

シンポジウム「日本語の呼称を考える」
Gender Problems with some focus on Japanese
-- How to teach this gendered language? --
January 17, 2008
University of Hawaii

Abstracts

I. Panel

**Katsue A Reynolds (EALL, UHM):
Feminism is gone, and "gender" prospers**

It is known that Greek philosophers first used the terms masculine, feminine, and neuter to classify nouns, introducing the concept of grammatical gender and that in English the word came to be used more widely in the context of grammar. Now, it means many things. It could mean different categories of humans or different aspects of human life. For instance, the Vatican reportedly denounced the term "gender" as a code for homosexuality in an UN panel. I would like to bring attention to recent proposals by feminist thinkers as to how to look at what we used to discuss in terms of "gender" in order to keep alive feminism.

**Mizue Sasaki (Musashino University):
Gender in Japanese language teaching materials---From a perspective of 'Visual Literacy'**

Illustrations in Japanese language textbooks will be observed in this report in order to see what kind of 'gender expressions' or gender elements and how they are used in Japanese language education. We have not had enough analyses of Japanese language textbooks from the standpoint of gender studies. This report researches 30 textbook and focuses upon their illustrations (visual elements) to analyse from the perspective of 'Visual Literacy' which has been adopted in English language education in recent years. Such observation and analysis of visual examples could make some suggestion and proposal about how we should use 'gender expressions' or gender elements in Japanese language education.

日本語教育教材の中のジェンダー ―ビジュアル・リテラシーの観点を交えて

本発表では、ジェンダー表現やジェンダー的要素が日本語教育でどのように現れているかを見るために、日本語の教科書に使われているイラストを、見てみたい。

ジェンダー論的観点からの日本語教科書分析はまだ十分になされていない。
この発表では日本語教科書30冊から、視覚素材の分析に際して、近年言語教育にも取り

入れられるようになった「ビジュアル・リテラシー」の手法を援用することによって考察の視野と射程をひろげることをめざす。

Mayumi Usami (Tokyo University of Foreign Studies, a visiting researcher at UH):

配偶者を指す言葉と社会変化の指標としての「主人」という呼び方

配偶者を指す言葉はいろいろあるが、女性側からの「主人」「旦那」「亭主」「夫」等々、男性側からの「家内」「女房」「妻」等、語源を考えると、現代的価値観にそぐわないものが多い。特に、女性が配偶者に言及する際の「主人」という呼称については、古くから様々な議論がなされてきた。「単なる符号」と捉える人、相手や場面によって使い分ける人、使いたくないと考える人、考えたこともなかったという人、そして、もう議論したくないという人、等々。本パネルでは、配偶者を指す言葉をいくつか簡単に考えた上で、特に、「主人」という呼称について、その問題提起の趣旨、その後の議論の変遷、そして最近の大学生の反応などを紹介しながら、この呼称が内包する問題とそれが引き起こす問題を改めて整理し、問い直す。というのは、「主人」という呼称は、女性たち自らが選択して用いているという意味において、ジェンダーの問題にかかわる他の呼び方（「美人弁護士」や、「出もどり」等々）の問題とは、決定的に異なるからである。「主人」の使用率は、今後の社会がどうなっていくのか、或いは、女性たち自身が今後の社会をどうしたいのかという目には見えない意思を反映する「指標」として捉えられるということを論じる。

Kunihiro Harada (NHK, Senior Officer of Program Inspection) :

「メディアの中のジェンダー表現」

「メディアの中の性差別を考える会」が、上野千鶴子氏らの協力を得て『きっと変えられる性差別語』を出版したのが1996年の春。あれから12年が経過したが、はたして日本の社会、とりわけ新聞やテレビなど、メディアにおけるジェンダー表現は変化しているのだろうか。「看護師」など、国家資格の名称が男女統一型になりつつある一方で、若い女性アナウンサーを指す「女子アナ」ということばが、新しく生まれて当たり前のように使われるなど、必ずしも良い方向に進んでいるとは言えない。メディアのことばが今どうなっているか、多角的に検証する。

II. Paper Presentations

Mariko Bohn (Stanford University) :

Mimicing Or Creating? Young Japanese Women's Diverse Use of Language during Meiji and Taisho Periods

