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Haruko Nakamura

Yoshie Yanagihara

Tetsuyuki Shida

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Current Situation and Challenges of Building a Japanese LGBTQ Ephemera Collection at Yale¹

Haruko Nakamura, Yoshie Yanagihara, and Tetsuyuki Shida²

Historical background and current issues of LGBTQ groups in Japan

In recent years, Japanese activists for the rights of sexual minorities have begun to see a gleam of hope after decades of frustration with the slow pace of LGBTQ reform in Japan. In America, under the influence of the civil rights movement and the sexual revolution, the gay liberation movement centralized and organized after the Stonewall Riots in 1969, when members of the LGBTQ community fought back against routine police raids of their bars and community spaces.³ Japan also has a long history of neighborhoods, bars, and clubs for sexual minorities, but political organization and public visibility was limited. One early form of visibility was the publication of commercial magazines aimed at gay men like *Barazoku*, *Sabu*, and *Adon* which began in the 1970s in Japan. Also, Tōgo Ken 東郷健, who published a magazine called *The Gay*, also ran in national elections, but his activities remained officially invisible. Before this time, in terms of magazine media, Japan's sexual minorities existed only in the borrowed corners of "kasutori" magazines, sex culture magazines focused on heterosexuals. Though gay men's magazines date from the 1970s, lesbians had to wait until the 1990s for commercial magazines aimed at their community.

Japan had its first occurrence of AIDS in 1986, by which time the image of AIDS as a "mysterious illness often seen in gay men" had already been imported from America; gay men in Japan were now afflicted with the dual stigma of sexual deviance and illness. As discrimination against homosexuals and activism against homophobia increased, the Japan Association for the Lesbian & Gay Movement (NPO OCCUR) brought suit against the city of Tokyo in 1991, and this case, known as the "Tokyo Youth Home Incident," became a symbol of the movement. OCCUR, a gay activist organization that had been established in February 1990 in Tokyo, had used a municipal youth home where members were subjected to discriminatory language by other guests and the director of the facility; ultimately they were refused permission to use the space by the director of the facility. They sued in 1991 and, in 1997, the plaintiff OCCUR won.⁴ In 1994, Minami Teishiro 南定四郎 became the organization head and the Tokyo Lesbian and Gay Parade was founded. After that, the Tokyo Parade changed lead organizers numerous times, but continues intermittently to today. Several metropolitan areas besides Tokyo, including Osaka and Sapporo, have also hosted successful pride parades.

Rights for transgender people have also expanded. In 1998, Sex Reassignment Surgery (SRS) was openly performed at Saitama Medical University Medical Center. Historically, SRS

in Japan had been restricted because of a case in the 1960s, known as the “Blue Boy” case, where there was a question of whether or not SRS was a violation of the Eugenic Protection Act; after that, the surgery could not be performed openly. In 2004, the “Act on Special Cases in Handling Gender Status for Persons with Gender Identity Disorder” was enacted, allowing people who have been diagnosed with Gender Identity Disorder to change the sex listed on their family registry and, after changing it, marry the “opposite sex.” This Act on Special Cases was accepted as good news by those experiencing gender dysphoria, though the law required those using it to meet particularly strict provisions, such as the complete destruction of reproductive capability, before their registered gender could be legally changed.

Despite increasing activism, Japan still does not recognize same-sex marriage, even though same sex marriage spread across Europe with the dawn of the 21st century, starting in Holland, and is now recognized in many countries. Certain local governments in Japan, however, have begun to recognize same-sex partnerships at the level of the district/city/town/village. This recognition began in Tokyo’s Shibuya and Setagaya areas in 2015 and after that, similar provisions were enacted in many local governments. This recognition by local governments does not guarantee legal rights between the two parties, nor does it constitute a binding arbitration legal contract, and it is difficult to find any significant legal benefits to recognition.

While systematic recognition of partnerships occurs sporadically, members of the LGBTQ community also turned to the issues of employment and child-bearing. For example, some nonprofit organizations have begun to hold seminars on LGBTQ employment aimed at graduating students.⁵ There are also members of the community who conduct lectures aimed at companies on how to create a positive work environment for LGBTQ employees. Higashi Koyuki 東小雪, a former stage actress who became a lesbian writer and activist, was hired as spokesperson by an American surrogacy business aimed at gay men in 2016; she later welcomed a child with her partner Masuhara Hiroko 増原裕子. These movements can be seen as a sign that the LGBTQ community has made progress towards recognition. At the same time, there is strong criticism that many of these gains in rights have focused on assimilation into a lifestyle determined by the norms of the heteronormative society which marginalized the LGBTQ community in the first place. This criticism especially comes from scholars and those allied with queer theory.

New economic and political attention has also come towards the LGBTQ community from external sources. In 2012, Japan’s major business magazines *Weekly Toyo Keizai* and *Weekly Diamond* reported that the domestic market for LGBTQ was 5.7 trillion yen and released a large special issue.⁶ Many members of the community viewed this economic interest with suspicion, especially with the focus on the LGBTQ community as a “money tree” and the association with Shibuya, which boasts the highest residential land prices in Japan (already globally considered high). Support has also come from political and global concerns: while preparing for the 2020 Tokyo Olympics, the Japan Olympic Committee (JOC) was pressured

to forbid discrimination based on sexual orientation and, in March 2015, the “LGBT Legislative Assembly” was formed, suggesting that concern with LGBTQ rights is spreading and expanding at the national level.

