



Second International Symposium of the Afrasian Centre for Peace and Development Studies,  
Ryukoku University

## Changing Identities and Networks in the Globalising World: Negotiation, Conflict Prevention and Conflict Resolution in Everyday Life

**23 February, 2007, 9:00-17:30**

**Japanese Studies Centre, Monash University Clayton Campus,  
Melbourne, Australia**

Organized by Afrasian Centre for Peace and Development Studies, Ryukoku University and  
Japanese Studies Centre, Monash University

Funded by the Ministry of Education, Culture, Sports, Science and Technology, Japan and Ryukoku University

The symposium will be the second international symposium organised by the Afrasian Centre for Peace and Development Studies, Ryukoku University, located in Kyoto, Japan. This five year ongoing research project seeks to understand conflict and find resolutions for conflict from a variety of perspectives. This year the symposium will focus on conflict that is often found in everyday lives and is becoming more affected by the changes caused by globalisation. Modes of transport, the Internet and other media have given us greater access to different cultural perspectives and facilitated greater movement of both people and information. These social changes have necessitated a greater need for skills to negotiate different cultures in everyday matters. Understanding how the mechanisms of transnational networks and the negotiation of both cultures and identities plays a part in conflict prevention can be considered an important part of both conflict transformation and resolution.

The symposium will address these issues through four different panels:

**Panel 1: Global-Local Connections and Networks in Japanese Educational Settings**

**Panel 2: The Ties that Bind: Social Networks and Remittances of Transnational Migrants in Asia**

**Panel 3: The Role of Cultural Perceptions in Conflict Prevention**

**Panel 4: Identity, Conflict and Diasporic Politics**

Registration is necessary for those who wish to attend the symposium but no registration fee is required. Please send your name, affiliation and e-mail address to Pauline Kent ([Pauline.kent@arts.monash.edu.au](mailto:Pauline.kent@arts.monash.edu.au)), Japanese Studies Centre, Monash University by 20<sup>th</sup> February. Due to space restrictions, the number of participants will be limited, so early registration is recommended.

The symposium will be held at the Japanese Studies Centre, Building 54, Monash University, (<http://www.arts.monash.edu.au/mai/jsc/seminar04.html>), Clayton Campus, Melbourne, Australia. Please see the following link on how to get to the Monash University Clayton Campus. (<http://www.monash.edu.au/campuses/clayton.html>)

**In Search Of Societal Mechanisms and Institutions for Conflict Resolution:  
Perspectives of Asian and African Studies and Beyond**  
<http://www.afrasia.ryukoku.ac.jp/index.html>



***Panel 1: Global-Local Connections and Networks in Japanese Educational Settings***

In recent years, both in K-12 schools and in higher education in Japan, there has been an increasing awareness and focus on the connections between global and local actors, processes, and programs. This panel will explore these connections through attention to the networks which are proposed, created, and put into practice in these various settings. While each of the papers has a specific focus, they share the emphasis on how different actors attempt to use existing and newly created connections, which are often described as international or transnational. At the same time these connections are locally articulated and constrained, and are then used to concomitantly construct processes and programs by which various actors (sometimes in competition) can further their goals, variously described as intercultural, international, and multicultural. Several of the presentations will focus on K-12 schools while others will focus on higher education.

***Panel 2: The Ties that Bind: Social Networks and Remittances of Transnational Migrants in Asia***

The international migrants of today construct for themselves multifaceted layers of networks and ties between the home and destination countries. These are deemed important in asserting the transmigrant's roles and in negotiating their identities "back home" and in the host country simultaneously. In this panel, we specifically look into two forms of these transnational connections: economic ties (remittances) and social networks. Higuchi investigates how migrants tap social networks – kinship, pre-migration friendship ties and ties formed in the destination – for business start-ups in the case of Brazilian entrepreneurs in Japan. On the other hand, remittances, a forceful economic tie that binds the migrant and those "left behind" are the common theme in the presentations by Toyota and Carlos. Toyota discusses how, through their voluntary remittances, Burmese migrants in Singapore take up two "nurturing" roles simultaneously – as care workers in the destination and as "social reproducers" in their home country. Carlos, on the other hand, looks into the determinants of remittances and in the process identifies the factors that influence the strength of this economic tie.

