Tuesday 15:30–17:00

The changing family and Japan: gender politics, immigration and minority families

Chair: Etsuko TOYODA | University of Melbourne

The Japanese family and its surrounding environment have been changing dramatically over the last few decades. This panel aims to address some of the key issues associated with this transformation process inside and outside Japan. In particular, we will examine (1) the emerging challenges that Japanese couples have been facing in terms of housework sharing and work-family balance, (2) the changing ways in which Japanese migrant men who form families have been represented in the Japanese community media in Australia and (3) the rapid increase in family migration from Japan to Australia and the socio-political factors behind it.

The kaji-hara debates: who does what around the house, and how?
Iori HAMADA | University of Melbourne

As Japan's female employment rate has risen in the past decades, the lives of men and women in the country have increasingly converged in the realm of paid (public) work. However, this is not necessarily the case in the realm of unpaid domestic work, that is, daily household tasks and caring for family members. Although Japanese men engage more in unpaid domestic work than their fathers did a generation ago, Japanese women still do the lion's share. What is more notable is that dual-income households—the 'new' mainstream family structure in Japan—still see women taking on the bulk of unpaid domestic work, thereby placing a significant burden on women's shoulders. This paper explores the question: what are the main factors that prevent both men and women from sharing household tasks in contemporary Japan? It analyses the social phenomenon of what is known as 'Kaji-Hara' ('Housework Harassment') to demonstrate some critical aspects that allow both men and women in Japan to inhabit, struggle with, mutually enforce, or even black-box patriarchal assumptions about who does what around the house, how much and how.

Post-3.11 Japanese immigrant families in Australia
Nana OISHI | University of Melbourne

This paper examines the decision-making processes of Japanese families who emigrate to Australia. The data show that the number of Japanese citizens leaving for other countries as permanent residents has been increasing, particularly since 2011. Australia has emerged as the second largest destination for Japanese permanent residents since 2015. While the initial outflow can be attributed to the Great East Japan Earthquake and the Fukushima nuclear disaster, why is it that the permanent emigration of Japanese families continues to increase? Why has Australia become such a popular destination for Japanese families? Drawing on qualitative interview data, this paper analyses the factors behind the recent immigration decisions of Japanese families. In contrast to the common understanding of skilled migration being oriented towards better career opportunities, this study found that many post-3.11 Japanese immigrants made the painful decision to take up a lower career position to

bring their families over to Australia. While radiation concerns played a major role in their emigration decision and destination choice of Australia, other socio-political factors also featured prominently in their narratives. This paper argues that these continuing emigration flows can be conceptualised as Japanese citizens' quiet resistance to recent political and societal changes.

Discrete issues facing the Zainichi Korean family in Japan
Elise FOXWORTH | La Trobe University

The Japanese family, despite its post-modern evolution, faces various challenges such as divorce within marriage, gender discrimination, *hikikomori*, domestic violence and other problems common to industrialized societies. *Zainichi* Korean families face these problems as well but are also more likely to face poverty, delinquency and racism in education, employment and marriage due to their minority status. Two further issues are specific to many *diasporic* Korean families but less well documented: firstly, that of 'passing'. What happens in *zainichi* Korean families, in which, some members choose to deny their Korean heritage and 'pass' as Japanese while other family members embrace and expose it? How do family members negotiate such a contentious issue? Secondly, that of political allegiance to the Korean peninsula. While political friction may arise in any family the situation is more complicated when one member of a *zainichi* Korean family supports South Korea and another supports North Korea. Though this scenario is no longer prevalent it was a problem for *zainichi* Korean families until the late 1970s. Drawing on literary depictions by *diasporic* Korean writers as well as testimony of *zainichi* Koreans interviewed by the author, this paper delineates how these two issues played a role in shaping the *zainichi* Korean family in post-war Japan.

More than just a scrap of cloth: the construction and performance of gender and selfhood in contemporary Japanese fashion

Chair: Masafumi MONDEN | University of Tokyo

The clothes we wear are more than a random assortment of items: they are a construction of an individual's identity, gender, and the discursive possibilities available to them. This panel contains three papers that explore the varied but intimate relationship between clothing and the performance of gender in contemporary Japan. These papers unite to explore the tensions between stereotyped images of fashion and their wearers, and their relationship to broader social ideals and ideologies. In so doing, the bleeding between fiction, reality, and depictions thereof are revealed, troubling the concepts of text and authorship regarding clothing and gender.

Constructions of permissible gender identities through clothing in Murakami Haruki's Shikisai o motanai Tazaki Tsukuru to, kare no junrei no toshi
Laura CLARK | University of Queensland

The clothing worn by characters in the novels of Murakami Haruki is often given a great deal of attention within the narrative, particular when introducing and describing new characters. However there has thus far been only limited scholarly attention on this aspect of his works, as well as its implications for understanding the depiction of gender performances within them. This paper seeks to extend this discussion through

a discursive analysis of Murakami's novel Shikisai o motanai Tazaki Tsukuru to, kare no junrei no toshi (2013; Colourless Tsukuru Tazaki and his years of pilgrimage). What is demonstrated is a tension between increasingly global discourses of femininity/masculinity in clothing styles and a Japanese cultural context that both sustains and rejects the economic bubble-era gender ideals. These characters construct gender performances that comply with their position within society and acceptable versions of gender therein. However, through the intimate perspective of main character Tazaki Tsukuru we can see the deep awareness of the social ideals and context through which these choices are interpreted. Ultimately this paper will argue that although the black-suited Japanese businessman may be absent from the narrative, these characters undertake gendered performances under the shadow of this cultural memory.

A performance of alternative identities through modes of dress in Ruth Ozeki's A Tale For The Time Being
Rebecca HAUSLER | University of Queensland

Iconic outfits such as the uniformed schoolgirl, the suited salaryman and the frilly Lolita are often used in Western popular culture and media representations to represent the supposedly typical citizens of Japan. Modes of dress function not only as a performance of gender, but as a device in which one can produce the fantasy of what is expected by those who gaze from the outside. In the 2013 novel *A Tale for the Time Being*, author Ruth Ozeki's use of Japanese fashion tropes reveals the complexities of what the uniform represents, not just to those who view it, but to those who wear it. In the context of this novel, clothing trends and uniforms thus act as social signifiers which convey messages of power, connectivity, and identity. Teenage narrator Nao harnesses the performative function of clothing throughout the novel, with her distinctive fashion choices allowing her to 'try on' alternative identities. This provides her with a sense of control and ownership of her perceived identity through the power of these sartorial signifiers. Ozeki uses the visual representations of the salaryman, the Buddhist nun, the schoolgirl and the cosplayer to explore the ways in which their exteriority conveys an assumed meaning about the interiority of a character to the reader.

Alice becomes author: moving beyond textual readings of Tokyo's kawaii fashion.
Megan ROSE | UNSW Australia

In literature on subculture to date, there has been a great tension between the flattening and reading of fashion style as a cohesive text that expresses clear political and conceptual views of a group, and the actual individual subjective viewpoints of its participants. This reading of style creates a tension between the academic-as-viewer and the subculturalist as author. Barthes' notion of the death of the author has been transposed onto the reading of subcultural style, to the extent that research is conducted without consultation with participants. The two most common readings of *kawaii* fashion offered by academics, creatives and media reportage is that participants are either resisting hegemonic gender performativity or pandering to an infantile fetishist gaze. This paper suggests that these readings are inaccurate in their representation of the views of *kawaii* fashion participants. Informed by fieldwork based in Tokyo between 2012 and 2016, this paper attempts to deepen research into *kawaii* fashion by exploring why and how *kawaii* fashion participants chose to adorn their bodies as part of a phenomenological experience of self and interconnectivity

with imaginative dreamscapes. Using interview transcripts where they describe their textual inspirations and offer reflections on their style, this paper examines what it means to develop a fashion that does not have a particular message or meaning.

From the ground up: grassroots movements as laboratories of democratic practice

Chair: Alexander BROWN

While the 1946 Constitution of Japan establishes a set of institutions typical of liberal democratic states, the struggle over the meaning of democracy in postwar Japan has been central to its history. Social movements can be considered as democratic innovators. They come up against the limits of existing institutions and suggest new directions and meanings for democratic practice. By examining the construction of the idea of democracy in the discourses and practices of these movements, we may begin to trace an outline of what the future of democracy in a globalising Japan might look like.

Democratic praxis in contemporary Tokyo
Alexander BROWN | University of Wollongong

In this paper, I examine a debate on democracy and the 'will of the people' that arose during the anti-nuclear movement in 2012. In recent years, the resurgence of the anti-nuclear power movement after Fukushima and the struggle against the passage of a package of security legislation by the Abe government have revived questions about the limits of popular participation in political decision-making that have been long-contested in post-war Japan. When anti-nuclear activists from the Metropolitan Coalition Against Nukes met with Prime Minister Noda Yoshihiko, some critics suggested that attempts to influence elected leaders by extra-parliamentary means were fundamentally undemocratic. I examine this critique in the context of an ongoing struggle to define democracy in postwar Japan.

Being a Citizen in Okinawa and Japan
Miyume TANJI | Australian National University

As a consequence of the resurgent interest in civil society during the 1990s, citizens and their activism in Japan became an established area of study. The central concern shaping ideas around the meaning of the 'citizen' in Japan during the 1950–60s was protest against the Anpo regime (the US-Japan Security Treaty, a bilateral security alliance). From the early 1970s, however, Anpo lost its centrality for Japanese citizen activists. This period coincides with Okinawa's reversion, and the subsequent decline in the physical presence of the US military forces in mainland Japan and their expansion in Okinawa. Citizens in Okinawa could never turn away from the ever visible presence of Anpo in their islands. State-civil society cooperation in Japan since the 1970s is a well-documented aspect of the study of citizen activism in Japan, from which Okinawa is usually excluded. This paper argues that opening up space for Okinawa in the study of citizens' activism in Japan is crucial for bringing to light the manner of the Anpo question's disappearance. It reflects upon the reasons for Okinawa's exclusion, and how it might be possible to reincorporate it into the study of the citizen of Japan.

ABSTRACTS

Boundary crossing from the perspective of additional language learning: three case studies

Chair: Tamami MORI | University of New South Wales

By utilising the concept of boundary crossing (Kagawa 2012, 2015), this panel explores experiences of additional language learners who cross boundaries of multiple communities and participate in them. Kagawa (2012) indicates the significance of boundary crossing as a learning/developmental process enhanced by moving beyond boundaries of multiple communities. However, there is a paucity of literature on boundary crossing related to additional language learning and learners. By discussing three cases of additional language learners' boundary crossings, this panel examines the applicability of this concept in the contexts of additional language learning and its importance to understand its effect on learners' identity and motivation.

An analysis of learners' identity development in studying abroad from the perspective of boundary crossing
Kaori SHIMASAKI | Tohoku University

This presentation explores the identity development of a Japanese student, Aiko, during a 5-week study abroad program in Australia, from the perspective of boundary crossing. A semi-structured interview with Aiko revealed that she always had strong images of her 'ideal self' and a sense of an 'imagined community'. The ideal self is defined as 'the representation of the attributes that one would ideally like to possess' (Dörnyei 2009: 13). Imagined communities refer to 'groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination' (Kanno and Norton 2003: 241). At the beginning of the program, a large gap between her actual self and ideal self was found. Although she identified herself as a 'beginner of studying abroad', she wished to become a 'strong woman' who would build a successful career in the global community, which was her imagined community. Since the gap between her current state and her ideal self/imagined community provided her with strong motivation, she actively crossed boundaries between the different communities offered by the program, and challenged herself. As a result, these challenges made her actual and ideal self come closer by the end of the program.

Finding new meanings for out-of-class learning of Japanese: Exploring the importance of out-of-class learning utilising the concept of boundary crossing
Takuya KOJIMA | University of New South Wales

This presentation aims to explore the effect of out-of-class learning on Japanese language learners through applying the concept of boundary crossing (Kagawa 2015, Beach 1999). Beach emphasises the importance of horizontal development as 'the transformation or a creation of a new relation between individuals and social activities' (1999: 126) together with the acquisition of knowledge. Kagawa further argues that this horizontal development can be triggered by crossing boundaries of multiple communities. Recent literature pays increasing attention to out-of-class language learning. However, it still views it as compensation for the development of learners' linguistic knowledge (Benson 2015). To date, very little is known about how out-of-class learning is related to such development occurring through crossing boundaries. To address this gap, a study was conducted applying the concept of boundary crossing

to the inductive analysis of students' interviews and journals about their out-of-class learning in their participation in the project. The utilisation of the concept of boundary crossing highlighted how crossing boundaries between communities contributes to the renewing of meaning for and the building of relationships with learners' Japanese learning. By crossing boundaries between multiple communities, their learning becomes a lived experience situated in their life context rather than a study of Japanese as a subject within the university.

A 'one-off' example of high school students visiting a Japanese language community at a local university
Nagisa FUKUI | University of New South Wales
Yuji OKAWA | SCEGS Redlands

This presentation discusses the educational implications of a one-off boundary crossing by reporting on a university visit experience of high school students studying the Japanese language. In this one-day excursion, ten Year 10 students visited a local university, and participated in three activities with university students (attending a lecture; eating lunch together; and a campus guide tour). Kagawa (2012) indicates the significance of boundary crossing between multiple communities as a learning/developmental process. This presentation discusses how and to what extent this boundary crossing impacted on the participants' learning processes. The study triangulates three sets of data: 1) questionnaire to the high school students; 2) questionnaire to four university students; and 3) participant observation by the lecturer and accompanying high school teacher. The data indicate three implications: 1) an enhanced level of participation in learning from the high school students; 2) enhanced motivation by enabling them to interact with their future self; and 3) an opportunity for university students to act as a reliable member in the existing community. The data also indicated concern expressed by the university students regarding their role as a mentor for high school students. This presentation concludes by discussing the significance of this particular boundary crossing, and provides some suggestions for future applications.

Issues surrounding the Japanese constitution

Chair: Yuichiro TSUJI | University of Tsukuba

After the Abe administration won the election of December 2012, the interpretation of the Japanese Constitution has been controversial. The Japanese Constitution is now facing amendment. Speakers will discuss the current and historical issues of the Japanese Constitution. The mission of law and political science scholars is to bridge the gap between ordinary people and the Constitution and share their detailed analysis with researchers from other countries. In 2017 the Japanese Constitution is a hotly debated topic among people, the mission and duty of constitutional law scholars are important issues.

Godzilla and the emergency power in the Japanese Constitution
Yuichiro TSUJI | University of Tsukuba

The Japanese movie *Godzilla* illuminated controversial issues related to the existence of the Self Defense Force (SDF) under the current Constitution. In this movie, the

Japanese government sent the SDF to fight against an external enemy, Godzilla. Under the Act Concerning Measures for the Protection of the People in Armed Attack Situations, Etc., the cabinet may send the SDF to use force against an external enemy, with the parliament's approval. Godzilla allegedly met the requirements to send the SDF. Is Godzilla an extraordinary natural disaster, or an enemy? After the 2015 political shift, constitutional scholars in Japan are compelled to explain the role of the SDF under constitutionalism and the role of judicial review outside Japan. How does the Japanese Constitution solve these problems? It should be noted that there is no provision for emergency under the Japanese Constitution. The current paper helps to provide a better understanding of these issues for Japan and other countries.

Democracy and language policy in early postwar Japan
Basil CAHUSAC DE CAUX | Monash University

The occupation of Japan by the Allied powers between 1945 and 1952 enabled a wider, though fluctuating and occasionally tenuous, expression of democratic ideals and discourses about civic society in Japan. I discuss the involvement of scholars and intellectuals in the postwar language policies that emanated from the Japanese Ministry of Education. Within numerous ministries and intellectual circles, language played a vital role in the re-conceptualisation of democratisation that began in the second half of 1945. Many Japanese intellectuals were quick to embrace an array of political stances in response to the seismic shifts occurring in the typically decimated urban landscape. These political stances were applied to discussions focussing on the way individuals read, spoke, listened, and wrote. The results were mixed: simplification of Chinese characters, as well as limitations on the number of kanji used in officialdom, and a standardised orthography (kana) were proposed. These ideas, once formulated and agreed upon, found their way into arguably the most important political document in postwar Japanese history: the Japanese Constitution of 1946. This paper reflects on the involvement of scholars in language policy formulation and reform, and analyses the ways in which scholars from both the wartime and interwar period hammered out new proposals rooted in old debates.

Stronger prime ministership in Japan: the case of public sector reform
Shuntaro IIZUKA | University of Melbourne

Previously, the Japanese prime minister was generally considered to be a weak political actor, while non-elected bureaucrats in horizontally-constructed ministries allegedly had the actual power. However, this situation has gradually changed, with some arguing that there is a 'presidentialization of the prime minister. This presentation will firstly review studies on recent stronger prime ministerships in Japan. It will show that the institutional changes due to the major politico-administrative reform around 2000, and the introduction of the single-member district system in 1996, have contributed to this phenomenon. Furthermore, this research will show an example of stronger prime ministerial leadership in the case of public sector reform: the arm's-length agency scheme known as the Independent Administrative Agencies (IAA). The IAAs were supposed to be 'independent', with their performance being evaluated ex-post objectively by third-party committees comprised of scholars and professionals. However, political interference in these agencies and the scheme has gradually been found, and further reform has been a critical issue since the late 2000s. In 2014, an amendment was finally passed by the Diet, in which the commitment of the prime minister as well as the ministers has become stronger. The presentation will

conclude by arguing that the contemporary politico-administrative reform has entailed two vectors: upward to the prime minister and downward to the arm's-length agencies, the consistency between them being a democratic issue.

Wednesday 11:00–12:30

Democratising media reception in Japan: the limits of participatory culture

Chair: Mark MCLELLAND

The papers in this panel examine the limits to democratisation in today's participatory culture. We examine how audiences are increasingly fragmented and exposed to media texts and practices that require multiple literacies in order to understand and contextualise them—involving complex negotiations between meanings that dominate at a text's point of origin and at its points of reception. We show how in today's complex media-scapes, meanings do not line up tidily with each other and consequently misunderstandings and misreadings abound among different audiences, media producers and cultural gatekeepers.

