

Southeast Asia and Japan: Bonds and Connections towards 2030
7th Biennial International e-Conference of the Japanese Studies Association for Southeast Asia
15 – 17 December 2021

Day 3 (17 December 2021)

Time is according to Philippine Standard Time

9:00 am – 11:00 am

Soft Power

[Zoom Link](#)

Meeting ID: 940 9554 1623

Passcode: 197562

Japan's Pop-Culture Diplomacy: Role, Impact and Limits of Influence

Chelsea Nicole Pineda, University of the Philippines – Diliman

Japan's Soft Power in Southeast Asia - Achievements, Issues & Prospects

Nguyen Vo Huyen Dung, University of Foreign Language Studies, The University of Danang, Vietnam

Soft Power through Museum Diplomacy - The case study of Japan and Vietnam in telling the story of war

Tran Nguyen Khang, Vietnam National University - Ho Chi Minh

The Geopolitics of Vaccine Diplomacy: Navigating Sino-Japanese Competition in Southeast Asia

Md. Saifullah Akon, Bangladesh University of Professionals

Iffat Anjum Shonchoie, Bangladesh University of Professionals

Migration 1

[Zoom Link](#)

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Japanese Influence on Filipino Migrant Returnees: Exploring the Key to Brain Drain in the Philippines

Jandell Marcalinas, University of the Philippines – Diliman

Physically absent but virtually present: Experiences of Filipino migrants in Japan during the COVID-19 pandemic

John Lee Candelaria, Hiroshima University

The Dynamics of Filipino Resilience: A discussion of the experiences of Filipino Migrant Workers in Japan during the COVID Pandemic

Eliezer Madriaga Evangelista, University of the Philippines – Baguio

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Gender 1

[Zoom Link](#)

Meeting Id: 813 0035 6979

Password: 508315

Japanese queer popular culture and the production of sexual knowledge in the Philippines

Thomas Baudinette, Macquarie University

Queer Affective Literacies in Philippine BL Works: Connections and Transformations from Japanese BL

Kristine Michelle Santos, Ateneo de Manila University

Tales of Asian Love: The Translanguaging of Romance in Japanese, Thai, and Filipino Boys' Love Series

Cheeno Marlo Sayuno, University of the Philippines - Los Baños

Drama Gokushufudo in Gender Perspective: Deconstruction of Traditional Masculinity and Affirmation of Sex Division Labor in Japanese Society

Nunuk Endah Srimulyani, Universitas Airlangga

The Representation of Foreigner in Japanese Media

[Zoom Link](#)

Meeting Id: 814 2917 0461

Password: 040202

The Representation of Indonesia and Japan in Djawa Baroe Magazines Cover

Rouli Esther Pasaribu, Universitas Indonesia

Memories of Indonesia in the 1960s and Japanese National Identity Discourse in the 2020 Olympics: An Analysis of the 2019 NHK Taiga Drama Idaten

Himawan Pratama, Universitas Indonesia/Tokyo University of Foreign Studies

Gazing Indonesia from Japan: Indonesia as Represented in Dewi Soekarno's Manga Erabareru Onna ni Onarinasai-Dewi Fujin no Karei na Gekidou Naru Jinsei

Yulius Thedy, Independent Researcher

Representation of Foreigners in Japanese Variety Show YOU wa nani shi ni Nippon he?

Joyce Anastasia Setyawan, Nagoya University

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1:00 pm – 3:00 pm

Policy

[Zoom Link](#)

Meeting ID: 948 3020 2931

Passcode: 732302

Japan's role in mainstreaming indigenous knowledge in higher education in the Philippines: The case of 2019 higher education policy change

Giselle Miole, Waseda University

Strengthening Maritime Cooperation by Rebranding Capacity Building of ASEAN-JAPAN

Arianne Joy Fabregas, Arellano University School of Law

Vietnam-Japan Higher Education Cooperation in the First Two Decades of the 21st Century

Nguyễn Thị Thanh Tú, Hanoi university of Science and Technology

Efforts to increase gender awareness via cultural exchange program between young talented leaders of Japan and Southeast Asia – The case of the JENESYS Exchange Program, batch 2019

Nguyen Thi Thanh Uyen, Vietnam National University - Ho Chi Minh City

Migration 2

[Zoom Link](#)

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Virtual Networks and Networked Performance: A Digital Ethnography of Filipino Migrant Workers-Vloggers in Japan

Alleson Il Decena Villota, University of Tokyo

The Educational Views of Marriage Migrants in the Philippines: The Life Stories of Japanese Fathers

WATANABE Yukinori, Sagami Women's University

The Settlement and Employment of Filipino Residents as a Factor for Social and Economic Sustainability in Kikai Island, Japan

Alondra Gayle T. Sulit, Kagoshima University

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History

[Zoom Link](#)

Meeting Id: 814 2917 0461

Password: 040202

Crime and Commerce: The Japanese in the Philippines, 1907-1941

Ma. Rita Lourdes Alfaro, Ateneo de Manila University

The Idea of Integrating Taiwanese into Japan's Policy toward Overseas Chinese in the 1930-1940s

Vo Minh Vu, University of Social Sciences and Humanities, Hanoi

Hyakusho in the Arafura Zone: Ecologizing the Nineteenth Century Opening of Japan

Manimporok Dotulong, University of Oxford

Philippine – Japan Relations 1

[Zoom Link](#)

Meeting Id: 813 0035 6979

Password: 508315

Masa Ramen: The Filipinization of the Iconic Japanese Cuisine

Yellowbelle DM Duaqui, Alessandra Jasmine E. Ambal, Isabella Mae M. Hernandez, Czarina Jane G.

Manansala, Aika P. Tomioka

De La Salle University

Contemporary-classical Music and the Mimesis of Modernity: Japan into Southeast Asia

Jonas BAES, College of Music, University of the Philippines

Difficult heritage discourse of Japanese Occupation Sites in the Philippines through the lens of subaltern groups

Ma. Keren Happuch D. Arroyo, De La Salle University

Philippine-Japan Studies: An Overview of the Pioneering Work of Dr. Josefa M. Saniel

Valerie May M. Cruz-Claudio, Ateneo de Manila University

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3:00 pm – 5:00 pm

Business

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Meeting Id: 814 2917 0461

Password: 040202

Post-Covid 19: Japanese Firms and Operations for Southeast Asia

Paolo Cansino, University of Asia and the Pacific

Trade Openness and Economic Growth: Case of Thailand and Japan Between 1980-2018

Khairunisah Binti Kamsin, Universiti Malaysia Sabah

Diversity management in some Japanese companies-A new way to strengthen Japanese enterprise competitiveness

Tong Thuy Linh, Institute for Northeast Asian Studies

Popular Culture and Sports

[Zoom Link](#)

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Finding Authenticity through J-Pop in Philippine Pop Music

Herb L. Fondevilla, Meiji University

Beyond "Binbou" (貧乏): Narrative Trends on Poverty in Contemporary Anime Films

Karl Gerrard See, Hansley Adriano Juliano

Nagoya University

"Crash landing on you" and the fourth Korean wave in Japan during COVID-19 pandemic

Aleksandra Jaworowicz-Zimny, Nicolaus Copernicus University

The Tokyo-Hakone collegiate ekiden – Problems and Future Proposals

Shimizu Yasuo, Doshisha University

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Gender 2

[Zoom Link](#)

Meeting Id: 813 0035 6979

Password: 508315

The linguistic creation of parents in Japanese primers

Sonia Czaplewska, University of Gdańsk

The Portrayal of Japanese Working Women in 1948 issues of the Pacific Stars and Stripes

Angela Louise C. Rosario, Ateneo de Manila University

The Vicious Cycle of Work, Family Life, and Societal Expectations for Japanese Women as seen through the Lens of State Policies

Bernadette Anne N. Buensuceso, University of the Philippines – Diliman

Masculine Seme and Feminine Uke: How Heteronormative Discourse affect the Popularity of Boy's Love in Indonesia

Yarra Rania Nurul Iman, Universitas Indonesia

Rouli Esther Pasaribu, Universitas Indonesia

Memories and Discourse

[Zoom Link](#)

Meeting ID: 965 0518 0995

Passcode: 050407

The Ideology of Resignation Statement of Japanese Prime Minister Shinzo Abe: A Critical Discourse Analysis

Nadya Inda Syartanti, Universitas Brawijaya

Japanese as Seen through Shop Names and Signage: A Study of Linguistic Landscape of Putrajaya, Malaysia

Abdurrahman Syahid, Independent researcher

'Don't Kill Yourself': Raising The Topic Of Child Suicide Through Humanitarian Narrative Stance In Japanese Cinema

Deanita Adharani, Independent researcher

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Collective Identity, Struggle, and Wisdom through Food Memory in Japanese Culinary Series “Izakaya Bottakuri” and Thai Series “Miss Culinary”
Bruce Dame Laoera, Jagiellonian University

5:00 pm – 7:00 pm

Community Activism

[Zoom Link](#)

Meeting Id: 813 0035 6979

Password: 508315

Violence in Discourse: A Comparative Case Studies Between Indonesian and Japanese Online Conservatives

Bima Prawira Utama, Padjadjaran University

Popularity of Cyber-nationalism in Japanese Right Wing Group (Netto Uyoku)

Andiline Thea Pranasari, Universitas Indonesia

Active Aging through later life and afterlife planning: Shūkatsu in a Super-Aged Japan

Chan Hui Hsien, National University of Singapore

日本語教育・歴史教育からみるマレーシアと日本の戦争の記憶

[Zoom Link](#)

Meeting Id: 814 2917 0461

Password: 040202

日本語教育における歴史学習・平和学習と戦争の記憶

松永典子 MATSUNAGA, Noriko

九州大学大学院比較社会文化研究院 Faculty of Social and Cultural Studies, Kyushu University

マレーシア中等教育におけるアジア太平洋戦争の解釈

内藤 裕子 NAITO Yuko

愛知教育大学社会科教育 Aichi University of Education

高等学校地理歴史科教科書に見られる日本の東南アジア占領

松岡昌和

大月市立大月短期大学 経済科

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Special Panel on Mekong

[Zoom Link](#)

Meeting ID: 998 7660 1756

Passcode: 007512

*Energy Transition Towards Clean Energy: A Challenging Future Path for Japan-Southeast Asian
Cooperative Connections*

Rizqi Wisnu Mauludino, University of Indonesia

Mekong - Japan cooperation and “A Decade toward the Green Mekong” Initiative

Nguyen Thu Hang, Faculty of International Studies (FIS) University of Social Sciences and Humanities
(USSH)

Nguyen Minh Thu, Vietnam National University (VNU)-Hanoi

*Living harmony with nature (Japanese Satoyama landscape): Case study of some villages in Southern Chin
State, Myanmar*

Khin Lay Swe, Senior Advisor, Forest Resource Environment Development and Conservation Association
(FREDA)

Kazuo Ando, Center for South East Asian Studies, Kyoto University

Cambodian Refugee Crisis and Japanese Diplomacy – The beginning of International Contribution

Hiroaki Kato, Kwansai Gakuin University

*Envisaging the interconnectedness between Southeast Asia and Japan: Connectivity as a key factor in the
Mekong Region*

Gitanjali Sinha Roy, University of Delhi

Special Film Screening

[Zoom Link](#)

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*Film Screening for the 80th Anniversary: Asia-Pacific War and the Legacies of Japanese Migration and
Imperialism*

“Abandoned: The Stories of Japanese War Orphans in The Philippines and China” (98 minutes, English
subtitles) [Nihonjinno wasuremono: Firipinto chugokuno zanryuhojin 日本人の忘れもの : フィリピン
と中国の残留邦人, <https://wasure-mono.com/>].

Hiroyasu Obara, Director
Eri Kitada, Rutgers University

Abstracts

9:00 – 11:00 Concurrent Sessions

Soft Power

Japan's Pop-Culture Diplomacy: Role, Impact and Limits of Influence

Chelsea Nicole Panganiban Pineda
University of the Philippines - Diliman

The contemporary elements of Japanese popular culture (hereinafter pop culture) are manifestations of the country's cultural indigenization and hybridization of Western culture, becoming Tokyo's source of cultural power. The subsequent rise of the international popularity of Japanese pop culture expanded the government's diplomatic tools in the attainment of its national interests. In Southeast Asia (SEA), Japan's reputation has been tainted by its wartime atrocities and exploitative tendencies towards the region's resources. The boom of Japanese media in the 1980s has contributed to the change of attitude of Southeast Asians towards the Japan. To this end, the steady momentum of Japanese media among the international audience had further inspired the Japanese government to integrate popculture as one of its diplomatic tools in achieving its national goals in the international arena in face of the constitutional constraints.

