

GENDER AWARENESS IN LANGUAGE EDUCATION

OCTOBER

2018



Members' Corner

Insights from our members on matters of importance!

Development TLC

Teaching, Learning, and Concepts from our members to you

JALT Presentations

GALE-Sig Presentations at the upcoming Diversity and Inclusion-themed JALT conference 2018 in Shizuoka, Japan

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Hello & Welcome

As members of GALE, we are working to do better in our workplaces, and in our lives in general, to promote understanding of diversity and how diversity intersects with other demographics. We examine how language shapes inclusivity, knowing that more diverse and inclusive spaces are more effective. We want more than simple optics, more than simple tokens—we strive to listen more, to grow, to be reflective on our actions, and to continue to learn so that we can shape the world around us.

This issue provides ample opportunity to examine diversity through gender sensitive perspectives. [Seie Morrison](#) examines how the gendered nature of naming shapes identity. [Tanja McCandie](#) shares the process that led her to create [Equality ELT Japan](#), a website showcasing women in ELT which banishes the time-old excuse “but I don’t know any woman who can speak on that topic.” [Yoshi Grote and Seie Morrison](#) analyse results of a simple questionnaire that can help engender an environment where LGBTQIA+ students feel welcome in the classroom. Finally, in *Fibropoetics*, [Jane Joritz-Nakagawa](#) takes a feminist approach to disease and disability with a raw and revealing exploration of her experiences with fibromyalgia.

It our hope that through this issue, readers can encounter more ways to bring even more people into the important, often life affirming and life saving, conversations about gender equality.

Jennifer Teeter and Seie Morrison

Editorz





COVER IMAGE: Marya IMAGE LEFT: Lorel+Moro - Lady with an ermine (Full image on page 60) by Olga Kopylova. Olga received her B.A. in Translation and Translation Studies from Irkutsk State Linguistic University (Russia), her M.A. in International Studies from Utsunomiya University (Japan), with a thesis on graphic novel adaptations of literary works, and Ph.D. in Manga Studies at Kyoto Seika University (Japan) in 2016, with a thesis "Media Mix as Adaptation: with Maeda Mahiro's Gankutsuō as an example". Research interests include adaptation studies, manga and anime studies, comparative media studies, fandom studies, and narratology.

MEMBERS' CORNER

Becoming (an) Other

Seie Morrison, Associate Professor, International Department, Utsunomiya University

I dentity and gender go hand in hand. The study of one – sooner or later – is going to spill over into the study of the other. The ‘who am I’ of the Greek philosophers and the recent suicide of a 9-year-old American boy whose classmates identified so virulently with heteronormativity in response to his (perhaps wholly unexamined) claims to be homosexual, is an intersectionality of identity that involves an entire community. We are never outside gender, any more than we can be outside identity.

Before I became aware of gender as a workable concept, I found myself very much involved with issues of identity. When I was in high school, my parents moved from New Jersey to South Carolina. My world changed dramatically; speech patterns, attitudes, world-views – suddenly I was an outsider with a funny accent who ranked among those who fought against ‘us’ - an ‘us’ from which I was excluded.

Moving to Japan in the early 80’s for three years after college, then moving back to the States to attend Graduate School, I once again found myself trying to accommodate the

binary (us vs. them) as I attempted to negotiate the ‘gap’ – that great divide I felt between Japanese and American modalities of being. In Japan I found my Japanese name 森尊 (Mori-son: respect for forests), 馬原 (Ba-bara: horse field) to be wholly congenial to my being. The English derivation of ‘Barbara’ from ‘barbarian’ was tricky for me (especially in college). And having spent most of my childhood in the woods (I collected bugs, bones and birds’ nests which I cataloged faithfully on notecards I kept in the attic) my last name in Japanese made much more sense to me than notions of Scottish moors and bagpipes.

When I felt it was time for me to marry I planted myself on a chair in front of the county clerk who asked me – hands poised over the keyboard – “Are you going to take your husband’s name?” to which I replied “Yes.” I never used that name again (except with family). It never occurred to me to change my passport, nor to suddenly announce to my co-workers that I had taken on a new name (even though legally, I actually had).



It was when I married that the nexus of identity and gender hit home. I was horrified by the wording of the (Catholic) service. I had no intention of having children – and somehow as a ‘married’ woman these (what I had felt were) private issues became very public indeed. In the ritual context of marriage, I was the trouble-maker – and though all parties concerned rallied bravely to my cause, I felt both empowered and chagrined that I was in the process of being kidnapped – drawn up and absorbed - into an institutional social structure; the power of which I had greatly underestimated.

I felt targeted - simply and unequivocally because I was a woman. Hence, my first conscious - and most deeply felt - experience

of sexism. Why were these issues directed wholly at me? And why was my husband not asked to obey me? After all, he and I envisioned our relation as an equal partnership. Why were we being tasked to create a hierarchical relation in which he was clearly situated at the top? At the time, I felt that I was being called upon to become another human being – this ‘wife’ identity was something that left me both confused and intimidated.

Since the collapse of my marriage (which was hastened by the unwelcome demands of the marriage institution) I became involved in acquiring yet another identity – that of Shingon cleric. Begun in earnest two years ago, I understood that gender

connections were at play from the outset. While no less painful, I can say that because I understood the underlying issues of gender relations as well as the unconscious participation of friends and colleagues in those structured relations, I was better prepared to stay the course. This time, rather than an either/or binary identity (us vs. them, single vs. married, Japanese vs. American, profane vs. sacred) to which I felt forced to assent to in the past, I found myself experiencing a profound sense of the inclusive nature of my project. From this sense of inclusion of

forces and entities (including those well beyond anything that I could rationally comprehend), I was empowered in my efforts to divine another identity – one that emanated from deep within myself.

Awareness of gender and of the power issues that underlie gender dynamics are deeply connected to our own sense of what it means to be human. I am grateful to be a member of GALE as I see a salient aspect of our mission lies in guiding both ourselves and others toward a realization of what makes us more inclusive - and consequently, more humane.





"One must dissolve in order to expand."

All photos appearing in this article taken by Seie Morrison.

DEVELOPMENT TLC

Promoting Gender Equality in ELT in Japan



Tanja McCandie, Meijo University

I've been asked a few times to write about how [Equality ELT Japan](#) started and while I'd like to give a nice, relaxed tale of how I thought it was just a great idea to show solidarity and promote women in ELT, in reality, it came out of frustration with how so few female plenary speakers, keynote speakers, panelists and regular female presenters there are at ELT events here in Japan. It seemed that every conference or event I attended, or saw advertised featured men, most often white and native English speaking. Examples range from [PanSIG 2016's four keynote speakers](#) to [Anaheim University's event](#) this past summer with panels comprised of men only to this year's [JALT TNT workshops](#) in which only two of the 12 presenters were female. Very few women are center stage or even featured on promotion material, an issue when one considers that the overwhelming number of English language educators in Japan are women, more so Japanese women.

An acquaintance of mine, Russ Mayne, along with his co-presenter Nicole Prentis, gave a talk at the International Association of Teachers of English as a Foreign Language (IATEFL) in 2014 asking where the women are in ELT. This led to Nicole creating a Facebook group for female ELT educators, which then led to her creating [The Database of Women ELT Speakers](#). Before that in 2013, Tessa Woodward created [The Fairlist](#), an award ceremony which highlights and celebrates the achievement of gender balance for speakers at events in

the UK. Both The Fairlist and The Database of Women in ELT Speakers are European-based but both sparked me to try and address these same gender-balance issues here in Japan.

Before the list was created, I emailed many event organizers, publishing companies and the like to ask how they decided on speakers to draw attention to the fact that their events were not inclusive of women and non-native English speakers. Many of the people I spoke to were apologetic though a few tried to suggest it wasn't their fault as they couldn't find women or non-native speakers or didn't know any they could ask to present or sit on a panel. This kind of reasoning is concerning because it takes the responsibility away from organizers to ensure that attendees themselves are represented in the speakers at these events. After being given this kind of excuse from more than a handful of well-known organizations, I decided it was time to put something together for Japan. The excuse of "We don't know any women/we can't find any women" could be put to rest for once and for all because there would be a database highlighting women wanting to present. The website highlights the many amazing women we have here in Japan, more than 50 at the moment, and their topics of knowledge and their passion. We can and are showing solidarity and promoting all of the amazing women we have here in our own backyard.



Equality in ELT in Japan



The “burden” of addressing the issue of gender imbalance at ELT events in Japan should not be placed just on women. Men also need to be included in these conversations and this is why the “Male Allies” page exists. In order to address the issues women face with being underrepresented in highly respected positions in ELT Japan, we need the support of men. And I’m glad to say that as of writing this, many amazing and supportive men are more than happy to lend their name to the cause.

As of writing, ELT in Japan still has a long way to go. If you are female, more so a non-native English speaking female, and would like to be included, please get in touch so you too can be added to our growing list. If you are male and want to support changing the imbalance, please also get in touch and we’ll be more than happy to add your name to the cause. We can be reached at equalityeltjapan@gmail.com.



IDENTITY IN THE CLASSROOM: LIMINALITY, ALLIES AND BELONGING

Yoshi Grote, Lecturer, Kyoto Sangyo University

Seie Morrison (Barbara), Associate Professor,
Utsunomiya University

Introduction

When working with our students many of us have come to understand that identity - and particularly issues pertaining to sexual identity - present both students and teachers with an opportunity for growth. Through a consideration of our sexual identities, students as well as teachers are provided with an opportunity to understand our own positioning in relation to others, and to deliberately work through the ways in which we can consciously engage in productive ways with the world around us. In considering positionality from the point of view of sexual identity, Yoshi and I think it is important to recognize that many of our students encounter the world around them from a position of liminality and we as teachers need to support our students in thinking through our subject positions. Liminality is a hard home - as is well illustrated by a quote from one of Yoshi's interviewees:

"When I noticed I was gay ten years ago, I thought I would kill myself... so I didn't think I'd still be living. I still think I might kill myself in the future, like when I'm 30... I don't want fake marriage like I try to pretend heterosexual and get married with a woman. Many people do that but I don't like it." (Gay, Male, Japanese interviewee)

How can we contribute to creating an environment where LGBTQIA+ students feel a sense of belonging in their relations with others? Increased visibility is a good start. In

our presentation at PanSIG 2018, Yoshi discussed her thinking on liminality and Barbara shared a survey that she created (see Appendix: Japanese and English) to understand student attitudes toward recognizing themselves as LGBTQIA+ allies. Through a classroom exercise such as this survey, students (perhaps for the first time) are encouraged to understand the world as a place of diverse sexual orientations. This survey can easily be incorporated into the classroom and serve as a point of departure for diversity awareness. As shown below, the survey is not only highly informative in the results it yields, but it also promotes visibility for the issue of sexual diversity on campus.

