



京都大学  
KYOTO UNIVERSITY



國立臺灣大學  
National Taiwan University



서울대학교  
SEOUL NATIONAL UNIVERSITY

# **2018 East Asian Junior Workshop**

Venue: Conference Room 319, Sociology Department,

National Taiwan University

Date: August 18-21, 2018

Cosponsors:

Department of Sociology, Kyoto University, Japan

Department of Sociology, Seoul National University, Korea

Department of Sociology, National Taiwan University, Taiwan

College of Social Sciences, NTU, Taiwan

Global Asia Research Center, College of Social Sciences, NTU, Taiwan

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## ➤ Program:

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### Day1 Taipei Tour I

August 18 Saturday	09:45-10:00	Gather at the front door of Department of Sociology
	<b>Tour 1: The History of NTU- Campus Tour</b>	
	10:00-11:30	Presenter: School Staff
	11:30-12:30	Lunch time
	<b>Tour 2: DaDaoCheng</b>	
	13:30-15:30	Presenter: HSIEH, Hsuan-Chan (謝璇嬋)
	<b>Tour 3: Zhongshan Tiaotong</b>	
	17:00-18:00	Presenter: CHEN, Tzu-Hsuan (陳子萱)

### Day2 Taipei Tour II

August 19 Sunday	09:45-10:00	Gather at the front door of Department of Sociology
	<b>Tour 4: Huaxin Street</b>	
	10:30-11:30	Presenters: LIEN, Yi (連翊)、LIN, Ssu-Hao (林思皓)、 WEI, Yun-Dien (魏韻典)
	11:30-13:30	Lunch Time
	<b>Tour 5: Little Indonesia</b>	
	14:00-14:40	Presenter: CHENG, Yu-lien (鄭宇廉)
	<b>Tour 6: Nanjichang</b>	
	15:30-17:30	Presenters: LIAO, Chun- Hsiang (廖俊翔)、 CHENG, Wei(鄭巖)

## Field Trip Reminders

- ✓ Always be on time! Independent action without permission is prohibited!
- ✓ We highly suggest participants wear comfortable walking shoes, as we will walk all day.
- ✓ The water bottle, hat, umbrella, personal medicine and an open mind are necessary during the field trip!!

Venue	Day 3 Conference Room 319, Department of Sociology	
August 20 Monday	09:00-09:10	<b>Welcome Remark</b> by Prof. Hung-Jen WANG (Dean of School of Social Science)
	09:10-09:30	<b>Opening Remark by Professors from Seoul National University and Kyoto University</b>
	Session 1 : Laws, Policies, and Consequences      Prof. KWON, Hyun Ji	
	09:40-10:50	Joonsik KIM   National Taiwan University <b>Raising Savings Habitus: 1970s School Savings System in Taiwan and Korea</b>
		Ryosuke AIZAWA   Kyoto University <b>“Child Labor” to What? : (Re)Construction of Child Abuse as A Social Problem in The End of The 20th Century in Japan</b>
	Break Time	
	Session 2 : Youth, Work, and Migration      Prof. PARK, Keong Suk	
	11:00-12:30	Yu-Hsiu HSIEH   National Taiwan University <b>Negotiating Familial Power between Parents and Children: How Educational Upward Mobility Impacts Working-Class Families in Taiwan</b>
		Misato YONEZAWA   Kyoto University <b>Foreign children and education in Japan</b>
		Bo Soek KOH (Team D)   Seoul National University <b>Attitudes of Korean Youth Population Toward Immigrants</b>
	Lunch Break (Room 401)	
	Session 3 : Social & Spatial Stratification      Prof. HEIM, Stephane	
	14:00-15:10	Chenjia JI   Kyoto University <b>Gentrification in East Asia: Influence on The Labor Class</b>
		Kei SATO   Kyoto University <b>The Increase of Low Income Singles Living with Their Parents in Japan: What Is at Stake?</b>
	Break Time	
	Session 4 : Work, Life, and Migration      Prof. OCHIAI, Emiko	
	15:30-17:00	Satomi NARUMIYA   Kyoto University <b>The Difference of Women’s Way of Working among Taiwan, Korea and Japan</b>
		Laure SEVE   Kyoto University <b>Lifestyle And Relationship to Work of Japanese Long And Short-Term Migrants in Paris</b>
		Joowon Park, Michaela Markovic, and Sofia Winter Cervero (Team A)   Seoul National University <b>Korean Women in The Job Market: Family and Career as Contradiction</b>

Venue	Day 4 Conference Room 319, Department of Sociology	
August 21 Tuesday	Session 5: Marriage Immigration	
	Prof. ASATO, Wako	
	09:30-11:00	Jen-Chen CHAO   National Taiwan University <b>Taiwanese People’s Attitudes toward Marriage Immigrants: The Role of Social Trust</b>
		Yu-Hsin CHEN   National Taiwan University <b>Gatekeeper on The National Border: The Comparison of Border Control between Taiwan And Japan</b>
		Vanessa Mingyue Huang, Melody Tran, and Thomas LA Pham (Team B)   Seoul National University <b>Struggles for Citizenship: Marriage Migrants in South Korea</b>
	Break Time	
	Session 6: Media and Image Making	
	Prof. TAROHMARU, Hiroshi	
	11:10-12:20	HeeJae Choi, Dong Hee Lee, Jong-Jun Lee, and Sowon Son (Team C)   Seoul National University <b>News Frame Analysis of Korea Refugee Influx: By Comparing Articles about Syrian And Yemeni Refugees in Korea</b>
		Suhyun KIM   Kyoto University <b>Co-productions of Storytelling Media Contents in East Asia</b>
Lunch Break (Room 401)		
East Asia Senior Sociologist Workshop    College of Social Sciences Room 108		
14:00-14:10	Opening remarks by Pei-Chia LAN 藍佩嘉 (Director, Global Asia Research Center, NTU)	
14:10-15:10	<b>Panel 1. Labor Market and Youth:</b> How does the flexibilization of work impact the life chances of young people in your country? How do young people react to labor market difficulties? <u>Presentations</u> (30 mins)	
	<ul style="list-style-type: none"><li>Jyh-Jer Roger KO 柯志哲 (Prof., National Taiwan University, Dept.of Sociology)</li><li>Hyunji KWON (Prof., Seoul National University, Dept.of Sociology)</li><li>Stephane HEIM (Prof., Kyoto University)</li></ul>	

	15:20-16:20	<p style="text-align: center;"><b>Panel 2. Gender and work:</b></p> <p>What kinds of challenges do women face in reconciling work and family in your country? Why is the M-shape curve happening in Japan and Korea, but not in Taiwan? How do labor market flexibilization and welfare policies in recent decades impact women's employment and fertility?</p> <p><u>Presentations</u> (30 mins)</p> <ul style="list-style-type: none"> <li>• Janet C.-L. KUO 郭貞蘭 (Assistant Prof., National Taiwan University, Dept.of Sociology)</li> <li>• Ee Sun KIM (PhD student, Seoul National University)</li> <li>• Hiroshi TAROHMARU (Prof., Kyoto University, Graduate School of Letters)</li> </ul> <p><u>Group discussion and Q&amp;A</u> (30mins)</p>
	16:30-17:30	<p style="text-align: center;"><b>Panel 3. Migration:</b></p> <p>What are the recent policy changes regarding labor and marriage migration in your country? How are they similar to and different from the policies in the other two countries? What kinds of social impacts and challenges are happening to the regimes of citizenship and multiculturalism?</p> <p><u>Presentations</u> (30 mins)</p> <ul style="list-style-type: none"> <li>• Pei-Chia LAN 藍佩嘉 (Director, Global Asia Research Center, NTU)</li> <li>• Keong-Suk PARK (Prof., Seoul National University, Dept.of Sociology)</li> <li>• Wako ASATO (Associate Prof., Kyoto University, Graduate School of Letters)</li> </ul> <p><u>Group discussion and Q&amp;A</u> (30mins)</p>
	Farewell Dinner	

## ➤ Symposium Announcement

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- ◆ Each presenter has 15 minutes for oral presentation. One ring of the bell indicates that there are 3 minutes left; two rings indicate that time is over.
- ◆ The allotted Q&A time for each paper is 10 minutes. In each session, we will let all paper presenters finish their presentations first and then start Q&A discussion.
- ◆ Please identify yourself (name and affiliation) before posing a question.
- ◆ Please turn off your cell phone or set it to silent mode during the symposium.
- ◆ For any urgent matters during the conference, please contact:

