

Report of the Brain Circulation: Construction of a Global Platform for the Study of Sustainable Humansphere (May 15 – July 15, 2015, Kyoto University)

Visiting Researcher:

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I was able to explore the aspects of intimate and public spheres of modernities, particularly those of Asia, in three areas:

- a) Ideology of national culture building and representation of indigenous peoples of the Philippines;
- b) Understanding modernities from ongoing post/late modern phenomenon in Asia;
- c) Field experiences on Japanese-Filipino children (JFC) in Kyoto.

As for a), I presented findings of my previous research on the Philippines in a gathering of the CSEAS and argued that the state's effort of building national culture institutionalized the ethnicity and traditional culture and such framework blinded even researchers. That, I argued, resulted to the neglect of the sentiment in the intimate sphere (e.g., un-institutionalized, folk community) in formal discourses, including academic one; and it is important to unravel what institutionalization of culture has constructed for us to have fair understanding of the violent nature of nation state. I was able to enrich my knowledge through exchange of views with participants, particularly that similar issues do exist in other Southeast Asian countries such as Malaysia, Indonesia, Thailand, as well as in Okinawa.

As for b), I was able to enhance my knowledge through library research on theory of modernities, thanks to good collection of the Kyoto University Library. Also, Japan's solid foundation of cultural infrastructure, particularly that of Kyoto (museums, library, rental CD/DVD shops, or online shops, etc.) helped me a lot in connecting cultural products and art works of Asia accessible in various medium to various stages of modernity; roughly classifiable as pre-, early-, late-, post-, and do on. I had wonderful exchanges with undergraduate and graduate students of Kyoto University on this theme, through the lens of gender, state vs face-to-face community/ virtual community, migration, among others. I dream of compiling these findings and insights in publication in the future.

As for c), I was able to have wonderful occasions to observe and meet with several Japanese-Filipino children and their teachers at a public junior high school in Kyoto. There was another opportunity to hear and share stories with elementary and junior high school teachers of Kyoto who are in charge of international pupils/ students. Migration is often decided by individuals if not family members, but the

process of decision making, movement, and adjustment is often very much affected by state laws and policies as well as economic situations. The presence of JFCs in contemporary Japan anticipates Japan's maturing as multi-cultural society. City and prefectural level endeavor is suggestive of state policy. Moreover, active involvement of Kyoto University students in tutoring JFCs on voluntary basis was impressive. I hope their experiences shall contribute to the building of multicultural Japan in the future in one way or the other.