In the last issue of this newsletter, Gerry Yokota outlined the four standard practices she incorporates into her university level classes that promote awareness of diversity in terms of gender identity and sexual orientation. She believes that these practices should be part of any (and every) course orientation. The Kwansai Gakuin group have a well publicized Rainbow Week which includes human rights lectures, movie showings, band performances, book exhibits, panel discussions and other gatherings as well as an official "Inclusive Community Statement". There is even a Nijiro mascot. Perhaps consequently, they have a visible LGBT Circle on campus.

At Utsunomiya University, a student circle

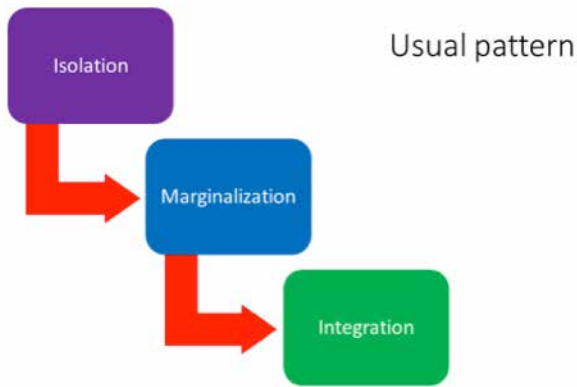


Figure 1 Non-Japanese pattern for conceptualizing LGBTQIA+ identity

known as “Nijimiya” (Barbara is the club advisor) was established for students interested in issues of sexual identity and was officially approved in July of this year (2018).

As an openly gay teacher, Yoshi is in communication with LGBTQIA+ students but no official club has yet been established though Yoshi is also working with some of her students on ways to increase awareness of diverse identities on campus. She has also visited various high schools in Kansai to share her story of being gay in Japan, with the same end goal of promoting visibility and awareness. There is much that we as teachers can do to promote a more comfortable learning environment for all of our students.

Liminal Belonging & the Need for Greater LGBTQIA+ Visibility

For the past three years, Yoshi has been conducting face-to-face 90-120 minute interviews with university students who self-identify as LGBTQIA+ and has thus far transcribed over 20 of these interviews (50% Japanese, 50% exchange students). While compiling these interviews an interesting pattern began to emerge. Although each story was different, Japanese students’ stories were the same in how they were different from non-Japanese.

Non-Japanese interviewees described the process of conceptualizing their own LGBTQIA+ identity in terms of greater belonging (see Figure 1).

Stage 1: Isolation Non-Japanese interviewees described this stage as the moment they felt something different about them – something about their identity that may be pushing them out of that comfortable circle of society.

Stage 2: Marginalization Non-Japanese students describe this stage as a coming to terms with their identity and telling someone about it. Often the conversation starts with a close friend. At this stage, interviewees began to realize that although they may not be accepted by traditional “society” (they usually see society to be made up of the mainstream, including institutions, their parents etc.), they do belong to a minority group of people like them (LGBTQIA+ community) and sympathizers (allies). This second step of embracing a community is very empowering. 100% of the non-Japanese interviewees (including other Asians) described reaching this step (Figure 2).

Stage 3: Integration Many of the interviewees who come from countries with greater LGBTQIA+ visibility and rights (such as Europe and the US) describe reaching this stage. This is a realization that their minority group is actually a part of society as a whole and that their identities are multifaceted. They accept their identity and move towards being an “insider.”

Japanese case: Liminal belonging

However, with the exception of one student, all the Japanese interviewees described their identity in very different terms. Japanese students feel they are different from the rest of society and therefore somewhat outside of it.

They are aware of an LGBTQIA+ minority group but do not feel a sense of belonging to it, usually because Japanese students cannot bring themselves to tell anyone else about their identity. As such, the LGBTQIA+ community exists as an invisible abstract for them. As a result, they find themselves existing somewhere between minority and

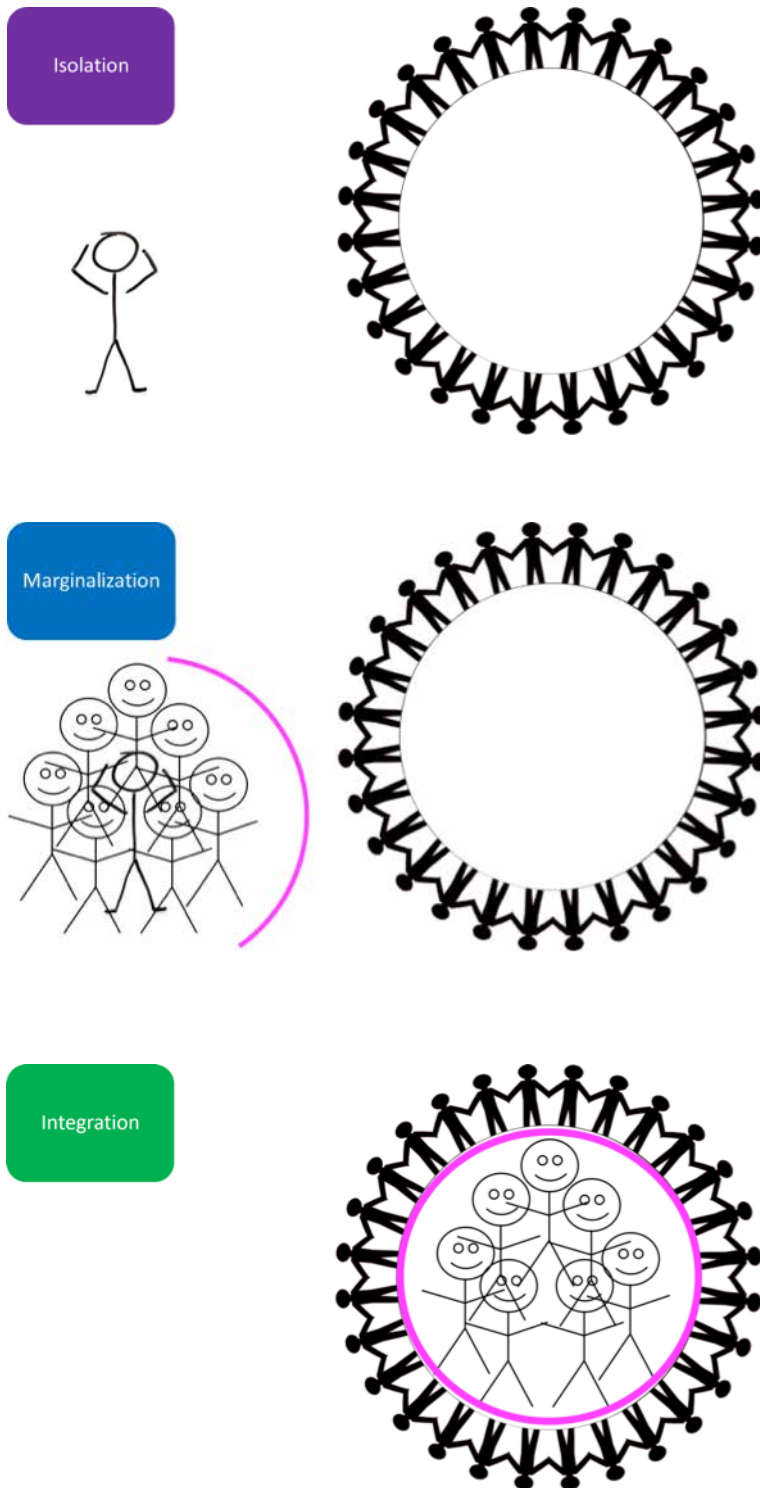


Figure 2 Three stages for conceptualizing LGBTQIA+ identity

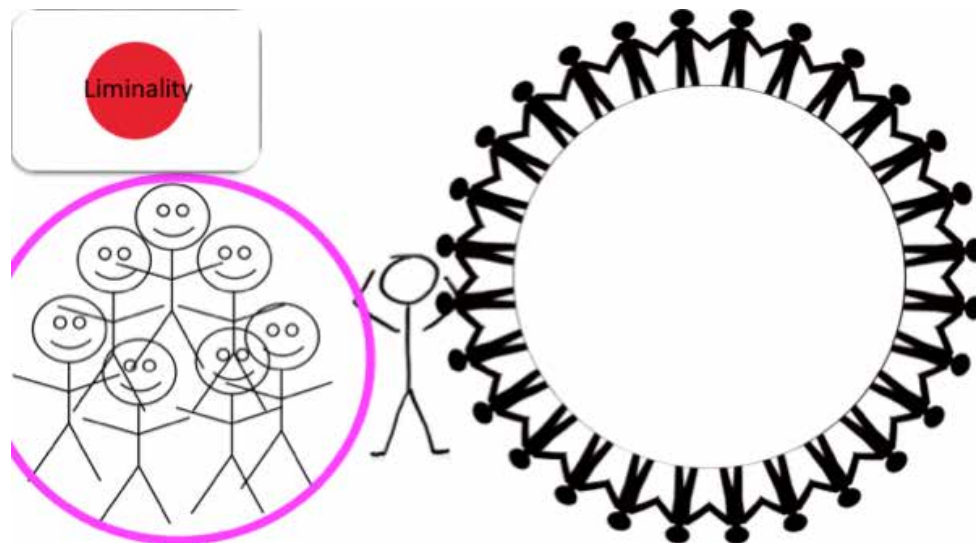


Figure 3 Japanese Case- Liminality

mainstream. They describe being able to “re-enter” regular society by hiding/denying everything about their LGBTQIA+ identities and at the same time, they describe being able to “enter” or dabble in the minority (often through online anonymous forums) but without telling any members of “society” (as in their parents, other family members or friends). Many report finding it tiring to stay in either place for very long. They say they cannot stay in the LGBTQIA+ circle due to feelings of guilt and societal duty, yet they cannot stay in “ordinary society” due to feelings of self-betrayal.

