



University of
South Australia

Hawke
Research Institute

States of emergency: the emotional costs of global disasters and regional emergencies

非常事態に抗して：グローバルな災害と地域的な非常事態がもたらす情緒的負担

18–20 March 2014



Presented by the Hawke Research Institute and the Japan Foundation, in association
with Chiba University and Keio University, Japan.

Program

Day 1 – Tuesday 18 March 2014

- 17:30 – 19:00 **WELCOME EVENT**
Officially launched by Mr Hieu Van Le AO,
Lieutenant General of South Australia.
[Kerry Packer Civic Gallery](#)
University of South Australia
Level 3, Hawke Building
City West Campus
Delegates and invited guests only

Day 2 – Wednesday 19 March 2014

- 8:30 – 9:00 **REGISTRATION**
[Bradley Forum](#)
University of South Australia
Level 5, Hawke Building
City West Campus

SESSION 1

- 9:00 – 9:15 **Welcome address**
[Professor Anthony Elliott](#)
University of South Australia
- 9:15 – 9:45 **On global disasters and social theory**
[Professor Anthony Elliott](#)
University of South Australia
- 9:45 – 10:15 **‘Flowers will bloom’: how Japanese people mentally cope with the massive loss caused by the Great East Japan Earthquake**
[Professor Atsushi Sawai](#)
Keio University, Japan
- 10:15 – 10:45 **A counter-relation between “the social” and “the psych”--- as a framework to consider Japanese society after great earthquakes**
[Professor Masataka Katagiri](#)
Chiba University, Japan
- 10:45 – 11:15 **MORNING TEA BREAK**

Program

SESSION 2

- 11:15 – 11:45 **The global financial crisis of 2008-13: social consequences of extreme financial events**
Professor Robert Holton
Trinity College Dublin, Ireland and University of South Australia
- 11:45 – 12:15 **Mediating global risks in transforming daily consciousness; visual communication in the case of Fukushima**
Professor Kiyomitsu Yui
Kobe University, Japan
- 12:15 – 12:45 **Trauma, subject and society in Japan after 3.11**
Professor Aiko Kashimura
University of Aichi, Japan
- 12:45 – 13:15 **Dwelling in ambivalence: potentials and dilemmas of the world risk society**
Dr John Cash
University of Melbourne, Australia
- 13:15 – 14:00 **LUNCH BREAK**

SESSION 3

- 14:00 – 15:00 **Roundtable discussion: Theorising global disasters**
Panelists
Professor Anthony Elliott, University of South Australia
Associate Professor Jennifer Rutherford, University of South Australia
Professor Kiyomitsu Yui, Kobe University, Japan
Associate Professor David Ip, Hong Kong Polytechnic University, Hong Kong
Dr Eric L Hsu, University of South Australia
- 15:00 – 15:30 **AFTERNOON TEA**



Program

SESSION 4

15:30 – 16:00 **Emotion, action and recognition of migrants at the Great East Japan Earthquake: re-defining Japan's multicultural society in the past, present and future**

[Professor Kazuhisa Nishihara](#)

Seijo University, Japan

[Ms Mari Shiba](#)

Nagoya University, Japan

16:00 – 16:30 **Willingness of Australians to contribute now for long term natural disaster mitigation**

[Dr Constance Lever-Tracy](#)

Flinders University and University of South Australia

16:30 – 17:00 **Transformation of intimate relationship and social identity in the second modernity in Japan**

[Professor Midori Ito](#)

Otsuma's Women University, Japan

19:00 – 20:45 **CONFERENCE DINNER**

Citi Zen Restaurant

401 King William Street

Adelaide SA 5000

Delegates and invited guests only

Program

Day 3: Thursday 20 March 2014

SESSION 5

- 9:00 – 9:30 **Communities of reinvention after disaster**
[Dr Daniel Chaffee](#)
University of South Australia
- 9:30 – 10:00 **Women rebuilding life in post-disaster Sichuan: public space and emotional costs in resettlement**
[Associate Professor David Ip](#)
Hong Kong Polytechnic University, Hong Kong
- 10:00 – 10:30 **Ganbarō Nippon: human insecurity, resilience and national identity after 3/11**
[Senior Associate Professor Giorgio Shani](#)
International Christian University, Japan
- 10:30 – 11:00 **MORNING TEA BREAK**

