

Race and Diversity in Japan and Japanese Studies, Postgraduate Symposium

19-20 October 2018

The Japanese Studies Centre, Monash University



JAPANESE STUDIES CENTRE

Japanese Studies Association of Australia



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Friday 19th October 2018

Time	Event	Presenters
3:45-4:00pm	Registration	
4:00-4:10pm	Welcome	Carolyn STEVENS, Monash University
4:10-5:40pm	Keynote Address	Marvin STERLING, Indiana University Bloomington
6:30-8:30pm	Symposium Dinner @ Notting Hill Hotel (260 - 262 Ferntree Gully Road, Notting Hill, VIC 3168)	

Saturday 20th October 2018

Time	Event	Presenters
9:15-9:30am	Registration (in foyer)	
9:30-9:40am	Opening Remarks	Carolyn STEVENS
9:45-10:40am	Learning and community panel	<u>Classroom Communities of Practices: A New Approach to Classroom Language Learning</u>
9:45-10:00am		Takuya KOJIMA (UNSW Sydney)
		<u>When more feels like less: Resolving paradoxes of multiethnicity through study abroad</u>
10:05-10:20am		Levi DURBIDGE (Monash University)

10:25-10:40	Panel Discussion and Q&A	
10:40-11:00am	Morning Tea (In foyer)	
11:00am-12:15pm	Literature and pop culture panel	<u>Transcultural Transgenderings: Gender Fluidity in Japanese Pop Culture and its Reception among Transgender Fans in the US</u>
11:00-11:15am		Deidre CLYDE (University of Hawaii at Manoa) <u>Approaching fictional depictions of Japanese internment through a transcultural lens</u>
11:20-11:35am		Rebecca HAUSLER (University of Queensland) <u>Deixis, Focalization, and Mind-style in Japanese Literary Translation</u>
11:40-11:55am		Haydn TROWELL (Monash University)
11:55-12:15pm	Panel Discussion and Q&A	
12:15-1:15pm	Lunch (In foyer)	
1:15pm-2:30pm	Policy and justice panel	<u>The environmental injustices of the Fukushima nuclear disaster, and the justice achieved by the evacuees</u>
1:15-1:30pm		Ryota WAKAMATSU (University of Melbourne) <u>Japanese responses to refugees amid the worldwide refugee crisis</u>
1:35-1:50pm		Atsushi YAMAGATA (University of Wollongong) <u>Japan-Thai collaboration to address the challenges of ageing society: the dynamics of policy transfer</u>
1:55-2:10pm		Nalanda ROBSON (Monash University)
2:10-2:30pm	Panel Discussion and Q&A	
2:35pm-3:25pm	Media and ethics panel	<u>Placing Blame: A comparative analysis of evaluative texts and photographs in Japanese whaling news in the Japanese and Australian online news</u>
2:35-2:50pm		Masaki SHIBATA (University of New South Wales) <u>Representational ethics and reporting on Japan</u>
2:55-3:10pm		Pepi RONALDS (Monash University)
3:10-3:25pm	Panel Discussion and Q&A	
3:25pm-3:45pm	Afternoon Tea (In foyer)	
3:45-4:45pm	Workshop	Marvin STERLING
4:45-5:00pm	Closing Remarks	Jason JONES, Monash University

