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East Asian Junior Workshop
Organizing Committee

Professor PARK Keong-Suk | Seoul National University

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Professor CHIEN Yu-Ju | National Taiwan University

Kyoto University
National Taiwan University
Seoul National University

EAST ASIAN JUNIOR WORKSHOP

August 22-26, 2014

Department of Sociology
Seoul National University



2014 East Asian Junior Workshop (2014.8.22-26)

► Field Trip Program

Date	Time	Field Visit / Destination	Transportation
August 22 (Friday)	15:30	Visit Daerim Region	Subway
	19:00	Welcoming Party	
August 23 (Saturday)	10:00-12:00	A special lecture on the Sewol accident (by Prof. Yee, Jae-yeol) @ Room 427, Building 16	Subway
	12:00-13:00	Lunch	
	13:00-14:00	To the War Memorial of Korea	
	14:00-16:30	The War Memorial of Korea (Yongsan)	
	17:00-17:40	Mosque(SEOUL MUSLIM) and Itaewon Cathedral	
	17:40-18:30	Bokwang Temple	
	18:30-18:50	Move to Kyunglidan street	
	19:00-20:30	Dinner	
	20:00-21:00	Back to SNU	
August 24 (Sunday)	09:00-10:00	To Seoul City hall	Subway
	10:00-11:00	Deoksu Palace and Daehanmun(the main gate of Deoksu Palace)	
	11:00-11:30	Jeongdong Observation Deck	
	11:30-12:00	Jeongdong Street	
	12:00-13:00	Lunch @ Gangnam-myeonok (Korean style noodle and meat soup)	
	13:00-14:00	Seoul Museum of History	
	14:00-14:30	Move to Gyeongbok Palace	
	14:30-15:30	Gyeongbok Palace(The main Palace of Chosun Dynasty)	
	15:30-16:00	Move to National Museum of Korean Contemporary History	
	16:00-17:00	National Museum of Korean Contemporary History	
	17:00-17:30	Gwanghwamun Gate Sqaure	
17:30-18:30	Back to SNU		

2014 East Asian Junior Workshop (2014.8.22-26)

▶ Workshop Program

Venue	Seoul National University Asia Center (SNUAC) Room 101, Building 101	
August 25 (Monday)	10:00-10:10	Welcoming Remark by Prof. JEONG Il-Gyun (Chair of Department, SNU)
	10:10-10:30	Opening Remark by Prof. LIU Hwa-Jen, Prof. CHIEN Yu-Ju, Prof. OCHIAI Emiko, Prof. ASATO Wako, Prof. PARK Keong-Suk
	SESSION 1 : INFORMATION SOCIETY	
	Prof. LIU Hwa-Jen	
	10:30-11:00	PARK Jinheum Seoul National University Online Transaction of Report Assignment Papers Between University Students in Korea
	11:00-11:30	KOIKE Kazuki Kyoto University The Users' Mind in SNS: A comparison between Japanese and Korean Users
	11:30-12:00	YOSHIDA Emi Kyoto University Public sphere and Internet
	12:00-13:00	Lunch Break
	SESSION 2 : MULTI-CULTURE	
	Prof. CHIEN Yu-Ju	
	13:00-13:30	LIM Jeongwon & JANG Mi-soo Seoul National University Representation of Multicultural Families in <Love in Asia>
	13:30-14:00	NUKATA Sena Kyoto University Exclusion and Inclusion of Japanese-Filipino Children in Japanese School
	14:00-14:30	MOLIN Karin Kyoto University Japanese people's attitude toward foreigners
	14:30-15:00	Break Time
	SESSION 3 : SOCIAL PERCEPTION AND INEQUALITY	
	Prof. OCHIAI Emiko	
	15:00-15:30	CHANG Wei-Lun National Taiwan University Sweets and Gender Stereotype
15:30-16:00	TAI Ting-Hunag National Taiwan University Credit Card and Its Discontents: the Stigma of Credit Card Debt in Taiwan	
16:00-16:30	LIU Cheng-yi National Taiwan University Perceptions of Social Inequality in Taiwan	
16:30-17:00	KIM Miseon Seoul National University The Well-educated Youth's Labor Market Entry According to the Time Elapsed from their Educational Exit: Analyzing Korean Labor & Income Panel Study(KLIPS) by Demographic Approach	