These Japanese students are caught ‘in the gap’ between minority and majority groups. As Figure 3 illustrates, they are often ‘ground down’ by the double bind (all too familiar to feminists) through which these individuals suffer penalties for identifying with both the majority and minority positions.

What To Do

Our students are clearly suffering. This suffering is due, in no small part, to the silence that surrounds and suffuses discourse with regard to sexual identity throughout the Japanese educational system. One way to address this (deadly) silence is to begin a discussion in our own classrooms about sexual diversity in a non-threatening manner that serves to support and encourage awareness of difference. At the end of this article is a survey (in Japanese and English) that can support each of us in our efforts to raise awareness of diversity among students in our schools and in our classrooms.

Containing just four questions, this survey was conducted in Japanese in a Gender Studies class in the Fall of 2017 at Utsunomiya University and was administered to 86 predominantly 1st year Japanese students. When students were asked if they were aware

of “the meaning of ‘ally’ in the context of LGBTQIA+”, 32 students responded in the affirmative, 28 students had “heard of it” and 14 students had no knowledge of the word ‘ally’ in the context of LGBTQIA+. When asked “Do you think it is important to be an ally?”, 32 students (of the 34) responded yes, 22 students (of the 28) who had never heard of ‘ally’ in the context of LGBTQIA+ said ‘Yes’, and 6 students (of the 14) who responded that they had never heard of the term ‘ally’ in the context of LGBTQIA+ responded ‘Yes’. Of 86 students in the class, a total of 60 students responded simply and positively to using the term ally as a means toward positioning the self in terms of sexual identity. Of those 2 students who understood the term ‘ally’ and responded ‘No’ as to whether they felt it is important to be an ally - reasons given were that 1) “anybody can be an ally”, that 2) it is “not necessary to identify expressly as an ‘ally’ and that 3) “it is important to be active without necessarily using the label ‘ally’”.

Of those 3 students who had only ‘heard of’ the term ‘ally’ in the context of LGBTQIA+, and responded ‘No’ as to whether they thought it important to be an ‘ally’ – their comments were that 1) it is “more important to be active than use labels” and that 2) “using the term ‘ally’ is a “means of selfish promotion”. The remaining 3 students did not understand the definition of ‘ally’ and gave no explanation.

Of the 14 students who had never heard of the term ‘ally’ in the context of LGBTQIA+ and 8 students responded ‘No’ to the importance of using the term. Of those 8 students, 4 students commented that 1) it is “enough to understand and be active without using the term ‘ally’” and that 2) “it is important to have an environment of acceptance for LGBTQIA+ without an ‘ally’ identity”. The remaining 4 students gave no comment.

What became clear as a result of this survey is that students in Gender Studies in the International Department at Utsunomiya University overwhelmingly support ally identity in the context of LGBTQIA+. At the very least, taking the opportunity to use the survey in class provides not only a means toward educating students in diversity awareness, but the follow-up class wherein we shared the results of the survey with students sparked discussion as well as a communal sense of inclusion with regard to ALL students. Data obtained from this survey has provided ample evidence and impetus for initiating an ally movement on the Utsunomiya University campus.

Perhaps your students and your campus may benefit as well. Let us know what happens and please help us to make diversity visible.

アンケート

(1) あなたはセクシャルマイノリティ関連の「アライ: ally」という言葉を知っていますか？

(はい・聞いたことはある・いいえ)

(2) (1)で「はい」と答えた方に質問です。「アライ」という言葉の意味を教えてください。

(3) あなたが思いつく「セクシャルマイノリティ当事者でなくても、彼らを理解し支援・応援する人々、あるいはそうした立場を明確にしている人々」という意味の単語を教えてください。

(4) あなたは、「アライである」と表明することは重要であると感じますか？

(はい・いいえ)

重要であればなぜですか？

重要でなければなぜですか？

アンケートは以上です。
ご協力ありがとうございました。

Survey

1. Are you aware of the meaning of 'ally' in the context of sexual minorities?

(yes / heard of it / no)

2. If you answered "yes" to question 1, tell us what you think is the meaning of "ally" is.

3. What do you think about being an 'ally' as "someone who - while not identifying as a member of LGBTQIA+ - clearly identifies their support and understanding for sexual minorities"?

4. Do you think it is important to identify as an "ally"?

(yes / no)

If important - why?

If not important – why?

End of Survey
Thank you for your cooperation!



The graphic features a world map in the background with several hands of different colors (yellow, green, blue, red, purple, pink) reaching out and overlapping. Below the map, the text 'JALT2018' is written in large, colorful letters. Underneath, the theme 'Diversity & Inclusion' is presented in multiple languages: Thai, Spanish, Urdu, Japanese, Arabic, and French. A central logo consists of a stylized 'd' and 'i' with a diagonal line through them, and the text 'diversity & inclusion' below it. A black box with the hashtag '#jalt2018' is positioned below the logo. In the bottom left corner, there is a circular logo for 'Graphics DESIGNED BY JALT2018 PR TEAM'. The bottom right corner contains the text 'Secatibe runtum earum sincilla velenimus autu nobit raecus di omniat'.

ความหลากหลายและการอยู่ร่วมกัน

Diversidad e Inclusión

تنوع اور شمولیت

多様性と受容力

多样性和包容

تنوع و شمول

#jalt2018

Diversité et inclusion

Çeşitlilik ve İçerme

Graphics
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JALT2018
PR TEAM

Secatibe runtum earum sincilla velenimus autu nobit raecus di omniat

FIBROPOETICS

Jane Joritz-Nakagawa

My fibropoetics is unique to myself. Other poets may have different experiences of fibromyalgia and different experiences in poetic practice than I do. Below I focus on my own fibropoetics characterized by (both the disease and the poetics) a lack of closure, unpredictability, non-conformance, emotionality and fluidity, ambiguity, asymmetry, uncertainty, fragmentation, pain as well as pleasure and a sense of humor. Both required learning and patience and both are frequently misunderstood, are stigmatized, are non-normative and are feminine.

FIBRO:

According to the Mayo Clinic website (2018):

Fibromyalgia is a disorder characterized by widespread musculoskeletal pain accompanied by fatigue, sleep, memory and mood issues. Researchers believe that fibromyalgia amplifies painful sensations by affecting the way your brain processes pain signals.... Women are more likely to develop fibromyalgia than are men.

There is no cure and its cause is unknown.

POETICS: Poetry is marked as feminine in many ways in both Japan and the USA even though men may dominate poetry in some or many ways. In an article in Poets & Writers magazine about writing in log cabins in the mountains one male writer said to be a more manly poet it was a good idea to actually build the cabin yourself versus just go to one. UK poet Tony Harrison's poem "Self Justification" states that his being a poet made him seem a "cissy to the lads." Japanese poet Kora Rumiko stated in an interview that the

language of poetry in Japan is essentially feminine.

FIBRO: For most of my life my problem had no name. I was eventually to diagnose myself with fibromyalgia and much later to receive a diagnosis from a rheumatologist.

"You're too sensitive"[with disdain]

"Harden your heart!" [angrily]

"You need to learn how to walk, kid" [sarcastically]

"Some people have a low tolerance for pain" [critically, in a low voice to others in an adjacent room]

"There is no medical explanation for your pain" [authoritatively]

"Maybe your problem is psychological. You need to become more comfortable being a woman [authoritatively]

I tried to hide my chronic illness for a long time, especially from employers after one employer threatened to fire me saying he needed somebody who was healthy all the time not just sometimes – even though I had been doing the job without complaint for over a year already at that time. I also found that at times when I could not hide the fact that something was wrong with my health, for example, if I wore a splint on my arm or walked with great difficulty, the reactions of others were not always positive, at the very least annoying and at worst hurtful or discriminatory. I am unable, due to pain, to maintain any one physical posture for very long, making some activities difficult or impossible.

In Japanese fibromyalgia is "seninkintsusho." Most people have not



All photos in this essay courtesy of Sue Sullivan;
this article is reprinted, with permission from the
author, from [Wordgathering](#)



heard of it; many doctors only recently have heard of it, but for most it's outside their specialty and they usually seem to know little about it. My "low tolerance for pain" is actually allodynia, a common symptom of fibro. After leaving home I found a podiatrist who gave me prescription orthotics to help me walk. I cannot walk or stand without these today. I read that many people living with fibro use foot orthotics or should use them to help. One podiatrist commented ironically that the ideal foot orthotic for a fibromyalgia patient is one that does not actually touch the body, thus, compromise is necessary.

Does a sensitive body come with a sensitive mind? I am indeed sensitive as are many of my writer friends, but I need my friends very much, am not a loner although I probably spend much more time alone than many of my non-writer friends due to my need to read and write.

Feminist researcher and British psychotherapist Sue Gerhardt explores in detail parenting and societal practices, warning that babies and children not loved or properly nurtured could later be "disabled by hidden [emotional] sensitivities"(p. 218). I have this very vivid memory from my elementary school days. I was in a room by myself after school, crying. My mother entered the room and asked, somewhat sharply, "What are you crying about?" I started to explain that I had seen something at school that was very disturbing to me, and rather than attempt to console me, my mother shouted "Harden your heart!" and left the room. Apparently an elementary school teacher or administrator came to our house to talk to my parents about her concern that I was not getting enough attention at home. In any case, I felt from this point on that there was something very

wrong with me. Later I would learn that my emotional sensitivity was a big advantage in many ways, would even be an asset in some circumstances.

I realized in my teens that my mother, herself very emotionally sensitive, seemed to disparage me when I appeared to possess a trait that reflected her own weaknesses; at other times it seemed she was disappointed for not having a child more like herself in terms of interests. She often tried to mold me in ways that did not take. It's true that I grew up without a lot of self-esteem or parental encouragement.

Another vivid memory I have is being four years old and lying down on the staircase leading from the living room to the upstairs bedrooms, feeling very tired. I think I have had fibro since childhood but that hormonal fluctuations fanned its flames at various stages in my life. I recall how physically painful long family car trips were for me as a child, how much my feet ached when there were no seats available so I had to stand through Sunday Mass, how uncomfortable wearing certain fabrics were, how I would become fatigued easily, how it hurt my feet to be barefoot at the local pool, wanting to remove shoes that were uncomfortable in babyhood, how much it hurt when my father pierced my hand with a fork to get me to not put my fingers in my food plate and so on. I was probably "over-reacting" to many things somebody without fibro would take more in stride.

