

Conference Programme

Day 1: September 17, 2018

Time	Details
10:30–12:00	Business Meeting: agenda confirmation @ Room 209, Sidney Myer Asia Centre
12:00–13:50	Pre-conference lunchtime talk @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre Co-sponsored by AI Research Cluster on Language Dynamics and Hokkaido University Lunch provided Talk 1: 12:00–12:50 Hosted by Dr Jun Ohashi, Senior Lecturer, University of Melbourne How Can Language Studies and Language Classrooms Contribute to Casting New Perspectives to Japanese studies? Mayumi Usami Professor, National Institute for Japanese Language and Linguistics, Japan With the concept of ‘ <i>shiten toshitenno gaku</i> ’ 視点としての学 (discipline as an aggregation of viewpoints) (Usami 1999), I would like to first propose that we should refrain from restricting ourselves to assumptions and methodologies licensed by traditional disciplines. ‘ <i>Gaku</i> ’ or ‘discipline’ should be captured as dynamic viewpoints of researchers approaching the subject matter from different disciplines such as literature, anthropology, history, linguistics, psychology, and so forth. These dynamic ‘viewpoints’ of researchers should be able to roam around crossing disciplinary boundaries, and only the viewpoints of the researcher identify the disciplines that are related to the topic of investigation. Second, I will discuss how language studies can contribute to casting new perspectives to Japanese studies, using some key topics in Japanese discourse studies, including ‘secondary baby talk,’ ‘gendered language use,’ ‘tourist talk,’ and ‘politeness.’ I will also introduce a case study of cultural exchange programs between Japanese and Korean students where one group dealt with the issues regarding ‘comfort women.’ Language classrooms are a gateway that facilitates a developed self and one that may also serve as an entry into Japanese studies. It is such an important place that provides the initial opportunities that may eventually lead to the solution of the world’s conflicts. Talk 2: 13:00–13:50 Hosted by Shuntaro Iizuka, PhD candidate, University of Melbourne

	<p>Aidoru and ‘Idol’: Particularity and Universality of Japanese Popular Culture</p> <p>Sungmin Kim Associate Professor, Hokkaido University, Japan</p> <p>This paper considers elements of universality and particularity in Japanese popular culture by examining the historical and social context of three concepts around which a subculture has emerged in the Japanese media landscape: <i>terebi</i> (‘television’); <i>aidoru</i> (‘idol’) and <i>otaku</i>. This subculture dominates not only the Japanese media industry but also Japanese social discourses and public policies. Through massively popular groups such as AKB48 or Arashi, ‘national idols’ (<i>kokuminteki aidoru</i>) have become integrated into everyday life through mass media, and policymakers regard them as highly effective in improving Japan’s image and soft power. Thus, although Japanese <i>aidoru</i> music was traditionally a local social and musical phenomenon relatively isolated from world pop music trends, the culture has now spread throughout and beyond the East Asian region to become an object of transnational consumption, as demonstrated by the emergence of globally popular genres such as K-POP. This paper examines the construction and modification of Japanese pop culture in the context of struggles among cultural tastes, modification of traditional meanings and the relationships between centre and periphery in East Asia.</p>
14:00–14:10	<p>14:00: Registration @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre</p>
14.10–14.30	<p>Introductory Session @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre Introduction by Professor Akihiro Ogawa, University of Melbourne & Professor Philip Seaton, Tokyo University of Foreign Studies</p>
Afternoon Coffee/Tea	<p>Light refreshments will be provided.</p>
14:30–16:00	<p>Afternoon Panel Discussions @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre</p> <p>Panel 1: Coping With an Aging Society Chair: Asha Ross, PhD candidate, University of Melbourne</p> <p>1. <i>Kōrei Higaisha</i>: Legal and Regulatory Responses to the Japan Life Scandal</p> <p>Stacey Steele Associate Professor, Asian Law Centre, Melbourne Law School, Australia</p> <p>The phenomenon of Japan’s aging population has highlighted the vulnerability of elderly people to fraudsters. Schemes involving a wagyū farm, mango trees, prawns and gold have been used to separate</p>

