

Workshop Report

Date: January 18, 2020 (Saturday)

Time: 15:00-18:00

Place: Sophia University, Yotsuya Campus, Library Rm. 821

Title: Spectrums of Resilience: A Workshop Against the Darkness of our Times

Title of each presentation, presenter's name and affiliation:

1. Mara DE LOS SANTOS, **Sophia University**
She Went Out Smiling: A Narrative Study of Hope in Doctors of Terminally-Ill Patients
2. Guyeon KANG, **Sophia University**
Resilience at the Margins of the Culinary Industry
3. Lorenzo PANGILINAN, **Sophia University**
Houses and Societies of Hope: Restorative Justice through Human Security for Filipino CICLS
4. Jonathan RICHARDSON, **Musashino University**
61 Years is Enough: Cuban Expatriates Turned Dissidents in Japan

Summary of the workshop (aim of the symposium, summary of each presentation, comments by discussants, and result of the symposium etc.)

The aim of the workshop was to create a space to discuss the ways in which the constructs of hope and resilience could be enacted by individuals and communities despite and through the disruptions of new forms of media communication, economic disparity, regional marginalization, and authoritarian political oppression. The four presenters examined the presence of hope and resilience in four contexts: in the Philippine healthcare system, in the Philippine juvenile justice system, in the global food industry, and in the Cuban expatriate community in Japan.

In Mara de los Santos' presentation, she explored the co-construction of hope between a patient and doctor through the experience of terminal-illness. Hope, in the medical context, was implicated as an important element for patients with terminal illness in that it improved quality of life, well-being, and overall purpose for living of a patient. For doctors, hope was seen as a factor that lessened medical error and burnout. However, existing literature explored hope mostly from the patient's point of view. Thus, the study aimed to study hope as it transformed throughout the doctor-patient relationship, from the doctor's perspective. The research question was phrased as such: how do physicians' construction of hope change through the experience of caring for terminally-ill patients? The study made use of a narrative framework, as prior literature showed that hope is co-constructed and best told through a narrative lens. Interviews were done in order to construct an overarching story of hope modeled after Crossley's narrative

study of hope in cancer patients. The results showed that the doctor's hope was a dynamic element that shifted throughout the phases of the doctor-patient relationship, beginning as a 'practical' conception that was rooted in the doctors' technical knowledge and skill. Here, the hope of physical cure endured. As the patient's condition deteriorated, the locus of hope in doctors shifted from within oneself to outside of oneself. After seeing the failure of their personal ability or experience to yield concrete results, the physicians turned to a conception of hope that was more 'spiritual' in that their narratives at this time began to show signs of believing in "God's plan" and trusting that their patients would live fulfilling lives despite their failing physical health. At the end of the patient's life, the doctor's construction of hope once again turned to a 'practical' conception of hope as knowledge, this time enriched and deepened. After previous experiences with their patient, the doctors realized that they were better equipped to handle new patients as they have improved on their skills. Professor Anno asked if the different 'phases' of hope were better conceptualized as entirely separate entities. In response, the presenter explained that hope here was viewed as the psychological construct relating to pathways, agency, and motivation - in each 'phase,' each of the three factors were visible. Professor Murakami noted that 'technical' or 'physical' could be more appropriate descriptive than 'practical' for the initial conception of hope in order to properly convey its meaning as a conception of hope rooted in scientific knowledge. An audience member noted that in the Japanese context, the work of nurses or spiritual advisors would be much closer to the roles played by doctors in this particular study. This prompted a discussion on the cultural differences existing between the Japanese, U.S., and Philippine health care systems.

Guyeon Kang's presentation explored two cases relating to restaurant awards as food media. More specifically, she looked into the case of a Michelin starred hawker restaurant in Singapore and the case of Gaggan Anand, an Indian chef ranked in the World's 50 Best Restaurants. Both ranking systems are regarded as highly prestigious, and are highly influential on customer dining choices. The distribution of their numerous publications also provide detailed information on what to expect regarding dining experiences. In the case of the hawker restaurant in Singapore, the presenter looked into how the local food culture is viewed as quintessential part of Singaporean national identity. However, the ubiquitous hawker stalls of Singapore are currently threatened by existing issues such as the ageing population of the hawkers, the perceived lower status of hawking, and the societal emphasis on meritocracy and education in Singapore. In the case of Gaggan Anand, the presenter spoke of how the concept of authenticity can be limiting to ethnic cuisines. Additionally, there is an existing cultural hierarchy present in hegemonic food media that seems to prioritize French and Japanese cuisines. Through these two case studies of individuals situated on the margins of the culinary industry, the presenter examined how both cases displayed "resilience" in how they persevered, despite the existing prejudices against their particular niche in the culinary industry. This resilience eventually paved the way to success, and they were ultimately awarded prestigious prizes that are generally limited to more Western cuisines. In line with the theme of the workshop, Professor Murakami

commented on his difficulty in seeing the “darkness” of the situation. The presenter noted this as a possible point of improvement for further research, stating that the hierarchy of cultures and cuisines present within the food industry and related media could serve as the ‘darkness’ in these particular contexts. As a possible case to explore in relation to this topic, Professor Anno provided an anecdote that further illustrated the hierarchical nature of the culinary food industry.

