

オーストラリア学会第 31 回全国大会 The 31st ASAJ Annual Online Conference

日時：2020 年 6 月 13 日(土)・14 日(日)

本年度の大会では、以下の企画をオンラインで実施することとなりました。

担当/Convener：濱野健/Takeshi HAMANO (北九州市立大学) hamano@kitakyu-u.ac.jp

第 1 日目 6 月 13 日(土)

10:00～12:00 一般研究報告 Individual Presentation

13:00～15:00 理事会 Board Meeting

第 2 日目 6 月 14 日(日)

10:00～11:00 総会 General Meeting

参加申し込み方法について

オーストラリア学会の会員のみが参加できます。参加方法の詳細につきましては、学会員限定のメーリングリストで告知いたします。

オーストラリア学会第 31 回全国大会——一般研究概要 Individual Presentation

○6 月 13 日(土) 10:00-12:00

司会/Moderator: TBA

Presenter 1: 小野塚和人/ONOZUKA Kazuhito (神田外国語大学/Kanda University of International Studies) : 西オーストラリア州カタニングとダルウォリヌにおける難民認定者の労働力登用の試み：農村部における労働力人口の減少への対応策としての外国人労働者の誘致の在り方をめぐって (Utilising Refugees as a Labour Force in Rural Australia: A Case Study of Supporting Migrant Workers from Dalwallinu and Katanning in Western Australia)

Presenter 2: Jared DENMAN (福井県立大学/Fukui Prefectural University) : Japanese lives in Australia's ethnic community: An analysis of interviews in a Japanese-language newspaper

Presenter 3: DU Hongbo (Jincheng College of Sichuan University, PRC) : Development of Australian Aboriginal Life Stories

オーストラリア学会第 31 回全国大会—一般研究概要 Individual Presentation

報告タイトルと要旨/Presentation Title and Abstract

Presentation 1

西オーストラリア州カタニングとダルウォリヌにおける難民認定者の労働力登用の試み：農村部における労働力人口の減少への対応策としての外国人労働者の誘致の在り方をめぐって (Utilising Refugees as a Labour Force in Rural Australia: A Case Study of Supporting Migrant Workers from Dalwallinu and Katanning in Western Australia)

小野塚和人/ONOZUKA Kazuhito

神田外国語大学 (Kanda University of International Studies)

農村部における高齢化と労働力人口の減少に対して、有効な対応策は何か。日本と同様、オーストラリアでも農村部において高齢化が進行し、労働力人口が減少している。この対応策として、西オーストラリア州(WA 州)ダルウォリヌでは、ミャンマー出身のカレン人難民を受け入れ、小麦栽培の労働者として登用してきた。また、WA 州カタニングでは、羊肉加工業において、マレー系労働者に加えて、アフガニスタンやアフリカ各国からの難民認定者を受け入れ、労働力不足を補填してきた。両自治体は小規模であり、外国人労働者を必ずしも恒常的に受け入れてきたわけではない。しかし、両自治体とも、地域行政・住民・外国人労働者の三者のコミュニケーションがとれているなど、外国人労働者受け入れのモデルケースをなしている。本報告では現地調査の知見を論考すると共に、日本の外国人労働者受け入れへの応用可能な視点についても考察したい。

What are the effective ways of coping with the ageing of the local population and reduction in the labour force? Some villages in Western Australia accept refugees and utilise them as a labour force to deal with this issue. Karen refugees from Myanmar have contributed to the local economy as labourers at wheat production in Dalwallinu. Afghan and African refugees, together with Malay workers, have engaged with the labour at the local abattoirs in Katanning. These two small villages have not necessarily accepted such migrant workers historically. However, acceptance and support for migrant workers in these two villages are characterised by the mutual cooperation among local government, local residents, and immigrants. This paper argues that the attempts of these two villages construct the typical and ideal case in accepting foreign workers. This presentation reports the findings from the field research and attempts to seek policy implications for the Japanese context.