Prof. LIN Kuo Ming (+886-922-289-572 )

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## ➤ **Logistics**

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### **2018 East Asia Junior Workshop**

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#### **Conference site:**

Sociology Department, National Taiwan University No. 1, Sec. 4,

Roosevelt Road, Taipei City 10617, Taiwan

Tel (886)-2-3366-1221 (Prof. Kuo-Ming LIN's office phone)

Tel (886)-2-2368-1217 (Department Office)

<http://sociology.ntu.edu.tw/ntusocial/>

Location map: <http://www.ntu.edu.tw/english/about/location.html>





## ➤ **Abstract**

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### **Session 1: Laws, Policies, and Consequences**

**Chair: Prof. KWON, Hyun Ji**

➤ Joonsik KIM | National Taiwan University

**Raising Savings Habitus: 1970s School Savings System in Taiwan and Korea**

➤ Ryosuke AIZAWA | Kyoto University

**“Child Labor” to What? : (Re)Construction of Child Abuse as a Social Problem in the end of the 20th Century in Japan**

## **Raising Savings Habitus:**

### **1970s School Savings System in Taiwan and Korea**

KIM Joonsik (National Taiwan University)

In 1970s Taiwan and Korea's authoritarian regime try to build up the heavy-chemical industry. Without US aids, household savings was the only fiscal option that constantly reliable. In that sense, both regimes make a full effort to raising savings habitus across the nation. In this context, Taiwan and Korea's Government launched a full-scale savings mobilization movement in 1970. At the same time school savings system planted in Taiwan (師生儲金) and Korea(학생저축은행).

Both regime clearly understood it is much easier to Raising habitus when they are children. With the public education system, it could transform the whole society to save more. School savings system was the key institution for raising savings habitus. When Students used to savings, they would continuously do it after they graduate. To meet this target, the education system joined up with the financial system for raising saving habitus.

Though Both of nations seems like trying to use a similar strategy, the result was quite different. Taiwan's system was more broadly accepted not only in the number of schools but also in the number of students. Then why such differences happened? There was three critical difference between the two countries student savings system. First of all, Taiwan's system was centralized with the postal savings system, on the contrary, Korea's was involved with most of the financial institution. The decentralized system was inefficient to mobilize savings. Second, Korea used seemingly more forced way, Taiwan rather preferred to use seemingly voluntary way. The forced way was unable to implement. Third, Taiwan provided incentive at all level, but Korea paid nothing, and it brings resistance from all level.

Comparing student savings system, Taiwan's model(centralized, voluntary, incentive) worked much more efficiently to raising savings habitus. Though the school savings system was only part of the whole savings mobilization movement, it could offer the core ideas to understand how both nations approached differently and could get the different outcome. Furthermore, Taiwan and Korea's student savings system experience let us think about how economic habitus could be molded in the different geopolitical and social context.

**“Child Labor” to What? :**  
**(Re)Construction of Child Abuse as a Social Problem**  
**in the end of the 20<sup>th</sup> Century in Japan**

Ryosuke AIZAWA  
(Graduate student, Graduate School of Letters, Kyoto University)

This research analyzes how child abuse (児童虐待 in Japanese) problem has been constructed as a contemporary social problem in Japanese society from the standpoint of social constructionism. Especially I will focus on concepts such as “parent” or “parenting.” In the 20<sup>th</sup> century, the Japanese legislative enacted two laws for protecting children from abuses. The first one “Child Abuse Prevention Act” was made in 1933 in the prewar period. Previous researches have been already pointed out that in the policy-making process of this law, child abuse was constructed as “child labor” problem such as making children work as circus performers, beggars or geisha girls. On the other hand, in the end of the 20th century when child abuse began to be seen as an important social issue again and “the Act on the Prevention, etc. of Child Abuse” was enacted in 2000, not “child labor” but domestic maltreatments to children by their parents came to be seen as child abuses. The main interest of this research is to examine what kind of factors have been discussed which drive parents to abuse their own children. The data is the proceedings of the Diet of Japan from 1990 to 2017. And not only qualitative approach but also “quantitative content analysis”, which statistically analyzes text data by extracting words automatically and specifying coding rules, are used as analytical methods. As a result, in the end of the 20th century, psychological elements such as mental illness or irresponsibility as parents were regarded as much more important factors of child abuse than social factors including unemployment or poverty compared to the later period. Moreover, how to regain healthiness and “industriousness” of parents was discussed vividly. And it is concluded that child abuse problem which had been constructed as “child labor” problem in the 1930s was reconstructed to “*parental labor*” (not the labor of parents) problem in this period.

## **Session 2: Youth, Work, and Migration**

**Chair: Prof. PARK, Keong Suk**

➤ Yu-Hsiu HSIEH | National Taiwan University

**Negotiating Familial Power between Parents and Children: How Educational Upward Mobility Impacts Working-Class Families in Taiwan**

➤ Misato YONEZAWA | Kyoto University

**Foreign children and education in Japan**

➤ Bo Soek KOH (Team D) | Seoul National University

**Attitudes of Korean Youth Population Toward Immigrants**

# **Negotiating Familial Power between Parents and Children: How Educational Upward Mobility Impacts Working-Class Families in Taiwan**

Yu-Hsiu HSIEH (National Taiwan University)

Since education reform took place in the 1990s, universities have been open door to more and more people, and now there are around 70% of young people who can acquire a bachelor's degree in Taiwan. It seems that entering into a university is no longer a privilege remained for the upper class. Past researches focusing on social reproduction have tried hard to find out the mechanism how people with advantages pass on their advantages to their children through distinct classed parenting style. Therefore, working-class families are usually seen as lacking of class advantages and their children are apt to lose in the competitive game in the end. In this research, I aim to examine how the unintended consequences that working-class parenting style brings about reshape the parent-child relationship, through looking into educational upwardly mobile families. Moreover, in contrast to the past researches which investigated how cultural capitals are passed down, I intend to figure out how cultural capitals emerge among the second generation because working-class parents have little cultural capitals.

Drawing on in-depth interviews with educational upwardly mobile children and their parents, this research will show the narratives about their family lives. I focus on three main life stage to understand their conflicts with each other: Education, work, and intimacy and marriage. But I will only show the analysis of intimacy and marriage this time. In the analysis, I find out three mechanisms to explain how the children acquire autonomy in the family: First, the parents symbolically recognize their children's academic performances, so as their other decisions. Second, the children have got cultural capitals, especially discursive resources and emotional resources, to earn legitimacy. Finally, the children take several coping strategies using their cultural capitals to get autonomy. In response to past researches, I consider working-class parenting style provides some space for their children to cultivate autonomy.

# Foreign children and education in Japan

Misato YONEZAWA

(Undergraduate Student, Faculty of Letters, Kyoto University)

Today, the number of immigrants in Japan has been increasing and the various problems related to education for foreign children have occurred and discussed. The place to learn is important for education of them. It is considered that there are mainly three places, public schools, schools for foreign children, and Correspondence education. This research focuses on the legal status of the schools for foreign children. The research question is what policy and institution for foreign children and the influence are like.

The schools for foreign children (hereinafter called foreign schools) in Japan are categorized three types by the legal status, article1 schools, miscellaneous schools, and unauthorized schools. Article1 schools are defined by article1 of the School Education Act and they have the status as formal education. Miscellaneous schools are defined as educational institution but article1 schools, unofficial education, by article134 of the School Education Act and prescribed by article64 para.2. Miscellaneous schools are put out of compulsory education, which can be seen from the fact that they include driving schools and dressmaking schools. Unauthorized schools are schools that have no legal status at all. The students graduated from them are not considered to have academic background. The foreign schools of article1 schools are few. Most schools are miscellaneous schools or unauthorized schools. They have demerits because of lack of legal protection. In particular, it is pointed out that the financial foundation of unauthorized schools is weak. This point was seen as a serious problem especially after the 2008 financial crisis occurred. Many schools were forced to close and the children became out of schools. Furthermore, entrance qualification of high schools and university is not given even if they graduate and economic burden on their parents is heavy, compared with article1 schools.

