

## 11:30-13:10, 5 July

### [Room 102] 11:30-13:10, 5 July

Panel Title	<b>Revolution Unborn 1 -The Body in Sports: Towards a new perspective on racialisation and nationalisation of the body</b> 革命未だならず 1 - スポーツする身体 : 身体の人種化と国民化をえぐる新たな視座を探して
Language	English, Japanese
Abstract	In contemporary sport world, the body enjoys its revival of interests. This point is examined from the following two angles; 1. The positions of African-born long distance runners in Japan 2. Rediscovery of 'traditional' Japanese bodily technique It is not coincidental that these two cases are often media-wise debated issues at the same time. They may be underlined by a kind of crisis and anxiety. Are the crisis and anxiety a proof of the negative fantasy of a nation who thinks themselves forcefully detached from the body that is qualified to play modern sports? When the body is objectified, none of fresh, tissue and organ are thought to be neutral and mutually equivalent. As this line of thought continues, the bodily art of sport could be involved in the 'ghettoisation' in that a particular nation/race couplet necessarily corresponds to a particular sporting art. This session aims to stop that current.
Panelist 1	Satoshi Shimizu
Title	<b>Re-problematising the Sporting Body</b>
Abstract	To map up the focal point of sport, the body, the categorization of human being, racism and nationalism.
Panelist 2	Shin'ichi Chubachi
Title	<b>The Running Africa</b>
Abstract	Based upon the recent publication Kenya! Why are they so fast?, I ask what matters around the issue of African-born long distance runners in Japan and also put a question on the meaning of 'being fast' in Japanese athletic environment.
Panelist 3	Atsuhisa Yamamoto
Title	<b>Nobody Really knows about the 'Edo Body'</b>
Abstract	Recently it is often claimed that Japanese need to recover the traditional body sense. This 'traditional' seems to refer to the bodily technique that had appeared to exist in the Edo period. Why and how is this discourse welcomed by a certain section of people who are engaged in education, physical and medical practices, and sport industry? Who does it appeal to? What would be a consequence of it?
Panelist 4	Hiroki Ogasawara
Title	<b>Bodies That Never Cease to Make Themselves Matter</b>
Abstract	With a help of Franz Fanon's great remark 'O my body, make of me always a man who asks questions!', I'll critically work on the ways in which the 'Japanese body' is constructed in response to the over-representation of African body and bodily technique.

### [Room 103] 11:30-13:10, 5 July

Panel Title	<b>Discourse on China and Ethnic minority in Cross-National Interaction</b> 越境的相互作用の中の中国、少数民族をめぐる言説
Chairperson	Murai, Hiroshi 村井寛志
Language	English, Japanese, Korean

Panelist A	Hwang, Yih-Jye (Leiden University, Research Fellow) jayhwang@live.co.uk (English)
Title	<b>Olympiad, A Place of Linguistic Struggle – The Discursive Constitution of ‘Human Rights’ in the 2008 Beijing Olympics</b>
Abstract	This paper investigates the Beijing Olympics as an event that incited people in the contemporary international community to talk about ‘human rights’, and to engage in the discursive proliferation of human rights. China experienced three waves of this discursive proliferation of human rights in 2008: firstly, through anger at foreigners over Tibet and the torch relay; secondly, in grief after the Sichuan earthquake, and thirdly, in pride at the successful games. Certain conceptions of human rights were brought to the fore during these three periods of time. This paper aims to study the competing discourses over human rights among different political forces, i.e. international human rights groups, pro-Tibetan Independence groups, and the Chinese government. All of them speak, or appear to be speaking, of one and the same thing: the ‘human rights’. Things being said in turn underpin the production of particular conceptions of ‘human rights’.
Panelist B	Linmei (Kwansei Gakuin University, Doctoral Student) linmei310@hotmail.com (Japanese)
Title	<b>Rethinking about representation of ethnic minority in modern Chinese society: With a focus on the self governing dominion of Korean Chinese</b> <b>現代中国社会における少数民族像の再考 —中国朝鮮族自治州の事例から—</b>
Abstract	Now, the self governing dominion of Korean Chinese faces the turning point as well as other areas governed by ethnic minorities in China. Protection of ethnic cultures in law, policies of reforming and opening to outside world, and labor outcasts to cities and South Korea, decreasing the rate of population from the late of 1980’s to 90s. These situations have accelerated economic, cultural, and political actions connected to folk customs of Korean Chinese, organized various NPOs to spread and develop them, to recover from this crisis surrounded them. This presentation focuses on examples of a NPO group founded by a Korean entrepreneur and its team for creating media. Finally, another representation of ethnic minority of Korean Chinese in Chinese society is purposed to be different from the form of “crush and resistance”, through explaining mutual relationship between ruler discourses among the ethnic group and daily actions to build their lives.

**[Room 104] 11:30-13:10, 5 July**

Panel Title	<b>Asia, Audience, Cultural Production</b>
Chairperson	Abe, Kiyoshi 阿部 潔
Language	English
Panelist A	Ma, Bernadette Bravo (Waseda University, PhD Student) knhaiade_kuroaka@yahoo.com (English)
Title	<b>The Popularity of Japanese Animation in the Philippines and Philippine – Japan Cultural Relations</b>
Abstract	The study sought to define if Japanese animation or anime serves a function in Philippine-Japan cultural relations within the context of its popularity and pervasiveness in the Philippines. In order to do this, the study took a step by step approach by first presenting an overview of Philippine-Japan cultural relations and then looking at the history of anime’s presence in the Philippines, identifying its major conduits and sources. Finally, the study examined anime’s effects on the generation of interest in Japanese language and appreciation of Japanese culture among the Filipino youth and this was chiefly done through conducting a survey on students of Japan-related subjects in three universities with the most developed Japan studies programs in the Philippines. Overall, several implications for the dynamics of cultural relations between two countries of different economic status as well as international relations on the whole can be gleaned

