

The 6th EU-Japan Young Scholars Workshop in Alsace
Transnational Change in Contemporary Japan
現代日本のトランスナショナルな変容

Date: November 17th – 19th, 2023

Place: CEEJA (France)

Organizing Committee

- Hosei University Research Center for International Japanese Studies (HIJAS)
- European Center for Japanese Studies in Alsace (CEEJA)
- Consortium for Global Japanese Studies (CGJS)

Outline

How is transnationalism changing contemporary Japan? After the end of the Second World War, Japan gradually lifted its isolation policy and returned to “international society.” Since then, transnational mobility and interaction have significantly enhanced, especially after entering the 21st century. While its process may differ from many European countries, Japan is going through a transnational change in its own light by shifting its characteristics from the past. Continuing from the past two workshops on “Japanese transnationalism,” this year’s theme will be a transnational change focusing on contemporary Japanese society and culture from post-war to the present. On the one hand, we would invite papers that seek the transnational process and development of Japanese society and politics. On the other hand, we would also like to explore how transnationalism has been changing Japanese culture in a broad sense. We would welcome contributions widely from social science and humanities – sociology, politics, history, communication, education, philosophy, literature, media studies, film studies, etc. From exploring empirical case studies, we aim to capture the characteristics of contemporary Japanese transnationalism and seek an alternative image of Japan that is more fluid, mobile, and diverse.

概要

現代の日本において様々なかたちでトランスナショナルな変容が生じている。第二次大戦後、日本は戦中の「孤立」から脱却し、徐々に「国際社会」への復帰を果たした。その後、国境を越える移動と相互行為は飛躍的に加速し、特に21世紀に入ってからその機会は更に拡大している。むしろ、その姿は、欧州諸国やその他の国々とは様々に異なるものの、日本も独自の仕方ですべて「トランスナショナルな変容」を遂げていると言えるだろう。これまで2回のワークショップでは「日本のトランスナショナリズム (Japanese Transnationalism)」を主要なテーマに掲げてきたが、今年度はそれを引き継ぎつつ、特に戦後から現在にかけてトランスナショナルな意識や実践がもたらした日本社会や文化の変化・変容に着目したい。それらは一方で、日本の社会・政治がどのようにトランスナショナルな変化を経験してきたのか(また、しているのか)、その過程、現状についての分析であり、また、他方で、トランスナショナリズムがいかに現代の「日本文化」を変容させているのかを扱った研究である。こうした視点から日本を人文社会科学の各領域(社会学、政治学、歴史学、コミュニケーション学、人類学、教育学、哲学、文学、メディア・スタディーズ、フィルム・スタディーズ等々)から広く募集する。そして三日間にわたるワークショップでの報告・講演、そしてディスカッションを通じて、現代日本のトランスナショナリズムのあり方を捉え、より動的 (mobile and fluid) で多様 (diverse) な新たな日本像を探っていく。

Keynote Speaker

Thierry Hoquet (University of Paris - Nanterre)

“Erotic without Borders: The Mishima Mystery —Dionysian Trance and Transnationality”

Chairs

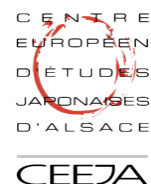
Day 1: Kei Takata (Hosei University)

Day 2: Hideto Tsuboi (Waseda University)

Day 3: Regine Mathias (European Center for Japanese Studies in Alsace)

Commentators

- Akinobu Kuroda (Strasbourg University)
- Erich Pauer (CEEJA)
- Josef Kyburz (CNRS)
- Masahi Oguchi (Hosei University)
- Nozomi Takahashi (Strasbourg University)
- Shin Abiko (Hosei University)
- Takami Kuwayama (Kwansei Gakuin University)
- Tsutomu Hoshino (Hosei University)
- Yasuko Yokoyama (Hosei University)
- Yusuke Suzumura (Meijo University)



「国際日本研究」コンソーシアム

Consortium for Global Japanese Studies

Presenter Day 1, No.1

Precarious Stepping-Stone:

Transnational Japanese Hostesses in London and their Intimate Labour, Career, and Mobility

