

# 2016 East Asian Junior Workshop

Venue:

Conference Room B1, Graduate School of Letters Bldg,  
Kyoto University

Date: July 30 - August 3, 2016

Cosponsors:

Department of Sociology, National Taiwan University, Taiwan

Department of Sociology, Seoul National University, Korea

Department of Sociology, Kyoto University, Japan



京都大学大学院文学研究科

アジア親密圏/公共圏教育研究センター  
*Asian Research Center for the Intimate and Public Spheres*



**KYOTO UNIVERSITY ASIAN STUDIES UNIT**  
京都大学アジア研究教育ユニット



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# Field Research Program

## Field Research Day 1

July 30, Sat	9:45	* Meeting at Zest Underground Shopping Street (ゼスト御池) beside Kyoto City Hall Subway Station (京都市役所駅)(hotel pickup by Kyoto Univ. students) see field trip reminders
	10:20	Leave City Hall Subway Station(京都市役所前駅) (next to Zest Underground Shopping Street) 京阪三条駅出発
	11:00 – 12:30	Karashidane Vocational Facility for the Disabled からしだね館レクチャー&施設見学
	12:30 – 13:40	Lunch at Café Triangle run by the facility 昼食@カフェトライアングル
	14:00 – 15:00	Zuishinin Temple 随心院見学
	16:00 – 17:30	Heian Jingu 平安神宮
	18:00 – 19:30	Welcome dinner at Madoi 懇親会@まどい
One day bus tickets provided for the next day		

## Field Research Day 2

July 31, Sun	09:30	Meeting at clock tower beside main gate of Kyoto University (No hotel pick up)
	10:00	*Kitashirakawa Emperors Mausoleum 北白川陵 (後二条天皇陵)
	11:00	Mitarashi Festival, Shimogamo Shrine みたらし祭@下鴨神社
	12:00	Demachi Shopping Street for Manga pilgrimage 出町商店街
	13:00	Nishiki Retail Fresh Market 錦市場
		Free time by the group and lunch

		自由散策と昼食
	15:30	Gather at meeting point 錦市場に集合
	16:00 – 17:30	*Interview at Shigemori Maiko teahouse しげ森にてインタビュー

## Field Research Day 3

Aug 1, Mon	9:30	Hotels to Myoshinji temple 妙心寺 by bus (hotel pick up by Kyoto Univ. students)
	10:50	Meeting point at the entrance of Shunkoin 春光院 in the compound of Myoshinji 妙心寺
	11:00-12:30	Shunkoin temple for lecture on LGBT 春光院
	12:16 or 12:28	Leave for senbon kitaoji 千本北大路  Lunch at 佛教大学
	14:00 – 16:30	*Feudal outcast community development center Tsuratti ツラッティ千本

## Field Research Guidance

**Karashidane (article contributed by Karashidane)**

### What is Mission Karashidane?

The Karashidane project was started in 2002.

The project was aimed at promoting not only community living of the people with mental illness but also an active participation in society.

The project of Karashidane eventually became



a social welfare corporation, called Mission

Front of Karashidane Building

Karashidane. The Karashidane Building was finished in June, 2006.

Mission Karashidane has 2 functions, one is called Karashidane Center, which provides a variety of support for the mentally ill clients' community living, such as social skill training, counseling, peer support, providing information, and networking, and the other one is called Karashidane Works, which offer an opportunity for work experience, education and counseling with the final goal of finding permanent work within the Community.

### **What does Karashidane mean?**

'Karashidane' means mustard seeds in Japanese and this word comes from the Bible. Mustard seeds are so tiny yet the Bible says, "The Kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree so that the birds of the air come and make nests in its branches". Jesus Christ quoted this parable to explain heaven where there is God's love.

This sentence gives us a lot of encouragement and hope as we try to realize a functioning welfare society. Although we are each tiny and powerless, just like a mustard seed, we have our own life and when we are sown on the ground, our lives start to grow. Each one of us has a unique life and God gives us unique mission. Isn't it wonderful if we live our life and accomplish our given mission?

Our cornerstone lies in front of the Karashidane building. On it an inscription reads, "My grace is sufficient for you, for my power is made perfect in weakness. Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me". All the works of Mission Karashidane are based upon these words.

### **About the Karashidane Center**

The Karashidane Center provides study groups to acquire the skill to function in society, and also opportunities, such as recreational activities, to get to know

people with similar experiences. We offer individual counseling that deals with difficulties in daily life.

In addition to that, we take responsibility to inform the local community about the realities of mental illness and disabilities so that those afflicted will have more opportunities for a better life.

### **About the Karashidane Works**



Restaurant 'Café Triangle'

'Karashidane Works' is the name of the place with ideas intending to support and guide the people with mental illness to have independent living and also participation to the community through experiencing various works and training, even if difficult for them to be employed.

Karashidane Works runs several businesses on-site. Such as café restaurant, named 'Café Triangle', lunch delivery service for elderly people, printing, design, bookbinding, environment survey, home-visiting assistance to the elderly people, and so on.

Trainees engage themselves in these businesses and they can experience various jobs according to their willingness and ability.

### **Karashidane Works Trainees Wanted!!**

Please give us a call at **075-574-4455**.

#### **Who can join?**

Mainly, trainees with mental disabilities, but able to come to work by him/herself. Also,

trainee who really wish to work. Trainees with intellectual and physical disability are welcome.

#### **When do we work?**

Monday to Saturday, from 1day to 5days in a week, trainees work by shift.



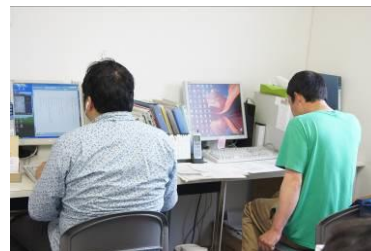
Meeting & discussion with members

Practicing design and printing works



## **What do we do?**

Café Triangle ~ catering, cooking assistant,  
dish washing, drink service, cashier, cleaning, office  
delivery service ~ lunch delivery by bike/car/on foot  
bookbinding, designing, etc.



## **Training fee**

Free of charge. Following to the “Services and Supports for Persons with Disabilities Act”, the trainees are obliged to pay 10 % out of total charge. However these payment is in effect subsidized by the supporting system.

## **Wages**

Trainees can earn wages (labor charge) according as their work load. Average monthly wage is 15,000 yen.

## **Registered Trainees**

Present number of registered trainees is 38. Their ages are from 20 to 60 age groups. Ratio of male is around 50%. Average daily attendance is 24 members.

## **Perspective of Financial Management**

### **~Public Money and Client’s Co-payment as the Monthly Revenue~**

Japan’s “Services and Supports for Persons with Disabilities Act” says that the funding granted to run a support facility for persons with disabilities is based on the amount and type of services the facility provides. This system is similar to the Long-term Care Insurance System in Japan. The funding provided to run the facility directly corresponds to the degree of which services are provided to the clients. The funding comes from two sources. The majority, 90 percent, is provided by the government. The remaining 10 percent comes from client copayment. However, the client’s portion can be reduced due to low income. There are very few people who pay the full 10% of the co-payment.