POETICS: I struggled a long time to become a poet, and to be able to tell myself I am a poet as well as to be able to tell others that. This process took years and I am still uncomfortable in some cases with the label "poet" particularly when speaking Japanese. Often I tell Japanese people I am a "bungakusha" (literary type) and when

pressed for more info say that I especially like writing poems, am a poet predominately, but I also write essays. I think one of my American relatives hoped I would eventually become a novelist and make money writing because something like poetry done for no salary was a bit pitiful to this relative. Things that don't make money have no value? When answering a questionnaire at Shizuoka Cancer Center, Japan's 2nd largest treatment hospital for cancer, I wrote "sakka" (writer) as my occupation as I had quit my teaching jobs and "poet" would not be, I thought, a profession in the mind of Japanese, even though I wish this were otherwise.

I do not like the word "experimental" because it suggests to me something not done seriously or left intentionally unfinished. I only slightly more like the term "avant garde." Unconventional, non-mainstream? These words describe most of my own work.

In 2017 my publisher (theenk Books) and I solicited comments about the anthology I edited titled women : poetry : migration [an anthology] (on sale as of February 2018). British poet Frances Presley (one of my favorite poets) responded that if the female avant-garde poet is doubly marginalized the women in our book including myself might be triply so due to being expats/immigrants. Although I know this is true I still feel strong as a person and a poet and of course some disadvantages become advantages in different circumstances.

a stationary wind

stepping beyond

a horizon of objects

(from Plan b audio)*

FIBRO:

I am on the floor crying. Because I am

menstruating and it hurts like hell.

Electric shocks, wowie! In my leg, the feeling of.

Pins and needles in my back.

Why do all the cars have their brights on? (They don't in fact. It just looks that way to me.)

A knife between my legs (the feeling of).

I wake up feeling like someone has been hitting my body all over with a bat during my sleep.

I am driving when I feel a bug inside my shoe. I stop the car and remove the shoe. There is no bug inside. I put the shoe back on. I feel the bug again. I check another time: no bug in there. I put my shoe back on. I feel the bug again. I continue driving with the feeling of a bug in my shoe lasting about an hour.

After she shook my hand at the conference it felt like my bones were crushed. For hours afterward all I could think about was my hand hurts, it really hurts...

I can not endure anything touching my back, including the back of a chair, a cushion, another body, or a mattress.

I can't endure walking without my shoes and orthotics, so in Japan I have to carry around a clean pair of shoes that accommodate my orthotics to wear indoors (it is customary to remove shoes here when entering people's homes and even some public buildings). At least I don't have to worry too much about handshakes as we bow in this country versus shake hands! I also carry around writing implements because I can't bear to use a pencil, ball point pen, or chalk if offered to me.

My friend offers to lend me her computer, but I don't have my pen and tablet with me,



and a computer mouse is too painful.

I wake up feeling as if I haven't slept more than a couple of hours, though it's been about 12 hours.

As soon as I buy clothes, I remove all the labels (these irritate my skin). I wash everything with no additive soap. When I travel (though I tend not to anymore because of the difficulties it presents for me) I have to bring all kinds of products with me like soap, shampoo, face cream, super ultra soft toothbrush etc. because I am allergic to or can't tolerate many things, including make up, and it is very difficult to find the products I need if I don't have them with me.

When my friend grabbed my arm I winced. It felt like her fingers were deep inside my arm pushing and pulling painfully on my tendons.

The unbearable sound of Japanese children screaming in public . . . or of electric fans whirring.

I often have trouble with my hands wrists knees spine and feet among other places. I wrote the line in a poem: "I cannot walk / among the poplars." Do readers feel relief when they get to the next line beginning "among"?

I came to Japan having only studied French, intending to begin to learn Japanese upon arrival, while working full time and just out of graduate school in the U.S. One of the first words of Japanese I learned was "antibiotic." I was never afraid of going to the doctor in Japan without being a native Japanese speaker even from the beginning when I knew few words because I usually knew what was wrong and what the conversation would be like. At first I simply checked in advance a dictionary for the words that were likely to come up. Most Japanese doctors are

too busy for small talk so I wasn't worried about that. 2014:

I have always gone to doctors a lot.

"But you look OK!" [in disbelief]

I am tired of hiding however but also tired of explaining fibro.

Plath wrote: The tulips are too red ... they hurt me! in her poem "Tulips." Did she have fibro or was she just super-sensitive? Sexton, who according to SUNY professor Joann K. Dejudicibus (2014) was bipolar, wrote a similar line in one of her poems.

It was the strangled cold of November;
even the stars were strapped in the sky
and that moon too bright

forking through the bars to stick me
with a singing in the head.

In "The Black Art" Sexton also wrote: "A woman who writes feels too much."

In my long poem "wildblacklake," published as a chapbook under the same name in

figures leaning out windows

heels moving on a staircase

stiff floorboards

doubt waiting to be born

CANCER:

Even though I manage to lose 4 kg, a lot for a thin person, I fall in love with my body. I develop great respect for my body, more than ever, after it is permanently altered surgically and via radiation. It becomes less normative than before!

"My missing pieces make me whole" (a line from another part of "Plan B audio" in the [December 2017 issue of Wordgathering](#)).

About this poem my friend, neighbor, and sometimes collaborator Marcus Grandon writes in an email: "... charged with emotions of despair of facing one's mortality. It's full of sad, dark turns with nothing but hope to cling on to.... No self-pity, rather an acceptance of circumstance. There's something very real in the surreal





imagery. It touches upon raw emotion."

When writing the poem, I let out the anger about being treated for cancer I had been hiding from my friends and even perhaps from myself.

During my last MRI, I felt as if the noise towards the end where it gets more intense was piercing my chest. I am taking so many drugs my speech is slurred and I sleepwalk at night. I can't look at my scars.

My walking style is now more peculiar than ever because I have permanent lymphedema in my right leg after being treated surgically. I wear a stocking on only my right leg, a compression stocking, or otherwise a bandage that wraps around my leg.

beyond the garden

row of visitors

smell of death

beard and tuxedo

on the television set

teeth like a dinosaur

entering the hospital

X-ray on a screen

shop of horrors

man with a hacking cough

it must be cancer

private thought

patient attached to a machine

her pallid face

thin and scared

rustling of uniforms

a beeper goes off

the sound of dying

heavy rain
 plum blossoms on concrete
 bar code on my wrist

too much whiskey
 a face resembling
 a crumpled sheet

lavender gloves on a table
 pink curtain
 embraces a dirty window

I get many gifts from people; some people travel a long way to visit me during my hospitalizations or when I'm recuperating at my home. I feel blessed. Unlike fibro, cancer is very familiar to just about everybody. If it is true that sensitive people are more prone to the arts and more emphatic, my experience in the hospital matches this. Most of the expats who visit me are from the writing community.

Each morning I wash by hand my spare stocking and hang it outside to dry. Then I "unwind" my leg of its four strips of elastic bandage, three strips of cotton padding, gauze layer and toe sock. After this a hot bath, followed by applying heavy cream and doing a leg massage. Subsequently with some effort I strain to get the spare elastic stocking on. Once the stocking is on I do a series of rehabilitative exercises. After this a walk outside. In the evening, I struggle to remove the stocking and the bandages get slowly wound into spools and then around my leg again.

Due to the radiation therapy I start wetting my bed at night. My skin is badly burnt and my bones are broken. I am given instruction in how to use a walker, and later how to use a cane. in terms of height and diameter, it's the biggest cane I have ever seen, with an

attachment at the elbow. When asked to buy my own cane from the hospital supplier, I choose the brightest color available, fuchsia. I figure as long as it is going to be conspicuous in size why not in color, too. A nurse suggests I buy rhinestones at the 100 yen (dollar) shop to decorate it with. After using it for some time, I notice I don't like people touching or using my cane for very long or at all. It's like feeling I have about my eyeglasses or foot orthotics.

the beginning of weather crumbling into wealth

empty words are useless props

restarting the phrases which eat my organs into cheap relief

in search of an elegant solution

to the narcotic haze

with only loss to cheer me up

(from "Plan B audio")

POETICS: To the best of my recollection, the first poets I learned of were Frost, Plath and Cummings. I fell in love with the latter two, especially Cummings' wordplay and Plath's intense theatrically rendered emotion, and the musicality of Langston Hughes. –I would learn to appreciate Frost more much later. My tastes in poetry and my critical eye were to develop slowly over time.

Illness sometimes comes up as a subject in my work but sometimes I am not even aware of the degree to which it comes up. In her review of my 2016 chapbook diurnal (Grey Book Press) Keri Glastonbury writes "there are recurring, fragmentary images of hospitalization, illness, anatomy and death"; about one poem she asks "is the gown a hospital gown or a frock?" She later comments: "The breakdown of distinctions between the inside and the outside of the body gives the collection a sense of flickering transparency, like an x-ray or avant-garde biopic."

In other works however I was very conscious of the theme of illness, disability, and the body as in some sections of "Plan B audio," that reference clearly for me what I saw or imagined in the hospital while being treated for cancer and feelings about my own changing body. I believe the fact that I write about the body even without thinking about it as in diurnal shows me how important the body is to me, how thoroughly my body affects the rest of my life, how this is part of my different way of being in the world that my poetry expresses.

I think of my work as non-authoritative, as tied to feminism, as somewhat egalitarian in that anybody's impression is fine, I hope to stimulate something in the reader but not necessarily one thing in particular; I feel like or hope I am inviting them into a dialogue, not shaping their thoughts. Australian poet Pam Brown suggested in a review of my book FLUX (BlazeVOX 2013) and chapbook wildblacklake that I leave interpretation open to the reader.

I don't particularly like authoritarianism elsewhere in life either I guess. One of the hardest things about living in Japan for me was the top-down aspect of culture that **permeates many environments here.**

FIBRO/CANCER: I dislike when I have to deal with authoritarianism in the treatment of my illness, when I feel subject to a doctor's whims about what I need or don't need. Sometimes I get involved in a tug of war especially when the doctor knows little about fibromyalgia. My fibromyalgia interacts with everything else in my life, including other illnesses and conditions like arthritis, scoliosis and cancer.

My physical therapist was concerned that when pressing on my right leg with her hand I felt pain. I encouraged her to do the same with my left leg to show her that both legs would hurt, that the pain was fibro rather than the lymphedema though I do have pain due to the latter in many parts of my right leg. Due to my fibro, I need to be handled with a certain degree of care. I need stronger drugs than I have usually been given.

