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Form 3

Abstract of Thesis

Name （Elisabeth Ann Williams ）	
Title	Replication and resistance: Japanese male returned sojourners speaking about gender, masculinity, and desire （模倣と抵抗:ジェンダー、マスキリニティと欲望についての日本人男子留学生の語り）

The international sojourns of Japanese youth have received plentiful attention in research. They are often theorized as once-in-a-lifetime opportunities for personal growth and language development. To date, ample studies have focused on the experiences of Japanese women overseas, particularly in primarily English-speaking nations (e.g., Kobayashi, 2007; Morita, 2004; Ono & Piper, 2004; Takahashi, 2013). However, there has been comparatively very little research that explores the international narratives of Japanese men. This dissertation aims to address this gap by analyzing the experiences and perceptions of Japanese men who have gone abroad and returned to Japan.

Previous studies that investigate the narratives of male sojourners have tended to focus on respondent perceptions of gendered working culture in Japan (e.g., Kato, 2015; Ono, 2015; Suzuki, 2015). The current study expands the analysis of the Japanese male experience overseas by examining participant perceptions in relation to gender, masculinity, and desire. These discourses were analysed in relation to participants' construction of identity and how they spoke about important groups during their sojourn. Data was collected through semi-structured qualitative interviews with 25 Japanese males who had studied or worked abroad. Interviews were analysed using inductive thematic analysis and themes were created based on the similarities and differences in participant accounts. Examination of interviews suggested that participants perceived gendered expectations in Japanese society that act as hindrances to men's international sojourns. For some participants, the act of going abroad was a form of resistance to undesirable hegemonic discourses concerning the role of an adult man.

Participants regularly contrasted their study/work abroad with how they imagined the Japanese women in their host community experienced their sojourns. The data also suggested that interacting with images of hegemonic Western masculinity impacted the way many participants viewed either themselves, or Japanese men as a group, as (un)acceptable romantic partners for non-Japanese women. Some participants replicated discourses of heterosexual Japanese masculinity as romantically undesirable abroad, while other found ways to form more favourable identities through enacting agency or through negative descriptions of Japanese women or host community women. Overall, the findings in this study can expand our limited view of the experiences of Japanese male sojourners through investigating their constructions of identity and structures of power presented within their accounts.

様式 7

論文審査の結果の要旨及び担当者

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論文審査の結果の要旨

Title: Replication and resistance: Japanese male returned sojourners speaking about gender, masculinity, and desire

With the Japanese government pushing students to have an overseas experience in order for them to gain intercultural and linguistic skills, and many private companies invested in commercializing the overseas experience, potential sojourners get a variety of messages about what they will gain from such an experience. One expectation is that the sojourner will gain skills that will turn them into global *jinzai* or global human resource capable of supporting the Japanese economy in a globalized world. With women still marginalized in the Japanese workplace to a large degree, this expectation appears to be aimed at men. However, if we look at who travels overseas, we find that it is overwhelmingly Japanese women (they account for around 80% of those study abroad (SA) or take working holidays (p13). Private companies target women and link the overseas sojourn with images of romantic encounters and locations. One result of the preponderance of women going overseas is that much of the research on the Japanese study abroad experience has focused on women rather than men. Those studies that have focused on men have tended to pay attention to their work trajectory and potential disruptions the overseas experience might bring.

This study attempts to fill the gap in this body of literature, by focusing attention on the male sojourner who goes oversees to study or on a working holiday visa. Rather than focusing on work, it primarily examines the perceptions of male sojourners in relation to gender, masculinity, and desire. In particular, it focuses on 'the men's perceptions of masculinity and desire, and the influence that these perceptions have on identity construction' (p.15). Three questions guided the inquiry:

1) *How do young Japanese men with study abroad and/or WHM experience (hereby "participants") speak about being a Japanese man abroad?*

2) *Who are the influential agents in participant construction of identity?*

3) *How do participants speak about gender, masculinity and desire abroad and in Japan?*

    a) *How do participants replicate or resist wider discourses of gender, masculinity and desire that they encounter abroad or in Japan?*

The research design was exploratory and employed a qualitative methodology. In total, 25 men with an experience of SA or Working Holiday Maker (WHM) programs were interviewed using a semi-structured interview instrument. Perhaps due their smaller number and the fact

that many researchers are female in this area, men are an under-researcher and by all accounts harder to access group. As a somewhat difficult group to access, it is impressive that Ms Williams was able to recruit 25 Japanese men with an SA or WHM experience into this study. The data is approached from a social constructionist perspective, and is informed by Norton's (2000) approach to identify, power and symbolic capital. Understandings of masculinity and gender are strongly influenced by Connell (1987, 2005). Intersectionality is another key concept in the analysis with her theorizing influenced by Crenshaw (1991), Norton, (2000) and Messerschmidt and Messer (2018). Other work in this field frequently employs the idea of *akogare*, or romantic desire, and this idea that also appear prominently in the participants' narratives and in the thematic framing of the data. Chapter two is an exploration of these different concepts and theoretical positions.

The thesis has two literary review chapters. The first, chapter three, offers an overview of dominant discourses around the study aboard experience. Chapter fours offers an in depth review of the six hitherto studies on the Japanese male sojourner (see table 4.1). The second review chapter, in particular, sets the context for the current study.

Chapter 5 offers a solid outline of the methodological approach and introduces the 25 participants recruited for the study (see Table 5.1) Many (12) of the participants had been on a SA or WHM more than once. The majority (23) had been to an Anglophone, Western country that is referred here as an Inner Circle Country, based on Kato's (2015) work. Ten of the sojourners had been to Vancouver for at least one of their sojourns, the province in Canada that Ms. Williams hails from, suggesting a degree of bias in the sample as a result of the snow-balling methodology. The starting dates for the sojourners date from 2008 to 2017, thus post-dating the male sojourners in Takayama's (2000) study. With many SA's now very short, it is notable that many of these young men stayed overseas for lengthy periods of time – the longest being three years and the shortest being 5 months. As such, the group was rather diverse and perhaps not representative of recent university initiated SAs.

There are four results chapters that deal in depth with various aspects of the participants' overseas experiences. Chapter seven offers an overview of all 25 participants and outlines their motivations for studying overseas. This showed that the majority (21) stated that the main reason for their overseas sojourn(s) was English language study. Some disrupted a career to go overseas, but felt that English language acquisition would make them more competitive in the labour market, buying into the Global *jinzai* discourse. For a few, English study was linked to an interest in the pop culture or other aspects of the arts in the country of destination. Just under half of the men (11) reported dating while they were overseas, but in all but two cases the overseas partners were other international students, whether foreign or Japanese. In contrast to female Japanese sojourners, only two of the men reported dating local women. The remaining three results chapters focus specifically on issues around the link between SA and WHM and language learning (chapter 8) and romantic disability of Japanese men when studying aboard, their perceptions of their own desirability, that of Japanese men generally and then compared to that of Japanese women (chapters 9 and 10). These three chapters particularly focus down on the narratives of 11 men who most clearly articulated ideas linking overseas study or work with gender, masculinity, femininity and ethnicity. The data is rich and we are given lengthy pieces of transcribed data that shows clearly how these young men articulate their motivations, challenges, frustrations, and observations around the SA and WHM experience. These chapters make a significant contribution to the literature in the field. In particular, the study updates and builds on Takayama's (2000) study of 17 young men who had studied in Vancouver. The thesis is well written and reasonably sophisticated in its analysis. Most importantly, the voice and narratives of these male sojourners comes through clearly in the results chapters, giving us a rare view of the Japanese male sojourner.