### **~Public Money as an Annual Revenue~**



The government also provides an annual amount of money for running a welfare facility. This is a part of their public entitlement program. The annual funding method is different from the monthly one. In order to receive the annual funding, the facility must meet certain government requirements. The government determines the allocation and the facility receives that amount at the beginning of the year.

### ~Karashidane's finance~

Whereas, 'Karashidane Works' is funded monthly based on services provided, 'Karashidane Center' receives an annual amount based on certain government criteria. In addition, Karashidane receives money as contribution or donations from supporters. Karashidane Works has been trying to be self-supportive by running their businesses, however so far they have not achieved this goal yet.

### The policy of Mission Karashidane

#### ~ Concerning self-reliance ~

We consider self-reliance as a right which must be attained through the efforts of the disabled individual. The disabled tend to be viewed as people who have to be protected. More and more people around them have to understand what the disabled need to be protected and properly supported. On the other hand, the disabled individual is definitely responsible for their own life. Even though the disabled individual has difficulties, they have to be treated as a mature adult, not as a helpless child. As a mature person, they are responsible for what they have done. They have the right even to fail. Mission Karashidane is committed to deal with our trainees as mature and competent people.



One of our friendly members, called "Mebu", sitting or walking around in the rooms.

<http://karashidane.or.jp/>

- \* <http://karashidane.or.jp/fun/triangle/concept.html>
- \* [http://www.mhlw.go.jp/english/policy/employ-labour/employment-security/dl/disabilities\\_eng.pdf](http://www.mhlw.go.jp/english/policy/employ-labour/employment-security/dl/disabilities_eng.pdf)

#### Mission Karashidane

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☎075-574-2800 fax075-574-0025

info@karashidane.or.jp <http://karashidane.or.jp/>

## **Zuishinin 随心院**

\* <http://www.zuishinin.or.jp/>

## **Heian Jingu 平安神宮**

Heian Jingu Shrine was founded in 1894 to commemorate the 1100 year of transfer of the capital. This shrine is dedicated to the memory of the Emperor Kanmu 桓武天皇, who transferred the capital from Nara to here Kyoto in 794. When Heian Shrine was founded, the city of Kyoto was devastated because of the war of transition period from Edo to Meiji. In addition, the transfer of capital from Kyoto to Tokyo was big shock to people in Kyoto.

Festival of Ages 時代祭 is originated by the shrine. There are three well-known festivals in Kyoto. One is *Aoi Matsuri* 葵祭 in May, the other is *Gion Matsuri* 祇園祭 in July, and another is *Jidai Matsuri* 時代祭り, a festival of ages in October. This festival began from the same year as *Heian Jingu* Shrine was founded. October 22 is the day of *Jidai Matsuri*. It is a festival of the costume procession from the Heian era to the Meiji era. About 2,000 people parade dressed in authentic costumes representing various periods and characters in Japanese feudal history. People of Kyoto hoped that everyone can easily understand the history and culture of Kyoto through the festival. Both the foundation of Heian Jingu Shrine and the start of Jidai matsuri show the hope of Kyoto people that they want to tell the history of Kyoto and thus prosper Kyoto.

\* <http://www.heianjingu.or.jp/>

## **Madoi**

\* <http://madoi-co.com/restaurant/madoi/>

## **Mausoleum attributed to the Emperor Gonijo 北白川陵（後二条天皇陵）**

The mausoleum of the Emperor Gonijo acted during Kamakura period between 1301 and 1308. The purpose of the visit is not necessarily himself but to view the mausoleum. Old mausoleum till 7<sup>th</sup> century is called Kofun or 古墳 that may have keyhole shaped mounds. Keyhole shaped mausoleums were built during 3-6<sup>th</sup> century, which are often found in Osaka area. After 6<sup>th</sup> century the shape of mausoleum shifted to either circular or square. This is probably due to the stronger influence on continental culture or politics. Newer mausoleum is not called 古墳 but Misasagi /ryo or 陵 in Chinese letter.

Currently mausoleum is managed by the Imperial Household Agency. In Kyoto there are about 40 mausoleum under the agency. Mausoleums under the agency is strictly managed even for academic purposes.

### **Demachi-Masugata Shopping Street (出町桝形商店街)**

Demachi-Masugata Shopping Street is one of famous shopping street in Kyoto city located near Shimogamo Shrine, Demachiyangi station, and Doshisha University. Historically speaking, this was the end of mackerel highway(鯖街道), a trading point of seafood or processed food from Hokuriku (北陸) area along Japan Sea when there were neither railroad nor automobile. This is why you can find big figure of mackerel (鯖) in the shopping center. In recent years, the shopping street became also known as "Holy land" of the animation named "Tamako-Market (たまこまーけっと)" produced by Kyoto Animation (京都アニメーション), broadcasted in 2013 in Japan.

In this animation, you can see a lot of sceneries which reproduced the real sights of the shopping street elaborately. Some fans of the animation go on a trip there, take photos of the street from the same angle of the animation. The memory of the visit of the site is often shared in their blog, twitter, and other SNS. Such new trends of tourism is called "pilgrimage to sacred place (for animation) ((アニメ)聖地巡礼)" in Japan, and many places and animations are becoming the targets by fans, and tourist enjoy going to such places, taking photos, and uploading them online today. There are many other "Holy places" (for animations) in Kyoto, so it may be fun to find such other places if you are stuck on Japanese animations whose stories are set in Kyoto.

### **Gion Kagai and Maiko / Geiko 祇園花街、舞妓、芸妓**

Kagai or "花街" is quarter of Japanese traditional teahouses, where performers called Maiko "舞妓" and Geiko "芸妓" offer high quality traditional dance and hospitality. In order to keep its quality of hospitality, teahouses historically do not allow first-timers to enter. Maiko are young women who study traditional dance and traditional musical instruments in Kyoto in order to be Geiko. Geiko are over twenty-year-old women who offer sophisticated traditional performance and hospitality. These women belong to one of *Kagai's* namely Gionkoku "祇園甲部", Gionhigashi "祇園東", Miyagawayou "宮川町", Pontoyou "先斗町", and Kamishitiken "上七軒". Each Kagai has each style of dance and independent of each other. In this workshop, we will interview Maiko in Miyagawacho, and stroll Gionkobe which is the biggest Kagai in Kyoto. When you meet Maiko, please do not touch her because her clothes and hairstyle are very elaborate and delicately made. Furthermore, if you fortunately find Maiko or Geiko in the street, please refrain

from taking picture with them because their schedule are so tight that they are annoyed about being stopped by visitors.