the elderly from their money. Young fraudsters use old telephone books to contact elderly people who maintain landlines, asking for passwords, money and credit card details. Some schemes even involve trying to dupe elder out of their homes. The offenders, who may or may not be part of organized criminal gangs, have a sense of anger and entitlement, believing that elderly people are better off than they are. For their part, the elderly victims are worried about their futures because they are not working, the pension is perceived as not being enough and their assessments about these matters are not as good as it used to be. This paper examines the regulatory and legal responses to the case of the Japan Life Co. Japan Life sold magnetic health care products to people mostly over 75 years old. Customers were told that they could earn up to a six percent return on these assets if they then rented out their purchases through Japan Life. Most of the victims were in regional Japan: Fukushima, still recovering from the disasters of 2011, was the worst affected area, followed by Shizuoka and Aichi Prefectures. Despite efforts to shut the company down, it continued to operate and dupe people with free massages and trinkets for years. The paper uses the Japan Life case to make some preliminary points about legal and regulatory responses to elderly victimization in the context of financial crimes and interactions between insolvency law and Japan's aging population. It explores the motivations of the various stakeholders, including the victim's lawyers from the Committee for Addressing Consumer Problems (*shōhisha mondai taisaku i'inkai*) of the Japan Federation of Bar Associations.

2. 'A Global Landmark for Young People' – The Elderly and the Making of a Barrier Free Tokyo 2020

Deirdre A.L. Sneep

Postdoctoral Researcher, University of Duisburg-Essen, Germany

Japan being a super aging society is a topic that has recently been discussed from many perspectives as it has become an increasingly pressing issue (Coulmas 2007, Campbell 2014, Prieler and Kohlbacher 2016). However, one practical aspect that has received little attention is currently being highlighted in the preparations for the 2020 Olympics: cities' accessibility for those with physical impairments. In 2017, the Japanese government pledged to improve Japanese cities and make them 'barrier free' by 2020. Nevertheless, although it will be elderly who will make use of these adaptations the most, there is a serious lack of voiced opinions from them concerning the city's transformations. This research addresses Tokyo's effort in creating a more accessible environment, and by using ethnographic methods such as interviews and participant observation among the many Olympic volunteers that are 60+, places the voice of Tokyo's elderly central to the discussion. Eventually, the research argues that the elderly population are being continuously underrepresented in media, even while being the main users of 'barrier free' Tokyo and actually playing an active role in preparing the city for the international event.

	<p>3. Aging in a Foreign Land: Perspectives of Filipino Mothers and their Japanese Children</p> <p>Melvin Jabar Associate Professor, De La Salle University, Philippines</p> <p>It has already been established that Japan is no longer a homogeneous society as it was believed to be in the past. This is partially because of the flourishing cultural diversity in the country partly as a result of the increasing international or intercultural marriages. These international marriages resulted to the advent of intercultural families. Intercultural parents and children have to come into terms with cultural differences. Parents, coming from different cultures, may raise their children using different cultural standards. The differing cultural standards will impact the ways in which children will view their identity, their educational experiences, and even the ways in which they view the family as a social system. One interesting issue surrounding intercultural families is parent-child dynamics relating to caring for the elderly. How do migrant spouses view or prospect their life once they reach aging given the different family expectations that are culturally laden. This study assumes that Filipino mothers will have difficulty later in life as a result of differences of views regarding who is supposed to take care of elderly parents. In the Philippines, for instance, parents do expect that one of their children should take care of them. However, in Japan, caring for the elderly has long been institutionalized. Meaning, it is no longer unusual for children to bring their parents to institutions for the elderly. It is against this backdrop that this paper was conceptualized. Through in-depth interviews with Filipino mothers and their Japanese children, this paper aims to understand how Japanese children and their Filipino mothers view aging, the aging process, and caring for the elderly. It also unpacks tensions as well as prospects in the ways in which migrant parents have to face aging. One important theme that this paper explores relates to how Filipino mothers in general prepare for their life in later years. Results of the investigation offers policy insights as regard to how Japan should deal with elderly migrants. This paper also offers new insights or perspectives in examining Japan as a space of inquiry where cultural diversity must be taken into account.</p>
<p>16.10–16.30</p>	<p>Opening Ceremony for the TUFs Global Japan Office in Melbourne @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre</p> <p>Professor Hirotaka Tateishi, President of Tokyo University of Foreign Studies Professor Denise Varney, Dean, Faculty of Arts, The University of Melbourne</p>
<p>16:40–18:00</p>	<p>Keynote / Inagaki Seminar 6 @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre</p>

