which saved the cost and effort of ordering copies.

On 27 November, I travelled to Fujisawa to witness a rather large ritual at the Yogyoji temple, to which I was invited by Professor Abe Mika. The *hitotsuka* (一つ火, one fire) ritual reenacts a well-known scene from True Pure Land Buddhism, the *nigabyakudō* (二河白道) in which the practitioner is required to cross a narrow white bridge over two raging rivers: one of fire and one of water. These represent suffering and desire. The practitioner is guided by Amitabha Buddha to reach the pure land. Many people attended the ritual, which took place in the main hall, where over the course of the ritual, after putting out all of the candles, the priests chanted in complete darkness, to finally light a large lantern leading the way for the practitioner. The ritual was impressive and offered me another opportunity to experience a Buddhist ritual first hand.

On 28 November, I travelled to Tokyo for the last time, where I visited the National Diet Library in the evening. The next day, I visited the archives of the Imperial Household Agency.

On 1 December, I visited Kanazawa bunko in Yokohama. I was surprised and delighted by how helpful the staff in the library was, suggesting several books to me, as well as helping me find the documents I needed. The archive held beautiful (copies of) manuscripts, much older than the Edo period texts, but quite possibly serving as an influence on those texts, containing multiple similar elements. These manuscripts date from the Kamakura period (I was not allowed to handle these old and fragile documents, but was allowed to look at copies) and I requested several copies for my own use.

On 3 December, I joined the conference on medical history (医史学会) in Kyoto, to which I was invited by Ms. Abe Ikuko from the Ken'ikai in Tokyo. This conference was insightful and the members of this academic society were extremely welcoming, taking an interest in my research and even inviting me to become a member of their society. I happily agreed.

On 6 December, there was a lunch event at Nichibunken for the foreign researchers at the institute. I was invited by Professor Manami Yasui, who I had previously met in Ghent and who has good connections with Ghent University. I was also able to meet Professor Timon Screech, who is an outstanding expert on Edo period art history. I discussed my research with several of the researchers and received valuable input and suggestions. I also thanked everyone at the event for attending the EAJS conference in person or online in the name of the Ghent University team.

On 13 December, I inspected a manuscript at the Ryukoku library at Omiya campus discussing Shinran, the founder of True Pure Land Buddhism and the five viscera. Notifying the staff that I was returning to Belgium soon, they were kind enough to digitize the manuscript and upload it to their online database for valuable materials. It can be found at <https://da.library.ryukoku.ac.jp/page/230627>.

On the 14th, I presented my research in Professor Abe's class for his MA students. I received plenty of feedback and useful insights from him.

On 15 December, I attended the online book launch of Dr. Xiang Jingjing, whom I met at the medical history conference in Kyoto. She discussed her new publication on Medicine and Confucianism in Japan. Several esteemed scholars commented on the presentation, among them Mayanagi Makoto, a medical practitioner and expert in Chinese and Japanese medical history. In the afternoon, I visited an exhibition on *yōkai* at The Museum of Kyoto (京都文化博物館), which was recommended to me by Professor Yasui from Nichibunken.

On 16 December, I joined a tour of the Nishi Honganji temple organized by Ryukoku University, where we were shown around the gorgeous *washitsu* in the temple, which are usually not open to the public.

On the 17th, I attended a conference on Buddhist studies at Ryukoku University, Omiya campus. The participants were also shown around the oldest building of Ryukoku University, the *honkan* at Omiya campus.

On 19 December, I visited the Kyōu Sho'oku (杏雨書屋) in Osaka with Professor Abe Yasuro. He kindly invited me to go with him to this library as it contained some documents that I wished to take a look at. I again ordered several copies, and the staff at Kyōu Sho'oku were kind enough to send these copies to Belgium. These are also Edo period manuscripts on the body, containing many similar elements to my main sources, with one manuscript (五臟六腑形色注) arguably covering an even larger scope, including multiple original schemata and diagrams, as well as esoteric Buddhist Siddham syllables and visual representations of recurring elements of the *gozōron* manuscripts such as the Buddhist ten-month gestation discourse.