To deal with the problems, the government decided on the policies as below.

- make more entrance qualification of universities flexible(only the schools filled certain requirements)
- make tuition fees of high schools free(only the schools filled certain requirements)
- make requirements to establish miscellaneous schools flexible

How the policies influence their situation? I consider it from transition of the number of foreign school accredited as miscellaneous schools and the enrollment from 2000 to 2017. As you see the transition, you can find that the former has increased from 2010 and the latter has fluctuated. My guess is that as for the former, effort of the government positively affected though as for the latter, the reason that it fluctuated is not clear.

In conclusion, a series of policies help foreign schools to improve the legal status although the status is not stable and the safeguard is not enough still. The government has to continue to make efforts to improve the situation.

# **Attitudes of Korean Youth Population Toward Immigrant**

Bo Soek KOH (Seoul National University)

In order to address the issue of low birth rate, the government of Korea is engaged in debates over whether to lower the immigration barriers. To the youth population of Korea, increase in immigration seems to have two contradicting meaning. By covering the deficit of the labor force, the foreign workers can alleviate the dependency ratio. At the same time, they can pose a threat to the local citizen in that they compete for limited job openings. However, besides aforementioned economic factors, cultural factors are known to have the impact on the attitude toward the immigrants as well. Therefore, this paper plans to examine the economic and cultural factors that exert influence on the attitude that Korean youth population has toward immigrants. Based on the Korean General Social Survey in 2013, multiple regression analysis will be used to analyze the level of influence that each independent variable has on the dependent variable.

## **Session 3: Social & Spatial Stratification**

**Chair: Prof. HEIM, Stephane**

➤ **Chenjia JI | Kyoto University**

**Gentrification in East Asia: Influence on the Labor Class**

➤ **Kei SATO | Kyoto University**

**The Increase of Low-Income Singles Living with their Parents in Japan: What is at Stake?**

# **Gentrification in East Asia: Influence on the Labor Class**

Chenjia Ji

(Department of Sociology, Faculty of Letters, Kyoto University)

Since the 1990s, East Asia metropolis are experiencing an increasingly severe wave of redevelopment and displacement of low-rise city spaces, accelerating the discussion of gentrification and its reconceptualize in a global south context. Truly as pointed out, the gentrification taken place in East Asia differs from its Anglo-Saxon parallel in several aspects. First, East Asia type of gentrification is in most cases ‘new-built gentrification’, in the form of wholesale clearance and redevelopment of entire neighborhoods, instead of a separately and gradually upgrading process. Second, the developmental states (or local municipal governments) usually play a decisive role in the land speculation and expulsion of residents. Finally, although changes can be viewed in recent years, the state-capital-led redevelopment had long been viewed by the masses as a necessity of social progress and state development. This developmental state social mental feature contributes to the stigmatizing of the resisting minority.

Based on this discussion, a comparative study on the gentrification process in the major East Asia metropolitans (Hongkong, Tokyo, Seoul, Taipei and Shanghai) will be carried out in the presentation. By comparing the existing case studies, I will mainly focus on the low-income laboring class, trying to understand how the various related policy, promoters (Urban Renewal Authority in Hongkong, conglomerates in South Korea, etc.) and trajectory of gentrification has a decisive influence on the destiny on low-paid or average citizens. Nevertheless, the attention on variety will finally contribute to the theoretical attempt to form an interpretation on an East Asia mode of gentrification. My argument is that to explain gentrification in East Asia, the classical Marxism theory basing singly on the capital logic should be altered into a dual explaining mode including both state and capital.

# **The Increase of Low-Income Singles Living with their Parents in Japan: What is at Stake**

Kei SATO

(Undergraduate Student, Department of Sociology, Faculty of Letters,  
Kyoto University)

This research aims to offer a new explanation of the recent increase of single people who live with their parents in Japan. According to the Japanese Labor Force Survey, the number of 20- 44 years old Japanese who live with their parents has risen from 8.56 million in 1980 to 11.96 million in 2016. The popular explanation of this phenomenon stresses the increase of the number of non-regular workers since the 1990s, who do not have enough economic wealth to get married. Thus, the number of singles who live with their parents has risen. In other words, scientists who advocate this explanation consider that the fundamental cause of the rise is the increase of non-regular workers and the direct cause is the difficulty of getting married.

Although this research shares the view that the underlying cause is the increase of non-regular workers whose income are lower, it attempts to provide another explanation of this social issue. This research takes into consideration social and structural barriers to the access of housing in Japan, and analyzes the difficulty of living alone for Japanese singles, which might be another cause of the increasing number of single people who live with their parents. More precisely, this research focuses on how it is difficult for singles to find their houses as it is necessary to live alone. Our main results reveal several critical problems for singles to find dwellings: the limit of entering rented public houses, the decreasing number of company houses, and the increasing rent of privately rented houses. In conclusion, I argue that these housing problems prevent single people from living alone and are a factor in the rise of intergenerational co-residence between singles and their parents.

## **Session 4: Work, Life, and Migration**

**Chair: Prof. OCHIAI, Emiko**

➤ Satomi NARUMIYA | Kyoto University

**The Difference of Women's Way of Working among Taiwan, Korea, and Japan**

➤ Laure SEVE | Kyoto University

**Lifestyle and relationship to work of Japanese long and short-term migrants in Paris**

➤ Joowon PARK, Michaela MARKOVIC, and Sofia Winter

CERVERO (Team A) | Seoul National University

**Korean women in the job market: Family and career as contradiction**

# **The Difference of Women's Way of Working among Taiwan, Korea and Japan**

Satomi NARUMIYA

(Undergraduate Student, Faculty of Letters, Kyoto University)

I have just started to think seriously about what kind of job I want to do in the future and apply for some internships held in this summer vacation. I have focused on what kind of job I want to do since I was enrolled in high school, but in that process, I have realized that of course it is important to do what I want to do in the future but also the way of working is as important as the content of the job. In fact, for example, I found myself thinking about whether it is good for me to have a lot of job transfers in Japan or to be required to go abroad for several years on business even though working in developing countries has been very attractive for me for a long time. That is because in Japan a job transfer or working abroad often means being separated from a spouse if I get married and also makes my children experience a lot of moving and live apart from their mother or father if I choose to continue to work after childbirth. As a woman, I am faced with the need of making an important decision on how I work in the future and I am very interested in women's way of working in Taiwan and Korea. That is why I decided to research about this theme.

First, I would like to refer to how Japanese women are working mentioning the characteristics of the labor market in Japan. Also, I mention two kinds of ways of working a lot of Japanese companies provide us when they do recruiting activities, General Positions(総合職) and General Employments(一般職). That shows us a part of Japanese women's feeling and concerns about the way of work. Second, I would like to refer to Korean women's way of working. The situations of Japanese women and Korean women seem to be close. I mention the case of cleaning workers of women at Yonsei University. Third, I would like to refer to Taiwanese women's way of working. The situation surrounding women in Taiwan seems very different from that in Japan and Korea. That is because the characteristics of the labor market and values on family and childcare are different from those in Japan and Korea.

All these countries are faced with the aging society and need to find potential labors like women, elderly people and migrants. However, women's ways of working and concerns about working vary among these countries. In conclusion, I would like to refer to the difference based on what I mentioned earlier. Comparing the situation of three countries in East Asia gives us some new perspective on women's way of working.

# **Lifestyle and relationship to work of Japanese long and short-term migrants in Paris**

Laure SEVE

(Master Student, Ecole Normale Supérieure de Paris)

This research, based on a series of fifteen interviews of Japanese people, examines the links between migration, lifestyle, gender and relationship to work of Japanese migrants belonging to the group of “high-skilled migrants” in Paris. These Japanese migrants in Paris divide into two main groups: the long-term residents who are self-initiated migrants and expatriates working in large Japanese multinational companies, coming to France for two to five years. The relations and similarities between those two groups are very significant, as they all have roughly the same educational background in Japan (high-ranked Japanese university, such as the University of Tokyo). However, the meaning of migration in their career path and in term of lifestyle is completely different. This can be partly seen by analyzing the way they relate to France and Japan and by analyzing how the Japanese national frame remains or not the main reference frame. Linked to the meaning given to their experience of migration, my research also endeavored to analyze how the French working system impacted differently each individual’s relationship to work and to work-life balance. Comparing the French and the Japanese systems through the experience of working migrants is a way to approach the impact of different systems of interpersonal relationships in a professional context. Throughout this research, gender was a key element of differentiation and analysis of the significance of migration in the life path and of the relationship to work, drawing a clear line between single active women, expatriates and long-term residents using migration as a means of emancipation, and married women, mostly housewives following the traditional Japanese gender-based division of labour.