	from the study's findings.
PanelistB	Monty Aska (Hallym University) askamonty@hotmail.com (English)
Title	<b>Transnational consumption of television programs in Asia and the possible emergence of an epistemic community in Asia</b>
Abstract	<p>The article tackles consumption of Asian television programs and the emerging construction of shared values among Asian audiences, possibly leading to the birth of an Asian public sphere-to-be, or an epistemic community. East Asian television broadcasters have progressively opened up to neighbouring Asian programs or foreign programs. A larger access to these transnational television programs let Asian people know more about each other and foster a sense of togetherness.</p> <p>This article sketches a landscape of transnational television programs consumption in Asia.</p> <p>The analysis of television programming and consumption reveals two broad tendencies in East Asia: the surrender to Western cultural products or the yearn for more local programs. While Western programs have exerted a certain influence over Asian programs, it might be considered that Japan, China, or South Korea, are competing to exert a new kind of media imperialism over Asia or to become an alternative counter-balancing American media imperialism.</p>
Panelist C	Sung-woo Park (Goldsmiths, University of London) licjpsw@gmail.com (English)
Title	<b>'Trans-platform' Television and 'Trans-spatiality' in South Korean Audiences</b>
Abstract	<p>This research aims to focus on how people/audiences respond through their patterns of engagement to the extreme novelty of the 'trans-platform' television and 'trans-spatiality' in their cultural decoding/representation process on its ritual/power matrix. Through this research, I aim to interrogate 1) how audiences differently respond and decode 'trans-platform' television texts and contexts in which types and under what conditions of viewing practices (decoding with television) 2) how audiences (re)mediate and signify the texts through their representational practices (encoding with new media) 3) to what extent these cultural/communicational activities from their everyday lives have an effect on the related socio-political changes in 'trans-spatiality'. All these exploration will start from mainly re-reading of Stuart Hall's Encoding/Decoding model (1973). In a process of empirical research, I will investigate one South Korean TV current affair program which is famous, widespread, and sometimes politically controversial in Korea, having a wide access in 'trans-spatiality' (inside and outside Korea) through 'trans-platform' (from television to the Internet and mobile devices) environments. My investigation, therefore, is to ask whether and how diversities in decoding make 'real' differences in socio-political meanings through their representational/signifying engagements (encoding) in our culture.</p>

**[Room 105] 11:30-13:10, 5 July**

Panel Title	<b>Queer Time and Timing</b>
Language	English
Abstract	<p>If there is an ever-increasing necessity for a new kind of local/regional politics that would forestall both the forces of global governance and the rise of nationalism, many queer theorists have become keenly aware that local queer politics could either be insubordinate to, or conspiring with, both the forces of global governance and nationalistic sentiment. In this political context, the recently rekindled theoretical interest in the notion of reproduction and maturation, observed both in postcolonial theories such as Spivak's and in queer theories such as Halberstam's, is worth pursuing further. In the hope of contributing to this theoretical pursuit, this panel re-imagines the possibility of queer politics through the re-examination of the notion of 'time' and 'timing'. By tackling this question of 'queer time and timing' in concrete Japanese</p>

	cultural/political contexts, all three of the presentations aim not only to critically investigate the possibilities for local 'Japanese' queer politics but also to de-centre the notion of 'queer time'.
Panelist 1	Shimizu, Akiko (University of Wales, Cardiff, Associate Professor)
Title	<b>Queering of the Reproductive Time-line</b>
Abstract	In her call for 'critical regionalism', Gayatri Spivak points out the significance of critical reconfiguration of reproductive heteronormativity, claiming that it cannot be destroyed because it 'keeps us alive and makes the ethical possible'. If this is the case, how should we open up queer possibilities in relation to the kind of 'anti-ethnic, nationalism-critical' politics she advocates? How, in fact, should we conceptualise the notions of reproduction, growth, and passing of generations without being caught up in the reproductive heteronorms? This paper attempts to initiate a theoretical investigation of these questions through analysing the possibilities of 'queer' time in the works of a Japanese artist, YANAGI Miwa.
Panelist 2	Claire Maree (Tsuda College, Associate Professor)
Title	<b>Narrating Queer Time</b>
Abstract	How do speakers narrate their experiences of the passing of time? How is the heteronormative trajectory of time queered/queered in that process? This analysis of coming out narrative and letters in Japanese focuses on the narration of time and timely events that reflect individual negotiations of heteronormative trajectories of time. We identify the linguistic positioning of key events that are brought forward in individual narratives and the linking of these to memories that jar significantly with normative life time trajectories and their almost contrary embedment in normative discourse of the passing of a life time.
Panelist 3	Kawasaka, Kazuyoshi (International Christian University, Doctoral Student)
Title	<b>The 'Future' of 'Queer Time'</b>
Abstract	Since the normative time-line aims to linearly connect the past and the future and regulate the latter, the conceptualisation of 'future' is one of the important tasks regarding the theorisation of 'queer time' as critically interrupting and disturbing the normative flow of time. Through the inquiry into the dilemma over the 'future' posed by the conflict between 'queer time' and the demand for quick political results, and the critical analysis of the way in which the notion of 'queer time' has questioned the normative time, this paper investigates both the problems with, and the theoretical possibilities of, the notion of 'queer time'. It focuses in particular on the way the latter criticises the call for reproduction and maturation in the normative time-line, and questions whether 'youthfulness' may not be an implicit presupposition of 'queer time'.

**[Room 106] 11:30-13:10, 5 July**

Panel Title	<b>The Construction and Contestation of Social Norms in Japan</b>
Language	English
Abstract	Social norms are images and behavioural rules which are claimed to be accepted by a wide range of individuals within a given society. The panel deals with the construction and the contestation of norms in different fields such as consumption, food culture, arts and communication concerning past, present and future Japan. However, discourse on social and cultural norms is not a merely national discourse but can rather be understood as a transnational process, through which actors try to establish or challenge a certain hegemonic discourse. Such a challenge may be related to a certain crisis and leads to the negotiation of new or until then marginalized ideas or behavioural rules. Therefore, the main foci of this panel lie on the moments of crisis in Japanese society as possible "tipping points" for change, in relation to the concrete temporal, spatial and social context where the redefinition of norms takes place.
Panelist 1	Katrin Gengenbach

Title	<b>Consuming “right” and “wrong” goods in early postwar Japan</b>
Abstract	The discourse on consumption in early post war Japan was closely linked to the construction of “good” and “bad” consumption and therefore tried to establish norms onto the practices of consumption. Due to the post war situation, the lack of consumer goods and poverty, new spaces of consumption were evaluated, indigenized, or propagated to the Japanese public by the government, mass media and non-state actors. This paper would like to focus on the rejection of certain consumer goods and social formations by analysing the negative example of the “Consumer New Rich”, in order to regulate consumption and to develop a “national” taste.
Panelist 2	Susanne Klien
Title	<b>The Echigo-Tsumari Art Festival as Counter-discourse</b>
Abstract	My study will focus on the constitution of the Echigo-Tsumari region by the urban planners of the contemporary art festival that has taken place there three times since 2000. I will introduce triennial information material and art works and discuss how the area has been represented as the ideal spiritual homeland ( <i>satoyama</i> ) and ‘genuine’ landscape of the Japanese ( <i>genfūkei</i> ) and constituted in a manner that should attract urban visitors. The triennial rhetoric could be understood as an attempt to counter the national discourse centering on urban industrialized society with all its typically implied values such as materialism and development, but it could also be interpreted as an enticement to visual and material consumption of the area in the very manner that it seeks to criticize.
Panelist 3	Fabian Schäfer
Title	<b>Subjectivity, Animalization, and the Use of the Internet</b>
Abstract	Digital and virtual forms of culture are intensely choice-based. In the absence of metanarrative, one is constantly being solicited as an agent of choice, between alternatives, to follow links. This paper would like to distinguish Azuma Hiroki's concept of human and animal action, and Heidegger's authentic and fallen selves, in terms of the notions of choice and reversibility, and pose the question of whether the subject of virtual choice is best understood in one context or the other.
Panelist 4	Sebastian Heindel
Title	<b>Dame-ren – Between an alliance of losers and a new lifestyle decision in the 21st century</b>
Abstract	The norm of labour and work is one of the central social norms on which the postwar Japanese society based its national growth. These norms began to change in the exuberant 1980s and came to be questioned in the recession-plagued 1990s. In this context my paper focuses on a network of young Japanese called Dame-ren who stressed that the social concept of work is nothing more than pressure. They tried to establish and promote a new lifestyle decision with less or no work, no marriage and no children. I would like to discuss the appearance of such a network in the context of the social changes in the 1990s and the reception of the Dame-ren by the media.