- \* Gion Corner 祇園コーナー <http://www.kyoto-gioncorner.com/global/en.html>
- \* Shigemori teahouse (blog) <http://shigemori.kyo2.jp/>
- \* <http://masugata.demachi.jp/>

### **Shunkoin Temple 春光院**

Shunkoin temple is famous not only in terms of its religious doctrine but its accepting LGBT marriage ceremony. Vice abbot, Mr. Kawakami who studied in the United States learned minority issues including LGBT. Having regretted of his prejudice against LGBT, he started to accept them in the wedding ceremony in the temple after he got his position in Japan. He discovered that the rationale of prejudice against LGBT in the states is based on religious framework while Buddhist prejudice is based on the idea of going with the flow of the society, but is not based on religious doctrine. In 2015, more than 10 couples were married in the temple, most of which are foreign couples. In the one hour lecture, Vice Abbot will give us a lecture.

### **TSURATTHI SEMBON COMMUNITY DEVELOPMENT CENTER ツラッティ千本**

Tsuratthi Sembon is located at historical "feudal Buraku outcast" community in Kyoto currently modified as an exhibition hall. Through the exhibition, you can learn about "Buraku" discrimination and town revitalization in "Sembon" area. "Buraku" discrimination is a kind of discrimination indigenous to Japanese society. "Buraku"(部落) means village. Historically, people in certain villages have been discriminated just because they live in the village. This type of discrimination started in Edo era (1603-1858). During this period, residents in Sembon were engaged in certain particular occupation such as leather industry. Regardless of men or animals, to touch a dead body was considered "tainted", that was a cause of discrimination. The modern discrimination revived after their occupation was replaced by public sector which lost their work, then buraku came to be understood as "tainted" and poor. Infrastructural development delayed, therefore sanitation also become a problem.

Up to the present, the residents have fought for resolution of the discrimination and more comfortable dwelling space. Since 1950s, the residents proactively have built modern apartments in cooperation with the local government. Finally, they have succeeded in making comfortable dwelling space. These days their community development plan is based on participation.

- \* <http://www.japantimes.co.jp/community/2009/01/20/issues/breaking-the-silence-on-burakumin-2/#.V45cHriLS01>
- \* <http://www.imadr.org/sayama/buraku.html>

- \* <http://www.hurights.or.jp/archives/focus/section2/2008/06/present-day-buraku-discrimination.html> ¥
- \* [http://www.blhrri.org/old/blhrri\\_e/blhrri/buraku.htm](http://www.blhrri.org/old/blhrri_e/blhrri/buraku.htm)

## Field trip reminders

- \* Please be careful of heat stroke. Many cases are reported all over the country this year.
- \* The organizer would like to suggest you to bring umbrella or hat or using sun block in case of fine weather.
- \* Supply enough water and do not hesitate to take a break
- \* Schedule may change due to weather condition
- \* Please send PPT by 30<sup>th</sup> to Mr. Sakamoto.
- \* **Meeting place on the first day field trip is at Basement 1 of Zest Shopping Street beside Kyoto City Hall Subway Station (京都市役所駅) that locates in Kawaramachi Oike(河原町御池). Kyoto University students will pick you up from Hotel UNIZO and HOSTEL LEN and will take you the meeting place. See pictures below for the entrance to basement and basement shopping street.**

\*



Zest Underground Shopping Street  
beside Kyoto City Hall Stn.

- \* Regarding the free time on the second day, we would like to ask you to move around by the group. Participants are divided into four groups. We will meet again in Kennin-ji 建仁寺 at 15:30.



Kenninji 建仁寺 near Gion. Meeting point on the second day afternoon after freetime from Nishiki Market 錦市場。 We will meet around the Main temple as shown on the right.



# Program for the East Asia

## Junior Workshop

### Day 1

Opening address will start around 12:15.

August 2	EDUCATION		Prof. KWON Hyunji
	12:30 – 12:55	<b>Telling The Story of “Being Malaysian Chinese”: The Making of Racial Conflict in the National Education System</b> NG Ke Liang   National Taiwan University	
	12:55 – 13:20	<b>Equal Opportunity in Higher Education</b> OTA Miho   Kyoto University	
	13:20 – 13:45	<b>Teachers’ Professional Autonomy: A Case Study on the Controversial Curriculum Guidelines</b> HSIEH I-Cheng   National Taiwan University	
	13:45 – 14:10	<b>Peace Education targeting foreign students in Okinawa -between the viewpoint of victim and perpetrator</b> HUANG Yu-Hsiang   National Taiwan University	
	14:10 – 14:25	15 mins	
	SOCIAL MOVEMENT/ GOVERNANCE		Prof. ASATO Wako
	14:25 – 14:50	<b>The Effects of Different Patterns in the Use of Social Media on Political Participation</b> YIM Jae Yun   Seoul National University	
	14:50 – 15:15	<b>Radioactive Waste in Ponso no Tao and the Risk Governance of Radiation Safety</b> WU Kuei-Yen   National Taiwan University	
	15:15 – 15:40	<b>Does Employment Status Matter?: The Determinants of Different Sources of Social Support in Korea</b> YUN Jiwon   Seoul National University	
	15:40 – 16:05	<b>Remaking Local Culture: The Analysis of Social Interaction in Countryside Youth Hostel</b> HUANG Shih-Chueh   National Taiwan University	

## Day 2

Aug 3	HEALTH/ WELFARE		Prof. KIM Seok-ho
	10:00 – 10:25	<b>Child Protection Systems: An International Perspective</b>	AIZAWA Ryosuke   Kyoto University
	10:25 – 10:50	<b>How Hearing Impaired Children Learn to Listen and Speak in Taiwan? A Study of the Development and the Dilemma of Auditory-Verbal Therapy in Taiwan</b>	LIU Yen-Tsen   National Taiwan University
	10:50 – 11:15	<b>Making Dust Mite Visible: The Risk Governance of Childhood Allergy in Taiwan</b>	HSIEH Hsin-Yi   National Taiwan University
	11:15 – 11:40	<b>'Functional Foods' In Japan – The New Trend in 'Medicalization'</b>	SAKAMOTO Kota   Kyoto University
	11:40 – 13:00	LUNCH TIME	
	LOCALITY		Prof. HUANG Ke-hsien
	13:00 – 13:25	<b>Key Societal factors for Local Community Building: The Case of Enpyeong District's Early Phase of Civil Mobilization</b>	LIM Jeongwon   Seoul National University
	13:25 – 13:40	<b>Investor Island: Stock Investment and Social Attitudes of Taiwanese High-Educated Youth</b>	HUANG Chung-Hsuan   National Taiwan University
	13:40 – 14:05	<b>Globalizing Maiko &amp; Geiko</b>	HIRAI Yoshie   Kyoto University
	14:05 – 14:30	<b>Cheer for Intersection of Capitals and Emotion in Taiwan's Professional Baseball Team</b>	LEE Yu-Chien   National Taiwan University
	VULNERABILITY/ EMPOWERMENT		Prof. WU Chia-Ling
	14:45 – 15:10	<b>A Comparative Case Study of Union Building Strategies in Korea: The Experiences of the Youth Community Union and the Arbeit Workers' Union</b>	CHAE Minji   Seoul National University
	15:10 – 15:35	<b>The vulnerability of marriage migrant women suffering from spousal violence in Japan</b>	NIWA Koki   Kyoto University