	<p>Hosted by Professor Akihiro Ogawa, University of Melbourne</p> <p>Speaker: Philip Seaton, Professor, Tokyo University of Foreign Studies, Japan</p> <p>Japan Studies in the 21st Century</p> <p>The last few decades have seen a major shift in Japan studies. It used to be dominated by the ‘outsider looking in’ view. Research was published by scholars, journalists and temporary foreign residents who unlocked the nation’s mysteries for a non-Japanese audience. In many ways, this remains the academic status quo, and is reinforced in the rankings conscious 21st century academic order by the fact that most of the prestigious impact factor journals and academic presses disseminating English-language research on Japan are edited and published outside of Japan. Nevertheless, the tenor of Japan studies has shifted towards the view of the ‘insider looking out’. Increasing numbers of respected English-speaking academics (both Japanese and non-Japanese) are permanent residents rather than visiting scholars, and when they write about Japan they address issues affecting their country of domicile rather than a far off land.</p> <p>In 2019, this process reaches another milestone with the opening of the School of Japan Studies at Tokyo University of Foreign Studies, which is the first undergraduate department of Japan Studies at a Japanese national university. There have been other such programs at national universities, or departments at private universities, but a full department at a national university signals the Japanese Ministry of Education’s resolution to put ‘Japan studies in Japan’ on the global academic map. Is this simply maximizing Japan’s natural advantage in supplying Japan studies courses to the global higher education market? Or is there a deeper political agenda at play? This speech considers the opportunities and risks, and challenges and advantages of doing Japan studies in Japan in the twenty-first century, and whether ‘Japan Studies in Japan’ is even the best way to describe the type of research and teaching that we do.</p>
18:30–19:30	<p>Reception @ University House, Melbourne Law School Co-sponsored by University of Melbourne Asia Institute Japanese Studies Program & Melbourne Law School Asia Law Centre</p>

Day 2: September 18, 2018

Time	Details
9:00–10:30	<p data-bbox="469 271 1399 344">Morning Coffee/Tea @ Yasuko Hiraoka Myer Room, Sidney Myer Asia Centre</p> <p data-bbox="469 344 1399 418">Panel 2: Rethinking Japanese / Area Studies in the 21st Century Chair: Chair: Akina Mikami, PhD candidate, University of Melbourne</p> <p data-bbox="469 456 1399 495">4. Downing the Master’s Tools: The long Shadow of Area Studies</p> <p data-bbox="469 533 1399 607">Bill Mihalopoulos Lecturer, University of Central Lancashire, UK</p> <p data-bbox="469 645 1399 1413">The call for papers on the new approaches to Japanese studies poses a series of interesting challenges such as: What is the unit of analysis for Japanese Studies scholarship? How does this unit of analysis apply to the problems of the 21st Century? Is the relevance of Japan as a field of study to function as a connector for interdisciplinary work by a globalized and highly mobile academic profession? My paper will formulate some response to this challenge by returning to a body of recent scholarship on the <i>Maria Luz</i> Incident which has been heralded as de-westernizing world history. Many see this type of scholarship as the future of Japanese studies. However, I am sceptical of these claims. I argue that this scholarship relies heavily on an area studies approach that takes the evolution of the Japanese nation as the unit of analysis, and constructs an understanding of Japanese modern history based on a template of adaption and evolution to Western encounters. Is there a way of getting around this methodological dilemma? My intention is to provoke some thinking on how we can collectively circumnavigate this conundrum. The stress falls on historical contingency rather than the ‘modern’ understood in epochal terms, and eschewing the Japanese nation as the unit of analysis by offering a history of the <i>Maria Luz</i> Incident seen through the lens of the global history of labour migration and the trafficking in people.</p> <p data-bbox="469 1451 1399 1489">5. Japanese Studies in Indonesia: Conditions and Expectations</p> <p data-bbox="469 1527 1399 1601">Antonius R. Pujo Purnomo Associate Professor, Universitas Airlangga Surabaya, Indonesia</p> <p data-bbox="469 1639 1399 2031">This year (2018), the Japanese studies in Indonesian universities have entered the 55th year. Compared with other countries, the amount of Japanese learners in Indonesia is 2nd largest in Asia and the largest in Southeast Asia. Nonetheless, this is not the only factor to measure the progress of Japanese studies in a country. Some factors that can be used use as indicators include the number of lecturers who have gone through doctoral or professor level and the number of scientific publications written. The latter aspect mentioned could be utilized to measure the quality of Japanese studies in a country. The research purpose is to perceive the condition (quantity and quality) of Japan studies in Indonesia. To know whether the condition is good or not,</p>