**[Room 107] 11:30-13:10, 5 July**

Panel Title	<b>Nation, Cultures, and the City in Post-Suharto Indonesia</b>
Language	English
Abstract	The fall of the Suharto regime in Indonesia was marked by reconfiguration of political power, economy, and social and spatial relations. While the myth of a cohesive national space of the archipelago maintained by the regime dissolves, the long-established hierarchical relation between the urban center and the periphery is interrogated. Meanwhile, the battle over urban space extends the tension between tradition and modernity as well as the local and the global; spatial boundaries are simultaneously transcended and rigidified.

	<p>Focusing on the relation between the capital city and the nation, the panel will engage with the following questions: How has the reformed era of Indonesia produced new relations between the city and its urban subjects? How do different projects of signifying, regulating, and re-creating the urban space indicate new discursive formations of the nation? And finally, what is the relationship between the attempts to transform the urban space and new imaginings of gender, sexual, and national identities? Looking at different cultural sites from civic spaces of the city, dangdut music, cinema, comic strips, and state policy within the context of new political order in Indonesia, the papers explore how various actors – from state government, urban middle class, to corporate economy – project their desires and anxieties about the post-authoritarian nation in the re-positioning of the urban space.</p>
Panelist 1	<p>Manneke Budiman (University of Indonesia / University of British Columbia, PhD Candidate) manneke@interchange.ubc.ca</p>
Title	<p><b>Dangdut, Utopianism and the Urban Space in Post-Suharto Indonesian Middle-Class’ Re-envisioning the Nation</b></p>
Abstract	<p>In 2003, Inul Daratista, a dangdut artist who came from a humble origin, made headlines nation-wide when she was harshly rebuked in public by the Jakarta-based, “king of dangdut” Rhoma Irama, also known as a charismatic Islamic dai (preacher), for her controversial gyrating dance style deemed to be immoral by the dai. Reactions to the dangdut king’s public display of moral superiority over the rookie female artist were swift and unforgiving: Rhoma Irama was universally denounced with hypocrisy and almost became a pariah in just overnight, while Inul was hailed as an icon of resistance to moral politics that have gone unchecked since the collapse of Suharto in 1998. The kampung artist had triumphed over the big city hot-shot. Three years before, poet cum literary critic Afrizal Malna lamented the fact that the city, while serving as a window to the larger world, is like an isolation cell that does not allow its citizens to connect to the other members of the nation who inhabit the peripheral space beyond the city limit (2000). While Malna maybe right, the Inul phenomenon also shows that the city is quite permeable to external forces which can potentially transform the city. But once these forces cross the boundary to enter the city, they ultimately become vulnerable to urban incorporation. The paper argues that the progressive elements of the urban middle-class in post-Suharto Jakarta suffer face such a dilemmatic situation in their attempt at re-envisioning the nation. Trapped in the urban ‘limbo’ between progress and tradition, they often resort to some sort of utopianism that offers a ‘magical’ solution to such a contradiction so that an alternative envisioning of the nation may begin to take shape. The paper uses Goenawan Mohamad’s seemingly ‘romantic’ fascination with the past in his reflection of Indonesia (2003) as a point of departure.</p>
Panelist 2	<p>Intan Paramaditha (New York University, PhD Student) intan.paramaditha@nyu.edu</p>
Title	<p><b>Cinema, City, and Desire in Post-Suharto Indonesia</b></p>
Abstract	<p>The emergence of the new generation of Indonesian filmmakers after 1998 was triggered by the relatively freer political climate and the proliferation of digital technology. Unlike their predecessors, these new filmmakers come from urban middle/upper-class background with desires for cosmopolitanism. They grew up watching Hollywood films, learned filmmaking in urban centers or universities abroad, and exposed themselves to global film aesthetics through satellite TV and pirated DVDs. Whereas the older generation of filmmakers such as Syumanjaya or Nya Abbas Akup portray Jakarta as a city of irreconcilable economic, social, and cultural tensions, the new filmmakers view it as a site to redefine national identities that oscillate more flexibly between with the local and the transnational. Meanwhile, more prominent roles of women filmmakers, producers, and scriptwriters in the film scene contribute to new ways of imagining gender and sexuality. In films such as <i>Eliana Eliana</i> (2002) and <i>Arisan!</i> (2003), Jakarta reflects the new desire of the</p>

	urban subjects to reconceptualize the nation through gender and sexuality. Such desire exists ambivalently within the imagined relations between exceptional Jakarta and its others, in which 'real' national problems about gender and sexuality are located. This paper will explore the intersection between gender, sexuality, and the urban space in projecting the new filmmakers' desires as both cosmopolitan and national subjects.
Panelist 3	Lilawati Kurnia (University of Indonesia, Professor)
Title	<b>Urban Lifestyle and Public Space in Comic Series <i>Benny &amp; Mice</i></b>
Abstract	When we speak about comics or cartoons nowadays, we cannot speak of mere graphic work which is funny and entertaining. Comics and <i>manga</i> have broadened their spectrums of subject-matters and in the art of making them, and brought with this development serious discussions of theorizing comics. The cartoon series of <i>Benny &amp; Mice</i> , which can be found in <i>Kompas</i> Sunday issues since 2003 and has been published as books, has grown from a funny cartoon to be a critical medium to looking into the practice of everyday life in metropolitan Jakarta. This paper will explore the possibility of <i>Benny &amp; Mice</i> for becoming not only a "comic journalism" (quoting Seno Gumira Ajidarma in one of his essays on Indonesian cartoonists, 2008) but also an arena for construction and deconstruction of collective memory of the citizens of Jakarta during the upheavals in 1998- 1999 and the so-called Reformation Era. As Benjamin stated in <i>Kunstwerk in seiner Zeitalter der technischen Reproduzierkeit</i> : Art has transformed its function from the ritual to the political one and in this sense the work of Benjamin is applicable to <i>Benny &amp; Mice</i> as a medium for the formation of public space in literature and arts, where everybody can speak out their opinions about anything. In this sense, the graphic figure and the dialog could be analyzed as the words and reaction of ordinary people in Jakarta, who do not have the medium and space to voice their opinion, claims, and critics to the everyday life in urban Jakarta.
Commentator	Melani Budianta (University of Indonesia, Professor)