***Panel 3: The Role of Cultural Perceptions in Conflict Prevention***

The constant flow of goods, people and ideas means that for the multiplicity of cultures there are a like number of perceptions of conflict and negotiations. Networks that cross over cultural and national boundaries can facilitate negotiations whilst individuals who straddle cultures can also act as facilitators. Such individuals have the ability to understand multiple, culturally-influenced perceptions of a situation. However, at the same time, such individuals must also deal with the issue of identity as they navigate more than one culture. This panel will look at how the description of Japanese culture has influenced perceptions of Japan and also consider the relationship of culture (art and literature) and identity formation in Australia.

***Panel 4: Identity, Conflict and Diasporic Politics***

This panel will use the Diasporic backgrounds of the two speakers, Maher Mughrabi a bicultural (Palestinian-Scottish) immigrant to Australia who grew up in the United Kingdom and the United Arab Emirates, and Michael Furmanovsky, a Zimbabwean-born child of Jewish immigrants to Africa (from Lithuania and Nazi Germany), to explore issues of identity formation, transcendence and its consequence in conflict reconciliation. The speakers will examine and reflect on how their diverse and complex personal backgrounds have shaped their identity as both individuals and scholars. Emphasis will be placed on how and why their personal and intellectual sojourns have ultimately led them to develop a very similar set of values and opinions, not only in relation to the Israeli-Palestinian conflict itself, but when dealing with the personal repercussions of the conflict – sometimes played out in strained relationships with family, friends or colleagues. Shimizu, in turn, will provide a theoretical explanation on how and why Diasporic identities are useful in resolving political tensions underlying conflicts.



Changing Identities and Networks in the Globalising World:  
Negotiation, Conflict Prevention and Conflict Resolution in Everyday Life

Friday, 23 February, 2007, 9:00-17:30

**Programme**

- 8:30- Registration  
9:00-9:10 Opening Remarks: Prof. Nobuko Nagasaki  
Director, Afrasian Centre for Peace and Development Studies, Ryukoku University  
9:10-9:20 Welcoming Remarks: Prof. Ross Mouer  
Director, Japanese Studies Centre, Monash University

<b>9:20-11:15</b>	<b>Panel One: Global-Local Connections and Networks in Japanese Educational Settings</b>
<i>Chair: Maria Reinaruth D. Carlos (Ryukoku University)</i>	
<p>“Interactions amongst Ethnic Minority Groups in Schooling in Japan: the Global-Local Interface” Kaori Okano (La Trobe University, Melbourne)</p> <p>“Anxiety for the Future, Violence for Intimacy: Immigrant Children’s Life in a Japanese Primary School” Eriko Aoki (Ryukoku University)</p> <p>“Educating Japan’s ‘Others’: A Possible Population Solution?” Julian Chapple (Ryukoku University)</p> <p>“Local Thinking, Global Dreams: Aspirations and Realities in Higher Education in the Asia Pacific” Jeremy Eades (Ritsumeikan Asia Pacific University, Oita)</p> <p>“Administering Networks in Higher Education in 21<sup>st</sup> Century Japan” William Bradley (Ryukoku University)</p>	

♪ Coffee Break ♪

<b>11:35-12:50</b>	<b>Panel Two: The Ties that Bind: Social Networks and Remittances of Transnational Migrants in Asia</b>
<i>Chair: William Bradley (Ryukoku University)</i>	
<p>“Do Transnational Migrants Transplant Social Networks? Analyzing the Social Capital of Brazilian Entrepreneurs in Japan” Naoto Higuchi (University of Tokushima, Tokushima)</p> <p>“Remittances for Social Reproduction: The Case of Burmese Care Workers in Singapore” Mika Toyota (National University of Singapore)</p> <p>“An Empirical Inquiry into the Determinants of Remittances: The Case of the Philippines” Maria Reinaruth D. Carlos (Ryukoku University)</p>	