SESSION 6

- 11:00 – 11:30 **Compound catastrophes: the imperfect tense of the future past**
[Associate Professor Jennifer Rutherford](#)
University of South Australia
- 11:30 – 12:00 **The Great East Japan Earthquake and its underrepresentation: sociology of Japanese literature after the great disaster**
[Associate Professor Takeshi Deguchi](#)
University of Tokyo, Japan
- 12:00 – 12:30 **Death and social precarity in post-boom East Asia: rethinking Durkheim in light of East Asian online suicide pacts**
[Dr Sam Han](#)
Nanyang Technological University, Singapore
- 12.30 – 12:45 **Closing comments**
[Professor Anthony Elliott](#)
University of South Australia



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Day 1: Tuesday 18 March 2014

Session 1

On global disasters and social theory

Professor Anthony Elliott, University of South Australia

The paper introduces and contextualises recent debates in the social sciences and humanities concerning regional emergencies and global disasters. Drawing on what John Urry has termed “the new catastrophism”, I examine the complex, contradictory ways in which the global electronic economy is rewriting episodes of risk, danger and deadly terror in hyper-individualist terms. The paper reviews a range of contributions from recent social theory, and situates the debate over global catastrophes in the context of possible social futures research.

‘Flowers will bloom’: how Japanese people mentally cope with the massive loss caused by the Great East Japan Earthquake

Professor Atsushi Sawai, Keio University, Japan

The massive loss (about 16,000 deaths) caused by the 2011 Great East Japan Earthquake and Tsunami had a huge emotional impact on not only friends and family members of the victims, but also Japanese people in general. It is easy to notice the importance of psychological counselling for the bereaved people in some cases, but at the same time, it can be argued that Japanese people in general also have emotional problems, that is to say, problems concerning how to mentally cope with the massive loss caused by the earthquake and tsunami. Although the general trend of the people in such a case is not easy to grasp, some songs and novels which have become very popular after the earthquake seem to show symbolically the way in which Japanese people try to accept and overcome the tragedy of this time. In this presentation, I would like to pick up a most popular and widely sung song titled ‘Flowers will bloom’ (花は咲く). This song has been used as the theme song for the Earthquake Relief Project by Japan Broadcasting Corporation (NHK, Japanese BBC) since 2011. I will analyze lyrics and the performance on the music video from the point of view of sociology of death and bereavement, i.e., against the backdrop of changing conceptions of death which are connected to structural changes in Japanese society since the 20th century. Those lyrics are simple, but to understand their exact meaning is not so easy at least at first glance, even for Japanese people. I will show what arouses people’s sympathy in this song is a renewed (and not necessarily religious) image of continuing social bonds after death, combined with the traditional image of death before the modernization in Japan.

A counter-relation between “the social” and “the psych”---as a framework to consider Japanese society after great earthquakes

Professor Masataka Katagiri, Chiba University, Japan

Recently, it is usually said that the influence of “the social” has rapidly decreased and that of “the psyche” has increased. Such tendency is also typical to contemporary privatized or psychologized Japanese society.

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However it is true that since two great earthquakes, many Japanese have insisted the necessity of the recovery of “the social”. We can examine it from three aspects. One is the recovery of human bonds among intimate relations, another is that of intermediate relationship such as voluntary group activities and the other is that of nationalism. The tendency to ask for “the social” after great disasters is typical not only to Japanese society but also other societies as R. Solnit pointed out using the word: the extraordinary communities that arise in disaster.

On the other hand, in Japanese society, since great earthquakes, more and more discourses on “the psych” such as PTSD and depression have spread rapidly. It is not denied that many Japanese now pay more attention to “the psych” than before.