Rise of Japanese LGBTQ studies

While the LGBTQ community itself became engaged in political activism and the struggles of LGBTQ people were increasingly recognized by society, research on LGBTQ in the Japanese academy seemed to be stalled. According to Harada (2005), only an extremely small number of academic works with the keywords gay or lesbian had been published as of 2004.⁷ Shida Tetsuyuki also researched homosexuality (lesbian/gay, not including bisexual or transgender) in the field of sociology using search results from the Japanese National Institute of Informatics’s article database “CiNii.”⁸ According to this study, only a small number of researchers have published on homosexuality and those researchers tend to work on variety of research topics, rather than specializing in homosexuality, preventing in-depth engagement with the topic. Thus, while there is much interest, the amount of research on LGBTQ topics is still limited. In recent years, the number of relevant dissertations by younger scholars has been increasing. This suggests a potential growth of researchers involved in research in this area. In 2002, Chūo University’s Social Sciences Research Center formed a research team on “Historical and Contemporary Issues in Sexuality” on the topic of phenomena related to LGBTQ. In 2008, the Japan Queer Studies Conference was formed, indicating increased interest in queer theory and promoting LGBTQ research.

Despite these signs of interest from academics, no Japanese university as of writing has a course or specialty field in LGBTQ studies. Undergraduate and graduate students, for the most part, must learn under the guidance of researchers on gender who are also knowledgeable about sexual minorities. In 2015, the Japan Queer Studies Conference mentioned above ceased activity indefinitely after a conflict between academic members and activist members. On the other hand, Waseda University has recently expanded its interest in LGBTQ research and support, hiring for a Queer Studies position and creating an LGBT student center, the GS Center, based on a student proposal.⁹ While Japanese universities lack much of the infrastructure which would support research and education on sexual minorities, it is clear that interest remains and is growing amongst the younger generations of scholars, community members, and activists.

Collecting Ephemera: Academic value as scholars

Ephemera is at particular risk of loss and disposal without the intervention of archival preservation and institutional collection. Material which was assigned an ISBN is collected by the National Diet Library as a matter of course, so commercial magazines for gay men such as *Barazoku*, *Sabu*, and *Adon* are accessible through the NDL and at archives such as

Ōya Shōichi Bunko. However, similar resources for ephemeral materials do not exist, making these materials difficult to locate and preserve. Collections of LGBTQ ephemera held by private individuals are often disposed of by family members after the individual's death, particularly in cases where the deceased was closeted. We estimate the amount of ephemera at risk of disposal in similar situations is significant. Some Japanese academics are also aware of this difficulty. By directing institutional resources towards the archiving of ephemera, we can identify private collectors and preserve their collections.

Although not widely available, ephemeral materials give scholars a glimpse into the time and space of a community in unique ways that cannot be replicated by other, more traditional archive materials. This is of particular importance for groups like the LGBTQ community, which exist as separate subcultures and which are often overlooked both by popular mass media and large archives centered on heterosexual society in Japan. For instance, Ishida Hitoshi's research analyzes so-called *Inran Ryokan* 淫乱旅館, hotels or bathhouses which served as cruising spots for gay men.¹⁰ The paper refers to advertisements in magazines which show that ephemeral materials such as fliers would be helpful for this sort of research. Another example is a study which analyzes magazine articles and contributions from readers regarding people's sentiments towards faux marriages.¹¹ It mentions an advertisement for sham marriage arrangements made between gays and lesbians posted by the editor. Although this particular study uses traditional magazines to analyze the topic, this sort of study can utilize more ephemeral materials and gray area literature since the topic could be considered controversial and unethical for the heterosexual community. Another case deals with activities related to women's liberation in the late 1970s. The study analyzes three community newsletters published in the 1970s, materials which, as independent community publications, fall under the umbrella of ephemera.¹² The author analyses those magazines as tools for the first movement to try to dispel negative connotations of lesbianism. There is particular academic need to collect ephemeral materials regarding lesbian communities, because the lesbian book market is smaller than the market for gay men and because lesbian-related publications are more often informally published materials, such as non-commercial newsletters.

Western scholarly works on Japanese LGBTQ have used a variety of sources. For instance, *Queer Voices from Japan* by Mark McLelland introduces voices of sexual minority groups in Japan by translating personal memoirs and interviews, making them available to English-speaking scholars.¹³ This work shows the value of archiving personal interviews, diaries, and letters as significant primary sources. In *Lesbians in East Asia*, sources like ECQA (Ecumenical Community for Queer Activism in Japan) newsletters and policy documents were used for research on lesbian rights movements in Japan. Another chapter in the book discusses the process of creating an oral history of lesbians in Hong Kong.¹⁴ McLelland's *Queer Japan from the Pacific War to the Internet Age* also cites minor magazines published in Japan, promotional fliers of night clubs and films, and internet home pages of ordinary people.¹⁵

LGBTQ collections in U.S. and Japan

Initial efforts to collect LGBTQ-related materials in the United States were connected to the social justice movements of 1960s and 1970s for people of color, women, and gays and lesbians. The Stonewall Inn riots in 1969 are dated as beginning of modern gay political rights movement. In 1970s, community members formed archives for the preservation of LGBTQ history, such as the Lesbian Herstory Archives and the ONE Archives. By the 1980s, the AIDs crisis precipitated greater political organization; the focus on collecting materials and studying LGBT communities acquired an increasing sense of crisis—the feeling that this material will be lost if the community itself does not begin to archive it. Finally, increasing mainstream acceptance brought greater political and economic power from the 1990s to the 2000s.¹⁶ As these movements progressed, LGBTQ issues and identities also diversified legally, culturally, and socially. Interest in academic studies related to LGBTQ subjects grew, necessitating the preservation of the voices and history of LGBTQ people. With this historical and social background, LGBTQ materials are collected in repositories like the university libraries of Cornell and New York University; the number of archivists specializing in the topic grew, resulting in the formation of *The Lesbian and Gay Archives Roundtable (LAGAR)* by the members of the Society of American Archivists. Because of the strong interest in LGBTQ studies at Yale, the University Library has also focused on collecting, organizing, and preserving LGBTQ-related materials in various formats in the United States.

