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## ICUのキャンパスを巡る人権課題

巻頭の言葉にあたり、正直沈んだ思いを抱えています。日本の状況も世界の状況も、ヘイトの言葉や行動が増え続け、悪くなるばかりです。翻ってICUでも、成果主義や原則論がより強まっているように思います。体制や原則そのものがマイノリティや女性排除的であることを忘れ、原則論を振りかざすことは、本学が大切とする世界人権宣言の精神に反しています。それなのに、異論を唱えること自体が体制的にどんどん難しくなっている。その背後には、女性蔑視やマイノリティ差別、ネオリベの拝金主義が見え隠れしているように思います。

CGSはそんな環境で何ができるでしょうか。まずは学生たちのために、ジェンダー・セクシュアリティを巡る言論状況が悪い中、キャンパス改善に働きかけ、すこしでも安心できる場を提供すること。駆け込んできた時に共感と支援、できれば解決策を提供することを目指してきましたが、敗北感にとらわれる出来事に続けて直面しています。

ひとつは留学生から、学内のジェンダー意識・人権意識の低さを指摘されたこと。ある学内行事は、人種差別的かつマイノリティ／女性差別的にも関わらず、「伝統」の名の下に無批判に、かつ強制参加の形で継続されています。国際性や人権重視の姿勢に反することは明らかながら、学内では批判や被害の訴えを口にもできないと、その留学生は訴えました。別の留学生からは、ハラスメント被害の訴えを非常に軽く扱われて深く傷ついたという話も聞きました。これらの声には、CGSの活動が十分に届いていないことを思い知らされましたし、大学

の全教職員の人権意識向上にますます強力に働きかける必要性を痛感しました。また、留学生がCGSの活動に関わりやすくする対策も必要です。

もうひとつは新寮問題です。ICUはジェンダーを問わないフロアを持つ新しい寮を建設中です。LGBTが不安なく生活できるキャンパス環境が整備されぬまま、この寮が「LGBT寮」だと誤解した報道がなされる現状には、不安が募るばかりです。大学側には寮則にマイノリティの視点を盛り込む努力を求めたいですし、また、入寮前にジェンダー・セクシュアリティに関する人権講習を必須とする必要性を感じています。建物を新しくするよりも、キャンパスの人権環境を整えることの方がはるかに重要かつ喫緊の課題です。

設立から12年となるCGSですが、実現できたことは本当に少ない。ICUにはまだ託児施設もダイバーシティ推進部署もできていません。それでも私たちが落胆して声を上げることをやめたら、誰が声を上げるのかとも思うのです。わずかでも実現してきたこともある。そして、ジェンダー・セクシュアリティに興味を持つ学生が増えているのも事実です。少しずつでも良くしていけることを信じ、皆様のご支援を力に、声を上げ続けていきたいと思うのです。

CGSセンター長：生駒夏美

## Human Rights Issues on Campus at ICU

I must confess I'm feeling rather dejected about this topic. As hate speech and hate crimes continue to spread throughout both Japan and the world, I feel the dogmatism and rising emphasis on outcomes even at ICU. Brandishing dogma – ignoring the fact that the establishment and principles themselves exclude minorities and women – is contrary to the spirit of the Universal Declaration of Human Rights that ICU holds so dear. It is becoming increasingly difficult to voice one's protest within the establishment. In the background to all this, I glimpse the lurking shadows of misogyny, minority discrimination, and neoliberal greed.

So what can CGS do to change this? Considering the hate speech attacking gender and sexuality in the wider community, our biggest priority has been to push for improvements to help create a safer and more supportive campus for students. When students have rushed to our center for help, we have always tried our best to provide empathy, support, and even solutions where possible. Nevertheless, two issues in particular have highlighted to me the hurdles we have yet to overcome.

Firstly, various international students have pointed out the low level of awareness of gender and human rights issues at ICU. A number of students have referred to a certain university activity that prevails under the guise of tradition, despite the fact that it is discriminatory in terms of race, minorities, and gender. It is allowed to continue uncriticized and students feel compelled to participate. Even though this event clearly flies in the face of ICU's focus on internationalism and human rights, the students stated that they weren't even able to criticize or speak out against this discrimination on campus. Other students have told me that they felt their harassment complaints were not taken seriously by

the university administration and were deeply hurt by their experience. Such problems have made me painfully aware that despite the efforts at CGS so far, we still need to push harder to raise the awareness of all the faculty and staff on campus. We also need to find ways to make it easier for international students to get involved in CGS's activities.

Secondly, a new dormitory with a gender-neutral floor is currently under construction at ICU, which the media have referred to as the "LGBT Dorm." I have been observing such media reports with mounting concern, as I know that the campus itself is not LGBT friendly. Most importantly, the university needs to consider the perspectives of minorities in establishing the dormitory's regulations, such as making it compulsory for all students to attend a course on gender, sexuality, and human rights before moving into the dormitory. Strengthening human rights on campus should be a far more pressing and vital concern than simply building new facilities.

It has been 12 years since the founding of CGS, but we still have a lot of work to do. ICU still does not have a childcare facility or an office to promote diversity. Even so, we cannot just give up in despair. Who would be left to push for change? We have managed to achieve some things, however small, and more and more students are becoming interested in gender and sexuality issues. Thus we remain firm in our resolve to continue our efforts at CGS, in the belief that progress, however slow, is always possible as long as we work together.

**Natsumi IKOMA**  
CGS Director

## 座談会：大学におけるケア役割支援を考える

大学は、学生や教職員が抱えるケア役割に対し、どのようなサポートを望まれているのでしょうか。学長を交え座談会を開催しました。

参加者 (ABC 順、敬称略)：フリアナ・ブリティカ (ICU 博士課程後期)、日比谷潤子 (ICU 学長)、生駒夏美 (CGS センター長)、加藤悠二 (CGS 嘱託職員)、高松香奈 (CGS 運営委員)、松崎実穂 (CGS 助手)

### ケア役割を担う学生

**日比谷**：2015 年度に、従来学費の 1/3 徴収してきた休学費を、各学期 3 万円の在籍料へ見直しました。見直しの背景には「病状の完治前に無理して復学した学生が、さらに悪化させ退学するケース」や「交換留学制度によらない海外留学」等が念頭でしたが、育児や介護など、休学する事情を問わず学修や研究を続けやすい仕組みになったと思います。

育児に関しては、学内にいずれ設置したい託児施設が学修支援になりえますが、介護や看病などのケアを担う学生への大学における支援は、具体的にどう考えられるのでしょうか。

**松崎**：大学全体での理解促進に加え、学生が話せる・相談できる環境が必要です。介護を担う学生の姿は見えずらく、説明も大変なので誰かに話すことも殆どない。最初は授業を少し休む程度でも、病状の進行次第でケア役割は重くなり、抜けられなくなります。