On the bases of above situation, it is considered very important for the examination of “the social” to examine it in relation to “the psych” as a counter aspect of “the social”. I propose here a counter-relation of the social and the psych as a flame-work to consider Japanese society after two great earthquakes and analyse it in this paper.

Session 2

The Global Financial Crisis of 2008-13: social consequences of extreme financial events

Professor Robert Holton, Trinity College Dublin, Ireland and University of South Australia

The recent global financial crisis (GFC) represents the latest in a long line of extreme cross-border financial events going back nearly 200 years. In the first part of this paper I explore some key features of the crisis following the analysis of my recent book *Global Finance* (Routledge 2012). In the second part I consider some social and cultural consequences of the GFC. This section looks at aspects of personal demoralization in areas such as suicide rates, and at various dimensions of identity crisis at national and institutional as well as personal levels. Emotional well-being has clearly been adversely affected by the GFC, but it is important not to give this question an excessively individualistic bias. The paper concludes with some observations on the significance of risk and uncertainty for personal, cultural, and institutional resilience.

Mediating global Risks in transforming daily consciousness: visual communication in the case of Fukushima

Professor Kiyomitsu Yui, Kobe University, Japan

How can we mediate the global risks such as the disaster in Fukushima 3.11 in 2011, in people’s transforming daily life and their consciousness? One of the approaches to the problematique lies in the sociological inquiry into the capacity of visual communication.

In the first half of the paper, main discussion will be on the direction from the visual to the social in mutual construction process of the two (F. Kurasawa). In the section the power of the visual per se is emphasized as it is considered that the tradition of sociological theory tends to relatively neglect the power (W.J.T. Mitchell). The argument concerns the process of cosmopolitization in the consideration that the visual as the easiest ‘world traveller’ becomes more and more relevant in contemporary society.



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In the second half of the paper, the opposite direction from the social towards the visual is focused. To the direction, the contextualization in mediating the disasters in the region of East Asia becomes most relevant. For the issue of contextualization the paper suggests the need for serious attention to the historical events and their social impact in the region; warfare in the area. Facing the issue of warfare in the region we can explore and analyze the mediating process of the global risks in visual communication in both directions between the social and the visual.

On the whole, the paper suggests that the visual mediation becomes so relevant in disaster / risks communication in contemporary society that we need to construct the analytical frame of reference which can capture the situation of the visual turn. Paper will show a very basic and tentative analytical frame for the purpose as a trial of suggestion.

Trauma, subject and society in Japan after 3.11

Professor Aiko Kashimura, University of Aichi, Japan

Trauma is not merely a psychoanalytic and psychiatric concept, but the social, cultural and legal concept which was historically and socially constructed to intervene in society and help people who suffered in critical conditions. But many societies also have already been equipped with a set of traditional, social and cultural systems to represent the disasters (and death). So the new types of trauma and the care works have the complicated relationships with societies and cultures.

The trauma of Fukushima also has the specific reactions corresponding with the historical and current conditions of Japanese society and culture, and has specific aspects for several new needs of Japanese people.

By examining these specific reactions of the big disaster, I will analyze the structure of the contemporary Japanese society and culture and its problems, and try to find the ways for the Japanese society to support the victims of 3.11.

From a sociological point of view, the treatment of traumas, like disasters, accidents and deaths has been highly embedded in cultural and social systems. It is still now crucial to keep in mind this point of view. As a matter of fact, in the Tohoku districts, the care for the "kokoro" (the mind) by the teams of psychiatrists and psychologists was not well accepted by the victims and did not function well, because of a strong traditional culture which thinks of mental treatments as taboo and avoids them.