I enjoy soft fabrics like velvet and fleece, scents that are not overpowering, being touched lightly, kisses...possibly more than the average person does. I delight in many thing, many simple things. Part of the reason for this could be because I moved to a country where simple things are more revered. But I feel alive, fully alive....

* **

I don't believe in "closure."

each beginning an ending

marching orders

false embrace

(from "Plan B audio")

My body has always seemed to shift in and out somewhat of able-bodiedness toward disability although at my current age it's much more toward disability than the reverse. This is in part why I initially did not know if I could claim I had a disability. Also, it was a gradual process of realizing how unlike others I actually am. I'd say Susan Wendell's book *The Rejected Body* and the anthology *Beauty is a Verb: the new poetry of disability* helped me come out of the closet. Wendell has ME, a disease with symptoms very similar to fibro, and one contributor to the poetry anthology had fibro although I also felt I identified closely with many of the other offerings by contributors with other disabilities.

I can say that overall I feel like a lucky person. I am glad to have found poetry and I have found ways to try to feel thankful for my fibro, such as the disease encourages me to take good care of myself because if I don't I feel really awful. It's also perhaps helped me become more empathic (at the very least about chronic illnesses, fatigue, disability and pain) and perhaps less concerned about aging. I've learned to accept my body more over time just as I've come to grips with certain things about poetry, such as what some people call the best work can be the most ignored and the worst work the most praised. It's ok if the audience is small, the important thing is to do

work that represents one's best efforts and reflects what one has learned and what one likes and so on. My critical eye has sharpened over time as regards poetry and I think as regards other things as well.

Before moving to Japan a good friend had a car accident which led to quadriplegia. I was shocked that many of his friends abandoned him at this juncture. Only myself and another female friend who was part of the larger group continued to stay in touch, visiting him in the hospital and then at home once he was released. I couldn't understand it; he was the same interesting, cerebral guy before and after the accident. His company was thoroughly enjoyable and I learn many things from him. Of course he went through a very horrible rough spot as he was trying to cope with his new body. But he got through it. Throughout everything I thought of him as the same intelligent person with a great sense of humor, even during the darker times. When I asked one friend why he no longer kept in contact he said if I were a man I would understand!!!

My Japanese husband's classmate in university had a sporting accident that led to

quadriplegia. But his friends did not abandon him; they helped him with tasks so that he could complete his education and later set up a fund that everybody contributed to, to help with his costs of living, which he depended on for a time. Of course, we also know people who were abandoned by friends and relatives.

Here in Japan we have a very large elderly population and there is a lot of emphasis on health, illness and aging as a result. Fully half of Japanese get cancer, most in old age here. Of course compared to my native U.S. there is far less ethnic diversity with only a very small non-Japanese population; we are joined not only by relative uniformity in culture but also in frailty of the body. We do have diversity of other kinds of course such as personality, sexual orientation, economic class and so on. Once we learn self-acceptance, of our own limitations bodily and otherwise, it might possibly help open the door to acceptance of others. What I've learned from living in Japan with fibro, as a cancer patient and from being a poet associated with the avant-garde is that there are many ways of being and acting and one can view them as different but equally



valid. As a long time resident of Japan I've been able to transcend my ethnocentrism and become more relativistic. I'm living in the moment more, and valuing my health friends body relationship to poetry and my time on this earth more deeply than ever. I hope that our bodily connections with each other are the foundation for bridge-building rather than segregation or prejudice. Because if not in other ways such as a love for art and literature our physical vulnerability to disease, disability and death links us all.

*Acknowledgment: Unless otherwise noted, all poetry cited in this essay is from my current work in progress "Plan B Audio". I'd like to thank the poetry journals A Glimpse Of, Marsh Hawk Review and Wordgathering for publishing poetry from "Plan B Audio" appearing in this article.

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Jane has taught in Japan since 1989, most recently at Shizuoka University and Tokohu University. She was an associate professor at Aichi University of Education. Most recently, she is the editor of an anthology entitled "women: poetry: migration" (theenk Books, 2017) and the author of "New and Selected Poems" (Isobar, 2018) (see member publications on page 62). She can be reached at janejoritznakagawa at gmail.com.

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MAGAZINE

TIME	ROOM NO.	PRESENTER	TITLE	FORMAT
Nov 24 (Saturday); 11:00 AM - 12:00 PM	1001-2	Haynes, Louise - Nagoya City University, Aichi Japan	Student Choice and Songs of Social Significance	Featured Speaker Workshop
Nov 24 (Saturday); 1:20 PM - 1:45 PM	902	Nagashima, Yuzuko - Yokohama City University; Lawrence, Luke - Yokohama City University	<u>Intersectionality and Language Teacher Identity</u>	Research-Oriented Short Presentation
Nov 24 (Saturday); 5:15 PM - 5:40 PM	906	Kimura, Julia - Temple University	Female EFL Teachers in a Professional Organization	Research-Oriented Short Presentation
Nov 24 (Saturday); 6:25 PM - 6:50 PM	Rehearsal Room (B1)	Donnery, Eucharua - Shonan Institute of Technology	Unity in Diversity: Inclusiveness in Society	Research-Oriented Short Presentation
Nov 25 (Sunday); 9:15 AM - 9:40 AM	905	Tajima, Misako - Ibaraki University	Gender Concerns in Japan's Skype Ekikaiwa Industry	Research-Oriented Short Presentation
Nov 25 (Sunday); 11:35 AM - 12:20 PM	903	Aoki, Querby Hoffman - GALE SIG; Cahill, Kathleen - GALE SIG	GALE SIG AGM	SIG AGM
Nov 25 (Sunday); 12:30 PM - 12:55 PM	902	Kipling, Lorraine - Kanda University of International Studies; Holowczyk, Jacqueline - Kanda University of International Studies	A Bilingual Campus Survey on Gender and Sexuality	Research-Oriented Short Presentation
Nov 25 (Sunday); 1:05 PM - 2:35 PM	906	Heselhaus, Herrad - Tsukuba University; Joritz-Nakagawa, Jane; Collins, Kristie - Reitaku University	Gender, Diversity, and Inclusion	Forum
Nov 25 (Sunday); 3:25 PM - 4:25 PM	Kaigi Hall (Wind) (11F)	Nakamura, Momoko - Kanto Gakuin University	Gender Construction in Japanese Translation	Plenary Session
Nov 25 (Sunday); 4:35 PM - 5:00 PM	901	Ellis, Michael - International Christian University High School	Promoting Gender Diversity Through Drag Race	Practice-Oriented Short Workshop
Nov 25 (Sunday); 4:35 PM - 5:00 PM	1001-2	Haynes, Louise - Nagoya City University, Aichi Japan	Student Choice, Motivation, and Inclusion	Practice-Oriented Short Workshop
Nov 26 (Monday); 12:45 PM - 1:10 PM	909	Nagatomo, Diane Hawley - Ochanomizu University	Voices of Foreign Women in Japanese Academia	Practice-Oriented Short Workshop

GALE and GALE-related JALT 2018 Presentations Saturday, November 24th

Student Choice and Songs of Social Significance

Haynes, Louise - Nagoya City University, Aichi Japan
Sat, Nov 24, 11:00 AM - 12:00 PM; 1001-2

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Featured Speaker Workshop

Language: English

My course "Songs of Social Significance" looks at a variety of songs ranging from the Spanish Civil War (and Cataluña today), Salvador Allende in Chile in the 1970s, the Civil Rights Movement in the US, and protest music of the Vietnam and Iraq wars. Participants will discuss ways to teach issues such as environmental destruction in Vietnam, the LGBT movement, women's rights, and nuclear issues in Japan in a respectful, inclusive manner.

Picture Books That Promote Diversity and Inclusion

Masatsugu, Karen - Kwassui Women's University

Sat, Nov 24, 11:00 AM - 11:25 AM; Hikae 1 (1F)

Context: Teaching Children (JALT Junior)

Content area: Teacher Education (TED)

Format: Practice-Oriented Short Workshop

Language: English

This presentation will introduce picture books with themes that promote diversity and inclusion, and ways to use them in the EFL classroom with both children and adults. Picture books can be used to foster traditional language literacy, visual literacy, and raise intercultural awareness, developing an acceptance of diversity and the need for inclusion. There will be practical examples from the presenter's experience of using picture books with student teachers, parents, and children.

CUE and TD SIGs Joint Forum 2018

[Click here to see presenters](#)

Sat, Nov 24, 11:00 AM - 12:30 PM; Kaigi Hall [Wind] (11F)

Context: General

Content area: Teacher Education (TED)

Format: Forum

Language: English

CUE and TD SIGs are joining together for our seventh joint forum designed to promote the sharing of professional stories. Presenters from both SIGs will share experiences of inclusion and/or diversity that influenced their teaching in some way through PechaKucha-like presentations. Presenters will give five-minute presentations, followed by short Q&A periods. Each presentation will be given several times so that attendees have an opportunity to hear from a variety of presenters.teacher identity.

Designing for Diversity the UDL Way

Dickinson, Paul - Meijo University

Sat, Nov 24, 11:00 AM - 12:30 PM; Tenji Gallery (6F)

Context: General

Content area: Teacher Education (TED)

Format: Forum

Language: English

CUE and TD SIGs are joining together for our seventh joint forum designed to promote the sharing of professional stories. Presenters from both SIGs will share experiences of inclusion and/or diversity that influenced their teaching in some way through PechaKucha-like presentations. Presenters will give five-minute presentations, followed by short Q&A periods. Each presentation will be given several times so that attendees have an opportunity to hear from a variety of presenters.teacher identity.

Intercultural Communication in Education SIG Forum

Shaules, Joseph - Juntendo University; Schmidt, Maria Gabriela - Nihon University; Sandu, Roxana - University of Tsukuba; Salazar, Javier - Kanda Institute of Foreign Languages

Sat, Nov 24, 11:00 AM - 12:00 PM; 1004

Context: General

Content area: Culture (CUL)

Format: Forum

Language: English and Japanese

There is no doubt intercultural competencies are a requisite for living and working in today's globalized world. However, cultural learning is not usually part of the foreign language curricula in Japan. The ICLE SIG Forum at JALT 2018 will focus on examining various ways language teachers could help shape their students' intercultural minds, raise their students' cultural self-awareness, and educate for intercultural understanding. Come explore with us various ways to apply theory to classroom praxis.