仮に在学中は介護と学業が両立できても、仕事との両立は難しい。ケア役割を担う学生も、学費や修業年限の問題などをクリアしながら単位を取得し、卒業後のキャリアも考えられる環境が必要です。また、誰にも話さず介護してきた学生が就職相談もしない可能性は、十分考えられます。直接支援が無理でも、外部団体等を紹介できるようにはなっていて欲しいです。

**日比谷**：就職相談グループには改めて、そのような状況にある学生がいることを十分に理解してもらう必要がありますね。このようなケースがあることを、もっと共有したいです。

**生駒**：「誰かに話してわかってもらえるだけでも、サポートになり得る」けれども、今の大学には話ができる環境さえない。妊娠・出産も

同じで、大学の無理解から当事者学生が孤立しています。

### 妊娠・出産をめぐる

**ブリティカ**：私は博士後期課程在籍中で、2015 年 12 月に娘が生まれました。ICU では授乳室やカウンセリングサービスなども使ってきましたが、指導教官以外にはなかなか相談できない雰囲気があります。出産予定日と重なった履修登録を遅らせる申込書の理由欄を「出産のため」としたら、窓口で「研究のため」と直すよう言われました。「普通の・理想的な学生は出産していない人だ」と言われたように感じました。私は、ペースは遅くなっているかもしれないけれど、研究をやめてはいない。どんな学生でも「今は研究できない」という状況はあるはずです。

**生駒**：「学生が妊娠・出産することがある」と大学で共有されていないのが問題ですね。

**高松**：別の留学生の大学院生は、出産に伴う早期帰国とネット会議による論文審査を希望しましたが、認められませんでした。審査を前倒しで受けて帰国できましたが、メ切が短くなる不利益が生じています。

**日比谷**：ICU に新しく導入されたウェブ会議システムは、どちらのケースにも役に立てられそうですね。今後より柔軟な制度運用ができるよう、検討していきます。

**高松**：他に、奨学金が打ち切れそうになったケースもあります。奨学金支給団体の多くは、大学の意向や現在の在り方に沿って支給方法をデザインしているので、多くの大学が学生のケア役割を認識するようにになれば、奨学金の在り方も変化していくかと思います。

**生駒**：ジェンダー・セクシュアリティや国籍のほかにも、年齢のダイバーシティも考える必要がある、ということですね。

**高松**：2008 年の OECD のデータでは、「国籍の多様化」「年齢の多様化」を大学の国際的動向として挙げています。育児や介護など、学生が担うケア役割への認識が、やはり必要不可欠です。

**日比谷**：日本は 2009 年度に大学進学率 50% を達成しましたが、それ以降は頭打ちです。「年齢の多様化」を実現できれば、大学はだいぶ変わるでしょうね。

## Round-Table Discussion: ICU's Support for Parents and Caregivers

**What kind of support services should ICU provide to parents and caregivers? CGS organized a round-table discussion for students, faculty, and staff to share their ideas on this issue. Excerpts from their discussion are presented below.**

**Participants (in alphabetical order, without titles):** Juliana BURITICÁ (ICU PhD student), Junko HIBIYA (ICU President), Natsumi IKOMA (CGS Director), Yuji KATO (CGS staff member), Miho MATSUZAKI (CGS research institute assistant), Kana TAKAMATSU (CGS steering committee member).

### Support for Student Parents and Caregivers

**Hibiya**: In 2000, ICU changed its leave of absence fee, which was 1/3 of the tuition fee, to an enrolment fee of just 30,000 yen per term. One reason for this change was our concern for students who take a leave of absence for medical reasons. They tend to return too soon, causing their illness to flare up again, and are then forced to drop out altogether. We also considered study abroad cases that didn't fit into the exchange student category. I think we have managed to make it easier for students to continue their studies or research and take a leave of absence if they need to, whether it be for childcare, nursing care, or other reasons. With regard to childcare, the University is planning to build a childcare center on campus eventually. But how about students with caring responsibilities, such as those caring for elderly relatives or other dependents who have an illness or disability? What kind of support could we provide for them?

**Matsuzaki**: In addition to promoting understanding on the campus as a whole, we need to foster an environment where students feel more comfortable discussing these issues and asking for advice. Students with caring responsibilities tend to be overlooked, and they often don't talk about their problems because they find it too hard to explain. At first it might just mean missing a class or two, but as their dependent's illness progresses, the student caregiver's burden grows heavier until they are forced to give up attending class altogether. Even if caring responsibilities can be balanced with studies at university, it is harder to balance them with work. Students with caring responsibilities need to deal with tuition fees and juggle course schedules, and they need help thinking about their careers after graduation. Students who end up not talking to anyone about their caring responsibilities often don't get any careers guidance either. Even if ICU can't provide any direct assistance, it would be good if the University could at least refer such students to other support services off campus.

**Hibiya**: Yes, we should deal with the issue of careers guidance immedi-

ately. We must raise awareness and understanding within the University concerning the reality of students in these situations.

**Ikoma**: Even being able to talk to someone who understands can be helpful. But our campus doesn't even facilitate that kind of support yet. We have the same problem when it comes to pregnancy and childbirth—students feel isolated because of the University's lack of understanding.

### Pregnancy and Childbirth Support

**Buritica**: I gave birth to a daughter in December 2015 during my doctoral studies. I've been using the nursing room and the counseling services on campus, but I feel like my supervisor is the only one I can really talk to about pregnancy or childcare issues. It's hard to talk to anyone else on campus about it. When I found out my baby's delivery day would clash with my course registration dates, I applied for an extension for the registration, citing "giving birth" as my reason on the application form. But the office staff told me to change it to "research purposes." It was like they were telling me that a normal/ideal student is one who isn't pregnant. I might be progressing more slowly than some other students, but I haven't given up my studies. Any student can go through periods when they might not be able to study or research for whatever reason.

**Ikoma**: The problem is that the University doesn't understand that students do sometimes get pregnant and give birth.

**Takamatsu**: I remember another international graduate student who wanted to give birth back in her home country, so she asked if her final thesis examination could be conducted via video conferencing, but her request was denied. She was able to sit the examination ahead of schedule and leave the country in time for her baby's delivery, but she was forced to rush to meet the new deadline.

**Hibiya**: The new internet-based conferencing system that we've installed at ICU could be useful in such situations. We will certainly look closely into making the system more flexible to accommodate these cases.

**Takamatsu**: There are also cases where students have almost lost their scholarships. Most scholarship organizations base their funding systems on current university policies and regulations. So if more universities start to recognize the existence of student parents and caregivers, I think that the scholarship systems will change accordingly.

**Ikoma**: That means besides students' gender, sexuality, and nationality, we also need to think about their diversity in terms of age.