From a psychoanalytical point of view, Lacanian psychoanalysis points out that for human beings meeting with language and entering the world of language is an experience of trauma. The recognition of death (its symbolization in culture) is also the proof of existence and this is a condition for being human. Therefore Lacanian psychoanalysis thinks that people can never avoid the recognition of their own death and never deny it, and that every society and culture needs the way and "écriture" to express and accept (console) it. And now Lacanian psychoanalysis criticizes the current treatment by bio-politics which deny pain and death.

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I present these properties of Japanese reactions to the disaster of 3.11: (1) silence (2) bureaucratic and “scientific” discourses and the schizophrenic reality (3) suspensive representations.

Dwelling in ambivalence: potentials and dilemmas of the world risk society

Dr John Cash, University of Melbourne

This paper will consider a major dilemma inherent in what Ulrich Beck terms the “risk society”; a “second modernity” haunted by the prospect of mega-hazards and an expanding sense of insecurity. How do such risks and insecurities impact on the psychic capacities and cultural repertoires that human subjects inevitably draw upon in order to perform their identities and negotiate the challenges thrown up by a pervasive process of individualisation? The dilemma that the “world risk society” must confront is that it relies, for its economic and symbolic efficiency, on the universal capacity of human individuals to dwell in ambivalence and to exercise what Beck has termed “the art of doubt”. However, the very condition of insecurity generated by the world risk society constantly throws up challenges to any capacity to dwell in ambivalence. These challenges are manifold and pervasive. They stretch from the everyday insecurities of the labour market or the family, to the mega-hazards of nuclear disasters or global warming. They impact on both psychic life and the cultures that human subjects draw upon in order to negotiate the multiple challenges generated by individualisation and globalisation.

While recognising the scale of such profound challenges, Beck also sees an upside to the risk society, in that it may promote the art of doubt as a new way of being in the world. Pervasive insecurity is “not just the dark side of freedom” as it could promote the psychic qualities “that are necessary for the change to a new modernity”. (“Art of Doubt”) This paper will draw on psychoanalytic theory to deepen Beck’s account of the “art of doubt”, thereby both detailing its emotional aspects and characterising its inherent fault-lines; fault-lines that inhabit both psyches and cultures and are themselves promoted by insecurity whenever it restricts the capacity to dwell in ambivalence.

Session 3

Roundtable discussion: Theorising global disasters

Session 4

Emotion, action and recognition of migrants at the Great East Japan Earthquake: re-defining Japan’s multicultural society in the past, present and future

Professor Kazuhisa Nishihara, Seijo University, Japan and Ms Mari Shiba, Nagoya University, Japan

The burden of this presentation is to discuss how the Great East Japan Earthquake and the following Fukushima Nuclear Disaster revealed the vulnerability of Japan’s migration policies so far and then promoted growth of the varied sectors’ emotions to reconstruct its multicultural society and awareness of the migrants’ subjectivity in the process. In particular, we will discuss the migrants’ emotions and their subjective roles on Japan’s social changes in migration policies and attitudes during and after the catastrophe caused by the disaster.



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We will first examine the discourse of the myth of its homogeneity through addressing the tension between diversity and homogeneity created by industrialization and colonial expansion in neighbouring Asian countries and its on-going closed policy on migrants, which has arose the 'invisible' migrants' hurt emotions, such as sadness and anger among Korean, Taiwanese and Brazilian residents. Secondly, we will look at the changing nature of cultural diversity in Japan while referring to the migratory labors and the emotional labors in its rural areas, especially in the disaster-struck area. While referring to the emotional costs of charitable donation and support by the various sectors abroad, we especially discuss the importance of the grass-rooted cooperation among the locals even including the migrants, all of who realized the basis of the risk society, such as "everyone at risk and vulnerable evenly at disasters."

Based on these cases, this presentation concludes that, though the tragedy arose the people's sadness and frustration regarding to having lost their livelihood, it could be also a turning point to manifest the migrants' subjectivity upon the quake-hit areas' reconstruction and the peoples' emotional recovery. In addition, it warns the quick judgments upon the migrants as the weak or minorities at the process of re-examining the multicultural society with respect toward transnational migrants' emotions.