♣ Lunch ♣

<b>14:00-15:35</b>	<b>Panel Three: The Role of Cultural Perceptions in Conflict Prevention</b>
<i>Chair: Eriko Aoki (Ryukoku University)</i>	
“Ruth Benedict’s Conception of Culture and its Role in a Socially Just Society” Pauline Kent (Ryukoku University)	
“How <i>The Chrysanthemum and the Sword</i> is Interpreted in China Today” Takeshi Hamashita (Ryukoku University)	
“Conflict, Popular Culture and Korea-Japan Relations: Changing Identities and Networks” Alison Tokita (Monash University, Clayton)	
“Transformation of Australian Identity: From the Viewpoints of Literature and Art” Yasue Arimitsu (Doshisya University, Kyoto)	

♪ Coffee Break ♪

<b>15:50-16:45</b>	<b>Panel Four: Identity, Conflict and Diasporic Politics</b>
<i>Chair: Kosuke Shimizu (Ryukoku University)</i>	
“Diasporic Identity and Conflict Resolution: an Attempt at a Generalized Diasporic Theory of Conflict” Kosuke Shimizu (Ryukoku University)	
“Jewish-Palestinian Dialogue: The Role of Cultural, Ethnic and Religious Identity in Shaping the Conversation” Michael Furmanovsky (Ryukoku University) and Maher Mughrabi ( <i>The Age</i> )	

<b>16:45-17:30</b>	<b>Concluding Session</b>
<i>Moderator: Takeshi Hamashita</i>	

### For Registration

Please send your **name, affiliation** and **e-mail address** by  
20<sup>th</sup> February to

**Pauline Kent** ([pauline.kent@arts.monash.edu.au](mailto:pauline.kent@arts.monash.edu.au))

Japanese Studies Centre, Monash University.



**\*\*\* Abstracts of Presentations \*\*\***

**Panel One: Global-Local Connections and Networks in Japanese Educational Settings**

***Kaori H. Okano (La Trobe University): "Interactions amongst Ethnic Minority Groups in Schooling in Japan: the Global-Local Interface"***

One of the globalising forces affecting Japanese education is the influx of migrants and guest workers. Entry of so-called newcomers has not impacted unilaterally but has interacted with the pre-existing practices in relation to oldtimer ethnic minorities (i.e., descendants of former colonial subjects and indigenous peoples). This paper examines these evolving interactions (struggles, relationships and networking) between oldtimer ethnic minorities (and their supporters) and newcomer groups; and demonstrates the global-local interface in two separate domains of education, namely, mainstream government schooling and ethnic schools (currently called "schools for foreigners"). It suggests that networking amongst these groups will guide how multicultural education will be pursued in the future.

***Eriko Aoki (Ryukoku University): "Anxiety for the Future, Violence for Intimacy: Immigrant Children's Life in a Japanese Primary School"***

This paper aims at elucidating immigrant children's life in contemporary Japanese primary schools, by comparatively drawing on Korean and South American children's experiences through my fieldwork. By so doing, I would like to shed light on immigrant children's anxiety for their future, on the one hand, and the features of Japanese society, on the other. Korean and South American immigrants contrast with each other while they have many aspects in common. Korean immigrants are old-comers and tend to be invisible to Japanese people's eyes, while South Americans are new and visible for their appearance, names, languages, and socio-cultural behaviour. Most Korean immigrants think that they will live on in Japan in the future while most South Americans plans to go home after earning enough money; although they tend to come back to Japan repeatedly. Koreans have developed specific industries, while most South Americans are cheap labourers employed through labour delivery companies. There are quite a few Korean immigrants who have become elites in Japanese society and can be role models for other Korean immigrants, while there have not been such figures among South American immigrants. They both, however, have similar experiences legally, administratively, and socio-culturally, due to their being ethnic minorities in Japan. Against these general backgrounds, I would like to clarify how Korean and South American children experience Japanese primary schools.