**[Room 108] 11:30-13:10, 5 July (continued from 9:30 panel)**

Panel Title	<b>Cultural Typhoon とクロスボーダー：軌跡の総括と未来の構想</b>
Language	日本語（英語での whispering あり）
Panelist 1	伊藤守 Mamoru Ito + 田中東子 Toko Tanaka + 山本敦久 Atsuhisa Yamamoto
Title	<b>Cultural Typhoon in Waseda の試みと課題、そして未来への提案</b>
Abstract	2003 年に東京・早稲田大学で開催された Cultural Typhoon in Waseda について報告する。 We will report about the experience of Cultural Typhoon in Waseda in 2004.
Panelist 2	多田治 Osamu Tada
Title	<b>文化の科学と政治性のクロスボーダー Cultural Typhoon 2004 in 沖縄から The Cross-Border between Science and Politics of Culture: from Cultural Typhoon 2004 in Okinawa</b>
Abstract	2004 年の沖縄大会で私が直面した難問の一つは、「文化」の名において政治性とポピュラー性をいかに両立させるか、という点であった。それは以後の拙著『沖縄イメージの誕生』『沖縄イメージを旅する』にも通底し、近年のブルデュー再読作業にもつながるテーマだ。果たしてアカデミックな研究者が、固有に産み出せる現実とは何か？タイフーンの未来に向けて経験を伝え、再び根源的に問い直したい。 One of the problems that I was faced with in Cultural Typhoon 2004 in Okinawa was how politics and popularity could be compatible in the name of "culture". Since then, this theme lasts through my two books "The Birth of Okinawa Images", "Touring Okinawa Images", getting to my recent re-reading Pierre Bourdieu. What is the reality an academic researcher can inherently construct? For the future of Cultural Typhoon, I would like to raise the radical question again by communicating my experience.

Panelist 3	中川成実 Shigemi Nakagawa + 鳥木圭太 Keita Toriki
Title	<b>カルチュラル・スタディーズ実践の場としての Cultural Typhoon in Kyoto</b>
Abstract	2005年に京都立命館大学で開催された Cultural Typhoon in Kyoto では、他の開催地同様、開催にあたりさまざまな困難に行き当たった。新自由主義的傾向を推し進める大学改革の渦中において、いかにラディカルな発言の場としてカルチュラル・タイフーンの場を設けるのか。それは大学との折衝から、参加者との交渉、実行委員会内部での葛藤といった、具体的かつ日常的な問題として立ち現れてきた。今回の報告ではそうした問題を、まさにカルチュラル・スタディーズの実践にとらえ、そこから生起するさまざまな課題を、われわれ自身の日常性に引きつけ、交叉させることの重要性和困難さについて報告したい。 I will report about the experience of Cultural Typhoon in Kyoto in 2005.
Panelist 4	周東美材 Yoshiki Shuto
Title	<b>カルチュラル・タイフーンと下北沢：新たな試みとその困難 Cultural Typhoon and Shimokitazawa: New Attempts and Difficulties</b>
Abstract	2006年のカルチュラル・タイフーンは、大学という既存の組織に依ることなく、下北沢という街、北沢タウンホール、そして下北沢成徳高校を舞台に展開された。本会議は、研究者のみならず、市民運動や高校生をも巻き込み、大学を離れることの可能性を模索した。本報告では、本会議の試みの成果とその問題や困難について論じる。 Cultural Typhoon in 2006 was held in the city of Shimokitazawa, not in University's facility. We tried to involve the movement named "Save the Shimokitazawa" and Seitoku high school's students in our conference. This report discusses the results and problems of our conference.
Panelist 5	鶴本花織 Kaori Tsurumoto + 阿部亮吾 Ryogo Abe
Title	<b>名古屋 Cultural Typhoon の試みと課題、そして未来への提案</b>
Abstract	2007年に名古屋・ウィメンズプラザで開催された Cultural Typhoon in Nagoya について報告する。 We will report about the experience of Cultural Typhoon in Nagoya in 2005.
Panelist 6	坂田邦子 Kuniko Sakata + 笹島秀晃 Hideaki Watanabe
Title	<b>クロスボーダーを誘発する「空/間」：カルタイ仙台の試み "Inter/Space" Inducing Cross-border</b>
Abstract	「空/間」をメインテーマに、すきま(空)とあいだ(間)の可能性について模索した2008年の Cultural Typhoon in 仙台における新たな試み、またその過程で生じたいくつかの課題について報告する。 We will make a report of some new attempts as well as some problems in Cultural Typhoon in Sendai 2008 that groped for possibilities of "empty" space and space "between things" under the main theme of "Inter/Space."
Panelist 7	岩淵功一 Koichi Iwabuchi
Title	<b>Cultural Typhoon とクロスボーダー：未来への提案</b>
Abstract	本パネルを司会しつつ、Cultural Typhoon の将来的な組織形態について提案を行いたい。
Panelist 8	吉見俊哉 Shunya Yoshimi
Title	<b>Cultural Typhoon とクロスボーダー：未来への提案</b>
Abstract	本パネルを司会しつつ、Cultural Typhoon の将来的な組織形態について提案を行いたい。

**[Room 109] 11:30-13:10, 5 July**

Panel Title	<b>Beyond Bases: Cultural Politics Surrounding the US Military Presence in the World 基地を超えて 米軍の世界的プレゼンスをめぐる文化政治</b>
-------------	---