Abstracts

<p>CLYDE Deirdre University of Hawaii at Manoa</p>	<p>Transcultural Transgenderings: Gender Fluidity in Japanese Pop Culture and its Reception among Transgender Fans in the US</p>
<p>ABSTRACT Androgyny and gender switching are common tropes in Japanese comics and animation, drawing on traditions from mythology, literature, and the performing arts. Judith Butler’s theory of gender performativity, while revolutionary in a Western context, seems almost redundant when turned on Japan, where the performative nature of external identity (tatemae) relative to internal identity (honne) is presumed, and correct presentation of gender is part of this external performed self. When such flexibility appears in the literary presentation of gender in the context of comics or animation, it may be taken for granted by a Japanese audience, or have a particular set of meanings that are not out of the ordinary for them. But for American fans it can have a revolutionary effect, seeming to challenge the fixed nature of gender that is part of their taken-for-granted notion of how the world works. In particular, fans who resonate with a growing number of alternate gender identities, such as trans or non-binary, among other terms, often discover a source of inspiration and a sense of belonging in such media forms. In a series of interviews with such fans, I explore these experiences. My subjects and I discuss how their fandom has served as a source of alternate gender modeling, providing them with a sense of belonging and recognition for their particular identification, and additionally how such images foster a sense of normalcy regarding gender fluidity within the fan community, leading to an atmosphere of greater acceptance within the subculture.</p>	
<p>DURBIDGE Levi Monash University</p>	<p>When more feels like less: Resolving paradoxes of multiethnicity through study abroad</p>
<p>ABSTRACT Children born to at least one non-Japanese parent represent a small but growing multiethnic minority in Japan. Given the dominant discourses in Japan of cultural and ethnic homogeneity, these individuals often face marginalization and struggle with issues of identity (Shaitan & McEntee-Atalianis, 2017). Study abroad has often served as a venue for participants to explore questions of identity linked to their ethnicity and parentage (e.g., Sweeny 2015; Wolcott, 2013). Drawing from a larger mixed-methods study of Japanese adolescents’ study abroad experiences, this presentation adopts a method of Narrative Inquiry to explore the multi-year journey of one multiethnic individual’s sojourn to the US and subsequent return to life in Japan. Critically, it will explore the importance of ‘key people’ in both creating and resolving the liminality and ambivalence associated with possessing a multiethnic identity in Japan.</p>	
<p>HAUSLER Rebecca University of Queensland</p>	<p>Approaching fictional depictions of Japanese internment through a transcultural lens.</p>
<p>ABSTRACT During the Second World War national security concerns saw several countries, including Australia, enact internment measures against citizens from enemy nations. Between 1941 and 1946, Australia housed thousands of Japanese civilians and military POWs in internment camps that were littered across the country. While works on Japanese internment have been published in both Japan and Australia since the mid 1960s, there has been a boom in fictional depictions of internment within the last five years. Examples of such texts include Cory Taylor’s “My Beautiful Enemy”, Christine Piper’s “After Darkness”, as well as plays such as Yōji Sakate’s play “Honchos Meeting in Cowra”, and Mayu Kanamori’s “Yasukichi Murakami: Through a Distant Lens”. I argue that fictional works such as these are inherently transcultural. Transcultural literature transcends the borders of any single culture and/or nation and promotes a wider global literary perspective. Transcultural texts may engage with a variety of languages, cultures, races, ethnicities, or intertexts, with a view to disrupting traditional notions and definitions, and moving towards a new understanding or reflection on these terms. A transcultural re-imagining of Japanese internment provides new explorations and alternative constructions of this under-emphasised chapter in Australian history. These texts do more than contribute to cross-cultural dialogues between Australia and Japan. I argue that the various relationships portrayed in these literary works allow for critical reflection on both Japanese internment’s place in Australian history, and how issues depicted in these novels comment critically on issues of race, gender, discrimination, and power today.</p>	