***Julian Chapple (Ryukoku University): "Educating Japan's 'Others': A Possible Population Solution?"***

The proliferation and diversification of Japan's minority foreign population has received considerable academic scrutiny in the past few decades from both domestic and foreign scholars. In spite of this substantial body of research, the Japanese government still seems to view the issue of non-Japanese within Japan as either a passing trend or minor inconvenience while failing to recognize the valuable role that such minorities can play in alleviating the nation's looming population crisis. This paper examines the Japanese government's ambivalent (and at times negative) attitude to the presence and education of non-Japanese children in Japanese and non-Japanese schools in Japan. It claims that with greater attention and commitment, enormous benefits could be



perceived for Japan in, for example, economic, cultural and societal spheres.

***Jerry Eades (Ritsumeikan Asia Pacific University): “Local Thinking, Global Dreams: Aspirations and Realities in Higher Education in the Asia Pacific”***

One result of the globalization of higher education is regional competition between countries and universities to establish themselves as regional education hubs within the Asia Pacific region. The first part of this paper will consist of a regional survey of the types of initiatives currently underway, and their apparent degree of success so far. The second part of the paper draws on my experience teaching in universities with international pretensions in Japan, and the kinds of problems which can arise when academic cultures and methods are juxtaposed within them. I argue that many problems arise because the new institutions were designed with local needs in mind, rather than being tailored to the realities of the international market, but that they will eventually have to adapt internationally or fail. The final section considers the issues of networking and identity, the ways in which these new initiatives are establishing new forms of collaboration in research and teaching and a new breed of cosmopolitan graduates also looking for opportunities in an increasingly globalized labor market.

***William Bradley (Ryukoku University): “Administering Networks in Higher Education in 21<sup>st</sup> Century Japan”***

This paper explores the use of policy, often linked with funding and evaluation mechanisms, to create cross-departmental and cross-institutional networks in higher education both domestically in Japan as well as through international exchanges, to enhance the overall reputation and transparency of Japanese higher education. While such networks are potentially advantageous to the individual institutions, they increasingly consume large amounts of academic labor. The paper poses questions about what academic labor in Japanese universities is becoming as a result of such administered policy initiatives at all levels of higher education.

**Panel Two: The Ties that Bind: Social Networks and Remittances of Transnational Migrants in Asia**

***Naoto Higuchi (University of Tokushima): “Do Transnational Migrants Transplant Social Networks? Analyzing the Social Capital of Brazilian Entrepreneurs in Japan”***

Classical studies on migration, like those of the Chicago school, emphasized social disorganization of migrants. In these past thirty years, however, migration researchers have regarded social networks as the key to understanding migration processes. Indeed, the contrasting views of migrant networks are too simple to clarify the dynamic processes of network formation. In fact, few studies have tested how migrant networks are changing in host societies, or which ties are transplanted from the home country, and which of them are utilized. This paper examines the social networks of migrants by testing three hypotheses on the social capital of 78 Brazilian entrepreneurs in Japan, namely: disorganization, resilience, and reorganization of migrant networks. By analyzing the social capital mobilized to start a business, the following results were obtained. (1) While most entrepreneurs depended on social capital in the initial phase of their businesses, they relied less on social relations transplanted to Japan. On the one hand, family members and Brazilian friends made in Japan are primary sources of social capital, and on the other hand, kinship and pre-migration friendship ties are much less important. (2) Brazilian entrepreneurs selectively use different sources of social capital. Japanese friends and



acquaintances provide information and guarantees, family members help with financial resources, and Brazilian friends gained in Japan are sources of both. These results support the reorganization hypothesis since social networks are selectively maintained and reconstructed in the process of migration.

***Mika Toyota (Asia Research Institute, National University of Singapore): “Remittances for Social Reproduction: The Case of Burmese Care Workers in Singapore”***

It is estimated that there are currently about 30,000 Burmese working and living in Singapore. Since January 1995 when a Singapore-Myanmar government agreement regarding contract nurses was signed, the number of nurses and care workers from Myanmar has been on the rise. The majority of those care workers are tertiary-educated single females, which reflects the non-marriage trend in the country. This paper suggests that remittances have significant value not only for those who receive them but also for those who send them, the care workers. This paper focuses on the voluntary remittances and their significance for social reproduction for the migrants themselves. A large part of the voluntary remittances are sent back to support family and relatives. By doing so, the ideology of women as ‘nurturing mothers’ in the Buddhist value system is symbolically sustained and reconfigured despite their unmarried status and the fact that they are far away from home. Thus, by extending the concepts of ‘family remittances’ and ‘global chain of care’, this paper argues that while these Burmese migrant nurses are employed to care for the elderly and sick abroad, at the same time it enables them to symbolically practice “mothering” roles for the people in the home country without actually getting married. The findings are based on my questionnaire survey data (n= 153) and the in-depth interviews with Burmese care workers in Singapore in the first half of 2006.