Ratings systems vs fan reception: (mis)reading sexuality in popular culture
Mark MCLELLAND | University of Wollongong

Comic books have been a site of surveillance and anxiety since the 1954 publication of Wertham's *Seduction of the Innocent: The Influence of Comic Books on Today's Youth* that set off fierce debates in the United States, and in Australia raised concern over the deleterious impact that American culture was thought to be having on Australia's youth. In recent years a new panic has emerged in the media, this time focused on pop culture materials originating in Japan. However the terms of this debate are somewhat different, focusing not so much on the negative effects that Japanese manga and anime are supposedly having on young readers but on the illegality of the sexualised depictions of young people that appear in these media. An increasing number of manga and anime titles are being banned as 'child abuse publications', and fans given fines and in some instances prison sentences for possessing this material. This paper looks at the banning of one such title in New Zealand as a 'child abuse publication—a title which happens to be freely available in Australia with just an MA 15+ rating—and discusses failed fan attempts to have the New Zealand ruling overturned. In doing so I point to potentially fatal flaws in a classificatory system that insists on reading a text against the 'interpretive community' for which it was intended.

Conventions, consumption, and control : early anime cons and constructions of fan democracy
Alisa FREEDMAN | University of Oregon

The organization of anime conventions ('cons') in the 1980s and 1990s helped democratize access to Japanese popular culture, building fan communities that spanned genders and age groups. Many cons, like Nan Desu Kan (Colorado, established 1996) began at schools and libraries, among the first places to publically screen anime, and predate the Internet in promoting anime consumption. Early cons were established by fans' grassroots efforts, such as Yamato Con (Dallas, 1983). In 1990, AnimeCon (San Jose) became the first to attract more than 1,000 participants. Large cons expanded worldwide in the late 1990s but did not open in Australia until the 2000s. Global cons have demonstrated a different attitude toward fan appropriations of anime and copyrights than Japanese Comiket (Comics Market,

established 1975). The formation and dissolution of cons show the impact of corporatization, efforts to control content, and definitions of fandoms. As in-person celebrations and knowledge exchange that charge admission, cons, which generally promote inclusion, have been limited to certain economic and geographic groups. Through archival research, exploration of anime texts that unify fans, and interviews with organizers, I investigate how the development of cons provides an alternative history to the spread popular culture and knowledge of Japan.

Towards a democratic youth media: Japanese youth media citizenship through Weekly Shōnen Jump
Kristine Michelle SANTOS | University of Wollongong

Media industries, especially those that deal with youth media, tend to view their young audiences as passive consumers of texts. Young fans are rarely given opportunities to voice their own media interests nor are they given opportunities to shape the media they consume. Fans that do repurpose media for their own entertainment have been described as textual poachers, a term that highlights their agency while reinforcing their lack of media ownership. Giving young audiences the power to contribute directly to commercial media is a risk not all companies are willing to take. However, Japan's top comic magazine for boys, *Weekly Shōnen Jump*, has taken this risk by giving their young readers some power over their media. This paper looks at the efforts of *Weekly Shōnen Jump* in democratising their content and the challenges that arose from this process. By analysing the various channels audiences use to contribute to *Shōnen Jump*, this paper aims to highlight how these mechanisms aided readers to exercise their agency and media citizenship. This paper argues that the process of democratising *Shōnen Jump* has lead to creative and progressive texts that challenge social notions of gender and youth entertainment.

Fantasies of the faraway in Japanese girls' culture

Chair: Anne LEE

Girls' culture in Japan often deals in fantasy and foreign lands. Exoticism and romanticism expressed via 'non-Japanese' motifs and images abound in pre-war *shōjo shōsetsu*; mythical elements and glamorous faux-European imagery feature in later *shōjo* manga. Fantastical, 'foreign' or '*mukokuseki*' (without nationality) components of girls' texts have often been interpreted as challenging Japanese patriarchal and heterosexual social norms. In this panel, we examine current examples of *shōjo* culture with foreign, fantastical, or *mukokuseki* settings. We question whether these imaginary worlds constitute an escape from reality; or do they offer space for critical reflection on gender and cultural practices? What other meanings and operations do that have for contemporary Japanese culture and society?

Dolls in a fantasy-scape: the body, agency and objectification in the mukokuseki world of shōjo manga
Masafumi MONDEN | University of Sydney

Dolls play a significant role within the material culture of Japanese girls. While a doll is a physical simulacrum of a human body, it lacks consciousness and thereby agency. When the doll has a female figure, the physical passivity of the doll and its position of

being owned, objectified and controlled becomes an analogy of the asymmetrical gender relations in society. But dolls feature as protagonists in some *shōjo* manga. These stories often exude an air of fantasy and *mukokuseki*-ness through an amalgam of the doll's beautiful dresses that allude to the old-world charm; sensitive boys who become the carer of the doll; and the (pre-)adolescent *shōjo* doll itself, which instead of being depicted as a passive, motionless object, acts with a degree of agency. Fantasy settings and allusions to the romantic past in *shōjo* manga have often been interpreted as offering alternative pathways for female readers to examine heterosexual relationships. How do we then make sense of *shōjo* manga where the physical identity of the doll is assembled and crafted through the gaze of her carer and the reader alike? Are they straightforwardly symbolic of feminine oppression? Or might these manga exemplify an attempt to re-evaluate and assign novel meanings to notions of passivity and femininity?

Affective fantasies of mukokuseki in Puella Magi Magica Madoka
Emerald L. KING | Victoria University of Wellington

Puella Magi Magica Madoka, which first aired in 2011, is a magical girl anime series which questions and reinvents *mahō shōjo* conventions. Although set in a proto-Japanese setting, the series nevertheless relies on shifting timelines, and separate worlds or spaces to drive the plot forward (backwards or sideways). The world(s) in which magical girls fight witches are separated from the stereotypical demands of everyday middle school life in Japan. Markers of Japaneseness are further stripped away in the presence of these witches who are steeped in European traditions (particularly Germanic or Russian) such as Walpurgisnacht and Homulily the Nutcracker Witch. This paper will look at *mukokuseki* in *Puella Magi Magica Madoka*'s shifting timelines. It will also examine how this nationless state crosses over into fan spaces and activities such as cosplay. In the 2013 World Cosplay Summit finals held in Nagoya, Team France and Team Australia both cosplayed from Puella Magi Magica Madoka. Even though both teams portrayed the eponymous heroine, Madoka, on the same stage, in the same language (Japanese), and under the same constraints, both teams interpreted her in very different ways.

The reality of an imagined European country: girls, boys, and nation in Sakuraba Kazuki's GOSICK
Lucy FRASER | University of Queensland

In many *shōjo* texts, European or quasi-European historical settings promise stories of eccentric noble families, extravagant dress, castles and treasure, romantic danger, and even fairytale magic. Sakuraba Kazuki's series of young adult novels *GOSICK*, and the animated television adaptations, are classified under the mystery genre and seem directed more at male readers; however, they play not only with the conventions of detective novels but also with these *shōjo* storytelling traditions. Most of the series is set in Sauville, an invented Francophone country in Europe. A doll-like illegitimate daughter of noble blood, who lives in a library tower, solves mysteries while wearing frilly dresses. However, the sidekick and foil to this blonde girl detective is an earnest Japanese boy, the son of a soldier. This boy character represents both an entry point for Japanese readers and an intrusion of reality onto the *shōjo*-esque imagined Europe. In this paper I focus on the first *GOSICK* novel, set in the fictional Sauville in 1924, also comparing it with the suite of novels set in 1931 in (the real) New York. The combination of dreamy girlish imagination and historical context creates space for

commentary on gender and national identity within these very light, entertaining works.

Japan and the Pacific

Chair: Christine DE MATOS

This panel examines the ways in which policies, ideas, institutions, and individuals have contributed to and shaped the past which Japan has shared with its neighbours in the Pacific. It takes up the account from the collapse of Japan's near-total restrictions on trade and travel in the 1860s, traces it through the turn of the twentieth century and then Japan's defeat in World War II, and follows it right through to the 1980s and 1990s, when the term *kokusaika* (internationalization) became a buzzword. Issues such as social and political change, cultural definition, and intellectual discourse provide a point of particular focus.

A bridge to the near north: Henry Black (1858-1923) and Dr Ian McArthur (1950-)
Toshiki ASAKURA-WARD | Western Sydney University

This paper examines histories of cultural exchange between Australia and Japan, specifically through the work of Dr Ian McArthur, an Australian who lived in Japan for much of the 1980s and 1990s as a foreign correspondent for *The Herald and Weekly Times*. While in Japan, McArthur began research on Henry Black, also an Australian long-term resident in Japan but from the previous century (1861–1923). This study embeds the careers of McArthur and Black in their respective historical contexts and considers their contributions to growing cross-cultural understanding a century apart. This paper examines these men's hybrid identities and aims to contribute to an increased appreciation of the role of individuals in fostering cross-cultural understanding between Australia and Japan.

Japanese-Australian clash over the White Australia Policy 1894–1901
Tomoko HORIKAWA | University of Sydney

This paper examines the Japanese-Australian clash over the White Australia Policy, in the years before a newly-federated Australia formalized that policy in the early twentieth century. It pays particular attention to the development of collective national identities in Australia and Japan, and argues that each nation's strong determination to preserve its identity greatly influenced its position on immigration. It suggests that the Australian-Japanese clash over the White Australia Policy can be interpreted as a clash between a country which promoted British race nationalism as the core foundation of the nation and a country which sought to achieve equality with the West even on immigration issues.

Taking responsibility for the war? Hirohito and MacArthur, 27 September 1945
Peter MAUCH | Western Sydney University

The 27 September 1945 meeting between Japan's Shōwa Emperor and Supreme Commander for the Allied Powers (SCAP) General Douglas MacArthur, has attracted little attention in English-language histories of Japan's postwar occupation. Most do little more than reproduce the iconic emperor-and-MacArthur photograph which

emerged from this meeting. A select few histories – including the Pulitzer Prize-winning works of John Dower and Herbert Bix – suggest that Hirohito at this meeting studiously avoided any mention of responsibility for the war that had been fought in his name. This paper draws on recently-declassified Imperial Household Agency source materials as well as the extensive Japanese-language literature to suggest otherwise. It argues that the emperor indeed offered to take full responsibility for World War II, and it offers some concluding thoughts concerning the significance of this meeting for Japan's postwar course.

Use of technology for Japanese language

Chair: Alison LUKE | Macquarie University

Language is like a life form, always evolving interdependent on the environment. This panel will attempt to discuss the availability and potential of technology for inter-cultural and linguistic communication, specifically between Japanese and non-Japanese speakers. The panel will investigate available resources, especially machine translation (MT), and how effectively they are utilised by Japanese language learners and non-Japanese language speakers such as tourists. It will also examine the quality of MT with regard to the accuracy of the information and contextual appropriation, which is essential for speakers to communicate effectively in highly contextual Japanese.

Identifying technology use by Japanese language learners and its implications for language education
Nobuaki AKAGI | Macquarie University

The advancement of online technology is rapidly transforming the way language learners engage with learning and communication using a second language, and influencing learners' and instructors' perceptions on the use of technology (e.g., Clifford, Merschel, & Munne 2013). For example, machine translation (MT) technologies, such as Google Translate, have certain advantages on language learning, but its performance remains imperfect, and as such, incorrect use of MT gives rise to negative impacts (Nino 2009). Furthermore, availability of MT has evoked ethical debates in its use for academic purposes (Harris 2010). Despite such concerns on technology use in language education, due to drastic improvement of online technology as evident by the application of deep learning technology to MT (Castelvecchi 2016), it becomes handier and more reliable and ultimately will be a vital communication tool in a globalising world. The present paper aims at identifying Japanese language learners' patterns of technology use and evaluating the online resources they actually use. Drawing on the results of this study, I wish to highlight the necessity for instructors to continuously evaluate and understand available online resources, to make language learners aware of what they are using, and to encourage them to use reliable ones.

Use of technology for communication between Japanese and non-Japanese speakers
Tetsuya OKADA | Macquarie University

Advancing information technology has a considerable potential for different language users to communicate without translators and interpreters. This way of

communication has already started as exemplified by foreign tourists' increasing use of machine translation (MT) tools, although the performance of MT tools is still limited. At the same time, communication constitutes not only the exchange of lexical information but also the recognition of context wherein specific communication takes place. Speakers' understanding of typical contexts in as well as their sensitivity and adaptability to the other persons' culture may help the level of communication increase. Japanese society is still highly mono-lingual. However, the need for communication with non-Japanese speakers in various settings are increasing, especially toward the forthcoming 2020 Tokyo Olympics. Although static information in non-Japanese languages is increasingly available in Japan (e.g. multi-lingual signs at public and commercial facilities), direct human communication is not so prevalent. This paper will examine the needs and availability of technology (MT and other tools) which support people with none or little Japanese language proficiency to communicate with Japanese speakers. It will explore how the technology can complement linguistic capacity and cultural, contextual understanding of non-Japanese speakers to effectively communicate with Japanese speakers.

How is machine translation (MT) able to appropriate the contexts and styles of Japanese communication?
Mio BRYCE | Macquarie University

Japanese language is highly contextual and it is critically important for language users to select an appropriate speech/writing style to suit each specific context. Diverse speech style and expressions are available to correctly express the content as well as the nuances and different levels of respect and proximity to the listener/reader according to given situations. The advancement of technology has continued to impact on our language use. For example, the use of word-processors has resulted in a significant reduction in hand-writing and an increase in the variety of kanji in our daily communication. The development of personal telecommunication tools from pagers to smart phones has encouraged the flourishing of text language, often by shortening and hybridizing words and expressions. This readily links to the more flexible use of hiragana, katakana, kanji and alphabets to add specific nuances, which may be lost through the abbreviation of expressions. This paper will look at available machine translation tools such as Google Translate in order to assess their ability to produce translations, not only with regard to accuracy but also contextualized appropriation. In addition, the presentation will demonstrate the analysis of diverse written texts produced by MT and how university students with different levels of Japanese language proficiency have made use of MT.

A comprehensive inquiry into Japan's economic and political systems in postwar era

Chair: Kazuhiro TSUNODA | Meiji University

Japan now faces a turn of tide on the postwar regime. It causes Japanese system a signal of change that recent external and domestic situations do not start to match with historically well-received institutions and ideas among Japanese people. As a normatively responsible power, a welfare state and a politically innovative state, what kind of future prospect can Japan acquire from the current political and economic systems? This panel critically examines Japanese experiences during the postwar

period from perspectives of political science, economics and international relations. These analyses will suggest alternative ideas for further discussions on Japanese scene.

The formation of a one-party dominant party system in Japan
Nobuyuki MATSUOKA | Meiji University

The purpose of this presentation is to investigate a cause for formation of the dominant-party system in postwar Japan. There were two competitive but corporative groups within the Japanese Liberal Democratic Party: bureaucrats and party politicians. As a result of their relationship, the LDP was able to basically choose pluralistic and balanced policies for governance and economy during the ruling period. It was the Liberal Party (LP), led by Yoshida Shigeru, a former bureaucrat, in the ruling position of Japan for several years since the defeat of the Second World War, except for a short term. At that time, in addition to the LP, there were two other conservative parties, the Japan Democratic Party, led by Hatoyama Ichiro who left the LP, and the Reform Party, during the first decade of postwar Japan. This research will trace back the history of political cooperation and conflicts among three conservative parties in the 1950s, mainly focusing on the activity and thought of Kono Ichiro who was one of representative leaders at that time. Kono Ichiro did not assume the prime ministership during his political carrier. But his sophisticated ideas and instructive experiences have been indispensable for the LDP to maintain its long-term administration. This study will not only specify a cause for formation of one-party dominant party system, but also suggest a party alignment at Japanese political scene in the 21st century.

Reforming the Japanese local tax system for the 21st century
Akihiro KOH | Meiji University

Japan has successfully achieved one of financial targets, which means catching up with advanced countries, by adapting a centralized administrative system since the end of the Second World War. The centralized administrative system, however, has increasingly created not only the lack of idea of self-support and accountability of local governments, but also inefficiency of their budget policies and administration operations. The purpose of this research is to redesign Japan's local tax system to promote financial accountability and efficiency in local governments. This research analyzes Japan's local tax system from the perspective of the benefit principle. This is a balanced taxation concept that those who benefit more from government expenditure should pay more taxes to support such expenditure, to Japanese local tax system. In the perspective of economics, supply of local public services should be implemented in equilibrium point between marginal benefit and marginal cost. In other words, the gap between marginal benefit and marginal cost causes fiscal external effect, which leads to inefficiency of resource allocation. From the viewpoint of benefit principle, this research will propose an institutional idea for linking local expenditure increase and residents tax burden. Specifically, this presentation will set the tax rate of personal inhabitant tax and property tax, which is the core tax of municipal taxes in Japan, to balance the fiscal balance of each local government.

ABSTRACTS

Human rights issues in Japan: international and national perspectives
Eunwon YI | Meiji University

This research focuses on human rights issues in Japan. Respect for fundamental human rights is one of key pillars in the Japanese postwar Constitution. Reflecting this, Japan has ratified the international covenants and core international human rights treaties, including the Convention on the Elimination of All Forms of Discrimination against Women, the Convention on the Rights of the Child, the International Convention on the Elimination of All Forms of Racial Discrimination. However, while the government has been actively involved in international cooperative actions in the field of human rights, there still exist several human rights issues in Japan. Japan will be under consideration for its 3rd Universal Periodic Review (UPR) Cycle in November 2017. The UPR is a mechanism of the UN Human Rights Council aimed at improving the human rights situation in all 193 UN Member States. In the 1st and 2nd cycle of the UPR, Japan received 239 recommendations from 79 UN member states. Of these, the government accepted 155 recommendations, and either noted or rejected 84 recommendations which were related to the substitute detention system, the death penalty, the issue of 'comfort women' and discrimination against ethnic minorities and those of non-Japanese nationality. By reviewing the human rights issues in Japan pointed out by the international community, especially in the UPR, and by exploring how the issues have been discussed in the country, this research identifies ambivalence of Japanese Human Rights policy in the postwar era.