Intersectionality and Language Teacher Identity

Nagashima, Yuzuko - Yokohama City University;

Lawrence, Luke - Yokohama City University

Sat, Nov 24, 1:20 PM - 1:45 PM; 902

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Research-Oriented Short Presentation

Language: English

This presentation uses original research to focus on three aspects of teacher identity: gender, sexuality, and nativespeakerness, in order to investigate the impact that the intersection of these aspects of our identity has had on our careers and teaching practices. We will present our findings and argue that for diversity and inclusion to become a reality in the ELT world, teachers should engage in critical reflection and take an intersectional view of teacher identity.

Diversity and JALT Conference Attendance

Fujishima, Cecilia - Shirayuri University;

McCandie, Tanja - Meijo University

Sat, Nov 24, 1:55 PM - 2:20 PM; Practice Room 1 (B1)

Context: College & University Education

Content area: Professional Development (PD)

Format: Research-Oriented Short Presentation

Language: English

This presentation will discuss the results of a survey that explored the reasons why people attend, or do not attend, JALT chapter meetings and conferences. This survey was undertaken in response to a finding that approximately 70% of all JALT chapter presentations from 2007 to 2015 were given by non-Japanese males, even though that demographic only makes up around 45-48% of the total JALT membership (McCandie, 2017).

Diversity, Inclusion, and Authenticity in ELT Materials

Clandfield, Lindsay - Sponsored by Atama-ii Books

Sat, Nov 24, 2:30 PM - 3:30 PM; Chu Hall (1F)

Context: General

Content area: Materials Writing and Design (MW)

Format: Plenary Session

Language: English

In ELT materials, the real world is a topic that appears with great frequency. Various, we mean real-world English, real-world tasks, or real-world contexts. In all of these areas the issues of diversity and inclusion arise. In practice, reflecting the real world in ELT materials is more problematic than it may appear. Drawing on my experience as a writer and teacher, this plenary will pull back the curtain on the obsession with authenticity.

The JALT Code of Conduct: Our Goals, Your Rights

Yokota, Gerry - Osaka University; Cahill, Kathleen - Kinjo
University; McCandie, Tanja - Meijo University
Sat, Nov 24, 4:40 PM - 6:10 PM; Tenji Gallery (6F)

Context: Non-teaching Context

Content area: Global Issues in Language Education (GILE)

Format: Poster Session

Language: English and Japanese

What should the JALT leadership be doing to reassure members of its commitment to making our events safe and secure places regardless of gender, ethnicity, age, sexual orientation or religion? This poster presentation will outline the reporting process in the event of an incident occurring and demonstrate how we are working to ensure a friendly environment for all. We welcome constructive feedback which will help our community grow stronger and more inclusive in the future!

Acknowledge Diversity, Create Inclusion

McCandie, Tanja - Meijo University
Sat, Nov 24, 4:40 PM - 5:05 PM; 1004

Context: General

Content area: Global Issues in Language Education (GILE)

Format: Research-Oriented Short Presentation

Language: English

Nationality, ethnicity, and languages spoken by JALT membership remains, for the most part, undocumented. This presentation will address ways in which JALT could acknowledge and increase diversity within the organization, and create a more inclusive environment to better suit the needs and interests of our members. It will address some of the challenges that members face in the association, and how JALT could adapt to identify and support those members. teacher identity.

Female EFL Teachers in a Professional Organization

Kimura, Julia - Temple University

Sat, Nov 24, 5:15 PM - 5:40 PM; 906

Context: Non-teaching Context

Content area: Gender Awareness in Language Education (GALE)

Format: Research-Oriented Short Presentation

Language: English

Women fill less than half of the permanent full-time jobs in Japan but make up approximately 70% of the contingent workforce. Women are also underrepresented in the solidarity movement, which is notoriously a man's world. In this presentation, the presenter will provide an account of female foreign language teachers from inner circle countries who are rank-and-file members in a professional organization.

Diversity and Inclusion in Teaching Materials

Wells, Lindsay - Mejiro University; Grandon, Marcus - Shizuoka University; Helgesen, Marc - Miyagi Gakuin Women's University; McNabb, Gregg - Shizuoka Institute of Science and Technology; Nagatomo, Diane - Ochanomizu University;

Shinkai, Frances - Teikyo University

Sat, Nov 24, 5:50 PM - 7:20 PM; 904

Context: General

Content area: Materials Writing and Design (MW)

Format: Forum

Language: English

Diversity is becoming an increasingly important issue in today's society. It is therefore in our students' best interests for us to include a wider range of voices in our teaching materials. In this interactive forum hosted by the Materials Writers SIG, a panel of writers will share how they incorporate diverse voices and related topics into the teaching materials that they create. Both theoretical approaches and practical considerations will be discussed.

Global Issues in Language Education SIG Forum

[Click here to see presenters](#)

Sat, Nov 24, 5:50 PM - 7:20 PM; 908

Context: College & University Education

Content area: Global Issues in Language Education (GILE)

Format: Forum

Language: English

For the 12th successive year, the Global Issues SIG forum will be an idea-sharing session open to all interested people. This well received session linked to global issues and international understanding will feature classroom teachers' mini-reports, and innovative ideas on teaching activities, materials writing, and curriculum design. Handouts, lesson plans, and teaching resources will be available to peruse and take home. Come join our unique session. Learn the latest teaching approaches and share your own.

Unity in Diversity: Inclusiveness in Society

Donnery, Eucharua - Shonan Institute of Technology

Sat, Nov 24, 6:25 PM - 6:50 PM; Rehearsal Room (B1)

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Research-Oriented Short Presentation

Language: English

While student and educator female numbers within engineering across Japan are on the increase, is Japan really committed to a more equal society? This presentation examines the strategies of the Irish gay marriage campaign as well as how female educators at a technical university in Japan are promoting equality at macro- and micro-levels within the faculty and student bodies. There are also suggestions as to how both institutions and individuals can support minority identities.

Foreign Working Mothers and Child-Rearing

Landsberry, Lauren - Nagoya College; Kanai,
Tenesha - Osaka City Board of Education

Sat, Nov 24, 7:00 PM - 7:25 PM; 907

Context: General

Content area: Sociolinguistics (SL)

Format: Research-Oriented Short Presentation

Language: English

This presentation shares results obtained via qualitative and quantitative data from foreign mothers that are practicing multicultural child-rearing and a working lifestyle in Japan. The presenters will describe the issues and challenges experienced, and the strategies used to combat them. Contributing societal and familial factors will also be discussed.

Sunday, November 25th

Gender Concerns in Japan's Skype Eikaiwa Industry

Tajima, Misako - Ibaraki University

Sun, Nov 25, 9:15 AM - 9:40 AM; 905

Context: General

Content area: Gender Awareness in Language Education (GALE)

Format: Research-Oriented Short Presentation

Language: English

Focusing on one-on-one eikaiwa lessons offered from the Philippines via Skype, this paper examines how Filipina teachers are discursively constructed as romanticized entities through Japanese male learners' narrative accounts. The paper argues that although Philippines-based Skype eikaiwa is a new fashion, the gender concerns within this educational sector are not so much new as a refashioning of existing unequal relationships between Japan and the Philippines, and between Japanese men and Filipinas.

GALE SIG AGM

Aoki, Quenby Hoffman - GALE SIG; Cahill, Kathleen -
GALE SIG

Sun, Nov 25, 11:35 AM - 12:20 PM; 903

Context: General

Content area: Gender Awareness in Language Education (GALE)

Format: SIG AGM

Language: English

This is the AGM of the GALE SIG.

A Bilingual Campus Survey on Gender and Sexuality

Kipling, Lorraine & Holowczyk, Jacqueline -
Kanda University of International Studies
Sun, Nov 25, 12:30 PM - 12:55 PM; 902

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Research-Oriented Short Presentation

Language: English

This presentation will outline the context and methodology of a bilingual campus-wide survey designed to gauge community members' needs for support and facilities with respect to sexuality and gender identity contexts, as well as people's motivation and willingness to participate in and support the LGBTQ+ community. The presenters will share some findings, and discuss their implications for a language learning environment.

Gender, Diversity, and Inclusion

Heselhaus, Herrad - Tsukuba University; Joritz-Nakagawa,
Jane; Collins, Kristie - Reitaku University
Sun, Nov 25, 1:05 PM - 2:35 PM; 906

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Forum

Language: English

In the forum, Heselhaus will discuss the problems and limitations of teaching the concept of otherness through the textual analysis of a Syrian writer. Joritz-Nakagawa will explore the connections between gender and disability and how stereotypes and oppression can affect those groups disproportionately. Finally, Collins will introduce "Feminist Educators Against Sexism", an Australian group which supports teaching and activism aiming to eliminate sexism in society, and asks if we are ready to follow suit.

The Need for Diversity and Inclusion in ELT Texts

McKay, Sandra - Professor Emerita
San Francisco State University
Sun, Nov 25, 2:15 PM - 3:15 PM; 1001-2

Context: General

Content area: Global Issues in Language Education (GILE)

Format: Featured Speaker Workshop

Language: English

The presenter will argue that since English is now an international language, it essential for ELT materials to prepare students to use English with individuals from a wide array of cultures. The workshop will present examples of ELT materials from different contexts in order to assess the extent to which they are culturally sensitive. Participants will then be asked to consider how they might be improved to be more internationally diverse and inclusive.

Gender Construction in Japanese Translation

Nakamura, Momoko - Kanto Gakuin University
Sun, Nov 25, 3:25 PM - 4:25 PM; Kaigi Hall [Wind] (11F)

Context: General

Content area: Gender Awareness in Language Education (GALE)

Format: Plenary Session

Language: English

This paper investigates how Japanese translators use Japanese gendered features in translating the speech of non-Japanese women and men. It demonstrates that Japanese translators overwhelmingly use feminine features in translating non-Japanese women's' speech, naturalizing Japanese femininity beyond linguistic and ethnic boundaries. For the casual, laid-back speech of non-Japanese men, in contrast, they have created a specific Japanese style used only in the translation of the speech, distinguishing Japanese and non-Japanese casual masculinities.