	<p>the researcher would attempt to compare Indonesian condition with other countries' condition. The method employed in this research was a qualitative method prioritizing the amount of data as the references. The research results would, later on, be utilized as reference materials to introspect and determine the policy on research development about Japanese in the future.</p> <p>6. Exporting Theory 'Made in Japan': The Case of Contents Tourism</p> <p>Philip Seaton Professor, Tokyo University of Foreign Studies, Japan</p> <p>Japan and Japanese Studies have long struggled to take centre stage in the international social sciences and humanities. Modes of discourse both inside and outside of Japan all too often present the country as a 'unique', culturally-self-contained case. In other words, if there are any broader theoretical insights generated, they do not transfer easily abroad. Making Japan Studies relevant in the twenty-first century requires jettisoning this thinking and identifying topics on which Japan not only supplies an important case study on a theme of global relevance but also takes a lead in theoretical discussions and global implications. One such topic is tourism. In recent years, there has been a massive growth in tourist numbers in/to Japan, and also Asia as a whole. Where there is intense activity, there is also the opportunity to develop theory. One example is tourism induced by popular culture, known in Japan as 'contents tourism'. This concept, which was 'Made in Japan', has considerable theoretical advantages over related approaches developed in the West, such as 'literary tourism' or 'film tourism', even when applied back to case studies in the west previously discussed as forms of film or literary tourism. This paper discusses how tourism scholars with little prior focus on Asia have started incorporating contents tourism theory into their work on other regions/countries.</p>
10:45–12:15	<p>Panel 3: Seeking Personal / Professional Meaning Chair: Adam Eldridge, PhD student, University of Melbourne</p> <p>7. The Public Role of Religion in Post-Disaster Japan: Re-thinking Theories of Secularization and Privatization</p> <p>Mark R. Mullins Professor, University of Auckland, New Zealand</p> <p>Secularization theories have been applied globally and regarded as relevant for understanding the decline and privatization of religion in Japan. According to survey research, most Japanese claim to be 'without religion' (<i>mushūkyō</i>) and less than 10 percent of the population indicate they 'belong' to a religious organization of any kind. Organized religion in contemporary Japan has been perceived widely in negative terms as something 'gloomy' (<i>kurai</i>), 'closed'</p>

(*heisateki*), and, since the 1995 Aum Shinrikyō sarin gas attack, something as ‘dangerous’ (*abunai*). The low birthrate and aging population is already having a serious impact on religious institutions across the country and recent studies indicate that some 35 percent of all registered religious bodies (*shūkyō hōjin*) will disappear by 2040. In spite of the accumulating evidence for secularization, a number of religious initiatives were launched or revitalized in the aftermath of the 1995 and 2011 disasters, which indicate the possibilities for re-engaging the larger society and recovering a public role for religion under challenging circumstances. This paper will review several prominent cases and reconsider why the study of religion still matters for Japanese studies even during a period of long-term institutional decline.

8. Transnational Mobility of Japanese to Europe and the Post-Fordist Quest for Well-being outside Japan

Susanne Klien

Associate Professor, Hokkaido University, Japan

The Lehman Shock, the Great East Japan Earthquake and increasingly precarious labor regimes have resulted in rising numbers of Japanese questioning conventional forms of corporate working and living. This ethnographic project explores the trajectories of Japanese individuals who have relocated to Europe and opt for self-created work in the creative sector. The paper examines the changes individuals experienced as a result of their relocation, their social life and sense of belonging, how settlers adjusted to their new environments, self-perception before and after their move, how they earn a livelihood, gender roles and mid and long-term plans. This study draws on semi-structured interviews and participant observation conducted in Austria, Germany and Portugal since March 2016. Empirical data suggests that Japanese migrants relocate for reasons of self-growth, inspiration and change. On the one hand, interviewees express high satisfaction with their daily lives. Yet, having eschewed conventional careers and familial engagement, they also mention their sense of liminality and pressure to turn their lives overseas into a personally fulfilling experience. By focusing on transnational Japanese who seek to pursue global careers, yet find themselves referring to Japan in multiple ways, this paper explores new directions for Japanese studies beyond Japan.