Concluding Thoughts

This research trip has proven to be very beneficial for my research, as well as for my knowledge of Japanese history and culture, not to mention my Japanese language proficiency. I have been able to visit many new places, libraries and institutions. I also got to know many new colleagues and professors and was able to experience Japan again after a long break due to the COVID pandemic.

During my research trip, I learned to be proactive and to approach different institutions and scholars. I have learned that by doing this, new opportunities will often arise; for example being invited to conferences and lectures, or by being introduced to other scholars. I also learned to be flexible with planning and to adapt to the ways in which different institutions work. Some institutions are easy to access, some are more difficult and a reference might be necessary. Some places will allow you to take your own photographs, while others require you to request official copies through a form.

In conclusion, I think it is fair to say that the research trip was a success. If I get the opportunity to return to Japan for further fieldwork, I would like to continue the search for manuscripts and maintain the connections to the institutions and scholars that I was able to make during this first stay in Japan as a PhD student.

Tamara FUCHS:

The Normalization of Right-Wing Populist Discourses in Japan and Germany (Preliminary thesis title)

Project

An expanding corpus of scholarly work is dedicated to examining the phenomenon of right-wing populism on an international scale (e.g. Heinisch et al., 2017; Kaltwasser Rovira et al., 2017; Wodak et al., 2013). The concept of populism itself, however, is still a subject of scholarly debate, characterized by a lack of consensus on its definition. This ambiguity underscores the complexity of political populism as a theoretical construct. Moreover, it becomes evident through comparative analysis that, while right-wing populism in particular is experiencing a notable ascendance in visibility in Germany and has been the subject of various studies (e.g. Hoshinō, 2015; Zick & Küpper, 2015), its presence and characterization in Japan remain contentious (e.g. Hijino, 2020; Kobori, 2012; Mizushima, 2016; Yoshida, 2019).

In my research project, I am specifically exploring the mechanisms through which right-wing ideas are spread via the normalization of particular linguistic patterns. The aim of my dissertation is a discourse-analytic corpus linguistic study of the longer-term effects of semantic shifts in linguistic terminology in Japan and Germany. By means of transmedial and bilingual comparative corpus and computational linguistic discourse analysis of large text corpora (social media [X, formerly Twitter], print media, parliamentary protocols), it will be analyzed whether a normalization and transmedial spread of right-wing populist discourses, semantic shifts and ideas over the longer period of a decade in Germany and Japan can be shown and how the discourses differentiate from each other. One of the focal points of this project is to work through the semiotic, linguistic, and socio-cultural differences of Japanese and German populist discourse.

This report outlines a series of academic activities and engagements undertaken in the pursuit of advancing my research under the premise of my PhD studies. These activities encompass a broad spectrum of interactions, from workshops and networking meetings to extensive literature studies and symposium attendances. The focal point of these engagements was to gather diverse perspectives, deepen research insights, and refine methodologies under the guidance of esteemed academics and through the rich resources available in Japan.

Research Stay

My research stay in Japan stretched from the end of January to Mid-April 2024. The primary objective of my research stay was to collect a diverse array of perspectives and insights concerning the terminology and socio-linguistic nature of populism in Japan. While critical

discourse analysis provides a data-driven approach to research, engaging with various viewpoints in real-world contexts is crucial for an accurate interpretation of the data.

A pivotal event in my research journey was the participation in a research consultation meeting led by Professor Masaaki Itō at Seikei University. After contacting Prof. Itō regarding a meeting, he was kind enough to suggest hosting this research consultation meeting with the participation of several other PhD students and candidates. I was very grateful and humbled that he took time out of his very busy schedule to organize this day-long event. This workshop presented a unique opportunity to present my work in a Japanese University environment, while gaining invaluable feedback and insights. Professor Itō's guidance was instrumental in reshaping my views on my research project and I am very grateful for this opportunity.