GILE SIG Roundtable: Diversity in ELT

Joritz-Nakagawa, Jane - Freelance writer and educator; Yoshihara, Reiko - Nihon University; Sullivan, Susan Laura - Tokai University; Shiraishi, Winnie - Nihon University College of International Relations; Arenson, Paul - Nangoku Jiyu-Jin; Haynes, Louise - Nagoya City University
Sun, Nov 25, 4:35 PM - 5:50 PM; Koryu Hall (6F)

Context: General

Content area: Global Issues in Language Education (GILE)

Format: Roundtable Exchange

Language: English

A number of experts will have a lively discussion, with audience participation, about diversity in language teaching. Themes will include overcoming stereotypes, inclusivity in the classroom, empathy building, and teaching techniques and materials. Areas of diversity will include gender, racial and ethnic groups, class and income status, religion, nonhuman living things, LGBTQ, and disability and disease. Pedagogical approaches will include cooperative learning, CALL, and student-centered teaching.

Diverse Materials for the CLIL Classroom

Rabbini, Roberto - Rikkyo University; Christie, Steve - Waseda University; Deblaise, Rohini - Toho University
Sun, Nov 25, 4:35 PM - 5:50 PM; Koryu Hall (6F)

Context: College & University Education

Content area: Global Issues in Language Education (GILE)

Format: Roundtable Exchange

Language: English

The speakers will share the successes they have had with authentic materials in some of their CLIL courses for Japanese university students. By describing some of the activities they have adapted that aid discernment and critical thinking whilst enhancing an understanding of diverse perspectives and cultural viewpoints, participants will gain an insightful look at other practicing teachers' materials designs. Powerful ideas from positive psychology (Maltz 1960) and personal development (Carnegie 1980) will also be shared.

Promoting Gender Diversity Through Drag Race

Ellis, Michael - International Christian University
High School

Sun, Nov 25, 4:35 PM - 5:00 PM; 901

Context: General

Content area: Gender Awareness in Language Education (GALE)

Format: Practice-Oriented Short Workshop

Language: English

The presenter shares the experience of showing "RuPaul's Drag Race" to Japanese high school students (n=24). Each step is discussed, from a pretest and mini-lecture on drag culture to the viewing of the show. Students' response papers indicated they were able to understand complex concepts, especially gender as a social construct and the importance of individuality. Finally, the presenter offers advice for teachers interested in showing similar material in their own classrooms.

Diversity Through Interaction: an Interview Forum

Turner, Matthew W. - Toyo University; Schaefer, Matthew
Y. - Rikkyo University; Lowe, Robert J. - Tokyo Kasei Uni-
versity

Sun, Nov 25, 4:35 PM - 6:05 PM; 902

Context: General

Content area: Teacher Education (TED)

Format: Forum

Language: English

This forum will feature interviews with invited conference speakers Mehrasa Alizadeh, Dat Bao, and Judith B. O'Loughlin, selected to represent a variety of academic backgrounds. Each interview will explore diverse interests in the hope of establishing commonalities and creating a space for new insights to emerge in the broad field of applied linguistics where scholars with differing subdisciplines rarely exchange perspectives. The forum will culminate in reflective exchanges among the interviewees, supported by audience questions.

Student Choice, Motivation, and Inclusion

Haynes, Louise - Nagoya City University, Aichi Japan

Sun, Nov 25, 4:35 PM - 5:00 PM; 1001-2

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Practice-Oriented Short Workshop

Language: English

This presentation focuses on how to raise social issues, why we should, and what doing so means for individual students who may otherwise feel alone in their experience or opinions. The speaker will discuss personal experiences in dealing with controversial topics in the EFL classroom and offer suggestions as to how to give students choice when raising issues, and what that might mean for improvement in overall language skills, improved critical thinking, and higher self-esteem.

Why Do You Act That Way?

Intercultural Awareness

Kim, Margaret - Kobe College; Simpson, Alan - Miyazaki International College; Fernandes, Elisabeth - Osaka City University; Gillis-Furutaka, Amanda - Kyoto Sangyo University;

Pusina, Alexis - Tokyo International University; Phillips, Michael - Ritsumeikan Asia Pacific University; Lilley, Daniel - Osaka Gakuin University; Togawa, Naoki; Kumai, Tomomi

Sun, Nov 25, 5:45 PM - 6:45 PM; 1001-1

Context: College & University Education

Content area: Culture (CUL)

Format: Practice-Oriented Long Workshop

Language: English

It is difficult to simulate interaction between people from different cultures. Therefore, this contrast culture method workshop will demonstrate how contrasting cultural behaviors can be represented through a dynamic role play. This will allow the audience to interact with the role players, and understand why they act in the way they do. It will engage the participants on psychological, social, and pragmatic levels, drawing them into a reflective and experiential learning process.

Queering Your Classroom: From Theory to Practice

Krause, Timothy - Portland Community College
Sun, Nov 25, 6:20 PM - 7:20 PM; 905

Context: College & University Education

Content area: Materials Writing and Design (MW)

Format: Practice-Oriented Long Workshop

Language: English

How can educators make traditionally heteronormative language classrooms more queer-friendly? In this session, an instructor at a U.S. community college shares numerous real-world examples followed by a detailed case study for integrating lesbian, gay, bisexual, trans, and queer (LGBTQ) themes into existing curriculum materials. Making these types of relevant and practical connections can help all students develop a deeper sense of intercultural sensitivity while providing needed support to sexual-minority students.

Monday, November 26th

Thinking Critically, but Speaking to Include

Clark, Gretchen - Ritsumeikan University

Mon, Nov 26, 9:15 AM - 9:40 AM; 907

Context: College & University Education

Content area: Global Issues in Language Education (GILE)

Format: Roundtable Exchange

Language: English

The speakers will share the successes they have had with authentic materials in some of their CLIL courses for Japanese university students. By describing some of the activities they have adapted that aid discernment and critical thinking whilst enhancing an understanding of diverse perspectives and cultural viewpoints, participants will gain an insightful look at other practicing teachers' materials designs. Powerful ideas from positive psychology (Maltz 1960) and personal development (Carnegie 1980) will also be shared.

The Sustainable Development Goals

Simmonds, Brent - Aichi Gakuin University

Mon, Nov 26, 9:50 AM - 10:15 AM; 1101

Context: College & University Education

Content area: Global Issues in Language Education (GILE)

Format: Practice-Oriented Short Workshop

Language: English

In 2015, world leaders agreed on seventeen Sustainable Development Goals (SDGs), to create a better world by 2030. A wealth of educational materials have been developed in a variety of languages, which can be adapted to suit all levels and ages of a language classroom. This presentation will outline a range of activities that can be used as either a series of lessons or linked to existing material.

Feminist Disability Poetics and the EFL Classroom

Joritz-Nakagawa, Jane - GILE SIG Publications Board Chair
Mon, Nov 26, 11:35 AM - 12:00 PM; 909

Context: General

Content area: Literature in Language Teaching (LILT)

Format: Practice-Oriented Short Workshop

Language: English

What can we learn about persons with disabilities from feminist disability poetics? Why and how can we make our classrooms more inclusive of persons with disabilities through poetry by persons with disabilities? Points to be discussed will include countering stereotypes. Sample materials will be provided.

Voices of Foreign Women in Japanese Academia

Nagatomo, Diane Hawley - Ochanomizu University
Mon, Nov 26, 12:45 PM - 1:10 PM; 909

Context: College & University Education

Content area: Gender Awareness in Language Education (GALE)

Format: Practice-Oriented Short Workshop

Language: English

In this workshop, the presenter will present the major themes that have evolved from narrative data taken from the writings of more than twenty foreign female university teachers. Then the participants will discuss issues of personal and professional development that shape careers. Though the sharing of stories, attendees will develop an understanding of what is important to develop and maintain a successful university teaching career in Japan, regardless of gender.



多様性と受容力

全国語学教育学会・第44回年次国際大会
教材展示会

静岡コンベンションアーツセンター
(グランシップ)

2018年11月23日（金）～11月26日（月）

PAN-SIG Summaries

Sat : 2:30 – 4:00 MAVR SIG Project Showcase

E. Hawkinson, E. Bonner, E. Frazier, B. Figueroa, E. Fernandes, P. Mehran, C. Hastings, J. Teeter

Parisa Mehran and Elizabeth Fernandes spoke on how they used internet services in the classroom to communicate across cultures and forge real time human connections between students in Puerto Rico and Japan primarily using Twitter with follow ups through slow mail. Disturbed at the lack of attention to Puerto Rican citizens in the aftermath of a hurricane there, they desired to show that someone cared, to a means of expanding global awareness for their Japanese students.

Jen Teeter elaborated on how she incorporates media tools such as virtual reality film ("Clouds Over Sidra" and "The Displaced") to integrate classroom discussion concerning the displacement of 1 in 113 people worldwide a displacement constituting the current global refugee crisis.

Sat: 4:30 -6:00 GALE Forum: Equality Across Borders

S. Healy, E. Donnery, P. Mehran, E. Fernandes

Eucharica began this thoughtful and stimulating session with her presentation on colonial discourse as a means of illuminating the politics of power in Japan (Nihonjinron: 日本人論) while using the relation between England (hegemonic/self) and Ireland (minority/other) as a case study. Using diagrams to guide us through the dynamics of self and other, and how these two reified categories can be put into fruitful and constructive relation to one another by moving from tokenism to integration, Eucharica was able to tease out similarities between colonial notions of self/other and Japanese notions of uchi/soto

Parisa's and Elizabeth's presentations followed and provided an opportunity for session participants to begin to apply Eucharica's theoretical insights onto real world situations.

Parisa called attention to her struggles to work from the status of token ran woman to a position of integration among cultures outside Iran. In the process she pointed out the power of each individual's thinking concerning "scarf on your head is now the scarf around your neck" as well as her insistence that the most wounding aggressions occur in self/other situations when one's 'self' remains silent in the face of the process of othering another human being.

Elizabeth took us through her experiences travelling through northern Pakistan along the Afghanistan border while reporting the multiplicities of Islam society in that levels of gender segregation and the use of strategies to "hide" the female body varied by region and perhaps even by community and/or neighborhood. Elizabeth gave us a means to contextualize the dynamics of self/other by relating to us her experiences as a white (uncovered) female in traveling with another female companion Muslim society.