Through an ethnographic study of a *House of Hope* in Valenzuela City, Philippines, Lorenzo Pangilinan explores the reality of the Philippine juvenile justice system using a human security framework. In his introduction, the presenter outlined the Juvenile Justice and Welfare Act of 2006 which was mandated in order to rehabilitate juvenile justice offenders and separate them from the regular incarceration system. As the presenter explains, the aim of *Houses of Hope* such as the one in Valenzuela city is to serve as an effective and sustainable rehabilitation program for Children in Conflict with the Law (CICLs). CICLs, under Philippine laws, are youth offenders who are below the age of criminal liability but within a minimum age of criminal responsibility. In the year 2017, the Valenzuela *House of Hope* housed over 110 male youths who had ongoing civil liability trials while serving their rehabilitative detention sentences. These youths, aged 14-17, were usually those who had come from poor family backgrounds, experienced domestic violence, and used drugs and alcohol. The researcher chose human security as the framework for this particular context, noting that the provision and protection of the needs of these CICLs can be analyzed under the said theory which also intersects with the principle of restorative justice used by the concerned law. Thus, using human security and its spheres of personal security, food security, economic security, political security and community security, the research analyzed positive and negative observations during the ethnographic study. Discussing solutions to the problems faced by the youths and their structural causes thematically, the research ended and focused on ways to address the problems caused by the stigmatization and discrimination of institutionalized individuals in the Philippines. Ultimately, changing the penal culture using human rights-based penal management, comprehensive post-rehabilitation monitoring systems, community policing and popular campaigns to raise awareness were proposed to help uplift the situation of CICLs to the restored state sought by the principle of restorative justice. Professor Murakami noted that the ‘darkness’ in this particular presentation was the reality of the justice system in the Philippines, which the researcher illustrated to be ‘horrific’ in his introduction. Professor Anno commented on the use of human security as the framework, as human security is used in the field of international relations rather than in development and social work. For example, how would the presenter reconcile questionable existing values of communities with respect to community security? The presenter responded by saying that human security has two aspects: it involves protection from immediate danger, and empowerment to protect from future harm. On one hand, it may be used to critically analyze situations of insecurity such as the given case. On the other hand, it may also be used to guide communities to create changes in the long-term that prevent further harm, such as correcting the views on rape and sexuality rampant within the communities in which the CICLs came from. An

audience member suggested that for future studies, it would be worth considering a comparative study between the Japanese juvenile justice system and the Philippine one.

In Jonathan Richardson's presentation, he illustrated the growing movement amongst Cuban expatriates in Japan as a form of resilience and resistance against the Cuban government. This study was of personal interest to the researcher, as the researcher himself had come from a family who fled Cuba after the events of the revolution. The presenter began by illustrating the timeline of events immediately leading to the Cuban Revolution over 61 years ago, from former President Batista's flight from Cuba to Fidel Castro's address of the Cuban public. Following this, the presenter moved into a discussion of the counter-revolutionary movements. Most notably, the presenter named three significant events and groups: the *Escambray* rebellion in the Cuban countryside in the late 1950s, the 1961 Bay of Pigs invasion, and the more recent *Movimiento Cristiano Liberacion* (MCL or Christian Liberation Movement) involving a group of Catholic lay persons. The latter was most notable in that they established the *Varela* project, which was a campaign to petition the government to hold a referendum on constitutional amendment especially concerning economic liberalization and respect for the rule of law. These movements ultimately failed, but the MCL continues to persist in their efforts alongside new movements. After doing so, the presenter moved on to a discussion on Cuban expatriates in Japan. In the information provided by the presenter, there are approximately 75 Cuban residents in Tokyo. The aim of the study was to assess political opportunities for regime change in Cuba via a study of expatriates turned dissidents in politically neutral locations like Japan using social movements theory. In particular, the study looked at Cuban citizen-dissidents and in doing so, found signs of hope within the opposition to the 61-year regime in Cuba. Commenting on this, Professor Anno suggested the work of Albert Hirschman as a possible resource for further research, specifically his discussion of "exit", "voice" and "loyalty". Professor Murakami asked the presenter to consider illustrating the forms of hope and darkness for both expatriates living in Japan *and* people living in Cuba. From the audience, one individual asked the presenter if he would look at the local opposition taking positive action for Cuba on the island. While this particular study focused on expatriates in Japan, the presenter noted that he had been looking into Cuban movements.

In the concluding remarks, the chairman addressed the theme of the workshop. They noted that the workshop was organized as a way of engaging different views and perspectives on the topics of hope and resilience, and that the organizers hoped to inspire the audience to go out and combat the darkness present in today's world. Thanks to the active participation of the audience and the insight of the commentators, the presenters were able to make note of specific areas to work on moving forward in their individual research projects. Ultimately, the workshop gave birth to fruitful discussion relevant to different fields, sectors, and individuals from all walks of life, as hope and resilience can be found everywhere.