**Takamatsu**: According to OECD data from 2008, diversity in nationality and in age is a feature of the new generation of university students worldwide. So it's even more essential now for universities to recognize

## 保育園の問題

**高松：**日本の保育園不足は、諸外国からは理解し難いまでに困難な状況です。数年内に研究滞在を考えているタイの高等教育機関からは「子連れで問題ない」「大学内の保育所や住宅が利用できる」というありがたい回答に加え、「日本での子育ては大変だそうだね」と、励ましも頂きました。海外でも日本の保育園問題は話題になっているようです。

**日比谷：**海外から日本に来る場合、文化差が厳しいでしょうね。

**生駒：**ICUの教員でも、両親ともにフルタイム勤務でも保育園を全て落選した方がいます。学内在住で職場と住居が近くても、パートナーの方と交代でのやりくりはとても大変そうです。

**高松：**私も保育園は落選しました。教職員は大変でも金銭面の負担を大きくすれば、保育園以外に預ける道がないわけではない。深刻なのは学生で、金銭的負担は容易には増やせない。学生は保育園の優先度が低くされがちなうえに、子連れ入居不可の寮も多い。だからこそ、日本の高等教育機関では保育施設の充実が不可欠です。

**ブリティカ：**私も保育園の一次申請は落選し、結果を知った翌日に区役所で涙ながらに「外国人で日本に頼れる家族がない」「保育園の点数制度も難しいし、日本語で書類を書くのも大変」など訴えたところ、共感した担当者が色々教えてくださいました。新しい申込書には指導教官の署名と手紙も必要でしたが、日曜の夜にも関わらず自宅に招いて署名してくれました。今はそのおかげで短時間保育ですが、子どもを預けられています。

**生駒：**フリアナさんは幸運でしたが、個別対応の結果でしかない危うさがあります。ネパールからパートナーと共に留学中の大学院生は、ICUには子連れで入れる寮も託児施設もないため、お子さんを実家に預けてきたそうです。やはり学内の寮と保育施設の整備が必要でしょう。

## 「LGBT」の視点から

**加藤：**今後、同性パートナーと子どもを伴うケースもあるかと思いますが。教員には教員住宅がありますが、学生の既婚者が入寮できるシブ

レーハウスは、男性カップルの入居可否は非常に曖昧です。仮に男性同士がOKでも、子連れは入居できませんよね。

**日比谷：**ダイアログハウスの研究者寮では、お子さんや同性パートナーを帯同されたケースも実際あり、問題なく受け入れられる体制です。現在建設中の新しい学生寮でも、LGBTへの配慮をするつもりでいます。

**生駒：**一部報道で「新々寮にLGBT対応フロアができる」と言われていましたが、本当なのでしょうか？

**日比谷：**取材には性別区分のない新フロアを設ける」「新フロアは誰でも受け入れる。当然LGBTフレンドリーでもある」と回答しました。「LGBTフロア」という言葉は使いませんでした。

**生駒：**「LGBTフロア」という呼称は、かえって差別の強化やLGBT当事者の利用しづらさにつながる危険性もあるので、よかったです。

**加藤：**トランスジェンダー学生の学籍簿対応や、pGSSやCGSの存在から入学・転編入を志望した学生さんは、毎年必ずいます。でもその方々こそが、この大学で差別に遭い、失望している。今もこれまでも「ICUはLGBTの学生・教職員の人権を、大学として無視してきた」という現実を反省していくべきではないでしょうか。

**生駒：**大学全体で、ダイバーシティ対応をもっと色々な側面からしていくべきですね。ぜひ、前向きに、なるべく早く、ご検討頂ければ、と思っています。

**日比谷：**時期を明言はできませんが、託児施設は実現させたいです。

**生駒：**本日はありがとうございました。

構成：加藤悠二

that there are students who are parents or caregivers.

**Hibiya:** Japan managed to achieve a 50% university advancement rate in 2009, but since then the numbers have leveled off. If we can tap into those diverse age groups, our universities will certainly evolve.

## The Lack of Childcare Facilities

**Takamatsu:** The severe lack of childcare centers in Japan is often hard for people from other countries to understand. I was recently pleased to hear from a Thai higher education institution where I'm planning to conduct research in a few years that bringing children would not be a problem, and that I could make use of the childcare facilities and residences on campus. At the same time, they sympathized with me, noting that "childrearing must be very difficult in Japan." So our problems with childcare centers seem to be well known overseas.

**Hibiya:** Yes, it must be quite a difficult cultural adjustment for parents who come here from overseas.

**Ikoma:** ICU faculty members have also been unable to find a daycare center for their children, even when both parents are working full time. Even if they live on campus and work so close to home, they are finding it very difficult to adjust their schedules to fit in with childcare.

**Takamatsu:** I was also unable to get a daycare place for my child. Of course, for faculty like us, as long as we're prepared to take on a greater financial burden, it's not like we have no other options to public childcare centers. But for students, it's much more difficult. Students usually can't afford to adjust their budgets so much. They are also lower down the priority list for admission to childcare centers, and most dormitories don't admit students with children. That's why childcare facilities in higher education institutions are indispensable.

**Buritica:** My daughter was also rejected in the first-round selection for public childcare centers. The day after I got the news, I went to the ward office in tears. I told them, "I'm a foreigner and I don't have any relatives in Japan to rely on," and "The points system for childcare centers is really complicated and it's so hard for me to write documents in Japanese." One of the staff there empathized with my situation and helped me. I had to quickly submit a new application form, which required a letter from my supervisor. Even though it was a Sunday night, my supervisor kindly invited me to her home and signed the letter for me. Thanks to their help, my daughter now goes to a childcare center, even though it's a part-time one with fewer hours.

**Ikoma:** Juliana was very lucky, but only as a result of special consideration. There's also the case of a Nepalese graduate student who came here

with his partner. They had to leave their child with his parents back in Nepal because ICU doesn't have any childcare facilities or a dormitory for students with children. We really need to build childcare facilities and dormitories on campus that can accommodate such needs.

## LGBT Viewpoints

**Kato:** In the near future, ICU will probably need to deal with the issue of accommodation for same-sex partners with children. There are residential facilities for the faculty, but for students it is more difficult. The Sibley House dormitory accepts married students, but its regulations regarding male couples are vague to say the least. Even if two men were permitted to share an apartment in the dormitory, they wouldn't be allowed to have a child, would they?

**Hibiya:** In Dialogue House, we have had couples with children and same-sex couples without any problems. We are also considering LGBT issues for the new dormitory that is currently under construction.

**Ikoma:** It has been reported in the media that "ICU's new dormitory will have an LGBT-friendly floor." Is that accurate?

**Hibiya:** In our press conference, we explained that the dormitory will have "a new floor that won't divide students based on gender," and that "the new floor will accept everyone, so of course it will also be LGBT-friendly." We never actually called it an "LGBT floor."

**Ikoma:** That's good to hear. The label, "LGBT floor," might in fact reinforce prejudices and make it more difficult for LGBT students to take advantage of the dormitory.

**Kato:** Every year students have been choosing to enter or transfer to ICU because they've heard about CGS, pGSS, and our system that allows transgender students to change their school records. The same students, however, are becoming disillusioned after experiencing discrimination on campus. Isn't it time for the University to take a serious look at the fact that it has denied – and is still denying – the human rights of LGBT students, faculty, and staff?

**Ikoma:** ICU as a whole really needs to be much more diverse in its approach to diversity. We hope that the University can enact change positively and swiftly in this regard.