What is international society?: an English School approach
Kazuhiro TSUNODA | Meiji University

What is international society? Particularly, what kinds of image do people have of international society? This conception is a very useful, well-known, and even convenient word for people who discusses issues of international relations: For some, it is one of logics to justify their proposals to domestic societies. For others, it functions as one of identities for integrating themselves into a broader society. However it is difficult for people to dimensionally imagine multiple structures, institutions, rules and functions of international society. The purpose of this short presentation is to understand the concept of international society, mainly referring to an international theory, the English School (ES), and Japan's historical experiences. The ES is mainly UK's contribution to International Relations as an academic discipline. The theory has argued a kind of social order, which consists of states, can exist in the arena of international politics, even under the tragic condition of international anarchy. This unique social order among artificial organizations can be paraphrased to international society. How ES theory has described the conception so far. Perhaps, Japan's diplomatic history is also one of good sources for explaining natures and points of international society. The author will add some diplomatic experiences, such as Japan's encounter with European powers, as case studies for this presentation.

ABSTRACTS

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Wednesday 13:30–15:00

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Friendship across difference: articulations and representations of non-romantic intimacy

Chair: Emma DALTON | RMIT University

In the English scholarly literature on contemporary Japanese society, friendships remain relatively underexplored. However, in an age of declining marriage and increased precarity in Japan, possibilities for support and intimacy extend beyond the family, offering concomitant arenas for belonging (Alexy 2011; Allison 2013). Friendship in Japan, as elsewhere, is often built around shared practices and commonalities, but it can also traverse considerable distance and difference (Urry 2002). Using a range of disciplinary approaches, this panel examines the ways that individuals negotiate differences of age, culture, gender and sexuality, in the development and maintenance of friendships and other non-romantic intimate relationships.

Talking about relationships: K-san, do you use, those, use contraceptives?: stance-taking, gender and sexuality in interview discourse.
Claire MAREE | University of Melbourne

How do interviewees and interviewers negotiate talk about intimate relationships? Do established patterns of friendship influence how interviewees talk about their relationships in an interview setting? This paper explores the stances taken in interview data from the ongoing Kobe Women's Language Longitudinal Study (1989-2009) where participants negotiate talk about intimate relationships. This paper examines how the taken-for-grantedness of heterosexuality frames 3 2000 interviews as is evidenced by the interviewer's 'do you have a boyfriend?' questions. The interviewees who are now salaried workers, talk more openly than in previous interviews about their relationships and future plans. Microanalysis of stances taken in the interview, demonstrates that a shared sense of heterosexuality, an underlying assumption of (future) motherhood informs the discussion of intimate relationships. The topic of children repeats itself over the course of the interviews, and the participant's affiliate and align as women who want and/or have children. They also employ strategies such as avoidance, non-response and laughter to both align and disalign with societal and local expectations towards having children; and in doing so negotiate their performance of gender and sexuality in the interview discourse.

Long-term friendships amongst women: trajectories of high school friendship groups 1989-2016
Kaori OKANO | Latrobe University

Some people form friendships for the short term at a specific location, while some maintain old friendships for a long time even after they no longer reside close by. Others maintain on and off relationships, interrupted by personal circumstances. This paper examines how working class girls have developed friendships that they formed at high school throughout their adult lives, and how they provide narratives about these friendships developed at different points of time. The study draws on initial ethnographic fieldwork at two vocational high schools in 1989, and on interviews that

I have regularly conducted from 1989 to 2016. In 1989 these girls were in Year 12 at vocational high schools. I focus on four friendship groups.

The meshwork of friendship: intimacy and romance
Laura DALES | University of Western Australia

Friendship in Japan, as elsewhere, is often built around shared practices. The capacity to create, as well as to maintain, friendships is mediated by the meanings given to friendships among different groups: students, working men, students and the elderly. The social weight of friendship is balanced against other requirements: paid and unpaid work, and the obligations that flow from other roles (eg neighbor, daughter, NGO volunteer). Consequently, friendships are built and maintained within and between other relationships. Thus friendship, like hope, locates the individual within the context of social engagement, with implications that stretch well beyond the specific individuals and their relationship (Crapanzano 2003, 26). In this paper I consider the ways that women's friendships inhibit and support other relationships, and in particular, the conflicts and compromises that friendships produce in relation to romantic relationships. How does the "meshwork" (Ingold 2011) hold together under tension, and how do individuals reconcile these tensions into their lives? To explore these questions, this paper draws on data from ethnographic fieldwork and interviews conducted over the last five years in urban centres in Japan.

Cultural imaginings: 100 years of Japanese women poets

Chair: Tomoko AOYAMA | University of Queensland

Drawing on poetry from Meiji, through the trans war years into the 70 years of postwar Japan, this panel we will examine the poetic vision of several Japanese women poets to explore how women represent themselves in their poetry – both freestyle and tanka – from the perspectives of gender, politics, culture, history and language. We will focus on how they saw their own existence and identity, and how they have chosen to represent their experiences in their poetry with a view to demonstrating their great contribution to the imagining and reimaging of Japanese society.

Wrinkles in the mirror? – motherhood and family in modern Japanese women's poetry
Carol HAYES | Australia National University

The world of the 'new women' poets of the Meiji and interwar period in Japan was a heavily patriarchal world in which a woman's domestic function was celebrated for the good of the nation. With a particular focus on portrayals of mother and child, this paper will explore how such Tanka poets as Mikajima Yoshiko, Gotō Miyoko and Baba Akiko, and free style poets such as Iga Fude and Hirata Toshiko have presented family relationships both inside the home and more broadly in the world at large to examine how their work is representative of the social relationships and emotional values of a changing Japan. In her poem, "The Seventh of the Thirteenth Month", looking at the thick makeup that hides her 70-year-old mother's wrinkles and blemishes, Hirata Toshiko sees a mirror of her own inner self. Iga Fude, who associates motherhood with a loss of freedom draws a picture of the tough life of a

single mother, who although no longer a wife is (and always will be) a mother. What do these depictions tell us about Japanese women in the home and what can we see in the mirror they hold up to Japanese society as a whole?

Politics in women's poetry: poems by Fukao Sumako (1988-1974) and Nagase Kiyoko (1906-1995)
Rina KIKUCHI | Shiga University and Australian National University

This paper examines the interaction between politics and poetry, focusing on the poems of two pioneer women free-style poets, Fukao Sumako (深尾須磨, 1988-1974) and Nagase Kiyoko (永瀬清, 1906-1995), who wrote throughout pre-war, during WWII and postwar Japan. Both Fukao and Nagase were recognized as "established" poets in early 1930s and they remained literary and socially influential figures in postwar Japan. Their early poems spoke to their strong feminism beliefs, however, from the late 1930s, reflecting the political and social changing landscape, they both wrote about war issues, although in very different ways. After 1945, Nagase published a number of poems, celebrating Japanese democracy in the poetry collection, Beautiful Country (美しい国, 1948). Fukao was involved in the anti-war poetic movement in 1960s and kept her feminist stance till the end of her days. By analysing their political poems, I will discuss how the political and social issues of the times were reflected in their poetry and how these women chose to express their own political views in their work.

「戦争と女歌: 与謝野晶子から玉城洋子まで」
Noriko TANAKA | Independent Tanka Poet

明治三十年代に女性の自我の解放を詠い反戦を高らかに歌った与謝野晶子はのちに軍国の母たる歌を詠む。これは晶子ばかりでなく、多くの日本女性歌人の傾向であった。晶子は戦中に病没したが、その後、悲惨な原爆を描いた正田篠枝や戦死者の母の会を結成した柳原白蓮、戦犯の家系の記憶として佐伯裕子の歌がある。また今日沖縄戦に反対する玉城洋子などの歌が詠み継がれている。このように、日本女性の百年をとおして見た短歌は戦争に翻弄されながら必死に命を守ろうとする祈りの声であった。

History and representation

The papers in this panel consider questions of history and representation in Japanese studies.

Japanese women stranded / remaining in Korea
Rowena WARD | University of Wollongong
Peter ARMSTRONG | University of Sydney

The experiences of the *zanryū fujin* who were stranded in China at the end of the Asia-Pacific Theatre of World War II are well known and research well advanced. However, less is known about the South Korean *zanryū fujin* who similarly were stranded or chose to remain in Korea rather than return to Japan. Both sets of women were members of the former colonial power and lived in newly independent countries

with strong anti-Japanese sentiment. Nevertheless, their situations are vastly different. This presentation looks at a small number of Japanese women – many with Japanese citizenship and married to Korean men – who lived in a group home (or 'Nazareth House') in Gyeongju in South Korea in terms of their experiences and decisions to remain in Korea rather than 'return to Japan'. The explicitly Christian name suggests that 'there is no room in the Inn' relegating these women to the equivalent of an outhouse. The presentation also considers the background to the establishment of Nazareth House through funds raised from non-government organisations in Japan and Korea and the choice of the specific location of 'Nazareth House' – close to the famed Pulguksa Temple (仏国寺) in the countryside near Gyeongju - rather than in a more centrally located site in larger urban areas. While the husbands of the residents were alive, the women were afforded a degree of care and protection from prejudice in the context of Korean social attitudes. On the death of their husbands, children were generally reluctant to publicly acknowledge Japanese parentage, leading to the isolation and difficult circumstances which led to the charitable bodies moving to provide for these women. The Korean photographer and scholar Kim Jong Wook has maintained a photographic record of the residents of Nazareth House over many years, providing an ongoing picture of their changing circumstances. His graphic record reveals the plight of individuals caught in a no man's land of historical circumstance, international prejudice and government expedience.

The potentiality of the literary imagination in Jigoku no Hangyakusha [A Rebel in Hell]: depicting hope in the red-light district
Yuhei YAMBE | Otemae University

Matsumura Kyoko (1900-?) was a little-known woman activist in the labor movement during the Showa era. Before becoming an activist, she was a Shogi [prostitute] in the red-light districts in Nagoya. In 1926, she escaped from a brothel called Tokuei, and was able to retire due to the support of the labor movement. (Until 1958, the licensed prostitution system in Japan and licensed prostitutes were strictly controlled by the police. Many women were forced to work because of the advances of money, and it was difficult for them to retire of their free will). In 1929, at the height of her career as an activist, she published a serial novel titled *Jigoku no Hangyakusha* [A Rebel in Hell] in Nyonin Geijutsu [Womens' Art Magazine]. It is possibly the only novel about the red-light district written by an ex-prostitute at around that time. The main character, Utako, like Matsumura herself, actively asked colleagues to unite to improve working conditions. *Jigoku no Hangyakusha* was not only a historical testimony of a Shogi but also an interesting and imaginative narrative about resistance and solidarity among prostitutes. But the novel received little attention from critics, perhaps because it was far ahead of its time. Utako and her colleagues are depicted as strong women far different from images of prostitutes as poor victims or 'fallen' women that were prevalent at the time. In this presentation, I discuss Matsumura's depictions of hope and survival in the red-light district referred to as "hell" in the narrative. In my analysis, I also make reference to contemporary discussions among sex workers.

ABSTRACTS

Masculinized Nostalgia and an Unquestioned Past: Japanese Media Portrayals of the 1980 Kwangju Democratic Uprising
Tomoko SETO | Yonsei University

Recent reexaminations of Japan's "postwar democracy" have shown that it situated Japan outside the Cold War in East Asia and contributed to ignoring Japan's imperialist past that continuously affected its former colonies. Since the 1960s, some activists did raise questions about Japanese responsibility for colonialism. However, their apologetic remarks often concealed their indifference to the fact that the very criticism toward Japan's own imperial past was made possible largely by the "democracy and prosperity" designed by the US leaders and bolstered by the ongoing "authoritarianism and poverty" in its neighboring US-led regimes of South Korea, Taiwan, and Okinawa. The case most significantly representing this tendency is Japanese newspaper coverage of the 1980 Kwangju democratic uprising. Sympathetic Japanese journalists nostalgically depicted the righteousness of male students against the dictatorship. These depictions gained Japanese readers' sympathy, yet conveniently separated the dictatorship from its roots in Japanese colonialism. Further, these reports were surrounded by advertisements of luxurious goods and services, situating the uprising as even more 'backward' in relation to the Japanese. By exploring selected media narratives, such as articles found in the *Asahi* and *Mainichi* newspapers, this paper illuminates the lack of imagination toward Japan's own past and its links to the present resulting from 'postwar democracy'.

Political Science

Verticality and democracy: the atomic gaze in postwar Japanese society
Adam BROINOWSKI | Australian National University

In this paper I explore how the atomic bombs dropped by the United States on Hiroshima and Nagasaki on 6 and 9 August 1945 and the hibakusha they produced, reflected and helped to reproduce, in a direct and indirect manner, the putatively democratic political and social conditions that followed in postwar Japan. The power of the atomic bombs was not limited to their immediate devastation and extended impacts on living organisms. Rather, the fusion of the atomic bombs and human hibakusha was symptomatic of broader systemic changes that were underway prior to and during Occupation and into the subsequent decades. Conceiving of this apparatus as a modality or way of seeing, for utility which I call the 'atomic gaze', permits us to consider a political order in which Japanese postwar society was entangled. The atomic gaze can be understood in three categories: as a force which altered the common understanding of 'human' within a neo-colonial techné of domination and power; as symbolic of the social and political order established in the postwar division system of which the US-Japan alliance was a part; as a catalyst for a counter-hegemonic discourse of history and memory in the postwar period. This conceptual approach contributes to different ways of thinking about democracy in Japanese society and to social and cultural histories more broadly.

*Science communication glocalised: examining how the Western science
communication discourse on citizen participation has been incorporated into
Japanese science policy*
Mitsuru KUDO | Osaka University

The author critically examines the ways in which the academic and policy discourse on science communication in Western societies, including the Europe, North America and Australia, has been incorporated into the policy discussion about citizen participation in science and technology in Japan since the 1990s. Science communication has increasingly become one of the key foci in Japanese science, technology and innovation policy over the last two decades. While its emphasis in the 1990s was placed chiefly on pre-tertiary science education to help nurture scientists of future generations, it later came to pay increasing attention to engaging members of the public with decision-making on public policy about science and technology. Such "democratisation" of science communication policy in Japan was informed substantially by Japanese scholars of science and technology studies who introduced principal ideas about citizen participation, which had become a major characteristic of Western science communication discourse by the early 2000s, to Japanese science communication. However, the range of ideas from Western science communication incorporated into the Japanese counterpart was very limited, and thus the policy and research of science communication in Japan tends to overlook some of the most pressing issues of science communication of the time.

Wednesday 15:30–17:00

Challenge and reconciliation: the role of media and civil society in postwar Japan

Chair: Akihiro OGAWA | University of Melbourne

This panel explores the conflictual relationship between political reconciliation and regime building in postwar and post-disaster contexts, illustrating the critical role of the media and civil society in influencing collective memories. United States President Barak Obama's recent trip to Hiroshima offered a reminder of the ambiguity of Tokyo-Washington solidity amid America's reluctance to apologize. The case studies of Japan, with comparatives of German and Italy, exemplify how the media shaped the narration of post-Second World War events. The panel also considers how social activism in post-disaster Japan has challenged a postwar dominance of heeding voices from the dead, reflecting another embodiment of postwar collective memories.

*Conflict and reconciliation: Obama's visit to Hiroshima and its coverage in the
Japanese media*
Chair: Yuko SHIBATA | University of Otago

This paper discusses how to come to terms with the American atomic bombing in Japan, with a focus on United States President Obama's visit to Hiroshima. While analyzing Obama's speech in Hiroshima and the coverage of his trip in the Japanese media, I argue that Hiroshima still remains both as a source of conflict and the possibility for reconciliation for the two countries in 71 years after this unprecedented

event. To this end, I first consider how Obama's speech followed a traditional idea of valorizing the atomic bomb and the American military power producing it; and yet how his messages also demonstrated the rupture of this longstanding view of the bomb. Second, I discuss that there was an uncanny replication of lionizing the American power when the Japanese media covered his visit. The Japanese media paid scarce attention to the content of the conversation between the hibakusha and Obama in their very first meeting in history; instead, it exclusively featured what Obama addressed to the world, neglecting what the hibakusha said to him. A lack of the mutuality between them coupled with a lack of an American apology also casts a shadow over a path to their political reconciliation.

The importance of an official apology: Shinzo Abe's visit to Pearl Harbour and its impact in changing the postwar image of Japan
Claudia ASTARITA | University of Melbourne

Before the 75th anniversary of the Pearl Harbour attack, Japanese Prime Minister Shinzo Abe announced his intention to visit the US naval base in Hawaii together with United States President Barack Obama in December 2016. The very first visit by a Japanese premier to the military base where Japanese forces launched a surprise attack in 1941, propelling the US into World War II, is expected to mark another significant step forward in fostering reconciliation between US and Japan. This visit is a follow-up to Obama's trip to Hiroshima in June 2016. This paper tests the impact of both visits in a comparative study including German and Italy. After showing how the official narrative, when supported and spread by the media, proved effective in consolidating the image of Germany as an "apologizing country", the paper explains that the same image has never been associated to Italy. The reasons are identified in the ambiguous rhetoric used by Italian governments and media to apologize for War events. This paper investigates whether the official statements that followed Hiroshima and Pearl Harbour visits, together with the media coverage they received, has transformed the image of US and Japan from countries "reluctant to apologize" to mature nations "admitting their War mistakes."

Discourses on the dead in the 2010s
Hideto TSUBOI | International Research Center for Japanese Studies

In 2015—70 years since the conclusion of the Second World War—numerous Japanese citizens and student activist organizations such as SEALDs (Students Emergency Action for Liberal Democracy) surrounded the National Diet Building in Tokyo in order to protest against the military legislation of Japanese Prime Minister Shinzo Abe and his administration. These demonstrations marked the rebirth of a street-based protest culture not seen since the defeat of the student-led Japan-U.S. Security Treaty protests in 1970. Personally, the most impressive aspect of SEALDs was the verbal eloquence put on display by its student-leaders; there was an earnestness built on the understanding that their voices were of the living that must keep on living. Significantly, following the Great East Japan Earthquake of March 11, 2011 (hereafter 3.11), the voices of the living were wholly suppressed by a dominant discourse of the dead that focused on listening to the voices of the dead and living their memory. With the social condition of Japan after 3.11 in mind, I consider how we might overcome the discourse of living the dead as advocated by critic Wakamatsu Eisuke and others.

ABSTRACTS

Youth and democracy in postwar Japanese literature (1)

Chair: Helen KILPATRICK | University of Wollongong
Discussant: Kenko KAWASAKI | Japan Institute of the Moving Image

This series of three panels examines the representations and constructions of youth and democracy in literary texts and media aimed at children and young adults in the postwar period. What did the introduction of the new Constitution, freedom, equality and democracy mean for literature and media for young people? How did writers and readers deal with the defeat and the subsequent socio-economic and political changes? What kinds of media and activities were developed to disseminate the literature of the new era? Was there unambiguous discontinuity at the end of the war? Or is continuity evident in some aspects of the production, distribution, and reception of culture for young people? Nine panellists will explore these and other questions in Japanese and English.