Willingness of Australians to contribute now for long term natural disaster mitigation

Dr Constance Lever-Tracy, Flinders University and University of South Australia

In many countries the public hesitate to make sacrifices in the present to mitigate or adapt to the dangers of climate catastrophes in the future. Economists and sociologists have sought to explain this by a supposedly general human 'discounting of the future' in which people value present benefits more than future ones. The universality of this has, however, been contested, and alternative explanations have been proposed involving uncertainty about future knowledge and mistrust of future agents. In a random, Australia wide survey of 1502 persons over 18, we sought to test this. The willingness to sacrifice present income did not vary consistently or by much with the distance into the future of the harm to be mitigated. If the harm was to occur in the 'next couple of years' 28% were willing; if 'within your lifetime' 31% were willing and if 'in centuries to come' 26% were willing. The strongest and most consistent positive influences on willingness to sacrifice were younger age and prior experience of disasters. Both of these might indicate a new trend to greater valuation of the future and some reversal of the tendency to 'short termism' that developed in the latter half of the last century.

Transformation of intimate relationship and social identity in the second modernity in Japan

Professor Midori Ito, Otsuma's Women University, Japan

As is widely alleged, the earthquake and the nuclear accident in 2011 have posed quite a shock to people's mind in Japan. Several data stand for it. There is, however, no serious difference on people's consciousness about 'whether you have worries and/or anxieties on everyday life' compared before with after the earthquake, according to the annual opinion poll by the Cabinet Office. It is in the middle of 1990's when the rate of those

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who 'have worries and/or anxieties' began to rise. It shows that several factors emerging since the middle of 1990's had stronger influence on people's consciousness. At that time, the Japanese society was going to enter the second modernity.

This report aims to examine what kind of transformation on relationship and identity the structural change in Japan has been accompanied with. In this regard the theory of New Individualism (A. Elliott) and of Consumerism (Z. Bauman), of intimate relationship (A. Giddens, U. Beck and E. Beck-Gernsheim) are referred to examine whether the characteristics pointed out by them are observed also in Japan, whether there are differences between the Western and the Japanese society with regard to intimate relationship or identity.

To name some focal points; first, longing for new relationships and ties can be seen along with weakening functions of intermediate groups. It, however, does not lead to the diversity of lifestyles in intimate relationships which Giddens or Beck and Beck-Gernsheim pointed out, but more and more people are rather longing for institutional family, at least up to now. Second, as to identity, some characteristics can be observed which are similar to features of the New Individualism or identity influenced by consumerism-syndrome.

Session 5

Communities of reinvention after disaster

Dr Daniel Chaffee, University of South Australia

In her book, *A Paradise Built in Hell* (2009), Rebecca Solnit argues that in contrast to a world that generally suffers from social fragmentation and increasing individualism, in the wake of disasters there is a surge of altruism and a reinvention of community. She claims that these communities, far from the media accounts of looting and violence, offer a glimpse of an alternative future for society. This paper reviews and appraises her claims around reinvention of society. Her claims are explored through the paradigm of cosmopolitanism, and a comparison between communities of disaster and contemporary social movements. There is a particular focus on the framework of networked social movements by Castells. Solnit's evidence of altruistic communities is weighed against, and compared to Castells's framework of networked social movements of reinvention. It is argued that the online community that formed after the Haiti earthquake of 2010, the Missing Persons Community of Interest (MPCI), represents more than just digital response, but a new dimension of sociality.

Women rebuilding life in post-disaster Sichuan: public space and emotional costs in resettlement

Associate Professor David Ip, Hong Kong Polytechnic University, Hong Kong

Although five years have passed since the massive earthquake that struck Sichuan Province on May 12 2008, which led to 70,000 deaths, 18,000 missing, and devastation of livelihood of over 15 million people, and that by and large many victims have since been rehoused and resettled, many problems faced by the survivors, in particular among women, have yet been resolved. Most significant is the emotional costs they had to endure in



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the process of resettlement, especially from their rural homeland to semi-urban communities and the eventual loss in public space and community support. Based on original field work conducted in one of the disaster-struck areas in Sichuan, this paper argues that although many various relief and rehabilitation efforts have been provided to earthquake victims, a gendered approach, especially in terms of understanding the importance of the loss of public space and its impact on the daily lives of women, which seemed to have been overlooked, will contribute much to the enhancement of effectiveness of disaster intervention.