We conducted a brief survey of LGBTQ-related collections in Japan by contacting several research institutions that are known to be active in related research.¹⁷ The survey showed that no large LGBTQ collections existed at either major public or university libraries. Usually LGBTQ materials are collected only as a part of gender studies or women's studies collections by public institutions that specialize in women and gender issues such as the Center for Gender Studies at International Christian University, the National Women's Education Center of Japan, or the Osaka Prefectural Center for Youth and Gender Equality. However, these same initiatives also indicate that social awareness of LGBTQ is spreading in the field; the Center for Gender Studies at International Christian University, for example, an employee intentionally labels books related to the subject of sexual minorities and the Osaka Prefectural Center for Youth and Gender Equality conducted public relations activities for LGBTQ groups and related social issues in 2015.

If one looks outside the sphere of public research organizations, some institutions are working on gathering small LGBTQ collections including ephemeral materials. Like early US efforts, however, initiatives for collective archives are community driven. According to Ozawa (2014), there are many libraries operated by the LGBTQ community itself. A representative example is LOUD, an organization which designates itself as a “space for lesbian and bisexual women.”¹⁸ Other examples in recent years include collections related to sexual minorities at NPO SHIP Nijiuro Cabin in Kanagawa, Ehime LGBT Center Niji-kara Space in

Ehime, and Osora ni Niji o Kakemashita in Aomori. These libraries often include ephemera, but unfortunately libraries operated by members of the community are often beset with economic difficulties and operate under constant threat of closure. Under these conditions, Ozawa asserts the necessity of archiving and intentionally collecting publications and documents written from the perspective of community members, starting with newsletters published from within the community, in order for minorities to construct “a self-sustaining history,” to form a certain type of “imagined community,” and to create a common space of belonging for community members and allies. There are also some private collectors and community members with personal collections. However, these personal collectors are often skeptical of institutional-affiliated collectors, and their collections are very difficult to access from outside of the collectors’ communities.

In Western countries, a few organizations are collecting Japanese LGBTQ related ephemera. ONE National Gay and Lesbian Archives at University of Southern California currently focuses primarily on American LGBT history, but the archive director, Dr. Joseph Hawkins, is trying to build an international collection, including Japanese materials.¹⁹ Their collection includes the entire run of *Barazoku* and other gay interest magazines. The archive director’s personal collection of Japanese materials, accessible in his office by appointment, includes additional gay interest magazines, photocopies of 3000 documents on transgender-related materials held by Chūo University, and *fuzoku zasshi* from the 1920s to the 1950s. The University of Melbourne in Australia also holds a collection which consists of “hard-to-find Japanese materials dealing with sexual minority cultures and identities across the twentieth century.” The archive, led by Mark McLelland, produces a large amount of scholarship related to Japanese LGBTQ issues. The project also has a downloadable and searchable spreadsheet with detailed bibliographies of the collection, which serve as an introduction to significant resources on Japanese LGBTQ-related studies.²⁰

Why did we started collecting?

Yale started collecting Japanese LGBTQ-related materials in 2004 for several reasons. First, Yale University has played a leading role in the development of LGBTQ studies for more than thirty years, starting with hosting large conferences in 1980s. For example, Larry Kramer, celebrated playwright, writer and activist for gay rights in the United States, donated his personal collection to Yale University in 2001. The collection consists of “manuscripts and drafts of plays, books, screenplays, and articles; AIDS-related material; diaries; correspondence; photographs; printed material; audiovisual material; and other papers. There is also substantial material relating to the founding of Gay Men's Health Crisis and the AIDS Coalition to Unleash Power (ACT UP) in particular, and to the AIDS movement in general.”²¹ Along with this donation, Yale received a donation of 1 million dollars for the creation of the

Larry Kramer Initiative for Lesbian and Gay Studies at the University. The initiative supported research and teaching in LGBT studies, as well as a five-year full-time executive coordinator position.²²

With these strong academic interests within the University, it was a natural move for the Yale anthropology department to welcome a new faculty with Japanese LGBTQ-related academic interests in 2004. Professor Karen Nakamura, the author of many works related to gender and sexuality in Japan started to offer several gender and LGBTQ-related courses and attracting graduate students with similar interests.²³ This prompted the library to begin collecting related Japanese materials as well as archival collections.

As for resources related to Japanese LGBTQ, however, it has been challenging to either locate or access the majority of them in the United States. Although the lack of accessibility of Japanese LGBTQ materials motivated the library to consider building a substantial collection, starting to build a new collection, especially archives, requires the assessment of possible challenges including the issue of sustainability. Haruko Nakamura, the librarian for Japan Studies at East Asia Library at Yale University, had been collecting Japanese LGBTQ-related publications up to this point. She saw an opportunity to build an archival collection in order to document Japanese LGBTQ communities for scholarly research, as well as attempt to broaden LGBTQ studies in U.S. beyond North American and European communities. After considerable evaluation and planning, originally initiated by Haruko Nakamura, the library decided to develop a Japanese LGBTQ collection; several factors contributed to this decision. The first major factor was the excellent support and infrastructure for the collection of related materials within the library. As mentioned above, with strong academic interest and funding from the university, the library already had a long history of LGBTQ collection development and experience with collecting LGBTQ materials, including archives. The existing library LGBTQ collection supported the creation of a Japanese collection with funding, and advice and training from expert archivists at the Manuscripts and Archives department where the majority of LGBTQ-related collections reside. Furthermore, the Manuscripts and Archives department is well-equipped to provide access to the collection with a secure reading room and reference services.