不安定な踏み台

—ロンドンのトランスナショナルホステスたちの親密性の労働、キャリア、流動性—

Nanase Shirota

The University of Cambridge, Downing College

This paper argues that hostess labour at a nightclub in London is a ‘precarious stepping-stone’ for young, single Japanese women and the vulnerability of their work is intensified by the characteristics of transnational, intimate labour. Some single Japanese women, including both those who are highly educated and those who are not, go abroad to places such as London, Düsseldorf, Honolulu, New York, Sydney, and Southeast Asia. They travel for a variety of reasons and work temporarily as hostesses in nightclubs. Their work involves providing pleasurable conversation and serving alcohol, predominantly for Japanese businessmen, in effect creating a little piece of Japan abroad. I call them ‘transnational hostesses.’ Although transnationalism creates labour for so-called ‘unskilled’ Japanese workers, not only for elite, skilled workers, they have been largely overlooked. Therefore, transnational hostesses can be a unique subject to contribute to both research on transnationalism and intimate labour. As a case study, I carried out participant observation, working as a hostess in London for three months from June 2021 (I also worked in Ginza in 2018), and interviewed six hostesses. I found that they seem to perceive a hostess job as a temporary stepping-stone to the next career, but in reality, this stepping-stone sometimes holds them back. Hence, this job is a ‘precarious stepping-stone.’ Although the pandemic intensified the precariousness of this work, this fragility did not suddenly appear due to Covid. This comes from traits of transnational, intimate labour: their visa status, language ability, the typical nature of gendered, entertainment work, ways of consuming alcohol (hostesses cannot drink water at a table), and being replaceable and hence accepting lower wages (sometimes less than minimum wage) etc. Why, then, do they still work as transitional hostesses? I argue that it is because of imagined security, community and hope engendered through this work.

Presenter Day 1, No.2

Migrating to an Ideal Country? Democratization of Japanese Migration to France

在仏邦人の今日の特徴に関する一考察：日本人の国際移動の一般化を背景として

Miyako Hayakawa

Free University of Brussels

In recent years, there has been a marked increase in the number of Japanese living in France. While in the past only a privileged elite minority used to make the trip to and live in this popular destination, today we are witnessing a diversification of the Japanese population present in France, made up massively of the middle classes and no longer just of an elite. Based on an ethnographic survey, this presentation proposes to explore this democratization of access to mobility to France for the Japanese. Particular attention is paid to the degradation of the status of expatriates, to the investment of the Japanese in their studies in France, as well as to the aspiration to live in the French way.

近年、在仏邦人の数は増加の一途を辿っている。かつては、憧れの地であるフランスに赴くことができたのは極めて少数に限られた人々であった。しかし、現在ではその姿は多様化し、圧倒的 majority を中間層の非エリートが占めるようになっている。本研究は、今日における在仏邦人の特色を考察することを目的とし、渡仏がいかに一般化したかについて、海外駐在員の待遇の相対的低下、日本人留学生の特質、フランス風生活への憧れという3点に焦点を当て、エスノグラフィーの手法を用いて考察した。

**Transnational Housing Practices in Tōkyō:
The Effect of Migration Flows on their Production and Continuous Reproduction**

東京のトランスナショナルな空間—移住が住宅に及ぼす循環的影響

Lenard Görögh

Free University Berlin

We have recently seen a surge both in the overall level of migration to and within Japan, but also in the associated literature that is interested in the transnational character of these processes. What is often made less explicit is that constitutive of these social motion patterns are the spaces in which they occur. Housing takes here a key function, for its physical structure presents threefold: a pre-existing materialized value-system, a continuously traded commodity, as a much as a canvas on which to project one's personal desires – allowing to link macro-perspectives from political economy to micro-approaches in social anthropology. In this project centered around field research data from 2019, I review contemporary practices of extra-familial cohabitation re-introduced to the metropolitan Japanese housing markets by the *sheahausu* industry to engage with transnational migration processes mediated through space. Thereby, I intend to illustrate how in the case of Tōkyō, spaces were initially shaped by migration flows but subsequently begin to adapt, facilitating future migration in a globalized economy. Objective economic functions then come along performative practices under the tension of commodification and social construction, creating liminal spaces that oscillate between market making and home making. But how can these spaces torn between different forces remain stable in space and time? How are they economically viable in a metropolitan area characterized by diverging trends in rents and wages? What do transnational processes do to uphold them – and vice versa? In answering these questions, I attempt to contribute to the endeavor that links individual experiences and survival strategies to the bigger questions of contemporary capitalist urban spaces, where we seemingly have to work but cannot live together.