## **Korean women in the job market:**

### **Family and career as contradiction**

Joowon PARK, Michaela MARKOVIC, Sofia Winter CERVERO  
(Seoul National University)

In Korea, there is a phenomenon of women quitting their jobs after marriage or having children, even though the Korean government provides institutional support. Further, recently there has also been a rising number of young single women, who decide against having a family at all, to be able to focus on their career. This research studies what kind of social pressure women have to face. It is also studied the reasons young women in Korea are afraid of balancing work and family at the same time. For the research, interview and online survey will be conducted. By studying women in their 40~50s and young women together, this research will illuminate the present social and cultural system binding Korean women and young generation's expectation for their future. Finally, this research will show the connection between M-shape of women employment and increasing tendency of non-marriage women.

## **Session 5: Marriage Immigration**

**Chair: Prof. ASATO, Wako**

➤ Jen-Chen CHAO | National Taiwan University

**Taiwanese People's Attitudes toward Marriage Immigrants: The Role of Social Trust**

➤ Yu-Hsin CHEN | National Taiwan University

**Gatekeeper on the national border: The comparison of border control between Taiwan and Japan**

➤ Vanessa Mingyue HUANG, Melody TRAN, and Thomas LA

PHAM (Team B) | Seoul National University

**Struggles for Citizenship: Marriage Migrants in South Korea**

# **Taiwanese People's Attitudes toward Marriage Immigrants: The Role of Social Trust**

Jen-Chen CHAO (National Taiwan University)

This study uses data from “Taiwan Social Change Survey (TSCC) 2014: Citizenship” to examine the factors related to Taiwanese people's attitudes toward female marriage immigrants from Southeast Asia and China, especially focusing on the role of social trust. This study finds that gender, education, party support, and national identity, which past studies have pointed out, can partly predict the attitudes toward these female immigrants' acquisition of citizenship. In addition, this study also finds that social trust play a positive role on attitudes toward both Southeast Asia and Chinese female. This paper argues that social trust may eliminate fear and hatred and make people more willing to live in a political community with other people from different countries and different races. Therefore, social trust would enhance the extent to which people accept immigrants to get citizenship. Last, this study thinks that education may be mediated by social trust to impact the attitudes toward immigrants, but this topic needs further studies in the future.

**Keywords:** attitudes toward immigration, immigration policies, marriage immigrants

# **Gatekeeper on the national border: The comparison of border control between Taiwan and Japan**

Yu-Hsin CHEN (National Taiwan University)

In recent years, marriage migration has become a social issue in both Taiwan and Japan. The mechanism to filter marriage migrants reflects the image of officially-recognized marriage in a society and discriminate “we group” from “the others”. Marriage migrants, especially those from China and particular South East countries need to accept the abroad interview upon their entry into Taiwan. On the other side, migrants in Japan need to submit the questionnaire, in which they have to state their love life.

Focusing on the comparison of border control between Taiwan and Japan, this report has two main arguments. First, in case of Taiwan, I argue that the interviews with marriage migrants from particular countries reflect the ideology of “racialized classism”: migrant women without employability skills, especially those come from the periphery and semi-periphery countries, would be viewed as “others within others”. Furthermore, the main purpose of the interview is preventing fake marriages. Therefore, the couples are usually requested to perform intimacy in front of the officer. While the “true marriage” is imagined as the result of romantic love, the sequence of love, marriage, and baby carriage has been reinforced.

Comparing to Taiwan, although there aren’t routine interviews with marriage migrants in Japan, the couples still need to submit questionnaires to apply for Certification of Eligibility. In the questionnaires, they need to tell their love story in detail to the officers. Here, how to narrate love and intimacy relationship becomes an important problem. Besides convincing officers of their “true love”, they need to prove that they can financially support the family. This reflects how the image of “officially-recognized marriage” is created in Japanese society. In summary, both Taiwan and Japan try to create a set of standards, which is based on the images of ideological marriage government try to promote, to make sure the authenticity of marriage.

# **Struggles for Citizenship:**

## **Marriage Migrants in South Korea**

Vanessa Mingyue HUANG, Melody TRAN, Thomas LA PHAM  
(Seoul National University)

This research studies that factors behind divorce differ from the original study “Divorces of Marriage Immigrants in South Korea: An examination of Factors Affecting Divorce” published in 2015. This article explains the factors affecting possibility of divorce are domestic violence, Korean proficiency, region, employment, and household income. Meanwhile, there has been the implementation of tightened visa restrictions on cross-border marriages, including a government-approved language proficiency exam and proof of income, especially new F-6 visa requirements implemented in 2014. This research expects contributing factors behind divorce among international marriages will differ greatly from those proposed in the original article. Using literature review and data analysis of statistics collected between 1993 - 2017, interviews in articles, newspapers etc., this study will find an effect of the new F-6 visa requirements implemented in 2014 on divorce rates among Korean males and foreign females.

## **Session 6: Media and Image Making**

**Chair: Prof. TAROHMARU, Hiroshi**

- HeeJae CHOI, Dong Hee LEE, Jong-Jun LEE, and Sowon SON (Team C) | Seoul National University

**News Frame Analysis of Korea Refugee Influx: by comparing articles about Syrian and Yemeni refugees in Korea**

- Suhyun KIM | Kyoto University

**Co-productions of Storytelling Media Contents in East Asia**

# **News Frame Analysis of Korea Refugee Influx: by comparing articles about Syrian and Yemeni refugees in Korea**

HeeJae CHOI, Dong Hee LEE, Jong-Jun LEE, Sowon SON  
(Seoul National University)

500 Yemeni refugees in Jeju Island are making a big concern in Korea in these days. Citizens make fierce conflicts in social media every day and even on the streets participating demonstrations. Refugee is not new in Korea, however, and there have been hundreds of refugees from Syria or other troubled parts of the world. Nevertheless, debate upon refugee issue has never been fierce before as it is now in Korean society. This difference is worth to be the subject of study and this research is trying to figure out the difference by newspaper analysis. This research analyzes the specific words and expressions used in daily newspapers in Korea, focusing particularly on the role of media as a function of reflecting, and additionally, forming the central value of society. Newspaper is one of the important media, which influences upon the public. Yet, few studies have been conducted on this comparison. Therefore, this research aims to figure out how refugee issue is reproduced in various newspapers. It is planned to examine recent articles on web sites of daily newspapers written in 2015, and 2018 by using text mining method. Report will focus differences of words and expressions used in the articles dealing with seemingly similar issues. The findings are expected to provide wider insight upon refugee issues in Korea nowadays.

# **Co-productions of Storytelling Media Contents in East Asia**

Suhyun KIM

(Ph. D candidate, Sociology, Graduate School of Letters, Kyoto University)

Recently, the globalized media industry not only seeks for cross nation corporations but also uses strategies like licensing remakes, genre exporting and importing, location shooting, co-production and talent exchanging to optimize the cultural influence and profits. Following a critical conceptual engagement with Appadurai's framework, this paper argues that transnational productions of storytelling visual contents create cultural exchanges and hybridization as well as economic opportunities in East Asian regions. Particularly, this paper will compare the present situations of film and soap opera co-production in Japan, Korea and Taiwan.

Japan, Korea and Taiwan have long histories of media co-productions. Co-productions have several types and it is significant to understand the strategies of creating transnational media outlets, the impacts of culture exporting and importing in a globalized environment, and how audiences react to transnational media contents. The main task of this research paper is to discuss the process of decentralization of cultural and economic hegemony in transnational media contents in the current globalized environment.