As the first step, the East Asia Library started collecting traditional library resources such as books and journals, including the entire run of gay interest magazine *Barazoku*. A research guide for this topic was also created to support discovery of those materials.²⁴ In addition, since Yale University had been actively collecting resources related to this subject, the library had already developed the local subject heading LGBTQ resource and applied it to all acquired LGBTQ materials. By entering the term "LGBTQ" as a local subject heading or keyword and limiting the search to Japanese, library users are able to find all books and journals related to LGBTQ issues published in Japan. In March of 2017, Yukari Sugiyama, the Japanese cataloger at Yale University Library, ran a WorldCat Search API to analyze LGBTQ related collections held in libraries in North America.²⁵ Through the search and its findings, we were able to see the uniqueness of the LGBTQ collection at Yale, as well as which missing titles we

could acquire. As of August 2017, there are more than three hundred related Japanese LGBTQ resources at Yale, including books, audio visuals and journals such as *Bara*, *Ronso Kwia = Journal of Queer Studies Japan* and *Mlmw*. However, those types of subject headings can be problematic, with ambiguous definitions of LGBTQ and fuzzy subject parameters which overlap not only with gender and sexuality issues, but also with larger social, political, and cultural topics. Thus, while books are labeled as part of the LGBTQ collection at the librarians' discretion, researchers are advised to be cautious and understand that the library may hold additional related materials.

Collecting Ephemera: challenges of communities and collecting

From the first stage of collecting LGBTQ-related ephemera and archives from Japan, the library immediately faced several challenges. Unlike commercially available publications, those materials are not distributed widely and figuring out sources of material and their availability was the first challenge. The initial approach to LGBTQ communities by the library caused some suspicion due to the often-closed nature sexual minority communities.

Yoshie Yanagihara was visiting Yale for one year through an exchange program between Yale and the University of Tokyo. When Nakamura shared the challenges of collecting Japanese LGBTQ materials with Yanagihara, the discussion led to a formal project to establish procedures to collect archival materials operated in two locations, in Japan and at Yale. Because of his subject knowledge and long experience working with LGBTQ communities in Japan, Yanagihara also invited her colleague, Dr. Tetsuyuki Shida, to this project. In order to secure funds for both Yanagihara and Nakamura to travel and collect materials in Tokyo, work contracts as non-Yale employment, payment procedures, and shipping methods were determined. The team to work on the Japanese LGBTQ ephemera at Yale University therefore consists of Haruko Nakamura, Yoshie Yanagihara and Tetsuyuki Shida.

As for collecting strategies, the team determined that there were roughly two types of LGBTQ-related archival materials. One is freely available publications from major LGBTQ support organizations. The other type is independently produced items like fliers and leaflets, which are harder to collect at regular intervals. For this sort of material, we first listed those organizations producing related ephemera. In order to obtain these materials, we approached an outreach organization, Community Center Akta, to help us by sharing the fliers they distribute in their community space. Akta is a non-profit organization established to bring awareness to HIV/AIDS. It is a community center, located in the biggest gay town in Asia, Shinjuku 2-chome and also functions as an information hub for LGBTQ people in Japan. They display both their own and other organizations' flyers and leaflets, covering many aspects of LGBTQ life as well as HIV awareness.

Considering various expenses, including transportation costs, the small fee to Akta, as well as the "consultation" fee to Yanagihara and Shida, the library budgeted \$200 dollars per

month for the project. The budget, however, does not include costs for archival supplies, student workers' wages for processing materials, as well as other hidden costs such as space for storage. However, we are able to cover the cost as part of the general operations of the East Asia Library or as a part of the expense for the Japanese film ephemera collection.²⁶

As mentioned previously, even with the help of Dr. Yanagihara and Dr. Shida, the major challenge to accessing LGBTQ materials has been closed and skeptical attitudes of community members toward those outside the LGBTQ community. For example, one of the team's acquaintances in Japan has a massive collection of over 10,000 items. When we asked him if he would be willing to sell or donate the collection, he first expressed his willingness to consider these options as a personal favor to a friend. However, after he found out that our purpose was to build a public archive outside of Japan and most of us working on this collection were not members of the LGBTQ community, he declined to contribute. He expressed his willingness to contribute his collection to younger generations of sexual minorities in Japan. He also felt some discomfort with sharing his archive with those outside of the gay community.

From this sort of experience, we learned that there are multiple reasons why collectors do not support the project. One of those reasons is the struggle of being part of a minority group in heterosexual world. The stigma of being gay can make them very cautious about people outside of the gay communities. The other issue is mistrust of US institutions. Having the project based at Yale and the US institutions seemed to trigger negative ideas of American centrism. Japanese collective trauma may cause impressions that "Yale" or more widely "the US" haughtily robs them of their materials and misconstrues them in terms of Western cultural value systems, ignoring the actual Japanese contexts.

We also found out that it is more difficult to collect materials outside of the Tokyo metropolitan area. As with Akta, we planned to cooperate with another organization in Osaka. However, when speaking with the director, he expressed his fear of giving the materials to the public due to privacy concerns. Regardless, this was not detrimental to the project as most of these materials would have overlapped with the materials collected in Tokyo.

Another issue raised was the consideration of accessibility and privacy. A few donors have expressed some concern about privacy. Even though fliers and brochures were created for public distribution, they were initially intended for the only local and select communities, creating a reasonable expectation of privacy. Once these ephemera are placed in the repository, they can be accessed and studied outside of the LGBTQ community in foreign countries. Some see this as unnecessary exposure. The Yale Japanese LGBTQ collection is still small and relatively unknown. Still, the members of the LGBTQ community fear of being exposed has been greater than the collecting team expected. This sort of issue will grow if and when personal manuscripts are collected. In the future, therefore, staff who process new acquisitions for this collection may have to sort certain items as restricted to the public until a later agreed-upon disclosure date.