「野球」と軍国　—日本の少年文化における野球言説についての考察 [The relationship between "Yakyū" and militarism: The discourse about baseball in Japanese juvenile culture]
Takayuki ŌHASHI | Tokai Gakuen University

日本で最初のプロ野球チームだった株式会社大日本東京野球倶楽部（1934 年設立）が「読売巨人軍」と改称し、「軍」を名乗るようになるのは、1936 年のことである。しかしこれ以前から、日本野球文化と軍隊的な発想とは非常に親和性が高かった。そのひとつの要因として、少年雑誌『武侠世界』（1913 年創刊）の編集に携わり、早稲田大学野球部初代監督となった飛田穂洲の存在が指摘される。しかし、たとえば佐藤紅緑『あゝ玉杯に花うけて』（1927〜1928 年）で野球が「戦争」と置き換えられているように、こうした枠組みは同時代の少年文化において広く共有され、戦後民主主義社会においても維持されていくこととなった。本発表では、このように「ベースボール」が軍隊的な発想を持つ「野球」と差異化されていく過程について考えることを通じ、戦前から戦後にかけての日本の少年文化、スポーツ文化のあり方について考え、問題点を明らかにしていきたい。

第二次大戦後の日本の少女小説と『赤毛のアン』 [Japanese girls' fiction after World War II and Anne of Green Gables]
Yoriko KUME | Nihon University

第二次大戦後、民主主義社会が始まり、日本の家族制度や女性を取り巻く環境も変わった。その中で多くの少女小説が出版されたが、それらの中には戦前期の作品の焼き直しもあり、戦後社会の少女小説としての新機軸があまり打ち出せなかったと見なせる。その一方で少女読者の人気を集めたのは、村岡花子が訳したモンゴメリ（Lucy Maud Montgomery）の『赤毛のアン（Anne of Green Gables）』（原作 1908、翻訳 1952）だった。『赤毛のアン』は北米大陸への憧れも掻き立てつつ、孤児の少女が家族として認められていく物語として、戦後日本の少女の新たな愛読書となる。人気の背景には、日本社会の家族観の変容があったと考えられる。当時の日本の少女小説の家族像を確認しつつ、新たな指標を見出した戦後少女文化の動向を考察したい。

ABSTRACTS

Gender, humour and democracy in the early postwar works of Ishii Momoko
Tomoko AOYAMA | University of Queensland

Ishii Momoko (1907-2008) is arguably the most important and influential figure in Japanese children's literature, not only as a prolific and award winning writer and translator but also as an editor of important series, a critic, and a pioneer of the children's library movement. This paper examines the significance of democracy in her works in these multiple genres and fields. Although the main focus will be on the period between 1945 and 1960, the discussion will include her earlier activities. For example, Ishii's first novel for children, Non-chan kumo ni noru (Little Non Rides on the Clouds, 1947; rev. 1951), was first drafted in 1942–43. Her translation of A. A. Milne's *Winnie-the-Pooh*, which has attracted generations of young Japanese readers throughout the postwar and contemporary periods, was first published in 1940. Similarly, the acclaimed children's book series, Iwanami Shōnen Bunko and Iwanami no Kodomo no hon, which Ishii started in 1950 and 1953 respectively, were connected to her involvement in pre-war and wartime children's book series and translations. My interest is in finding out how much the postwar democracy impacted on Ishii's work and its reception, especially in relation to her treatment of gender and humour.

Colonial and postcolonial song: the musical aftermath of Japan's withdrawal from Asia

Chair: Alison TOKITA | Kyoto City University of Arts

The art song genre was actively cultivated by composers in Japan and its colonies, and in semi-colonial China in the Interwar Years, facilitated by active transculturation between centres of intense western music activity, such as Shanghai, Dairen, Tokyo, and Kobe. Wedding western compositional techniques to poems in the local language, art song contributed significantly to the development of musical modernity in the region. This panel asks what happened to the art song after Japan surrendered to the United States, withdrew from Asia, and renegotiated its musical identity, and how did this shape East Asian musical cultures in the postwar era.

陸路と海路の交差点に成立した興行空間：両大戦間における大連の西洋音楽公演をめぐって
Mamiko NAKA | Doshisha Women's University

両大戦間、国内では大正時代の自由な空気に満ち溢れた時期と関東大震災後の壊滅状態から復興期を見た東京では、作曲家、パフォーマー、聴衆それぞれに喜びと悲しみを味わっていた。しかし、日露戦争後に南満州鉄道株式会社によって築かれた文化都市、大連は日中戦争開戦まで発展の一途をたどることができ、西洋芸術音楽を視聴する上で重要な興行空間となっていたことは、今まで多く語られてこなかった。本報告では、以下にあげる多彩な演奏家を事例にして、それらの公演を概観し、日本を含めた東アジアにおける近代西洋音楽演奏史における意義を考察し、また当時の大連の地理的意味合いや興行の仕組みの特質の一端を描くことを試みるものである。言及する演奏家としては、ピアニスト、ジルマルシェックス Henri Gil-Marchex，レオニード・クロイツァーLeonid Kreutzer、レオ・シロタ Leo Sirota、ヴァイオ

リニスト、ヤシャ・ハイフェッツ Jascha Heifetz、声楽家、フエオドール・シャリアピン Feodor Chaliapin、そして、世界で評価を得た藤原義江 FUJIWARA Yoshie、荻野綾子 OGINO Ayako、宮川美子 MIYAGAWA Yoshiko などである。各演奏会の意義としては、彼らにより、例えば、ロシア、フランス、ドイツなど代表的な楽曲だけでなく、日本の若手の作曲家、橋本 国彦 HASHIMOTO Kunihiko や宮城道雄 MIYAGI Michio などの作品が披露され、在留邦人が東京、巴里などに引けを取らない音楽環境に身を置くことができたこと。そして当時の欧州と日本を結ぶ陸路、水路の移動ルートの交差点にあったことにより、日本人演奏家は欧州への往／復路においても演奏を行う好条件下にあったこと、また、日本で教鞭をとっていた演奏家たちも訪問しやすい外地の一つであったことが指摘できる。さらに、これらの興行が満鉄関係の演奏団体や大連音楽学校関係者による積極的なサポートと近代的なホール、大連劇場や協和会館の開場という、ソフトとハード両面に支えられていたことは特筆すべきことといえよう。

Post-colonial Identity in Okinawa under the United States Occupation, as seen through the composer Kanai Kikuko (1911-1986)
Nao TAKEUCHI | Kyoto City University of Arts

From the early 17th century up to now, Okinawa has been under the control of the Japanese "empire", with the exception of the 27-year period of 1945 to 1972 when Okinawa was governed by the United Sates. Under the U.S. occupation, Okinawan identity was divided between two movements: those who wished to return to Japan, and those who sought independence from Japan. However, many Okinawans were living on the Japanese mainland. How did they confront their own identity as Japanese and Okinawan at that time? The composer Kanai Kikuko was the born on the Ryukyu island of Miyakojima in 1906, and in the 1930's moved to Tokyo where she studied voice and composition. In the interwar and postwar periods, she composed several works based on Okinawan materials such as folk songs. For Kanai who based her activity in Tokyo, the occupied homeland was literally a far-off foreign country. She published a book and several articles about Okinawa, as well as composing. The purpose of this paper is to explore Okinawan identity under the United States Occupation through the creative activity and other contributions of the composer and mainland resident, Kanai Kikuko. It will throw light on a different aspect of the dilemma faced by Okinawa in postwar Japan.

From glory to opprobrium: composers of art song in pre- and postwar Japan and beyond
Alison TOKITA | Kyoto City University of Arts

Tokita exposes the fates of composers who were fèted for their glorious nationalistic and patriotic songs in the early 1940s. Pressure to produce songs promoting Japan's military goals was met with cooperation by most composers. After Japan's defeat in August 1945, such songs could no longer be performed and their composers were purged or at least ostracized. The contrasting treatment of Yamada Kosaku and Hashimoto Kunihiko will be discussed. Not only Japanese composers, but those in the former colonial territories of Taiwan and Korea were equally affected. Jiang Wenye / Koh Bunya, born in Taiwan and educated in China and Japan, became a successful operatic tenor and an internationally recognized composer. He was dispatched to

teach at the Normal School in Japan-controlled Beijing, and remained in China where he was imprisoned as a Japanese collaborator. Korean Kim Sunnam received his advanced musical training in Japan, where he developed socialist leanings. In 1948 he defected to the North, and his extraordinary songs were erased from memory until 1988. The paper argues that such reversal of fates heralds the end of an integrated East Asian region and the beginning of a set of isolated states in what became the Cold War era.

Developing multimodal literacies in the digital age

Chair: William ARMOUR | University of New South Wales

In the digital age where multimodal texts are ubiquitously used in our daily life, our ability to critically interpret and create them is becoming an essential literacy skill to communicate effectively. The aim of the panel is to discuss how the strategies used in advertisements and newspapers have constructed certain axiological positions through the tactical use of multiple modes to attempt to direct viewers towards these positions. The panel also discusses how collaborative digital storytelling projects encourage Japanese language learners to develop their knowledge to craft multimodal texts effectively with their peers.

Japanese whaling from different angles: a comparative study of journalistic photographs in Japanese and Australian newspapers
Masaki SHIBATA | University of New South Wales

This paper explains the way by which journalists present their axiological position toward issues via photographs in their news stories. Photographs capture a real and present world, but simultaneously they also reflect the photographer's/journalist' s axiological views (Caple 2013). This paper specifically focuses on Japanese whaling, which has been a controversial topic between Australia and Japan. It has been said that the Japanese news stories about Japanese whaling have been reported differently in different countries (Murata 2007), yet there has not been a deep examination of how this issue is represented via journalistic photographs. This paper examines how the image of Japanese whaling has been represented by the ideological positions of the journalists in 20 of Australian newspapers and 20 of Japanese newspapers. For the analysis of the photographs, I adopt the analytical framework of Painter et al. (2013), which explains how ideological meanings of images are constructed from the social semiotic perspective. This on-going project seems to reveal that the photographs of the Japanese newspapers represent the heroism of the biomarine researchers, whereas the Australian newspapers present their attitudinal position on whales being killed as well as the heroism of the Sea Shepherd group.

A multimodal analysis of insurance TV commercials in Japan, Australia, and Thailand
Chavalin SVETANANT | Macquarie University

Advertisements have become valuable resources for socio-cultural investigation by virtue of their interactive and dynamic properties in the Digital Age. Considering that advertising has a strong influence on the modality of lifestyle, the structure of language, and the content of routine daily acts of communicative exchanges (Beasley

& Danesi 2002), this paper uses cross-cultural pragmatics and semiotics to examine insurance TV commercials in three distinctive cultures in the Asia-Pacific: Japan, Australia, and Thailand. This paper attempts to investigate advertising as social discourse which embraces the shared cultural interpretation and social interactions of each community. The purpose of this empirical research study is to distinguish the underlying patterns of communication involved in the advertising discourse, to investigate how these play an important role in constructing human relations within cultures, and to clarify intra- and cross-cultural communicative practices with the potential to foster mutual understanding between people of different communities and to contribute to better cross-cultural communication especially in a multicultural/multilingual community like Australia.

Learning to become a digital creator: collaborative digital storytelling projects in Australian universities
Hiromi NISHIOKA | Macquarie University

Digital storytelling may be defined as multimodal narrative, crafted by tactically combining multiple modes such as text, images and music using video editing applications. The use of multiple modes allows language learners with limited language proficiency to express their perspective meaningfully. Moreover, due to digital formats, learners can easily share their voices with massive global audiences. Despite the pedagogical significance, very little is known about how learners develop knowledge required to compose multimodal texts in collaborative learning contexts. To fill this gap, the present study analyses the process that Japanese language learners use to co-construct their knowledge, in order to craft multimodal texts with their peers during collaborative digital storytelling projects by adopting the concept of the Zone of Proximal Development (Vygotsky 1978) as a theoretical framework. The results show that the projects engage learners in discussing a wide range of dialogue related to multimodal texts with their peers, consequently the collaborative dialogue extended their knowledge to create multimodal texts. The findings shed new light on the pedagogical values of collaborative digital storytelling projects. The learners are engaged in discussing multimodal texts with their peers by pooling their multimodal expertise, therefore extending their knowledge as multimodal-text designers.

Limits to Japanese law: winds of change and the bastion of conservatism

Chair: Laura DALES | University of Queensland

The interface between legislation and social practice is marked by either the maintenance of social order or through initiating social change. In contemporary Japan, the tension between maintaining a particularly conservative form of social order based on traditional notions of family/women and pressure to change legislation to reflect social reality have manifested in diverse ways. These three papers focus on this tension with examples of how it plays out in everyday dynamics within Japanese society.

ABSTRACTS

Article 772 and Japan's unregistered
David CHAPMAN | University of Queensland

There are estimated to be more than 10,000 children in Japan that are without legal identity usually afforded through household registration. These children are placed in an extremely vulnerable position with diminished security and inadequate access to fundamental services provided by the state. In many cases, this situation continues into adulthood where a lifetime of difficulties awaits. In this paper I argue that, Japan's problem of unregistered children (mukosekiji) has been a matter of legislation that favours patriarchy and normative notions of family, which, combined with systemic inadequacies, has failed to adequately address the situation. I further argue that, the specific conditions of article 772 of the Japanese Civil Code restrict choice for women in unsafe circumstances such as a difficult divorce, domestic violence and reprisal from the state and, coupled with the Household Registration Law, places at risk the fundamental right of children to protection by the state and the family.

Cultural politics of family values: persuasive strategies used by Nippon Kaigi.
Etsuko TOYODA | University of Melbourne

This presentation is about persuasive strategies utilised in the current cultural politics of family values in Japan. In 2015, the Japanese Supreme Court upheld the constitutionality of Japanese Civil Code 750, which stipulates a system of one-family-one-surname. The Japanese government is on a mission to amend the Constitution, including the article pertaining to family. Their draft emphasises that family is "the natural and basic unit of society" and family members "must help one another". Media coverage of the recent governmental progress towards the constitutional change has revealed the existence of a political pressure group with conservative nationalistic ideologies, including the concept of a rigid patriarchal family lineage. In this study, I examine the messages concerning family values produced by this organisation, Nippon kaigi, using a critical discourse analysis approach, to determine their rhetoric or language, which appear to have managed to persuade malleable people. The findings from the analysis revealed that the organisation uses several persuasive linguistic and non-linguistic strategies, including the contrastive use of inclusive/pleasant terms versus exclusive/fearful terms, and the use of expressions showing cause-effect relations and assertion. Their discourse potentially aggravates the discrimination against people who do not fit in the social norm.

Sexual harassment and women's political participation
Emma DALTON | RMIT University

In this paper, I look at the sexual harassment of women politicians in Japan. Since the late 1980s, sexual harassment, or sekuhara, as it is commonly referred to in Japan, has gradually come to be understood as bad business practice, harmful to women and eventually against the spirit of the Equal Employment Opportunity Law (EEOL). In 1997, the EEOL was revised to include an amendment that placed an affirmative obligation on employers to prevent sexual harassment in the workplace (Article 11). This came into effect in 1999. This has provided avenue for victims of sexual harassment to lodge complaints with their employers, which must be followed up. Yet the law is criticised for its limitations, a major one of which is that private plaintiffs cannot use it to sue individual harassers. In addition, some argue that cultural shifts have lagged legal developments in this area, thus rendering the law's spirit less

effective. Recent public instances of sexual harassment against women politicians and the results of a 2014 survey of metropolitan assemblywomen suggest that despite the existence of legal measures to prevent sexual harassment, sexual harassment is still not taken seriously by many, including those in policy-making decisions. I suggest that sexual harassment makes politics a hostile workplace for many women, with potential repercussions on women's political influence.

Thursday 09:00–11:30

Living politics: rethinking Japanese democracy from the margins

Chair: Alexander BROWN | University of Wollongong

This panel aims to shed new light on debates about Japanese democracy by approaching the issue from somewhat unfamiliar "marginal" perspectives. The papers address Japanese democracy from the margins both in the geographical sense, by considering case studies of a social movement in far northern Japan, of interactions between Japanese and Korean protest action, and of intersections between constitutional debates in Australia and Japan. But it also focuses on groups marginalised from the national political establishment, by examining the potential role of grassroots political action of on indigenous voices in challenging out preconceptions about the meaning and nature of democracy.

Building blocks for Japanese democracy using a forgotten history of the far north
Rosa LEE | University of Tokyo

Stereotypical images tend to depict democracy in Japan as pseudo, dysfunctional or simply incomplete. However, viewed through a state-in-society framework, Haddad (2012) argues the Japanese system could be appreciate as a "real" democracy that is being shaped by the mutual transformation of the state and society undertaken to meet social and political needs of the times. That is, developments such as the inculcation of democratic education and decentralisation of government following the economic downturn have facilitated the formation of a Japanese version of democracy which combines liberal democracy with indigenous Japanese values such as social solidarity. Notwithstanding its limitations, such as a weak definition of traditional Japanese values, this framework could be useful to examine Japanese democracy as an organic social product moulded through an array of communications about the notion of democracy in postwar Japan. From that standpoint, this paper uses Haug and Teune (2008)'s measure for ascertaining deliberation in social movements to illustrate how a Hokkaido-based grassroots group for historical reconciliation, established in 1976, has been envisioning and practising democracy within the organisation. Using this case study, it examines how grassroots actions could contribute to the process of democratisation by fostering democratic awareness and encouraging political participation.

Korea's "Candle-light Revolution" viewed from Japan: thinking beyond representation
Mooam HYUN | University of Hokkaido

South Korea is resounding with voices calling for the resignation of President Park Geun-hye. The management of national affairs should be carried out with fairness and impartiality under the powers entrusted to the executive by the constitution, but in fact these powers appear to have been usurped by a power-broker personal friend using unofficial links to the President. By November of 2016, as many as a million citizens were gathering at weekends in Gwanghwamun Square, central Seoul, to express their sense of alarm that the democracy which has been constructed in Korea since 1987 has proved to be an illusion. Japanese perceptions of this mass resistance by Korean

citizens are divided. Media reports depict the Korean movement as chaos emerging from an immature political culture and as a symptom of stunted representative democracy. Many citizens' groups in Japan, on the other hand, express admiration for this upsurge of energy, which they see as demonstrating what real democracy should be. Focusing on these dichotomous reactions provides a vantage point for shedding light on the nature of the crisis of representative democracy in Japan: a crisis which is also inextricably connected to the outcome of the 2016 US presidential election.