Regional Globalism – Transnationalism as told by Kochi Prefecture

地方でのグローバル化—高知県が語るトランスナショナリズム

Julia Olsson

Lund University

Kochi prefecture is characterized as a peripheral region, distant from the national fiscal and administrative hubs, and hampered by limited infrastructure due to the absence of a shinkansen and its mountainous terrain. Over the years, its population has steadily declined since its peak in the 1950s. In response to these challenges, both prefectural and municipal offices have generated a substantial volume of promotional materials, aimed at boosting tourism and attracting new residents. While these materials primarily target a Japanese audience, they reveal a shifting worldview and a changing target demographic. Based on an analysis of materials gathered during a two-month fieldwork expedition in Kochi prefecture in early 2023, this study argues that Kochi municipalities have begun to broaden their perspective beyond Japan's borders to entice people to their prefecture. Although not all promotional materials embrace this global outlook, a discernible theme emerges—a transformation towards a more international Japanese identity. In an era where globalism and transnationalism are nearly synonymous with modernity, these concepts have become pivotal in regional promotion, challenging conventional notions of rurality and regionality in contemporary Japan. Conversely, some PR materials continue to emphasize the preservation of a distinct Japanese or even Kochi identity, and interviews conducted during the fieldwork revealed a complex and conflicting attitude toward in-migration. While many individuals expressed explicit interest in international experiences and alternative ways of life, a prevailing message underscored the importance of safeguarding local culture and norms. As globalism permeates the regional landscape, it appears to take on a unique form. Thus we can conclude that regional stakeholders involved in promotion are not resistant to transnational changes, but they do exhibit reluctance to sacrifice essential aspects of their culture and heritage to achieve that transformation.

教室におけるトランスナショナルな実践へ向けて
—国語教科書における翻訳教材を再読する

Toward Transnational Practice in the Classroom: Re-reading Translated Materials in Japanese
Language Textbooks in Japan

田村美由紀

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国民意識の形成において国語教育は重要な役割を担ってきた。それを主導する国語教科書は「日本」というナショナルな幻想を教育の場において最も象徴的に立ち上げる装置だと言える。日本の言語文化への関心と理解を深めることが求められるなかで、教科書に収録される作品は日本語で書かれたものを主としているが、一方でいくつかの翻訳作品は、外国語で書かれたものでありながら、定番教材として日本の国語教育の一角を占めてきた。とりわけヘルマン・ヘッセの短編小説「少年の日の思い出 (*Jugendgedenken*)」は、戦後から現在まで中学1年生の国語教科書に採録され続けている点で重要である。原語ではほとんど読まれることのないこのテキストが、翻訳された日本語で長く読み継がれてきたという事実自体が、文学の領域におけるトランスナショナルな現象だとも言えるのだが、日本語に翻訳された外国語文学を扱うことが、直ちに越境的思考の教育に結びつくわけではない。本作も許されない罪という主題が焦点化されることで、深い悔恨の念を抱く主人公への共感を媒介とする感情共同体の創出に利用されてきた側面がある。国境を越える人々の移動が活発化する21世紀以後の現在、増加する外国籍の児童生徒や日本語非母語話者を親に持つ子どもたちへの学習支援は切実な課題であり、教育現場では既に大きな変動が生じている。こうしたトランスナショナルな変容を遂げつつある教室で、いま「少年の日の思い出」はどのように読まれ得るのか。本作を従来と異なる視点から捉えれば、美しい蝶に熱情を傾け、採集したコレクションを競い合う少年たちの姿には、植民地の珍奇な事物を収集・展示するコロニアルな博物館学的欲望の影を透かし見ることができる。本報告では「少年の日の思い出」というテキストに潜在するナショナルな問題を批評的に読むことを通して、トランスナショナルな教材としての可能性を考えてみたい。

