Saturday, June 21

<u>9-10pm, Registration, Coffee and Doughnuts</u>

Opening Addresses…

<u>10:15-12:15pm Panel 1: Patterns of Use and Developing Identities</u>
Chair: Shin Mizukoshi

Wan-Ying Lin (City University of Hong Kong) and Joo-Young Jung (Temple University, Japan Campus)
Title: New Media connections of the Digital Generation: An examination of five East Asian cities
This study is based on two waves of surveys conducted in 2001 and 2007 in major Asian cities, including Tokyo, Hong Kong, Singapore, Taipei and Seoul, on adolescents' use of new and old media. First, adolescents' overall media use patterns are examined. Television is still the dominant media for adolescents in all five cities, but second and third most used media differ by cities. Second, we compare the Internet connectedness, a multidimensional indicator of the ways in which people use the Internet. The Internet is used by most of our respondents, but the activities and places for connections, and people who they get help from when using the Internet differ by cities. Third, regarding adolescents' civic engagement, our findings suggest that approximately 65% of teens read news online, increased from 29% in 2001. Taking into account the role of old and new media, we found that news reading amplifies the effect of the Internet on civic discussion and community services.

Damien Spry, University of Technology Sydney, Australia
Title: Youth, Childhood, Mobile Phones and Public Policy
Mobile media use by young people, including increasingly younger children, has been a surprise for some public policy makers, particularly educators. Rapidly trying to respond to the appearance of mobile media (phones, cameras, music players and web browsers), education policy makers have initially relied upon standardised and normalised views of childhood as a time of both innocence requiring protection, and immaturity requiring discipline. There are other views of childhood that need to be taken into account, and can be, when constructing education policy that takes into account new forms of ubiquitous communications and media use by young people.
This lecture reports on hitherto unpublished field research in Australia in comparison with policy environments in Japan and the UK.

Yeran Kim (Kwangwoon University)
Title: A Study on Multi-sensical, Emotional and Social aspects of Video-telephony: Focusing on Early Users' Culture
This study aims at understanding a culture of video-telephony at its early stage. Three dimensions are adopted in this analysis, that is a personal, interpersonal and social ones. In the personal

dimension, video-telephony is defined as 'cultural interface', which is suggested by Manovich. A significance of my elaboration may be that I have attempt to elaborate Manovich's concept of cultural interface in the perspective of subjective re-appropriation. This is in order to emphasize the nature of diversity and multi-sense in an individual way of using a particular media technology, including video-telephony in my interest.

In the interpersonal dimension, video-telephony is conceptualised as an expressive technologies in both terms of information and emotion. Thus the value of communication transparency is regarded highly important. The social dimension concerns the community culture, often including non-users as well as users. It is also pointed out that the new medium of video-telephony and existing social relations and social orders, gender and generation in particular, interactively remediate each other.

Paul Sutcliffe (Temple University, Japan Campus)
Title: Otaku: mediating digital subcultural identities
The subject of otaku is now thought to be one of the most important factors in any analysis of Japanese contemporary culture, not only because of the many artworks and products of popular culture that originated from otaku culture which are becoming internationally accepted, but also because their mentalities are beginning to have a great influence on Japanese society.
Reading otaku as a subculture, it is possible to find a form of resistance to the ruling order and the construction of an identity that embodies a refusal. Otaku themselves have a strong collective hostility towards those who do not share their interests. They are networking outside of the older institutional and face-to-face contexts, using technology and interacting with screens rather than people, preferring two-dimensional anime characters. In this way the development of the otaku identity can be situated in relation to the emergence of something new – the postmodern, the post-human, the post-national.

12:30: Keynote:
Mizukoshi Shin (Tokyo University): Title: Digital Youth

2:30-4pm Panel 2: Digital Subjectivities
Chair: Anne Allison

Sophia T. Wu, (National Chengchi University)
Title: The Affordance and Embodiment of Mobile Practice of Taiwanese Teen-girls in Everyday Life
The paper attempts to depict the cultural practices of mobile utilization of Taiwanese teen girls in their daily context. Through multilayer of in-depth interview, text analysis and mobile dairy from 10 teen girls, this study offers observation and interpretation on how mobile technology is used, utilized, as well trans-used by the girls. Mobile phone is used extensively to perform and predestrianize self and group identity, to consume and produce creative bricolage, and to space and time-liberate (escape without leaving) through mobile tactics (making-do) to encounter the adult's mobile strategies. Cultural and technological reverberations of absent presence and present absence will also be discussed.