This paper (1) revisits the history of contemporary Japanese pop-culture and the transnational consumption of the content industries, (2) traces the Japanese efforts to protect and promote its content industries, (3) assessws the social and economic impact of SEA's consumption of Japanese pop-culture to Japan, and (4) analyzes the effectiveness of pop-culture diplomacy as a tool for projecting soft power. Through a qualitative approach and descriptive research design using secondhand resources, the paper argues that manga, anime, and television dramas, among others, have been more powerful agents than official diplomatic channels in reconstructing Japan's image in SEA during post-occupation period. Japan's use of popculture as its foundation of soft power has also been influential in helping Tokyo reach its economic, cultural, and political agendas in the region.

Keywords: Soft power, pop-culture diplomacy, Southeast Asia

Japan's Soft Power in Southeast Asia - Achievements, Issues & Prospect

Nguyen Vo Huyen Dung

University of Foreign Language Studies, The University of Danang

Soft power is no longer a new term in international relations. After being defined by Joseph Nye in his book in 1990 (*Bound to Lead: the Changing Nature of American Power*), soft power has been officially and widely used at all levels. It appeared in many countries' foreign policies and became an effective tool in increasing national power. The world globalization, the growth of science and technology, the trend of cooperation and peace have been favorable conditions for soft power to develop. Since the beginning of the 21st century, Japan has focused on increasing soft power as a tool of enhancing its role and position in the region. Its process of soft-power implementation has earned certain achievements when fostering Southeast Asian people's trust in Japan's capability, improving Japan's impacts regionally and globally as well as greatly contributing to its national economic growth. However, there are still some existing issues during this implementation process such as harmonizing the soft and hard factors in economic, political activities; Japan's ambition in increasing its defense effort or the uneven reactions of Southeast Asian countries to Japan's soft power impacts. This paper first quickly summarizes Japan's soft power implementation process in Southeast Asia (specific from 2001 until now), then evaluating its results, issues before finally forecasting its prospects using the SWOT method. A short reference to Vietnam case will also be provided with suggested policy implications for being active and effective in promoting its soft power capability on the basis of lessons learned from Japan.

Keywords: Japan, Southeast Asia, soft power, achievements, issues, prospects

Soft Power through Museum Diplomacy - The case study of Japan and Vietnam in telling the story of war

Tran Nguyen Khang

Vietnam National University - Ho Chi Minh

Soft power, according to Professor Joseph Nye (Harvard University), is the ability to get what you want by shaping the preferences of others through appeal and charisma. Contrary to the coercive nature of hard power, soft power moves away from the traditional "stick and carrot" foreign policy tools and focuses on persuasion or attraction. By telling compelling stories, building networks, creating rules of international cooperation, and attracting resources, countries make themselves naturally attractive to the world. Thus, soft power is the ability to use attraction and persuasion to achieve desired goals, with resources coming from cultural characteristics, political ideals and foreign policy. Using the concept of soft power as a research orientation, the study analyzes the two countries Japan and Vietnam in achieving soft power, or positive influence in the international community, through Museum diplomacy. Museum diplomacy is a form of displaying historical artifacts to the international public, thereby introducing national cultural characteristics. The cases of two museums used for analysis are the Hiroshima Peace Memorial Museum and the War Remnants Museum, Ho Chi Minh City, Vietnam. These two are the museums of war, a symbol of hard power. But through the comparative analysis of the similarities and uniqueness of the two museums in telling the story of war memories, the study would like to demonstrate that soft power is the ultimate result, while both museums represent the two countries in their particular visions of peace.

The Geopolitics of Vaccine Diplomacy: Navigating Sino-Japanese Competition in Southeast Asia

Md. Saifullah Akon

Iffat Anjum Shonchoie

Bangladesh University of Professionals

Since the end of the Cold War, Southeast Asia has emerged as a center of strategic rivalry between the two East Asian giants-China and Japan. Thereafter, both the competing powers have been asserting their influence in the region through economic and strategic statecraft. China's geographical proximity to Southeast Asian sub-system and skyrocketing investments precisely President Xi Jinping's Belt and Road Initiative (BRI) has incorporated this region as a strategic partner in pursuing the aspirations of his well-orchestrated 'China Dream'. Simultaneously, Southeast Asia has also become a decisive part of the Asia-Pacific region to implement Japan's new Free and Open Indo Pacific (FOIP) policy and to make Quadrilateral Security Dialogue (QUAD) effective. More discrepantly, Sino-Japanese antipathy has been manifold intensified in Southeast Asia with the inception of the Covid-19 pandemic led global crisis. While sustaining the ominous prevalence of pandemic led 'new-normal' epoch, Covid-19 vaccines have been accredited as the most exigent strategic commodity owing to the mismatch in between its universal demand versus limited supply worldwide. Thereby, due to prevailing geopolitical and geo-strategic significance, Southeast Asian sub-system has rationally been top-most prioritized while deploying COVAX: vaccine sharing program by predominantly China and Japan. Although China's COVAX outreach has been aided by its first-mover advantage, Japan has also gradually stepped up its diplomatic footprint ultimately challenging the existing unilateral China's dominance in this region. Now, within such inconsistencies, the central query of this paper converges around to navigate Sino-Japanese contestation in the Southeast Asian region while weighing with the pledges of equitable COVAX access worldwide. The methods and equipping tools employed in this paper include lexical scrutiny, mapping, contextual analysis, qualitative and mixed methods data analysis software (MAXQDA) etc. in order to analyze the current state of knowledge and pedagogical development. Finally, this paper is context, theory, and case dictated.

Migration 1

Japanese Influence on Filipino Migrant Returnees: Exploring the Key to Brain Drain in the Philippines

Jandell Marcalinas

University of the Philippines - Diliman

Migration has been the global answer to one's economic upheavals from their home country. Philippines, as such, has a long history of emigration due to government's work to deal with unemployment in the country. This makes the Philippines as one of the major suppliers of labor migration in almost every corner of the world. Moreover, it presupposes the problem of brain drain in the home country of the migrants. Hence, majority of the migrants work temporarily and return home with their earnings. Most of the migrant

returnees usually found to be self-employed due to the capital accumulation. Most of the literature in migration focuses on the role of remittances and wage earnings of the migrants as a determinant as entrepreneurs. It only highlights the economic accumulation of the migrants and is solely considers as impetus to migrant's development. Considering Japan, as one of the richest cultural and social orientations, it is consequential to look on how Japan, as the host country, may influences the migrant's development. Therefore, this paper investigates the impact of migrant's experience from the host country and how it may affect the economic development of migrant returnee/s. Specifically, this study focuses on how the host country influences the migrant's socio-cultural development as they reintegrate in their home country. This study focuses on investigating how may the migrant returnees can or have the possibility to deal with the brain drain phenomena brought by Filipino culture of migration. This study examines on how the migrant experience/s can be a key in providing dynamics which can alleviate Philippine's development. Therefore, this paper suggests that migrant's advantage of experience from the host country was not solely because of the capital production but the sociocultural influence can also be supplementary source of development for their home country.

Physically absent but virtually present: Experiences of Filipino migrants in Japan during the COVID-19 pandemic

John Lee Candelaria
Hiroshima University

This study analyzed how the COVID-19 pandemic affected the sense of belonging of temporary migrants in Japan by interviewing 24 Filipino students and workers that experienced traveling to or residing in Japan during the pandemic. Integral to the study was the work of Abdelmayek Sayad (2004) and the trauma of "double absence," a condition introduced by migration wherein those who leave their home countries create a social, personal, and political void while not being fully present in their host countries since they are not fully integrated into their new society. Using narrative analysis, the study revealed that the pandemic increased the participants' feeling of physical absence in their home and host countries, while some participants reported that their virtual presence through social media, online learning, or teleworking does little in appeasing their feeling of absence. In many cases, their virtual presence even magnified the temporal and spatial rupture caused by the migration process. Despite this, the participants highly valued their virtual presence as it enabled them to preserve the continuity of their home networks while allowing them to participate in new ones in both home and host countries. Their physical absence and virtual presence also led them to witness and experience the pandemic in both the Philippines and Japan, enabling them to form political and cultural insights regarding the pandemic in the two countries.

The Dynamics of Filipino Resilience: A discussion of the experiences of Filipino Migrant Workers in Japan during the COVID Pandemic

Eliezer Madriaga Evangelista
University of the Philippines - Baguio

This paper revisits the evolving characteristics of Filipino resilience among Filipino Migrant workers in Japan, their stories, network and support system during the time of Corona pandemic. The current global health threat has been challenging the stability of all socio-economic systems, operations and testing the efficacy of the measures and protocols being used to counter its effects. Geographical lockdown, travel restrictions and mandatory quarantine health protocols had contributed to the rise of anxiety, depression and other mental health issues among migrant workers whose networks operate within diasporic “community” and cybercommunity in digital space. The lived experience of Filipino migrant workers during the time of pandemic may lead to the proposal of new policies and support systems to address the growing needs of all migrant workers that include mental health support programs, provisions in bilateral agreements on border control, travel restrictions and health protocols from the threats of emerging diseases and discrimination or stigma associated with the contact of the Corona virus in various work spaces.

Gender 1

Japanese queer popular culture and the production of sexual knowledge in the Philippines

Thomas Baudinette
Macquarie University

The last several decades have seen a growth in the transnational circulation of Japanese queer popular culture such as Boys Love media, bara manga and pornographic videos. Since the 1990s, the Philippines have emerged as an important market for Japanese media with queer themes. Drawing upon interviews with 31 Filipino fans of queer Japanese popular culture from a variety of gendered and class backgrounds, this chapter explores how Filipino consumers engage with fantasies of Japan as an “aspirational resource” that challenges experiences of societal heteronormativity. I reveal that Filipino consumers especially value the queer popular culture of Japan as it provides an affirming representational politics that they believe is absent within Philippine mainstream media, producing fantasies of Japan as an “LGBT paradise”. These fantasies, I suggest, play an important role in contouring how Filipino fans affectively experience and conceptualize their queerness, producing sexual knowledge grounded in Japanese popular culture. In particular, I chart how fans’ initial encounters with Boys Love and gay male pornography helped facilitate their identification with same-sex attraction and provided them with a vocabulary to express and make sense of their desires. I conclude the chapter by juxtaposing the informants’ attitudes towards the queer

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popular cultures of Japan and the US, which was a common theme in interviews. I specifically expose how the informants' disavowal of the US as a site of queer liberation and their privileging of Japan reveals shifts in the "libidinal economy" of the Asia-Pacific within which the Philippines are situated.

Queer Affective Literacies in Philippine BL Works: Connections and Transformations from Japanese BL

Kristine Michelle Santos

Ateneo de Manila University

The year 2020 has seen shifts in media consumption as people increasingly engaged with online entertainment because of the COVID-19 pandemic. One interesting media that trended in the Philippines during the pandemic is Boys Love (BL), a media genre that highlights romantic, sometimes sexual, relationships between two men. BL has its roots within women's comic culture in Japan. Over the years, BL media from Japan has been exported to other countries where readers have grown to learn about BL literacies, a set of affective and queer literacy practices that define BL media and culture. Countries such as Thailand and Japan have adapted these BL literacies to produce their own BL media in the last few years. In this presentation, I specifically examine how these BL literacies are seen in Philippine BL media which reached its peak in 2020. Through the examination of Philippine independent and commercial BL comics, such as titles from Black Ink, and television shows known locally as Pinoy BL, such as *Game Boys* (2020) and *Gaya Ng Pelikula* (2020), this presentation hopes to highlight the adaptations and transformations of BL literacies in the Philippines. It hopes to unpack how Philippine BL titles are generating their own affective queer literacies which contributes to the growth of BL all over the globe.

Tales of Asian Love: The Translanguaging of Romance in Japanese, Thai, and Filipino Boys' Love Series

Cheeno Marlo Sayuno

University of the Philippines Los Baños

The Thai Boy's Love (BL) fandom, which originated from the Yaoi culture of Japan, saw a particular boom in the Philippines during the pandemic. Around this time, "2gether the Series" was airing its regular weekly episodes from February to May through the GMMTV YouTube channel, just in time for the community quarantines that gave viewers extra time for consumption as work and school relaxed. This became a getaway of discover for many who are introduced to the Thai BL world for the first time. While waiting for the next episode, fans were left wanting for more, leading to their discovery of Thai BL series that came before: "SOTUS," "Dark Blue Kiss," "Tharntype," "Theory of Love," "He's Coming to Me," and many others. From here, what used to be a way to spend time due to lockdown became a phenomenon in itself, adding to the volume of fans who were already watching even before the pandemic.