**Hibiya:** Although we can't commit to a definite date, we certainly do hope to set up a childcare center on campus.

**Ikoma:** Thank you very much for your time today.

Compiler: Yuji KATO



## すみれプロジェクト

### 「デートDVってホントに他人事?」：すみれプロジェクト

CGSは2015年度、女性への暴力根絶を示すキャンペーンカラー・紫で、「誠実」「小さな幸せ」が花言葉であるすみれを象徴とし、デートDVなど身近な暴力について考える「すみれプロジェクト」を、学部生と共同で実施しました(2016年より「すみれネットワーク」に改名)。プロジェクトを担当したCGS職員・加藤悠二がプロジェクトのあらましを、プロジェクトの発端となった学生・ぺんこさん(ペンネーム)が自身の経験と感想を綴ります。

2015年4月、所員の紹介でCGSを訪れた学部4年生「ぺんこ」さんは、ICU生同士でのデートDVの経験者で、自分と同じ経験をする学生を減らすための活動を希望していた。ぺんこさん、相談に乗っていた同級生の同志「ちゅん」さん、私の3名をメンバーに活動の模索が始まった。

ひとつめの活動は、2015年度在学生・2016年度入学生の全員に配布する、日英両語対応パンフレット「デートDVって本当に他人事?」制作だ。表面は「ぺんこさん・ちゅんさんの手記と、若者への調査データを紹介し、デートDVへのリアリティを喚起させること」を、裏面は「学内外の相談先リストを作ること」を目的とした。カミングアウトが難しいHIV陽性者たちが匿名で綴った手記を用いる「Living Together計画」のメソッドを援用した。前年度にNPO法人akta・多摩府中保健所と協働した、養護教諭向けHIV情報チラシの制作経験が活用できた。デザインや文章のディレクションは私が行い、「被害者＝女性、という図式にならないデータを用意したい」といった方向性は確認したが、データのリサーチや選定は、ぺんこさん・ちゅんさんにお任せした。

ふたつめの活動は、講演会の実施だ。「デートDVって、知ってる?—学生発信型啓発活動の在り方を考える」と題し、早稲田大学平山郁夫記念ボランティアセンター准教授の兵藤智佳さんをお招きした。兵藤さん司会のもと、同大4年生の湯山秀平さんによる「男性のデー

トDV被害」に関するアクションリサーチの成果発表から、学生にできるアクションの可能性や、被害のあり方の多様性が、臨場感をもって共有できた。

最後に、ぺんこさんの「直接学生同士で話す場を設けたい」という強い希望から、「すみれカフェ」を実施した。グランドルールを設けた場には約10名が参加したが、ぺんこさんのファシリテーションの素晴らしさは、特に印象に残っている。プロジェクト開始当初、ぺんこさんはミーティング中に不意に涙を流すことも少なくなかった。しかし、学外のNPOに関わり、学内でも友人にカミングアウトを重ね、相談を受ける立場にもなる経験も通してか、秋口からぺんこさんが泣くことはなくなり、デートDVを語ることに對して、しなやかな自信を身につけていたように見えた。冬になりカフェを切り盛りするぺんこさんは、相手の言葉に真摯に耳を傾け、自分の経験や知識を丁寧に選ばれた言葉で語っていた。自身の経験を「被害／加害」と語ることが好まず、「私の前の彼氏はデートDVだった」と表現することも、その一例であると思う。自分に向き合って生き抜いてきた「サバイバー」としてのぺんこさんが、そこにいた。このプロジェクトで私の働きが皆無だったとは言わないが、それでもなお、「私はぺんこさんに伴走し、“デートDVを経験する”ことのリアリティを、傍で感じさせてもらうことしかできなかった」と、痛み入る想いだった。

振り返ってみれば「すみれプロジェクト」は、ぺんこさんの回復の過程と共に歩んできた。ぺんこさん抜きで継続には、まったくの新規事業立ち上げとして取り組まねばならない。しかしなお、この花が咲き続けていけるキャンパスづくりが必要なことは、確かなことである。

CGS事務スタッフ：  
加藤悠二

## Sumire Project

### Sumire Project: Is Dating Violence Really Just Someone Else's Problem?

**Violets (sumire in Japanese), in the language of flowers, mean sincerity and everyday happiness, and the color purple is used worldwide in campaigns to end violence against women. Drawing on this symbolism, the Sumire Project (since 2016, Sumire Network) was launched in 2015 with the aim of raising awareness on dating violence and other forms of relationship abuse. The project is a joint collaboration by CGS and undergraduate students of ICU. CGS staff member Yuji Kato, who managed the Sumire Project, provides an outline of its activities below. Next, the student who inspired the project, writing under the pseudonym "Penko," shares her personal experiences and thoughts.**

In April 2005, a fourth-year ICU student came to CGS upon referral by a staff member. The student, who is known by the pseudonym "Penko," told us she wanted to do something to help others who had experienced dating violence like herself and to reduce the incidence of dating violence on campus. Penko and I, along with another student whom I shall call "Chun" here, started exploring potential strategies to make this happen.

Our first initiative was to create an informative bilingual pamphlet, titled "Is Dating Violence Really Someone Else's Problem?," which we distributed to all first- and second-year students. The pamphlet, which opens out to A3 size, is designed to arouse awareness on dating violence. One side is filled with facts and figures for young people as well as personal reflections by Penko and Chun. The other side provides a contact list of helpful resources on and off campus. Although I supervised the design and editing, and made sure that it would consider the fact that victims of dating violence are not necessarily all women, I left the research, analysis, and writing to Penko and Chun. We followed the example of the Living Together Campaign in Tokyo, which collects anonymous personal stories about HIV because people find it difficult to come out as HIV positive. I also made good use of my experience in helping to create an HIV brochure for school nurses, as part of a collaborative project last year by CGS, the non-profit organization "akta," and Tama Fuchu Health Center.

Our second initiative was to organize a lecture, "Do You Know About Dating Violence?: The Modalities of Student-Led Activities for Raising

Awareness." The guest lecture, by Assistant Professor Chika Hyodo from The Hirayama Ikuo Volunteer Center at Waseda University, was followed by a presentation by her fourth-year student, Shuhei Yuyama. Shuhei's report on the results of his action research on male victims of dating violence led to an in-depth discussion of victim diversity and the potentials of student activism.

Finally, we organized an event called the Sumire Café, as Penko had expressed a strong desire to create a space for students to discuss these issues. The event, which was held at CGS, attracted 10 participants. We laid down some ground rules for everyone to follow. I was particularly impressed by Penko's brilliant facilitation skills, especially considering that when we first started the Sumire Project, it was not unusual for Penko to suddenly burst into tears during a meeting. But after seeking support from a non-profit organization off campus, speaking out about her experience to friends on campus, and even providing support to others, Penko seemed to have grown more confident in the fall term, talking more freely about dating violence and crying no more. By winter, when we had finished with the Sumire Café, I could see that Penko was listening seriously to what others were saying and choosing words with care when discussing her own experience or knowledge. For example, she avoided talking in terms of "victim" and "abuser," and instead chose to say that she had experienced dating violence in a past relationship. This reflects her mentality as a survivor, as someone who has overcome adversity by having the courage to face the truth and be honest with herself. Even though I was merely accompanying Penko on her journey, playing but a small part in this project, I was close enough to feel the painful reality of dating violence.