Cathy N. Davidson (Duke University)
Title: Digital Youth and the Paradox of Digital Labor: Do-It-Yourself or Do-It-For-Them?
How do we reconcile the techno-utopianism of digital youth culture (its rhetoric of social connection and creative do-it-yourself self-expression) with the exploitative data-mining of youth sites for commercial purposes? Facebook, to name one example, is both a richly interactive social network and a venture-capitalized, globally-extended business whose revenue derives from targeted and coercive advertising, appropriation of user-generated (i.e. unpaid) content, and violations of individual and group privacy. In this paper, I will look at the paradox of digital youth labor in DIY culture. My examples will be drawn from the U.S., with an eye to raising issues that will generate conversation about parallel and divergent policies and practices in the other countries represented at this workshop. For example, what does it mean that the U.S. has lost its early commitment to a publicly-subsidized, open access Internet, the "Information SuperHighway?" How does a national and/or global decline in notions of social welfare and public good contribute to the paradox of digital youth culture today?

Yoshitaka Mouri (Tokyo University of the Arts)
Title: Mobile Technology Culture and the Emergence of 'Mobile' Subjectivities'
The paper will discuss the culture of mobile technology and its relationship with the emergence of new 'mobile' subjectivities, in particular, among young people in Japan. By the term mobile technology, I mainly refer to mobile phones as well as mp 3 players and videogame gadgets such as Nintendo DS and Sony PSP (Play Station Portable), because their functions are increasingly getting similar these days.

It will examine them not only as technological products but also as cultural products, as their technology has developed not by itself, but under a particular social, economic and cultural condition. It is cultural, firstly because it has radically changed a way of everyday life and secondly because it has invented new cultural forms in many ways. Through the analysis of their various practices from listening to music to reading novels (*keitai-shosetsu*), the paper tries to demonstrate the way in which the formation of subjectivities is being transformed.

David H. Slater (Sophia University)
Title: Digitality as Labor in Space: Immaterial, Affective and Imaginative
This paper is an attempt to situate mobile digitality, and the sociality and subjectivity associated with it, within the recent transformations of neoliberal capitalism in Japan, and especially the patterns of immaterial and affective labor, as outlined by Harvey, Hardt and Negri, and Capitalist Space as outlined by Lefebvre and Castells. While the internet has generated much scholarship on these topics, mobile communication, which presents a range of quite distinctive challenges, has yet to be so fully examined. This paper begins with the assumption that social integration of mobile technology into society, into the labor market is constitutive of new market and new forms of value, both capital and personal. Rather than sociality migrating into digital worlds, we seen mobile devices being incorporated into social worlds, where the entrepreneurial, mobile networks where capital value is largely the result of imaginative and affective labor, often not experienced as labor at all, become the norm. The paper will attempt to identify some of those

sites of intersection between mobile digitality and capital, and how this might alter our view of technology use, starting with what Lazzarto has called "postindustrial productive subjectivity," which I think is embodied in the now largely naturalized from of the mobile user."

4:30-6pm; Pecha Kucha
Sunday, June 22nd

1pm-2:30 Panel 3: Digital Difference
Chair: Todd Holden

Jack Linchuan Qiu, (Chinese University in Hong Kong)
Title: What Do They Need? Education Reform, Labor Restructuring, and "Have-Less" Youth in China's Working-Class Network Society
The information "have-less" is an expanding social category that exists between the haves and have-nots in the evolving structure of informational stratification. In China entering a new phase of industrialization, the information have-less provides the technosocial basis for the making of a working-class network society. I shall provide an overview about "have-less" youth including young migrant workers, students from low-income families, school drop-outs, and rural children left behind by their migrant-worker parents. They are the backbone of China's new e-conomy that spans from IT manufacturing to online gaming, from SMS to call centers. Diverse as they are, the basic informational needs of these various groups of have-less youth share much similarity under the general conditions of a rapidly privatizing and commodifying society, in which have-less youth hold an inferior market position both as consumer (e.g., of educational services) and as labor (e.g., on computer assembly lines). Examining these basic informational needs above and beyond the commercial discourse is crucial for our understanding of digital youth – their pitfalls as well as agentic endeavors for a better network society of their own -- in China and in the newly industrializing regions of Global South.

Kyle Cleveland (Temple University, Japan Campus)
Title: Digital Renderings of Race and Identity
Japan is often portrayed as a society in which racial mono-ethnicity, a lack of cultural diversity, and inward-looking inclinations engender nationalism and exclusion of foreigners. Yet at the level of popular culture, the thriving consumer markets which feed Japan's economic success are infused with foreign influence. Throughout the interconnected worlds of youth style cultures, mass media and subculture, there is a diverse bricolage of Japanese and foreign styles, which reflect the diversity of globalization. As political commodities, the racial tropes which inform Japan's consideration of its place internationally are inscribed in popular culture, but in this realm are employed in countercultural ways which undermine the divisive reactionism of state politics. Racist, progressive, nostalgic and postmodern, Japanese youth and popular culture extend beyond the circumscribed parameters of national policy and mainstream discourse. This paper will examine how Japanese political concerns are reflected in the "rogue flows" of popular culture, and transformed in the subcultures of consumption, where youth rebellion is a cultural commodity.