***Maria Reinaruth D. Carlos (Ryukoku University): “An Empirical Inquiry into the Determinants of Remittances: The Case of the Philippines”***

Remittances are said to be the strongest tie that bind the transnational migrant to his family back home. In the case of the Philippines, migrants are called “the new heroes” as their dollars, which reached US\$10.69 billion in 2005, have been a big source of needed foreign currency to support economic development. Indeed, up until now, remittances have been widely discussed in the context of its macroeconomic impact to the sending country. However, it is equally necessary to look closely on the migrant’s remittance behavior if the home country’s government is to draw policies that will maximize the migrants’ contribution to the home country. This quantitative study therefore attempts to contribute to the literature by investigating the factors affecting the migrant household’s decision on (1) whether to remit or not; (2) how much to remit, and (3) the uses of remittances. By applying a multinomial logit regression analysis using panel data from the Survey of Overseas Filipinos (SOF) in 1996 to 2002, we test which of the following sets of attributes, namely, (1) personal characteristics of the migrant (age, gender, position in the household, educational attainment), (2) migration characteristics (destination, type/status of migration, duration of stay and type of occupation in the host country) will have significant impact on the strength of this economic tie.



### Panel Three: The Role of Cultural Perceptions in Conflict Prevention

#### ***Pauline Kent (Monash University): “Ruth Benedict’s Conception of Culture and its Role in a Socially Just Society”***

Ruth Benedict played an instrumental part in disseminating information about the role and influence of culture on our lives. *Patterns of Culture* (1934) illustrates not only how culture can shape lives, but also that its plasticity can be an instrument for change. Benedict emphasised the relativity of culture but at the same time, attempted to identify cultural mechanisms that might facilitate change for a more socially just society. In her later work, *The Chrysanthemum and the Sword* (1946), her depiction of Japanese society did much to smooth racist perceptions of the wartime enemy. She was able to do this by negotiating cultural perceptions through understanding stereotypical images of the Japanese and delicately change these through the use of radical cultural comparisons. By grasping the images of her audience and appealing to other images outside the wartime perceptions, her book played an instrumental part in changing wartime images as well as making Americans more aware of their own cultural perspectives. Benedict’s vision for an equitable and socially just world will be discussed in the context of her Japanese study.

#### ***Takeshi Hamashita (Ryukoku University): “How The Chrysanthemum and the Sword is Interpreted in China Today”***

*The Chrysanthemum and the Sword* by Ruth Benedict, published in 1946, has been one of the best-selling books among university students in China in these past few years. It is interesting to find a new dimension of discussion on Japanese culture through American-European channels forged by Chinese intellectuals. Traditionally speaking, identification of Japanese culture by Chinese intellectuals has been under and/or a part of Chinese culture based on Chinese classics. So this is the first phenomena for Chinese intellectuals in the history of Sino-Japanese relation to examine Japanese culture through the other’s eye. There are several different versions of translation with photographs and paintings to emphasize the visible and invisible meaning of *The Chrysanthemum and the Sword*. *The Chrysanthemum and the Sword* is not the only book to discuss Japanese culture. Also of interest are: *The Japanese* by Dai Jidao (1928), *Discussion on Japan* by Jiang Baili (1939), and *The Course of the Warrior* by Nitobe Inazo. This paper will consider these new patterns of discussion on Japanese culture by Chinese intellectuals by examining different translations of *The Chrysanthemum and the Sword*.