Presentation 2

Japanese lives in Australia's ethnic community: An analysis of interviews in a Japanese-language newspaper

Jared DENMAN

福井県立大学 (Fukui Prefectural University)

Nichigo Press is a free monthly Japanese-language newspaper printed in Australia. It includes local, national and international news, lifestyle and entertainment features, and advertising and promotional articles for Japan-related businesses and services. The publication's target audience is the local Japanese-speaking community, whose members range from permanent residents and naturalized citizens through to working-holidaymakers and tourists. In addition to a national print run of 30,000 copies, there is an online version which is updated daily.

Amongst its variety of columns and feature articles, the newspaper has an on-going interview column focused on individuals from Australia's Japanese community. *Ōsutoraria de ima wo ikiru hito* (People living now in Australia) first appeared in the September 2014 issue with the stated purpose of "chasing down the lifestyles led by various people" in that community. By the end of 2019, short interviews of 37 people, usually conducted by the same journalist, have been printed.

The purpose of this research is to examine the diversity of interviewees and the lifestyles and life stories that they represent in the light of the stated purpose of the newspaper. In the column, diversity is presented through male and female interviewees of different age groups with interesting histories, reasons and motivations that brought them to Australia. Almost all of them are first-generation Japanese who have been particularly active in their local communities, strongly driven to achieve their career goals or awarded formal recognition from the Australian and Japanese governments for their contributions to society. Their success is often related to them employing skills, knowledge or other qualities attributable to Japan or being Japanese.

A salient theme of the column is that they are bridges between the two nations and cultures, which resonates with Nichigo Press' corporate mission to be such an intermediary. The column celebrates the efforts and contributions of these individuals, focusing on lifestyles defined by career milestones, community engagement and goals for the future. Less driven people with more ordinary lives are conspicuously absent, as are people who claim or express hybrid Japanese-Australian identities. Accordingly, the column can be seen as encouraging its audience to be defined by their Japaneseness by inspiring them to utilize their cultural capital as Japanese and help further the relationship between Japan and Australia, rather than explore more hybrid identities.

Presentation 3

Development of Australian Aboriginal Life Stories

DU Hongbo

Jincheng College of Sichuan University, PRC

Since 1788 when the initial group of British men colonized the land of Australia, Australian literature had always been describing a world of the “white” without any voice of the local there on the land. Aboriginal people, who have existed in the continent and nearby islands for over 40,000 years, as well as their culture and literature, had been excluded in the Australian history. Until 1960s, as an increasing number of aboriginal people began being educated, more and more stories, narratives that recorded the aboriginal people’s lives, cultures and historical changes started appearing and people began to recognize this group of minorities in Australia.

As an indispensable part of Australian history and culture, values of aboriginal people might contribute to a rethinking of the notion of Australian nationalism because the features of aboriginal culture and literature sometimes can identify Australian history and social development from an aboriginal point of view. Therefore, this paper mainly tells the development of aboriginal people’s life stories since the white colonial history and explains the reasons for why the life stories began coming into the public’s eyes as a stream of literature in 1970s. By exploring the literary forms of aboriginal people’s life stories, this paper will aim to probe to the following aspects: First, what an important role do the aboriginal life stories play in presenting aboriginal people’s lives, thoughts, cultures, and identities? Second, what do the Australian aboriginal people’s life stories show to us as a stream of literature form? In the author’s point of view, theorizing aboriginal people’s life stories from a comparative perspective, linking the narratives to a larger framework of human rights, social injustice, the process of healing from the colonization trauma, and subsequent reconciliation can guide the mainstream readers to interpret aboriginal people’s history through the lens of aboriginal people themselves. Furthermore, aboriginal people’s life stories are mementos of both individual fates and of the global process of aboriginal population, thus they are the raw historical and cultural material for aboriginal social development with its educational function to the younger generation of aboriginal people as well as the public.