In the Philippines, this also opened the doorway into the world of BL, such that Filipino fans started accessing Japanese BL content, such as "Cherry Magic," "Be Love," "BokuKoi," and "Life Senjou No Bokura."

Filipinos who were introduced into Thai BL traditions first found their way back to its origin of the yaoi genre. Meanwhile, there was a boom in Filipino BL as well, which contextualized the Asian experience of male-to-male love into the Filipino culture. Some of the notable Filipino BLs are “Gameboys” and “Hello, Strangers,” which are also now available in the international streaming site Netflix.

Because of this, it is compelling to study intersectionalities of Thai, Japanese, and Filipino BL phenomenon by looking into the linguistic, paralinguistic, and extralinguistic dimensions found in the narratives of selected BL series from these three nationalities. Even more so, this study hopes to perform a thematic analysis of motifs that provide a better understanding of how romance is translanguaged in the case of Asian BL. Translanguaging sees that linguistic signs are part of a wider repertoire of modal resources. This multimodality of social semiotic view provide an explanation of particular socio-political associations carry such signs. Can the same be said in the case of homosexual love? This study hopes to map how meanings relating to BL romances are both transformed, translated, and reimagined in BL series from three countries. The translanguaging of this kind of romance can lead to developing and empowering gender identities that transcends nations and cultures. Here, boys’ love becomes a collective experiences shared by the characters in the stories, as well as their multicultural set of viewers.

Drama Gokushufudo in Gender Perspective: Deconstruction of Traditional Masculinity and Affirmation of Sex Division Labor in Japanese Society

Nunuk Endah Srimulyani
Universitas Airlangga

This study discusses the concepts of masculinity and sex division labor depicted in the drama Gokushufudo. The methodology used is a qualitative research method with sociology of literature approach. The stages of data collection were carried out by watching the drama Gokushufudo, recording and sorting scenes, dialogues, and settings that are suitable to the research theme. The next steps are codifying, classifying, and analyzing them based on the concept of masculinity by BSRI (Bem Sex Role Inventory) and gender roles in sex division labor. The results of the analysis prove that the main character Tatsu, a former yakuza who became a full-time house-husband is a representation of the deconstruction of traditional masculinity which requires men to provide for the family. According to the concept of sex division labor, Miku, Tatsu's wife, also deconstructs the concept of traditional gender roles in Japanese society which places women as supporters of men (*otoko o sasaeru*). In the drama Gokushufudo what happens is the opposite, man is in charge of domestic work and woman is the breadwinner. However, it can also be interpreted that despite the fluidity of concepts of masculinity and femininity in contemporary Japanese society, it cannot be denied that the separation of the production sector as paid labor and the domestic sphere as unpaid labor is still deeply rooted. In other words, although there is an exchange of gender roles between men and women, Gokushufudo's drama actually emphasizes the segregation of breadwinner VS homemaker in the concept of sex division labor.

The Representation of Foreigner in Japanese Media

Rouli Esther Pasaribu (Chair)

In this panel, we will discuss how foreigners with focus on Indonesia are represented in Japanese media. First, Rouli Esther Pasaribu will discuss how Indonesian and Japanese are represented in 63 covers of *Djawa Baroe*, a bi-weekly pictorial war propaganda magazine published by *Djawa Shinbun Sha* from January 1943 to August 1945 on the era of Japanese occupation in Indonesia. Second, Himawan Pratama will see how foreigners including Indonesia are represented in *Idaten*, the NHK's historical annual drama (*taiga drama*) of 2019 that evoke memories of the 1964 Olympics. The presentation is followed by Yulius Thedy presentation, focusing on the representation of Indonesian and Japanese in Dewi Soekarno's autobiographical manga entitled *Erabareru Onna ni Onarinasai-Dewi Fujin no Karei na Gekidou Naru Jinsei* (選ばれる女におなりなさい—デウイ夫人の華麗な激動なる人生). Last, Joyce Anastasia Setyawan will discuss the representation of foreigners in 35 episodes of variety show *YOU wa nani shi ni Nippon he?* (Why did YOU come to Japan?) produced by TV Tokyo in 2021. By employing textual and visual analysis in these various texts, we will discuss the meaning of those representations and how these representations are relevant in critically thinking of Indonesia and Japan relations.

Keywords: representation, Indonesia, Japan, foreigner, media.

The Representation of Indonesia and Japan in *Djawa Baroe* Magazines Cover

Rouli Esther Pasaribu

Japanese Studies Department, Faculty of Humanities, Universitas Indonesia

This study examines how Indonesia and Japan is represented in *Djawa Baroe* magazines cover. *Djawa Baroe* is a bi-weekly pictorial magazine published by *Djawa Shinbun Sha* from January 1943 to August 1945 that used as a war propaganda tool by Japanese military government in Jawa on the era of Japanese occupation in Indonesia.

This study employs visual analysis method by looking closely at 63 *Djawa Baroe* magazines cover. Based on gender and space, these 63 covers grouped in six categories, namely male-close up (25 covers), female-close up (23 covers), male-group (4 covers), female-group (3 covers), children (5 covers), female and male share space (3 covers). Male cover category consists of Japanese and Indonesian male militaristic images and national leader images, and Indonesian male forced labor (*romusha*) image. Female cover category consists of Indonesian women enjoy Japanese culture, Indonesian women and flower and plant, and Japanese and Indonesian active women image. Children category cover consists of children play in garden, children salute the soldiers, and children study at classroom. Female and male share space category consists of image of happy family, and national leader and female students raise flag together. In

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this panel presentation, I will examine the meaning of those images representation and see how Japan and Indonesia relation depicted through those images.

Keywords: Representation, image, *Djawa Baroe* magazine, Indonesia, Japan.

Memories of Indonesia in the 1960s and Japanese National Identity Discourse in the 2020 Olympics: An Analysis of the 2019 NHK Taiga Drama *Idaten*

Himawan Pratama

Universitas Indonesia/Tokyo University of Foreign Studies

In the leading years to the 2020 Tokyo Olympics Japan is portrayed as the "mature economy" or "mature society" capable of bringing "positive reform to the world." This confident positioning was paired with a nostalgic mood towards the 1964 Olympics, which were remembered as an event that "transformed Japan completely." Such remembering results from the memory of encounters with foreigners ahead of and during the 1964 Olympics. Indonesia, with its aggressive foreign policy under the presidency of Soekarno, was one of the most attention-attracting nations before the 1964 Olympics. Soekarno's aggressive foreign policy was apparent, including in the world of sports, where Indonesia sparked frictions with international sports federations. Examples of these frictions include the rejection to accept athletes from Israel and Taiwan in the 1962 Asian Games, the establishment of GANEFO in 1963, and the eventual boycott of the 1964 Tokyo Olympics. Even without participating, Indonesia's aggressive stance in sports in the 1960s has become an element of memories of the 1964 Olympics in various media in Japan towards the 2020 Olympics. One of which is *Idaten*, the NHK's historical annual drama (*taiga drama*) of 2019. This presentation will first describe how the Indonesians are being depicted in *Idaten*. Secondly, it will explain the significance of representations of Indonesia in constructing the Japanese national identity discourse within the drama. This presentation argues that, rather than reflecting the conditions of the 1960s, representations of Indonesia in *Idaten* signify Japanese national identity discourse in the 21st century.

Keywords: *Idaten*, Indonesia, Japanese national identity, NHK taiga drama, Tokyo Olympics

Gazing Indonesia from Japan: Indonesia as Represented in Dewi Soekarno's Manga *Erabareru Onna ni Onarinasai-Dewi Fujin no Karei na Gekidou Naru Jinsei*

Yulius Thedy

Independent Researcher

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This study discusses how Indonesia is represented in Dewi Soekarno's manga entitled *Erabareru Onna ni Onarinasai-Dewi Fujin no Karei na Gekidou Naru Jinsei* (選ばれる女におなりなさい—デウイ夫人の華麗な激動なる人生). This manga is an autobiographical work of Dewi Soekarno incorporated in the form of shōjo manga illustrated by Keito. The story mainly revolves around Dewi Soekarno's life from her childhood until her established life while emphasizing her relationship with Soekarno, the first president of Indonesia. By employing textual and visual analysis, this study investigates any textual or visual signs in the manga which depict Indonesia as a cultural identity. In addition, the analysis departs from a critical cultural perspective that focuses on the manga's disposition as an autobiographical work and a shōjo manga. The results of the analysis consist of three main ideas, which are (i) the emancipatory narrative of a subject's experience who engages in Indonesian culture, (ii) the prevailing Europeanization and feminization characteristics of shōjo manga (as argued by Fusami Ogi) to represent Indonesia and Japan itself, (iii) an idealized visualization of Indonesia with a flavor of Japaneseness. Based on those results, I argue that though this manga can truthfully depict Indonesia's historical situation through the experience of a subject, the lack of representation impedes us from understanding the inherent plurality of Indonesia.

Keywords: Dewi Soekarno's manga, Indonesia, Japan, representation, cultural identity

Representation of Foreigners in Japanese Variety Show *YOU wa nani shi ni Nippon he?*

Joyce Anastasia Setyawan

Nagoya University (research student)

YOU wa nani shi ni Nippon he? (Why did YOU come to Japan?) is a variety show produced by TV Tokyo, hosted by duo comedian Osamu Shitara and Yuki Hiruma. Beginning as a 45 minutes midnight show in 2013, the programme has now grown into 95 minutes evening show due to its popularity. The production team of this programme search for foreigners in Japan who are willing to be interviewed for their stories and experience. They mainly search in the international airports and occasionally survey the rural areas. These foreigners are then referred as YOU in the programme. If YOU agrees, the production team may come along YOU and film their travel or life experience in Japan. This study will examine how the foreigners are represented in this programme by analysing the episodes aired from January 2021 until September 2021. By observing the 35 episodes of *YOU wa nani shi ni Nippon he?*, the author tries to answer the following questions: 1. How does the programme build the image of foreigners in Japan? 2. How can we critically read the occurring appearance and the absence of appearance of certain foreigners? The author argues that there is potentially a bias toward foreigners as depicted in the programme where the representation of foreigners from western countries is more prioritized than the appearance of foreigners from non-western countries, despite having higher number of people living or arriving in Japan.

Keywords: representation, foreigner, variety show

1:00 pm – 3:00 pm Concurrent Sessions

Policy

Japan's role in mainstreaming indigenous knowledge in higher education in the Philippines: The case of 2019 higher education policy change

Giselle Miole

Waseda University

International organizations such as UNESCO have called member states to practice inclusive education where all learners, regardless of ethnicity and abilities, must be in the same classrooms to leave no one behind. The Philippine government issued Commission on Higher Education Memorandum Order No. 2-2019, integrating indigenous knowledge in formal higher education. This study analyzes how the Philippines, having a comprehensive profile of national minorities consisting of Muslims and indigenous peoples, changed its policy promoting indigenous knowledge in national higher education curricula, and identifying international and domestic drivers that led to the educational reform. A series of systematic reviews of policy documents and previous studies, policy formulation analysis using the Actor-Centered Institutionalism framework, and in-depth online interviews were conducted. It is revealed that the collective action between international actors such as the educational cooperation and peacebuilding initiatives guided by Japan's international cooperation, and domestic actors such as the role of indigenous people's mass movements, emerging political participation of indigenous citizens in key areas of the government, played a huge role in heightening the attention of the Philippine government to consider modifying the country's national curricula by adopting culture-based learning curricula of existing indigenous schools. The policy is said to promote awareness and address human rights and land issues experienced by the indigenous peoples.

Strengthening Maritime Cooperation by Rebranding Capacity Building of ASEAN-JAPAN

Arianne Joy Fabregas

Arellano University School of Law

As the world is focused to combat COVID-19 and reducing the socio-economic impact, China took advantage of the situation. Back last April of 2020, hundreds of Chinese Militias were seen within the Exclusive Economic Zone of the Philippines. It brought tension to the world, particularly the United States, Japan, and the ASEAN community. Here, Indonesia, Japan, and the U.S. agreed to upgrade their cooperation to put caution against Chinese aggression. Despite the Arbitral Ruling awarded to the Philippines in 2016, it did not hinder the aggression of China to dominate and slowly materialize their historical rights, "Nine-dash line." Hence, the rising tensions in the South China Sea have increased the risk

of incidents, or even confrontations, in the region that could seriously affect the safety and freedom of shipping and therefore represent the greatest risk to regional peace, stability, and community-building efforts as a whole.

The interest of the ASEAN countries and Japan on the sovereign rights of the Philippines over the West Philippine sea showed that there is a need to rebuild ASEAN-Japan security capacity by strengthening the Intelligence, Surveillance, and Reconnaissance (ISR) capabilities of countries. ISR should include training programs for officers in control of submarines that should be added to Japan's training programs for ASEAN countries given the fact that many Southeast Asian Countries are now deploying fleets of drones.

