

# Cultural politics of queer migration

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## 【1. Aim】

This research aims to question the queer migrant subject position in Japan from the wider intertwined perspectives of sexuality, migration, race and gender. The research question is: what are the experiences of queerness by migrants in Japan?

## 【2. Data&Methods】

For this purpose, this research uses ethnography and in depth interviews. I focus on a drag event based in Osaka which celebrates queerness. The majority of the performers are queer and foreign. Ethnographic research is ongoing. I have been on the field for 11 months so far. This research uses phenomenological interviews with 10 foreign nationals who are queer. Queer in this research refers to a rejection of the normative and demonstrates a new potentiality of subjectivity. A combination of t?jisha-kenky? anchored by Feminist standpoint theory positioned in phenomenology creates a theoretical foundation that enables queers/migrants to authenticate knowledge unavailable to the (hetero)/normative population adding to the critical field of queer theory. This research also problematizes the traditional research process itself by offering a queer methodology.

## 【3. Results】

The author argues that the categories such as of “queer” and “foreign” are socially, culturally, economically, racially, sexually and politically objectified as a commodity as a result of sustaining political structures that sideline both queer and foreign subjectivity as “unproductive” in the context of Japan. There is a premise that migrants are heterosexual. Therefore, the intersection of queer and foreign becomes doubly unproductive. The interviewees come from a diverse range of genders and sexualities which demonstrate the lack of citizenship available to migrants who are queer. Conceretly, the category of “gay man” demonstrates how queer subjectivity is oppressed by structural oppression of cisgenderism which pressure individuals to strive for marriage and reproduction ultimately to support the nation state. Additionally, “gay mens” embodied experience in Japan is commodified by the phenomena of “gaisen”.

## 【4. Conclusion】

In conclusion, migrancy and queerness mark an intersection for rethinking non-normative subjectivities in line with Japan’s engagement with globalising forces and nationalist regimes.