Looking back, I feel that the Sumire Project has developed in line with Penko's own journey of healing and empowerment. Continuing it without her will be like starting a new project altogether. What remains certain, nonetheless, is the imperative to work toward making our campus a safer place, a place where violets can continue to bloom.

Yuji KATO  
CGS staff member

## 健康的な恋愛って？

私は入学して数か月後に、学内の同級生と付き合い始めました。彼は優しく、気前よく食事もおごってくれ、私と一緒に居ることを最優先してくれる人でしたが、長く付き合ううち、怒りやストレスをコントロールできない人でもあることが分かり始めました。はじめは周りの物に向かっていた暴力の矛先は、次第に私に向いていきました。日常化する様々な暴力を経て、「私がいつも彼を怒らせてしまう」「けれど私だけが彼の全てを理解でき、受け入れられる」と歪んだ考えを持つようになりました。帰省した際、私の顔色の悪さから母が気づいたことを経て、私は彼からのデートDVをはじめて認識しました。

別れたあとも、暴力を受けた場所を通りがかったときのフラッシュバックや、夜中に自分の叫び声で目が覚める、学内で彼や彼に似た人影を見ると過呼吸になり他のことが考えられなくなるなどの後遺症に悩まされました。なんとかしたいと思った私は、友人に紹介されたNPOでデートDVの勉強を始め、自分と向き合っていました。

1年が経った頃、周囲での「あの二人は彼氏側がやばくて別れたらしい」といった噂の一人歩きから精神的に参っていたこともあり、SNS上でカミングアウトしました。その結果、多くの人からの反響や相談を受け、デートDVを問題化する重要性を知りました。そして私が情報発信する意味も確信したのです。

すみれプロジェクトで、同志の友人と一緒にパンフレットを作って配布したり、カフェイベントでお話したりする経験を通し知ったのは、自分をちゃんと受け入れられないと他人を大事にできない、ということです。今の自分がとても嫌な人間だと思っても、そこから目を背けず、正面から「私を認識する」ことが大事だと気づきました。また、暴力を振るってしまう人だけがおかしいのではなく、誰もがそうなる可能性があることも学びました。みんな心に飼った猟奇的な獣を、日々飼い慣らして生きている。飼い慣らせない人にこそ、焦点があてられるべきだと、強く感じました。私の周りは、私＝被害を受けた側しか見えませんでした。しかし、好きで暴力を振るう

人ばかりではありません。互いに互いを尊重し、相手に一步踏み込んで向き合う関係が築けていれば良かったのだろうと、今は思います。そうすれば、彼が暴力の裏に持っていた悲しみや叫びにも、気がついたのかもしれませんが。

愛や恋愛って結局何なのだろう、と問い続けた4年間でした。単純に言ってしまうと、「自分と向き合い、相手と向き合うこと」なのだと、卒業間際にして改めて気がつきました。大学生活の半分は惜しいことをしたと思ったりしますが、だからこそ今の今があります。自分に置き換えるとなかなか難しいと感じるときもありますが、この考え方は常に覚えておきたいです。

最後に、私の卒業後にプロジェクトを引き継いでくれる方を募集しています。このキャンパスでこうした問題が起きたこと・起きていることは事実です。パンフレットのポスティング中、「俺には関係ないなあ」「そもそも彼氏いないし」といった感想も耳に飛び込んできました。私も、入学当初に保健の授業で扱われたデートDVを、他人事と聞き流していました。しかし、実際に私は当事者になりましたし、周囲から相談を受けることが今も少なくありません。無関係な人などいないのです。このプロジェクトで大事なものは、デートDVや恋愛の経験の有無ではなく、お互いを尊重できる「ヘルシーな関係性」の大切さを伝えることです。お互いを尊重するということは、何も恋愛関係のみに限られません。友人や家族など、私たちは様々な人間関係の中で生きています。すこしでも興味を持ってくださった方は、CGSにご一報ください。

ICU 卒業者 (ID 16) :  
ぺんこ

## What Makes a Healthy Relationship?

I was only a few months into my first year at ICU when I started dating a fellow freshman. He seemed kind and generous, buying me lunch and dinner, and always making time for us to be together. Over time, however, I began to realize that he had problems controlling his anger and managing his stress. Gradually, his anger, which he had initially directed toward his surroundings, came to focus on me. As violence and abuse became a part of my daily reality, I developed a twisted logic, telling myself, "It's my fault for always making him so mad," and "But I'm the only one who can truly understand and accept him for who he is." It was only on a trip home when my mother pointed out how pale I looked that I finally realized I was a victim of dating violence.

Even after we broke up, I suffered from post-traumatic stress. I'd have flashbacks whenever I passed by a spot where I'd been abused; I'd wake up in the middle of the night to the sound of my own screams; and, if I happened to see him or anyone who looked like him on campus, I'd start hyperventilating, unable to think about anything else. I knew I had to do something about it, so I started learning more about dating violence at a non-profit organization that a friend had told me about. That was how I started to deal with what had happened.

After a year had passed, feeling vulnerable and alone while coping with all the whispers around campus ("Did you know those two broke up 'cos he went crazy and treated her like dirt?"), I decided to share my story on social media. This generated a great deal of feedback and discussion, and made me realise the importance of addressing the problem of dating violence and the impact of disseminating information.

Through my work with other like-minded friends on the Sumire Project – organizing the Sumire Café, designing and handing out the dating violence pamphlet – I've realised that if you can't accept and care about yourself, how are you supposed to care about others? Even if you can't help feeling bad about yourself right now, don't try to hide or run away from it. It's important to be honest with yourself. Moreover, I know now that there's no "us" and "them." It's not just "crazy people" who resort to violence. We all have the potential to become abusive. We

all have a psychotic beast within, which we strive to tame day by day. The people around me only saw me, "the victim," but not all people are violent by choice. I strongly felt that we need to pay attention to those who fail to tame their hidden beast. Looking back, I understand now that my ex-boyfriend and I did not have a relationship of mutual understanding in which we could be open and honest with each other. If we had, I wonder if I might have become more aware of the sadness and suffering hidden beneath his violence.

The past four years for me have been filled with questions about what love and relationships are all about. On the eve of my graduation, it has finally dawned on me that, to put it quite simply, the key is to be honest with oneself and with others. Of course I sometimes feel like half of my college life went to waste, but I know that's what has made me the person I am today, even though I do find it hard to remember that sometimes.

No one can deny that dating violence has occurred and continues to occur at ICU. When I was handing out pamphlets around campus, I'd hear people saying stuff like, "But I'd never do anything like that," or "I don't even have a boyfriend to start with." I remember when dating violence was discussed in my first-year Health Education course, I also thought it was someone else's problem. But then it happened to me. And from what I hear, it's still happening to others. It's a problem that touches us all.