Submarine to safeguard maritime resources to respond to a tumultuous security situation.

Furthermore, given that many Southeast Asian countries are currently building submarine fleets to preserve marine resources and adapt to an uncertain security environment, Japan's training programs for ASEAN countries should be expanded to include training of officers in command of submarine operations. Finally, Japan and ASEAN countries may discuss transferring defense equipment from Japan to ASEAN countries.

Escalation management at the initial level of tensions would be substantially improved if the ASEAN coastal states were able to conduct effective intelligence, surveillance, and reconnaissance (ISR) operations and expand their low-intensity operations capabilities. Thus, capacity building thru ISR operations in Southeast Asia would bring about integrated standards in pursuit of a "geographically distributed, operationally resilient, and politically sustainable" presence. ASEAN needs to build up its force to cope with a rapidly changing strategic landscape, and requires equally rapid internal capacity building.

The rebranding of the capacity building through ISR, may perhaps be able to settle the dispute on the rising tension on the West Philippine sea, abide under the rule of law by clarifying the international claims, and prevent the use of force or coercion. Lastly, it will strengthen the UNCLOS provisions by requiring restrictive operations, prevent illegal activities, and maintain peace in the ASEAN Region.

This paper aims to analyze more on the benefits of building the capacity of ASEAN-JAPAN by conducting effective intelligence, surveillance, and reconnaissance (ISR) operations and how it will improve the peace and security of the ASEAN region. In addition, it will prevent further disputes that have collectively failed to be raised by the ASEAN members that may have been managed before.

Vietnam-Japan Higher Education Cooperation in the First Two Decades of the 21st Century

Nguyễn Thị Thanh Tú

Hanoi university of Science and Technology

Since diplomatic relations between Vietnam and Japan were officially established in September 1973, the relationship between the two countries has increasingly expanded and achieved outstanding achievements in many aspects of economy, socio-culture, science and technology, especially in the fields of education and training. At the higher education level, the two governments have been promoting cooperation programs and projects such as transnational education, exchange of students and lecturers. Additionally, every year, Japan offers more than one hundred scholarships to Vietnamese undergraduate, graduate, and doctoral students to study and research in Japan. These projects have significantly contributed to improving the quality of Vietnam's higher education, helping Vietnam to train high-quality human resources for the country's industrialization and modernization. In order to further stimulate higher education cooperation between the two countries, however, it is necessary to examine what has been accomplished so far and what problems remain, so as to propose recommendations that might enhance education cooperation between Vietnam and Japan in the coming years. The objective of this study is to briefly introduce the basis of higher education cooperation between Vietnam and Japan. It also seeks to analyze and assess the current situation and policy as well as achievements and obstacle problems of higher education cooperation between the two countries over the past 20 years. Thenceforth, it proposes a number of recommendations for further strengthening higher education cooperation between Vietnam and Japan in the coming years.

Keywords: International relations, educational cooperation, higher education

Efforts to increase gender awareness via cultural exchange program between young talented leaders of Japan and Southeast Asia – The case of the JENESYS Exchange Program, batch 2019

Nguyen Thi Thanh Uyen

Vietnam National University - Ho Chi Minh City

Over the past 20 years, socio-economic development and drastic changes in the family and society have brought about many qualitative changes in gender and women's issues. Women's contributions not only create a progressive and civilized society but also develop women themselves. Efforts to affirm and ensure the rights and opportunities for women in life have become a worldwide wave. The Youth exchange program between Japan and Southeast Asian countries is considered as a forward step of the Japanese government to bring up profound impacts on raising awareness amongst young leaders in this strategic area. The implementation of the Japanese government on diminishing the gender gap is also included in the JENESYS program system, batch 2019 as a significant change in its efforts to educate Japanese and

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international youth in understanding and recognizing efforts of the government to the gender gap issues. This paper aims to evaluate the innovation of topics and discussions on gender issues in the Jenesys program organized by the Ministry of Foreign Affairs of Japan, batch 2019.

Migration 2

Virtual Networks and Networked Performance: A Digital Ethnography of Filipino Migrant Workers-Vloggers in Japan

Alleson II Decena Villota
University of Tokyo

This study investigates the labor migration experience and online practices of Filipino migrant workers in Japan, specifically the content creation practice of technical trainee or unskilled worker visa holders. Using Big Data analytics and virtual social network analysis, this study aims to understand their migration experiences, in the current permutation of foreign labor migration regime in Japan, through the video content and virtual social networks they create.

Researches on the Filipino migration in Japan mainly focus on their roles and identities as entertainers (e.g., Hwang and Parreñas 2018, Suzuki 2011), wives of Japanese men (e.g., Suzuki, 2003, 2004, 2007, 2010; Parreñas 2018; Jabar 2018), Japanese-Filipino Children (e.g., Yoneno-Reyes 2015, 2008; Suzuki 2010, 2015a, 2015b), Nikkeijin or Japanese-descended Filipinos (Okunishi & Sano 1995), as health workers under the Japan-Philippines Economic Partnership Agreement (JPEPA) (Suzuki 2013; Vilog 2018; Yoneno-Reyes et al. 2016a; 2016b; 2020). So far, there have been very few studies on the Filipino technical intern trainees in Japan despite the steady increase in their numbers (before the COVID-19 pandemic). This study will attempt to look at Filipino migrants from a different analytical lens by conjuring the Filipino migrant worker as content creators.

Innovations in Internet-enabled communications technology have brought to life the analytical concept of the “connected migrants” (Diminescu 2020). The migrants stay connected with their family and loved ones through SNS messaging and other communication applications. This study extends this concept by arguing that these technological innovations have also profoundly transformed not just the connectedness but also the means of representation, enabling grassroots participation in the production of meanings and identities. However, these new forms of agency and power to self-represent do not always equate to their emancipation from violence of the discursive constructions of the OFW as “modern heroes.”

The Educational Views of Marriage Migrants in the Philippines the Life Stories of Japanese Fathers

WATANABE Yukinori

Sagami Women's University

This study examines the experiences of Japanese husbands of Filipino nationals residing in the Philippines to understand how their educational beliefs are constructed. Studying educational beliefs allows us to reveal the framework of transformation of identity across generations. Past studies, however, have predominantly focused on the mothers' perspectives and left fathers' stories unstudied, especially in intermarriages. In this study, the researcher conducted interviews with Japanese marriage migrants between 2017-2021 to understand how educational beliefs are constructed through the complicated process of migration to and settlement in the Philippines.

As a result, the following aspects of paternal identity were revealed: (1) fathers are in conflict between traditional gender roles and modern parenting discourses; (2) for fathers, parenting includes being responsible for teaching Japanese to their children; (3) their preference to live in the Philippines was partially supported by the idea of using the Philippines as a gateway for gaining global experience for themselves and their children; and (4) most fathers show tolerance towards deviation from Filipino or Japanese standard education models as if their migration and intermarriage experiences were steppingstones to becoming more accepting and flexible about education.

In this presentation, I shall use their 'school choice' as a prominent example to illustrate the complexity of their value system/practice?. While affordability and proximity of the school were important issues, sending children to the Japanese school in Manila was recognized as raising them as Japanese, and choosing local (private) schools or international schools was understood as preparing them to function on a global stage in the future, with the possibility of further migration to a third country such as the US, Canada, and Australia. It was interesting to note that although English is an official language in the Philippines, English was understood more as an asset to allow their children for further migration than the necessity to secure their future opportunities in the Philippines.

I shall discuss this further in relation to their shifting views on the Philippines due to global economic instability and the rise of English schools in the Philippines. Furthermore, this study has adopted an experimental method of research outreach by creating trilingual Manga strips, which will also be shared in the presentation.

The Settlement and Employment of Filipino Residents as a Factor for Social and Economic Sustainability in Kikai Island, Japan

Alondra Gayle T. Sulit
Kagoshima University

Kikai Island, a small remote island in Kagoshima Prefecture, is one of the rural areas suffering from aging and depopulation in Japan. With the number of age group 0-14 diminishing persistently and age group 65 and above increasing rapidly, the remote island faced significant social and economic challenges. For instance, shrinking labor force and decreased tax based affects the social and economic function of the community to sustain the public infrastructures which is an important factor to attract new immigrants, and if not, prevent the current population from moving out. While the call for the national government measurement plan is perceptible, the presence of the island's oldest immigrant, the Filipino residents, can be considered as a vital factor for the social and economic sustainability of the island, if not as an offset. For that, the study explored the settlement and employment experience of the Filipino residents, as the oldest immigrant and the highest in terms of number, and how their experiences impact the social and economic condition of the island. Using Lee and Olsen's concept of Japanese multiculturalism, a growing notion relating to the influx of foreign residents, the study revealed that Filipino Resident's settlement might not offset the shrinking population but their employment, particularly their active participation in the various local labor market, as many of them are engaged from small-scale businesses to institutionalized businesses, can suffice the small and fixed labor demand which is crucial for the sustainability of such businesses. Upon conclusion, the study found out that Filipino residents' settlement and employment experience offers a microelement of sustainability, through active participation in the local labor market which transcends from economic to social aspect.

History

Crime and Commerce: The Japanese in the Philippines, 1907-1941

Ma. Rita Lourdes Alfaro
Ateneo de Manila University

The earliest historical mention of the Japanese interactions with the Philippines can be found in the accounts of Spanish chroniclers, then poised to invade the Philippines, in 1570. In which account it was said that there lived "some twenty Japanese" in the Island of Luzon commingling with the Chinese. The island of Japan was accounted as 300 leagues away from the Philippines and this proximity led to the beginnings of commercial ties between the Philippines and Japan. The Japanese were reported to have traded with the Filipinos for gold and silver and every year Japanese ships came to the Philippine Islands laden with merchandise. This literally paved the way for the arrival of more Japanese into the Philippine Islands such that from the 19th century thereafter the Japanese were slowly being woven into the social and economic

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narrative of Philippine history. Skilled and unskilled workers began to enter the country as well as legal and illegal businesses proliferated and flourished. This research will look at Japanese commercial life in the Philippines through the lens of their legal entanglements by an examination of court cases, which are commercial in nature, from 1907 (the earliest case docketed in the Philippine Supreme Court) until prior to the waging of the Pacific War in 1942. These cases will paint a picture of Japanese life, labors and legal issues, which are historically intertwined with Philippine economy.

The Idea of Intergrating Taiwanese into Japan's Policy toward Overseas Chinese in the 1930-1940s

Vo Minh Vu

University of Social Sciences and Humanities, Hanoi

From the mid-1930s, Southward thought (Nanshinron) was on the rise, and it rapidly became a national policy in Japan. In the process of formulating the Southward policy, Japan has recognized the importance of the Overseas Chinese policy and placed it as the vital relationship with Southward policy. Therefore, not only the Japanese authorities but also many scholars and organizations advocated several policy priorities toward the Overseas Chinese. These proposals have shown a growing awareness of the Overseas Chinese on the part of the Japanese government, its position in the Southward policy, and building the Greater Asia Co-Prosperity Sphere. In this process, there was an emerging sense shared by the Taiwan Colonial Government, the military authorities, the Japanese scholars that the Taiwan should play a more active role in Japan's Southward policy as well as the policy toward the Overseas Chinese. Taiwanese residents (台灣籍民) were recognised to share linguistic commonality and ethical attributes with Southeast Asia's Overseas Chinese who hold the economy of this area, so Taiwanese residents were expected to engage in connecting Japanese and Overseas Chinese. In this paper, I draw attention not only to the way Japan took Nanyang Overseas Chinese into account, the importance of the Overseas Chinese policy in Southward policy, but also the ideas of integrating colonial-Taiwanese residents in the Overseas Chinese policy in the correlative relation with the adjusted position of Taiwan in the Southward policy and the concept of the Greater Asia Co-Prosperity Sphere.

Philippine – Japan Relations 1

Masa Ramen: The Filipinization of the Iconic Japanese Cuisine

Yellowbelle DM Duaqui, Alessandra Jasmine E. Ambal, Isabella Mae M. Hernandez, Czarina Jane G. Manansala, Aika P. Tomioka
De La Salle University

This paper examines the way that ramen, as a global Japanese culinary icon, was transplanted in Philippine soil and the localization process it went through during pre-pandemic times. It also problematizes how local ramen consumption in the Philippine came to intersect with social class. The study is anchored on George Ritzer's cultural convergence theory, which examines the embedding of ramen in the Philippines

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as a transnational cultural flow governed by the circuits of food globalization and creatively produced by local ramen restaurants, which James Farrer refers to as “culinary contact zones”, through a process of cultural hybridization. On the consumption side of the spectrum, the study makes use of Pierre Bourdieu’s notions of capital and distinction, to explain local foodways and modes of consumption by Filipino ramen lovers, whose patronage of ramen appears to be conditioned by their possession of varying levels of cultural capital. Through ethnographic interviewing, the study reveals that cultural hybridization is seen in the localization strategies adapted by Philippine ramen restaurant operators to respond to Filipino taste, dining behavior, purchasing capacity, cognitive perception and business customs. Ethnographic fieldwork in this study revealed ramen restaurant classifications in the Philippines which are distinguished by location and social class: kanto ramen (quick-service, fast-food chain), masa ramen (quick-service, franchised family dining) and sosy ramen (franchised fine dining).