Ganbarō Nippon: human insecurity, resilience and national identity after 3/11

Senior Associate Professor Giorgio Shani, International Christian University, Japan

On March 11 2011, a natural disaster of unprecedented proportions hit the Tōhoku region sweeping away families, homes and entire communities. The devastation wrought by the tsunami was compounded at the Fukushima Daiichi and Daini nuclear reactor by a 'man-made' disaster (The National Diet of Japan 2012) which exposed the entire *Kantō* area to radiation. With the state unable to protect its own citizens from the 'triple disasters' (earthquake, tsunami and nuclear accident) of 3/11 which left more than 14,000 people dead, almost half a million people in the Tōhoku area were forced to evacuate their homes and communities as their security was sacrificed to protect those living in the Tokyo metropolitan area.

It will be argued in this paper that 3/11 shattered the binary opposition between 'inside' and 'outside' upon which the Japanese state based its commitment to human security. Previously, the referent objects for Human Security, as a tool of Japanese foreign policy, were, as Satō (2007) has pointed out, racialized 'Others' in the developing world. Human Security, defined in 'broad' terms as freedom from fear and want, was assumed to have already been achieved in Japan. After 3/11, biopolitical divisions became (re)inscribed within the Japanese nation. Whilst *Ganbarō Nippon* became a mobilizing slogan for a new more 'resilient' Japan, much of the Tōhoku area was abandoned, in urgent need of reconstruction and assistance.

Session 6

Compound catastrophes: the imperfect tense of the future past

Associate Professor Jennifer Rutherford, University of South Australia

George Steiner (2001: 1 – 2) evokes the contemporary state as the end of the idea of beginning in a lost horizon of hope. Like Benjamin's Angel of History, Steiner (2001: 17) faces the past and sees only wreckage upon wreckage, but unlike Benjamin, Steiner finds *futurity* itself — the if, shall and will of the future tense that the human species alone inhabits — in radical doubt. For Steiner this crisis is grammatical. The future tense is indispensable to the "language animals", it is what enables us to live in the face of the incomprehensibility of individual death; it is "our password to hope", a semantic force which in every use negates the limits of mortality and inculcates the idea of hope through the idea of the future (Steiner, 2001: 5). But the vision of the future is bleak. In this paper I explore Steiner's idea of the end of futurity in an analysis of the compound catastrophes that unfold in a single episode of *The Walking Dead*. In "Too Far Gone", Season 4, Episode 8 of this most popular

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series in the history of cable TV, catastrophes are compound, imperfect and unfolding in a future that is not simply lost, but lost in perpetuity.

The Great East Japan Earthquake and its underrepresentation: sociology of Japanese literature after the great disaster

Associate Professor Takeshi Deguchi, University of Tokyo, Japan

This research clarifies multi-factorial impacts of the Great East Japan Earthquake on the social and historical identity of Japanese nationals from the perspective of “sociology of literature”.

As Japan experiences frequent earthquakes and tsunamis, the Japanese are said to be insensitive to those natural disasters and tend to accept them as part of life. However, the Great East Japan Earthquake and Tsunami on 11th March 2011 followed by a man-made nuclear calamity resulting in extreme human misery has led the Japanese society into an ambivalent state of mind. After the Second World War the Japanese government had espoused economic prosperity as a result of nuclear energy so strongly that no opposing force could prevent it. During this period the image of atomic energy had changed drastically from the dual traumatic miseries of Hiroshima and Nagasaki into a dream of or a symbol of economic and technological success.