9. Filipino Migrant Care Workers in Japan: Transforming Intimacies and Caring Practices in Japanese Intimate Spaces

Katrina Navallo

Graduate School of Asian and African Area Studies, Kyoto University, Japan

The opening of Japan’s care labor market has seen the increasing participation of migrants in the provision of elderly care in

	<p>institutional settings in Japan. This paper looks into the performance of care by Filipino migrants in Japanese nursing homes. It views their constant interaction with the elderly Japanese in the performance of an intimate form of labor (that is care work) by a non-Japanese, as reconstituting and reconfiguring the native ideas of intimacy and care in the Japanese society. That such an intimate activity as care is performed by a non-Japanese constitutes a rethinking of how Japanese society views the ‘other’, and consequently thinking about the impacts of living and sharing intimate spaces with migrants. Significant to the globalization of care is the highly gendered migration of Filipino/a migrants in Japan, who have historically been migrating to Japan as entertainers, marriage migrants, and now as nurses and care workers. How is the caring labor of predominantly female Filipino migrants appropriated in Japanese intimate spheres? Through interviews and ethnographic accounts of Filipino care workers in selected nursing homes in Kyoto, this study unpacks the migrant experiences of caring for the elderly in the Japanese intimate settings.</p>
12:15–13:15	<p>Lunch will be provided.</p>
13:15–14:45	<p>Panel 4: Modes of Engagement Between Citizens and Society/Government Chair: Chair: Stefan Fuchs, PhD candidate, University of Melbourne</p> <p>10. Japan’s Environmental Injustice Paradigm and Transnational Activism</p> <p>Simon Avenell Associate Professor, Australian National University, Australia This paper examines how industrial pollution and protest in Japan have served as springboards for transnational activism in the postwar era. I argue that the seminal encounter with industrial pollution—encapsulated in Japan’s ‘environmental injustice paradigm’—has been a critical and ongoing source of motivation for Japanese environmental activism both within and beyond the archipelago. The agonizing experience of industrial pollution victims in local communities in Japan inspired some Japanese activists to look abroad and it profoundly shaped the messages they sent to the world. For Japanese activists who became involved transnationally, industrial pollution represented proof of an unbreakable chain linking political and economic power, environmental degradation, and the violation of basic human rights. The encounter with environmental injustices served as a powerful motivation for them to act. As activists from the world’s most polluted nation they felt an intense responsibility to ensure that such human injury did not occur elsewhere. Theirs was a decidedly anthropocentric and localistic vision of environmentalism focused on the grassroots victims of industrial pollution and, later, the marginalized people of developing nations. The paper highlights the importance of local experience as an ideational platform and motivating factor in environmental knowledge and transnational action.</p>

11. Grass-Roots Right-Wing Activism and the Politics of ‘Ordinary Citizens’ in Japan

Ji Hee Jung

Assistant Professor, Seoul National University, South Korea

The participants in recent grassroots right-wing social movements in Japan, such as action conservative movement (*kōdōsuru hoshu undō*) groups, are often assumed to be social misfits who take their frustration on ethnic and other minorities residing in Japan. But recent studies reveal that the reality is much more complicated and, more importantly, that they identify themselves primarily as ‘ordinary citizens.’ Although it might be tempting to disregard their claim to ordinariness simply as disguising rhetoric intended to justify otherwise unjustifiable acts, this paper proposes to critically unpack their claim by considering ‘ordinary citizens’ as a socially-constructed, normative category. Specifically, it clarifies the underlying reasoning and ethical grounds of their condemnation of both progressive intellectuals and ethnic and other minorities for alleged privileges. In so doing, this paper points out that the recent grass-roots right-wing activism relies fundamentally on the widely-shared norms of fairness as merit and social protection for ‘normal’ and responsible individuals. Therefore, its zero-sum thinking on the citizen’s rights and welfare distribution will be considered not only in terms of reaction to neoliberal globalization and economic recession, but also as a problem of citizenship situated in the longer history of modern democracy.