Chairperson	Tanaka, Yasuhiro 田仲康博
Language	日本語
Panelist A	Kim, Ji Youn (National University of Singapore, PhD Candidate) g0700786@nus.edu.sg (English)
Title	<b>Space of Difference: Itaewon from ‘Americanized Ghetto’ to ‘Multiethnic Community’</b>
Abstract	<p>Given the strong belief among the Koreans on Korea as an ethnically homogeneous society, ‘Itaewon’ has been known as the exceptional area within Korean society due to the distinctive presence of various foreigners. Unlike the other Korean society, the Koreans and various foreigners in Itaewon interact with each other at the level of everyday life under the transnational conditions. Especially, its cultural and spatial transformation from the ‘Americanized ghetto’ due to the close proximity to the US army base to the place for ‘multiethnic’ community since the 2000s provides the liability to examine how ‘difference/otherness’ has socially, culturally, politically, and economically affected Korean society and vice versa. This study aims to answer the following research question: how has the notion of ‘difference/otherness’ been socially and spatially constructed in Itaewon? As ‘difference/otherness’ in this place works as an organizing principle of constructing community, my concern is with how this otherness will affect the construction of ethnic community under the condition of the post-American occupation.</p>
Panelist B	Rab Paterson (International Christian University, Instructor) rab.paterson@gmail.com (English)
Title	<b>Bases and Beyond: A Comparative Look at the U.S. Military Presence in Asia and Latin America</b>
Abstract	<p>This paper presentation will examine the differences and similarities between the U.S. military presence in Asia and Latin America. Of special interest is the stated desire of some host nations to move the bases out and the methods and results that have ensued; here Japan and Ecuador show the two extremes well. Also the nations that have evicted and are trying to attract bases will also be examined and here the Philippines and Colombia also provide a good contrast. The overall purpose behind the U.S.’s desire to have bases spanning the globe, and especially in Asia, will also be examined to see if any changes in policy can be expected under the Obama Presidency.</p>
Panelist C	Nam, Ja-Young (The University of Tokyo, Graduate Student) jayoungn@gmail.com (English)
Title	<b>The Birth of the Global Entertainment System for the ‘Global’ Military: A comparative research on live entertainment for the U.S. military in the U.S., Japan, and South Korea</b>
Abstract	<p>In postwar Japan and South Korea some musicians had often made exclusive appearances for the U.S. military. The impact of such an experience, however, has remained empirically unexplored in regards to the influence of American popular music on postwar Japanese and Korean counterparts. Recent popular music studies have enriched this discussion by analyzing musicians’ experiences; however, they have failed to explore why and how these phenomena could emerge in Japan and South Korea. The current article examines the formation of such live entertainment not only in the Japan and South Korea, but also in the U.S. from World War II to the early 1970s, revealing that a global system emerged that had been composed of the seemingly unconnected cases of the three countries. The discussion argues that two separate social/historical processes—one found in American society and the other in non-American society—were accompanied by the global presence of the U.S. military and ultimately led to the birth of the entertainment system.</p> <p>「進駐軍クラブ」で行われた公演は、韓国でも類似したものが存在し、一方、アメリカの芸能人も慰問のために日本と韓国を訪れていた。本発表では、米軍の慰問公演がなぜ、いかに現れるようになったかという点を、第二次大戦期から 1970 年代初頭にかけての日本、アメリカ、韓国の事例を対象として考察する。考察の結果として、(1) 日米韓の事例が一見関係性がないように思われても、それぞれが一つのグローバルなシステムの一部をなしていたことを提示し、(2) このシス</p>

	<p>テムの社会・歴史的な構築のプロセスがアメリカの内側と外側において異に展開された点を論じる。</p> <p>8</p> <p>2 1970</p> <p>, (1) 가</p> <p>가</p> <p>(2)</p>
Panelist D	上原こずえ Kozue Uehara (The University of Tokyo, Graduate Student) kozue_uehara@hotmail.com (Japanese)
Language	日本語
Title	<b>Asia-Pacific island solidarity: Anti-development and anti-nuclear movements in the 1970s and 1980s</b> <b>アジア太平洋の島々の連帯：1970-1980年代における反開発・反核の抵抗運動</b>
Abstract	<p>This presentation examines narrative and practice in the search for “solidarity” among anti-development and anti-nuclear struggles in the Asia-Pacific region of the 1970s and 1980s. The Japanese government and private companies, pursuing rapid economic growth in post-WWII Japan, had moved environmentally-polluting industries to regions of southeast and east Asia under the banners of technology transfer and economic development since the 1970s and also planned nuclear waste dumping in the Pacific, near the islands of Micronesia, in the early 1980s. Anti-development and anti-nuclear movements emerged as protests against the threats to the people and the environment of the region, and created networks of solidarity through the worldwide anti-war and anti-pollution movements that had surfaced in the 1960s. This study analyzes newsletters as well as newspaper and magazine articles on those Asia-Pacific struggles, and discusses how the islands were freed from the division and isolation imposed by state administrative frameworks.</p> <p>本発表では、1970年代—1980年代のアジア太平洋地域の島々における反開発・反核の抵抗運動の、「連帯」を模索する動きのなかでなされた語りと実践に着目する。第二次世界大戦後、日本における高度経済成長を推進した日本政府・企業は1970年代以降、「技術移転」や「経済開発」の名の下に、東・南アジアの諸地域に公害産業の拠点を移し、1980年代前半は、ミクロネシアの島嶼が近接する太平洋沖地点に核廃棄物を投棄することを企図していた。これらの地域においては、環境や生命への脅威となる動きに対して、反開発・反核の抵抗運動が出現し、さらにそれらは60年代以降の世界的な反戦運動、反公害運動の動きを契機につながった。本発表では、抵抗運動を担った諸組織の機関誌や新聞・雑誌記事などの記録から、アジア太平洋における反開発・反核の運動が共鳴し合うなかで、どのような語りと実践を通じて、行政上の分断と孤立から島々を解放させたのかについて議論する。</p>

**[Room212] 11:30-13:10, 5 July**

Panel Title	<b>The Cultures of Public Space – Reflections on Spaces of Public Interaction in Metropolitan Japan</b>
Language	English
Abstract	Although 'public space' is a central concept beyond those academic disciplines concerned with the built environment and despite its extensive use in professional and scholarly discourses, in media and everyday language, it remains semantically ambiguous. Perhaps due to the fact that delineating the social universe in public and private spheres has been a recurring preoccupation of western thought since antiquity, public space in non-western settings appears strangely under-conceptualised. It is often (mis)treated as a fixed universal concept, transcending a particular time, space, or culture. However, public space is more