To elucidate the complicated effects of the Great East Japan Earthquake, I shall employ “sociology of literature”, which, according to Keiichi Sakuta, its founding father in Japan, develops social theory by using literary works as qualitative data. In other words, it does not explain literary works from the perspective of social theory but enriches the theory itself with the help of literary works and critics and consequently throws light on social and psychological reality.

In the first part of my presentation, I will clarify the methodological purpose of sociology of literature, and in the second half, I would like to examine unrevealed meanings of the disaster and its psychological impacts by analysing some famous literary works written after 3.11.

Death and social precarity in post-boom East Asia: rethinking Durkheim in light of East Asian online suicide pacts

Dr Sam Han, Nanyang Technological University, Singapore

In the past decade, both Japan and South Korea have shown extremely high rates of suicide. In both countries, an emergent mode of suicide is increasingly commonplace—online suicide pacts, on which strangers meet on the Internet to kill themselves. Since the publication of Durkheim’s *Suicide*, there has been an assumed connection between suicide and religion. The argument was as follows: there is a correlation between the levels of strong, social bond demanded of its members by different religious traditions and suicide. Thus, for instance, suicide would be more prevalent among individuals identifying with religions of more individualistic persuasions. (Hence, suicide among Protestants was higher than among Catholics or Jews.) But beyond specifics of religious affiliation



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and the tendency toward suicide, there was the larger contribution by Durkheim in scrutinizing the fate of social life in the wake of the large-scale transformation of modernization.

In this paper, I scrutinize Durkheim in light of these particular realities, bringing his linking of suicide and the decline of religious, moral bonds to bear on the Internet. I do this in two parts: (1) I analyze the architecture of participation and ask whether the design of these sites facilitate a connectivity between strangers to come together to die; (2) I theorize whether the particular ethico-religious ground upon which the cultures of these two societies function—Confucianism, Buddhism and Shintoism—has any impact on the intersection of suicide and new media technology that this trend seems to represent. I do so within the social backdrop of a post-Asian Financial Crisis, and bringing to bear Durkheim's heuristics with contemporary social realities in East Asia.

Presenters

John Cash is an Honorary Fellow at the University of Melbourne. He is a leading expert in the field of psychoanalytic sociology in Australia. His work has also investigated how regions and countries respond to violent conflicts and traumas, such as in his monograph, *Identity, Ideology and Conflict* (Cambridge University Press, 1996), which dealt with the aftermath of the Northern Ireland crisis. He is also author, most recently of *Footy Passions* (New South Wales Press, 2009).

Daniel Chaffee is a Postdoctoral Research Fellow at the Hawke Research Institute at the University of South Australia. His research focus is in social theory, networks, and globalization. He is the co-editor with Charles Lemert, Anthony Elliott and Eric Hsu of *Globalization: A Reader* (Routledge, 2010) and with Sam Han of *The Race of Time: The Charles Lemert Reader* (Paradigm, 2009). His work has appeared in *International Journal of Japanese Sociology*, *The Handbook of Identity Studies* (Routledge, 2011) and *The New Blackwell Companion to Social Theory* (Wiley-Blackwell, 2009).

Takeshi Deguchi is Associate Professor of Sociology at the University of Tokyo, known for his study of Critical Theory in Japanese contexts. He has published widely in the field of theoretical sociology and has an expertise in the development of modernity and neoliberalism.

Anthony Elliott is Director of the Hawke Research Institute, where he is Research Professor of Sociology at the University of South Australia. Professor Elliott is also Visiting Professor of Sociology at the Open University, UK; Visiting Professor at the Social Sciences Research Centre, University College Dublin; and, Visiting Fellow at the Trinity College Dublin Long Room Hub, Ireland. He is a Fellow of the Academy of the Social Sciences in Australia and the Cambridge Commonwealth Trust. The author of thirty books, translated into over a dozen languages, his recent works include *Critical Visions*, *Subject To Ourselves*, *Social Theory Since Freud*, *The New Individualism* (with Charles Lemert), *Mobile Lives* (with John Urry), *On Society* (with Bryan Turner), and *Reinvention*. His research has also been published in international journals.