Rethinking constitutions in Japan and Australia: from the perspective of living politics
Tessa MORRIS-SUZUKI | Australian National University

In November 2016, Japan celebrated the seventieth anniversary of the promulgation of its postwar constitution, and in the same month committees of both houses of the Diet resumed debate about possible revision of that constitution. Meanwhile, Australia was engaged in a prolonged debate about a possible revision to the Australian constitution to remove clauses allowing racial discrimination and to give recognition to the prior occupation of Australia by Aborigines and Torres Strait Islanders. This paper seeks to bring the two debates together to pose some questions about approaches to constitutional change in the twenty-first century. What would happen in recognition of the presence of Ainu and Okinawans were included in a revised Japanese constitution? What would happen if Australians seriously considered including a "peace clause" (incorporating some elements of the Japanese constitution's Article 9) into their plans for constitutional change? More generally, this paper expands on ideas put forward by C. Douglas Lummis to explore the possibilities of a Gandhian or "living politics" approach to constitutional debate in the twenty-first century.

Youth and democracy in postwar Japanese literature (2)

Chair: Yoriko KUME | Nihon University

This series of three panels examines the representations and constructions of youth and democracy in literary texts and media aimed at children and young adults in the postwar period. What did the introduction of the new Constitution, freedom, equality and democracy mean for literature and media for young people? How did writers and readers deal with the defeat and the subsequent socio-economic and political changes? What kinds of media and activities were developed to disseminate the literature of the new era? Was there unambiguous discontinuity at the end of the war? Or is continuity evident in some aspects of the production, distribution, and reception of culture for young people? Nine panellists will explore these and other questions in Japanese and English.

倉橋由美子文学における戦後のセクシュアリティ規範―『聖少女』に見る純潔教育 [Sexuality in Postwar Japan: "Purity Education" in Kurahashi Yumiko's Divine Maiden]
Letizia GUARINI | Ochanomizu University

『聖少女』（1965）では倉橋由美子は主人公未紀が結ぶ同性ないし男女関係を通じて少女の新たな姿を提示した。それらの関係を読み取るために戦後に

おける純潔教育を踏まえる必要があろう。小山静子（2014）が指摘しているように、純潔教育には、封建的な男女関係から脱して、いかに民主的で男女平等な関係を構築していくかという問題意識があった。また、今田絵里香（2014）が述べているように、少女向けのメディアでこのような「健全」な男女交際が奨励され、戦後において少女雑誌文化におけるセクシュアリティ規範は、「エス」から異性愛へと変化した。本稿では上記を踏まえながら『聖少女』における同性及び異性関係に焦点を絞り、少女のセクシュアリティを検証する。

『青い山脈』　討論する少女たち [The Discussing Girls in Aoi Sanmyaku]
Kenko KAWASAKI | Japan Institute of the Moving Image

「青い山脈」（１９４７）は、石坂洋次郎（１９００—１９８６）原作、戦後の「朝日新聞」新聞小説再開第１作であり、数次にわたって映画化され（１９４９年今井正監督、１９５７年松林宗恵監督、１９６３年西河克己監督、１９７５年河崎義祐監督、１９８８年斎藤耕一監督）、その主題歌（西条八十作曲、服部良一作曲）とともに長く、広範な読者及び観衆に愛された作品である。GHQ 占領期のメディア政策、教育政策と交錯しつつ、男女共学、戦後六三三制教育への移行期にあたる高等女学校の生徒たち、教師たちは、いたるところで男女共学の是非について若者の恋愛のあり方についてディスカッションを繰り広げる。本研究はこの「ディスカッション」の表象とそこで応酬される言説の性質と戦後民主主義について分析考察する。

グラフ『わかもの』と６０年代日本共産党系青年運動 ―「民主主義」イメージをめぐって [Graph Youth and the Japan Communist Party's youth movement, with a particular focus on the image of 'democracy']
Teru SHIMAMURA | Ferris University

『グラフわかもの』は、1958 年に創刊され、1971 年まで発行されていた、日本の青年向け雑誌である。当初の主幹はぬやま・ひろしであった。ぬやまは終戦直後、日本共産党の文化問題に関しての権威とされ、「ダンス至上主義」「歌う（踊る）共産党」と呼ばれる運動を主導した。そのぬやまが、日本共産党 50 年分裂問題の一定の決着後に、自ら旗振りとなって創刊したのが「わかもの」である。50 年代後半から 70 年代初頭まで、途中中国の文化大革命に対する意見の相違によるぬやまの日本共産党除名をはさんで、この雑誌が時代の転換期における日本共産党系の青年運動のなかで、どのような「民主主義」イメージをプロパガンダしていったのか、実際の誌面などを参照しながら考えてみたい。

Dissipation, disruption, and franchise consumption

Chair: Simon GOUGH

This panel weaves together three examinations of consumption practices surrounding media franchises in contemporary Japan. Anne Lee's paper examines how female fans of *Shingeki no Kyojin* generate 'queer' interpretations of mainstream male-

dominated media. Mishka Kent's paper explores how the marketing of *Star Wars* in Japan built upon a convergence of Western and Japanese culture within the franchise. Simon Gough's paper examines the dual roles of narrative and character as connecting forces within contemporary anime media franchises. Through this panel, we aim to highlight the complexity and potential of the forms of consumption which permeate contemporary Japanese popular culture franchises.

Queering shōnen manga: an analysis of yaoi Shingeki no Kyojin dōjinshi
Anne LEE | University of Queensland

Sharalyn Orbaugh writes that fan-produced manga, or *dōjinshi*, are 'anarchic [and] hyper-democratic in that anyone at all can participate, and feminist in [their] resistance to phallogocentrism' (p. 179, 2010). Rather than existing solely as an underground niche market, the primary distribution venue for *dōjinshi* in Japan, Comic Market, is the 'largest indoor public gathering operated by a single private non-governmental group' and saw participant numbers reach as high as 590,000 in August 2013 (Iwakawa, 2009). While some *dōjinshi* are original works, many adopt characters and settings from mainstream media narratives generally aimed at a male audience. These derivative *dōjinshi*, often written by and for women and known as *yaoi* (queer) their source texts both through the process of rewriting existing texts and the insertion of male-male eroticism. Winner of the Kodansha Manga Award for *shōnen* (boys) manga, *Shingeki no Kyojin* (Attack on Titan) has been a popular source text for yaoi *dōjinshi* due to its widespread popularity and large cast of male characters. This paper examines how *yaoi Shingeki no Kyojin dōjinshi* establish a pleasurable space outside mainstream male-dominated culture for female writers/readers to reframe their sexual desires.

Lightsabers and katanas: the localised marketing of Star Wars Episode VII: The Force Awakens in Japan
Mishka KENT | Monash University

In late 2015, *Star Wars* fever was at its peak, and the Walt Disney Company was going to great lengths to ensure the international box office dominance of their first Star Wars film instalment. In Japan's highly competitive and commodified advertising landscape, Disney's marketing strategy needed to extend beyond generic blanket market saturation tactics. Instead, *The Force Awakens* was marketed in a highly specialised, localised manner, focusing significant attention on the influence that Japanese mythology, tradition, and aesthetics have had on the Star Wars franchise over the years. This strategy was also adapted by unaffiliated groups to promote their products and events, with some gaining international recognition like Yamamoto Taro's Star Wars-themed recreation of *Fujin Raijin-zu byobu* (Wind God and Thunder God Screens) which tied into the celebration of the Rinpa school of art's 400th anniversary. This paper will focus on several official and unofficial marketing campaigns and events to explore how this new instalment of such a definitively Western transmedia franchise was utilised locally to celebrate the influence that Japanese culture has had on Western popular culture, to encourage active engagement with Japanese cultural history, and to promote domestic (and to a lesser extent international) cultural tourism.

ABSTRACTS

Transforming characters, transforming narrativity: analysing the role of narrative in Mahō Shōjo Madoka Magica
Simon GOUGH | Monash University

The role of narrative as a connecting force in contemporary Japanese media franchises is a debated topic, with scholars such as Marc Steinberg and Otsuka Eiji arguing that cohesive narratives are of central importance. However, these arguments do not adequately address recent developments visible in contemporary media franchises, which disrupt the centrality of narrative consumption. My paper addresses this relationship between franchise and narrative, with special attention given to the divide between *kyara* and *kyarakuta* suggested by scholar Ito Go. In this paper, I examine the media franchise *Mahō Shōjo Madoka Magica*, in order to show how the franchise challenges narrative centrality through constant re-articulation of its themes, characters, and settings, creating multiple potential points of access to the brand. Drawing upon Azuma Hiroki's database consumption theory, I examine how Madoka Magica unifies its products through a common set of non-narrative elements. I argue that Madoka Magica highlights the declining role of narrative as a connecting force within Japanese media franchises, as narrative texts become only one potential access point produced in order to foster consumption of the franchise as a whole. By closely examining a recent media franchise in conjunction with prominent media theory, this paper sheds new light on contemporary developments in the proliferation of Japanese media franchises.

Exploring learning opportunities: case studies of university students in Australia.

Chair: Helen KILPATRICK | University of Wollongong

Learning Japanese in Australia faces various issues such as limited opportunities for university students to have contact with the language and culture both inside and outside of class. This panel will investigate students' experiences with acquiring language skills and cultural knowledge through technological learning opportunities. Specific focus will be on online technologies such as SNS, Skype and Line. In examining the use of these technologies, the panel aims to illuminate the importance of surveying learners' language development and to explore the issues educators need to consider in providing students with optimal language learning experiences.

A case study of online exchange: benefits in wider community of practice
Yasushi HIRAI | University of Technology Sydney

Drawing on the notion of Community of Practice (Wenger 1998), this study aims to identify impacts of collaborative exchanges using online technology on language learners in an environment where the target language is rarely used. To this end, the speaker introduces and examines a project between students at University of Technology Sydney (UTS) and similar age/stage students in Japan, where two groups of students had a series of exchanges, both synchronous and asynchronous, through video chat and text chat over SNS or SKYPE. The project involved (i) high-basic level Japanese Language learners at UTS, (ii) students in a Summer intensive English course at a university in Japan as well as (iii) Japanese Language Education students of the same university. Students interacted both in English and in Japanese to complete the tasks set by teachers in each institution. UTS students were required to interview Group ii students in English, and then interview

Group iii students in Japanese. All parties were connected on SNS to interact regularly for further exchanges. The panel examines that Inter-cultural exchange, made possible with advancing communication technologies, enabling the emergence of CoP and its mutual benefit for students both in Japan and in Australia.

Understanding student-initiated learning opportunities
Ritsuko SAITO | University of Wollongong

Limited contact with the language and culture both in and out of class is a common problem for students learning Japanese in Australia (and outside of Japan). At the same time, for university students in particular, the places in which students can practise and use the language are diversifying (e.g. Pasfield-Neofitou 2012). Extracurricular online learning activities, however, pose complex and challenging questions as to how the learning experience can be understood and adequately developed, especially when the aim is to provide maximum contact with the language and culture with minimal (and often decreasing) face-to-face class hours. This paper focuses on learner experiences of participants who have studied Japanese at university for a minimum of 12 months. It analyses their extracurricular learning activities. Special attention is paid to the use of online technology, particularly in regard to how participants use it and understand how it helps their learning development as revealed through interviews and learning logs. Issues surrounding the use of online technology will also be discussed in terms of the relevance of the findings to future in-class learning.

Debates and developments in Japanese law and society

Chair: Carol LAWSON | Australian National University

This panel brings together three papers on contemporary issues in Japanese law. The papers highlight the dynamic nature of debates in Japanese law and society as Japan continues to actively seek economic and social reform through its legal system. The panel will consider the changing role of judicial scriveners (shihō-shoshi), recent empirical data revealing who uses formal personal bankruptcy proceedings, and the balance between legal sanctions for invasion of privacy and the constitutional right to speak and write freely. These topics will facilitate a discussion of a broad range of issues facing Japan's legal system, including access to justice and courts, regulatory design and territorial battles, gender discrimination, and social expectations regarding public figures such as celebrities.

Empowering judicial scriveners as litigators in Japan: a critical look at the
justifiability and value of the reform
Kay-Wah CHAN | Macquarie University

(with Professor Takayuki Ii (Senshu University) (non-presenting co-author)
In Japan, there is a quasi-legal profession of judicial scriveners (shihō-shoshi). Traditionally, shihō-shoshi handle the preparation of relevant documents for litigants to file with courts but did not have the right to represent them in courts. This was changed as part of a large-scale justice system reform in Japan. From April 2003, shihō-shoshi who took an induction course, passed a certification examination and obtained the Justice Minister's certification are permitted to offer legal advice and

represent litigants in Summary Court civil lawsuits. These law-related work used to be monopolised by the full-fledged legal profession of bengoshi. The objective of the reform was to enhance the public's accessibility to legal service. However, such a change could result in competition between the two professions. This is aggravated by the fact that the justice system reform also aimed at substantially expanding the bengoshi population. This paper will examine the justifiability and value of the expansion of shihō-shoshi's permitted scope of practice. It will empirically investigate the situation and development of the two professions, Summary Court civil litigation, and legal representation in such lawsuits after the reform.

Going bankrupt in Japan: who, when, how and why?
Stacey STEELE | Melbourne Law School

This paper analyses recent empirical data collected by the Japanese Federation of Bar Associations and other organisations to consider the different contexts of using formal personal bankruptcy proceedings in Japan. The data enables a picture of the average bankrupt to be drawn, revealing disparities between men and women, liquidation and rehabilitation proceedings, increasing elderly bankruptcy and geographical disparities. The data also suggests that fewer people are using formal bankruptcy proceedings, and the paper considers why this might be the case. The decreasing formal filings run counter to the goal of reformers in the early 21st century when the Japanese insolvency law framework was drastically renovated. The paper also argues that Japan's experience also provides suggestions for the way forward in Australia as the Government considers amendments to the Bankruptcy Act relating to personal bankruptcy.

Avoiding the spotlight: celebrities in the shadows of privacy
Dan ROSEN | Chuo Law School and Melbourne Law School

Celebrities are private citizens who voluntarily assume public roles in society. They crave attention, and yet--at certain times--they seek solitude. Once attracted, however, people and the press are not inclined to look away. Stories about the lives of entertainers, on and off the job, are a staple of magazines, television "wide shows," and internet chatter. This paper examines the sources of legal claims to protection of privacy in Japan and the countervailing right to freedom of speech and press. Societies differ in the balance they strike between the two. In Japan, social expectations about celebrities also have weight. Famous people often conclude that their careers are better served by apologizing for private behavior than by seeking legal redress for its disclosure.

Thursday 13:30–15:00

Connectedness through art in the digital age

Chair: Mayuko ITOH

Art can be considered as a platform where people—both artists and audiences—connect to each other, to themselves, to dispersed or even deceased people beyond and above place, space, and time. In the contemporary era, the ways of

'connecting through Art' have expanded: artists have more ways than before to create and exhibit their artworks, while audiences have various styles to enjoy and share their experiences of Art. This panel will display the variety and dynamics of the connecting nature of Art by showing three artists' experiences of relating themselves to Japanese history, and to their audiences through their artworks. Their negotiations in interpreting and translating Japan and Japaneseness will be explored.

Reconnection: reconnect between 1929 to 2017 through the use of digital media
Jung MOON | University of Melbourne

This research project is about my grandmother, Bok Seong Lee. Luckily, she grew up by parents of new and progressive ideas so she could get higher education during 1920s when women's education rate was very low compared with men's. However, her high school days were not bright because the Japanese colonial period was a terrible time for South Korea. This research project will review Korean girls' lives in those times under the Japanese control in 1920s through my grandmother's high school year-book. Every photo and its caption of year-book in 1929 depict what they did during the high school period but captions were all written in Japanese so I cannot understand what they mean exactly. However, I will use translation application of smartphones to interpret what captions wrote about. Moreover, year-book photos will be retaken by smartphone's camera and they'll be restored in a webpage or a blog as well. Thus, this project is about recalling memories of 1929 to 2017. This project aims for recalling my grandmother's and girls' forgotten lives whom lived those hard and complicated period. By using digital mobile devices this project will connect two different eras, disconnected lives, dissimilar languages and culture. This is a project about reconnection between me and my grandmother, women in 1929 and 2017 and analogue media and digital media.

Translation as a material practice
Elizabeth PRESA | University of Melbourne

As an artist I am interested in giving material form to images found in literary texts. I consider these translations. I discuss two projects: A video work of Utako Shindo, translating a philosophical text, but embroidering with her memories; and a project based on the *Pillow Book of Sei Shonagon*. A quotation from Chris Marker's 1983 film *Sans Soleil*, framed this project: "He spoke to me of Sei Shonagon, a lady in waiting to Princess Sadako at the beginning of the 11th century, in the Heian period. Do we ever know where history is really made? Rulers ruled and used complicated strategies to fight one another. Real power was in the hands of a family of hereditary regents; the emperor's court had become nothing more than a place of intrigues and intellectual games. But by learning to draw a sort of melancholy comfort from the contemplation of the tiniest things this small group of idlers left a mark on Japanese sensibility much deeper than the mediocre thundering of the politicians." I explore the thematics of translation as a meditation on the nature of memory and the need to give material form to the transient sensations and emotions of everyday life.

Transference' in art: an opening of a poetic place
Utako KANAI | University of Melbourne

This paper discuss how art languages can mediate transcultural dialogues. In philosophical, theoretical and artistic works from various traditions, particular space-

time is commonly recognized as interval, caesura or ma in the process of struggling translations – often invisible in this era of global translatability. For poetry and art, it is this 'untranslatable' place that engenders new expression/perception and meaning/understanding. I argue that this place can embrace subtle nuances in individuals' stories, provoking communication among people with variant cultural and linguistic backgrounds. My interdisciplinary art practice is intended to articulate this with digital and analogue processes of 'transference'. 'Topologies between the Three' is a work comprised with the footage of a place and the subtitles of an intermittent conversation between three women about the place. While it implies female perceptions at different points of Japanese history, it is edited to obscure the whereabouts. The sound of voices are taken out to encourage audiences to read the English subtitles in their mind with their voices. These strategies are to open and extend space-time for prompting the transference between the work and audiences; between what is said and heard, what is shown and seen, and what is felt and expressed.