KOJIMA Takuya University of New South Wales	Classroom Communities of PracticeS: A New Approach to Classroom Language Learning
<p>ABSTRACT</p> <p>Drawing upon Communities of Practice (CoP; Wenger, 1998), this presentation proposes Foreign Language Classroom Communities of Practices (CCoPS), a new approach to classroom language learning. CoP are “groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly” (Wenger-Trayner & Wenger-Trayner, 2015). This theory facilitates understanding and subsequently enhances the participatory learning process by which each individual of a community becomes a competent, contributing, and responsible member through sustained participation in shared practice. Whereas critics argue that CoP in its original form is not fully applicable for language classrooms where “learning” is the focus, scholars argue that CoP modified for language classrooms where “participation” in practice is the focus has much to offer (Lamb, 2012). However, the modification of CoP for such classrooms is undertheorized. CCoPS aims to contribute to the relatively unexplored discussion.</p> <p>The qualitative data, class-observations, interviews, and journals, collected in introductory Japanese language classes in “a Japanese program CoP” (Thomson, 2017) at an Australian university over two academic semesters were analysed using grounded theory approach (Glaser & Strauss, 1967).</p> <p>This presentation highlights the emergence of Foreign Language CCoPS, a group of classroom members who interact to develop connections within a certain period, negotiate different interests, concerns and challenges, and participate in practices towards a shared goal while learning a language.</p> <p>Its evidence includes some educational practices and the classroom members’ experiences. The presentation concludes with a discussion on the future potential of CCoPS.</p>	
ROBSON Nalanda Monash University	Japan-Thai collaboration to address the challenges of ageing society: the dynamics of policy transfer
<p>ABSTRACT</p> <p>The ageing of the human population is a global phenomenon that will affect most regions of the world in significantly different ways. Thailand too will be acutely affected in terms of the scale and speed of this process. By the year 2025, Thailand is likely to feel the full force of a rapidly declining population, facing issues of labour shortages, poverty and shrinking resources. In order to take optimal advantage of the next two decades, Thailand will probably have to look towards its more ‘senior’ Asian neighbour, Japan. Theoretically grounded in the works of Dolowitz, Evans and Marsh, the article maps the movements of social policies and programmes between Japan and Thailand, using the concept of ‘policy transfer’ as a guide. By means of this framework, the study investigates the nuances of Thailand-Japan relations in the context of an ageing population. To do this, the study will use ethnographic interviews and case studies in order to identify the following: 1) Who are the actors in the process of policy transfer? 2) What is being transferred? 3) What are the circumstances and purposes of the transfer? 4) What is the process of decision-making regarding policy/program implementation? 5) What are the anticipated long-term consequences of implementing foreign policy transfers?</p> <p>Policy transfer is a niche topic and has predominantly been used as a tool in the field of education. However, this study is among the few that attempt to assess its application in the study of demography and aim to evaluate the process of cross-national experience. It therefore marks a new direction in the study of policy-oriented learning. For Thailand the findings assist in setting the domestic agenda relating to ageing, where analyses are just beginning to take shape. It will specifically inform the development of policies and programmes for the benefit of the elderly and carers in various areas, such as health care, infrastructure, education, human resources and careers. Beyond the domestic context, this research will also shape future studies in global and regional forums.</p> <p>This paper is part of a doctoral thesis and is in the process of development. It will be based on fieldwork in Thailand and Japan using sources in Thai, English and Japanese.</p>	

RONALDS Pepi Monash University	Representational ethics and reporting on Japan
<p>ABSTRACT</p> <p>This presentation will consider the issue of representational ethics in non-fiction literature about Japan, focusing on English language news journalism and long-form narratives about the Great East Japan Earthquake of 2011 as a case study. It questions whether a non-Japanese-speaking researcher can write with any legitimacy about an event that has occurred in Japan. It also considers what (dis)qualifies an individual from effectively and empathetically reporting on the topic. For example, how deep an understanding of language and culture is required to effectively report on an event like 3.11? What are the problems inherent in choosing not to report because of language/culture difference? Does it make a difference if the reporter/researcher holds a position as a non-Japanese-speaker but is someone who personally witnessed the event, and was familiar with regions devastated by the disaster? This presentation will identify the ways in which reporting by non-Japanese can (and has) both limited representation of the Japanese experience to the West as well as deepened understandings of the disaster experience. Drawing on the presenter's own research and fieldwork writing a creative non-fiction narrative on the topic of recovery from 3.11, it will consider the alternatives to Western-normative representation for non-Japanese speakers and how the tools of narrative journalism, literary non-fiction and more 'subjective' journalism might help to deepen English-language readers' understanding of this particular disaster, as well as convey ideas which might not yet have crossed the cultural and language divide.</p>	
SHIBATA Masaki University of New South Wales	Placing Blame: A comparative analysis of evaluative texts and photographs in Japanese whaling news in the Japanese and Australian online news.
<p>ABSTRACT</p> <p>Japanese whaling has been a controversial political topic between Japan and Australia. While there seem to be no pro-whaling supporters in many countries, Japan involves a various point of views about whaling (see Murata, 2004). Why do people in the different countries view the same event differently? Not to speak, the media often influences the way in which the news is perceived, and the journalists present the news on the basis of their stance and ideology (White, 2006). In regard to the Japanese whaling news, Kimura and Egege (2018) conducted a contrastive analysis of the Japanese and Australian newspaper, and their study found that the Australian newspaper frequently uses the emotive language to construe the Japanese whalers as "villain" whereas the Japanese newspaper is less emotive but justifies their action as a scientific purpose (p.331). However, no studies so far have examined journalistic photographs that also convey an authorial point of view (Caple, 2013). This study, therefore, conducts a multi-modal analysis of the photographs of Japanese whaling used in the Japanese and Australian online news. This study found that the photographs used in the Australian news often enact the dishonest and murderous image of the Japanese whalers while they invoked heroism of Sea Shepherd. On the other hand, the photographs of the Japanese news construe the Japanese whalers as brave men while Sea Shepherd is described as a criminal violent group.</p>	
TROWELL Haydn Monash University	Deixis, Focalization, and Mind-style in Japanese Literary Translation
<p>ABSTRACT</p> <p>My research examines how the use of focalization in Japanese literary texts can be employed in certain ways to reflect the complex states of mind exhibited by key characters, explores how such focalization is constituted by the language's deictic system, and considers how the effects of these techniques might be recreated in English translation. There has been little research on problems relating to focalization and the depiction of mind-style in literary texts between these two languages, and less still on how these problems might be addressed in a practical manner as is required in the case of translation. As such, by drawing on the three disciplines of translation studies, literary studies, and linguistics, my research involves analyzing how certain usages of the Japanese deictic system affect narrative discourse, voice, and focalization to create modes of expressing mind-style that do not easily map onto equivalent linguistic or narrative structures in English, and explores how mind-styles created through such linguistic structures might otherwise be effectively expressed in English translation.</p>	

