

松下幸之助記念志財団 研究助成

研究報告

(MS Word)

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【研究題目】 人種・セクシュアリティの交差：日本および韓国のゲイ男性の相関性

【研究の目的】 (400字程度)

The research aimed to tackle the persistent social problems of racism, xenophobia, and homophobia that have been both internalized and externalized in the gay communities of Japan and Korea. It set out to advance scholarship on the separate yet interconnected areas of zainichi Koreans and gay space and identities in Japan and Korea, responding to knowledge gaps on zainichi representation in gay spaces and the interrelationalities of gay men in East and Southeast Asia.

Fieldwork was carried out with the following objectives: (1) Map out regional attitudes toward race and sexuality among gay men in both central/urban and peripheral/rural communities across Japan and Korea; (2) Trace nuanced expressions of xenophobia and racism and practices of exclusion by gay men that result from Japanophilia and Koreaphilia; and, (3) Deconstruct the current trend of Japanese appropriation of Korean gay space in Japan and its repercussions for Japan's community of gay Koreans.

In doing so, the research paved new roads in the interdisciplinary study of diasporas, transnationalism, and queer studies. It innovated with a series of ethnographies conducted both as a customer and as a member of staff ("miseko"), along with its fusion of science and activism through applied anthropology. It took a novel angle in its intraregional scope, with the intent to study issues of race and sexuality from the experiences and perspectives of Japanese and Koreans rather than on identity- or rights-based models from the West.

【研究の内容・方法】 (800字程度)

Research methods included (1) Spatial analyses, participant observation, and interviews at/on (A) Korean gay bars, (B) cruising spaces for men, and (C) gay dating apps in Japan (Tokyo and Osaka); (2) Interviews and surveys with/of (A) Southeast Asian gay men in Japan and Korea, and (B) Southeast Asian, Japanese, and Korean gay men in Singapore, Thailand (Bangkok), Vietnam (Ho Chi Minh City), Philippines (Manila), and Taiwan (Taipei); and, (3) Spatial analyses, participant observation, and interviews at/on Korean gay bars and others serving Koreans with masters, miseko, and customers in (A) Tokyo, Osaka, and Fukuoka.

Informants interacted with me less as a researcher and more as a racial subject and sexual object, securing access to a broader sample for study. As a miseko, my perspectives were through the lens of "labor participant observation," as Haeng-ja Chung has termed from her own work at a Korean hostess bar in Osaka. As a customer, I became both a consumer of my informants and was duly consumed by them, throughout the process recognizing my own subjectivity be it as a Korean-American in Japan, a descendant of the Cholla region in Korea, or a white Asian in Southeast Asia. This "critical autoethnography" as termed

by Gilbert Caluya—attentive to my own power relations and lived experiences as researcher and researched—was “queered” in this attentiveness toward my own performance as a racialized and sexualized actor, adopting the inclusive and intersectional method of “queering ethnography” encouraged by Alison Rooke.

In the online space, digital ethnography became the core method, relying on location-based dating apps 9monsters, Grindr, Jack’d, and Tinder as indispensable means of access to the over 5,000 Korean, Japanese, zainichi, Southeast Asian, and other gay men’s profiles surveyed. This data analysis lent insights to the study in users’ self-representation as commodities for the desires of others, as emphasized by Sharif Mowlabocus. Hundreds of these indirectly sourced users further became direct contacts or informants through the app and in person, the majority of whom ranged in their 20s and 30s—a mandatory demographic in the study of new trends in gay space, place, and identity and their direction for the path ahead.

【結論・考察】（400字程度）

Korean gay space, place, and identity span far beyond the confines of what has been studied by scholars thus far. It is Korean but also Japanese; national but also regional; centered but also peripheralized; racial but also ideological; sexual but also cultural; commodified but also consuming; colonized but also hegemonic; and, “oriented” but also “disorienting.” In the context of self and other, there is both North and South; homeland and diaspora; Japanless and Japanophilic; urban and rural; top and bottom; masculine and feminine; tall and short; light and dark—everything from proximately opposite to sexually autophilic. In its wanderlust across Korea, Japan, and Southeast Asia, this study has found a plethora of binaries characterized by complementarities and contradictions.

For now, the Korean Wave continues to set the normativities of race, sexuality, and masculinity for the younger generations of Korea, Japan, and Southeast Asia. As this happens, imaginaries of desire among gay men in this region will remain under the cultural influence of the Koreasphere, with Korean gay men’s ongoing capitalization on their hegemony over this racialized hierarchy. In the coming years, new generations of consumers and consumption patterns will result in the further reinvention of not only Korean gay space but also Korean gay place and identity in Asia. The study of these communities will be imperative to advance scholarship on Queer Asia.