Through constructive critique and thoughtful suggestions, Professor Itō and other graduate students helped me identify new angles and approaches, thereby enriching the overall scope and depth of my research. It also gave me vital way pointers for the enhancement of my keyword list for the data analysis, which was still rather insufficient at the time being. This experience highlighted the importance of expert guidance in navigating complex research landscapes and has been a pivotal element in the progression of my project. It also led me to the conclusion that I need to focus on the crucial differences in the discourses of both countries. Instead of attempting to subsume the socio-linguistic analysis under one singular categorization of "right-wing populism," it is essential to formulate two distinct conceptual frameworks that accurately reflect the divergent outcomes of my data analysis in the Japanese and German corpora.

Furthermore, this experience facilitated the establishment of connections with fellow PhD candidates, enabling ongoing dialogues beyond the workshop to discuss our respective research projects and providing mutual guidance and support. Notably, one peer generously offered to accompany me during my first visit to the National Diet Library in Tokyo, providing a comprehensive overview of the complex procedures for using the library's resources, thereby enhancing the potential benefits of my research. Sharing similar research interests, our dialogues consistently provided me with fresh perspectives, and we continued to stay in contact for mutual support.

I was also delighted to get the opportunity to meet again Professor Naoto Higuchi, who graciously facilitated the opportunity for academic networking with Professors Eiji Oguma and Kōhei Kurahashi. It was a great privilege to meet with these three esteemed scholars and I am very grateful to have been given this rare opportunity through the efforts of Professor Higuchi. The discussions were rich with academic vigor and provided interesting perspectives on my research area. This interaction highlights the critical importance of engaging in personal

dialogues and meetings as a means of substantially enriching the scope of one's academic research.

As briefly mentioned above, a considerable portion of my research has been enhanced by several visits to the National Diet Library in Tokyo. The library's extensive collections offered resources and literature that were otherwise inaccessible in Germany, thereby broadening the literature study of my research. Especially the library's rich collection of journals helped me understand a lot better, how the use and connotation of Japanese politically affiliated language changed over time. These visits were crucial for gathering documents and references that I would never have had the opportunity to lay my hands on in Germany. Therefore, my visits to the NDL have substantiated my findings and arguments. Furthermore, I was able to physically acquire Japanese literature in bookstores and via online orders that are not available either in libraries or bookstores in Germany. Therefore, I bought books which I did not have the time to finish to read in the NDL and brought them back to Germany to continue my study of them there.

My research stay was further enhanced by attending several symposiums and lectures as an audience participant, including venues like the DIJ (Deutsches Institut für Japanstudien, German Institute for Japanese Studies) in Tokyo and the Goethe Institute in Kyoto. These events provided platforms for engaging with current debates, methodologies, and findings adjacent to my field of study. I had the opportunity to engage in social interactions with the speakers and fellow academics after the symposiums and could therefore foster new contacts and networking opportunities. Accompanied by all these experiences above, I worked continuously on the data analysis of my large corpus data sets, adjusting my methodology and making great progress in the writing of my dissertation.

Building on the experiences and insights gained thus far, my further plan includes a visit to the National Diet Library in Osaka. This visit aims to explore additional resources and literature that can further substantiate my research findings.

Conducting a comparative study between Japanese and German contexts necessitated firsthand experiences in Japan, including direct engagement with other scholars on similar or adjacent research topics. Without such opportunities, data – despite its abundance – can remain static, and the analysis thereof might lack dynamism. The accumulation of workshops, meetings, library studies, and lecture attendances has profoundly influenced the direction and depth of my PhD research project.

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stay in Japan, which would have not been possible otherwise. I would like to thank Toshiba International Foundation's President Mr. Keisuke Ōmori and Ms. Mariko Kuwayama for the warm welcome and the wonderful meeting in Tokyo. Furthermore, I would like to thank Mr. Lorenz Denninger from the EAJS Office for the kind support and flawless organization. I am also very grateful for the continuous support and encouragement of my supervisor, Prof. Fabian Schäfer. Last but not least, I am deeply grateful for all the valuable input and effort from all the scholars mentioned in this report.