In fact, we live in a web of human relationships, with friends, family, and so on. That's why the Sumire Project is not just about dating violence or romantic relationships – rather, its mission is to communicate the importance of building healthy relationships. I'm graduating this year, but I hope our work will be carried on by other students. Please contact CGS if you are interested in getting involved.

Penko

ICU graduate (2016)

## 講演会「WEL-COMING OUT!! 家族と友人にできること」を企画して

第4回R-Weeks (2016年5月31日(月)～6月11日(土))では、「WEL-COMING OUT!! 家族と友人にできること」と題し、NPO法人「LGBTの家族と友人をつなぐ会」東京理事・小林りょう子さんをお招きした講演会を、6月7日(火)に開催しました。このイベントで司会・コーディネーターを担った松田英亮さんに、この企画の経緯・実施報告をお寄せ頂きました。

私はR-Weeks イベントとして「家族へのカミングアウト」をテーマに、ご自身もFtMの子を持つ親であり、LGBTやその家族・友人の支援活動を行う小林りょう子さんをお招きする講演会を企画した。カミングアウトをしたい・できないと悩む人も、カミングアウトをされて戸惑う人も、誰もが快く手を広げて抱きしめあえるような、互いにウェルカムな姿勢を持つにはどうすればよいのかを考える機会にすべく、「WEL-COMING OUT」というタイトルをつけた。

しかし、小林さんご自身のお話や、活動を通して知ったという他の当事者のお話は、私には時に涙を流してしまうほど衝撃的なものだった。「気の迷いだと精神科に連れて行かれた」「学校に行くなと軟禁され転校させられた」「死んだ者扱いされた」、「『中絶すれば良かった』『頼むから死んでくれ』と親に言われた」など命がけの話に、自分の「カミングアウトはきっといつか成功する」という認識の甘さを痛感した。

カミングアウトは常により結果をもたらすとは限らない。小林さんは、カミングアウトを希望する当事者には「普段から何でも話せるようなコミュニケーションを相手ととれているか」を聞くそうだ。大学生が元々あまり関係の良くない親にカミングアウトをしたら経済的援助を止められたなど、自分の生活や夢が困難になる事例もあるため、慎重に考えるべきだという。また、カミングアウトを受けた親も、世間からの疎外感から孤立しがちで、自分や子どもを責めてしまうこともあるそうだ。

これらのお話から私は、「WEL-COMING OUT」には互いの人生を

尊重できる関係性が必要だと感じた。私には、家族へ自分の性的指向を伝えることに悩んでいる、大切な存在が身近にいる。私は、こんなにも素敵な人が「伝えたい事が伝えられない」と悩んでいる姿を見るのが悲しく、何かできる事はないかと悔しさの混じった気持ちも抱えていた。この企画には、その人のカミングアウトを後押しする気持ちが少なからずあった。今すぐにではなくともきついつかできればと、長期的に応援する気持ちでいた。しかし本当にその人の生きやすさを考えるのであれば、時にカミングアウトをしない方がよい場合が、現在の社会には残念ながら存在することを学んだ。それでも私は、「今は言わない方がよい」とは口にしたくない。だからこそ、自分の身近な人には、日頃の関係性について再度考えてみて欲しいと伝えたいし、カミングアウトされる側の人には、日常会話の中でこの企画について触れるなどして、私はオープンであるという姿勢を示すだけでも環境は大きく変わるのだということを伝えたい。これは一部の特別な人間のみが考えることでは決してなく、ひとり一人に関係する事柄であることが、大学全体で考えられるような機会となっていたなら嬉しい。小林さんが、最後に紹介していた詩のように、ありのままに受け入れられる姿勢を、皆が持てるようになることを願っている。

「私の子供は四葉のクローバーのようです。性的指向はたまたま私と違っていますが、私にとっては、大切に守ってあげたい宝物です。四つ葉のクローバーは不自然なものではありません。ただ、珍しくて、大勢とは違っているだけです。私は、それから葉を一枚もぎとって三つ葉のクローバーに見せかけたいとは決して思いません。」(出典：PFLAG, *Our Daughters and Sons* (Washington, DC: PFLAG, 1995), 8, [http://pflagupstategsc.org/forms/daughters\\_sons.pdf](http://pflagupstategsc.org/forms/daughters_sons.pdf) 日本語訳：かじよしみ)

ICU学部生 (ID 18) :  
松田英亮

## From CGS

## Organizing the Lecture “Wel-coming Out!! How Family and Friends Can Help”

**On Tuesday, June 7, 2016, Ryoko Kobayashi, who heads the Tokyo branch of the non-profit organization LGBT Families and Friends Association, gave a guest lecture as part of ICU's R-Weeks (May 31–June 11, 2016). We asked Eisuke Matsuda, the event coordinator and moderator, to share his thoughts on the lecture, which was titled, “Wel-coming Out!! How Family and Friends Can Help.”**

I organized a lecture on the theme of “coming out to family,” as part of this year's R-Weeks at ICU. The speaker I invited was Ryoko Kobayashi, who has a transgender (FtM) son herself and works with a group that supports LGBT people and their families and friends. The reason why I chose the title “Wel-coming Out” was that I wanted to get people to think about how they could approach coming out in a more welcoming manner, with open arms, including those who are hesitating to come out, as well as those who are unsure about how to respond to someone else's coming out.

I was moved to tears as I listened to Ms. Kobayashi's own personal story and those of others she'd met through her organization. One person was told they were unstable and forced to go to a psychiatrist, another was grounded and made to change schools, and another was treated as though they were dead. Some were told by their parents, “I should've had an abortion,” or “Just die, I'm begging you.” Hearing such struggles for survival, it hit me that I'd treated the idea of coming out much too casually, supposing that it would eventually work out somehow.

Coming out does not necessarily always result in a positive outcome. Ms. Kobayashi, therefore, said that she always asks someone who is thinking about it, “Do you usually find it easy to communicate with the person/people you're planning to come out to?” It's a question that should be considered with care. For example, coming out has resulted in financial difficulties for some university students who didn't have a good relationship with their parents in the first place. Their parents withdrew their financial support, which had a huge impact on the students' daily lives and future aspirations. For many parents as well, their child's coming out has resulted in a sense of social alienation and isolation for which they blame themselves and their child.

These stories made me realize that “wel-coming out” requires a relationship based on mutual respect. Actually, someone very dear to me is currently agonizing over whether to tell their parents about their sexual orientation. It makes me so sad to see this person I admire so much in deep agony over the fact that they can't communicate what they want. So organizing this lecture was one of my ways to support this person, even if it may only be with a view toward coming out some day in the future when they are ready.