Contemporary-classical Music and the Mimesis of Modernity: Japan into Southeast Asia

Jonas BAES

College of Music, University of the Philippines

This paper discusses the dynamics of a relationship between Japan and Southeast Asia in the production of contemporary-classical music. A product of European modernity and musical practice, contemporary-classical music has had a unique development in Asia where composers consciously incorporate tradition with new musical techniques to produce a repertoire of compositions that can broadly be labelled as “Asian”. The cultivation of a contemporary-classical music is an index to Asian post-war modernity alongside modern infrastructure; and Japan has led this cultural development since the 1950s.

How Japan impacts the cultivation of contemporary-classical music in the various countries in Southeast Asia will be the subject of this inquiry. For decades (prior to the pandemic) contemporary-classical music is featured in countless concerts on a daily basis in Tokyo, Osaka, or Yokohama, in venues that vary from the smallest performance space in some corner of the city to the largest and most prestigious halls like the Suntory Hall. While to a smaller degree, similar performances can be witnessed in some venues in Singapore, Kuala Lumpur, Bangkok, Yogyakarta, Hanoi or Manila, the interconnection between the existence of a sub-culture and the praxis of this kind of music with the material conditions of an intellectual class in any particular country, vis-à-vis this country’s position in a global world order, opens the discussions to cover grounds of social classes and sub-culture, as well as political economy.

Difficult heritage discourse of Japanese Occupation Sites in the Philippines through the lens of subaltern groups

Ma. Keren Happuch D. Arroyo
De La Salle University

Subaltern groups enforce and reinforce identity and meaning in heritage yet they are rarely the focus in heritage discourse. Their role as both the agents and agency in heritage making are not yet fully distinguished. In this regard, this paper will delve at the subaltern groups who are affiliated in the making and remaking of Japanese Occupation difficult heritage sites in the Philippines: the Bataan Death March markers and the 2019 Comfort Women Marker in Paranaque. Moreover, this paper hypothesizes that the subaltern groups' struggles to achieve strong representation in the society and government despite them being one of the key players that breathe, partakes, and consumes heritage due to a highly politicised and bureaucratized heritage making in the Philippines, consequently adding to the incongruity of Philippine heritage and history.

Philippine-Japan Studies: An Overview of the Pioneering Work of Dr. Josefa M. Saniel

Valerie May M. Cruz-Claudio
Ateneo de Manila University

There are individuals who are called for a certain purpose. Some are called for reforms, others for a revolution and there are those who are called to become a pioneer. This was the challenge answered by the works of Dr. Josefa Saniel as a historian, as an intellectual and as a Filipino woman.

She was born on March 23, 1925. She dedicated her life in pursuit of academic excellence and integrity. The bulk of her scholarly work focused on Philippine-Japan Relations which she began in the 1950s up to early 1990s.

Philippine-Japan Studies, undeniably remains the biggest and most prominent scholarly contribution of Dr. Saniel. In the introduction, of her book, *Japan and the Philippines, 1868-1898*, she noted a shortage of literature on Philippine-Japan relations, and stated that the book seeks "to fill a gap in the interest of historical continuity."

She began her academic career as a faculty of the Department of History at the University of the Philippines (UP) Diliman from 1949 to 1963. Dr. Saniel became a full-fledged professor of East Asian Studies in 1973. That year, the Philippine Center for Advanced Studies (PCAS) absorbed the Asian Center, which remained part of PCAS until 1979. She was also appointed as Dean of the Asian Center during the same year effective from 1 January 1980 until 30 April 1985.

She was vital for the founding of the Asian Center building currently Romulo Hall and in successfully re-opening the Asian Center as a college unit of UP upon the abolition of the PCAS in 1979.

3:00 pm – 5:00 pm Concurrent Sessions

Business

Post-Covid 19: Japanese Firms and Operations for Southeast Asia

Paolo Cansino

University of Asia and the Pacific

The ongoing pandemic has disrupted global economy, the full extent of which is still unfolding. Of interest is the recent advice of Japanese Prime Minister Shinzo Abe for Japanese firms to exit China and transfer operations elsewhere. While the rationale behind this move is primarily commercial and economic, this has far-reaching implications on Japan's role in the regional balance of order, especially in Southeast Asia. This research will look into a constructivist reading of Japan's move to shift its firm's operations out of China and analyzes the hypothesis that this undertaking is part of a broader opportunity of minimizing tension between China and Southeast Asia by leveraging and deepening ties with Southeast Asian countries.

Trade Openness and Economic Growth: Case of Thailand and Japan Between 1980-2018

Khairunisah Binti Kamsin

Universiti Malaysia Sabah

This study looked at the impact of trade openness, exports, and imports on Thailand and Japan's economic growth between 1980 and 2018. The dependent variable was GDP, and the independent variables were trade openness, export, and import. Explanatory variables such as Foreign Direct Investment were included to reduce bias in the results. Two Unit Root tests were performed to examine the data's stationarity: the Augmented Dickey–Fuller (ADF) test and the Phillips Perron test (PP). The co-integrating vectors were then identified using ARDL to determine a long-run relationship between the variables. The final step was to use the Wald test to determine the variables' short-run and causality relationships. All variables had a long-run relationship with each other, and there were co-integrating vectors among the variables, according to the results. Thailand has a positive and significant relationship between trade openness and economic growth, based on the ARDL Bound test. In the short run, there is a causality between exports and economic growth, but none for trade openness in Thailand or Japan. Meanwhile, the results for Japan show that there was no long-run relationship between the independent variables and the dependent variable. Almost every relationship is negative and not significant. Foreign direct investment, on the other hand, was found to be not significant but positive in this country. This result implies that trade openness had no effect on Japan's economic growth.

Diversity management in some Japanese companies-A new way to strengthen Japanese enterprise competitiveness

Tong Thuy Linh

Institute for Northeast Asian Studies

High-quality human resources, a homogeneous workforce, and lifelong employment contributed to Japan's strong economic growth in the 1960s-1980s. However, two changes in demographics in the past decades, such as the low birth rate and the rapid aging population, have directly affected the shortage of human resources in enterprises. In the current context of globalization, the homogeneity of human resources in Japanese companies is no longer an advantage. Therefore, more and more Japanese companies are diversifying human resources by increasing the recruitment of women, people with disabilities, and the elderly. An increasing number of companies are starting to practice diversity management. Since 2012, the Ministry of Economy, Trade, and Industry has launched the New Diversity Management Selection 100 program to expand the base on which enterprises will engage in such management. The article focuses on clarifying the status of implementing diversity management in some large enterprises in Japan over the last few years, using secondary data sources from Japanese ministries and agencies along with other research studies. Through synthetic, statistical, and comparative research methods, with the scope of research from 2012 to the present, the article hopes to provide a new perspective on Japanese research activities in the new era.

Popular Culture and Sports

Finding Authenticity through J-Pop in Philippine Pop Music

Herb L. Fondevilla

Meiji University

From the 1980s to the 2000s, Philippine television and radio were filled by the sounds of J-Pop. However, majority of Filipino listeners were not aware of their Japanese origins as they were all performed in the vernacular by local artists. These decades were not only significant to the development and dissemination of Japanese popular culture in the Philippines; it was crucial to the founding and propagation of OPM (Original Pilipino Music) as well as the beginning of Filipino musicians' assertions towards creating self-referential standards of authenticity. By singing cover songs of J-Pop, Filipino performers moved away from the "Filipino mimicry" stereotype, and instead of aspiring to export their talent overseas and break into the U.S. pop culture scene, sought to gain acceptance inside the Philippines and among fellow Filipinos. This presentation will focus on the development of J-Pop for Filipino audiences, from translation, acculturation, and performance. It explores the processes of assimilation of J-Pop as it becomes part of collective memory and nostalgia in the Philippines.

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Beyond "Binbou" (貧乏): Narrative Trends on Poverty in Contemporary Anime Films

Karl Gerrard See

Hansley Adriano Juliano

Nagoya University

While the sub-field of literary criticism in anime has grown over the previous decades, explicit closer looks on the phenomenon and experience of poverty portrayed in anime works have been sparse. However, social conflict is quickly becoming a part of the narrative logic of anime genres as they expand towards tackling multiple contemporary issues (with varying levels of realistic representation). There is thus an opportunity to re-read and critique Japanese anime through its portrayal of the many forms of poverty and the maintenance (if not enforced subjugation) of certain 'underclasses'/'others,' and how it impacts social agency. In this paper, we argue that a transition from social and structural portrayals of poverty towards more individualized and psychological experiences of poverty has been visible in works over the past two decades. For this paper, we want to feature and do a preliminary analysis of selected works from older artists like Miyazaki Hayao and Kon Satoshi and newer artists like Yuasa Masaaki and Hosoda Mamoru. This paper argues that these narratives, by their portrayal of the level of agency and opportunity their 'in-story underclasses' have, also belie certain limitations on how they view the capacity of political emancipation by oppressed groups.

"Crash landing on you" and the fourth Korean wave in Japan during COVID-19 pandemic

Aleksandra Jaworowicz-Zimny

Nicolaus Copernicus University

2020 COVID-19 pandemic and subsequent lockdown forced millions of people to stay at home. Search for available entertainment guided many towards streaming platforms. In 2020 Netflix added over 36 million subscribers worldwide, with 2 millions of new users coming from Japan, reaching over 5 million users in the country. Among contents provided by the platform, one of the most watched was "Crash landing on you" (jap. Ai-no fujichaku), a 2019 South Korean drama directed by Lee Jeong-hyo.

This romantic comedy-drama follows a South Korean billionaire Yoon Se-Ri (Son Ye-jin), who crash-lands in North Korean demilitarized zone while paragliding. A North Korean army officer Ri Jeong-hyeok (Hyun Bin) helps her out, what leads to the couple falling in love. The drama became Netflix Japan's most watched series of 2020, opening 4th Korean wave (kanryū būmu) - popularity rise of Korean shows, music and products. The 2020 boom is directly connected to the pandemic - at least partially caused by coronavirus lockdown, as many people used the "stay at home" time to browse Netflix content. Moreover, forms in which the boom manifests itself is also and shaped by the lockdown to some point. As "Crash landing on you" gained massive popularity, Japanese fans got to enjoy traditional, more direct forms of contents consumption: dedicated exhibitions, drama-inspired food and official products. However, as a result of the lockdown, a number of online alternatives to traditional fan activities appeared: virtual tours to filming

locations, online fan meetings with cast members and lectures exploring various aspects of the show were available for the Internet users.

This paper examines forms in which the 4th Korean wave manifests itself in Japan on the example of "Crash landing on you"-related events and initiatives, focusing primarily on the online activities available for the fans. Experiences like virtual tours to Korea or videoconference fan meetings allowed great number of Japanese, many not interested in Korea before 2020, to engage actively in new fandom without leaving home. Originally resulting from pandemic challenges, these online activities bring limitations, but also new possibilities of attracting fans and building cross-cultural connections while staying at home.

The Tokyo-Hakone collegiate ekiden - Problems and Future Proposals

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Doshisha University

The university relay road race (Tokyo-Hakone collegiate ekiden) between Hakone, Tokyo is the main competition of the sports of the Japanese university. There is not any person who does not know the Tokyo-Hakone collegiate ekiden in Japan.

In this study, I considered it why Tokyo-Hakone collegiate ekiden was popular and considered problems as university sports of the Tokyo-Hakone collegiate ekiden. (In addition, I tried analysis for the cause by a newspaper, the news such as TV, competition results qualitatively.)

The results are as follows.

The Tokyo-Hakone collegiate ekiden is overwhelmingly more popular than other university ekiden. This is probably because Tokyo-Hakone collegiate ekiden will be broadcast nationwide on New Year's .

The Tokyo-Hakone collegiate ekiden brought many evils to a long distance of Japan. It is the following points.

- Poor competition results after the graduation from university of the student runner
- The student runner being used for the advertising of the university
- Because the university student runner except the Kanto district cannot participate in Tokyo-Hakone collegiate ekiden, excellent runners do not gather in the local university.