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Clara Momoko GEBER-MERIDA

Female Pathways into Traditional Art Crafts:

A Study of *onna shokunin* in the District of Arakawa, Tokyo

Research project

There is a small district in Tokyo that proudly names itself “*monozukuri no machi*” – City of Manufacturing. The name is no exaggeration: In 1982, the “Regulation for the Protection of Monuments in Arakawa” was adopted, which ensures the support of individuals who practice what is called “traditional Japanese art craftsmanship” (*dentō kōgei*) of the “Edo period that is being transmitted today.” As a result, there is currently a total of forty-five chosen art craftspeople (*shokunin*), who are active as “Bearer of Traditional Art Craftsmanship Techniques.” Strikingly, most of Arakawa’s established craftspeople are men, as only five out of forty-five *shokunin* are female. One reason for the scarcity of women is that art craft techniques were passed on within the family through the “head of the household” hereditary system and guilds. This tradition goes back to the Edo period (1603–1868), when workshops were mostly family businesses and handed down to the eldest son.

Nowadays, female *shokunin* and apprentices in Arakawa still face hurdles that are peculiar to their gender. Three rounds of interviews revealed that they possess a very personal view on their trade and objects that sets them apart from their male counterparts. Indeed, working as a female *shokunin* has a certain irony to it: They make “traditional” objects in an industry that traditionally excluded them. However, there is the promise of a future shift in the gender imbalance of this industry, as the majority of young people now in training are women. This has serious implications on how they not only envision and situate their role as bearers of centuries old techniques, but also as entrepreneurs, teachers, and educators, as well as wives, sisters, and daughters of established male art craftspeople.

Besides personal biographies, philosophies, and the local museum’s publications (Arakawa Furusato Bunkakan), I also discuss art craft objects in an art historical manner. This promises great insights into our understanding of how those women work and how they manifest their vision as tangible objects. This will reveal how certain techniques are preserved and how they differ from the Edo Period, as well as what inspires art craftspersons to use such “traditional” ways to create objects.

Preliminary Work

Due to the COVID-19 pandemic and its drastic effects on the border restrictions of the Japanese government, I had to change my dissertation topic in 2022 – more than two years after initially enrolling as a PhD candidate in Japanese Studies at Free University of Berlin in September 2019. I was therefore especially grateful when the worldwide situation improved,

and when I was generously granted scholarships in 2022 and 2023 to conduct field work in Tokyo.

For my dissertation, I am using four different types of primary sources that I treat equally and cross-reference: Interviews, art craft objects, the local museum's publications, and online sources. In 2022, I conducted several different "semi-structured interviews" that included a set of questions for guidance, but allowed me the freedom to react to new topics brought up during the conversation. I centered the questions on how certain techniques were passed on within the families, the history of the family businesses and perspectives as females in the field of art craftsmanship. Due to Japan's boarder restrictions, I had to conduct this first round of interviews digitally with the video chat tool Zoom. However, some of the *shokunin* (especially of the older generation) were not capable of communicating using newer technologies. Some of the interviews were therefore formatted as a questionnaire and filled out by them.

During a research stay in Tokyo as a guest research fellow at Keio University (25.10.–25.12.2022), I was able to do another round of interviews with every *shokunin* and almost every apprentice in person. This time, I also included women (mostly family members) who are assisting in the background of male-led workshops in Arakawa. Furthermore, I interviewed some male art craftspeople who are currently active as teachers of female apprentices as well as the leading curator of the local Arakawa Cultural Museum (Arakawa Furusato Bunkakan). Besides the interviews, my research consisted of spending time in various workshops while collecting data as well as photographing the individuals, their techniques, and their objects. With time, I was able to deepen my bond with some of the art craft individuals, was invited to workshops and classes on traditional art craftsmanship, and also helped out as an assistant at an exhibition on Asian fabrics with a regional focus on Japan, Korea, Kazakhstan, Kyrgyzstan, and Uzbekistan. The exhibition took place from December 3 to 5 at the Asakusa Public Hall. In addition, I was fortunate to use the university library of Keio University and the National Diet Library.