	15:35 – 16:00	<b>The Emerging Precariat Movement in Korean Independent Music Industry: The Case Study of Korea Musicians' Union</b> KIM Seo Kyoung   Seoul National University
	16:00 – 16:25	<b>I'm Sorry for Not Being Helpful: An Investigation into Crime Victim Support</b> HSIEH Yu-Hsiu   National Taiwan University
	16:25 – 17:00	Wrap up session

## Symposium Announcement

- \* on the first day of the workshop, opening address will start around 12:15.
- \* Please finish lunch by yourselves on the first day before workshop starts.
- \* Each presentation has 15-20 minutes for oral presentation followed by 10-15 minutes of Q&A and discussion.
- \* For any urgent matters, please look for Prof. Asato Wako (090-1142-2526)
- \* Please send PPT by 30th to Mr. Sakamoto at [sakamoto.kota.35v@st.kyoto-u.ac.jp](mailto:sakamoto.kota.35v@st.kyoto-u.ac.jp)

# **Logistics**

## **2016 East Asian Junior Workshop**

**Venue:** Conference Room B1, Graduate School of Letters Bldg, Kyoto University

**Date:** July 30 - August 3, 2016

**Cosponsors:** Department of Sociology, National Taiwan University, Taiwan

Department of Sociology, Seoul National University, Korea

Department of Sociology, Kyoto University, Japan

## **Conference site:**

606-8501 京都市左京区吉田本町京都大学大学院文学研究科

Graduate School of Letters, Kyoto University, Yoshida Honmachi, Sakyo, Kyoto City,  
606-8501

## **Contact:**

京都大学大学院文学研究科・アジア研究教育ユニット

Kyoto University Asian Studies Unit 075-753-2734 (weekdays) or

Professor Asato Wako at 090-1142-2526

[wasato@socio.kyoto-u.ac.jp](mailto:wasato@socio.kyoto-u.ac.jp)

## **Major hotels:**

ホテルユニゾ京都四条烏丸 地下鉄烏丸線 四条駅

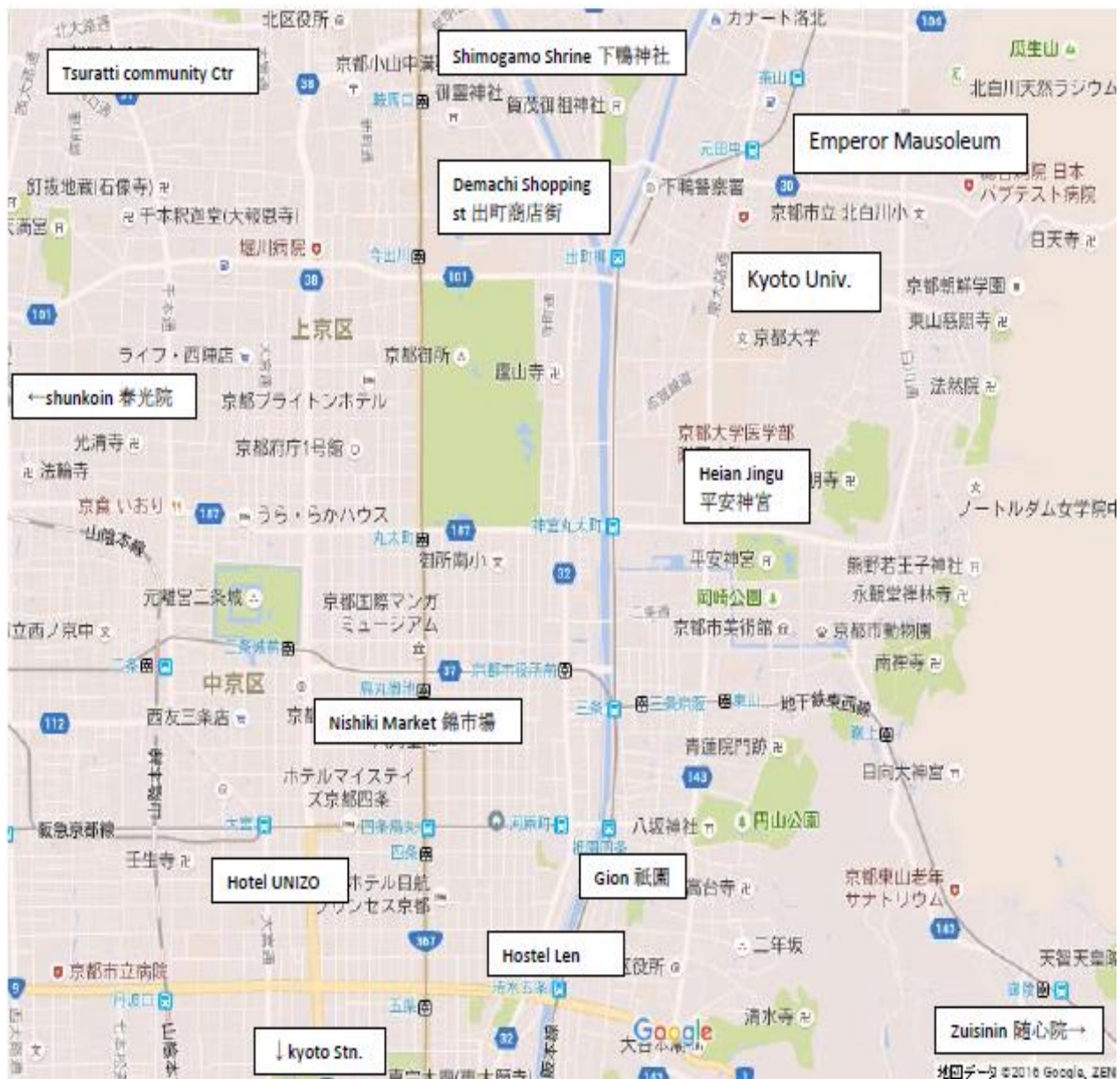
[http://www.unizo-hotel.co.jp/kyoto.s/?\\_ga=1.243304901.1761947646.1469536192](http://www.unizo-hotel.co.jp/kyoto.s/?_ga=1.243304901.1761947646.1469536192)

HOSTEL LEN 京阪祇園四条駅 / 市バス河原町松原

<http://backpackersjapan.co.jp/kyotohostel/hostel/>

# Map

Map of Kyoto City and field research location







# **Workshop Abstracts**



# Education

Chair: Prof. KWON Hyunji

- **Telling The Story of “Being Malaysian Chinese”: The Making of Racial Conflict in the National Education System**

NG Ke Liang | National Taiwan University

- **Equal Opportunity in Higher Education**

OTA Miho | Kyoto University

- **Teachers’ Professional Autonomy: A Case Study on the Controversial Curriculum Guidelines**

HSIEH I-Cheng | National Taiwan University

- **Peace Education targeting foreign students in Okinawa - between the viewpoint of victim and perpetrator**