Larissa Hjorth, (RMIT University, Australia)
Title: *Domesticating cartographies:* **Gendered youth mobile media in the Asia-Pacific**
Through the conspicuous symbol of the young female mobile media user, we can gain insight into how gender, labour and lifestyle are being reconfigured in one of the dominant region's for twenty-first century postmodernity, the Asia-Pacific. Just as the region has developed unevenly, so too are gendered practices of intimacy and labour. This phenomenon of post-industrialism has become synonymous with the young female mobile phone user. By examining how young women in the Asia-Pacific region use their mobile phones, we gain insight into some of the region's residual power relations as well as novel forms of creativity and expression that, in turn, reflect gendered practices intimacy and labour. We are left to ask — just how empowering is mobile media for the 'produser'? Or does it further exploit gendered forms of (creative, social and affective) labour? This paper seeks to re-connect the politics of consumption with production to gain a more complex understanding of new and residual forms of labour.

3pm-:4:30Panel 4: Digital Dysfunction and Exclusion
Chair: David Slater

Tomoyuki (Okada, Kansai University)
Title: Net Bullying and Using of Mobile Internet by Japanese Teenagers
Amid the increase in mobile phone use among the teenagers, gossip, slander and other abusive messages on web bulletin boards and blogs, often in the form of full-scale cyber-bullying, have becoming a pressing problem. In response to the situation, the government has been advocating a mandated filtering system and tightening of the legal regulations for content providers. A new bill to regulate Internet use among youth was also enacted earlier this month. This presentation investigates the actual condition and possible solutions to the issue of cyber-bullying while introducing research solutions proposed by the Hyogo Prefecture Board of Education. I will analyze the limitations of the approach taken, something akin to an infectious disease model of secluding children from Internet and mobile media, as a misguided way to protect children from the Internet and other youth problems. Finally, I will point out the importance of improving media literacy and taking measures that will strengthen the cooperation between the school and the parents in addressing these problems.

Roland Nozomu Kelts (Sophia University)
Title: "Autistic" Japan? Mobile Communications vs. Making Contact
Japan is known worldwide as a leader in digital networking and mobile communication. Stories about burgeoning frontiers in cell phone novel and manga downloads, the largest and most active Internet BBS forum in the world (2-Channel), and a video file-sharing site (Nico Nico Doga) whose interactive immediacy trumps YouTube—are why many foreigners see in today's Japan the face of the future. But inside Japan, darker narratives point to stark conflicts: an aging population and a declining or stagnant birthrate; an expanding class of young, part-time workers (freeters) with checkered resumes and scant skills; and so-called NEETs ("Not in Employment, Education or Training"), with their CVs and skill sets suspended in mid-youth. Stories of pathological young shut-ins (hikikomori), who withdraw into their bedrooms and

virtual worlds to avoid the real ones, and Internet suicide pacts, through which young loners meet one another online in order to kill themselves together offline—or find the DIY recipe for hydrogen sulfide suicides—raise questions about the degree to which easily accessible and/or portable communications may be displacing human contact.

Anne Allison (Duke University)
Title: Digital "Life" Amidst Social Withdrawal
The syndrome of being shut-in a space that is shut-off from the outside world is that of *hikikomori*. People who can't move in(to) society because it feels hostile and threatening, *hikikomori* are said to be humans who can't communicate with other humans. Considering the state of "social withdrawal" from the perspective of digitality, I question what happens—socially, personally, interpersonally—when *hikikomori* enter the digital world of a network game. Is this, as Serizawa Shunsuke has called it, a state of "self-territorialization" (*jikoryōka genshō*) which resembles, in more severe form, that of a typical *keitai* user? And, if so, what kind of sociality is at work: communication and interaction with human others, or not? I explore this issue of digital life amidst social withdrawal in terms of *NHK ni Yōkoso*, a popular television *anime* about a *hikikomori* that aired in 2006. The *hikikomori* gets pulled into a net game, just as the viewing audience gets pulled into the story about a *hikikomori*. Who or what is communicating here, and what is the message about social "life"?

5-6pm Wrap Up and Future Directions:
Chair: Ken Kissoker
Anne Allison, Kyle Cleveland, Shin Mizukoshi and David Slater

6pm Reception