Recently, long-distance runners from universities in the Kanto region have been training with American athletes in the United States, and have been training with Kenyan athletes in Kenya, and they are gradually becoming aware of the world. But there are still few such runners.

I want to propose next in this announcement to solve it.

- Participation of the student runners except for Kanto
- Shortening of the distance that one runs
- Enhancement of other university ekiden and enhancement of media coverage of those ekiden.

Gender 2

The linguistic creation of parents in Japanese primers

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University of Gdańsk

With gender roles changing and new types of fathers, such as ikumen (イクメン) or shufu (主夫), emerging, it seems to be quite important to investigate how the figures of parents are portrayed in the primers.

The main aim of this study is to analyze the linguistic creation of figures of mother and father in Japanese primers. As the research material two Japanese language textbooks used in the first grade of primary school were selected, each in four editions (from 1989, 2001, 2009, 2017).

Findings indicate that both parents seem to be portrayed in a clearly positive way. Relations between parents and children are full of love and intimate atmosphere. Spending time with parents seems to give a sense of security. However, the figure of mother appears to be more essential as it is presented more often in the research material. She is also the one who encourages the children to be independent by giving them everyday life's tasks to fulfill.

The Portrayal of Japanese Working Women in 1948 issues of the Pacific Stars and Stripes

Angela Louise C. Rosario

Ateneo de Manila University

One of the policies in the 1947 Constitution of Japan is the Labor Standard Law which ensured equality and protection among its workers regardless of their sex. This included equal treatment (Article 3) and equal wages for men and women (Article 4), among others. However, scholar Maho Toyoda found that some articles in the law are inconsistent with Article 3, such as the inclusion of banning of women to participate in night shifts as it narrows women's labor opportunities.

Current literature has only looked at the contents and effects of the Law on Japanese women so far (Toyoda 2007; Geddes 1977). Since the 1947 Constitution was drafted at the behest of the Allied General Headquarters led by the Supreme Commander of the Allied Powers (SCAP), it is only fitting to look at the media directly under it. Thus, this research looks at the portrayal of Japanese women in the 1948 issues of Pacific Stars and Stripes, an unofficial military daily newspaper under supervision of SCAP, through content analysis.

This study finds that Japanese working women portrayed in Pacific Stars and Stripes are mostly involved in traditionally feminine occupations, such as weaving and textile work, while other occupations, such as nursing and teaching, are those that were available to women prior World War II. Using the postcolonial feminism with power and propaganda as framework, this research shows that Japanese women are still associated with professions that involved caring and service, or were depicted as helpers and assistants to

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men, especially Westerners. The images also imply that the U.S. and Japan's dynamic as principal and subordinate, respectively, is also present in the relationship between Japanese women and American men/women.

The Vicious Cycle of Work, Family Life, and Societal Expectations for Japanese Women as seen through the Lens of State Policies

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University of the Philippines - Diliman

In 2013, Japanese Prime Minister Shinzo Abe proposed Womenomics to encourage female employment participation. Despite its optimism, women in the labor sector continue to experience career interruption brought by the childrearing phase and face limited career mobility. This paper seeks to examine the social policies implemented by Japan to bolster the effectiveness of work-life balance for Japanese women. The main research question of this paper is "How does Womenomics make work-life balance more attainable to Japanese women?". Adopting Daron Acemoglu and James Robinson (2012)'s framework of extractive and inclusive institutions, the paper identifies that the initiatives for work-life balance are failing because obstacles to women's career mobility are still existent in society. A review of secondary data illustrates that Japan's social policies were incapable of restructuring the factors that influence women to choose between work and family life thus, resulting in a vicious cycle that hinders Japan's economic growth and calls for a repetitive creation of pro-women policies from the government. The findings were divided into three sections namely: (1) examination of the work-life balance policies imposed by the Abe administration, (2) analysis of factors for women's difficulty to attain work-life balance, and (3) assessment on the efficiency of implemented policies. This study concludes that Japan should utilize the critical juncture brought by Womenomics to allow women to escape the vicious circle, and to shift extractive institutions into inclusive ones.

Masculine *SEME* and Feminine *UKE*: How Heteronormative Discourse Affect the Popularity of *Boys' Love* in Indonesia

Yarra Rania Nurul Iman

Rouli Esther Pasaribu

Universitas Indonesia

This research discusses the existence of heteronormative discourse in *boys' love* (BL) *manga* and determines how they affect the popularity of BL in Indonesia. This research combines Zhou, et al. (2018)'s femininity and masculinity model, text analysis, and compositional interpretation by Rose (2001) to analyse the heteronormative discourse in *Dakaretai Otoko 1-i ni Odosarete Imasu* and thematic analysis to examine Indonesian BL readers' comments on Twitter. Results have shown that *Dakaretai Otoko 1-i ni Odosarete*

Imasu is dominated by heteronormative themes and the comments on Twitter are mostly focused on heteronormative aspects of the *manga*. Indonesian BL readers' tendency to prefer BL *manga* with heteronormative discourse can be seen as evidence of the strong internalization of heteronormative norms in Indonesia, which is also supported by the religious and social values.

Keywords: *boys' love (BL)*; heteronormativity; homosexuality; Indonesian *fujoshi*; Twitter

Memories and Discourse

The Ideology of Resignation Statement of Japanese Prime Minister Shinzo Abe: A Critical Discourse Analysis

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Universitas Brawijaya

On August 28, 2020, Japanese Prime Minister Shinzo Abe caught the world's attention by stating his resignation as prime minister of Japan who had served for four terms. The statement was made during a press conference at the Japanese Prime Minister's office in Tokyo. Shinzo Abe gave reasons for his resignation due to health reasons, due to Ulcerative Colitis or chronic colitis that he had suffered for a long time. It is said that his health condition began to decline since around mid-July 2020, so Shinzo Abe did not want his health condition to lead to mistakes in making important policy decisions. Shinzo Abe also apologized to the Japanese people for not being able to complete his term of office. The statement of resigning as prime minister was delivered and summarized in his last political speech.

Shinzo Abe's resignation statement taken from the website of the Prime Minister of Japan and His Cabinet will be used as data sources. His statement will be studied in discourse analysis, especially critical discourse analysis. From the results of the literature review tracing of previous research, political speeches are mostly studied in the critical discourse analysis of the Teun A. van Dijk (1988)'s model approach. The choice of critical discourse analysis with the Van Dijk's model approach because Van Dijk's critical discourse analysis was able to reveal all aspects from the structure of the text to its social cognition. Therefore, this study aims to reveal ideology of Shinzo Abe's resignation statement from these various aspects through critical discourse analysis of the Van Dijk model approach.

The research methodology is qualitative research method, using the description through words, phrase, clausal, and sentence which are applied in Shinzo Abe's statement by analyzing the ideology based on the theory of critical discourse analysis as stated by van Dijk (1988). Van Dijk's critical discourse analysis approach divided into three aspects include the text structure, the social cognition, and the social context. Through these approach, the researcher tries to reveal ideology of Shinzo Abe's statement through three aspects of critical discourse analysis. The result of this research is expected to provide a different point of view through critical discourse analysis.

Japanese as Seen through Shop Names and Signage: A Study of Linguistic Landscape of Putrajaya, Malaysia

Abdurrahman Syahid
Independent researcher

This study deals with the visibility of Japanese language in the linguistic landscape of a particular commercial center in Putrajaya, Malaysia. This paper starts with a brief introduction on Japanese language and language diversity and policy in Malaysia, before moving to explore the field of linguistic landscape studies. A mixed-method of qualitative and quantitative approach is employed to examine Japanese shop names and signage (e.g. posters, menus, banners, etc.) observed within the mall building, as well as to look into the pretexts behind the visibility in relation to their customers and market. The signage data is collected by taking photographs of shop signs on site, whereas quick interviews are carried out to the visitors and the outlet's staff or managers alike. The analysis finds that (i) Japanese language shows a degree of visibility in varying forms of signage; (ii) the majority of shops in question are neither Japanese brand nor Japanese-owned; and (iii) the visibility of Japanese language in the premises reflects the positive image of Japanese (and consequently pseudo-Japanese) brands as viewed by consumers, more than it represents the number of Japanese patrons as their target market. This paper then proceeds to discuss some plausible reasons for the findings and ends with some overall conclusions.

'Don't Kill Yourself': Raising The Topic Of Child Suicide Through Humanitarian Narrative Stance In Japanese Cinema

Deanita Adharani
Independent researcher

The concept of suicide has a long historical dynamic and practices in the context of Japanese society and culture, from a heroic act symbolizing bravery and honour to a simple way of ending boredom in life. It appears in various forms of cultural work such as literature, song, theatre, and of course, film. Its appearance in cinematic works is often used as a minor aspect in the narrative to trigger conflict, story background, or as a spice of sensation in horror films, without necessarily expressing concern despite the high suicide rate in the country. In recent years, several films arose to depict the suicide issue as a problem that has to be overcome. The interesting part is the protagonist of the story is commonly a child, which brings up a question about the importance of repeatedly using minor characters to convey the story. To reveal the answer, this paper will divide its focus into two research questions: (1) how the issue is associated with the minors in the narrative, (2) how it interconnects with the social reality. This paper will analyze three films entitled Colorful(カラフル), Orange, and 12 Suicidal Teens(十二人の死にたい子供たち) as the primary data, supported by secondary data of statistical records about suicide phenomenon and

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various articles. To conduct this research, a three stages model of the Critical Discourse Analysis(CDA) method will be implemented, complemented with several social-humanities discourses as a theoretical approach.

Collective Identity, Struggle, and Wisdom through Food Memory in Japanese Culinary Series “Izakaya Bottakuri” and Thai Series “Miss Culinary”

Bruce Dame Laoera
Jagiellonian University

Food is introduced as a liminal subject, one that breaks the seemingly fixed boundaries of the body, society, and culture (Farnell, 2017). As a part of cultural heritage, it is collected and passed through generations can depict the history and memory of one’s society. The collective memory can be approached by conceiving a specific knowledge base, either from the perspective of the sources of its production or through the sources of its reproduction (Hajek and Dlouha, 2014), such as film and series. Moreover, the popularity of the Japanese and Thai dishes takes part in influencing their film production. This study aims to analyze two fictional culinary series: Izakaya Bottakuri (Japan) and Miss Culinary (Thailand). Both shared the same themes which portrayed the nostalgic memories of the female main characters through food. By using Peirce’s theoretical orientation of semiotics, it will analyze the relationship between the food and memory that denote more than just to satisfy the palate. The two series depicted the struggle in achieving success in the culinary industry. Moreover, through the symbolism in the narrative of food memory, it can also decipher the social order, gender, and wisdom. It also suggests that these distinctions in comparing the food memories can determine the collective identity between Japan and Thailand.

Keywords: Collective Identity, Culinary Series, Comparative Study, Food Memory, Japan, Thailand.

5:00 pm – 7:00 pm Concurrent Sessions

Community Activism

Violence in Discourse: A Comparative Case Studies Between Indonesian and Japanese Online Conservatives

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The cyberspace offer a limitless space for people to interact with each other. People can say anything they want without getting the same consequences if they do so in the real world. This creates a new kind of discourse can only be found in the internet. They might or might not affect the real life directly, but one thing for sure, they do exist in the internet. Discourse in the internet can be more harmful than ones in the real life, as they are not abiding to the law fully, as they do in real life. In the other hand, language itself as the basic pillar of discourse, can enacts as its own violence, without the needs to represent the real violence.

Japan and Indonesia are two countries who are facing the same problem with violence discourse in the internet. Japan's anti-immigrant nationalist and Indonesia's Islamic hardliners are known to build each of their violence in discourse they made in internet. In Japanese case the ultra-nationalists paint an awful picture of how immigrant should be treated badly, especially those who are Chinese and Korean descent. While in Indonesian case, the Islamic hardliners are using Indonesia's many years-old communist issue to breed the hate towards Indonesian-Chinese community.

This paper examine how the violence in discourse are made by using Twitter Search engine to search specific keywords and timeframe related with the two aforementioned groups. Then, based on those search, it will be analyzed using the social semiotics methods to understand what kind of violence in discourse these groups trying to make in the cyberspace.

Popularity of Cyber-nationalism in Japanese Right Wing Group (Netto Uyoku)

Andiline Thea Pranasari

Universitas Indonesia

The movement of right-wing groups in Japan's political map is related to pseudo-aristocratic thinking which is disseminated through two main forums, namely the daily Sankei Shimbun, which emerged as a national newspaper in the 1950s, and Seiron, a monthly magazine of political and social commentary launched in the 1950s. 1970s. The activism of the right-wing movement in Japan or referred to as an ultranationalist group is not only disseminated through the mass media, but also through campaigns in crowded centers and mobile campaigns using cars with special sound systems. The ultranationalist group then used the internet as a forum to spread their views, until the first cyber nationalism movement was formed or known as netto-uyoku. Netto-uyoku is described as a new generation of neo-nationalists in Japan. The hallmark of this group is all the coverage related to South Korea, anti-Korean sentiments, especially after the events of the 2002 World Cup.