What I realized from the lecture, however, is that sometimes coming out may not be the best option, for unfortunately in the society we live in today it would just make life too difficult. Even so, I don't want to actually say outright, “It's best not to do it now.” I would rather just suggest that they think about the relationships in their life. To others, I would like to suggest that they can make a big difference by simply showing they are open about these issues by, for instance, mentioning an event like this in their daily conversation. Coming out is not something that only certain people need to think about. It's something that affects every one of us. My goal in organizing this event was to provide an opportunity for the university as a whole to consider these issues. In the spirit of the following quotation from the mother of a lesbian daughter, which Ms. Kobayashi read at the end of the lecture, I hope that one day we will all learn to accept others for who they are:

... My daughter is like one of those four leaf clovers; her sexual orientation just happens to be different from mine. She is someone I treasure and want to protect. A four leaf clover is not unnatural, just unusual and different from the rest. I would have never considered removing one of the leaves so it would appear to be a three leaf clover.<sup>1</sup>

<sup>1</sup> PFLAG, *Our Daughters and Sons* (Washington, DC: PFLAG, 1995), 8, [http://pflagupstategsc.org/forms/daughters\\_sons.pdf](http://pflagupstategsc.org/forms/daughters_sons.pdf)

MATSUDA Eisuke  
ICU undergraduate student



## 数字は嘘をつかない？ —性的マイノリティに関する統計データの読み方・考え方

性的マイノリティに関する経験的研究では、質的調査法が多用される傾向にあるなか、近年、当事者団体による各種実態調査や研究者による学術調査、広告代理店によるマーケティング調査など、計量調査が増加しつつあります。NPO 法人虹色ダイバーシティとの共同研究の分析担当者である平森大規さんに、ご自身の経験を踏まえつつ、ジェンダー・セクシュアリティの分野において計量研究を行う意義や、性的マイノリティに関する統計データの読み解き方をうかがいました。

虹色ダイバーシティが2013年に「LGBTに関する職場環境アンケート」を開始した理由には、LGBT施策の推進にあたって企業や行政などから性的マイノリティの困難・ニーズに関する統計データを求められてきた経緯がある。このように計量調査法を用いる意義として、ジェンダー・セクシュアリティに関する不平等の構造や傾向を数字の形で表せるという点が挙げられる。性的マイノリティにとって差別的な現状を変えるための手段として、質的データなどとともに統計データを蓄積していくことがいかに重要であるかが分かるだろう。

しばしば「計量分析や数字で表わされるデータは中立的・客観的である」と思われがちであり、政策決定に採用される理由にもなっているが、本当に中立的なのは統計分析の部分のみである（誰がカイ二乗検定を行っても結果は同じになる）。実際のところ、計量研究を行う意義は、分析手続きの妥当性を第三者が検証できる点にある。「調査対象者やその抽出方法」「調査票における質問文の言い回し」「用いる分析手法の選択」など、研究者の主観的要素が研究過程のどこに入り込んでいるかを比較的明確に示すことが可能だからだ。

このように考えると、「計量研究は自らを中立的だとみなしており、計量研究によって客観的知識を発見できると捉えている」というフェミニズム・クィア研究者からの批判はそれほど当てはまらないことが分かる。「数字は嘘をつく」ということを一番よく知っているのは、日々、計量分析を行うなかで主観的選択をしている計量研究者なのか

もしれない。

もちろん、計量研究者はフェミニズム・クィア研究者からの「自らの研究過程そのものが男女二元論や異性愛規範などを前提とし、社会の差別構造を反映している可能性を十分に考慮していない」「ジェンダー・セクシュアリティのカテゴリーを本質化し、ただの変数としてしか捉えていない」「カテゴリー内部の差異を不可視化している」などといった計量研究への重要な批判を真摯に受け止める必要があるだろう。しかしながら同時に、フェミニズム・クィア研究者も計量調査法の利用可能性についてさらに議論を重ねるべきである。

それでは、私たちは近年増えつつある性的マイノリティに関する統計データをどう読み解いていけばよいのだろうか。私見では、性的マイノリティに関するものを含めた計量調査一般に関する統計リテラシーを身につけることが重要だと考えている。新聞やテレビ、インターネットなどで統計データが紹介された際にも、「誰が何の目的で行った調査なのか」「質問の選択肢は適切か」「分析結果の解釈は妥当か」など、調査結果を批判的な観点から考察すべきだろう。これらを踏まえると、今後性的マイノリティに関する統計データを蓄積していく上で、調査の詳細やデータそのもの（個人を特定できる情報を除いたもの）についても可能な限り公開し、誰でも分析の妥当性を検証できるようにすることが望ましいと考えられる。

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## Do Numbers Lie? Reading Statistics on Sexual and Gender Minorities

**Although most empirical studies on sexual and gender minorities have tended to use qualitative research methods, recent years have seen an increase in the number of quantitative studies, including research by community organizations, academic research by scholars, and marketing surveys by advertising agencies. We asked Daiki Hiramori, who recently worked on a quantitative study by CGS and the non-profit organization Nijiro Diversity, to share his thoughts on the significance of quantitative research and the interpretation of statistical data on gender and sexuality.**

Nijiro Diversity started the Survey on LGBT Issues in the Workplace Environment in 2013 in response to requests from both the private and public sectors for statistical data on the challenges and needs of sexual and gender minorities in order to help them develop LGBT-supportive policies. Quantitative methods are useful for revealing the structure and patterns of inequality in gender and sexuality by means of actual numbers. Statistical data is essential, along with qualitative data, in compiling evidence to combat the prevailing discrimination against sexual and gender minorities in Japanese society today.

Quantitative data and analysis tend to be regarded as “unbiased” and “objective,” and consequently used to inform public policy. Only statistical analysis, however, is truly unbiased (i.e. the results of a chi-squared test will always be the same no matter who conducts it). In reality, the significance of conducting quantitative research lies in the ability of a third party to verify the validity of the analytical process. This is because the researcher’s subjectivity can be discerned quite easily in, for example, the selection of study participants, the wording of questions in a survey, and the choice of analytical methods used.

Such a view contradicts the criticisms of some feminist and queer researchers, who argue that quantitative approaches purport to be unbiased and able to elicit objective knowledge. Indeed, quantitative

researchers themselves are perhaps most conscious of the fact that numbers *do* lie because they are constantly having to make subjective decisions in the process of quantitative analysis.

Of course, we do need to pay serious attention to insightful feminist and queer critiques of quantitative methods. For example, quantitative researchers need to be more conscious of how their approach itself is based on a presupposed gender binary and heteronormativity, reflecting the structural discrimination in the broader society. We also have a tendency to reify categories of gender and sexuality and regard them only in terms of variables, often ignoring the differences within those categories. At the same time, however, the potential applications of quantitative research methods should also be considered by queer and feminist researchers.

So how should we read all the statistical data on sexual and gender minorities, which has increasingly been generated in recent years? In my opinion, it is important to develop statistical literacy in quantitative research in general. When we see statistics in newspapers, on TV, or on the Internet, we need to consider the study results more critically, asking questions such as: Who conducted the study and for what reason? Are the response options for the questions appropriate? Is their interpretation of the study results valid? As we continue to accrue more statistical data on sexual and gender minorities in future research, it is vital that details of studies and their data (excluding personally identifiable information) be made publicly available where possible so that they can be verified by anyone who wishes to do so.