HUANG Yu-Hsiang | National Taiwan University

## **Telling the Story of “Being Malaysian Chinese”: The Making of Racial Conflict in the National Education System**

NG Ke Liang | National Taiwan University

Malaysia has been plagued by the conflicts between three major racial groups – Malay, Chinese and Indian – since independence from Britain in 1957. This paper examines the uncertainty and conflicts of “Bangsa Malaysia” – the national identity of Malaysia. This study involves determining how the different racial groups, political parties, NGOs engaged in the debates and negotiations on the definition and institutionalization of “Bangsa Malaysia”, especially on the area of national education. Furthermore, this study focuses on the micro-level that the Chinese students who studied in the national secondary school, analyzing how do they identify their racial identity through telling their experience and story in relation to the educational institution. The data used in this study includes the information obtained from in- depth interviews with 32 Chinese students, newspapers and national archives. The four major findings are described as follow: First of all, the government attempts to integrate the different racial groups into a “united-nation” by implementing a series of national developmental policy, including The Education Ordinance (1957, 1961, 1972), which eventually created the national school for all of the Malaysian students regardless of their race. Secondly, this paper criticizes the role of national education system is taken for granted as a political tool for establishing national identity by scholars and politicians. Thirdly, Chinese students who had studied in the national school indicate that the process of nation-building is often impeded by their personal racial identity. Last but not least, those Chinese students’ narratives reflect that the agency of “doing race” and “being Chinese” could be a subversive-strategy when they challenged and negotiated with the Malay-dominated national education system, and reinforce the boundary of racial group inevitably.

Keywords: narrative identity, nation-building, counter narrative, Malaysian Chinese

## **Equal Opportunity in Higher Education**

OTA Miho | Kyoto University

The purpose of this presentation is to consider the factors which prevent the realization of equal opportunity for (identify) in Japanese higher education. Even though equal opportunity in education is secured by the Constitution of Japan and the Fundamental Law of Education and International Covenants on Human Rights, in practice quite a large number of Japanese children cannot proceed to higher education because of several reasons external to the children. Equal opportunity in education is important since educational background largely determines his/her worth and social position. According to the Basic Survey on Wage Structure, the difference between the monthly incomes of high school graduates and university graduates is about 100,000JPY on average. Basic restraining factors against equal opportunity are parents' effect, regional difference, and objection to 'equal' opportunity. In the end, the author points out that the hollowing of Japanese higher education is a contradictory issue when we consider equal opportunity with regards to effectiveness of the education system.

# **Teachers' Professional Autonomy: A Case Study on the Controversial Curriculum Guidelines**

HSIEH I-Cheng | National Taiwan University

The conflicts upon the curriculum guidelines has just ended as the new government announcing its suspension. Within the movement, participants include students, professors, but less school teachers. How do teachers cognize the state-dominated guidelines? Current literature on sociology of education focuses on how state power intervenes the formation of teacher professionalism, which simultaneously constraint their power. However, are teachers totally dominated by the state power without any autonomy?

In this research, I interview teachers specialized on history and civil education, and professors working for teacher education. I also conduct classroom observation at high schools. Based on the theoretical framework of the interaction and competition between state power and teacher power, I examine the following aspects: the forces shaping teachers' cognition of the guidelines, their cognition of the relationship between their teaching job and the guidelines/textbook, and how their teaching practices maintain or resist the state power.

So far I have found that: (1) Community culture shaped by different teacher education systems, and teachers' professional capacities on their specialties have crucial influence on teachers' cognition of the guidelines. (2) Since the conflicts do not directly affect teachers' economic status, some of them tend to accept the state's intervention. (3) The professional autonomy within the classroom provides teachers with spaces to design their own courses. Those with their own values keep doubt on the text book, add extra teaching material to the classroom, and even take the textbook as a negative example. (4) This research will continue to depict different images of teachers' cognition, and clarify the mechanism shaping their cognition and action. In sum, although teacher power may be possible to intermediate the intervention of the state power to the classroom, the curriculum guidelines still have profound impact on teaching and the texts. We would not simply ignore it.

Keyword: state power, teacher power, professional autonomy, Curriculum Guidelines Conflicts

## **Peace Education targeting foreign students in Okinawa - between the viewpoint of victim and perpetrator**

HUANG Yu-Hsiang | National Taiwan University

As an island where ground battle was fought in WWII and ruled by the US for 27-year after the war, the WWII-and-postwar-related history and experiences in Okinawa are very different from the one in Japan. The history about Okinawa War and the issues of US military bases are studied by not only the students in Okinawa every year, but also the students from Japan, under the name of "Peace education." As foreign students learning Japanese in Okinawa also need to do the "Peace education" project for about one month. This research hopes to know how the teachers design different targets when teaching Okinawan WWII and postwar history to the foreign students, and how students from different countries and backgrounds receive the message and make their own understanding.

# **SOCIAL MOVEMENT/ GOVERNANCE**

Chair: Prof. ASATO Wako

- **The Effects of Different Patterns in the Use of Social Media on Political Participation**

YIM Jae Yun | Seoul National University

- **Radioactive Waste in Ponso no Tao and the Risk Governance of Radiation Safety**

WU Kuei-Yen | National Taiwan University

- **Does Employment Status Matter?: The Determinants of Different Sources of Social Support in Korea**

YUN Jiwon | Seoul National University

- **Remaking Local Culture: The Analysis of Social Interaction in Countryside Youth Hostel**

HUANG Shih-Chueh | National Taiwan University

# **The Effects of Different Patterns in the Use of Social Media on Political Participation**

YIM Jae Yun | Seoul National University

The use of online social networking service (SNS) promotes political participation by making political issues more friendly and thereby boosting active conversation about them. This article focuses on the social networks that individuals own on online SNS, and tries to figure out the difference existing in the types of political participation of individuals by the types of social networks they have on SNS. We sort social networks on SNS into strong and weak ties and see if there is any distinction in terms of the extent of political participation according to the two types of ties. Weak ties are common among disparate groups of individuals and seem to accelerate the spread of information or knowledge among them. Strong ties, on the other hand, tend to appear among more homogeneous groups of individuals and raise the possibility that people involved in such ties take part in hard political participation by reducing the risks of the involvement. On this ground, this article formulates two hypotheses. First, the users of SNS are more likely to be active in political participation compared to the non-users of SNS. Second, there will be difference in the activeness of political participation between those who have strong ties and those with weak ties on SNS. In particular, those with strong ties are more likely to actively take part in hard political participation whereas those with weak ties will tilt towards easy political participation. Data analysis of this article has uncovered some important findings as follows: The users of SNS showed higher participation in both easy and hard political participations. However, unlike those who had strong ties on SNS, the group that had weak ties on SNS were proven to be more active in easy political participation.