Archival communities in the United States have been dealing with privacy issues in several ways. If a collection is acquired as a personal donation, a gift agreement with a document restricting access to the archive is negotiated between the institution and the donors to outline the length or end date of restriction. The David Benjamin Mixner papers held at Yale is an example of this case. David Benjamin Mixner is a well-known activist, consultant, and author in the United States. This archive collection documents his life as a leader in the gay rights movement, author, and political consultant and advisor. The finding aid to this collection provides the following statement about restriction to access: "The papers are closed until January 1, 2031, unless researchers receive permission in writing to access them from the donor, the person holding power of attorney for the donor, or the executor of the estate of the donor. Researchers wishing to request access should email mssa.assist@yale.edu requesting specific box numbers in order to initiate the permission process, which may take several weeks."²⁷

Ephemera collections in general are slightly different from archives like organizational records or manuscripts, since they are publicly created and distributed. Reproduction of materials in a certain collection can be restricted by inserting specific wording in a finding aid. For example, the records at Yale of the John Hay Whitney Foundation, a nonprofit organization dedicated to education and social welfare, have a restriction on reproduction in the finding aid, stated as, "Reproductions in any form of this material require the written permission of the Greentree Foundation until January 1, 2050. After January 1, 2050, reproduction is permitted but subject to applicable copyright laws."²⁸ Secure reading rooms also provide a layer of security for physical materials: users are required to register as a reader and sign the terms of use including abiding copyright law.

Collecting Ephemera: challenges of processing and organization of materials

Despite those challenges, the Japanese LGBTQ-related ephemera collection has been slowly yet steadily growing. Types of materials collected are advertisements, community newspapers/newsletters, and pamphlets. Currently, the ephemera collection consists of four archival boxes of those ephemera materials. While the materials were being collected, however, the library also faced the difficult challenge of organizing and processing ephemeral materials. The first challenge was to determine the organization of the collection. An arrangement scheme had to be comprehensive and orderly, yet inclusive enough to allow the collection to be expanded in the future. It should also be clear enough for users to find materials easily. Initially, categories by creation date, formats, LGBTQ groups, or subjects were considered as the possible organizing schemes. Each of these, however, contained particular challenges and issues for clear categorization and it was impossible to avoid overlapping categories. Because of their extensive experience and expert knowledge, the Japanese librarian sought the guidance of archivists from the Manuscripts and Archives Collection in the library.

To avoid as much confusion as possible, extra content notes were included to clarify the scope of potentially overlapping and confusing categories. The arrangement and descriptions also attempted to anticipate how users might use the collection based on how particular academic disciplines are formed as well as what type of material forms the majority of the collection so far. In the end, we decided to categorize the collection by both subjects and format. Because the collection included significant newsletters by LGBTQ-affiliated organizations, these newsletters were arranged in their own series. The rest of the material consists of fliers and brochures sorted by subjects with subcategories. (Figure 1)

Figure 1: Yale Japanese LGBTQ ephemera organizational scheme

Series 1: Subjects
<p>Academia Lectures, studies, classes related to academic study of LGBTQ experience.</p>
<p>Advertising Advertising for products targeted at LGBTQ community but not necessarily from LGBTQ businesses, including dating sites, escort services.</p>
<p>Arts and Culture</p> <ul style="list-style-type: none"> - General – Includes theater, music, painting, photography, and literature - Film
<p>Community Spaces and activities for the purposes of LGBTQ community building.</p> <ul style="list-style-type: none"> - General - Community centers and social events (except those at bars and clubs), friendship events, religious meetings - Bars and Clubs - Pride events
<p>Family Includes Marriage, Adoption, Reproductive Technologies.</p>
<p>Health</p> <ul style="list-style-type: none"> - General - Includes addiction, mental health, hikikomori, aging - STIs - Includes AIDS, HIV <ul style="list-style-type: none"> o Data/Statistics o HIV+ Lifestyle o Prevention/Education

○ Testing Services
Politics (Legal, Political Activism) <ul style="list-style-type: none">- General- Ally outreach – education on LGBTQ issues for those outside the LGBTQ community.
Social Services Includes quality of life services, real estate, employment, educational assistance, helplines, workshops, legal consultations
Travel
Series 2: Newsletters by titles

Once we determined the scheme for sorting the collection, we started physically arranging and describing the materials in the finding aid for the collection. First, the library acquired acid free folders and boxes approved by the Manuscripts and Archives Collection. A student assistant was hired and trained to physically process the collected materials according to the decided scheme. We had additional discussions to modify the sorting scheme as the student sorted through materials. This process was expected, as the East Asia Library already had experience of processing the Japanese Film Ephemera Collection. Because we physically sort materials at the final stage, we usually face some sort of discrepancies in sorting schemes which require us to constantly adjust and modify the scheme. Although those processes may seem redundant and somewhat backward, this careful process to develop with a coherent and logical scheme will enable us to add to the additional materials and to expand the archives almost indefinitely.

For the finding aid, we first created an Excel file with an itemized list of files in the collection with various information such as a summary of the collection, content description, provenance, copyright and citations guidance, etc. The Excel data was converted to EAD and imported in ArchivesSpace. ArchivesSpace is an archival managing system for creating and publishing finding aids. It is an open source platform which was adapted and customized to fit Yale University Library needs in 2015. Since ArchivesSpaces is difficult to operate for student workers without extensive training, the East Asia Library was only responsible for creating the Excel file with the itemized list. Once the detailed list was completed, the actual converting of the Excel file was done by staff at Manuscripts and Archives.

After all materials were sorted and stored in files and boxes, the collection was transferred to Manuscripts and Archives, who finalized and published the finding aid, and created a catalog record. Access to the collection is managed by the Manuscripts and Archive department, who has the funding and staff to provide secure access and ancillary services. The presence of staff in the reading room can also provide extra security and any assistance such as reference questions and photo copy services, as well as easily handled remote requests such as digital/photo copy. The library completed for the first batch of collection in December 2016 and was made available to the public starting January 2017.²⁹³⁰

Figure 2: The first page of Guide to the Japanese Lesbian, Gay, Bisexual, Transgender, and Queer Collection (MS 2067). Manuscripts and Archives, Yale University Library.