## ➤ Taipei Tour

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### Tour 2: DaDaoCheng

HSIEH, Hsuan-Chan (謝璇嬋)

DaDaoCheng was once the heart of Taipei. It has undergone the golden years, and the depressing years. From 1850 when it was first named after its social function of rice planting, to the present days, where it is now facing the problem of gentrification. DaDaoCheng area has been designed and used for various purposes: At the end of 1850, Ching government from China devised a new trading line focusing on the market of valuable goods with European and Japanese. However, in 1895, Taiwan became part of the Japanese empire and received its modernization. After KMT attained the sovereignty from Japan, DaDaoCheng was left with immigrant issues for the preparation of the oncoming Civil war. Confronting economic decline and the challenge from globalization, the local community attempted to retain a certain process of regeneration, urging Dadaocheng to become the popular tourist attractions today.

However, under the efforts of some professionals and local NGOs, Taipei City Urban Regeneration Office(URO) made a plan to turn Dadaocheng into historical landscape area(大稻埕歷史風貌特定專用區). URO takes Dadaocheng as an example of Urban Acupuncture to turn an old area "cultural innovative" and "tourist", as a morden area. But on the other hand, urban renewal policy of Taipei also caused gentrification work.

### Landscape

#### ➤ Dihua Street

A combination of Western style and Chinese buildings, the Dihua Street is the crown jewel of the swinging 1920s in Taipei. Merchants from the East and the West came for Formosa goods, and the wealthy locals decorated the source of their fortune on the walls and windows of these beautiful buildings, making this street one of the most well-preserved mixed style old street in Taiwan.



### ➤ Yongle Fabric Market

Situated on the famous Dihua Street in western Taipei, this fabric market is the highlight of the famed commercial area that is both traditional and new. Consisted of more than hundreds of fabric stalls, the Yongle Fabric Market is the collective memory of any Taipeier who needs to buy some cloth for the New Year Celebration.



### ➤ Xiaohai City God Temple

Ever present and always faithful, the City Gods are the long tradition of Taiwanese people who wish good luck, good health, and booming business in their daily lives. The Xiaohai City God Temple has been the core of this old commercial block for centuries and now housed more than 600 gods in its small yet majestic space.

### ➤ **Special event**

#### **2018 Taipei Riverside Festival (8/17-8/19)**

2018 Taipei Riverside Festival has a lineup of music events and cultural and creative markets on weekends throughout the summer (July and August). The details of each event will be adjusted based on communities participating and venues available, but it is hoped that the festival will become a must-visit destination during the summer in Taipei.

**MRT: Green line – Beimen**

Address: Yenping Riverside Park, Datong Dist., Taipei city Taiwan, R.O.C..

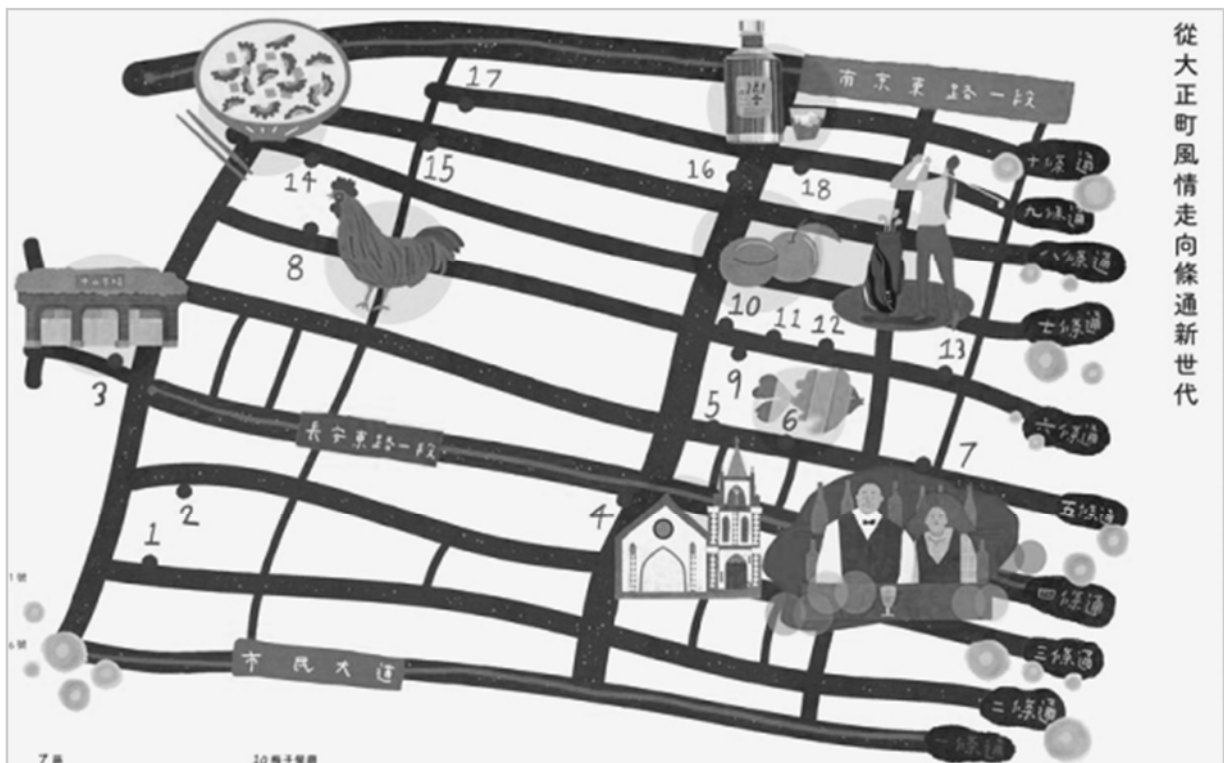
## Tour 3: Zhongshan Tiaotong

Chen, Tzu-Hsuan (陳子萱)

### The origin of “Tiaotong”

“Tiaotong” (條通) is located in Zhongshan(中山) District, which is one of the most bustling areas in Taipei city. The name “Tiaotong” Taiwanese are used to saying is a unique way of speaking: “tiao”(條) is the unit of the street while “tong”(通) means alley in Japanese; it is the history of Japanese occupation(1895~1945) and its culture that create such special language.

The area itself is deeply influenced by Japanese culture as well. Japanese administration conducted planning that is similar to the rectangular layout of the streets in Kyoto. What’s more, the 7th governor Akashi Motojirō(明石元二郎) was even buried nearby, representing how significant the area was. Since then, Tiaotong and Zhongshan District have been a prosperous region in Taipei until now.



( 條通街道，取自《秋刀魚》第14期 )

## After WW II : the multicultural and the “conflicting” landscape

After the Japanese withdrew in 1945, KMT government then arrived, reconstructing the area around Zhongshan District, including renaming the road in honor of Chiang Kai-shek(蔣介石) or Sun Yat-sen(孫中山), in order to symbolize the ruling of the new political regime. Additionally, immigrants from mainland China, especially the disadvantaged and the poor, built the house by themselves in the former Japanese cemetery in Zhongshan District, developing their own lifestyle and culture.

Then, Korean War and Vietnam War brought the arrival of American troop(1951~1979). To meet American soldiers' needs, sex industry started to bloom, making Tiaotong another mysterious aspect. As the economy revived in the 1970s, an inflow of Japanese businessmen and tourists appeared in Taiwan, and it not only prospered the sex industry there, Japanese culture was also recreated.



( 深夜條通一景，取自《端傳媒》 )

However, the diverse and lively civic culture, including the sex industry and the immigrants, both faced the controversy in the 1990s. Though experiencing a hard time, in the 2000s, the sex industry in Tiaotong still survived and even integrated more culture such as Korean and the local into the area. And after the impressive struggle and movement, only the Torii(鳥居) in memory of Akashi Motojirō stays in the park, but the immigrants and their memories disappear.

Overall, Tiaotong and Zhongshan District are combinations of several cultures and histories, from Japanese to Chinese, from the upper class to the civil, even from “disorder” to “modern.”

## Tourist attraction

### ➤ **The Taipei Film House (the former U.S.A Consulate) (光點台北,前美國領事館)**

The Taipei Film House was the US Consulate in Taiwan during Japanese occupation. After WWII, the house continued to use as US Consulate General and then turn into the American Embassy, where the five ensuing ambassadors lived.

The house was declared as a monument officially in 1997. After organization and planning, with contributions from various parties, it was decided that the facility would be revitalized as a cultural space dedicated to cinematography. The building was thus christened "Taipei Film House" and was inaugurated in 2002.