	adequately understood as a perpetually reconstructed notion; resulting from a complex interplay between local and global actors and discourses, hard and soft social institutions, and a specific spatio-culturally induced system of perception, interaction, representation, and language. This panel offers five distinctly different theoretically informed and empirically grounded approaches to public space in Japan as a conscientious first step towards a more nuanced, flexible, and context-sensitive understanding.
Panelist 1	Julian Worrall (Waseda University, Assistant Professor)
Title	<b>Railway Urbanism and Public Space</b>
Abstract	<p>This paper performs an excavation and dissection of the archipelago of spaces of public interaction and representation produced through the commuter railway infrastructure of Tokyo.</p> <p>Rail can be understood as a powerful technology and institutional machinery for the production of social space and time. In space, it disperses populations across the urban territory via its network condition, while concentrating them at the flux nodes that constitute stations. In time, it provides a precise metronome to the collective diurnal rhythm, while assigning random batches of people periods of intimate co-presence. In Japan's major metropolitan areas, these powers achieve apotheosis, generating distinctive formations of 'public space'.</p> <p>The paper undertakes an analysis of three spatial 'registers' produced through the rail system of Tokyo – the station complexes, the station squares, and carriage spaces, analyzing their characteristics as spaces of public interaction and representation. This analysis is then employed to critically discuss the assumptions and limitations embedded within dominant understandings of 'public space' structuring architectural and urban discourses, before moving to consider implications for understanding the contemporary city in general.</p>
Panelist 2	Christian Dimmer (The University of Tokyo, PhD Researcher)
Title	<b>Corporate Commons or the Twisted Story of Tokyo's New Privately Owned Public Spaces</b>
Abstract	<p>This paper explores the complex re-conceptualisation of public space in urban Japan, which began two decades ago in a nexus between government, real estate sector, and a profoundly changing spatio-cultural and socio-economic environment; a time of neo-liberal urban politics and real estate speculation; of post-bubble depression and fundamental social change.</p> <p>Focus of the paper is one specific type of publicly usable space, whose creation is facilitated through a trade-off of additional building bulk for open space. Over the past decades a great number of large-scale projects utilised this deal and radically refigured Tokyo's urban geography. Alongside an astonishing quantity new corporate plazas and gallerias in privately owned and controlled settings were created; significantly augmenting the city's 'great public spaces of modernity' - parks, squares, promenades.</p> <p>Initially these spaces were conceived as little more but a means to facilitate bigger buildings for developers or furnish the city with wider sidewalks. Only during the 1990s the private sector realised the value of public space for location marketing within an increasingly competitive global and local economy; for image branding and capitalising on changing life styles. Large mix-use redevelopments like Tokyo Midtown, Roppongi Hills, or Marunouchi and their privately owned public spaces manifest a new fusion of work and leisure, a longing for collective memory and shared narratives, a heightened awareness for the environment and for quality of life, or profound demographic changes.</p>
Panelist 3	Heide Imai (Manchester Metropolitan University, PhD Researcher)
Title	<b>The Question of Micro Public Spaces: Re-evaluating the Role and Meaning of Urban Alleyways in contemporary Tokyo</b>
Abstract	Tokyo, having undergone a rapid urbanization in the 20th century, faces recently new, complex urban

	<p>challenges including ongoing conflicts about the creation of new office space versus the maintenance of long standing community structures. In particular, small-scale public places and the already limited areas of common, green spaces in inner-city Tokyo are being further eroded through the construction of High-rise building and contested by the emergence of western-design oriented types of public spaces.</p> <p>Focusing on the re-interpretation and re-appropriation of the vernacular alleyway roji by individuals, hybrid subcultures and new social movements, this empirical study will in particularly discuss the effect of the growing front of skyscrapers on the changing everyday life pattern and recognition of the roji. Taking the case of the neighbourhoods of Kagurazaka, Nezu and Tsukudajima, the paper draws on three similar cases of new High-rise developments inside a low-rise neighbourhood, offering different perspectives of how the urban alleyway is further vanishing and how these changes are reflected in the interaction of locals, newcomers and outsiders inhabiting these local places. Thus, the paper will discuss the changing socio-spatial manifestation of those communities and how the local place of the roji is being re-interpreted to fit hybrid and multiple concepts of living.</p>
Panelist 4	Jay FARRIS (The University of Tokyo, MA Student)
Title	<b>Productive Landscapes of Participation and Community Life</b>
Abstract	<p>When considering the issues of public space, many tend to focus on such spaces, where people come and go at will. What is often overlooked, however, is that both users and uses are always limited – explicitly through rules, or tacitly by design, choice of materials, or surveillance. Even in some of the most public of spaces there might be temporary limits to public use: a public sports field is not accessible during a game; a bench in a square is public, but not accessible while occupied, or a public park has closing hours or requires an entrance fee.</p> <p>These considerations of temporal use can be applied, specifically and more broadly, to community gardens and experiential farms where the users are temporary, yet the land is, essentially, private during use. Adding a twist to the accepted ideas of public space are the experiential farms where private land owners offer their land and their expertise to the public. The purpose of this discussion is to consider the role of community-driven productive landscapes as both a pragmatic and visual urban amenity, contributing to the physical and mental well-being of local residents.</p>
Discussant/ Commentator	Yoshimi Shunya (The University of Tokyo, Professor)

**[Room213] 11:30-13:10, 5 July**

Panel Title	<b>Changing Social Worlds in Post-Industrial Asia</b>
Discussant	David H. Slater (Sophia University, Associate Professor) d-slater@sophia.ac.jp
Language	English
Abstract	<p>This panel aims at examining the diversification of social life and the emergence of new forms of social relations in the public arena in post-industrial Asian societies today. The topics of the panel offer new insights into understanding the increasing importance of the global media, consumer capitalism and cosmopolitanism. By examining how different people utilize various sites that are temporally and spatially situated beyond the primary sites of modernist sociality (the home, the school and the workplace environment), this panel scrutinizes individuals as desiring subjects and active agents in their pursuits of sexual, material, affective and political self-interests, as they seek to recreate meaningful social relations, connections and identities.</p>
Panelist 1	Horiguchi, Sachiko (Sophia University, Lecturer) sachiko.horiguchi@gmail.com

Title	<b><i>Hikikomori</i> Support Groups as Emerging Alternative Social Space for Youths Who Have Lost Their Place in Contemporary Japan</b>
Abstract	Anthropological studies of youths have shown how young people are affected by rapid social changes in post-industrialized society. This paper investigates the emergence of such a category of Japanese youths called ‘hikikomori,’ who are withdrawn from society, have no friends or jobs, or are not attending school. Discussions on <i>hikikomori</i> youths began in the late 1990s as a social problem in Japan. Several support groups for such youths have since provided so-called <i>ibasho</i> (place to be) in response to the emerging problem. This paper will firstly discuss the discourses on <i>hikikomori</i> , focusing on rapid social changes – including individualization and changing family or labor conditions – related to the <i>hikikomori</i> issue. Then, it will provide an ethnographic account of a <i>hikikomori</i> support group in Tokyo, based on one-year-fieldwork. While <i>hikikomori</i> support groups primarily function by providing <i>ibasho</i> to help re-socialize these youths, they may also be seen as offering alternative social space for youths with no other place in society outside their immediate family.
Panelist 2	Patrick Galbraith (The University of Tokyo, PhD Student) Patrick_W_Galbraith@hotmail.com
Title	<b>Maid in Japan: ‘De-social’ Fantasy and Intimacy in Maid Cafes</b>
Abstract	This paper, based on five years of ethnographic research on maid cafes in Tokyo’s Akihabara, examines these cafes as a form of entertainment dining, featuring staff members wearing costumes, performing characters and playing games to target fantasies drawn from <i>anime</i> , <i>manga</i> and video games. I analyze these maid cafes as sites of alternative intimacy developing in tandem with economic and social anxiety and disenfranchisement, and the self as having lost an institutional frame and the intimacy of belonging. With less incentive to “polish” oneself into an ideal part of a social system, many young Japanese retreat into the private worlds of fantasy, affect and affirmation, or “imaginary intimacy.” The maid café can be seen as a microcosm of this shift, as a dysfunctional or “de-social” form of play that reinforces the alternative fantasy orientation of the alienated. Maid cafes offer them <i>moe</i> , a media-informed, privatized affect.
Panelist 3	Ho Swee Lin (Korea Foundation Research Fellow) justswee@gmail.com
Title	<b>Work, Money and Drinking: The Friendship Networks of Women Managers in Contemporary Japan</b>
Abstract	This paper examines the friendship networks of Japanese women with professional careers – aged 35-55 years – as site for re-conceptualizing new understandings of friendship, gender identity, modernity, money and work to deal with challenges since Japan’s economic bubble in the 1980s. Based on 6 years of fieldwork (2002-7), it explores the innovative ways in which this under-researched category of Japanese women combine the instrumental values of social networking with the affective aspects of intimate friendship as they structure the use of language, time, space and money in their after-work drinking gatherings as collective expressions and affirmations of new ideas about independence and equality. By situating their activities spatially and temporally between the realms of work and the home, and mobilizing economic capital to establish new gender identities based on cosmopolitan ideas, the women’s social relationships also demonstrate radical shifts in the meanings of the public/private dichotomy, female agency, and femininity in post-industrial Japan.
Panelist 4	Jose Jowel Canuday (University of Oxford, PhD Candidate) jowel.canuday@gmail.com
Title	<b>The Transnational Flows of Japanese Karaoke and the Re-Making of Ethnic Identities in the Southern Philippines</b>
Abstract	This paper presents the social and political dynamics driving the popularity of production and consumption of <i>karaoke</i> – later re-labeled as ‘videoke’ – among minority Muslim social networks in the side streets and flea markets of the Southern Philippines for official and alternative constructions and popularizations of