Key words: social network service (SNS), social network, political participation, strong tie, weak tie



# **Radioactive Waste in Ponso no Tao and the Risk Governance of Radiation Safety**

WU Kuei-Yen | National Taiwan University

The article discusses the management of radiation safety of radioactive waste in Ponso no Tao (or Koto Island, Orchid Island). Exactly, this article focuses on how the policy of radiation safety constructs risks of radioactive waste in Ponso no Tao. The management of radiation safety is usually constructed by risk management models which emphasizes the deterministic power of the quantitative statistics and expertise. I argue that the definition of radiation safety should not only include scientific knowledge, scientific experts and management model, but also actually include lay people, locals and social cultural context which are usually invisible and ignored. Moving beyond the management model that emphasizes a top-down approach, the scie-technocracy, and quantitative methods, this article provides the alternative perspectives to present how different actants construct the radiation safety, which are: (1) The constraints of risk management: "the power development foundation" that is the compensation expense offered Taipower has overlooked environmental risk; even confusingly claims the policy that is provided to improve the gap between rural and urban areas. The policy not only has overlooked scientific uncertainty, ignorant risk and the lack of epidemiological researches, but also covered up discusses of social inequality. (2) The uncertainty of radiation safety: radiation safety is not a "pure science" problem, but embeds in social cultural context. According to the controversies or events of radiation safety during the 2007-2012 in Ponso no Tao, I found that the controversies usually individualize risks by means through emphasizing engineering ethics and the culture of industrial safety. That is to say, when controversies occurred, on the one hand, society only cared about expertise and standards; on the other hand, the opinions of different stakeholders and the uncertainty of radiation safety knowledge has been neglected. (3) The interest model of radioactive knowledge: the interest model explains that stakeholders based on their own community interests, affects the interpretation of scientific knowledge. I found that experts usually claim how "safe" is the radiation safety, self-confidence and the "facts" when they are communicating with the public. However, they ignore the "stochastic effect", the uncertainty and the unknown of radioactive knowledge. Generally, based on these findings, from the perspective of risk governance, I argue that the risk management model only led by the expertise and scientific frames is totally not enough to understand the scientific uncertainty. More importantly, the social culture context, the scientific uncertainty, the unknown, social interests and interpretations have co-produced the radiation safety in Ponso no Tao.

Keyword: Risk Governance, Nuclear Controversy, Radiation Safety, Radioactive Waste in Ponso no Tao, Scientific Uncertainty

# **Does Employment Status Matter?: The Determinants of Different Sources of Social Support in Korea**

YUN Jiwon | Seoul National University

The purpose of this paper is to determine whether an individual's employment status influences the source from which the individual seeks social support. This paper takes a further step from the simple distinction between employment and unemployment, by examining the stability of employment and how this affects social support. Social support consists of support one can gather from existing social network in stressful situations, and this social aspect of social support gives rise to variance in social support according to one's social condition and situation. Hence, this paper represents an attempt to analyze variance of social support according to employment stability among many social factors.

The data for analysis was drawn from 2012 Korean General Social Survey. The first step of analysis consisted of latent class analysis according to the source from which each respondent asked for social support. Through this process, patterns of social support could be classified into distinct categories. The second step involved binary and multinomial logistic regression analysis with employment status as independent variable, and social support categories as the dependent variable. Four employment statuses of unemployment, self-employment, permanent employment and temporary employment were distinguished, and the probability of each employment status belonging to each social support category was assessed.

The latent class analysis revealed that the social support of Koreans in 2012 could be classified into four categories of 'family-centered', 'friend and family', 'isolated' and 'relatives and neighbors', according to the sources of social support. The binary logistic regression model indicated that in comparison to permanent employment, being in temporary employment leads to higher chances of belonging to 'isolated' category rather than other categories. Finally, the multinomial logistic regression model showed that in comparison to permanent employment, the unemployed were more likely to belong to 'relatives and neighbors' category than to 'family-centered' category. It also identified temporary employment as being more likely to belong to 'isolated' category than to 'family-centered' category.

## **Remaking Local Culture: The Analysis of Social Interaction in Countryside Youth Hostel**

HUANG Shih-Chueh | National Taiwan University

There is a Countryside Youth Hostel trend in Taiwan recent years. These hostel operators, defining themselves as social entrepreneurs, integrate social innovation techniques to attract more youths to touring countryside. Such hostels provide a series of work-exchanges and deep experience tours, giving the participators a chance to explore the industrial structures and local cultures in the countryside. Tourism policies implanted by the government hitherto emphasizes on the economic revenues of tourisms, shaping local cultures in a shallow and revenue-oriented way. In contrast, these entrepreneurs deeply grasp the essence of local culture through long-term fieldwork, and feature long economic political history and various ethnic cultures as marketing points instead.

My research aims to understand the discourse of country culture legacy and innovation through the study of the interaction between entrepreneurs, work-exchangers and consumers. Also, this research hopes to seek how the interaction outbreak changes and lead to growth, making more people involved in the reproduction of country businesses and heritage of local cultures.

The result suggests, current transform of tourism gives hostel entrepreneur a chance to emphasize social responsibilities towards the decay of traditional industries. On one hand, they illustrate their future visions through distinguishing the differences between the traditional tourism business model. On the other hand, they vigorously host activities for experiencing local livelihood and exchanging social innovation practicing experiences. Through this way they bond relations and responsibilities with work-exchangers and tourists. These entrepreneurs also organize dedicated youths to run such businesses in different locations in Taiwan, in order to present the richness of local culture.

# HEALTH/ WELFARE

Chair: Prof. KIM Seok-ho

- **Child Protection Systems: An International Perspective**

AIZAWA Ryosuke | Kyoto University

- **How Hearing Impaired Children Learn to Listen and Speak in Taiwan? A Study of the Development and the Dilemma of Auditory-Verbal Therapy in Taiwan**

LIU Yen-Tsen | National Taiwan University

- **Making Dust Mite Visible: The Risk Governance of Childhood Allergy in Taiwa**

HSIEH Hsin-Yi | National Taiwan University

- **‘Functional Foods’ In Japan – The New Trend in ‘Medicalization’**

SAKAMOTO Kota | Kyoto University

AIZAWA Ryosuke | Kyoto University

# **How Hearing Impaired Children Learn to Listen and Speak in Taiwan? A Study of the Development and the Dilemma of Auditory-Verbal Therapy in Taiwan**

LIU Yen-Tsen | National Taiwan University

The Study aims at illustrating how hearing impaired children learn to listen and speak with hearing-aid instruments in Taiwan.

There are lots of difficulties occurring during the process of learning. Because the quality of sound offered by the artificial hearing-aid is still different from the counterpart by the natural ears. Actually, the contributing factors for the construction of listening and speech ability comprise not only the level of hearing loss, but also the various situations the families and children encounter during the process of looking for and receiving the adequate early education.

The study would investigate the history of the transfer of Auditory-Verbal Therapy from North America to Taiwan since late 1980s. By portraying how the politics of the therapy works, I would like to indicate the details of the localisation process of the teaching technics and the dilemma it faces.