#### ***Alison Tokita (Monash University): “Conflict, Popular Culture and Korea-Japan Relations: Changing Identities and Networks”***

This paper asks whether a shared popular culture can contribute to a resolution of the conflict which characterizes Japan-Korea relations, and will consider in particular the potential of the Korean Wave to contribute towards improved relations. I will draw on four different kinds of data for analysis:

- (1) the evidence of public opinion polls to establish the nature of the perceived conflict and to show the alarming perception gap on both sides;
- (2) some of the images of Japan in popular Korean television dramas;
- (3) images of Korea which are presented to Japanese viewers, in order to ask whether the experience of fictional romance can open the door to a realistic knowledge of Korea;



- (4) the extension of the Korean Wave to the production of knowledge and the creation of knowledge networks in academic circles. First in Korea, then in Japan and Western countries, there have been a large number of conferences and publications on this phenomenon. The paper questions what the increased transnational networks growing out of this academic enthusiasm can contribute towards Japan-Korea relations.

***Yasue Arimitsu (Doshisha University): “Transformation of Australian Identity: From the Viewpoints of Literature and Art”***

In this symposium, I will talk about the transformation of Australian identity from the colonial period to the present, focusing particularly on the question of identity in the multicultural society of Australia. When Europeans came to Australia, established a colony and founded a federation, they attempted to construct a nation as a unified identity, based on the supremacy of: white people, the English language, Anglo-Celtic culture and the Christian religion, etc. Later, Australians devoted themselves to constructing a special Australian identity that was distinct from the earlier British-derived one. However, after the concept of multiculturalism was introduced, Australian identity underwent far-reaching change. The features of Australian identity became diverse and fragmented; the new hybrid identity was born of the mixture of different races, cultures, languages and religions, and even the mixture of East and West. Although they can be said to belong to the same nation, present-day Australians are no longer unified racially or culturally. The very concept of a “nation”, an idea first established in 18<sup>th</sup> century Europe, has undergone a thoroughgoing change, which in turn has had an enormous impact on Australian literature. In my paper I would like to consider the extent to which multiculturalism has changed the concept of Australian literature; in particular, the relationship between various authors’ cultural identities and their literary values. I will also address the question of identity from the perspective of contemporary Australian painting.

**Panel Four: Identity, Conflict and Diasporic Politics**

***Kosuke Shimizu (Ryukoku University): Diasporic Identity and Conflict Resolution: an Attempt of Generalized Diasporic Theory of Conflict***

This presentation will explore possibilities of diasporic identities for settling some disputes and confrontations in international relations. In some cases of non-violent resistance, we can find diasporic leaders and activists who were actively involved, and performed crucial roles, in organising movements. Following Prof. Furmanovsky and Mr Mugrabi’s experience in the Palestinian – Israeli conflict resolution in Melbourne, I argue that diasporic identities often provide substantial contributions to conflict resolution in the way they break down, and show their transcendence over, the strictly demarcated lines of the “Self” to “Others”.

***Michael Furmanovsky (Ryukoku University) and Maher Mughrabi (The Age): Jewish-Palestinian Dialogue: The Role of Cultural, Ethnic and Religious Identity in Shaping the Conversation***

This paper will use the personal backgrounds of the two speakers, Maher Mughrabi a bicultural (Palestinian-Scottish) immigrant to Australia, who grew up in the United Kingdom and the United Arab Emirates, and Michael Furmanovsky, a Zimbabwean-born child of Jewish immigrants to Africa, from Lithuania and Nazi Germany, who grew up in the Zionist movement in the UK, to explore issues of identity formation and



transcendence. The speakers will examine and reflect on how their diverse and complex personal backgrounds have shaped their identity as both individuals and scholars. Emphasis will be placed on how and why their personal and intellectual sojourns have ultimately led them to develop a very similar set of values and opinions, not only in relation to the Israeli-Palestinian conflict itself, but when dealing with the personal repercussions of the conflict - sometimes played out in strained relationships with family, friends or colleagues. Ethnic and religious loyalties (based on often highly rigid identities formed during and after adolescence) can continue to shape and define the positions and public lives of Jewish and Palestinian intellectuals. The way in which these loyalties are formed must be confronted when considering conflict resolution in the Middle East and will be discussed here, against our personal and professional backgrounds.