Youth and democracy in postwar Japanese literature (3)

Chair: Carol HAYES | ANU
Discussant: Teru SHIMAMURA | Ferris University

This series of three panels examines the representations and constructions of youth and democracy in literary texts and media aimed at children and young adults in the postwar period. What did the introduction of the new Constitution, freedom, equality and democracy mean for literature and media for young people? How did writers and readers deal with the defeat and the subsequent socio-economic and political changes? What kinds of media and activities were developed to disseminate the literature of the new era? Was there unambiguous discontinuity at the end of the war? Or is continuity evident in some aspects of the production, distribution, and reception of culture for young people? Nine panellists will explore these and other questions in Japanese and English.

Democracy, death and gender in Awa Naoko's postwar fiction for young people
Helen KILPATRICK | University of Wollongong

Awa Naoko (1943 – 1993) was writing and publishing her literary fantasies for young people in the context of 1970s' Japan, when it was becoming increasingly clear that the 1947 constitution's promises of gender equality were not living up to expectations, that nothing much had changed socially for females. From the time her fiction came into the public domain (beginning with the journal, Kaizoku – Pirates – in the 1960s), much her of work was about death, loneliness and loss. I argue that these themes express a disenchantment with the failures of democratic principles and female participatory rights. Her focus on death represents the disappointment, losses, and limitations experienced by many girls and women. Protagonists (and readers) enter the otherworld of death as a form of escape from restrictive social confines. This paper explores the relationship between death and gendered social roles as a marker of democratic limitations in Awa's postwar fantasies such as 'The Forest of White Parrots' and 'The Long Grey Skirt'. In doing so, it will illuminate some of the processes used to construct models of life and death which have defined and shaped gendered social relationships and identity formation in postwar Japan.

ABSTRACTS

Furui Yoshikichi: Processing childhood wartime trauma
Jennifer SCOTT | Shujitsu University, Okayama

As a retreat from the violence and political conflict associated with the AMPO Treaty and widespread student unrest in the mid-sixties, authors such as Furui Yoshikichi (b. 1937) who emerged in the late 1960s and early 1970s, were more concerned with an examination of the inner self and the nature of its relationship to others than with making clear social or political statements. As a child, Furui experienced the trauma of wartime bombing raids, culminating in the destruction of his family home in one of the incendiary raids on Tokyo in late May, 1945. In his writing, the motifs of wartime firestorms, destruction and human suffering appear frequently as dream-like sequences or as memories recalled by his protagonists, especially those who bear a resemblance to the author himself. However, he is careful to point out that his writing is not based on these experiences, but that they serve only as a means to an end: to try to mirror the way human memory functions. He also touches on these experiences in a number of essays, commentaries and discussions. This paper will consider works such as Tamashii no hi and 'Akaushi' to investigate the process of remembering trauma in the political context of the time.

The writing of Nakai Hideo: youthful template for a democratic Japan
Barbara HARTLEY | University of Tasmania

This presentation examines the war-time diary of tanka editor and fantasy writer, Nakai Hideo (1922–1993). Nakai produced the diary during the final years of the war while working as a mobilised student at the Imperial Army General Staff Headquarters. This audacious diary text, publication of which was delayed until 1971, was highly critical of Japan's war-time authorities, but even more critical of what the writer regarded as the Japanese people's shūdan seishin (group mentality) and mindless compliance with the dictates of the imperial state. Reference will also be made to 'Kokuchō-tan' (1969, The Tale of the Black Swan), a fantasy work set in the autumn after the war which features a 23 year old protagonist who argues with a talking swan swimming in a pond in central Tokyo. Like the diary, this work provides a harsh critique – delivered through the eyes of the boy protagonist – of reverence for the kokutai or the imperial state. Although not a radical ideologue, Nakai was dismayed by the undermining of individual expression that resulted from authoritarian governance. His work is ultimately a plea for a free and democratic Japan, a call that has renewed relevance in contemporary times.

The ideas and practices of social movements in contemporary Japan

Chair: Tetsuro KATO | Waseda University
Discussant: Yoshio SUGIMOTO | La Trobe University

Social movements in Japan have recently attracted much attention. Until recently, Japanese citizens' participation in political activities had been considered as stagnated for decades. One typical example is that the number of participants in the anti-Iraqi War demonstration in 2003 was quite small compared to other countries. However, after the nuclear accident in Fukushima in 2011, many new movements have flourished and have attracted many new participants, including those who had been

detached from politics. In this panel, we try to examine three different aspects of these new movements in Japan.

From the 3.11 disaster to the transformation of Japanese society: state, nationalism and movements under the crisis
Chigaya KINOSHITA | Meiji Gakuin University

Kinoshita analyzes the historical meaning of contemporary social movements in post-Fukushima Japan. Tohoku Earthquake and Tsunami, and subsequent nuclear accident in Fukushima in 2011 was an opportunity to change the order of the existing Japanese society and to create a new social bond and a common consciousness. The large-scale social movement that appeared after Fukushima and the political fluctuation linked with it are accompanied by the hegemony formation to reconnect the molecules arising from the demolition of the established social order. He also pays attention to the similarity and simultaneity of those Japanese movements with the Sunflower Revolution in Taiwan, the Umbrella Revolution in Hong Kong, and some other movements in Asian countries. He tries to clarify a mechanism of how the transition of the social orders inspired by the crisis influences the way of modern Japan's nationalism and formation of new subjects.

Heritage and innovation: meaning and usage of 'democracy' in the contemporary Japanese social movements
Takashi HORIE | Tokyo Metropolitan University

Horie examines the meaning of 'democracy' in contemporary social movements in Japan. One of the main concerns of SEALDs (Students Emergent Action for Liberal Democracies) and other participants in the anti-new National Security Laws Protest (2015 Ampo) was democracy. They protested not only against the laws themselves but also against the undemocratic government. SEALDs imported the famous chanting chorus from the Occupy Movement: Tell me what democracy looks like-This is what democracy looks like. They pointed out the dysfunction of electoral democracy. Although the LDP has won three successive national elections, the results are mainly due to the electoral system and the divided opposition. SEALDs insisted that the voices of the people were not being heard. The 2015 Ampo movement also emphasized the importance of constitutionalism. Although democracy and constitutionalism are usually understood as something contradictory, defending the current constitution is a traditional theme in the Japanese social movements. A link to pacifism is also quite an important element of both the 2015 Ampo movement and conventional postwar democracy. Democracy inside the movements is the other dimension. Both Hangenren (Metropolitan Coalition against Nukes which was formed after Fukushima disaster) and SEALDs had no representatives or leaders, although there were some conspicuous figures. This resembles the Beheiren and Zenkyoto movements in the 1960s. In this way, current movements share many similarities with preceding movements for democracy. Horie compares the usages and nuances of the word 'democracy' with preceding movements in history and tries to highlight the characteristics of contemporary movements.

ABSTRACTS

Japanese anarchistic social movements in global and historical perspective
Hikaru TANAKA | Osaka Kyoiku University

Tanaka examines the reason why so many social movements in contemporary Japan have anarchistic features. The terms "anarchistic" or "anarchism" means a sort of horizontal relationship between people, decentralization of organization, a lack of systematic ideology, and the attitude based on the idea of realizing a free society here and now. From more than ten years ago, many researchers have pointed out that the behavior of activists in the global justice movement has such anarchistic characteristics, and they began to use the words such as "new anarchism" or "new anarchist". These researches focused especially on the direct democracy feature of decision making, consensus politics and prefigurative politics. These movements emerged after the collapse of Soviet Union and the other socialist countries, but were also accelerated by neoliberal economic policy locally and globally. In this context, today's many social movements in Japan are a part of this global phenomenon. But it could be possible to argue the new social movement in Japan as the legacy of anarchist movement in the modern Japanese history. Tanaka compares some contemporary anarchistic social movements with the anarchist movements before the Second World War and explores the historical continuity of Japanese anarchistic current in Japan. He also explores global interaction of anarchism in Japan and the other countries in these hundred years.

I-JAS, International Corpus of Japanese as a Second Language and three studies of its data.

Chair: Chihiro Kinoshita THOMSON | University of New South Wales

I-JAS, International Corpus of Japanese as a Second Language, is a first of such learner corpora which encompasses data of learners of Japanese of 12 different first languages, as well as data of native speakers of Japanese. The panel aims to introduce I-JAS to Australian researchers and advocate its usages by sharing three papers which look into Second Language Acquisition of Japanese using the I-JAS data.

An investigation of language transfers in I-JAS data, focusing on expressions of request.
Kumiko SAKODA | National Institute for Japanese Language and Linguistics

I-JAS（International Corpus of Japanese As a Second Language）is a corpus of Japanese of 210 learners and 15 native speakers of Japanese. It contains cross-sectional data mainly from overseas learners of 12 different native languages: English, Chinese, Korean, Hungarian, French, German, Spanish, Turkish, Indonesian, Thai, Russian and Vietnamese. In addition, the corpus contains data from classroom learners who reside in Japan, and from those who learnt Japanese in naturalistic environments via living in Japan. The corpus covers oral task data (story-telling, role-play, interview and picture-description) both in transcription and in recording. It also includes written task data (story-writing, e-mail writing and an essay), which were collected as optional tasks. This presentation discusses the features of overseas learners of Japanese and the influence of language transfers based on the analysis of role-play data, in which the learners made a request to the interviewer (their boss in the role-play) collected from French, Spanish, English, Chinese and Korean speakers.

ABSTRACTS

*A Study of the misuse of the Japanese noun modifier の (no) by second language
learners of Japanese, seen in I-JAS data*
Sally CHAN | University of New South Wales

The misuse of the Japanese noun modifier の(no), a possessive marker, is an inevitable type of errors observed in learners of Japanese as a second language (Chan, 2014, Koyama, 2005; Okuno, 2005; Sakoda, 1999). The errors associated with no are generally observed in 4 types of phrases: Noun, True adjectival, Noun adjectival and Verbal phrase. Past literature investigating the errors mainly focused on whether different first language speakers produce the similar errors (Okuno, 2005; Sakoda, 1999) and whether the errors produced are numerically significant based on the learners' first languages (Chan, 2014; Okuno, 2005), i.e. whether the errors are caused by Language Transfer. As the errors are commonly observed with particular grammatical structures, the misuse may be caused by incorrect memorisation of grammar (Sakoda, personal communication). In addition, these studies focused mainly on learners who study in Japan, lacking in representational samples. Thus this presentation aims to investigate into the details of the errors through the conversational data of I-JAS, of learners of twelve different first languages from across the world, as well as those studying in Japan both in classrooms and in natural contexts. It also aims to provide some insights into the cause of the errors.

Episodes of learning in I-JAS data, a sociocultural perspective
Chihiro Kinoshita THOMSON | University of New South Wales

As seen in the previous papers, the availability of spoken Japanese corpora, such as I-JAS, provides researchers with easy access to spoken data, and opens doors to new research opportunities. However, the data we find in I-JAS does not exist in a vacuum. The spoken data was mostly collected in face-to-face interviews and co-constructed between the native-speaker interviewers and non-native-speaker interviewees, in the premise of "data collection", which also offers opportunities for learning. This paper explores the I-JAS spoken data from sociocultural perspectives, which consider that languages and their uses are embedded in social environments and historical continuum. The paper considers that episodes of learning of Japanese are also embedded in the data. Although the I-JAS data is situated in the "data collection" context, the native and non-native dichotomy, the locations where the interviews took place, and more, it also provides learning opportunities to interviewees. Through this examination, the paper attempts to see the co-construction of learning of Japanese, which is located in the I-JAS data.

Japan's impact on occupied Territories: perspectives from the Philippines, Indochina and the South Pacific

Chair: Beatrice TREFALT | Monash University

This panel examines the impact and aftermath of Japanese occupation in the Philippines, Indochina and the South Pacific through the lenses of medical history, legal history and travel writing. Encompassing the transformation of medical knowledge in the Philippines under Japanese Occupation, the convoluted double trial of Japanese soldiers over the murder of a French official in Indochina, and the visit to former battlefields of Japanese travel writers to New Guinea and the Solomons, the

case studies presented in this panel contribute to a better understanding of the complex social and institutional impacts of the Asia-Pacific war.

Debating southern medicine and indigenous medicines in the Philippines during the Japanese occupation period, 1942-1945
Arnel E. JOVEN | University of Asia and the Pacific

In the pioneering work of Michael Shiyung Liu, Prescribing Colonization: The Role of Medical Practices and Policies in Japan-Ruled Taiwan, 1895-1945 (2009), the last chapter focused on the transformation of Japan's state medicine to focus towards its planned southward movement in late 1945. Japanese Southern Medicine followed closely Japan's medical policies that has evolved in both mainland Japan and in Taiwan in order to accommodate potential medical threats in the tropical environment in Southeast Asia as Japanese soldiers proceeded to invade the area in late 1941. In the Philippines, a silent debate took place as Filipino health officials continued the pre-existing American Tropical Medicine while at the same time taking into consideration wartime and occupation realities. For their part, the Japanese Military Administration took a semblance of implementing Southern Medicine while tolerating the Filipino collaboration officials' Americanised health policies. In the end, Japanese Southern Medicine quietly took shape, but mostly in the form of political and military propaganda. In late 1943 however, medical and nutritional conditions in the Philippines worsened as food and medical supplies became scarce. Though neither the Japanese nor the Filipino government officially declared the existence of epidemics, malaria, dysentery, and beri-beri plagued a sizeable number of the civilian population. Worse, given widespread fear and instability, food supplies were much too scarce, causing nutritional crisis. By 1944, the Filipino collaboration government officially took up official scientific backing for indigenous medicines and alternative food sources. This paper looks at the clash of policies and perspectives that divided as well as accommodated the Japanese and the Filipinos during the occupation period, in terms of health policies. On the one hand, the Japanese were following a formulaic policy based on Japanese colonial state medicine. On the other end, Filipinos themselves were debating on the continuity of American-prescribed medical science and on the viability of local indigenous medicines.

''L' Affaire Haelewyn'': an aspect of French war crimes trials in Indochina, 1945-1947
Beatrice TREFALT | Monash University

On 22 and 23 August 1945, just a few days after the Japanese surrender, three French nationals, including former French representative to Annam, Jean Haelewyn, were murdered by Japanese soldiers. The French Military Tribunal in Saigon found several Japanese soldiers guilty in a trial in September 1946, and four of these were subsequently executed in January 1947. What makes this case unusual is that all the accused had already been tried in Japanese military courts martial prior to the French trial, and had been given substantial sentences for the same crime. The French prosecutors based much of their investigations on the material transmitted from the Japanese military, but judged the severity of individual crimes entirely differently. This incident raises interesting issues of jurisdiction, competing conceptions of justice and punishment for war crimes, occurring precisely in the murky period between the end of the Japanese Occupation and the reassertion of French colonial authority in Indochina.

Better Late than Never? Mizuki Shigeru's trans-war reflections on journeys to New Britain Island
Ryota NISHINO | University of the South Pacific

Renowned manga artist Mizuki Shigeru's multiple wartime memoirs and travelogues to New Britain Island make up a historical literature that gives us an insight into both the constant features and shifts in Mizuki's perceptions. While his wartime memoirs convey his admiration and affection, his accounts of postwar journeys register growing unease. Nonetheless, he still saw the villagers as an antithesis to work- and money-obsessed postwar Japan. Later on, the deaths of Emperor Hirohito and Mizuki's closest village friend, ToPetro, spurred greater reflections on his wartime memory and attitude toward the villagers. Mizuki grew receptive toward the villagers' past and present grievances. He then re-evaluated his long-held longing for the village, but reshaped his relationship with the villagers. This shift signals the changing fortunes of Mizuki and the villagers, his parting gestures supposedly paid the moral debt he felt owed to the villagers but gave him self-serving closure, without bringing himself to ask earnestly what his journeys meant to ToPetro and the villagers. Thus, Mizuki's multiple renditions of his journeys reflect the broader change in the power dynamics between Mizuki and the villagers whose lives changed much in the postwar years.

Thursday 15:30–17:00

Reconsidering Japanese modernization from the Hokuō region—Christ and the Samurai: Dimensions of their Interaction

Chair: David HOWELL | Harvard University

This panel focuses on intellectuals from the Tōhoku region, the area defeated in the civil war that occurred in Japan during and after the Meiji Restoration. These intellectuals interacted with the Christianity coming to Japan from Europe and America in different ways. Christianity and Christian culture came to Japan from the West, but were certainly neither uniform nor homogeneous; rather, they demonstrated a rich diversity that varied according to the region where they were received. By focusing on the history of this diversity, we can investigate the plurality in Japanese society and thought during the early Meiji period.

The local kyūjin retainer class in Morioka and Christianity: seen through the loss and recovery of samurai status
Sumire YAMASHITA | Teikyo University

This presentation examines the discourse and actions of the former kyūjin (lower class retainers) of the Sannohe area in Morioka domain who converted to the Eastern Orthodox Church during the early Meiji period. The Sannohe kyūjin were samurai affiliated with the Nambu retainer family of Morioka domain who lost their samurai status after Morioka's defeat in the 1869 Boshin War. In the former Morioka domain, it was mainly the former samurai class that converted to the Eastern Orthodox Church, which entered Morioka during the early Meiji period from Russia. These men, who had been the leaders in their region during the period of domainal rule, attempted to

maintain their social position after the Meiji Restoration, when they lost their samurai status, and the Eastern Orthodox Church is what they relied upon in this effort. Through the Eastern Orthodox Church's network, these men also became involved in the Freedom and Popular Rights movement in favor of constitutional government, which in turn inspired them to start another movement to restore samurai family registers. The religious conversion of members of the former samurai class living in local areas evolved over time and was deeply involved with the question of their identity.