Fieldwork (01.10.–15.12.2023)

The research stay supported by the Toshiba International Foundation Fellowship was the last field work necessary to compile the data for my doctoral thesis. During my two-and-a-half months in Tokyo, I focused on closing my remaining research gaps by interviewing all female *shokunin* again (round three) and by spending additional time at their workshops. For this period, I was invited as a guest research fellow at Waseda University.

This time, the focus of my interviews was set on the life choices made by women in the field of art craftsmanship, for example marriage, maternity leave, and care work of family members. The discussions were especially interesting since two of the younger art craftswomen became mothers in 2023 and chose to leave (temporarily, but for an indefinite period of time) the realm

of art crafts. Since Arakawa is a relatively small community, this had an enormous impact on some of them. I also had the opportunity to speak with more male counterparts who are active as teachers of female apprentices. Furthermore, I was able to interview sisters and daughters of *shokunin* who chose not to follow the same path as their parents. This helped me gain insight into voices outside the art craft community.

Similar to last year, I managed to meet almost everyone at least twice, which was ideal to conduct interviews, to borrow some objects to photograph at my apartment, and to ask follow-up questions when returning them. I took high-quality photographs of additional objects with my camera (Sony A6400 + Sigma 18–50 mm lens) and documented specific techniques across various disciplines. Additionally, I was able to search for literature on disciplines of traditional art craftsmanship at the Arakawa City Library, the National Diet Library, and the Waseda University Library.

During the fieldwork, I was again invited to classes and workshops. This time, however, I attended dinners and events to deepen my knowledge on how art craftsmanship is being presented to the greater public. One event that stood out to me was the award ceremony of the Business with Attitude Award 2023 on 14 December. This award was created by the magazine *Madame Figaro Japan* to honor Japanese women who chose to follow a “new way of life,” which seems to be understood as a career in a field that is usually male-dominated. Mearu Yuka (pen-name Tachibana Satsuki), who is one of Arakawa’s youngest established female art craftspeople, received one of the five *Business with Attitude Awards* of 2023 for her work in the fields of Edo style calligraphy (*Edo moji*). Since it was a star-studded event with many inspiring guests, it was a wonderful opportunity to develop an understanding of the world of female entrepreneurs and creatives in Japan.

Another event that stood out to me was that of the Crafts & Community TOI Building, a unique community building dedicated to Japanese art crafts. Located in the district of Nihonbashi-Yokoyamachō, this building has several floors that are divided into a craft gallery (with a showroom for events), a craft store, club room, a patisserie, and a bar. They are committed to the promotion of art craft objects by introducing them to their customers through new concepts. Hatakeyama Kana, who is a female apprentice in Tokyo cloisonné enamel (*Tōkyō shippō*) ware, was hosting an event there to demonstrate her techniques on 17 November.

Besides field work, I was able to present part of my dissertation at the *Young Scholar’s Programme* of *The Asiatic Society of Japan* (Yokohama) on October 16. The Asiatic Society of Japan is said to be Japan’s oldest learned society with its beginnings in 1872. It was therefore a great honor to present my work there and to receive positive comments from the society’s Honorary Patron, HIH Princess Takamado, among others. My presentation with the title “Embracing the Generational Change: A Study of *onna shokunin* in the District of Arakawa,

Tokyo” was accepted as an article at the *Transactions of the Asiatic Society of Japan* in November.

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Katarina Šukelj:

A Multimodal Critical Discourse Analysis on Prehistory in Primary and Secondary Education in Contemporary Japan

Research project

My name is Katarina Šukelj, and I am a PhD student at the Faculty of Arts in Ljubljana, Slovenia. I am currently in my third year and my topic is the analysis of prehistory in contemporary education in Japan. For my thesis I will analyze various texts and articles written by archaeologists as well as newspaper articles about the topic of the Paleolithic and Jomon and textbooks or educational materials. I will also analyze parts of elementary, secondary, and high school history textbooks. Access to these materials is a prerequisite for carrying out my research, and therefore gathering materials was my primary goal during my stay in Japan.

