

ACKNOWLEDGMENTS

“WHY STUDY JAPANESE SOCIAL MOVEMENTS, and a small segment of it?!” I have often been asked this question. I think it is no longer possible to separate clearly the global and the local. When I first lived in Japan, in the early 1990s, I was a futures trader at a major bank in Tokyo, playing my own part, without the slightest consciousness, in “accelerating the compression of time and space” that globalization theorists talk about. I became interested in Japanese social movements in a rather circuitous fashion by way of UN world conferences. In UN corridors I saw thousands of NGOs from the four corners of the earth working on a wide spectrum of human rights issues. I discovered that Japanese NGOs were no exception. This project, as a sequel of sorts to my first book on gender and human rights politics in Japan, actually began in the idyllic town of Evian in France in June 2003 when I met members of ATTAC Japan during the alternative G8 Summit. The project continued its trajectory through Cancun, Mexico, at the WTO ministerial in September 2003—when the Japanese NGO group Food Action 21, among others, protested against the Agreement on Agriculture—and on the dusty grounds of the World Social Forum in Mumbai in January 2004, where I sat down to lunch next to Yasuda Yukihiro of the Labor Net, who revealed to me a whole subaltern Japanese world. Intellectual curiosity obliges; I attended the first Social Forum in Japan on the beautiful Kyoto University campus in December 2004. Over organic tea and slow food, some four hundred Japanese activists converged and discussed alternatives to free trade and global militarism. I think few people, both within and outside of Japan, know much about these Japanese activists.

I want to go beyond both the predominant Western understanding of local Japanese social movements as weak, without advocacy, and Japanese prejudice against leftist sectarianism to look at the discourses and actions of the nascent alternative globalization movement, revived peace movement, and expanding antidiscrimination movement in Japan.

Citizenship has traditionally been linked to a passport. The realities of transnational issues and the mobilization surrounding these issues, however, make the concept of national citizenship extremely untenable. This book's postnational and postmodern approach to citizenship is intentional. The narratives of the fifty-two activists who have authored the book's chapters demonstrate how citizenship is constantly being performed rather than given. In part to answer the common critiques of postmodernism—that there is nothing outside the text, and the aimless, endless deconstruction—this book bases its postmodern analysis of citizenship on activists' experience, and ties that analysis to a clear political project, that of locating alternatives to neoliberalism, nationalism, and militarism.

I have found the pressures of academia and the demands of parenting to allow very little time for exercising citizenship responsibilities. Editing this book has been a way to assuage my guilt and express my hope to end militarism. (I researched and wrote the book during the Iraq war and the continuing worldwide mobilization against both neoliberal globalization and imperialism.) It has been an extremely rewarding journey. Fieldwork brought me to all kinds of unforgettable places, including to Mumbai for the mega World Social Forum gathering; to the secluded Hōshakuji Temple in Kyoto, where the Advocacy and Monitoring Network on Sustainable Development (AM-Net) organized an activist retreat on the World Trade Organization (WTO) and free trade agreements (FTAs); on a tour of the Sakae area in Nagoya to look at the issue of trafficking firsthand with the founder of the Filipino Migrants Center Nagoya, Ishihara Virgie, and feminist scholar Hanochi Seiko of Chubu University; to Shinjuku Park, adjacent to the towering Tokyo Metropolitan Government buildings, where more than a thousand homeless people waited for their Sunday rice bowl; to Kobe in July 2005 for the provocative seventh International Congress on AIDS in Asia and the Pacific; to the Aichi Expo 2005, where I was a volunteer for the Japan Campaign to Ban Landmines; to the barbed-wired beaches of Henoko in Okinawa; and to spectacular protests at the WTO's ministerial meeting in downtown Wanchai, Hong Kong, in December 2005.