<p>WAKAMATSU Ryota University of Melbourne</p>	<p>The environmental injustices of the Fukushima nuclear disaster, and the justice achieved by the evacuees</p>
<p>ABSTRACT</p> <p>In March of 2011, the Great East Japan Earthquake and the Fukushima Nuclear Accident struck Japan. An enormous amount of radioactive substances polluted the land, air, water, and food, and, following this, an estimated millions of people were displaced temporally or permanently. Throughout this unprecedented catastrophe, many victims tried to seek better environmental quality. Parents of infants and schoolchildren, in particular, attempted to protect their children from radiation by escaping to less contaminated places, and some of them moved out Japan. However, that truth still lacks transparency. To understand the nature of the evacuation, this study focuses on environmental injustices which were experienced by these emigrating evacuees and seeks to elucidate justice which was achieved by them. I did semi-structured interviews with 32 evacuees and analysed their narratives from the viewpoint of distribution and recognition. The findings indicate that they experienced maldistribution of radioactive substances, health problems, information, and radiological defence policies. Nevertheless, their protests against this maldistribution were not appropriately recognised. On the contrary, they were ignored and criticised by the Japanese authorities and the majority of the society. In addition to the maldistribution, this misrecognition aptly testifies environmental injustice in the disaster. To redress these injustices, the evacuees carried out their own countermeasures including independent radioactivity measuring and political movement, and one of the most ultimate means was emigration from Japan. Through this process, the evacuees achieved environmental justice.</p>	
<p>YAMAGATA Atsushi University of Wollongong</p>	<p>Japanese responses to refugees amid the worldwide refugee crisis</p>
<p>ABSTRACT</p> <p>According to the UNHCR, there were 25.4 million refugees around the world as of the end of 2017, but most refugees are hosted in developing countries. There are calls for developed countries to accept more refugees. Despite these circumstances, Japan has almost closed its borders to refugees. While Japan was the fourth largest donor to the UNHCR in 2017, it granted refugee status to only 20 people out of 19,629 applications. Between 1982 and 2017, the number of people recognised as refugees in Japan was only 708 out of 60,675 applications. Even under the Syrian refugee crisis since 2011, Japan has maintained its restrictive attitude to refugees. Although Japan has pledged financial assistance to international organisations, it has not announced any resettlement plan for Syrian refugees while some developed countries like Canada and Germany pledged resettlement of tens of thousands of Syrian refugees. Japan announced the admission of Syrian students, but the number of people accepted is expected to be around 300 including family members. I analyse Japanese responses to the Syrian refugee crisis with reference to two identities: state identity and national identity. While Japan has pledged financial assistance because of its state identity as a developed country, but it has been reluctant to accept Syrians as refugees because of its national identity as a homogeneous nation. My presentation also covers Islamophobia in Japan. The rise of Islamophobia in Europe has been explicit after the influx of Muslim refugees to the region, so it is significant to consider the topic.</p>	