ideals about ethnicities and nationalism. Popular *karaoke* CDs, for example, are produced in home workshops, dubbed in the local language, and packaged to carry music and video images that combine folk songs, weddings, sceneries, conflicts, violence, and other aspects of Muslim everyday life with other media products in the Philippines, Hollywood, Europe and other Asian cities. This paper thus addresses the growing phenomenon in postindustrial Asia of how transnational flows of popular cultural practices such as the transformation of *karaoke* into *videoke* is used as a powerful technological media tool for social networking and definitions of new social worlds, hence challenging the domination of corporate media structures and the official agents of representation.

**[Room223] 11:30-13:10, 5 July**

Panel Title	<b>Revitalizing the Past: Film Studies Against Nostalgia</b> <b>過去に命を吹き込む ノスタルジアに抗する映画研究</b>
Chairperson	Ito, Mamoru 伊藤守
Language	Japanese
Panelist A	Azuma, Shiho 東志保 (University of Paris 3, Doctoral Student) sha_be@mac.com (Japanese)
Title	<b>Chris Marker and cities: Medias as means of acrossing the borders</b> <b>クリス・マルケルと都市：越境手段としてのメディア</b>
Abstract	<p>Chris Marker is a filmmaker, who has taken the images of different places as traveling all over the world. The city is one of his important subjects and his images of cities are always characterized by mixture. There are three types of mixture; temporal-spatial, reality and fiction, individual memory and historical event. These mixtures show us some problems, like the way of combining the images of the others by montage, the relation between conscious and unconsciousness appearing in the images, and the (un-)representability of the complexity of historical event. In this presentation, I discuss these features by analyzing Marker's works between 1960-1980. Examining the representation of cities in these works made in the mi-20th century, which are not just interlaced the border of film, photography, and video images but considered ontologically the visual media, will be a hint for thinking back to the contemporary media dominated by digital images, and the cities as a symbol of modernity and postmodernity.</p> <p>クリス・マルケルは、世界中を旅しながら様々な場所をカメラに収めてきた映像作家であり、その中でも都市は重要な主題となっている。マルケルによる都市のイメージは様々な空間と時間の交錯、現実と虚構の交錯、個人的な過去と歴史的出来事の交錯の3種類の「交錯」によって特徴づけられる。そしてここでは、映像の中の他者をどのようにモンタージュで繋げるのかという問題、映像に現れる意識と無意識の関係、歴史的出来事の複雑性や表象不可能性という問題提起がされている。この発表では、マルケルの1960年から1980年の作品を中心に、これらの特徴について論じる。映画、写真、ビデオなどの様々な種類の映像の境界線をただ交錯させただけでなく、映像メディア自体を存在論的に考察した、20世紀中盤に作られたこれらの作品の都市表象について分析することは、デジタルイメージが支配する現代メディア、及びモダニティとポストモダニティが顕著に現れる都市空間を顧みるための一助となるのではないかと。</p>
Panelist B	Kim, Joo-Hyun (Joongang University, Korea, PhD Student) directork1@hanmail.net (Korean)
Title	<b>The Directors' Consciousness: Toward Korean Independent film</b>
Abstract	<p>The purpose of this study is to inquire into Korean independent film through lively directors' voice and consciousness. former researchers and directors had considered the concept of independent film as social movement but the concept is changed into anti-main korean films.</p> <p>In 1980s , some Korean directors thought that they had nothing to do in this society because the Korean</p>

	<p>society was in disorder.</p> <p>On the other hand others determined to make films to accomplish social revolution.</p> <p>Since 2000 the society of the Korean independent film has been changed in order to express directors' individuality through their images because Korea society has greatly improved. These social changes made current Korean independent film directors.</p> <p>Former researchers have argued theoretical study and they have just judged by appearances. Accordingly this study suggests several devices for revitalizing Korean independent film circumstance through directors' voices.</p>
Panelist C	Sim, Jeongmyoung (Osaka University) yorito@gmail.com (Japanese)
Title	<b>Representation of Delightful 1930s</b>
Abstract	<p>From 2007 to 2008, some movies or dramas called 'Kyoungsungmul', which are about the capital of colonized Chosun, had popularity. Compared to the old image of this period which is dark and gloomy, these movies or dramas are representing colonized Chosun as a delightful place. However, the way of representing colonized Chosun has much to do with the interpretation about historical times. It is why these works try to find a point of resistance out of their narratives. I would like to pick up the movie 'Modern Boy' and the drama 'Kyoungsung Scandal' in order to examine how this representation of delightful 1930s intersects with logics of resistance.</p> <p>2007年か2008年の間に韓国ではいわゆる「京城物」という映画やドラマが流行した。これらの作品は今までの暗鬱な時代相とは違い、植民地朝鮮を楽しく愉快だった空間として表象している。しかし、植民地朝鮮をどう表象するかの問題は歴史的な解釈とも無関係ではなく、各作品はそのナラティブの中から抵抗の契機を作り出す。そのような作品の中で2007年のドラマ「京城スキャンダル」と2008年の映画「モダンボーイ」を選び、愉快的な1930年代の表象がどこで抵抗の論理と交差するかをみていきたい。</p>