The Translator as Boundary-Crosser and Boundary-Creator

– Violence of Translator in Tawada-Literature

境界を越える者として、そして境界を生み出す者としての翻訳者

– 多和田作品の中の 翻訳者の暴力性

Rino Endo

Free University Berlin

Previous research on Yoko Tawada has tended to treat her linguistically because of the characteristic of the writer that writes in both Japanese and German, and because of her specific use of language, which can be traced back to multilingualism, especially on the basis of the keywords "ekkyo bungaku" or exophonic literature. Remarkably, Ivanovic (2020)¹ suggested in her work that translationalism functions as a relevant key for approaching Tawada's works. Since then, more and more works have emerged in which translation engages with Tawada's poetics. However, until now they have mostly been observed in linguistic terms, and easily overlook Tawada's (linguistic) political considerations, even though in her works, she addresses these issues. Dennitza Gabrakova (2018)² in her essay attempted to examine a work by Tawada "St. George and the Translator" in terms of the political question and ethical responsibility for the past in the context of the archipelago, focusing on Japanese islands and the Canary Islands. In this reference, however, the role of the translator was not in the foreground, but the translation was dealt with. In my present work, I therefore attempt a linguistic-political examination of the Tawada's text *arufabetto no kizuguchi* and the translation *St. George and the Translator* by Margaret Mitsutani by means of topoi of Ivanovic's translationalism and Gabrakova's geopolitical approach. On occasion, I pay attention to the reference of the translator, who plays a relevant role in the text as narrator, not the translation. Since there are several researches in which Tawada's poetics was linked to translation and the way of thinking or interpretation Tawada had as translator was of importance. The role of the translator, on the other hand, has not been analysed so much in Tawada's work. The responsibility for the past of colonialism and of Japan's war crimes must be also included.

¹ Ivanovic, Christine. "Translationalism as Poetic Principle: Tawada's Translational Rewriting of Kafka's *The Metamorphosis*." In: *Tawada Yoko. On Writing and Rewriting*. Ed. Doug Slaymaker, Lanham: Lexington Books, 2020, 61-79.

² Gabrakova, Dennitza. "Islands of Translation." In: *The Unnamable Archipelago: Wounds of the Postcolonial in Postwar Japanese Literature and Thought*. Brill's Japanese Studies Library 62, 137-152. 2018.

The Stage of Philosophy: “Tokyo – the Capital of the 20th Century”?

哲学の舞台・「東京——二十世紀の首都」?

Philippe Bürgin

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The following proposal takes its title from a discussion between the French philosopher Michel Foucault and Japanese theatre scholar Moriaki Watanabe that took place in Tokyo during Foucault’s second visit to Japan in 1978. The eponymous *stage of philosophy* points towards a tension: Philosophy is concerned with the question what is real and what is not, but the stage is a place where this question turns somehow beside the point. It is a place that only functions if the distinction between what is real and imaginary takes a step back for a different way of perception and sense-making. Foucault and Watanabe seem to have been aware of the fact that in this very moment they both performed on said stage in a discourse on individualism and enlightenment as intersubjective efforts; and, it might be more than a sheer coincidence that the stage of philosophy opened its curtains in Tokyo (of all places) on that day in April 1978. The place of their encounter could in some sense be considered to be the capital of the 20th century – in a similar vein as Walter Benjamin declared in his exposé “Paris – the Capital of the 19th Century” about the French capital. What connects both Foucault and Benjamin, is the issue of the blueprints that are constitutional for the stage of philosophy and history – i.e., the transcendental question for the conditions of the possibility of thinking (discourse) and acting (dispositive). The historical shifts that took place on a global stage since the start of the Great Acceleration might have their prototypes or paradigms in Tokyo – from the micro- to the macroscopic, from the regional to the transnational. What was and is performed on the stage of Tokyo – in everyday life – could be heuristically relevant to better understand the state of the world today.

東アジア思想におけるトランスナショナリズム－梁漱溟思想を一例として－
Transnationalism in East Asian Thought -The Thought of Liang Shuming as an Example-

郭 珺

上海大学東京校／法政大学

グローバル時代において、複数の共同体（ネーション）が一つの国に混在している。1960年代にリベラリズムは、共同体を超えて人々が均質であるという想定の上に問題の解決を試みた。均質という想定には無理が多々生じ、1980年代の前半にコミュニタリアニズムが台頭した。コミュニタリアニズムはそれぞれ共同体が特定の文化的・歴史的な文脈と繋がっていること（共通善）を前提として、「共同体」の強化を図った。しかし、共同体同士の分離は避けられなく、利己的な共同体が多々発生することとなった。そこで近年登場してきたのが、シラーらが提起しているトランスナショナリズムである。この立場は、共同体同士を交わせ、つなぐものである。本研究では、このトランスナショナリズムの一つのあり方を、新儒家の代表人物、梁漱溟の仁愛共同体のうちに探り、「仁」と「礼」の二つの面から論じていこうと思う。まず、梁漱溟が説く「仁」は仁愛であり、個人のあり方にかかわるが、それは個人を、あくまでも、たとえば家族といった生命の状態において捉えており、リベラリズムにおけるようなバラバラな個は生まない。また、梁漱溟が説く「礼」は礼儀であり、共同体が寄り集まって、「政」、「教」、「富」、「衛」を合一させ、「政治」「教育」「富裕」「自衛」の四本の柱に基づく郷村を建設する際の、共同体同士のあり方に関わる。それは相互扶助的・教化的人間関係の創出させるものであり、コミュニタリアニズムにおけるような共同体同士の孤立は生まない。こうして、梁漱溟が『東西文化とその哲学』と『郷村建設理論』の中で提起した「仁愛共同体」像から、トランスナショナリズムの一種の在り方をうかがうことができるのである。それはここでは規模において、せいぜい「郷村」にかかわるものではあるが、そこで展開される原理は、今日の重層的な国家（ネーション）同士の関係にも適応可能であると考える。最後に、日本における中国移民の実態を例として提示して見たいと考えている。