I would like to thank first and foremost the fifty-two trailblazers who have graciously shared their experiences in this volume. I have learned more than I would ever imagine about the Tobin Tax, the Peace Boat, labor restructuring, indirect discrimination, FTAs, trafficking, water privatization, rice politics, military bases, constitutional revision, the landmine ban, nuclear disarmament, HIV/AIDS, racial discrimination, disabled people's rights, the death penalty, and slow food. Each interview was a privileged moment, like an oasis in the Japanese political desert.

I especially want to thank five activists and academics—Yasuda Yukihiro, Hara Yuriko, Uemura Hideaki, Tarui Masayoshi, and Ishihara Mikiko—for their generous recommendations of contacts. Uemura Hideaki and Paul Jobin courageously read through the entire manuscript and provided constructive feedback. I have also been blessed by continuous friendships with Hara Yuriko, Shimada Yoshiko, Nakamura Hayato, Kasuga Sho, Kitagawa Yasuhiro, Uemura Hideaki, and Ishihara Mikiko, who are global citizens par excellence. Thanks to Fukazawa Junko for so kindly arranging accommodations in downtown Tokyo and for introducing me to her circle of feminist friends. This book would not have been completed without the expert assistance of Hiroko Hara, researcher extraordinaire and doctoral student in the Department of Educational Studies at the University of British Columbia (UBC), who worked tirelessly throughout every phase of the project. I am grateful for the funding support of the advanced research fellowship offered by the Program on U.S.-Japan Relations of the Weatherhead Center for International Affairs at Harvard University. My heartfelt thanks go to its director, Professor Susan Pharr; its associate director, Shinju Fujihara; and Shannon Rice and Jason Ri for providing me with the best institutional and intellectual support to undertake this project. Part of the fieldwork was funded by a Humanities and Social Sciences Research Grant from the University of British Columbia. The book was completed during a two-year research leave from my home institution, UBC. I want to thank Dean Rob Tierny and department head Kjell Rubenson for their support. I am also grateful for the visionary support of Muriel Bell and for the editorial help of Kirsten Oster, Joa Suorez, Mariana Raykov, and Alice Rowan of Stanford University Press. Thanks are due as well to the two anonymous reviewers who were brave souls not only to read four hundred pages but also to give constructive feedback.

The majority of the interviews were completed in December 2004. Although I have tried my best to update any information that has changed, the

nongovernmental world moves much faster than academia. After each interview, I have added a list of related Web sites and references for readers to turn to for the latest information on each organization and movement referred to in the text. The suggested resources do not necessarily reflect the views or positions of the interviewee or her organization.

Tenure requirements and the dictates of the biological clock made the publication of my first and second books coincide, rather imperfectly, with the tender years of my first and second child. The project often took me away from home. In the eyes of Claire and Paul, each exciting adventure and encounter of Mommy's might mean one less book read together and partial summer vacations. A peripatetic academic career requires children to be flexible and mobile. As the number of manuscript pages increased, Claire attended public elementary school in Cambridge under the shroud of No Child Left Behind while Paul negotiated the three-year waiting lists of Cambridge day care centers. Breaks in the tempo of writing coincided with frequent New England snowstorms, which meant no-school snow days to which Canadian parents were unaccustomed. When Harvard University president Lawrence Summers made his remarks about innate cognitive gender differences, my daughter thought it might be time to return to Canada. I would like to thank Yves, who over the course of the last decade has perfected, more than anyone else, the fine skills of balancing academia and child care. Dual academic careers are not for everyone. Our days are often scheduled by minutes. But the rewards have been gratifying. Not only has Yves' book on corporate restructuring in France, Japan, and Korea been published by Cornell University Press, but for the first time our research agendas crossed paths through labor and food politics.

Now that this book has finally gone to press, I think it is time to live as I preach. One of the most concrete alternatives to neoliberalism and violence is to go slow. While academia remains one of the most progressive institutions, its complicity in breakneck globalization has rarely been challenged. As part and parcel of the alternative globalization movement, we need to believe in and build a new movement for a slow academe!

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