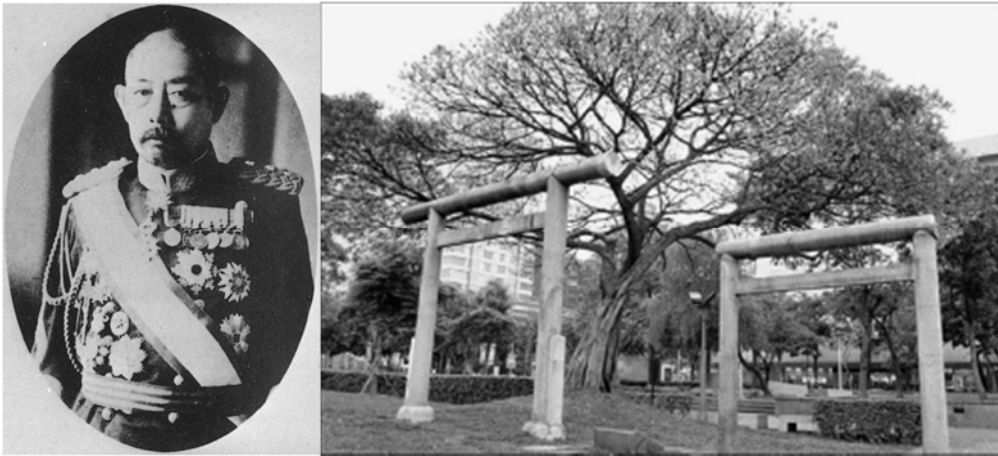
( 光點台北建物外觀，取自光點台北官網 )

### ➤ **Lin-sen(林森) and Kang-le(康樂) Park**

Lin-sen(林森) and Kang-le(康樂) Park was the cemetery while Japanese occupation, and the 7th governor Akashi Motojirō(明石元二郎) was also buried there.

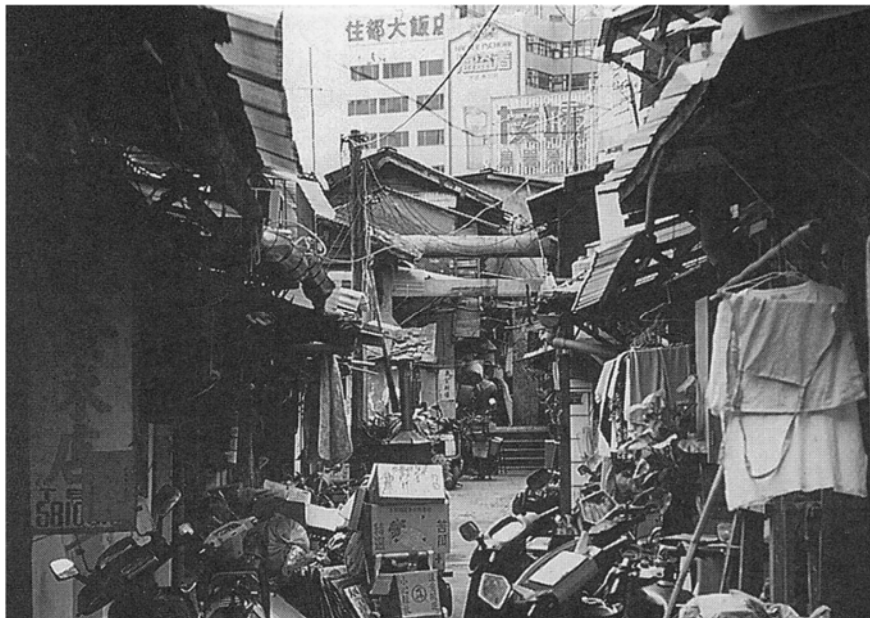
After WWII, when KMT government arrived Taiwan, there were about 1.2 million people from mainland China flooded into the island. However, the city was too small to provide such huge amount of population with decent living places, and KMT government didn't deal with the problem; thus, people needed to seek the accommodation by themselves.

At that time, the Japanese cemetery in Zhongshan(中山) District accommodated lots of immigrants, and most of them were veterans and working classes. Nevertheless, in 1997, while Chen Shui-bian(陳水扁) was governing Taipei city as a mayor, the authority planned to construct the park and demolish the village. To save the resident's rights and lives, many students and advocates fought against the government, which is the first social movement protesting about the housing rights and justice in Taiwan.



( 明石元二郎，取自維基百科 )

( 明石元二郎鳥居，取自《自由時報》 )



( 康樂里拆遷前一景，取自[日本李登輝友の会 台北事務所](#) )



( 抗爭期間一景，取自[日本李登輝友の会](#) [台北事務所](#) )

( 拆遷過程只留下鳥居，取自[日本李登輝友の会](#) [台北事務所](#) )



( 林森康樂公園拆遷過程，取自臉書張哲生 )

## ➤ Tiaotong (條通)

Tiaotong was formed during the Japanese occupation(1895~1945), but its rise and fall were after WWII. From 1960s to 1970s, Japanese government post a policy allowing people travel abroad and thus many companies began rewarding their employees with "sex travel" in Taiwan; in the same time, there also were lots of Japanese business located in local Taiwan. By virtue of the history of Japanese colonization, Tiaotong became the base of Japanese bar, restaurant, and sex industries. In the same period, the US Army also set its base and administrative offices near Tiaotong area due to Vietnam War. To meet the needs of these soldiers, entertainment business and sex industry there were encouraged to bloom.

However, in the late 1980s comes to the Japanese asset price bubble. Many Japanese corporations withdraw from Taiwan. This caused the main customers of Tiaotong, Japanese tourists, vanished quickly. In 1997, things got worse, Mayor of Taipei, Chen Shui-bian(陳水扁), started to campaign against pornography. Tiaotong was once quarantined and forgotten by the society. These days, many local associations and the young are devoted to eliminating the stigma of Tiaotong and stereotype of the sex industry, advocating its impressing culture and history.



( 條通一景，取自flyingV〈一緒に！去條通〉 )

## Route

The Taipei Film House→Lin-Sen and Kang-Le Park→Tiaotong



<https://goo.gl/aeLsko>



( ↑ 詳細的地圖及路線連結 )

## Tour 4: Huaxin Street

LIEN, Yi (連翊)、LIN, Ssu-Hao (林思皓)、WEI, Yun-Dien (魏韻典)

- **Owls**

In Burma, owls are the symbolic of auspicious and wise. They believe that one keeps an owl would bring fortune and prosperity to the family.

Thus, the Burmese set the decoration of a couple of owls made of paper in their shops, believing their businesses would get better.

- **Tea culture**

In Burma, people chat with friends and broker a deal in tea shops. Therefore, tea is seen as a significant part of their culture. The Burmese Chinese also bring the tea culture into Taiwan by operating Burmese milk tea shops on Hua-Xin Street. We can see several milk tea shops on the street now. Some are more formal and traditional; others are more tourist-oriented.

- **Grocery shop**

We could see some grocery shops in Hua-Xin Street which sell the domestic items for the Burmese Chinese residents. Items selling in the Burmese grocery shops include the Burmese tea powder and various traditional spices.

- **Myanmar Overseas Chinese Association (緬甸歸僑協會)**

Myanmar Overseas Chinese Association is an institution established in Hua-Xin Street, providing Burmese Chinese residents a sense of belonging as well as ensuring their rights from the government. They also hold major events in Hua-Xin Street, such as the Songkran Festival. Moreover, they hold classes for the Burmese Chinese to learn Chinese to fit into the society.

- **Brilliant Time: Southeast Asia-themed bookstore (燦爛時光)**

Brilliant Time: Southeast Asia-themed bookstore is the first independent bookstore in Taiwan which sells books related to Southeast Asia. Brilliant Time: Southeast Asia-themed bookstore also holds various events to broaden Taiwanese horizon toward Southeast Asia, such as giving lectures and playing Southeast Asian movies. They also cooperate with some restaurants in Hua-Xin Street to promote the tourism of the street.







## Tour 5: Little Indonesia

Cheng, Yu-lien (鄭宇廉)

“Little Indonesia” in Taipei, a place where most migrant workers from Indonesia gather and spend their weekend. The "Little Indonesia" today is located around Taipei Main Station, scattering among several areas. The main one is on Beipingxi Road(北平西路), another is in Y Underground Mall (台北地下街). Taipei Main Station is at the centre of Taipei City, and it is also the centre of the network of the public transportation of all kinds, and due to this geographical advantage, it is little wonder that it has become a place where most migrant workers gather and spend their holidays and that the "Little Indonesia" is located around there.