**Transnationality, Diversity, and Intersectionality in Japanese Schools:
The Experiences and Struggles of LGBTQ+ JET Teachers in Rural Japan**

Kazuyoshi Kawasaka

Heinrich Heine University Düsseldorf

Ami Kobayashi

Heinrich Heine University Düsseldorf

In Japan, diversity and sexual minorities have been underrepresented in topics in classrooms, and LGBTQ+ teachers and students face various difficulties in heteronormative school settings. The same can be said for LGBTQ+ teachers from overseas who work as assistant language teachers (ALTs) as part of the Japan Exchange and Teaching (JET) Programme in rural Japan. Previous studies on JET teachers (e.g., McConnell 2000) have rarely discussed the issues that LGBTQ+ JET teachers face in rural communities. Some publications discuss the conflict between the “locals” and “foreigners” from a dichotomous perspective, but they do not pay attention to the heterogeneity of the experiences, especially those caused by intersections of nationality, race, sexuality, and gender identities. Although Japanese LGBTQ+ movements have been entangled with transnational LGBTQ+ movements, the role of non-Japanese sexual minorities (such as LGBTQ+ JET teachers) are not well discussed in Japanese LGBTQ+ studies as many scholars rather focus on Japanese LGBTQ+ people, culture, and politics. In our presentation, we will adapt the concept of intersectionality, which was proposed and has been developed by African American feminist scholars, and investigate the experience of LGBTQ+ JET teachers in Japan. By doing so, we aim to shed the light on minority groups that have hitherto been invisible in previous research. First, we will overview the situation of Japanese schools and teachers, including the visibility of Japanese LGBTQ+ teachers. Second, we will discuss our key concept of intersectionality and our research method. Third, we will analyze our interviews with former JET teachers from an intersectional perspective. In exploring the narratives of LGBTQ+ JET teachers, we analyze intersectional experiences caused by a) nationality (or “insider”/“outsider”), b) regional differences (urban/rural), and c) race, gender, and sexuality.

**Japanese ‘High-Growthism’ and Third World Internationalism:
Zainichi Korean Dissenters and Transnational Anti-Development Solidarity in the 1970s**

日本の「高度成長主義」と第三世界国際主義:
1970年代の在日朝鮮人とトランスナショナル反開発連帯運動

Chris Park

Ritsumeikan University

Abstract:

This presentation examines transnational solidarity forged between post 1968 Japanese leftists and Zainichi Koreans as part of Third World internationalism in the 1970s. In particular, it explores one of the Third World movement efforts in 1974, Conference of Asians (COA) which was organized by a coalition of citizen groups including former antiwar advocate group, Beheiren, anti-pollution activists, and Zainichi Korean dissenters in an attempt to articulate an impact of Japanese economic expansion into Asian labor market. The goal of this presentation is twofold: first, it outlines how the subaltern experience as Zainichi Korean in postwar Japan relates to critical perspectives toward Japan's rapid economic growth and its investment in Third World Asia. Second, to what extent their critical voices intersect with gender, race, and social inequality in the realm of Japanese social movement. In doing so, it argues that the subaltern voices and experiences of the Zainichi Koreans shaped in postwar Japan played an integral part in constructing anti-development discourse against Japan's postwar capitalism in which penetrated into the Third World Asian labor market in the 1970s. Thus, this presentation demonstrates how the critical perspectives and experiences of Zainichi Koreans in postwar Japan contributed to revealing the intersectionality between race, gender, and social inequality in the expansion of Japanese racialized and gendered capitalism into Asia.