# **Making Dust Mite Visible: The Risk Governance of Childhood Allergy in Taiwan**

HSIEH Hsin-Yi | National Taiwan University

Childhood allergic diseases are currently a crucial health concern in East Asia. Dust mite, the microscopic organisms inhabit in household environments, have become the most prevalent allergen in Taiwan. This study examined the risk governance of dust mites in Taiwan. The data used in this study include information obtained from archives, interviews, and participant observation. The major findings of this study are described as follows: First of all, the discourse of dust mite as an enemy has not been demonstrated as a permanent fact; on the contrary, it has been an intricately historical construction: It involves medical professionals, mass media, and commercial industries. Starting from 1980s, dust mites have become a significant research topic in Taiwan due to the allergy statistical surveys. Since several surveys strongly claim that almost 90 percent of Taiwanese patients are allergic to dust mite, dust mite has become such a cruel enemy of allergic diseases that enrolled more and more experts from different fields exploring the correlation between dust mite and allergy. As a result, the mass media also initiated to translating those medical or scientific findings into public information for a general audience. Moreover, the concerns about dust mites result in an increased number of commercial products for household environmental control. Since the late 1990s, various manufacturers for electronic household appliances in Taiwan have re-invented many common products with the novel anti-dust mite function. Concerning the risk prevention of dust mites, all the detailed discourses and products have not only illustrated the indiscernible dust mites but also resulted in parents' risk perception of dust mites, although on the international level, the efficiency of dust mites avoidance measures are still highly debated. In conclusion, the risk governance of dust mite allergen has emerged and intensified due to medical professionals, mass media, and commercial industry. Regarding to the multiple risks associated with allergies, current solutions are often reduced to a specific range of "environmental" controls, which are combined with individualized behavior management. The strategies recommended by medical experts lead to more focus on the specific dust mite avoidance and the household environmental control. However, the anti-dust-mite product unintentionally causes new risks on the ecological environment, parenting, and regulatory policies.

Key words: risk governance, health consumption, individualization, childhood allergy, dust mite.



## **‘Functional foods’ in Japan – The new trend in ‘Medicalization’**

SAKAMOTO Kota | Kyoto University

There are many ‘functional foods’ in Japan and some of them are officially accredited by the government today. However, the effectiveness of them are suspected by some researchers and they criticize the policy because the accreditation system cannot prevent people from making wrong choice for how to eat in daily life. In this presentation, the history of the use of ‘functional foods’ are traced in order to clarify how such foods have spread in Japan. By looking into the decision-making process about the policy among ‘functional foods,’ a new trend in ‘medicalization’ can be found in Japan today. That is, the movement is promoted by the private sector for the purpose of the economic activation, and the government are supporting the trend by making new system. From the finding, it can be said that it may help people care about their health for themselves, and that there is, however, still possibility that people have excess expectation to such foods.

# LOCALITY

Chair: Prof. HUANG Ke-hsien

- **Key Societal factors for Local Community Building: The Case of Enpyeong District's Early Phase of Civil Mobilization**

LIM Jeongwon | Seoul National University

- **Investor Island: Stock Investment and Social Attitudes of Taiwanese High-Educated Youth**

HUANG Chung-Hsuan | National Taiwan University

- **Globalizing Maiko & Geiko**

HIRAI Yoshie | Kyoto University

- **Cheer for Intersection of Capitals and Emotion in Taiwan's Professional Baseball Team**

LEE Yu-Chien | National Taiwan University

## **Key Societal factors for Local Community Building: The Case of Enpyeong District's Early Phase of Civil Mobilization**

LIM Jeongwon | Seoul National University

The following paper aims to articulate the significance and role of macrosociological contexts in the formation of local communities through case study analysis of Seoul's Enpyeong District. Previous research on the rise of local communities in urban areas of South Korea have mostly premised individual community members' conscious involvement as independent variables, or have focused on documenting personal narratives of social movement campaigners. This study rather focuses on social elements outside the individual, such as spatial characteristics of the local area, contemporary social characteristics of the era, basis of civic society and triggering effects of stimulus events, in order to analyze the conditions behind the formation of Enpyeong District's local community.

## **Investor Island: Stock Investment and Social Attitudes of Taiwanese High-Educated Youth**

HUANG Chung-Hsuan | National Taiwan University

A significant feature of stock market in Taiwan is the high level of participation from non-professional investors: these actors across class and educational level have actively participated the stock market since 1980s, which triggered the rapid expansion of the firms and capitalism in Taiwan. However, the expansion consequently hurt both the environments and workers' rights, which might generate the grievances and struggles and make investors withdraw their support. Therefore, it is the way to reconcile the conflict that makes the feature of capitalism in Taiwan.

This research views capitalism in Taiwan as a hegemony which disperses ideologies standing for bourgeoisie and calls consent from the masses in every social sphere in order to reproduce itself. Existing research usually highlights labor regime and cultural categories as the mechanism of building capitalism hegemony in Taiwan, taking other economic activities for granted, so my interest in stock market may broaden the field of hegemonic study in Taiwan.

Since high-educated youth are the most likely to criticize capitalist regime and participate social struggles in Taiwan, it's more possible through interviewing them to examine the impact of the hegemony. Based on their stock market experience, social life and attitudes toward social and political issues, this research will demonstrate the feature and ideological impact of investment of Taiwanese: it makes the investors more likely to support the expansion of firms and capitalist regime to make the stock prices higher. It also makes them refuse to participate social movements, or to distinguish and neutralize their investment experience from everyday life and usual social attitude. In this way, investment of Taiwanese helps the hegemony reproduce itself.

## Globalizing Maiko & Geiko

HIRAI Yoshie | Kyoto University

The purpose of the paper is to discuss how Japanese traditional teahouse quarters or kagai(花街) has changed over time when it began to accept foreign visitors. Globalization allowed more and more foreigners to come to Japan, and they greatly contributed to the Japanese economy. This has influenced even the Kagai, which has difficulties in keeping its traditional culture partly because of less economic power due to the disappearance of patron or danna, and also because of the decreasing the number of regular customers. Originally, the kagai was a closed space and first time visitors were not allowed to enter and enjoy Maiko and Geiko's hospitality. This closed nature allowed for Maikos and Geikos to build close relations with their customers. However, in order to maintain customers, the Kagai decided to accept first-timers, especially foreign visitors.

As a result, Maikos and Geikos get enough money to sustain their job and acquire more opportunities to perform, and this helped to keep the number of visitors from decreasing. However, Geikos and Maikos are no longer able to establish close relations with their customers, enough to know their preference. Therefore, the quality of hospitality has begun to decline rapidly, as well as their performance. Whereas, their original performance was to provide the best entertainment for customers because both parties know each other, their recent performances for first timer becomes just a performance without having an intimate knowledge of each other. This means that the Kagai is no longer a traditional service industry but has become a tourist industry. Although foreign visitors contributed to maintain the Kagai's culture economically, it has also changed the style of Kagai from one-on-one relationship to one-on-mass relationship.

## **Cheer for Intersection of Capitals and Emotion in Taiwan's Professional Baseball Team**

LEE Yu-Chien | National Taiwan University

In Taiwan, the cheering culture in professional baseball games has changed rapidly in recent years. Professional baseball franchises have put financial investment to enlarge this cheering culture in order to imitate the ones in Northeast Asian countries. Facing this change, what kind of action will baseball fans take? My research method includes interviews with the staffs of franchises, the volunteers in the cheering squad, and fans who go to baseball games. The interviews focus on their change in action and interpretation of the cheering culture in recent years due to the investment in the cheering culture.