The image shows the first page of a finding aid for the 'Guide to the Japanese Lesbian, Gay, Bisexual, Transgender, and Queer Collection (MS 2067)'. The page is from the Yale University Library website. It features a navigation bar at the top with 'Yale UNIVERSITY LIBRARY', 'Finding Aid Database', 'Help', and 'Feedback'. Below the navigation bar is a search bar with a dropdown menu set to 'all finding aids' and a 'Search' button. To the right of the search bar are links for 'Advanced Search', 'View: Full HTML / Printable PDF / Turn off highlighting', and 'Home > Finding Aid'.

The main content area is divided into two columns. The left column contains a 'Table of Contents' with links for 'Title Page', 'Overview', 'Collection Contents', 'Series I. General publications, 1992-2006', 'Series II. Newsletters, 2008-2016', and 'Access Terms'. There are also 'Navigation options' for 'Expand Menu' and 'Collapse Menu'. The right column is titled 'Overview' and contains the following information:

- REPOSITORY:** Manuscripts and Archives, Sterling Memorial Library, 128 Wall Street, P.O. Box 208240, New Haven, CT 06520. Web: <http://uhp.library.yale.edu/msa>, Email: msa.assist@yale.edu, Phone: (203) 432-1735, Fax: (203) 432-7442.
- CALL NUMBER:** MS 2067
- CREATOR:** Yale University Library, Japanese Collection.
- TITLE:** Japanese lesbian, gay, bisexual, transgender, and queer collection
- DATES:** 1992-2016
- PHYSICAL DESCRIPTION:** 2 Linear Feet (4 boxes)
- LANGUAGE(s):** The material is in Japanese and English.
- SUMMARY:** The collection consists of files, newsletters, brochures, and other educational material published and distributed by Japanese lesbian, gay, bisexual, transgender, and queer (LGBTQ) organizations, primarily from the Tokyo area. Materials focus on gay and bisexual men's health, sexually transmitted infection (STI) prevention and testing, and community activities for HIV positive individuals. The collection includes publications documenting bars and clubs, community space and support services, art and cultural events, and political activism, as well as newsletters from over thirty LGBTQ organizations located in Tokyo and other regions of Japan. Materials date from 1992 to 2016.
- VIEW/SEARCH:** To view and/or search the entire finding aid, see the [Full HTML](#) or the [Printable PDF](#).
- FINDING AID LINK:** To cite or bookmark this finding aid, use the following address: <http://hdl.handle.net/10077/14/msa.ms.2067>
- CATALOG RECORD:** A record for this collection, including location information, may be available in Orbis, the Yale University Library catalog.

Below the 'Overview' section is the 'Administrative Information' section, which includes 'Provenance', 'Information about Access', 'Ownership & Copyright', and 'Cite As'. The 'Provenance' section states that the collection was transferred from the Librarian for Japanese Studies in 2016 and was collected in collaboration with Yoshie Yanagihara of Tokyo Denki University, Tetsuyuki Shida of Waseda University, and Community Center Akita, a nonprofit organization established for HIV/AIDS awareness. The 'Information about Access' section states that the collection is open for research. The 'Ownership & Copyright' section states that the copyright status for collection materials is unknown and that reproduction of materials protected by U.S. Copyright Law (Title 17, U.S.C.) beyond that allowed by fair use requires the written permission of the copyright owners. The 'Cite As' section provides the citation: Japanese Lesbian, Gay, Bisexual, Transgender, and Queer Collection (MS 2067), Manuscripts and Archives, Yale University Library.

The 'Content Description' section provides a detailed summary of the collection, stating that it consists of files, newsletters, brochures, and other educational material published and distributed by Japanese lesbian, gay, bisexual, transgender, and queer (LGBTQ) organizations, primarily from the Tokyo area. Materials focus on gay and bisexual men's health, sexually transmitted infection (STI) prevention and testing, and community activities for HIV positive individuals. The collection includes publications documenting bars and clubs, community space and support services, art and cultural events, and political activism, as well as newsletters from over thirty LGBTQ organizations located in Tokyo and other regions of Japan. Materials date from 1992 to 2016. Below this summary is a paragraph in Japanese, which is a translation of the summary text.

Expansion and future projects

As mentioned above, the first batch of the collection was processed with a detailed finding aid and deposited in the university's Manuscripts and Archives which provides access to the collection in a secure reading room with services such as copying and digitization. While the size of the collection will be expanding as more materials are added, another interesting area of collection development for this sort of collection will be archiving and data mining of born digital content. For instance, Regumi is the one of largest lesbian organizations in Japan and its website contains information related to their activities and support for lesbians. Over the years, however, the website has had constant additions and deletions as well as undergoing some restructuring of the site itself. Fortunately, their old website was archived by the Internet Archive and is available for researchers to view via the Wayback Machine. Because of these archival efforts, researchers can see the transitions in their activities and growth through their website.³¹

Several departments of Yale University Library have already started to collect their own university websites including social media like blogs and tweets and some curators have decided to collect websites which complement subjects the library has historically collected. For example, Yale University Library is a member of a project called Contemporary Composers Web Archives. This project was formed by several university libraries collectively known as the Borrow Direct Music Librarians Group. The project attempts to "to preserve copies of present and future manifestations of the websites of notable contemporary composers in a secure digital archive to guarantee the continuing availability of these extremely important but potentially ephemeral documents for researchers and scholars seeking to study the careers of contemporary composers."³² This project is an excellent example of a collaborative project among several university libraries to share the possibly enormous cost of web archiving, including subscriptions to web archiving tools like ArchiveIt, staff time for the constant monitoring of archived sites and other tasks, and acquiring permission to archive from web content creators. Furthermore, this sort of collaborative project also encourages participating libraries to discuss and promote standardization of various policies regarding collection development, use of copyrighted contents, and permissions for digital archiving projects.