The goal of this paper is twofold. First, by comparing the letters in the readers' correspondence column of three women's magazines: Jogaku Sekai 'The World of Women's Education,' Fujin Sekai 'The World of Women,' and Reijokai 'The World of Ladies' from the late Meiji to the late Taisho periods, I demonstrate that not all young Japanese women conformed to the normative linguistic

forms and femininity as instructed by conduct and textbooks, school education, and home “femininity training;” rather they showed diverse linguistic and social behaviors, constructing virtual sisterhood relationships through correspondence. Second, I introduce diverse relationships between readers and editors, showing how editors and readers in each magazine constructed either vertical relationships, or created virtual brother-sister relationships. Although these relationships were the result of the magazine editors’ sales tactics for increasing the number of readers, readers’ column in women’s magazines provided young women with the space to display their desired images by creating new expressions, or mimicking normative or non-normative linguistic forms, rather than the “subject of confession” (Inoue 2006: 122).

Taking advantage of critical pedagogy in teaching and learning Japanese language and culture as well as recent studies in sociolinguistics, findings of this paper show the use of language by Japanese young women is not and was not monolithic but it is more diverse.

Yumiko Ohara (University of Hawaii):

Trivialization, generalization, and semanticization in the representation of “comfort women” issues

Using the theoretical framework of critical discourse analysis, this presentation explores competing ideologies in a recent discussion concerning the notoriously contested term “comfort women” between Shinzo Abe, the Prime Minister and a member of the Liberal Democratic Party, and Toshio Ogawa, a member of the Democratic Party in the Japanese National Diet. The exchange centers on a public statement by Kono in 1993 in which he recognized that “comfort women” had been coerced into sexual slavery. Close examination of the interaction reveals that linguistic strategies such as trivialization, generalization, and semantic shift were employed in an attempt to 1) legitimate a certain testimony and at the same time falsify others and 2) negotiate the meaning of the term ‘coerciveness’ from the original Kono statement. These linguistic strategies are a part of the larger discourses that construct the specific meaning of WWII and the representations of historical events are, in fact, renditions of some of the repeated formulations of the past events by ‘revisionists’ (Barnard 2003) such as Association for Advancement of Unbiased View of History and Japanese Society for History Textbook Reforms, and Society for the Dissemination of Historical Fact. The collective effect of these processes is a construction of a Japanese World War II history in which Japan is not liable for an issue some claim to be an atrocity.

Mie Hiramoto (UHM):

Gendered and un-gendered speech styles by male and female characters in Japanese translation of *Gone with the Wind*.

In her study of Japanese women's language (JWL) and translation, Miyako Inoue (2003) investigates the Japanese translation of the novel *Gone with the Wind* and argues that JWL is an ideological construct associated with a certain group of women; e.g., southern-aristocrat Caucasian

women. This study supports Inoue's claim with a quantitative linguistics analysis based on spoken discourse derived from a movie version of *Gone with the Wind*. The data show that hyper-gendered forms in translation of the movie are also aimed to index individual traits beyond class or race distinctions. That is, Japanese gender ideology was imposed on the characters by manipulating use of hyper-gendered speech styles.

Shawn Yacavone (KCC):

A Study of Address Terms in Japanese Translations of the Bible

Japanese address terms have been a popular topic among sociolinguists. Likewise, the translation of foreignisms into Japanese has also continued to be an area of scholarly interest. Given the extensive research on Japanese address terms and the widespread research on Japanese translation, one would think that a synthesis of the two research areas would provide fruitful discussion in the area of language and contact. That is to say, this study focuses on the analysis of address terms in Japanese translations of the Bible; namely those referential terms which exemplify instances of translationese (翻訳調) or unnatural language in translation.

Mizue Sasaki (Musashino University):

OL (also BG, Shokugyoo Fujin)

Office Ladies "OL", a Japanese appropriation of English words, stands for office lady. Its dictionary entry in the *Shin Meikai Kokogo Jiten* (4th edition) defines the term as meaning "female clerical workers", while the *Katakanago Tsukaiwake Jiten* offers "women working in clerical positions". The common elements in both definitions are women and clerical. But women's work has diversified, and as the number of OL who aren't necessarily in clerical jobs increases the boundaries of their job description become harder to define. OL has become established within the Japanese lexicon, yet its history is quite short. It was first used in 1963, the year before the Tokyo Olympics, when the women's magazine *Josei Jishin* (Kobunsha Publications) publicly called for suggestions for an appropriate term.

The position of OL, which is neither a career nor even a type of job, will cease to be the tag of "clerical position for young, unmarried women of no particular training" born of Japan's rapid industrial expansion.