The samurai class in the Tsugaru Region during the early Meiji period—the local youth who aimed for 'modernity'
Kanako KITAHARA | Aomori Chuo Gakuin University

Hirosaki in the Tsugaru region of Japan is the birthplace of the prominent Methodist Honda Yōichi (1848–1912), and the Hirosaki Church, established by American missionary John Ing (1840–1920), was one of the bases for Methodist expansion in Japan. In this presentation, I will speak about the background surrounding Honda's baptism and also about three young men who studied in America after having been baptized by Ing. In 1877, Ing and Honda, wishing to raise Japanese missionaries, sent Chinda Sutemi (1856–1929), Satō Aimaro (1857–1934) and Kawamura Keizō (1856–1882) to study in the United States. Kawamura died young, but Chinda and Satō learned about Christianity during their studies abroad and were well poised to become missionaries. After returning to Japan, however, they instead became diplomats and contributed to Japan's modernization at the level of diplomacy. From their actions, it is possible to read the motivations of young former samurai growing up in local areas of Japan in converting to Christianity as well as how they conceived of modernity.

Hara Takashi, the commoner prime minister, as a young man and Christianity: the case of his service to a French missionary
Hirotaka SUZUKI | Dong-eui University

This presentation introduces the intellectual journey of Hara Takashi (1856–1921), who would later become Prime Minister of Japan, as a young man between the ages of 16–19, during 1872–75. In particular, I would like to explore the profound relationship that exists between the fact that Hara served a French missionary as a Catholic and the fact that he disposed of his "samurai" family register and established himself as a "commoner." Hara, who was born into an upper-class samurai family in Morioka domain, which had been defeated in the Boshin War, went to Tokyo in 1872 in order to obtain a Western education. Upon losing his tuition money and thus the ability to attend school, he lived in a Catholic seminary as a servant student. Hara eventually became the servant of the missionary Félix Evrard (1844–1919), by whom he was baptized, and during 1873-75, he visited Osaka, Yokohama, and Niigata. Hara learned the French language and also about Western thought directly from Evrard and was greatly influenced by Evrard's personality. This was precisely the period in which Hara would establish the two pillars of his thought: 'human equality' and 'spiritual independence'.

日本文学の中の子ども [Children in Japanese literature]

Chair: Nobuko WANG | Senshu University

本発表では、「子ども」をテーマとして、時代と場所をこえ、江戸時代の草双紙、明治時代の翻訳、現代のアニメーション映画、といった各作品に登場する子どもがどのような役割を持つのか、また、これらの作品が子どもではない、昔、子どもであった「おとな」にどのようなメッセージを発信しているの、ということを探る試みをおこなう。また、それぞれの具体的作品を、まったく別の側面である、日本語の言語的観点から、作品をテキストファイルにし、それらを形態素分析によって、どのような語彙で構成されているのかということを観察し、共通である側面と、異なる面を分析する。分析にはテキストマイニング分析ソフトを利用する。

江戸後期小説（戯作）に描かれた子ども
Noriko ITASAKA | Senshu University

江戸後期に出された草双紙は、各ページに絵と文章の双方が載り、現在のマンガの原型といえるジャンルであるが、古典の書物の中で最も大量に享受された大衆向け作品群である。草双紙は装訂によって赤本、黒本・青本、黄表紙、合巻と呼び方を変え、発生期は子ども相手の書とされたが、黄表紙からは大人相手の都会的な笑いと諷刺の書へと変貌する。しかし、黄表紙から合巻への移行期には女性と子どもを主人公とする展開が多く作られ、さらに長編化する合巻末期になっても、冒頭には子どもの読書図が描かれている。そして同時期の読本最盛期の主人公も稗史読本を中心に、少年少女が主人公として登場する例が多くなり、ここに読者層の変遷が窺われる。対して、子どものみを対象とした本としては、摺も装訂も雑な小型本が存在する。本発表では画像を多用し、江戸後期小説（戯作）に於ける子どもとは何かを攻究する。

『となりのトトロ』における享受の諸相
Miyuki YONEMURA | Senshu University

本発表はスタジオジブリの映画監督・宮崎駿と同映画のオーディエンスについて再考することを目的とする。『となりのトトロ』（1988 年）は、田舎に引っ越してきた姉妹が子どもにしか見えない生物・トトロと交流するアニメーション映画である。西洋ではなく日本を舞台にしたファンタジーの成功、児童文学作家・中川李枝子による主題歌のヒット、宮沢賢治の童話からの脚色等の諸要因により、児童向け映像作品としての現在の日本において特権的な評価を獲得している。しかしながら映画の舞台が 1950〜60 年代の田園風景となっている点は、同映画が単なる児童向けではなかったことを示す。同映画のキャッチコピーは、「団塊の世代の親父たちよ」「あなたが昔、子どもだったことを」（糸井重里）と中年以上の世代の郷愁を喚起させている。そして同映画は国民が自発的に里山を保全しようとする守るナショナル・トラスト運動へと大きく貢献したことに着目する。

子どものためのグリム童話翻訳——明治・大正期の児童雑誌を手掛かりに
Hiroko NISHIGUCHI | Senshu University

日本の昔話とは趣が異なり、王女や王子が活躍する西洋のメルヒェンは、日本の子どもたちを魅了してきた。なかでも人気があるのがグリム童話である。これが日本に紹介されたのは明治期以降である。　それは子ども向けの雑誌が相次いで創刊された時代でもある。『小国民』『少年世界』『女学雑誌』『幼年雑誌』『Romaji Zasshi』等の児童雑誌には、グリム童話の翻訳が掲載された。さらに『女鑑』といった女性誌にも、子どもに読み聞かせるための話として紹介されている。どれもが子どものための翻訳であるため、子ども向けの配慮がみられる。　明治期の翻訳においては、読者の分かりやすさを考慮して、舞台が日本に置き換えられることがある。グリム童話の王女たちも、明治期の挿絵には、着物姿で登場することも多い。子ども向けの雑誌の場合には、さらに子どもへの配慮が加わるため、テクストにも挿絵にも工夫が凝らされている。具体的な変更例を手掛かりとして当時の子ども像を考える。

Post-3.11 civil society: shifting communication space

Chair: Claire MAREE | University of Melbourne

This panel discusses the emerging field of digitising and globalising communication space of post-3.11 civil society, which has significant implications for the shaping of the 'national' in identity formations and novel scalar relations: from the role that Twitter plays in shaping national identity to the local-global advocacy communication by Japanese civil society organisations.

Intimate publics and Twitter in 3.11 disaster
Sonja PETROVIC | University of Melbourne

3.11 disaster was a critical event for Japanese civil society, because it had profound implications for social changes and new interactions among individuals, gathering them in a digital civil sphere. Social media, especially Twitter, played a significant role in the revival of kizuna(絆), which can be translated as "human ties", or "bonds between people". This word was frequently used in media to address the sense of solidarity and collectivity among citizens that was reinforced in crisis. While Twitter was primarily used as a source of first-hand information on the disaster, it was also an alternative space for citizens to share their emotions, fears and anxieties with other people. They formed a virtual community where they could share their own experiences, comfort one another, ask for help or offer it to those in need. Making such intimate connections with strangers on social media, and revealing emotions in public discourse is conflicting to the stereotypical image of Japanese society as persevering and stoic in facing the disaster. In this paper, I argue that new media strengthen national identity in terms of creating and maintaining virtual national communities on social media after the disaster, taking the example of Twitter, where people gathered to experience a sense of national belonging. This paper is a part of my current research which examines the intersection of media consumption and national identity in post 3.11 Japan.

ABSTRACTS

Globalising the local: a study of post-3.11 advocacy communication by Japanese civil society organisations
Akina MIKAMI | University of Melbourne

Citizen voice, or the capacity of citizens to give an account of common concerns and participate in public deliberation (Couldry, 2010; Isin, 2012, 2015), is increasingly significant in the interrelated post-3.11 contexts of shifting ontology of disaster and shifting communication environment. In the field of disaster governance that is increasingly multiscalar and multisectoral, the question of how civil society organisations (CSOs) reflect citizen voice in such space is a growing area of research interest. Despite Japan's prominence in global disaster risk reduction endeavours and significance of civil society in this process, little is discussed about Japanese CSOs and disaster resilience from globalisation perspective. This paper calls for a shift away from methodological nationalism to a multiscalar approach to advocacy communication, which locates the contestation of citizen voice in the spatial transformations of territory, authority and rights, and the emerging dialectical contestations of the global and the local (Robertson, 1992; Sassen, 2006). Drawing on the communication initiatives of 'Fukushima to the World' and 'Fukushima on the Globe', this paper explores the opportunities and limitations of local disaster experiences from citizens' perspective to be connected to the globalising public value of disaster resilience. This paper is a part of my doctorate research that studies how citizen voice is shaped in communication practices of civil society organisations in post-3.11 Japan.

Australian and Japanese responses to natural disaster: coping with crisis, a cultural comparison
Zilia ZARA-PAPP | Saitama University

Australia and Japan are both prone to experience natural disasters on enormous scales, while the manner of social and cultural responses to such moments of crisis are specific to each country. In Australia, natural disasters and their effects as well as cautionary tales of preparation and avoidance are preserved in Aboriginal Australian mythologies and narratives, including lore related to the Rainbow Snake with its local variations throughout the continent. In Japan, the visual rendering of earthquakes is preserved in the Namazu-e prints and paintings of a mythical giant catfish representing the tremors. In the contemporary period, when man-made catastrophes are triggered by natural phenomena, cultural response and coping mechanisms changed significantly, while still reaching for comfort from the cultural resources of each country. In Japan, the 2011 tsunami-triggered nuclear catastrophe evoked the 500 Arhats, a Buddhist folkloristic tradition, via an extraordinary exhibition by contemporary artist Takashi Murakami. In Australia, the revival of traditional wisdom is also percievable in cultural responses to natural and unnatural catastrophes such as the bleaching of coral at the Great Barrier Reef or extensive bush fires due to heightened temperatures. This paper aims to take a comparative cultural look at these coping mechanisms in both countries.

ABSTRACTS

Gender and politics in contemporary Japan

Chair: Hironori ONUKI | University of Wollongong

Various topics related to the issue of gender have been highly debated under the current Abe administration. This panel aims to shed light on tensions, dilemmas, and contradictions surrounding some of these debates in contemporary Japan. More specifically, the topics that are to be discussed include: (1) the politics of masculinity under Japan's recovery from the crises; (2) the public policies that attempt to promote the active participation of women and right protection for sexual minority groups; and, (3) the intended expansion of the acceptance of migrant care workers from abroad.

Gender politics in the Abe's slogan of taking Japan back
Kenji WADA | Musashino Gakuin University

This paper will examine the Abe cabinet's policies with regard to gender and sexuality. Prime Minister Shinzo Abe is said to be a politician who has a strong conservative way of thinking. Particularly, his behaviors and statements seen as a historical revisionist have been controversy. He denies the former Imperial Japanese Army's engagement in the management of sex slaves in the World War II and visited the Yasukuni shrine which justifies the past colonial rule in Asian countries. The Abe cabinet attempts to re-masculinize Japan which has been castrated by the United States after the World War II through Abenomics and constitutional amendment. In this light, what should be noted is that the cabinet propels policies for the facilitation of women's active role and the protection of the rights of sexual minority. This paper will explore how those discourses of gender and sexuality are rationalized and depoliticized in the Abe's neoconservative slogan of Taking Japan Back.

The 'care crisis' and transnational migrant workers in contemporary Japan
Hironori ONUKI | University of Wollongong

A mounting crisis of care on a global scale has become one of urgent concerns during the last several decades. One dimension of this crisis is the rise of a "care deficit" in most developed countries, which has been fuelled by the so-called "feminization" of the workforce, changing demographics of aging societies and the restructuring of welfare provisioning. Another dimension of the global care crisis derives from a "care drain" from developing to developed countries. With these dynamics of the global care crisis in mind, this paper focuses on Japan's recent immigration policy reforms that intend to expand the inflows of migrant care workers from abroad. By doing so, it aims to draw attention to some crucial contradictions and tensions within the context of the contemporary global care crisis.

Okinawa: between grand strategies and local politics

Chair: David ENVALL | Australia National University

This panel aims to examine the relationship between Japan's democracy and its security policy by focusing on the Okinawa base problems. The U.S. military presence in Okinawa can't be explained not only by the grand strategies of the U.S. and Japan which reflect the strategic shift in East Asia but the complicated factors such as San Francisco Peace Treaty, Yoshida Doctrine, anti-militarism in Japan

mainland, and local politics in Okinawa. In this panel, three panelists address the origin, the process, and the contemporary issues on the Okinawa base problems to review the reality of Japan's postwar democracy.

The origins of the Okinawa base problems and the US–Japan Alliance
Fumiaki NOZOE | Okinawa International University

In this paper, I examine the origins of the Okinawa base problems. In particular, I focus on the questions of how American and Japanese policymakers viewed the strategic importance of Okinawa in the early period of the Cold War and how these decisions interacted with the politics of Okinawan Reversion over the subsequent two decades to shape some of the intractable problems associated with the bases since Reversion in 1972. With the successful occupation of Okinawa at the final phase of the Second World War, the US military started to build military facilities on Okinawa in order to carry out the invasion of mainland Japan. After the war, the U.S. continued to attach great importance to Okinawa as a key operational pillar in its Cold War containment strategy. Similarly, Japanese policymakers viewed the alliance and the U.S. presence in Okinawa as essential for the defence of Japan, even as they sought for the return of Okinawa. I argue that it was through such interactions that the U.S.-Japan alliance and the Okinawa base problems were formed.

The process of the concentration of the U.S. military presence on Okinawa
Akiko YAMAMOTO | Okinawa International University

I argue that Japanese political interests were more important than strategic factors in determining the large proportion of U.S. forces in Okinawa. The prefecture is often said to host 74% of U.S. military facilities in Japan. Policy makers in both the U.S. and Japanese governments often claim that this is necessary because Okinawa's strategic location allows for a rapid response to contingencies ranging from the Korean peninsula to the South China Sea, which no other location in Japan provides. However the history of the U.S. military presence in Japan suggests that this concentration of forces in Okinawa has been driven by other factors. Anti-base movements in the 1950s, in particular, forced Washington and Tokyo to negotiate a consolidation and reduction of U.S. military facilities on the Japanese mainland. As a consequence, by 1960, half of the U.S. military in Japan were stationed in the prefecture, including the U.S. Marine Corps. Furthermore, following the end of the Vietnam War, the Japanese government worked to ensure that the marines would remain in Okinawa, so as to reduce the risk of U.S. abandonment. Based on this history, we can surmise that these kinds of political factors continue to influence basing politics today.

Contemporary Okinawa: strategic pressures, environmental concerns and the base economy
Kerri NG | Australia National University

The post-Cold War period has seen growing contestation over the nature and extent of the U.S. military footprint in Okinawa. The 1995 rape incident triggered an attempt to reduce this footprint, leading to a number of international and domestic agreements to realign and consolidate the facilities in the prefecture. However, although more than two decades have now passed, Tokyo continues to struggle to implement the major objectives of these agreements. In this paper, I argue that opposing pressures from the

strategic and domestic political dimensions have combined to hinder the implementation of these agreements. Following the demise of the USSR, Washington and Tokyo chose to maintain a strong U.S. forward presence in the region and thus, Japan. The two governments are pushing for the realignment as the best means of reducing the burden on Okinawa whilst ensuring that the alliance remains able to fulfill its strategic imperatives. On the other hand, the environmental and economic concerns of a number of Okinawan interest groups have pushed and pulled the agreements in different directions over the years. I contend that the interplay between these strategic and domestic pressures has important implications for current strategies for managing basing politics in the US-Japan alliance.

Friday 11:00–12:30

Gender studies

The papers in this panel consider aspects of Japanese Studies from the point of view of gender studies.

Social movements role in women political empowerment in Japan
Rosemary Soliman | Waseda University

The struggle of empowering women in politics in Japan is deeply rooted in Japan postwar history where the constitution provided many articles regarding gender equality and women's right to vote. Women's political rights were supposed to be equal with men after the equal employment opportunity law was applied. However, women didn't achieve their high expectations to share all the economic, political and social rights equally to men. Japanese women kept facing social and cultural barriers in many aspects of their lives. This paper is going to discuss social movements using the term of "Personal is Political" as a theoretical framework for demonstrating roles and strategies in empowering women in political life in Japan.

Human rights activist women's practice in Japan and Indonesia: a comparative
analysis with special reference to their advocacy of gender equality
Wulansari Sri Ayu | University of Tokyo

This study examines the similarities and differences of human rights activist women's practice in Japan and Indonesia as represented in what French sociologist Pierre Bourdieu refers to as "habitus" and "cultural capital." While the 1990 is often described as a "lost decade" for Japan in terms of its economy, it was in fact an extremely significant decade for the advancement of human rights and gender equality discourse in the country, where women were believed to hold the key to the country's revival after the burst of the bubble economy. The decade was equally important for the exaltation of human rights and gender equality discourse in Indonesia as since the onset of democratization in 1998 a great number of middle-class women have thrown themselves vigorously into activism to defend and promote human rights and gender equality. But beyond such a similarity, human rights issues addressed by Indonesian activist women are extremely diverse, including domestic violence, polygamy etc., and their activism to solve these problems invariably come face to face with religious authorities and political powers. In contrast, human rights activist women in Japan are more focused on legal battles to promote gender equality as many gender issues have been accommodated politically. By shedding lights on such similarities and differences, this study seeks to provide an integrative account of human rights activist women's practice in the two countries and understand the dynamic reinterpretation of human rights and gender equality presently going on in Asia.

ABSTRACTS

Discourse of the translated detective novel in Asia

Chair: Yoshida MORIO | Kogakuin University

This panel aims to examine how the imported western detective novels were received differently by Japan and its colonies through close-reading of the early detective novels in East Asia. Their different adoption of the genre reflects each country's process of modernizing as their re-producing of detective novels suggest. The four major issues- Kuroiwa's detective fictions in Meiji Japan, detective novels written by Japanese residents and Korean writer N.S. Kim in colonial Korea, examining the 'oriental' acceptance of 'western' detective literature.

One representation of 19th century Australia: Fergus Hume and Japanese
Yoshida MORIO | Kogakuin University

Fergus Hume is one of the most popular detective story author in 19th century. His first novel, *The Mystery of a Hansom Cab* （『二輪馬車の秘密』 ） was published by Melbourne in 1886 and translated 3 times by Japan. The first translation （『鬼車』） by Marutei Sojin was the prime of Kuroiwa Ruiko's adapted stories. But at the time a Japanese detective story established by Edogawa Ranpo and others, Yokomizo Seishichallenged new translation. I'd like to apply the history of Japanese detective story by following differences of translations of this novel.