Once the processes for collecting their archives are standardized, those projects can be extended further by promoting use of the archived collections. With digitally collected archives, researchers can also approach new ways of intellectual interpretation through data manipulation and creating digital scholarship. For example, The Yale Community Voices Archive (YCVA) project aims to collect social media and born-digital content on Yale campus discussions of diversity, allowing a new perspective on current campus climate via digital archiving. Similar projects could be used to track changes in conversations around LGBTQ issues and identities in Japan.

Conclusion

This paper attempts to introduce the academic importance of collecting Japanese LGBTQ-related ephemera as well as the process of collecting, organizing and providing access to the collection at Yale University. By doing so, it introduces several distinct characteristics and challenges of collecting ephemeral materials produced by or associated with Japanese sexual minority groups. Those characteristics can be traced to the rarity of archives and sources of material and the privacy concerns of sexual minority groups. However, numerous other religious and racial minority groups create ephemeral materials which may share similar characteristics and research importance. While this paper only focuses on collecting ephemera associated with Japanese sexual minority groups, some of those practices may also be utilized to collect other archive collections associated with minority groups and subcultures. Hopefully this paper raises awareness of the importance of such collections while also providing some practical methods and creative ideas for collecting similar archival collections.

¹ As widely known in the United States, the term LGBTQ stands for Lesbian, Gay, Bisexual, Transgender and Queer. Q can also refer to Question, implying that the LGBTQ-related collections discussed in this paper include any materials related to sexual minorities.

² Haruko Nakamura 中村治子 is the Librarian for Japanese Studies at Yale University Library. Yoshie Yanagihara 柳原良江 is currently an assistant professor at Tokyo Denki University as a sociologist. Her area of study is Gender Studies and Cultural Sociology. Tetsuyuki Shida 志田哲之 is a part time lecturer at Waseda University as a sociologist. He specializes in Sexuality Studies and Family Studies.

³ The paper treated the Stonewall Riots as the flashpoint in the modern gay liberation movement in the United States. While outlining the history of the LGBTQ liberation and civil right movements is out of scope for this paper, we consulted some sources relating to the earlier gay civil right movement in the United States such as D'Emilio, J. *Sexual Politics, Sexual Communities*, Chicago: The University of Chicago Press, 1983; Faderman, Lillian. *The Gay Revolution: The Story of the Struggle*. New York Simon & Schuster, 2015; and Caldera, Mary. "The Lesbian in the Archives: An Overview of the History," in *Perspectives on Women's Archives* (edited by Tanya Zanish-Belcher with Anke Voss). Society of American Archivists, 2013: 215-246. This paper treated the Stonewall Riots as the modern and flashpoint gay liberation in the United States.

⁴ The official name of the group is 動くゲイとレズビアン の会, Group for the Movement of Gays and Lesbians.

⁵ Rebit. "LGBT shūkatsu" LGBT 就活 (Last updated; October 2017) <http://rebitlgbt.org/project/career> Accessed October 15, 2017. "LGBT shūkatsu" LGBT 就活 (Last updated; October 2017) <http://rebitlgbt.org/project/career> Accessed October 15, 2017.

⁶ Iketomi, Hitoshi 池富仁 et al. "Kokunai shijō 5.7 chōen, LGBT (Rezubian/gei/bai sexual/toransugenda) shijō, o kōryaku seyo!" 国内市場 5.7 兆円「LGBT (レズビアン/ゲイ/バイ・セクシャル/トランスジェンダー) 市場」を攻略せよ! [Capturing the Domestic Market 5.7 trillion yen 'LGBT Market']. *Weekly Diamond*, July 14 2012. Kindle Edition; Hari, Shishi 張子溪 et al. Shirarezaru kyodai shojoyō ; Nihon no LGBT 知られざる巨大市場・日本の LGBT [Giant Untapped Market: Japan's LGBT]. *Weekly Toyo Keizai e-business*, No.17, July 14, 2012.

⁷ Harada, Masashi 原田雅史. "Sekusyuaru Mainoritī to Heterosekusizumu : Sabetsu to Tōjisha no Shinriteki-Kon'nan wo Megutte" セクシュアル・マイノリティとヘテロセクシズム : 差別と当事者の心理的困難をめぐって [Sexual Minorities and Psychological Heterosexism : Discriminations and the Psychological Difficulties Faced by Sexual Minorities]. *Ochanomizu Joshidaigaku Jendā Kenkyū Sentā Nenpō* お茶の水女子大学ジェンダー研究センター年報 8 (2005) :145-157.

⁸ Shida, Tetsuyuki 志田哲之. "Dōseiai no 20 nen : CiNii kara Miru Nippon no Syakaigaku bun'ya no Dōseiai Kenkyū" 同性愛の 20 年 : CiNii からみる日本の社会学分野の同性愛研究. *Ronsō Kuia* 論叢クイア [Journal of queer

studies Japan] 7 (2014) : 7-20.

⁹ Waseda University 早稲田大学. "GS Sentaa in tsuite" GS センターについて. <https://www.waseda.jp/inst/gscnter/about/> Accessed September 5, 2017.

¹⁰ Ishida, Hitoshi 石田仁. "Iwayuru Inranryokan ni tsuite" いわゆる淫乱旅館について. In *Seiyoku no Kenkyū : Tōkyō no Ero-Chiri-Hen* 性欲の研究 : 東京のエロ地理編, edited by Inoue Shōichi and Mitsuhashi Junko, 122-141. Tōkyō: Heibonsha, 2015.

¹¹ Maekawa, Naoya 前川直哉. "1970nendai ni okeru Dansei-Dōseiaisyā to Kekkon 1970年代における男性同性愛者と結婚: 『薔薇族』の読者投稿から. In *Hen'yō suru Shinmitsuken/Kōkyōken 8 : Sekusyuarithi no Sengoshi* 変容する親密圏/公共圏8セクシュアリティの戦後史, edited by Koyama, Shizuko and Akaeda, Kanako and Imada, Erika, 197-217. Kyōto: Kyōto Daigaku Gakujutu Syuppankai, 2014.

