

Digital Youth Pecha Kucha Poster People.

### **1. Kaveh Nazemoff**

#### **Title:**

#### **Abstract**

The growing dependency of technology in today's youth culture coupled with the need to escape from daily pressures is cause for concern in post-bubble Japan. The assimilation of technology into society over the past century has cause for such rapid social change that society, specifically Youth Culture, has in reverse assimilated into technology itself. This is the case for the global youth culture, however, Japan's unique image-conscious and post-war social issues argue for the focus on Japan. With the move from rural areas to the cities in post-war Japan and the dissolution of the traditional family structure in post-bubble Japan, the void of identity is filled with simulated identifying images that the youth culture easily consumes. Focusing on where the youth culture is escaping from, why the need for escape and where they are escaping to; the presentation will attempt to use the Pecha Kucha format to its advantage by using these very images that are prominent in cyber-subcultures to convey sentiment for a high-level understanding of escapism. Escapism for this presentation will take the assumption of happiness as formulated by Hiroshi Hamada and described by Nietzschean school of thought and the failure to achieve 'happiness' by the youth culture in modern society.

### **2. Minerva Terrades**

#### **Title: Keitai bodies. An intimate relationship**

#### **Abstract**

This paper presents an investigation centered on Tokyo youth keitai interaction through the analysis of the keitai as an intimate object and on the shaping and expression of the body in response to the keitai. The first part of the paper examines intimacy understood as a dynamic relationship and the ways it is expressed via keitai by Tokyo teenagers. The second section analyses the body physical and expressive responses to this technology. Finally this investigation proposes a reflection to critically rethink the implied processes of subjectivity, identity, connectivity and interconnectivity mediated by mobile media. The interest of this investigation lays on the connection between technology and intimacy, that is to say, the analysis of intimacy related not only to subjects but also to objects. Also, the interaction between the keitai and the body is stimulating for the different shapes that are materialized in the relationship between body and technology. I believe my presentation fits with the conference as it examines the ways in which Tokyo youth connect, express, feel and communicate through technology and how this way of socializing moulds subjectivities.

### **3. Noriko Manabe**

#### **Title: For Whom the Bell Rings: Differences in the Use of Ringtones and Mobile Music in Japan and the United States**

#### **Abstract**

Surveys and interviews of Japanese and American college students showed that they differed in their use of digital music downloads and ringtones because of dissimilar technological infrastructure and rollout in their countries. As American respondents were more likely to own PCs, they were more likely to own iPods and download music from the Internet; the Japanese were more likely to use mobile phones, due to a historically more user-friendly mobile internet environment. Nonetheless, cultural differences played a role in the social significance of ringtones. American students, whose cultural norms tended toward more extrovert behavior, were more likely to express their feelings toward others through ringtones and attach significance to other people's ringtones. Conversely, many Japanese adopted the norm of non-obtrusiveness by using vibration mode or restricting audible ringtones to the confines of their social groups. The paper expands on the role of cultural differences in the interpretation of ringtones.

### **5. Michael Tecson**

#### **Title: "Location Still Matters: National Identity and Segregation in the Online Gaming Community"**

Abstract: Online gaming has never been bigger; it is estimated that over 50 million players worldwide participate in the online game genre alone. Online gaming is attractive to many because it allows the players to remain anonymous. Online games as virtual spaces also hold much potential for interaction with people across the globe. Is online gaming accompanied by attitudes that mirror our everyday social interaction? What are the attitudes participants have towards their fellow players? In spaces celebrated for their ability to keep player identities anonymous, preliminary research findings suggest that many people are identifying themselves based on their national identities. Often, racialized stereotypes are constructed, such as the "Chinese Gold Farmer" myth, and player conflicts come from old assumptions based on perceived differences. This presentation aims to examine the use of national identities in these virtual spaces and how they have segregated the online gaming community.

### **6. Lisa D. Falvey,**

#### **MacKenzie Peltier,**

#### **Socialization in the Age of Globalization: Social Capital, Imperialism, and Second Life**

Abstract: Second Life—the multi-user Web-based game that has attracted players from around the world—offers a unique site for understanding the ways in which power is situated in the growing global "socialsphere." Although touted as approaching an ideal egalitarian social space, we suggest that white American and Western European participants have colonized this cybercommunity in ways that marginalize participation by non-whites, and specifically, Asians (in particular Japanese and South Korean players). We describe how both the construct of the game and concomitant social pressures relegate Asian players to three possible roles: (1) Hyper-racializing (the construction of an avatar which accentuates Western Orientalist images of Asian identity), (2) Clustering (participation in isolated communities that sever the purported benefits of diverse

socialization), and/or, (3) Appropriating (rejection of Eastern culture for the consumption of Western culture). Finally, we describe the implications of these roles on larger claims about youth culture and social participation.

### **7. Patrick Galbraith**

#### **Title: Nico Nico Douga: ‘Matsuri’ consumption of media mythology as viewing ritual**

Abstract

This presentation examines Nico Nico Douga, a mass video sharing and community site in Japan made popular by “otaku” hardcore fans and now being viewed by various youths. Many posts are anime, but members often parody the original work or create their own media contributions. Eroding the dialectic of production and consumption, viewers type comments on the visual material for everyone to see and enjoy. Media is an interface for shared discussion of an iconic circuit of media mythology consumed, and rearticulated, in the viewing ritual. The activity is known among fans as “matsuri,” or collective mind and experience.

### **8. Jeffrey Boase, Tetsuro Kobayashi**

#### **Title: Kei-Tying teens: Using mobile phone e-mail to bond, bridge, and break with social ties – a study of Japanese adolescents**

Abstract:

This presentation focuses on extent to which Japanese adolescents use mobile phone e-mail to bond, bridge, and break with social ties. Although existing literature shows that adolescents use mobile phone e-mail to bond with intimate strong ties, the fluid nature of social networks during adolescence suggests that mobile phone e-mail may also be used to bridge to new ties, and to break with older weak ties. Drawing on a stratified random sample survey of 501 high school students living in Tokyo, we find that mobile phone e-mail is used both to bond and bridge, but not to break with ties. We also find that the intensity with which Japanese adolescents use mobile phone e-mail is more fundamentally a result of bridging than bonding. These results show that adolescents actively use mobile phones to achieve their social desires and expand their social horizons.

### **9. Name: Laura B. Beltz**

#### **Title - Networking Resistance: The Online Manifestos of American Fans of Japanese Popular Culture**

Abstract

The globalization of Japanese popular culture has created a heightened network of interest in Japanese society abroad, producing an exchange of ideas, products and imagination. The appropriation of this media has empowered American fans to construct an identity as counter mainstream American society. For them, the internet has become a tool to not only purchase goods, but to express this identity and connect with other fans. As Japanese popular media gains mass appeal in the United States, many fans are struggling to define themselves amongst passive consumers. My presentation will

discuss two digital networks of American youth who are resisting the mass marketing of Japanese popular culture in the United States. While their objectives seek to preserve Japanese popular culture in relation to their identity, their critique of American capitalism also highlights a continued Western imagining of “Japan” and its people. As fans seek to resist globalization, they are also actively participating in its process.