The findings of the interviews are compared with the change in teams' management throughout time, in order to find out the mechanism of mediation between "emotional cheer" based on emotional support, and "secularized cheer" intervened by franchises' investment in Taiwan's professional baseball league.

The research reveals that two business values--- "modernization" and "consuming-equal-to-support" --- are key to fans' acceptance toward the change of cheering forms. The former indicates changes in facilities and new forms of cheering that improves the fans' game experience. The latter, which equates buying tickets as both financial and emotional support for teams, will remain unchanged. While the change in the cheering culture is caused by interference of franchises' investment, this interference mustn't violate the spirit of sport. If violated, fans would object to buy tickets. In short, emotional and secularized cheering entailed by professional baseball franchises in Taiwan are mixed through the interaction and collaboration between the managers and fans of the teams. The results also echo with the statement of Viviana Zalizer that the economic action in human society has cultural meaning, and it could be supplemented to studies of fandom in the sociology of sports in Taiwan.

# VULNERABILITY/ EMPOWERMENT

Chair: Prof. WU Chia-Ling

- **A Comparative Case Study of Union Building Strategies in Korea: The Experiences of the Youth Community Union and the Arbeit Workers' Union**

CHAE Minji | Seoul National University

- **The Vulnerability of Marriage Migrant Women Suffering from Spousal Violence in Japan**

NIWA Koki | Kyoto University

- **The Emergence of Precariat Movement in the Korean Independent Music Industry: The Case of Korea Musicians' Union**

KIM SeoKyoung | Seoul National University

- **I'm Sorry for Not Being Helpful: An Investigation into Crime Victim Support**

HSIEH Yu-Hsiu | National Taiwan University

# **A Comparative Case Study of Union Building Strategies in Korea: The Experiences of the Youth Community Union and the Arbeit Workers' Union**

CHAE Minji | Seoul National University

This paper aims to draw a comparison between the key strategies of two alternative labor unions having recently emerged in Korea, namely the Youth Community Union(YCU) and the Arbeit Worker's Union(AWU). It also discusses if they play a significant role in revitalizing labor union movement. As the labor markets become increasingly complex, the two existing confederations of trade unions have failed to represent workers in the periphery labor market and there has been significant decline in labor unions. This paper examined the similarities and differences of the two alternative unions regarding their key strategies to make voice for young precarious workers who the existing unions have by and large failed to integrate. As small-scale unions, both have adopted the framing strategy: they publicize problems of current labor union movement and in doing so differentiate themselves from the current ones. Moreover, they are active in political actions that lead them to policy making processes. Examples include YCU's involvement in setting the National Minimum Wage since 2015. Although the two alternative unions appear to be similar, there are significant differences between the two as well. The YCU has been projecting itself as a community for its members, and focusing on create social agendas which help the members with diverse backgrounds better engaged in the union. By contrast, AWU has been concentrated on organizing franchise workers on a temporary or part-time contract, leading them to collective bargaining, and taking political actions for labor legislation as emphasizing the working class identity.



# **The Vulnerability of Marriage Migrant Women Suffering from Spousal Violence in Japan**

NIWA Koki | Kyoto University

Since 1985, Japan has increasingly accepted marriage migrant women; they mainly have come from East Asian countries—China and Korea—and Southeast Asian countries—such as Philippines and Thailand. Most of these women also tend to be victims of spousal violence, same as with Japanese women. However they can face more vulnerability than Japanese women because of some unique factors. This study examines the vulnerability of marriage migrant women suffering from spousal violence in Japan in comparison with married Japanese women.

To clarify this vulnerability, this study focuses on two main points of spousal violence:

[1] The occurrence of spousal violence and factors contributing to this phenomenon, and the [2] institutionalization of violence. The data used in this study include government statistics, previous studies, several cases of marriage migrant women suffering from spousal violence in Japan, and the author's personal interviews of Filipino women who are about to leave for Japan as marriage migrants.

As a result, this study suggests that the vulnerability of marriage migrant women is qualitatively different from that of Japanese women. The following occurrence factors of spousal violence are present in their case: [1] gender discrimination (although this factor is shared with Japanese women, their particular situations are more serious); [2] racial discrimination against them as "women from an economically lower country"; and [3] lingual and cultural differences between husband and wife. Furthermore, the violence is institutionalized through the husband's domination over the wife economically, socially, and legally.

# **The Emergence of Precariat Movement in the Korean Independent Music Industry: The Case of Korea Musicians' Union**

KIM SeoKyoung | Seoul National University

This research examines 'Korea Musicians' Union(KMU)' as a 'Precariat movement' in Korean independent music industry. The class identity of artists has been debated in Korea since new unions of artists emerged and still continues to be a controversial topic. This paper will raise two main questions: 1) what make KMU a precariat movement?, and 2) What are the key factors that made KMU seek precariat movement? The paper firstly identifies four factors that make it possible to define members of KMU as artistic precariats; they include unstable income, lack of social insurance, unstandardized labor system, and the emotional frustration. Secondly, the paper situates KMU in the context of the worldwide precariat movement by showing that their main agenda are deeply related to the criticisms of neo-liberalism and the support for universal basic income. Then the paper suggests that the locality of the independent music industry is the most essential factor that enabled the advent of this precariat movement. Korean independent music industry has mostly clustered in a particular district named "Hongdae District". This firstly provides a physical space where scattered musicians who do not share workplace can congregate. Secondly, KMU activities such as hosting independent festivals count on the tight network shared with the local community, including live clubs and practice rooms. Thirdly, members share the identity of "Hongdae People" which plays a key role in solidarity. Through the case study of KMU, this paper provides one significant example of successful combination of locality and precariat voice.

## **I'm Sorry for Not Being Helpful: An Investigation into Crime Victim Support**

HSIEH Yu-Hsiu | National Taiwan University

Association for Victim Support (AVS) in Taiwan was established a year after the ratification of the Crime Victim Protection Act in 1998. AVS assists crime victims to go through difficulties in legal processes, medical care, economical loss, job finding and mental hurts. The article examines how this semi-official supporting organization shapes the "worthy of help" victim image after the victim supporting system was institutionalized, thus excludes the need of post-trauma recovery. The research was conducted using participant observation as a volunteer in Taipei chapter of AVS, interview with advocates for victims' rights, and files collection including news reports and official documents.

The result suggests: by following the logic of "damage compensation by money", compensation distribution is considered as the main task of institution for crime victim support. Cases of AVS are mainly referred from prosecutors only when they are considered economically disadvantaged. Home visits and assessments are done by lay helpers (volunteers), which empathy and further assistance depends on client's financial status. In summary, institutional logic and processes of supporting practices co-produce the "economically disadvantaged" victim image, therefore AVS becomes a complement to social welfare, with victims' needs for emotional support and the discovery of truth of the crime becoming marginalized.

# Participants

## **National Taiwan University**

HUANG Ke-hsien		Professor
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