12. Community Power: ‘Natural Capitalism’ and Renewable Energy in post Fukushima Japan

Akihiro Ogawa

Professor, University of Melbourne, Australia

This paper explores new possibilities for Japan’s energy policy in the post-Fukushima era. After the catastrophic earthquake and radiation leak from the Fukushima Daiichi nuclear power plant in March 2011, one of the major issues Japanese society faces is how to revise its energy policy and energy production practices. During the post-World War II economic development phase, Japan relied on nuclear power to fulfill its energy demand. Among Japanese grassroots, there is a strong movement toward renewability and sustainability nowadays, and for greater local control over energy production, as well as more extensive public participation. Individuals are indeed beginning to experiment with renewable and more efficient modes of energy production. During reconstruction efforts, I observed the role of civil society, in particular, ‘social enterprises’ – an emerging actor in Japanese civil society – across the country. These enterprises play a vital role in harnessing energy from alternative, environmentally friendly, and sustainable energy sources at grassroots level in Japan. Green energy is gaining significant attention, and social enterprises now play a key

	<p>role in producing what I call ‘community power.’ Employing Paul Hawken’s idea of ‘natural capitalism’ (Hawken et al. 1999), this paper analyzes a new trend in energy production and documents grassroots citizens’ involvement in post-Fukushima Japan as a form of ethnography.</p>
<p>Afternoon Coffee/Tea</p>	<p>Light refreshments will be provided.</p>
<p>15:00–16:00</p>	<p>Panel 5: Overcoming the Past, Building the Future Chair: Jonathan Glade, Lecturer in Japanese Studies, University of Melbourne</p> <p>13. Conciliation and Disruption in Memorial Spaces in the Philippines</p> <p>Karl Ian Uy Cheng Chua Professor, Ateneo de Manila University, Philippines</p> <p>On December 2017, a statue to commemorate comfort women was dedicated in Manila which created a minor diplomatic tussle between Japan and the Philippines. This issue was picked up by some Philippine academics writing pieces urging Japan to respect the historical memory of Philippines. Furthermore, on 27 April, 2018, the statue was unceremoniously removed, which sparked further controversy on the issue, as being the only country to have removed their comfort woman statue. On the one hand, this can be chalked up as another issue on Japan’s war memory. However, this paper seeks to suggest a solution to issue. Nakano Satoshi has written about ‘virtuous circle of Japanese apology and Filipino forgiveness’ which poses a possible solution to this impasse. Using the space of commemorating the civilian victims of the Battle of Manila, the is memorial service is represented by the three countries who were part of the battle. This paper poses a problem by comparing the two spaces vis-à-vis World War II memorials in the Philippines, and the world on how spaces of memory can be a space for disruption or conciliation.</p> <p>14. Between ‘Repatriation’ and ‘Returning Home’: Experience of Japanese Women Left Behind in South Korea and in Sakhalin in 1960s</p> <p>Mooam Hyun Associate Professor, Hokkaido University, Japan</p> <p>Svetlana Paichadze Assistant Professor, Hokkaido University, Japan</p> <p>The collapse of the Japanese Empire in 1945 resulted in movement of 6.9 million Japanese nationals from the colonies and occupied territories. These people were called <i>hikiagesha</i> (repatriates). However, not all people could be repatriated in this time. For example, there were Japanese orphans and women in China left behind by</p>