80 年代の第二次大戦戦中戦後の日本と植民地における銃後の「抵抗」の叙述
Portrayals of “Resistance” During and after the Second World War on the Home Front
in Japan and the Japanese Colonial Empire as presented in the Eighties

Alice Witt

Heidelberg University

第二次大戦の「日常史」(Alltagsgeschichte)は、吉見義明等をはじめとするいくつかの先行研究が存在するものの、従来あまり広く分析されてきたとは言い難い。そのため本報告では、日常の中での民間人による、銃後、さらにはトランスナショナルな場面での官憲や戦争に対する「抵抗」の叙述につき、80年代の言説を中心に論じたい。このため、1987年に朝日新聞に掲載された、「戦争」をテーマとする、戦争経験者による投書約100通を分析する。投稿者の個性が年齢、性別、社会的立場等において多様であることは当該資料の長所をなすが、本報告では、描写される様々な「抵抗」を、「声高」(左翼運動関係者、一般女性の発言)、「低声」(家庭内、知人同士)、「沈黙」(心の中の抵抗)の三カテゴリーに分けて分析する。トランスナショナルな場面での分析にとって当該資料は興味深い。その際特に着目したい点は、「敵国」に対する戦中の個人的態度が、「抵抗」という役割をも持ちえていたことである。ある投稿では「アメリカの旗でも、最敬礼して通る」と教師に発言した女学生が描かれ、別の投稿では、処罰される危険を承知で捕虜米兵に同情を示した女性が叙述される。英米文化に関わること自体禁止されていた当時、こうした態度はそれだけでも「抵抗」となりえた。当該資料を用いて、植民地での経験も分析したい。現地の人々との接触の描き方にはいくつかの特徴がある。例えば、日本人に「抵抗」を行った現地人の描写は没個性的であることに対して、逆に引き上げ時に没我的に助けた現地のは個性ある一個人として叙述される。加えて、戦争経験に基づき、80年代という現代日本の国際政治に対して「抵抗」を呼びかける声もそこに見受けられる。戦争経験により変容した一般人の国際観念が、当時日本が「国際社会」へ復帰するに際して一つの手助けとなっていた可能性をも示唆しているといえよう。

Transnationalism Standing Trial

Application and Rejection of Foreign Law in Japanese Courts

トランスナショナリズムの出廷—日本の裁判所における外国法の適用とその排除

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Japanese Private International Law provides a thrilling perspective on the change of Japanese society due to transnational migration in front of the Japanese courts: The aim of Private International Law is to designate the legal order to be applied in a case with international (and transnational) elements: If for example two *Zainichi*-Koreans are to sue for divorce in a Japanese court, said court will apply the law of their nationality, Korean law, to the divorce.¹ However, foreign law is not applied indiscriminately: The reservation clause of public policy² allows Japanese courts to reject foreign law, if it violates fundamental principles of Japanese law and society. Due to the growing trend of transnationalism and growing international mobility, the number of cases, in which Japanese Courts both apply foreign law and consider rejecting it, are ever increasing. In practice, Japanese courts have for instance rejected the application of Egypt law, where it forbade marriage between persons of different religions³ or the application of Sharia law, where it allowed for the husband to divorce his wife unilaterally by repudiation.⁴ The handling of this reservation clause and the definition of the fundamental principles, it protects, by Japanese courts is a strong indicator for the degree of openness of the Japan to local foreign life, as her courts increasingly get confronted with different (legal) cultures.

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¹ See Art. 27, 25 of 法の適用に関する通則法 *Hō no tekiyō ni kansuru tsūsokuhō*, Act on General Rules for Application of Laws (AGRAL), law No. 78/2006.

² 公の秩序, Art. 42 AGRAL.

³ Tokyo District Court, 29.03.1991 (平成元年 (タ) 第 303 号).

⁴ Tokyo Family Court, ruling from 17.1.2019 (平成 30 年 (家ホ) 第 363 号).

**Global Mobility Inequalities:
The Perspective of Japan’s Travel Visa Policy**

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This paper focuses on the evolution of Japan’s travel visa policy in the context of global mobility inequalities. The study presents visa policy as an essential component of migration control and outlines the empirical data on disparities in visa privileges. It then takes a mixed-method approach that combines statistical elaboration of quantitative data on Japan’s travel visa provisions with qualitative text analysis of a selection of governmental publications. Quantitative analysis assesses Japan’s contribution to global disparities in mobility rights in terms of evolution, distribution, level of policy convergence, and degree of reciprocity of its travel visa policy. Qualitative analysis shows how the arguments advanced by Japan’s Ministry of Foreign Affairs in favour of liberalisation or restrictions reflect and reinforce existing patterns of mobility inequalities. The research concludes that, although this method could identify a progression toward fewer travel visa restrictions and the prevalence of arguments in favour of liberalisation, Japan’s travel visa policy not only reflects the existing global processes of exclusion but also contributes to the preservation of global mobility inequalities.