Korea's detective stories in colonial Korea and the problem of translation into Korean
Hye-young JUNG | Daegu University

Detective stories make their first appearance during the era of Colonial Korea. Kim Rae-seong was the first and leading detective writer at that time. His first novel, *Oval Mirror*, was written in Japanese and published in Japan in 1935. It was translated into Korean in 1938 with the title of *The Murder Artist*. This research would seek to note the transformational phases in the process of translating Kim's stories written in Japanese into Korean. In particular, this research would try to focus on the overall characteristics and limitations of detective stories in the Colonial Korea by examining the ramifications of the ending part of the detective stories which was associated with Japanese judicial system.

The acceptance of Arthur Conan Doyle's novels in the early 1900's in Korea:
Jaejin YU | Korea University

The most famous novel of Arthur Conan Doyle is the series of Sherlock Holmes. But the first novel of Conan Doyle that introduced to the Korean peninsula is *Excerpt from The Exploits of Brigadier Gerard* (1896). This historical novel was translated into Japanese in 1905 and was printed in Japanese Language Non-government Newspaper *Chosen-Nippo* which was published in Korea during the early colonial period. In this presentation I will consider the difference between origin and translation. I will consider why *Excerpt from The Exploits of Brigadier Gerard* was chosen but not the series of Sherlock Holmes. This will investigate the circumstances of detective novels in the early 1900's on the Korean peninsula.

Linguistic research in the digital age

Chair: Carol HAYES | Australian National University

'Digital age' technologies have resulted in an enormous expansion of the ways in which linguistic research can be conducted. New technologies have allowed for the collection and storage of large volumes of accessible linguistic data in a wide range of genres, and the development of analytical software allows researchers to analyse these large volumes of data in a relatively short amount of time. The resulting abundance of examples makes it possible to thoroughly examine even atypical usages of particular linguistic items, instead of regarding them simply as minute exceptions. The studies in this panel examine atypical usages of particular linguistic items and demonstrate that language use is not always based on static rules and social norms but rather can be motivated by contextual factors and the dynamics of the unfolding interaction.

Corpus-assisted analysis of Japanese numeral classifiers
Hiroko KOMATSU | University of Sydney

In recent years, and thanks to 'digital age' technologies, it has become possible to develop large corpora containing sufficient numbers of authentic texts to enable investigation of both typical and atypical uses of target language structures. This paper investigates atypical uses of Japanese numeral classifiers (NCs) by analysing data from the Balanced Corpus of Contemporary Written Japanese. NCs have generally been characterized as being matched with nouns based on semantic criteria such as animacy, physical characteristics, and function of the referent concerned. However, the analysis shows that Japanese NCs can also be used far more creatively and metaphorically than has been previously reported, in ways that go well beyond these 'typical matchings'. In these metaphorical uses, NCs express meanings that relate to the subjective attitude of the speaker rather than the objective characteristics of the referent. Since NCs, as grammatical elements, have less precise meanings than lexical items, a range of clues, such as linguistic context, shared world knowledge, and more notably, cultural knowledge and values are needed to understand the precise meaning intended by the speaker in any particular case. This presentations addresses atypical uses of Japanese NCs with examples and these clues, particularly focusing on cultural knowledge.

Linguistics and digital media: examining honorific language use in Shinsekai Yori
Kelvin LEE | University of Sydney

'Digital age' technologies allow for easy access to telecinematic texts as data sources for linguistic research and as linguistic models for language learners. The potentials of telecinematic texts as both empirical data sources and linguistic models lie in the broad range of communicative situations and linguistic registers presented in these texts. This study examines how predicate honorification is used to construct the social roles and relationships of characters in a Japanese animated series, Shinsekai Yori. More specifically, the study demonstrates how skilfully scriptwriters draw on their tacit understanding of honorific language to construct characters in the animated series. Honorific language can be used to achieve different interactional goals, and index different social roles and relationships depending on the context in which it is used. In Japanese, honorific language is typically used to construct and convey metaphorically vertical and horizontal relationships, and to show politeness to

interlocutors. The analysis of the use and non-use of honorific language in this study shows some alignment with typical uses of honorific language found in previous research. However, this study and many others have also found that honorific language can also be used more atypically such as to convey contempt or impoliteness, which clearly deviates from the typically strong associations between honorifics and polite intentions.

The use of address terms in Japanese parliamentary debate
Yoko YONEZAWA | Australian National University

This study examines the use of address terms in Japanese parliamentary debate. Thanks to the 'digital age', 'Minutes of the Japanese Diet Retrieval System' was made available online in 2001 and analysing the huge volume of minutes has become possible since then. This study utilises the system and discusses the dynamic aspects of address behavior in Parliamentary debates. Japanese has a complex system of address terms. Their use is primarily determined by the social characteristics of interlocutors, such as gender, age, relative social status between them, and the level of formality of the conversational setting. In parliamentary meetings, members of parliament (MPs) generally refer to each other with norm-governed parliamentary forms of address. However, analysis of the large number of examples shows that static rules do not necessarily explain MPs' use of address terms. Parliamentary debate is a place of confrontation, intentional face-attack, and negotiation of power. It has been observed that speakers manipulate the use of address terms for these interactional purposes. This observation suggests that the use of Japanese address terms is determined not only by static social and institutional rules, but also by the dynamics of the unfolding interaction.

Japan Is Not Cool

Chair: Tets KIMURA

Drawing upon Masao Miyoshi's (in)famous essay published in 2000, and using several of the themes of the JSAA 2017 Biennial Conference as a guide, this panel aims to explore a range of issues related to various aspects of Japan's public diplomacy, Cool Japan Policy and Brand Japan as well as specific instantiations of Japanese popular culture in the everyday lives of its consumers. While panellists are free to engage with the topic as they see fit, one expected outcome of the panel is to extend our understandings of the provocative relationship between 'C/cool' and Japan's signified.

Japanese fashion appreciated?
Tets KIMURA | Flinders University

Japanese fashion has become well established in the Western dominated world of fashion despite Japan having a relatively short modern history in the global network as a late comer. There have been two waves of arrival of Japanese fashion in the West. First, the export of traditional Japanese fashion items such as kimonos and fans in line with Japonisme and second, the debut of the 'big three' Japanese designers (Issey Miyake, Yohji Yamamoto and Rei Kawakubo) in Paris around 1980. However, the former was a utilisation and manipulation of Japanese indigenous outfits, and the

latter was connected to the 'Orientalising gaze' since black, draped and asymmetric designs from Japan was the Western imagination of Japanese beauty, not that of ordinary Japanese aesthetics. This presentation reveals that a wide appreciation of Japanese fashion has not necessarily been philosophical but superficial and stylistic, arguing that Japanese fashion may not be a subject of the intrinsic coolness.

What role does Japanese language learning have in creating 'C/cool Japan'?
William S. ARMOUR | University of New South Wales
Sumiko IIDA | University of New South Wales

Our question attempts to explore the extent to which the ability 'to access' the Japanese language is needed to be a fan of Japanese popular culture (JPC), and what this might mean. The discussion of the role that Japanese language learning plays in attracting foreign publics to Japan seems to be conveniently silent in most discussions of Japanese public diplomacy. While it could be argued that 'JPC motivated me to learn Japanese', as many have, citing figures collected by the Japan Foundation in 2009 and 2012, manga and anime, as primary instantiations of JPC, can be consumed these days without any Japanese language skills. Does this actually matter? It could be suggested that there is a 'continuum of participation' being created by those who can and those who cannot understand Japanese. So, for those who cannot, what do they actually get out of their consumption and how? In the words of the 20th Japanese Film Festival Australia 2016 – Watch Japan Unfold – accompanied by examples of origami – this presentation explores what can 'unfold' when fans of JPC cannot access the language in which such cultural products are multi-modally encoded.

Sung-Ae LEE | Macquarie Univerity

The UNESCO World Heritage listing of Gunkanjima, 'Battleship Island', a major coal mine for almost a century (1887–1974), in May 2015 was based on its contribution to Japan's modernisation through the late 19th and early 20th centuries. How does Gunkanjima express Japan's globalised exercise of soft power and nation branding? Elements that make the site interesting are, for example, its architecture (the world's first reinforced-concrete high-rise residence) and that it has inspired settings for major films and hence film tourism, thus appealing to young foreigners curious about Japanese culture. It offers a glimpse into the normal life of the past, visible beneath the rubble and dilapidation and evoked in travelogues by selective historical photographs. There are aspects of 'cool' in these elements. Journalist Mark C. O'Flaherty found this 'abandoned, ruined, feral place' exciting because it taps into 'something dark in the psyche'. Dark tourism is simultaneously cool and uncool: Gunkanjima's workers, especially in the early 1940s, included slave labour from Korea and China. Of the 600 Koreans forcibly brought to the island, 122 died in mining accidents, of disease, or of malnutrition. 'Cool' will continue to be derailed by memories of deracinated and deculturated colonised peoples.

Poster Presentations (Wednesday, 12:30–13:30 & 15:00–15:30)

Analyzing the empirical record on strategic changes in Japan's foreign policy: a case study of Tokyo's pivot to Asia
David ADEBAHR | Kyoto University

Prime Minister Abe has gradually tried to change Japan's foreign policy strategy towards Southeast Asia by expanding existing and initiating new security cooperation with countries in the region. While China is continuing to expand its military capabilities and is proactively trying to embrace Southeast Asian countries, Washington's fiscal and political constraints are still hindering the U.S.'s pivot to the region. Thus, due to the insufficient pivot to Asia, Japan is forced to contribute on a diplomatic and military level to fill this gap. This paper examines the empirical record on Japan's strategic shift towards Southeast Asia based on a case study of Tokyo's security cooperation in the region. Drawing on interviews and data prepared by Japanese governmental agencies and other official sources, this paper presents an option for Japan to develop a long term strategy to embrace countries that share similar threat perceptions and thus contribute to burden sharing with Washington at a higher level. This paper will conclude the strategic turn marked by Japan's pivot south initiative does not only result in evolving external threat perceptions but is also indicating drastically changed strategic perceptions among officials and bureaucrats in regards to Japan's foreign policy.

日本語の中国語翻訳の授業における学習動機付けの考察 [Student motivation in a class for Japanese to Chinese translators]
Liang Chien HONG | Chung Chou University of Science and Technology

本研究は、日本語の中国語訳の授業で教室活動と教師が与えられた宿題が、台湾の日本語学習者の学習動機付けに、どのような影響を与えるかを探ることにする。学習者にインタビューを実施し、学習動機付けの変化を見る。

Recent wage system reform in Japan
Sam-soo KIM | Seoul National University of Science and Technology

The performance-based personnel management system has been introduced in many Japanese firms since the collapse of bubble economy in the early 1990s. Japan's wage system has shifted to performance-based pay system (*seikakyu seido* 成果給制度) by adopting wage items such as 'annual salary (*nenpōsei* 年俸制)', 'achievement-based pay (*gyōsekikyū* 業績給)', or 'role-based pay (*yakuwarikyu* 役割給)' under the slogan of 'from seniority system to performance system'. About 80 per cent of large-scale firms have introduced a performance-based pay system. The purpose of this paper is to investigate recent wage system reform in Japanese firms, focusing on performance-based pay. It outlines the person-based wage attributes of existing 'job competence wage system' (*shokunokyu* 職能給) as a background to the introduction of performance-based personnel management system, and analyses the main features and characteristics of performance pay. In order to identify the characteristics of the new pay system, it analyses how many firms have successfully introduced an American style job-based wage. It explores detailed contents and characteristics of

'role-based wage system' which are called 'Japanese style performance-related wage system'.

山東京伝と南仙笑楚満人作品から見る女性の描かれ方
Kaori KIMURA | Senshu University

　山東京伝の読本、合巻、南杣笑楚満人の黄表紙、合巻を中心に、作品中に描かれる女性登場人物に着目し、考察する予定である。
　南杣笑楚満人は、現在、主に敵討物黄表紙の作者として評価されている。しかし、彼は初作から女性を主要人物として黄表紙を作成しており、当時、男性向けが中心であった黄表紙界において、異彩を放っていたのではないかと推察される。彼が描く黄表紙の女性登場人物に着目することで、南杣笑楚満人の評価に新たな一面を加えられないかと考えている。
　また、女性登場人物の中でも、悪役を担う悪女に特に注目している。彼女達は、時に物語そのものを牽引する役割すら担う。善である事を求められる、主人公側に与する女性登場人物とは違い、悪を担う登場人物として描かれる女性達は、時に残忍に、時に狡猾に、陰に日向に活躍する。そんな悪女達を、南杣笑楚満人と山東京伝がどのように描いたのかについて考察したい。

Soldiers and migration
Miho MATSUMURA | Hitotsubashi University

This presentation develops the concept of migration from the perspective of soldiers' experiences and introduces the author's experiences in organizing antiwar events consisting of talks and art exhibitions by American veterans of the Iraq war in Japan. Soldiers and veterans are not considered migrants in migration studies or military sociology. However, their experiences of being militarized and demilitarized can be considered 'migration'. The author illustrates this idea by examining Iraq war veterans' testimonies, talks, writings and artworks, and documentary films on their antiwar movements in the United States and Japan. In battlefields and through military training, ordinary people were moulded into soldiers. Such efforts changed their physique, lifestyle, and manner of thinking and speaking, making them capable of performing actions that are normally prohibited in their home country. On returning to their home country, they struggled to deconstruct and reconstruct themselves by searching for ways to express their traumatic experiences and reconnect with other people. Conducting antiwar events in Japan is an important aspect of their demilitarization process. In addition, the author suggests that their events, following an ethnographic approach, encourage Japanese participants to review their family histories and their national history of war and military transnationally.

Reception given within Japanese society to the testimonials of former 'comfort women'
Michiyo MIYAKE | Waseda University

As the testimonials of former 'comfort women' from Japan's empire in the 1930s and 1940s publicly emerged in the 1990s, it became clear that public discourse about the Second World War as understood by the postwar generation in Japan had to be put under critical reexamination. The testimony of the so-called military 'comfort women' has brought the Japanese face to face with the fact that there is a portion of public

memory that is deliberately not addressed when the Second World War comes up as a discussion topic within schools, the mass media and various cultural forums in Japan. This poster presentation introduces a project that has attempted to examine the reception given within Japanese society to the testimonials of former 'comfort women', focusing upon how accounts of the acts of cruelty and war crimes committed by Japanese soldiers in the Imperial Army have been received after the war, and questions how postwar individuals have responded to the narrative concerning the war crimes committed by the previous generation.

Japanese university students' perceptions of English and the relationship between language and society
Kiyoshi NAKA| Gifu University
Ken'ichiro HIGUCHI | Sugiyama Jogakuen University

This study examines how Japanese university students view the relationship between language and issues in today's society, on the basis of the results of a survey concerning students' current attitudes toward English. By analyzing students' views, we are attempting to gain an insight into what is required of English education, cross-cultural education (including preparation for study abroad), and those responsible for such education in today's Japan. As English-education specialist Mamoru Morizumi has observed (2001), "attitude toward language" is a highly subjective concept, making it difficult to define the term with any significant degree of precision. In order to ensure that this reality could be adequately factored into our analysis, we developed a modified version of an earlier survey conducted by Morizumi. We administered the survey to roughly 300 subjects currently enrolled in universities and colleges in the Tokai region of Japan (in the center of the main island of Honshu). Here, we present the results of our analysis of the data obtained, and offer some observations regarding what the results may tell us about the future of education aimed at fostering a more "global" outlook among Japanese.

Development of important loanwords list for Korean students learning the Japanese language
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In recent years, the number of people studying Japanese as a foreign language has greatly increased. According to the Japan Foundation (2013), there are about 840,187 Japanese-language learners in Korea. Korea is ranked number three in the world, accounting for 21.1% of all Japanese language learners worldwide. In this modern era of globalization, a lot of new loanwords are appearing in Japanese documents. Loanwords in Japanese are commonly written in katakana. Katakana characters are written with fewer strokes than kanji characters. And, many of the katakana characters are similar in shape. As a result, Japanese-language learners face difficulties when learning these katakana words, even if they use kanji in their own country. The main theme of this research paper is on the study of loanwords written in katakana. The focus of this research is to provide teaching resources to assist Korean students who are learning Japanese language to learn Japanese loanwords written in katakana. The Important Loanwords List 520 (ILL 520) has been developed based on Japanese language textbooks used by Korean high school students. In order to evaluate the learning methods, international students from Korea would learn loanwords using ILL 520.

ABSTRACTS

学習者の産出記述からの問題点の抽出と指導内容の探求―ビジネス日本語メールを基にして [Identifying problems in written outputs of Japanese learners and providing appropriate guidance: the case of business emails]
Manabu OZAKI | Kainan University

本稿ではビジネス日本語メールの指導内容について探求する。主な目的は台湾の日本語学習者の記述内容を資料として表現上の問題点を抽出し、「語彙の使い方」に着目して表現を整理し、それに関して日本人ビジネス関係者へのインタビュー調査を通じて意見や改善点を求め、その指摘を基にして考察し、指導内容を見出だすことである。

Community Engagement with Wildlife Conservation in Japan: A Case Study of an Endangered Bird, the Okinawa Rail (Hypotaenidia okinawae)
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As host of the 2010 Nagoya Biodiversity Summit, Japan reaffirmed its efforts to conserve biodiversity for future generations. Rebuilding relationships with nature and strengthening conservation education are key priorities of Japan's biodiversity conservation agenda, to improve outcomes for threatened species and local communities. This paper examines community engagement with the critically endangered Okinawa rail (*Hypotaenidia okinawae*), an endemic bird of the Yanbaru forests of Northern Okinawa, with reference to the conservation context in Japan. Since discovery of the Okinawa rail in 1981, communities in Yanbaru have developed a strong relationship with this species, recognising it as an important symbol of regional cultural identity and as a unique ecological asset that attracts visitors and underpins community events. This has translated into investment by government and community stakeholders in conservation education facilities and public awareness campaigns for the Okinawa rail in Yanbaru. To improve the long-term value of facilities to support scientific-based conservation efforts in this Japanese context, it could be advantageous to increase opportunities for social learning that both incorporate educational and conservation goals, and encourage stakeholder partnerships. The complex socio-economic and political context in Okinawa and significant impact human activities have on the Okinawa rail highlights the importance of community cooperation in conservation activities, and reinforces the value of interdisciplinary approaches that negotiate cross-cultural diversity in responses to environmental conservation issues.