¹² Sugiura, Ikuko 杉浦郁子. "Nippon ni okeru Rezubian-Feminizumu no Katsudō : 1970nendaikouhan no Reimeiki ni okeru" 日本におけるレズビアン・フェミニズムの活動 : 1970年代後半の黎明期における [Activities of lesbian feminism in Japan: in the second half of the 1970s]. *Jendā Kenkyū* ジェンダー研究 11 (2008): 143-170.

¹³ McLelland, Mark J. et al ed. *Queer voices from Japan: First Person Narratives from Japan's Sexual Minorities*. Lanham, MD: Rowman & Littlefield, 2007.

¹⁴ Khor, Dianna and Kamano, Saori. "Lesbians in East Asia: diversity, identities, and resistance". *Journal of lesbian studies* Vol.10, No.3/4(2006). New York: Harrington Park Press.

¹⁵ McLelland, Mark J. *Queer Japan from the Pacific war to the internet age*. Lanham, MD: Rowman & Littlefield, 2005.

¹⁶ Chauncey, George. *Why marriage?: the history shaping today's debate over gay equality*. Cambridge, MA: Basic Books, 2004.

¹⁷ Those institutions include Chūō University, Wakō University, Jōsai University, International Christian University, Tokyo Women's Plaza, Kokuritsu Joseikyoiku Hall and Dawn Center - Osaka Prefectural Center for Youth and Gender Equality, etc.

¹⁸ Ozawa, Kaoru 小澤かおる. "Seiteki-Syōsusya no Raiburari-Ākaivu ha Naze Hitsuyōka : LOUD Raiburari no Bāi" 性的少数者のライブラリ・アーカイブはなぜ重要か : LOUD ライブラリの場合 [Why are Sexual Minorities' Libraries and Archives Important? : The Case of LOUD Library]. *Syakaigakuronkou* 社会学論考 35 (2014) : 1-28.

¹⁹ Many thanks to Dr. Hawkins for providing the information about Japanese collections at ONE. Before becoming director/archivist at ONE, Dr. Hawkins did anthropological research in Japan, thus he has extensive knowledge of Japan and the problems of collecting Japanese materials.

²⁰ University of Wollongong Australia. "Sexuality and Social Transformation in Japan." (Last updated: June 17, 2016) <http://lha.uow.edu.au/hsi/istr/arc/UOW092436.html> Accessed December 29, 2016.

²¹ Larry Kramer Papers. Yale Collection of American Literature, Beinecke Rare Book and Manuscript Library.

²² Conroy, Tom. "Larry Kramer's Papers Donated to Yale and the Larry Kramer Initiative in Lesbian and Gay Studies Announced" <https://news.yale.edu/2001/04/02/larry-kramers-papers-donated-yale-and-larry-kramer-initiative-lesbian-and-gay-studies-ann> Accessed July 21, 2017.

²³ Nakamura, Karen. "Female masculinity and fantasy spaces: transcending genders in the Takarazuka theatre." With Hisako Matsuo (co-author). In *Men and Masculinities in Modern Japan: Dislocating the Salaryman Doxa*. Edited by James Roberson and Nobue Suzuki. 59-76. New York: Routledge.

²⁴ Yale University Library. *Japanese Special Collections at Yale: LGBTQ*. (Last updated; December 4, 2016) <http://guides.library.yale.edu/c.php?g=295922&p=1973024> Accessed October 12, 2016.

²⁵ This project was presented as "Data-Driven Collection Analysis Using the WorldCat Search API: Japanese LGBTQ Collections" in *Advancing Digital Scholarship in Japanese Studies: Innovations and Challenges*, University of Toronto, March 13-14, 2017

²⁶ The collection is mostly composed of printed materials on Japanese films produced by Japanese sources. Its main contents include handbills (chirashi), press kits, theater pamphlets, film newsletters as well as catalogs, all dating from approximately 1970 to the present. The collection, which is still expanding, currently covers over 600 contemporary Japanese directors and their films along with major film festivals and film events in Japan. It offers a comprehensive resource for researchers investigating the breadth of contemporary Japanese film and visual culture or those studying individual films and filmmakers. The collected materials broadly document the great diversity in contemporary Japanese film and its culture and represent types of materials often overlooked by academic collections and archives.

Therefore, researchers with a broad range of interests, especially Film and Literary Studies, Cultural Studies, Journalism, Sociology, and Art History, may be interested in the collection.

²⁷ David Benjamin Mixner Papers (MS 1862). Manuscripts and Archives, Yale University Library.

²⁸ John Hay Whitney Foundation Records (MS 1952). Manuscripts and Archives, Yale University Library.

²⁹ Japanese Lesbian, Gay, Bisexual, Transgender, and Queer Collection (MS 2067). Manuscripts and Archives, Yale University Library. <http://hdl.handle.net/10079/fa/mssa.ms.2067> Accessed March 1, 2017.

³⁰ Special thanks to Mary Caldera, Head of Arrangement & Description at Yale's Manuscripts and Archives Collection for her guidance in building this collection and producing the finding aid as part of their database and to research assistant Caitlin Casiello for her hard work on creating the finding aid for this collection, as well as her insight and advice on writing this paper.

³¹Wayback Machine. "Host regumi.sakura.ne.jp". <https://web-beta.archive.org/details/http://regumi.sakura.ne.jp/ret-sushin> Accessed December 29, 2016.

³² Columbia University Libraries. "Contemporary Composers Web Archive." https://library.columbia.edu/bts/web_resources_collection/contemporary_composers_web_archive.html. Accessed December 29, 2016.