Sam Han is a Seoul-born, New York City–raised interdisciplinary social theorist. He is author of *Web 2.0* (Routledge, 2011), *Navigating technomedia: caught in the web* (Rowman & Littlefield, 2007) and editor (with Daniel Chaffee) of *The race of time: the Charles Lemert reader* (Paradigm Publishers, 2009). He is at work on projects on the interface of religion and technology, particularly as it pertains to digital-diasporic internet practices in Asia and also on death and mourning in the digital age. He is presently Assistant Professor of Sociology at Nanyang Technological University (NTU) in Singapore.

Robert Holton is Emeritus Professor of the Department of Sociology, Trinity College, Dublin, and Adjunct Professor of Sociology in the Hawke Research Institute at the University of South Australia. Robert is continuing his research into globalisation. His recent research includes analyses of global networks, cosmopolitanism, global finance, and global inequality. Professor Holton has recently completed a major sociological study of global inequality.



Presenters

David Ip is currently Associate Head and Associate Professor at the Department of Applied Social Sciences of the Hong Kong Polytechnic University. He is also Adjunct Associate Professor at the School of Social Science of University of Queensland where he taught for 27 years before returning to Hong Kong. His research interests are mainly in the fields of social planning, social policy and social development, social impact assessment and social diversity issues. He has published widely on entrepreneurship and identities of Chinese migrants in Australia.

Midori Ito is Professor of Sociology at Otsuma Women's University in Tokyo. Focus of studies is on sociology of knowledge. My recent articles written in English include 'Acceptance of Beck's Theory in Japan: From Environmental Risks to Individualization' (*Routledge Companion to Contemporary Japanese Social Theory*, 2013, first author), 'Comparison of Time Consciousness in Life History Narratives between Germany and Japan. Focusing on the subjective Individualization' (*Bulletin*, 2010, single author), and 'Individualizing Japan: Searching for its Origin in First Modernity' (*The British Journal of Sociology*, 2010, coauthor).

Aiko Kashimura is a Professor of Sociology at Aichi University, Japan, who is a well-established expert in the field of Lacanian psychoanalytic and sociological theory in Japan. Her work has analyzed contemporary Japanese society from a psychosocial perspective.

Masataka Katagiri is Professor of Sociology at Chiba University and is one of Japan's most prominent social theorists. The author and editor of some 14+ books, he enjoys a national and international reputation for his research on identity studies, narrative and memory, and the sociology of everyday life. A former editor of the Japanese Sociological Review, and past President of the Japanese Association of Sociological Theory, his award-winning book, *Sociology of Past and Memory*, was selected by the Japan Sociological Association as one of the most influential studies of post-war Japanese society.

Constance Lever Tracy is a sociologist whose work on climate change has received international recognition. She edited the *Routledge Handbook of Climate Change and Society* (2010) and contributed the entry 'Global warming' in the *International Encyclopaedia of the Social Sciences* (2008). She initiated a symposium on global warming and sociology, published in *Current Sociology* (2008).

Kazuhiisa Nishihara is a Professor of Sociology at Seijo University Faculty of Social Innovation and a Professor Emeritus at Nagoya University. In his current position, he teaches various courses on International Sociology. Before joining Seijo University, he held professional positions at Gunma University, Musashi University and Nagoya University. His primary research interests surround phenomenological social theory, global studies and mobility studies. He has published books extensively in these areas, including *Sociology of Meaning: Adventure of Phenomenological Sociology* (Tokyo: Kobundo, 1998), *Self and Society: Phenomenological Social Theory and Sociology of 'Genesis'* (Tokyo: Shinsensha, 2003), and *Sociological Theory of Intersubjectivity: The Possibility of Society beyond a Nation-State* (Tokyo: Shinsensha, 2010).

Presenters

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