When consulting my supervisor and a professor at the PhD program, we decided that I should also meet up with archaeologists and other professionals who are connected to archaeology and education. With that in mind, I contacted professors, professional archaeologists and an artist that carries out public workshops and set up meetings with them.

After receiving the TIFO Fellowship, I choose to spend a little less than 3 months in Japan. Prior to arriving in Japan, I had registered at the National Diet Library, which also includes the International Library of Children's Literature. I visited the two libraries and collected scientific articles and newspaper articles, as well as copies of newer textbooks (from the end of the 20th Century until present). During my stay in Japan, I also found out about the Japanese Textbooks Research Center & Library, where I was able to scan a variety of elementary, secondary, and high school textbooks. In addition, I was able to buy a variety of books for my background research through bookshops and online stores, which included also a few textbooks.

Although my research focuses on textual analysis, meeting with archaeologists and other professionals connected to archaeology gave me insight into their views on the topic of prehistory in education. They also and made me aware of some issues important to them, or those that influenced education of prehistory from the end of the 20th century until present.

Participating in lectures, workshops and walking tours organized by Sahoko Aki proved to be very insightful. She is an artist that creates prehistoric illustrations for museum exhibitions and textbooks. Partaking in these events gave me the opportunity to visit archaeological sites in the town Asahi in Toyama, Minamisoma, Fukushima and in Tokyo. I was able to learn about the history of the sites and experience how they are preserved and presented to the public. But even more valuable was the participation in the workshops for the public. In Asahi, the workshop was held at MaibunKAN (museum for buried cultural properties) and the Fudodo site.

Preschool and elementary school children visited the site with their guardians, whilst learning about the daily life of the Jomon people. They explored the site trying out various tools the Jomon people used, and drew their own vision of life in a Jomon village. In Minamisoma and at the Jomon period Urajiri shell mound, adult volunteers also participated in a tour and a workshop that included observing of a Jomon period site, recording it via a drone. In Tokyo, a walking tour brought us, among others, to kofun mounds and a site used during the Jomon period – a sight that was in stark contrast to Tokyo’s modern buildings and skyscrapers. These workshops and tours made me aware that prehistoric education in Japan is not limited to school and textbooks, but is also carried out in museums and archaeological sites. This gives children (and adults) opportunities to, in a way, experience the life of prehistoric people and learn about aspects not covered in textbooks. It is also a very memorable and interesting experience for the participants and therefore an invaluable learning opportunity. In this way, these kinds of workshops complement and add to the teaching carried out in schools.

I have also decided to take this opportunity to visit a few archaeological sites and museums since both are also used as places for education. In Hakodate, I visited the Miraikan, in which one can see a video of the Jomon sites at the Hakodate Jomon Culture Center. There is also a 3D rendering of Jomon period artifacts that can be viewed from different angles and different sizes, which makes it an interesting activity for school children and aids the learning process. My next stop was Sannai Maruyama in Aomori. The famous site with its reconstructions, preserved excavations and museum offers plenty of material for educational purposes. Inside the museum, workshops are also available, such as making Jomon style pottery or accessories. During my stay in the Kansai area, I visited Horyuji and the reconstructed Heijo palace. Although not covered in my thesis, the sites and facilities again offered insights into the ways the public can learn about the Jomon period. Since there were multiple junior high school groups visiting, I was also able to observe how they used the facilities.

To conclude, the TIFO Fellowship gave me the means to conduct an important stay in Japan in order to collect materials necessary to carry out my analysis, as well as to broaden my understanding of the research that is done in Japan on the topic of prehistory, education and textbooks. Since many of these research articles and materials are very hard to obtain or are even unobtainable in my home country, this visit was essential for my research. Furthermore, the meetings with archaeologists, and the participation in the workshops and tours helped me gain a better understanding of the connection between archaeology and education. In particular, I was able to deepen my understanding of the role the numerous buried cultural properties centers play as well as the volunteers at the various archaeological facilities and museums. In other words, in Japan, school and history textbooks are just one aspect of the education about prehistory. I think that this fact is something that I need to keep in mind while I am carrying out my analysis and research that is more focused on the school environment and the discourse surrounding it.