This study was conducted based on a qualitative approach based on literature studies on primary and secondary sources in the form of related statistical data, books, and other scientific articles to reveal the sustainability of the netto-uyoku movement in Japan today and its influence on contemporary politics in Japan. Cyberspace has become a significant social laboratory for experimenting with the construction and reconstruction of the self that characterizes postmodern life, where one can try out different identities and personalities.

The process of identity formation is expected to occur in ways that counter inequalities, hierarchies, and systematic inequalities. Unfortunately, virtual culture in the context of this virtual world is a critique of modernity that does not produce special rules, as the principles of postmodernism were formed. The ideal virtual world condition should be a space to convey freedom of speech and an autonomous public space (Habermas, 1989) regardless of ethnic background, gender, class, and other inequalities. On the contrary, the internet has become a medium for the growth of nationalist and xenophobic movements.

Active Aging through later life and afterlife planning: Shūkatsu in a Super-Aged Japan

Chan Hui Hsien

National University of Singapore

In Japan, shūkatsu refers to the planning for later life and afterlife. The term gains popularity in recent years due to high mass media exposure. At first glance, shūkatsu may seem unrelated to the notion of active aging, which are usually perceived as active pursuits to optimize well-being as one ages. However, we contend that shūkatsu should be perceived as an important activity contributing to active aging, and that the process of conscientious planning encourages older Japanese to remain active in later life. This study thus aims to explore the shūkatsu activity from a life course perspective to understand the agency of older persons in active aging. Data for this qualitative study comprises fieldwork and semi-structured interviews with 40 Japanese aged 60s to 80s. The study shows gender difference: where women tend to display a stronger sense of preparedness and plan while in good health, men tend to view shūkatsu as afterlife matters but they turn into meticulous planners after life-changing events. Voices from the older Japanese also reflect the impact of sociocultural transformation and changing family relationships on their emphasis of living a ‘good old age’. The study contributes to a more inclusive meaning of active aging from the lens of shūkatsu, as viewed from how the Japanese strive to maintain independence and autonomy by planning ahead to mitigate future age-related risks and burden on family.

Keywords: Shūkatsu; Active aging; Later life planning; Afterlife planning; Life course perspective

日本語教育・歴史教育からみるマレーシアと日本の戦争の記憶

日本語教育における歴史学習・平和学習と戦争の記憶

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本報告では日本語教育における歴史学習・平和学習がどのように行われているかを提示することを目的とする。

平和共存をめざす日本語教育にとって、戦争の記憶をどう乗り越え相互文化理解を図るかは大きな課題である。なぜなら、日本人学生と日本語学習者との歴史認識には大きな開きがあり、その齟齬が相互文化理解を阻害する要因になっている。戦争体験の評価、つまり歴史認識の食い違いが今もって多文化理解の最初の大きな壁となる。歴史教育研究からは東アジアでは、共通の歴史認識が欠落しているゆえに、戦後の日本の近代史教育のあり方が近隣諸国との衝突を引き起こしていることが指摘されている。

この「共通の歴史認識の構築」はヨーロッパでも長い年月と議論を経てなされたものであり、日中韓で共通の歴史教科書編纂作業を進めてきた歴史教育の歩みをみても、アジアにおける道筋は容易なものではない。ただし、アジア地域からの留学生が在日留学生全体の9割を超え、日本語学習者全体の8割近くがアジア地域の学習者であるという現状を踏まえれば、アジアと日本

との平和共存を築くうえで双方の歴史、殊に戦争の歴史に対する認識の差異を乗り越える手立てが必要である。

そこで、上記の「共通の歴史認識」の欠落を補い、日本人学生と日本語学習者が歴史認識の違いを乗り越え、未来志向で共感・協調していくには、日本語教育・歴史教育においてどのような歴史学習・平和学習が行われてきているのかを総括する。この問いに応えるため、戦争の記憶をめぐる相克が残るマレーシアを対象に据える。多民族・多文化社会であるマレーシアにおいては、日本占領に対する歴史の掘り起こしが日本軍による民族の分断統治の記憶に重なり、民族対立の引き金となりかねないという危惧も生じている。民族アイデンティティ形成に直接的に影響を与えるのは言語教育と歴史教育であり、本課題の解決には日本語教育研究と歴史教育研究の連携が不可欠である。

まず、日本語教育で歴史及び戦争の歴史がどのように扱われているかについて、教科書における歴史の取り扱い、平和を目的とする日本語教育実践の面から概観する。結果、日本の通史や歴史全般が取り扱われているのは、留学生の日本史学習、児童生徒の教科学習で、その背景には試験や入試のための知識獲得という目的があることがうかがえる。留学生、日本語学習者が日本語教科書・教材を通して学ぶ日本の歴史は日本の文化や日本事情を学ぶ項目の中のひとつとして取り上げられる傾向にある。しかも、その歴史は日本古代の文化、江戸文化、明治維新といった肯定的な評価が得られやすいテーマで、戦争のように日本の負の側面は取り上げられていない。取り上げられている場合も、広島・長崎・沖縄といった日本の被害の側面が強調されるテーマである。

次に、平和をめざす日本語教育の先行実践で取り扱われている戦争に関わる「内容」について概観する。「内容」については専門教科をさす場合もあるが、ここでは扱われているテーマ及び題材を「内容」として抽出した。その結果、日本国内の日本語教育実践ではではアジアとの関係、戦争の記憶をめぐる「内容」より、「広義の平和教育」と言われる人権・貧困等、他の領域と区別が付きにくいものへと移行する傾向があることがわかった。

さらに、日本占領下のマラヤに関連する日本語教育史及び伝記・手記などの個人史を取り上げ、多義的な論点をもつ「内容」であるかどうかについて分析した。その結果、南方特別留学生事業や、日本占領の功罪など、いくつかの「内容」が多義的な論点をもつものであることが示唆された。

マレーシア中等教育におけるアジア太平洋戦争の解釈

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愛知教育大学社会科教育 Aichi University of Education

現在、マレーシアでは 2016 年から始まった新たな中等教育の標準カリキュラム（Kurikulum Standard Sekolah Menengah: KSSM）への移行が完了している。これに伴い 1988 年以降導入されていた「中等学校統合カリキュラム（Kurikulum Bersepadu Sekolah Menengah: KBSM）」は、2020 年までに学年段階的に廃止された。マレーシアにおける必修科目である「歴史:Sejarah」は、約 30 年間にわたりマレーシア国民の歴史観形成に寄与してきた。その中で KBSM による教育を受けた世代は、今後のマレーシアを担う中年層から若年層に該当する。そこで本報告では、KBSM 歴史教科書記述の分析を中心として、その中のアジア太平洋戦争に関わる内容がどのように解釈されているのかを明らかにしたい。

報告者は愛知県立高校に勤務し世界史を中心に教鞭をとる傍ら、教科書比較研究を行ってきたが、現在は大学での教科教育法を担当している。これまでに「マレーシアの中等教育における歴史考査問題にみる国家的価値観」『マレーシア研究』第 6 号（2017）、ならびに「シンガポール歴史教科書における史資料に基づいた探求課題」『社会科教育研究』NO.135(2018)等において、海域東南アジア諸国の歴史教育に関する分析を行ってきた。これらの分析においては日本の歴史教育との比較を行い、歴史教育の方法論と併せて教科書分析や試験問題から明らかになる当該国での歴史解釈の在り方の比較を行ってきた。

西欧において歴史が本格的に学問研究の対象となっていたのは 19 世紀であるが、その背景には国民国家形成にあたり、それに資する共同体認識確立の要請があった。一方、東アジアにおける歴史記述は長らく正史を中心として統治者の正統性を支えるものであり、やはりその記述は支配する側の解釈から自由ではなかった。このような歴史解釈の傾向は、歴史教科書記述においていよいよ顕著であった。歴史が本格的に教育課程に取り入れられたのは、国民国家が形成されたさらに後のことである。歴史教育は、人格の陶冶をめざす教養教育の面も持ちながら、主として国家による歴史解釈を創造されたばかりの国民集団に認知させる役割を担ってきた。学問としての歴史研究がその研究対象とする過去の解釈を国民国家の要請から解き放ち、自国の歴史を相対化する視野の拡大と史料分析における客観性を深めていった一方で、歴史教育とりわけ自国史の教育においては、依然として国民としてのアイデンティティの育成に資する歴史解釈という性格を、程度の差はあれ持ち続けていった。

本報告が対象とするマレーシアにおいても、初等・中等教育段階での歴史教育は国語としてのマレー語教育と共にすべてのエスニックに対してマレー語による国定教科書での学習が義務づけられてきた。このような観点から、歴史教科書記述を歴史学研究成果と比較し、さらにシンガポールやインドネシアなど周辺国の歴史教科書と付き合わせて分析することで、マレーシアにおける歴史教育観が明らかになると考えられる。マレーシアにおいてはマレー語による歴史教育の他に、華文独立中学（日本の高校段階を含む）において、独自の歴史教科書が編纂され使用されている。この歴史教科書は簡体字中国語によるもので、馬來西亞華校董事聯合会總會（董総）と呼ばれる華人組織が発行している。マレー語による国定教科書の記述内容に併せ、華語による歴史教科書内容を比較検討することにより、さらにアジア太平洋戦争に対する解釈の多様性が明らかになる。

21 世紀にさらに飛躍しようとするアジア諸国のグローバルな連携において、過去の戦争の記憶が引き起こす相克は克服すべき課題のひとつである。この問題に関する市民レベルでの相互理解を推進することは、平和共存を実現する足掛かりともなるものである。このような歴史の相互理解への取組は、2030 年までに世界がその実現を目指す SDGs の理念とも合致して、アジア地域のさらなる発展に貢献できるものである。

高等学校地理歴史科教科書に見られる日本の東南アジア占領

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本報告では、日本の高等学校で使用されている世界史・日本史教科書において、第二次世界大戦期の日本による東南アジア占領がどのように記述されているのかを検討する。報告者はこれまで、シンガポールにおける日本占領についての研究を行う傍ら、高等学校での世界史教育、また大学教職課程での歴史系科目を担当してきた。そうした経験から、2018 年に出版された長谷川修一・小澤実編『歴史学者と読む高校世界史』（勁草書房）に、分担執筆者として「高校世界史教科書と東南アジア」と題した文章を寄せた。そこでは、それまで日本の東南アジア研究者から指摘されてきた世界史教科書記述の問題点を改めて指摘するとともに、東南アジアが「受動的」に描かれる記述が多い点、日本との関わりについての言及が限定的で、特に日本の東南アジア占領についてはごく僅かな記述しかなく、東南アジア（特にシンガポールの中学校教科書に言及した）で学ばれる当該トピックの知識量と比べて大きな格差があることを述べた。これに対しては、日本占領が国民統合のための象徴的事件として位置づけられているシンガポールの自国史と日本の世界史を同列に比較することは妥当ではない、という批判もあり、この点については報告者にとっての重要な検討課題となっている。

以上の経緯を踏まえ、本報告では、日本の世界史教科書に加え、日本史教科書も検討対象とした上で、改めて戦時期の東南アジア占領の記述について考察したい。具体的には以下のような検討を行う。第一に、世界史教科書における東南アジア記述ならびに日本史教科書における対東南アジア関係について、教科書記述を抽出し、そこからどのようなストーリーが描き出されるのかについて明らかにする。第二に、そのなかで日本の東南アジア占領がどのように位置づけられているのかを、世界史・日本史双方の教科書記述をもとに考えたい。中心的に使用する教科書は、2021 年現在使用されている 2009 年文部科学省告示の学習指導要領に基づく地理歴史科世界史 B および日本史 B の教科書のうち、もっとも占有率の高い山川出版社『詳説世界史』および『詳説日本史』である。必要に応じてその他の教科書も使用する。古代から現代までの通史を学ぶ世界史 B および日本史 B は、多くの場合選択科目として履修されるため、必ずしも日本の高校生全体の知識を形作るものとはいえないが、これらの教科書は、日本における歴史知識の標準と考えられることが多く、日本社会の歴史理解の一つの典型を示しているものと言えよう。これらの分析を通じて、教科書における東南アジア占領の記述について、どのような課題があるのかを考察したい。

日本における戦争の記憶のなかで、東南アジア占領は、本土空襲や日中戦争の経験に比べて大きな位置を占めているとは言えない。戦後、日本はかつての帝国の記憶を忘却していき、東南アジアの歴史は自らが関与した歴史というよりも他者の歴史として記憶されるようになったと言える。現在の高校生にとって、東南アジアは、その「複雑さ」から「難解な学修領域」と考えられ（大谷千鶴「『何のために歴史を学ぶのか』という問いに向き合える授業へ—高校教員からのコメント—」『史潮』新 89 号、2021 年）、積極的に探究してくトピックとしては敬遠されがちである。2022 年度からは、高等学校の地理歴史科では新たな科目として歴史総合が必修科目として導入され、近現代の日本と世界を一つの科目として学ぶことになる。そこで、第二次世界大戦期の日本占領という負の側面も含めて東南アジアを日本が歴史的に関与してきた地域として捉えていくため、本報告では、これまでの歴史教育から見える課題を整理したい。

Special Panel on Mekong

Energy Transition Towards Clean Energy: A Challenging Future Path for Japan-Southeast Asian Cooperative Connections

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Each year, the necessary need for millions of humans in Southeast Asia to gain access to energy has caused significant increases for energy sources to accommodate such growth trends. In the region itself, oil and coal occupy the spots of being the most essential energy sources for the purpose of economy, society, and industrial building for millions of its denizens. Since 2010, the need for coal has rapidly surged considering the ever-increasing demand for electricity powers and its relatively cheaper cost compared to other energy sources.