The "Little Indonesia" is made up mostly of grocery stores and restaurants which sell all kinds of Indonesian groceries and food. Some grocery stores also provide mailing and remittance service. There are also some money changers. The "Little Indonesia" used to be on the second floor of Taipei Main Station. As Taiwanese store owners failed to attract and retain local customers at that time, they decided to turn to the migrant workers as new sources of customers. The result was a huge success. Also, since then the place became hustling and bustling, filled with migrant workers every weekend. In the eyes of most local citizens, Taipei Main Station as a symbol of Taipei, which is the capital city of Taiwan, the station should be a high class and modern artistic architecture. Not a place crowded with low-skilled and low-educated people, which would give the negative impression to the world. For the locals, the gathering of the migrant workers in Taipei Main Station not only provides a negative impression but also crowded out the locals. As a result, "The Little Indonesia" was forced to move out. Most of the shops moved to the nearby Beipingxi Road while some moved to Y Underground Mall which is on the underground floor of Taipei Main Station.

Nonetheless, the Taipei government is set to carry out a new city renovation project soon, which includes Beipingxi Road. Since Indonesian workers are not considered as local and have no say in local affairs, the "Little Indonesia" is forced to leave and needs to find another place to resettle again in the foreseeable future. Moreover, since Taipei city government recently claimed actively to take back the "occupied" areas, more and more Indonesian events which used to take place in Taipei have moved to Taoyuan and Taichung. If the "Little Indonesia" finds no place to resettle in Taipei, we anticipate that Taoyuan and Taichung will be its next destination.

- **Taipei Station Hall**

Since Taipei Station Hall has an excellent public transport network, there are lots of migrant workers gathering here on every Sunday. However, it was not until 2013 that these migrant workers were allowed to stay in the station hall. The migrant workers share cuisine from their hometown and enjoy their weekend here. There are also some local NGOs here, such as One-Forty, teaching them Mandarin and some necessary skills to live in Taiwan.



- **Y Underground Street**

Beside the busy Taipei Train Station shopping district, Y Underground Street is a relatively peaceful place. In 2005, Jinhwa Department Store, which gathered many Southeast Asian stores, shut down. After the shutdown, some of the stores flooded into Y Underground Street and Beiping West Road. There are Indonesian restaurants, grocery stores, clothing stores, and mobile stores here.



- **Beiping West Road Indonesia Street**

Beiping West Road did not go on urban renewal for a long time. Therefore, most of the houses here are low and not taller than five floors. Since the residents had moved out of the old homes, some of the stores, which were opened in Jinhwa Department Store, flooded into here due to the shutdown of the department store. There are Indonesian restaurants, grocery stores, mobile stores, and remittance offices here.



## Tour 6: Nanjichang

LIAO, Chun- Hsiang (廖俊翔) 、CHENG, Wei(鄭崴)

### History

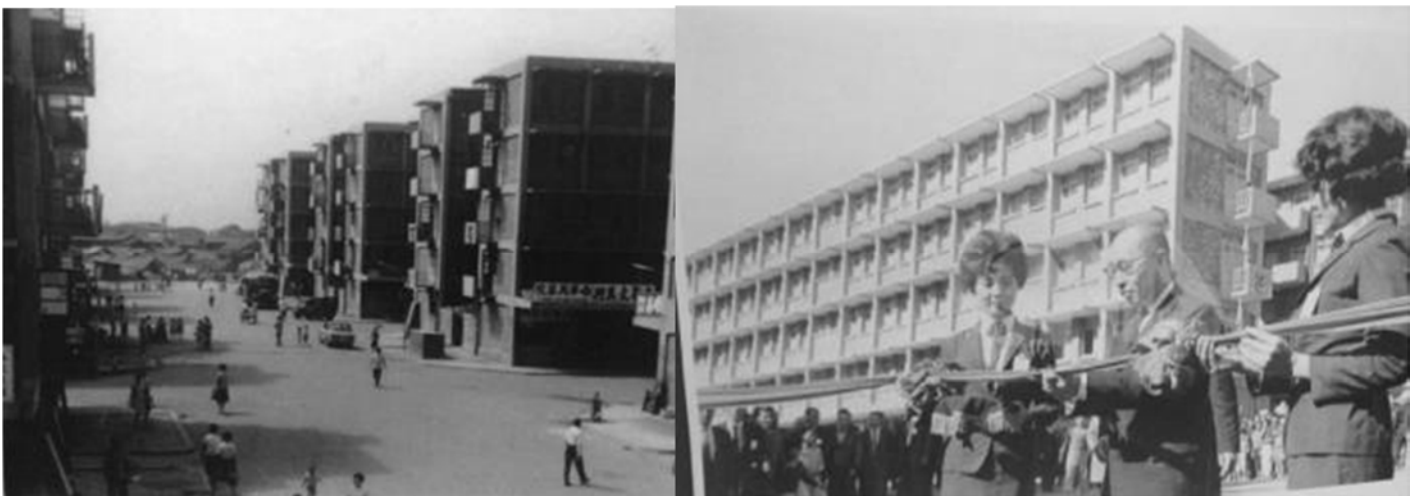
The Nanjichang Apartments (南機場公寓), which lies in southwest Taipei, was once the symbol of modernization and progress in the city. While Nanjichang area was marginalized of the process of urban development, it is regarded as “Taipei Slum” nowadays.

Nanjichang area used to be a military airport in Japanese Colonial Period. After the KMT(國民黨) regime took over Taiwan after WWII, many Chinese immigrants gathering in Nanjichang area sought temporary sanctuary. These new residents, who built shabby houses by themselves in that tough time, brought about a serious problem of illegal structures.

Also, Taiwan is an island frequently suffered from natural disasters, such as typhoons and earthquakes. In that time, housing structures were not solid enough to withstand these natural disasters. Given that poor housing conditions, the government started a strategy, providing post-disaster shelters or permanent settlement.

To stabilize the military forces and domestic affairs, the KMT government began to build military dependents villages(眷村). In the Authoritarian Period(戒嚴時期), especially between 1949-1970s, the public housing policies are mostly about military dependents villages and post-disaster settlement. Provide accommodations for military forces, new immigrants from China and victims of natural disasters.

In 1959, a strong typhoon hit Taiwan and caused serious damages. “87 Floods” (八七水災) took many lives and destroyed many houses, Nanjichang area was also flooded. In order to clear unlicensed buildings outside the riverbank and accommodate victims, the government built the Nanjichang Apartments.



## Features of the Nanjichang Apartments

Nanjichang Apartments Section 1 was the largest public housing project of the time. It applied the cutting-edge western architecture techniques. There are wide roads in the middle, modernized structure in the Nanjichang Apartments. The iconic central spiral staircase allows air circulation and brings lights in. Also, there are trash collect systems inside the staircase. Furthermore, the Nanjichang Apartments applied underground cable system, equipped with a wastewater treatment plant, and flush toilets.



Unlike the Section 1, the Section 2 and Section 3 are enclosed structure. Courtyard in the middle creates a quiet, independent living area. As time went by, many illegal extensions emerged, thus formulate a city within a city.

There are lots of strips which are parts of the Public Housing aligning with each other. It is a margin connecting public space and private space. These spaces between the buildings provide a room for the residents to earn their living. This formed the basis for the development of the night market(夜市) we see today.

## From a modernized model to “Taipei Slum”

Although designed and built as the modernized model in the beginning, Nanjichang has nowadays been considered as a slum which should be eliminated in the modern city. Most members of the community were socially and economically vulnerable. Also, due to small living spaces, residents built many illegal extensions on their own. Nanjichang becomes the symbol of poverty, mess, and congestion.

Demographically, most of the people living in Nanjichang are low-income, elder, physically challenged and new immigrants from Southeast Asia and China. These residents of low social class have few opportunities here. For the long-term residents in Nanjichang, the “slum” image let them feel negative as a resident in Nanjichang.