	<p>Japanese families or Japanese wives of Koreans from Korean peninsula and Karafuto (Sakhalin). From the end of the 1980s to the 1990s, because of improvement of the international situation, Japanese people who were left behind in China and Sakhalin after World War II started to come back to Japan. These people legally and institutionally treated no as repatriates (<i>hikiagesha</i>), but as returnees (<i>kikokusha</i>). Both groups, <i>hikiagesya</i> and <i>kikokusya</i>, have attracted the attention of researchers and number of studies have been published on them. However, there is one more group of Japanese that could not repatriate after the World War II. These are women, left behind in South Korea and in Sakhalin, who returned to Japan in the 1950s-1960s. In that time, especially after the normalization of diplomatic relations between Japan and Soviet Union (1956) and Japan and South Korea (1965), left behind people get the opportunity to return to Japan, and some decide to do this. However, till now this group of returnees has not been sufficiently investigated. The experience of Japanese women left behind in South Korea and in Sakhalin and their returning in 1960s will be shown in our presentation. An analysis of their experience will help to clarify the processes were taking place in Japanese society, the policy of the Japanese state and its perception of the problem, the relationship between Japan and the countries of residence.</p>
16:15–17:15	<p>Panel 6: Transnational Education Chair: Maki Yoshida, Teaching Specialist in Japanese, University of Melbourne</p> <p>15. Engaging in and challenging the ‘global cores’ of scholarship whilst symbolizing emerging multiculturalism in the ‘global periphery’: performances and negotiations of academic and personal identities among JET-alumni Japan scholars based in Japan</p> <p>Sachiko Horiguchi Associate Professor, Temple University Japan Campus</p> <p>Recent scholarship on emerging multiculturalism in contemporary Japan have primarily focused on migrants from ‘third world’ countries, with limited attention given to migrants from the ‘West’ and their impact on global and local communities. This paper fills in this gap by examining the narratives of Anglophone Japan scholars who had set foot on Japan as JET Program (The Japan Exchange and Teaching) (1987~) participants teaching English in Japanese secondary schools, later receiving training in postgraduate programs in the ‘West’ to become scholars researching some aspect of Japan, and have been based in Japanese higher education institutions. Drawing on in-depth interviews with eleven previous JET Program participants of various ages about their life stories, this paper will shed light on ways in which these scholars are ‘wanted’ as symbols of internationalization/multiculturalism and hence enjoy ‘privileged’ status in Japan, and yet find themselves marginalized in scholarly</p>

	<p>communities at global and local levels. Through critically examining how these JET-alumni scholars perform and negotiate their academic and personal identities, this paper will also highlight tensions and connections between the ‘core’ and ‘peripheries’ of the twenty-first century academic ‘world system’ as well as those between area studies and disciplines in the humanities and social sciences.</p> <p>16. Dream Vs. Reality: Life of Bangladeshi Students in Japan</p> <p>Md. Siddiqur Rahman Associate Professor, Jahangirnagar University, Bangladesh</p> <p>This research paper briefly describes the opportunity and challenges of Bangladeshi language student migrants in Japan. Often time, global literature on student migration focus on the brain drain of skilled migrants but little attention has been paid on the contribution of unskilled labor of students in host countries. This research paper argues that Japan as a host country offers us an opportunity to explore how Bangladeshi students learning Japanese language play role as a side door for low skilled labor markets in Japan. Bangladeshi language students are subject to economic exploitations by migration agents in Bangladesh due to their lack of knowledge about admission in language schools, visa process and their initial settlements in Japan. After arriving in Japan, students have no choice but to involve in multiple part-time works, which are labor intensive and creates significant disruption in their sleep and studies. Earning an income to pay tuition fees and to help their parents back home financially constantly put pressure on students to work more hours. Most students experience rigid social and economic mobility after they graduate from language schools. To delay their stay in Japan sometimes they get into diploma schools to avoid being illegal in Japan.</p>
18:30	<p>Conference Dinner @ Upper East Dining Room, University House @ Professor’s Walk</p> <p>Dinner Talk Hosted by Professor Akihiro Ogawa, University of Melbourne</p> <p>Teaching with Cultural Collections</p> <p>Olivia Meehan Curator of Academic Program, Ian Potter Museum of Art, University of Melbourne</p> <p>Object-based learning models offer a framework for teaching with special collections and archives. Looking at works held in the East Asian Rare Books Collection we will explore the ways in which examining cultural material may enrich the learning experience for students, enhancing their visual literacy and language skills.</p>

Day 3: September 19, 2018

Time	Details
9:30	Strategy Meeting (in Japanese) @ Room 321, Sidney Myer Asia Centre Led by Professors Akihiro Ogawa and Philip Seaton
Morning Coffee/Tea	<i>Invitation Only</i> <ol style="list-style-type: none">1. Publication plan2. Modern Japanese Studies Consortium