As such, Southeast Asia has become notable in its status as the region with the highest electricity demand surge in the world. In this regard, developed countries such as Japan have invested USD \$78.9 billion in the coal and natural gas industries from 2009 to 2019. However, to follow global trends to uphold sustainability, Japanese institutional banks such as Mizuho Financial Group and Sumitomo Mitsui Banking Corporation (SMBC) have announced their coal-exit policies in April 2020. The important thing regarding this matter is that these institutions are notable for their role as world-class private coal financiers. Moreover, other financial institutions such as Japan Bank for International Cooperation (JBIC) had also announced their termination on new coal-fired power plant financing schemes in the same month.

With major coal financing institutions from East Asia have stated their cessation of support for new coal-fired power plants in Southeast Asia, countries in this region must embrace the reality of utilizing alternative energy sources to support their livelihoods. In this regard, policymakers in the Association of Southeast Asian Nations (ASEAN) have laid a comprehensible energy cooperation plan in the form of the ASEAN Plan of Action for Energy Cooperation (APAEC) 2021-2025 to create a well-realized clean energy

industry in the region. In this cooperation, energy ministries from respective member countries have pledged to set a target of 23% share of clean energy from the total amount of energy sources in the region.

However, such an initiative is not without its hurdles. With ASEAN member states still possess a significant amount of untapped coal outlets in their regions such as in Indonesia and its ongoing state-backed uses, the full transition to clean energy in Southeast Asia is not expected to take place in such a speedy manner. Nevertheless, initiatives have been continuously undertaken to preserve the continual energy cooperation between Southeast Asian nations with Japan, albeit now in the form of clean energy.

For that purpose, the Ministry of Economy, Trade, and Industry (METI) of Japan has created a new initiative with the name Asia Energy Transition Initiative (AETI) to support the implementation of energy transition towards clean energy in Southeast Asia in May 2021. Other than this initiative, other efforts such as cooperation with local Southeast Asian energy companies have taken place to implement this goal.

While energy transition to clean energy is not expected to progress without obstacles in Southeast Asia (owing to the recent recognition of clean energy potentials), its countries' realization of the potentials of such energy can become a form of the perpetuation of their amicable connections with Japan in the name of sustainable development in their respective regions.

Mekong - Japan cooperation and “A Decade toward the Green Mekong” Initiative

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Since the Mekong-Japan cooperation was established in 2009, cooperation activities have been implemented through meetings between the two sides and via Japan's official development assistance (ODA) projects for Mekong region. In particular, the Tokyo Declaration of the First Mekong-Japan Summit held in November 2009 launched the "A Decade toward the Green Mekong" Initiative to create "a green Mekong", protect biodiversity, combat natural disasters, sustainably develop water and forest resources, and protect the environment and promote economic growth at the same time. The article outlines the Mekong-Japan cooperation process over the past 10 years; analyze the role of the Mekong-Japan cooperation in the Mekong sub-region, especially in improving the environment, water resources, and livelihoods for people in this region and some orientations for Mekong-Japan cooperation in the coming time (Vietnam case study).

Living harmony with nature (Japanese *Satoyama* landscape): Case study of some villages in Southern Chin State, Myanmar

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'*Satoyama*' is a Japanese term for traditional rural production landscapes; harmony between human beings and nature". It includes sustainable management characterized as a mosaic of different ecosystem types — secondary forests, farmlands, irrigation ponds, rivers and grassland, along with human settlements, producing ecosystem services for human well-being. The conservation and utilization of environment and biodiversity in the "*Satoyama*" concept has been gradually disappearing around the world and Myanmar is no exception. However, this area study shows that the "*Satoyama*" concept is well maintained by some ethnic minorities of the country. The objective of the study was to elucidate an effective way to harmonize the rural development and natural environment conservation in "*Satoyama*" areas of Myanmar. A field research was undertaken during 2013 -2015 in southern Chin State, comparing with those in Kyoto and Shiga Prefectures in Japan. Chin ethnic nationals are living in Chin State, in north-western mountainous region of Myanmar. Despite of low population, representing only 1% of the national total, they are well recognised for their uniqueness in culture and geographical features. The Mount Victoria is the highest mountain (3,070 m) in Chin State and one of the most widely distributed pines in Asia. The flora and fauna are extremely rich, lying within the Eastern Himalayas Endemic Bird Area. Over the past centuries, Chin nationals were shifting *Taungya* (*slash-and burn of swidden*) cultivators; they owned their lands by customary laws and well sustained their forests and natural resources. Along with infrastructure development and population growth, they changed into permanent farming system, creating severe deforestation.

Research findings

The Chin Nationals have several tribes, speaking a variety of related languages, share elements of cultures and traditions. They are traditionally animists but today majorities are Christians. Many groups have hereditary headmen that belong to chiefly clans; others have headmen selected by village councils. Inheritance has handed from father to son. As a tradition, the tribeswomen got an array of facial tattoos at their young age. The faces of young girls were tattooed in order to neutralize their inherent beauty to avoid them from kidnappings. The custom later became of a symbol of beauty and a part of Chin identity. Corn-meal, corn- soup and local brew made of foxtail millet and rice are traditionally consumed in study villages. Several villages breed Mythuns (*Bos frontalis*) and the feast are served for spirit worshipping festivals and wedding ceremonies. Agriculture is mainly for subsistence consumption; diversified crops of grains, pulses, root crops are grown in their home gardens and *Taungya* land. They collect timber and fuel wood in a sustainable way and never cut the trees of river banks, and slope of a valley to protect soil erosion.

They also protect their villages from forest fire in their traditional way. In Chin villages, the unique local knowledge and technologies, having realized their sustainable livelihood in their history, are still preserved.

Keywords: Satoyama, Taungya farming, facial tattoos, corn meal and corn soup, Mythums

Cambodian refugee crisis in 1978 and Japanese Diplomacy: The beginning of International Contribution

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This report clarifies what kind of support Japan provided to the Cambodian refugee crisis. Cambodian refugees refer to the refugees who fled to the Cambodian-Thai border in the wake of the civil war within the Indochina refugee crisis. However, Pol Pot rebelled against the Heng Samrin regime. However, Pol Pot rebelled against the Heng Samrin regime by conducting guerrilla activities in the Thai-Cambodian border region. This was joined by the Lon Nol faction and the King Sihanouk faction, which had been in power in Cambodia before Pol Pot, and Cambodia plunged into a quagmire of civil war.

The Cambodian refugees found it difficult to return due to the unstable political situation in Cambodia and were kept in border areas. However, Thailand had been dealing with a large number of refugees from Vietnam since 1975 and could not afford to pay attention to the treatment of the refugees, so the refugees were subjected to poor treatment.

The plight of the Cambodian refugees was also reported in Japan, and the media criticized Japan for not doing anything about the situation. Thus, Japan was forced to respond to the Cambodian refugees.

In this report, I will use Japanese diplomatic documents and media reports to clarify the flow of policy decisions regarding Japan's response to the Cambodian refugees.

At the time, Japan was making economic inroads into Southeast Asia after making reparations after the war. However, there was criticism of Japan's economic expansion from within Southeast Asia. This dissatisfaction came to the fore in the Marari Incident in 1974. On the other hand, as Japan became an economic superpower, some began to argue that it should provide assistance appropriate for an economic superpower.

In Japan, due to the restrictions of Article 9 of the Constitution, the Self-Defense Forces were not able to provide humanitarian assistance overseas. However, the demand for humanitarian assistance grew louder. Thus, the Japanese government began to consider providing personnel support.

The Cambodian refugees came to the forefront of Japan's consideration of humanitarian assistance. The Japanese government's assistance to the Indochinese refugees had been criticized for being small and slow. As Cambodian refugees began to be covered in the media, there were growing calls for the Japanese government to provide assistance. Thus, the decision was made to provide not only economic assistance but also medical assistance as a visible form of support.

Southeast Asia and Japan: Bonds and Connections towards 2030
7th Biennial International e-Conference of the Japanese Studies Association for Southeast Asia
15 – 17 December 2021

Envisaging the interconnectedness between Southeast Asia and Japan: Connectivity as a key factor in the Mekong Region

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The world today is all about a ‘network of networks’ whether through land, sea or air and most countries are looking for better ways of communication and interconnectedness. The Indo-Pacific is one such way of interconnectedness and here, the region of Southeast also known as the Mekong region plays a vital as it links the Indian Ocean and the Pacific Ocean which gives it a major geostrategic advantage and emphasises upon the aspects of peace, stability and prosperity in the Indo-Pacific region. Further, the relations between the countries of Southeast Asia and Japan paves the way for a stronger framework for common ideas, principles and interests for the ASEAN community building process. Given that 2021 is extremely special for Mekong-Japan cooperation, the paper traces and analyses the various developing strategies between Mekong and Japan in the broader area of Southeast and Japan with focuses on domains of ‘hard connectivity’, ‘soft connectivity’ and ‘industrial connectivity’. Further, the paper would also suggest certain policy formulations with regard to a holistic interconnected network between Southeast Asia and Japan which would help in the overall economic and sustainable development of the region of Mekong.

Special Film Screening

Film Screening for the 80th Anniversary: Asia-Pacific War and the Legacies of Japanese Migration and Imperialism

“Abandoned: The Stories of Japanese War Orphans in The Philippines and China” (98 minutes, with English subtitles) [Nihonjinno wasuremono: Firipinto chugokuno zanryuhojin 日本人の忘れもの : フィリピンと中国の残留邦人, <https://wasure-mono.com/>].

Hiroyasu Obara

Director

Eri Kitada

Rutgers University

The date on December 8, 2021, marks the 80th anniversary of Japan's declaration of war on the United States and Great Britain that led to the Asia-Pacific War. On that day, the Japanese military attacked several parts of Southeast Asia, including Thailand, British Malaya and Singapore, and the American Philippines, as well as Pearl Harbor in American Hawai'i.

In order to ponder upon the Asia-Pacific War and the history of Japanese relationships with Southeast Asia, this panel screens and discusses a 2020 Japanese documentary film, “The Forgotten: War-Displaced Japanese in the Philippines and China” (98 minutes, **with English subtitles**) [Nihonjinno wasuremono: Firipinto chugokuno zanryuhojin 日本人の忘れもの : フィリピンと中国の残留邦人, [https://wasure-](https://wasure-mono.com/)

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mono.com/]. This film traces forgotten and disappeared Japanese communities in the Philippines and former Manchuria by shedding light on the voices of migrants' children now approaching the end of their lives. Robust scholarship on the war and the Japanese occupation of Southeast Asia has not yet sufficiently explored the experiences of civilians, especially former migrants, prioritizing the perspectives of administrators and soldiers. However, from the late nineteenth to the late twentieth century, with the encouragement of the Japanese government, Japanese migrants established families, communities, and settlements throughout the Asia-Pacific. While Japanese diasporic communities in the Americas and Hawai'i persist to this day, other Japanese communities in the areas colonized or occupied by Japan were destroyed during and shortly after the war, along with the Japanese empire itself. These migrant communities are crucial interlocutors for the research and dialogue on the history of Japanese relationships with Southeast Asia and beyond. The film subjects' testimonies and our panelists will illuminate issues around family and transnation, citizenship and empire, and history and memory across East and Southeast Asia.