**Daiki HIRAMORI**

PhD student, Department of Sociology, University of Washington;  
ICU graduate (2013)

## ICUはLGBTフレンドリー大学ではない：「ジェンダー・セクシュアリティとキャンパスライフ」シリーズ

CGSは「ジェンダー・セクシュアリティとキャンパスライフ」というシリーズタイトルを冠し、「Vol.1：できることガイド in ICU」を2016年4月に、「Vol.2：やれることリスト108 at University」を同年9月にリリースしました。制作指揮の加藤悠二が、このシリーズ制作の背景を解説します。

CGSには学外から2015年度通年で85件、2016年度は春学期のみで38件の問い合わせや講師依頼があった。「性同一性障害の学生への対応」や「LGBT学生支援」に関するものが多く、他校やメディアからは「先進的な事例」と扱われることも少なくない。

これらの取材対応では、熱意ある他大の教職員の存在にエンパワメントされる一方、疲弊することも少なくなかった。過大な件数をほぼひとりで対応する人員の問題もさることながら、「ICUは先進的ではない」「できていないことばかりだ」と否定を重ね続けることが、大きな精神的苦痛となったためだ。実際、ICUの「LGBT学生支援」は「先進的」とは言い難い。「トランスジェンダー学生の学籍簿上の名前・性別変更が2003年度からシステム化されてきた」「ジェンダー・セクシュアリティの学際的研究カリキュラムが整備されてきた」といった点は、国内の大学を先行する事例ではある。だが、入試願書には今もなお、男・女の性別欄が残る。また、卒業式で学部生が着用するガウンは、「女性は襟つき・男性は襟なし」のジェンダー区分を迫るものだった（度重なる要望から、2016年3月卒業式により廃止）。この大学は基本的に、入学から卒業まで、男女二元論・異性愛主義が基準だ。その原則を頑なに維持したまま、マイノリティを特別扱いして対応する体制において、「先進的」「LGBTフレンドリー」といった評価の甘受は決してできない。

また、「LGBT学生支援」という枠組みを自明としたうえで話を求められることも、負担感を強めるものだった。「LGBT」「学生」「支援」の各概念の丁寧な検討もなしに、「問題なのは“LGBT”ではなく、“女

性やあらゆるマイノリティ／マジョリティを含めた、キャンパス全体のジェンダー・セクシュアリティをめぐる環境”だ」という視点の共有もままならず、「LGBT教職員」の存在は不可視化されていく（筆者自身のカミングアウトが無化されることさえあった）。「目の前のLGBT学生が抱える困難を支援・解決したい」というニーズに対し、実践事例の紹介は有用かつ必要だが、そこに時間を割く結果、根本的な視座の共有もできないままに「LGBT学生支援」の話を繰り返すことには限界が多い。

これらの課題に挑戦すべく制作したのが、冊子シリーズ「ジェンダー・セクシュアリティとキャンパスライフ」だ。「Vol.1：できることガイド in ICU」は、現状のICUで可能な各種対応状況をまとめたガイドブックで、「LGBT学生生活ガイド in ICU」を拡充・リニューアルしたものだ。新刊「Vol.2：やれることリスト108 at University」は、国内の大学が法改正なしに、大学独自の判断で実行可能な「やれるはずのこと」を108個リスト化した改善提案集だ。そこでは学生参加の重要性を強調した。そもそもICUの対応は全て、マイノリティとされてきた学生たちのカミングアウトなしには成り立ち得ないものだったからだ。大学が上から「LGBTフレンドリー」な施策を用意するのではなく、学生も含めた全ての大学構成員が大学を根源的に見直し、改善していく。そんな動きの一助に、これらの冊子になっていくことを願っている。

CGS 事務スタッフ：  
加藤悠二

## No, ICU is Not Truly LGBT-friendly! Why We Created the Gender, Sexuality, and Campus Life Series

**CGS published the first two volumes of the Gender, Sexuality, and Campus Life series this year – ICU Possibilities Guide in April and 108 Things You Can Do at University in September. We asked the author and editor, Yuji Kato, to discuss what led to the creation of this series.**

CGS received 85 requests for assistance from off-campus sources in 2015, and 38 this year just in the Spring term alone. Many of the requests were questions relating to how to deal with students who have gender identity disorder or how to support LGBT students. Indeed, ICU is often regarded by the media and other universities as a pioneering LGBT-friendly university.

In responding to these requests, I did feel a sense of empowerment, learning that there were such conscientious faculty and staff members at other universities. More often than not, however, I was also exhausted. This was not just because the lack of staff at CGS meant I had to respond to many of these queries on my own, but also because it was so psychologically draining to repeatedly point out that ICU is not that progressive. ICU has been a pioneer among Japanese universities in some ways, as seen in changes to its system since 2003, allowing transgender students to change their name and gender on their school records, as well as in its establishment of an interdisciplinary program in gender and sexuality studies. Yet, in reality, ICU has a long way to go before we could call it truly LGBT-friendly. For starters, the university application form still requires prospective students to declare their gender identity (with the options being only male or female). Moreover, graduation gowns are differentiated so that female students must have collars and male students don't have collars (although in response to repeated demands, this rule was finally abolished from the March 2016 graduation ceremony). Thus from matriculation to graduation, the university system is built on gender discrimination and the premise of heterosexism. ICU is simply giving minorities "special treatment" within this rigid system, which in essence cannot be considered LGBT-friendly or progressive.

What added to my exhaustion was that enquiries and discussions were framed within the simplistic idea of "supporting LGBT students." We need to rigorously examine the concepts of "LGBT," "student," and "support." Otherwise, the "problem" ends up being limited to LGBTs rather than gender and sexuality issues on the campus as a whole, which should include women and men, minorities and the majority. LGBT faculty and staff (like me) also become completely invisible. While we do need to share our expertise and experience in order to address these urgent requests to help support LGBT students, I felt the limitations of only focusing on the immediate problems at hand, having the same discussions over and over, without sharing a fundamental understanding of the broader issues involved.

It was in response to these challenges that we created the *Gender, Sexuality, and Campus Life* series. The first volume, *ICU Possibilities Guide*, is an updated, comprehensive guide for LGBTs at ICU, based on one of our previous publications, *LGBT in ICU Student Guidebook*. The second volume, *108 Things You Can Do at University*, lists 108 suggestions for improvement that could be achieved by individual institutions without the need for any legislative reforms at a national level, emphasizing the vital contribution of students. Indeed, the changes so far enacted at ICU would not have been possible had it not been for the coming out of minority students. True progress cannot be achieved with a top-down approach alone, by which LGBT-friendly policies are simply enforced by the university administration; rather, the university needs to be fundamentally reconsidered from the perspective of all its members, including the students. We hope that this series will help to achieve this aim.

Yuji KATO  
CGS staff member