## How did this dramatic change happen?

Firstly, the design of the apartments' space is too narrow, let the residents have no enough space to live. Therefore, they tended to build more illegal constructions for them to live there. In addition, although the Nanjichang Night Market promotes the community's economic activity, that also causes lots of garbage and pollution in this area. Furthermore, lots of vendors nowadays come from the outside of the community. They make money but leaves the environmental problems for the residents to afford.

Therefore, Taipei City Government tried to promote urban renewal(都市更新) in Nanjichang area, but it got very little progress. The residents' desire for the urban renewal is very low because the people who live here are the elderly and the weak. They expect not to live for a long time, so they prefer to maintain the status quo. The urban renewal is not only inconvenient for the residents, but also for the Night Market vendors. If the urban renewal program starts, they will not be able to do business for several years.

Besides, when the media mentions Nanjichang, they are likely to connect the image of poor, dirty, disordered, marginal, and even a slum. Therefore, Taiwanese people tend to give the area a negative label (poor and disordered.) The stigma from Taiwan's mass media also become the obstacle of development of Nanjichang.



## Next Step

We consider two solutions to the problem:

1. The temporary solution: tear down illegal constructions.
2. The long-term way: reverse the stigma on the place.

As a result, from the above, we can understand the strategy coping with the urban problems is not to tear down the illegal constructions, but to connect the resident and the government to reach the same goal for their place of residence. They can try hard to solve the problems, face the difficulty conflicting with benefit each other. In this way, maybe, they could have the chance to reverse the stigma on Nanjichang and re-polish this community.

### 【Introduction】

The Nanjichang Apartments (南機場公寓) is situated in Taipei's Chung-Cheng district (中正區) which is one of Taipei's first modern 'high-rise' communities completed in 1964. The name Nanjichang literally means “south airport” in Chinese. Back in the Japanese colonial period when the nearby Youth Park was an actual military airport, and the location in the southern Taipei corresponding with the Songshan Airport in the north, thus the name “south airport” Nanjichang.

The Nanjichang Apartments was built by the KMT(國民黨) as a national housing project for members of the ROC armed forces(中華民國國軍) and upon completion became Taipei's largest military dependents community (眷村) and at the time was considered a "model" compared to the shoddy military dependents villages that were constructed throughout the rest of the country in the early 1950's.

Nanjichang is most well-known these days for its night market (南機場夜市) which is not particularly a large one by Taipei standards, but one that sells a lot of popular local dishes. The people who originally settled in the Nanjichang Apartments were mostly members of the military and low-level civil servants who fled from China with the KMT after the Chinese Civil War (國共內戰), so a lot of the food sold at the night market are local delicacies from different provinces of China.

The night market is one small strip of road and has quite a few vendors who just set up shop on what was once an extremely wide road. The market is well-known with the residents of the city, but not a huge draw for tourists like some of the city's other night markets which are close to Taipei's MRT system which means that it has been able to remain quite traditional for the most part.



台灣教育資料館後棟（原建功神社）。

建功神社舊照片（日據時期）。



石欄杆，建功神社遺跡。

建功神社的鳥居，類似中國的牌坊。

## Taipei Hot Spot

### ● Presidential Office Building (總統府)

The Presidential Office Building was originally designed to house the office of the Governor-General of Taiwan in 1919. Since then, the post-renaissance-style building has always been an iconic architecture in Taiwanese politics. All important administrative offices locate around the Presidential Office Building. Flag-raising ceremony takes place annually at the Presidential Office Building on National Holiday. Stately Tri-service Honor Guard can also be seen on National Holiday and Presidential Inauguration.

**MRT: Red line – Chiang Kai-Shek Memorial Hall**



### ● Taipei 101(台北 101)

Taipei 101 is a skyscraper located in Xinyi district. The landmark comprises of 101 levels above ground and 5 under ground. Standing at 1,667 feet, it is the tallest building in Taiwan. It held the record as the world's tallest building from December 31st 2004 to January 4th 2010. It is now the ninth tallest building in the world. In the meantime, it is still the tallest green building around the globe at the circum-Pacific ring of seismic activity. Taipei 101 boasts the world's largest damper and the world's second fast elevator (fastest elevator is at the Tokyo Skytree). It is now a commercial complex that houses both offices of renowned international businesses and boutique stores.

**MRT: Red line – Taipei 101/world trade center**

- **228 Memorial Park(228 紀念公園)**

Originally named Taipei New Park, it was retitled 228 Memorial Park after the installation of the 228 monument. The layout of the park dates back to the period of Japanese rule when the park was organized to host the Taiwan Exposition. In spring time, the park blooms with azaleas and fringe flowers. Many visitors to the National Taiwan Museum would also roam around the park.



**MRT: Red line – NTU hospital**

- **Huashan 1914 Creative Park(華山 1914 文化創意產業園區)**

Originally a winery, the Huashan 1914 Creative Park is now an important events venue. As a new cultural events platform, many large-scale exhibitions, installations, theater productions and performances now take place here.

**MRT: Blue line – Zhongxiao Xinsheng**



- **Ximending (西門町)**

Ximending is the mecca for youth culture. From tattoo street to Wannian Plaza accessory shops, cosplay to street dancing, Ximending offers a venue for youths to express themselves. Pop stars often come here for promotional events on weekends.

**MRT: Blue line – Ximen**

## ● Yongkang Street Area(永康街區)

Yongkang Street is the origin of Taipei alley culture. Without doubt, it is the *crème de la crème* in terms of gourmet cuisine. Originally earning fame for its traditional cuisine, such as Din Tai Fung's Taiwanese dumplings and the Shou-Lan Gourmet; the 20-plus year-old Hui-Liu Restaurant is representative of the new healthy-eating fashion that combines tea and vegetarian cuisine, with a brilliant interior design and



classical music in the background, portraying a sense of style and leisure. Another favorite of scholars is the Yeh Tang Tea Culture Research Institute, a place with an emphasis on traditional Taiwanese tea culture, as well as the contemporary cafes and tea stores along the alleys of Yongkang, Qingtian and Longquan. Each shop is run in the unique style of its owner, who is always glad to chat and share with customers the beauty that is called “life”.

**MRT: Red line – Dongmen**

## ➤ Participants

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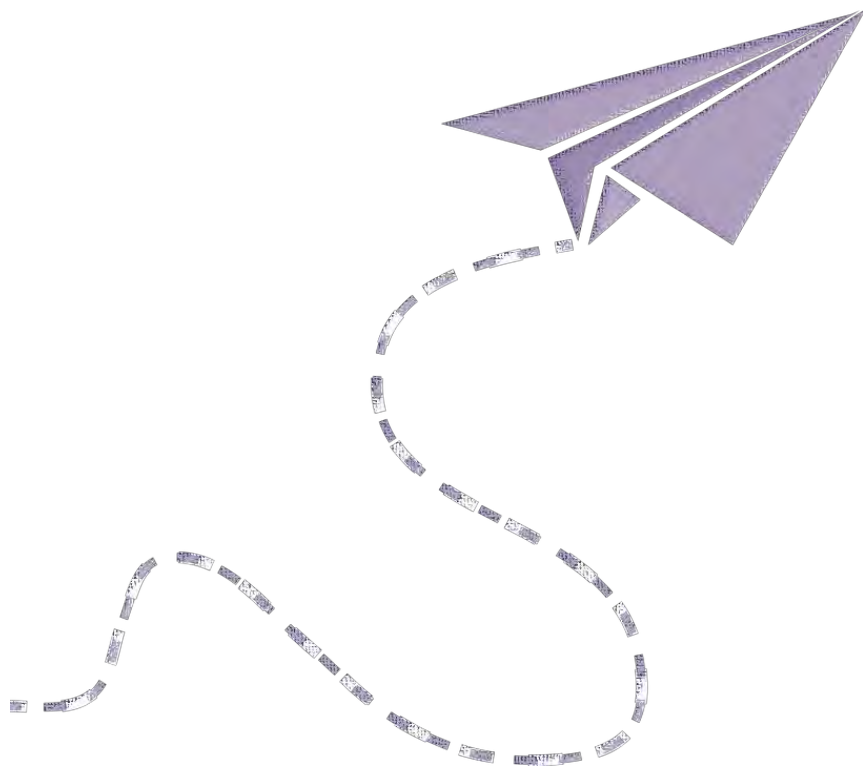
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