Sun: 3:30 – 3:55 Living in Liminality: LGBTQIA+ Identity in Japan

Y. J. Grote, B. S Morrison (See article in Development TLC Section pages [12-20](#))

NOTES & ANNOUNCEMENTS

Facebook Code of Content

GALE stands for Gender Awareness in Language Education, and we have been a Special Interest Group of the Japan Association for Language Teaching (JALT) since 2000. Please see the following links for information on our goals and activities:

Mission

<https://gale-sig.org/gale-mission/>

Publications, Presentations and Scholarship

<https://gale-sig.org/gale-publications/>

JALT Code of Conduct

<https://gale-sig.org/jalt-code-of-conduct/>

As an unofficial part of GALE, this Facebook group is open to both members and non-members of GALE who agree to abide by GALE'S Facebook Code of Conduct (CoC). All current and prospective members must agree to the terms below. In addition, those seeking to join the Facebook group must satisfy the Administrators/Moderators that they accept the CoC before being admitted. This means you may be contacted in order to confirm that you understand the purpose of GALE and the ground rules for participation.

- 1) We assume that everyone who is here, whether or not an official member of JALT or the GALE SIG, is committed to ways to achieve gender equality.

- 2) Any behavior which seeks to challenge this basic understanding that we (as a group) are promoting gender equality is grounds for taking action as outlined in item #6.

- 3) All members should endeavor to be respectful and to refrain from attacks on others. Where there is disagreement, we encourage members to demonstrate a willingness to listen and to try to understand others' opinions.

- 4) Members are asked to refrain from writing comments that could be perceived to be threats, harassment, and/or sexually objectifying. They are also asked to refrain from behavior that can be perceived to be bullying,

MAGAZINE

5) Any member who believes this basic code of conduct has been violated should flag the content by contacting the moderators at fb-moderators@gale-sig.org

6) By consensus, the Moderators will take the following actions if they agree the flagged content is in violation of the CoC. (This may involve consulting other members of the Facebook group in the case of borderline cases.)

a) **Warning:** First time offenders will have the offending content removed and be sent a warning detailing the reason.

b) **Temporary Suspension:** For subsequent offenses, a temporary suspension will be imposed, the duration dependent upon the frequency and severity of the violations(s).

c) **Membership Revocation:** In the event that the Moderators have judged the member to have demonstrated irrefutable disregard for the community and the CoC, the person's membership will be revoked.

7) All actions will be taken on a case-by-case basis at the discretion of our Moderators and a decision will be approved by the Gale Executive board after a consensus is reached. In borderline cases where consensus is difficult, Moderators may consult with other Gale executives and members to arrive at a decision. If you have concerns about how they have handled a situation, a message to fb-moderators@gale-sig.org will initiate a review process by the Executive board.

women: poetry: migration

AN ANTHOLOGY

edited by
Jane Joritz-Nakagawa



Secatibe runtum earum. sincilla velenimus auta nobit raecus di omniet

MEMBER PUBLICATIONS/ PRESENTATIONS

Jane Joritz-Nakagawa

Presentations

June 2017, Jane Joritz-Nakagawa presented on the topic of Gender, disability and literature for Yokohama JALT. Participants worked in pairs to create lessons about gender and/or disability using literary works from a handout.

September 2017, Jane Joritz-Nakagawa gave a presentation titled Gender, disability and transformation for a mini-conference hosted by the Shizuoka JALT chapter. The session began with a group wide discussion about gender and disability. Subsequently working in small groups attendees shared lessons they created around the themes of gender and disability.

Jane Joritz-Nakagawa gave a presentation titled "What is difficult about contemporary poetry?" for an American literature conference in midMarch at Nagoya University. We discussed the concept of complexity and what might make a poem difficult. We looked at qualities that may characterize both traditional and non-traditional forms of poetry. We examined poems and discussed whether they were difficult or not (in the minds of students) and how we might teach those poems in Japan.

Books Published

The book "women: poetry: migration [an anthology]", 326 pp., ISBN 978-0-9883891-6-8, \$25.00 USD, edited by Jane Joritz-Nakagawa, featuring poetry and accompanying essays by 50 women living in a country other than that of their birth, is now on sale. Visit the publisher's website to order, theenk Books:<http://www.therepublicofcalifornia.com/theenk/theenkBooks.htm>. For a list of the contributors, please visit the website. Inquiries: [theenkbooks\(at\)twc.com](mailto:theenkbooks(at)twc.com)

Exile (to echo Edmond Jabès) is a fundamental condition of poetry. These 50 poets make diaspora home ground. They are the lightning rods of a non-national poetry of "between" that pushes against nativism through sheer aesthetic exuberance and necessity of innovation. --CHARLES BERNSTEIN

Women : Poetry : Migration is a superb, refreshing anthology. As nationalism and the rigidity of territorial and linguistic boundaries, under challenge, erode, this anthology of poetry by women provides a wide-ranging and innovative look at this migratory time in the writing of poetry. Migratory in terms of place and the changing nature of location, undergoing challenge and redefinition in terms of gender identity, and in transit as a polylingual consciousness and multilingual ways of writing become more And more evident. My congratulations to the editor for her vision, imagination, and persistence, and to the women who have contributed such remarkable writing to the anthology.

--HANK LAZER

Jane Joritz-Nakagawa has undertaken a remarkable editorial task in bringing together avant-garde women poets who are also migrants. If, as Susan Suleiman wrote, the avant-garde woman poet is doubly marginalised, then these poets are in a triple lock of marginalisation. Yet, as the anthology demonstrates, this can be a source of strength and transformation, which gives them a centrality, not only in their own lives, but in the cultural development of their adopted country. Indeed, some of these poets have played a crucial role in shaking up mainstream poetics. --FRANCE PRESLEY

“on google earth I write down my name” writes Ania Walwicz in this ecstatic anthology, *women: poetry: migration*. With sharp eye and ear, Jane Joritz-Nakagawa has gathered arresting, often experimental, poetry by women living outside the lands of their birth. These are poems where the “trans” – translation; transculture; transformation – inhabits the unsettling language of identity and location, with multiplicity, cosmopolitanism and the “push and pull” (Bella Li) of writing desire. Every page offers shifts of imagery or perspective as witness to embodiment, alterity, and hybridities of language. In the plural worlds of the poets, we hear how border crossing constructs a life (Fawzia Afzal-Khan) and “utopianism” always “goes wrong” (Donna Stonecipher). --ANNE ELVEY

“Where am I going? I am getting there.” Amanda Ngoho Reavey’s words might serve as a motto for this wide-ranging, transnational anthology, which gathers 50 women poets who live in countries other than the ones in which they were born. This premise is the spark for an explosion of aesthetic experimentation that both maps and crosses boundaries of gender and nation. From the shuttling between Japan and Canada, Vietnam and Australia, or Zimbabwe and the United States, the authors gathered here elucidate a poetics formed in process. --TIMOTHY YU

My response to this collection is subjective as I was once someone who lived and wrote for a while outside of my native land. In *women: poetry: migration*, I could relive the excitement of pleasurable dislocation I felt some of the time I lived abroad. For instance, I liked experimenting or “deconsecrating” one language with another language to “make it clearer” (Jody Pou) and discovering through writing “what I don’t know” (Tsitsi Jaji). That being said, this collection is open to any reader who is engaged by thoughtful, sensual, humorous and political ideas. In her essay in this anthology, Rosemarie Waldrop concludes, “If the poem works...it will set off vibrations in the reader, an experience with language – with the way it defines us as human beings.” I certainly felt the reverberation of language(s) as I read the poems and essays in this collection. It’s up to us as readers what we do next. --DEBORAH RICHARDS

This anthology edited by Jane Joritz-Nakagawa is more than a poetic fact. It is a political fact because it presents to the public poets displaced from their countries and in a real conflict with their cultures. Perhaps this is the definition of poetry: art in conflict with language and origin. Jane Joritz-Nakagawa offers to the reader double exiles: the exile of the tongue and the full “exile of the female voice in patriarchal societies.” Joritz-Nakagawa, in the words of the Brazilian modernist poet Oswald de Andrade, reinstitutes the “matriarchy of Pindorama.” It is a work of breadth and rigor, which deserves all attention and applause. As contributor Safaa Fathy says: “I write about what I lost.” Migrating is at the center of being a poet; the book also answers the question of what poetry is. And maybe this is the gain that Joritz-Nakagawa’s anthology brings.

--REGIS BONVICINO

*beautiful objects
please fall into my notebook
becoming foreign in your mouth*

POEMS: NEW & SELECTED includes excerpts from Jane Joritz-Nakagawa's moving new long poem, *Plan B Acedo*, together with generous selections from her fourteen previous ground-breaking publications – ranging from *Skin Museum* (2006) to *Distant Landscapes* (2017) – and an insightful foreword by poet and translator Eric Selland.

Jane Joritz-Nakagawa's poetry has moved to a place in which the territory between poem and book have blurred, even as the writing and Joritz-Nakagawa's perceptions have sharpened.... At core, Joritz-Nakagawa is more a descriptive poet, but without the austerity that so often accompanies that aesthetic, than a metaphoric one. My favorite moments – there are many – come when she builds a rapid-fire linkage of seeming opposites into larger structures that feel deeply inevitable, like life itself. – RON SULLIVAN

Jane Joritz-Nakagawa's poems partake readily in the pleasures of freshly arranged particles and atoms of language. Frequenting a realm of sanguine appropriation, ingenious observation, thought and feelings, she daringly rewrites and disrupts conventional poetic expectations – and she often conducts this pretty quickly. Readers, be alert. – DAVE BROWN

I am intrigued by Jane Joritz-Nakagawa's work, which constantly challenges our expectations. Real acts of violence are enacted in violent distortions of language.... In a threatening landscape, a diseased ecosphere, very little can be relied on, not even the grand narratives of gender theory, which she explores so perceptively. – FRANCES PRESLEY

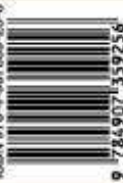


Jane Joritz-Nakagawa is the author of nine full-length poetry collections, as well as chapbooks, ebooks and essays. She has also edited an anthology of innovative trans-cultural poetry and essays by fifty women poets titled *women : poetry : migration [an anthology]*. Originally from the U.S., Jane lives in central Japan.

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Jane Joritz-Nakagawa

POEMS: NEW & SELECTED

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POEMS: NEW & SELECTED



Jane Joritz-Nakagawa



Lorel+Moro - Lady with an ermine by Olga Kopylova