**[Room224] 11:30-13:10, 5 July**

Panel Title	<b>Memories and politics of representations</b> <b>記憶と表象の政治</b>
Language	Japanese
Abstract	<p>In the politics of the representations over the memories of violence and pain which are difficult to be spoken, some people's experiences are separated as other's and marginalized. While some narratives are told powerfully, some people suffer from silence and isolation. In this panel, fighting against such exclusions and forgetting, we consider political difficulty/possibility of translations which arises from speaking – listening to those memories. Specifically, we focus on the hegemony struggles over the representations that have been made around such categories as "Zainichi-Chousenjin", "comfort women", "hibakusha", and "hikikomori". In addition, we search for trace of the words which fall from discursive space and consider how the trace of violence can be translated. We will try to extend dynamic element in this panel in which reporters may experience uneasiness, and transformation of the body sensation.</p> <p>語る事が困難な痛みや暴力の記憶をめぐる表象の政治においては、力強く語られるものの周辺で、ある人々の経験が他者化・周縁化され、沈黙や孤独が生み出されてきた。本パネルでは、こうした排除や忘却に抗いつつ、記憶を語り—聴くことからいかなる翻訳の政治的困難/可能性が生まれるかを考察する。具体的には、「在日朝鮮人」「従軍慰安婦」「被爆者」「ひきこもり」といったカテゴリーをめぐるてなされてきた様々な表象のヘゲモニー闘争に焦点を当てる。さらに、こうした言説空間からさえこぼれ落ちる言葉の痕跡を探し、いかに暴力の痕跡を聞き取ることができるの</p>

	か、それぞれのテーマから考えてゆく。報告者自身が不安を体感し、身体感覚の変容が起こるような、動的な要素を伝えるパネルを試みる。
Panelist 1	Matsumoto, Masashi (Kyushu University) matsumotomasashi@gmail.com
Title	<b>Representations over “Hikikomori” and self-governmental subjectivation 「ひきこもり」をめぐる表象と自己統治的主体化</b>
Abstract	<p>"Hikikomori" came to be recognized as social problem in Japanese society in the 1990s, and the support services have been developed widely. Mass media, psychiatrists, psychologists, support groups, the association of parents who have children suffering from "hikikomori", and people who identified themselves as "hikikomori" have made a variety of representations about "hikikomori". In the process, hegemony struggles have been developed around the questions on what is "hikikomori", who is "hikikomorian", and what is the goal of support for them. But I think sufferings which "hikikomorian" hold have not been articulated sufficiently, because their sufferings have been treated as observation objects and been thought to be processed inside the subjects themselves in the recovery process. "Hikikomori" is deeply related with the violence of people who appropriate others' act and voice. I will try to focus on the context in which mutual acts of speaking –listening to are performed and articulate the violence relating to "hikikomori".</p> <p>「ひきこもり」は日本社会において1990年代に社会問題として認識され始め、広く支援活動が展開されてきた。マスメディア、精神科医、心理学者、支援団体、「ひきこもり」親の会、さらには当事者などが「ひきこもり」をめぐる様々な表象を行ってきた。その過程において、「ひきこもり」とは何か、誰のことなのか、そして彼らへの支援の目標は何かということをめぐるヘゲモニー闘争が繰り返されている。しかし、「ひきこもり」とされる人々の苦しみは十分に分節化されていないと考える。というのも、彼らの苦しみは観察対象とされ、回復過程において主体の中で処理されるべきものとされてきたからである。「ひきこもり」は他者の行為や言葉を領有化してしまうような関係の暴力性と深くかかわっている。本報告では、経験を語る - 聴くという相互行為を支える文脈に焦点を当て、こうした暴力性を分節化することを試みる。</p>
Panelist 2	Kim, Taesik (Kyushu University, Graduate Student)
Title	<b>Representation of ‘Zainichi-Chosenjin(Koreans in Japan)’ on Anti-Communism Cinema. 反共映画における在日朝鮮人表象</b>
Abstract	<p>This announcement considers how ‘Zainichi-Chosenjin(Koreans in Japan)’ were represented by anti-communism movie in South Korea. Paying attention to the role of an anti-communism movie as the management device of the memory by the nation, I try to clarify what is (re)memorized and forgotten through representation of ‘Zainichi-Chosenjin’ under the military dictatorship.</p> <p>本発表は韓国における反共映画において、在日朝鮮人がどのように描かれて来たかについて考察する。国家による記憶の管理装置としての反共映画の役割に注目しながら、軍事独裁政権下における在日朝鮮人表象を通して何が(再)記憶され、忘却されたかについて明らかにする事を目的とする。</p>
Panelist 3	Kinoshita, Naoko
Title	<b>Representations of ‘Comfort Women’ in Japanese Nonfictional Texts of the 1970s 1970年代ノンフィクション-テキストにおける「慰安婦」表象</b>
Abstract	<p>This study attempts to examine how Japanese nonfictional texts of the 1970s represented “Comfort Women”.</p> <p>Before the "Comfort Women Issue" raised by Korean survivor's impeachment in the 1990s, people in Japan did not think that the Japanese military comfort system might have been a war crime of the nation-state.</p> <p>In fact, some nonfictional critical texts including the autobiographies of Japanese survivors were</p>

	<p>published already in the 1970s. But the survivors had not been paid enough attention and afterward they had been remained out of the dominant discourses.</p> <p>This study will figure out the discursive spaces where the survivors had been through thinking the aspect of representations over the “comfort women” of the 1970s.</p> <p>本報告では、1970 年代日本において、ノンフィクションのテキストが「慰安婦」をどのように表象したか考察する。</p> <p>日本軍「慰安婦」制度は、1990 年代に韓国の子供たちの告発を機に「慰安婦」問題として浮上するまで、国家の戦争犯罪という観点から国民的な関心が寄せられることはなかった。</p> <p>1970 年代にはすでに、当事者の手記も含めこの問題を追及しようとするノンフィクションの著作が出版されていた。しかしサバイバーの声には十分な応答がなされず、彼女たちはその後、支配的な言説からこぼれ落ちる存在となった。</p> <p>それでは、1970 年代日本において、彼女たちはどのように表象され、どのような空間に身を置いていたのだろうか。現在へ継続する言説空間との関連からその様相を描く。</p>
Panelist 4	Shijo Chie
Title	<p><b>The narratives of A-bombed Catholic girls’ schools in Nagasaki</b>  <b>長崎のカトリック系女学校の被爆の語り</b></p>
Abstract	<p>This study is on the narratives of A-bombed Catholic girls’ schools in Nagasaki . Takashi Nagai and Pope John Paul II have been had a great influence on them. The actual conditions of that will be clarified through analyzing mainly school histories published by these schools, memoirs of A-bomb experience and Catholic Nagasaki Monthlies.</p> <p>本発表では、長崎のカトリック系女学校の被爆の語りを扱う。永井隆とローマ教皇ヨハネ・パウロ二世はこれらの語りに非常に大きな影響を与えてきた。主にこれらの学校から出版された学校史、被爆体験手記、カトリック長崎大司教区報の分析を通して、その実態を明らかにする。</p>