Venue	Seoul National University Asia Center (SNUAC) Room 101, Building 101	
August 26 (Tuesday)	SESSION 4 : FAMILY ISSUES	
	Prof. PARK Keong-Suk	
	10:00-10:30	HWANG Myeong-Ju Seoul National University The Influence of Outdoor Spaces on Parenting Stress in Apartment Complex: The Pedestrian Privileges of Pre-School Children
	10:30-11:00	LU I-Ting National Taiwan University Endless Suffering and Love: the illness-parenthood narratives of autistic children's parents
	11:00-11:30	GU Xueni Kyoto University The Past and Present of Christianity in China: Rebuilding Self-Identity
	11:30-13:00	Lunch Break
	SESSION 5 : YOUTH CULTURE	
	Prof. ASATO Wako	
	13:00-13:30	KIM Doo-hee & PARK Sun-young Seoul National University Studying SNU CCS campus life through "Bap-Yak"(meal appointment)
	13:30-14:00	YUM Joo-min, HONG Sung-bin, LEE Sung-jin Seoul National University The Effect of SNU CSS Bylaws on Interaction during Drinking Parties
	14:00-14:30	LEE Yerin, JANG Hyo-min, CHUN Hye-won Seoul National University 썸('Some'): Discourses and Practices of New Romantic Relationship in Korean Youth
	14:30-15:00	YAO Kuo-Wei National Taiwan University "When I'm not at the café, I'm on the way to the café." - Construction of Hipster Image of café
	15:00-15:30	Break Time
	SESSION 6 : SOCIAL MOVEMENTS	
	Prof. JEONG Il-Gyun.	
	15:30-16:00	HSU Yi-Fu National Taiwan University Comparing Squatter Movement Trajectories in Taiwan and South Korea
	16:00-16:30	KANG Woo-song Seoul National University The analysis of Korean civic group activities which deal with civilian massacre done by Korean soldiers in the Vietnam war
16:30-17:00	TSUGEHARA Yuki Kyoto University Labor Dispute and Management in Japan	
17:00-17:30	HSIAO Yu-Hsin National Taiwan University Working Toward Civic Agriculture in Urban Area	
18:00-20:00	Farewell Party	

Session 1. Information Society

Chair: Prof. LIU Hwa-Jen | National Taiwan University

- PARK Jin Heum (SNU)
Online Transaction of Report Assignment Papers Between University Students in Korea
- KOIKE Kazuki (Kyoto Univ.)
The Users' Mind in SNS: A Comparison between Japanese and Korean Users
- YOSHIDA Emi (Kyoto Univ.)
Public sphere and Internet

Online Transaction of Report Assignment Documents Between University Students in Korea and Its Ethical Issue

PARK Jinheum
Seoul National University

In Korea, report papers for university assignments are transacted through online websites such as Happycampus.com. These websites are considerably actively used by university students so that over 6 million users are registered and over 1.5 million university report papers are uploaded on Happycampus.com, which is one of the most-actively-used report transaction websites in Korea.

Popularity of these websites such as Happycampus.com, resulted in the transition from “offline” to “online” of the process for students to select some knowledge sources that they need for their own report assignments. Also Happycampus.com is different from any common e-commerce market, in that it does not set DRM (Digital Rights Management) technologies on its documents. Therefore, once the payment is over, the report paper is in the realm of unconstrained usage, in which unconstrained approach and edition of the original document are allowed.

However, these traits of “unconstrained” access and use of report assignment documents raise ethical issues to university student users. It became able for students to mimic what they have “purchased” as what they have “thought” on their own, by simply copying and pasting the whole idea or text from Happycampus.com for their own assignment papers.

There are additional dilemmas. Since the documents transacted on Happycampus.com are “not” official papers, students are not obliged to fill in “works cited” section. Furthermore, it is not easy for professors to find out the use of Happycampus.com, unless they actually visit those websites and purchase and read the every report document uploaded. Even those report documents are not listed on the database of plagiarism-checking systems such as Turnitin.com.

The most practical and possible solution for the dilemma would be the following: allowing students to refer to documents on Happycampus.com, but at the same time, also obliging them to fill in “works cited” section of the references of the document even if it is not an official paper.

The User's Mind in SNS: A Comparison Between Japanese and Korean Users

KOIKE Kazuki
Kyoto University

The purpose of this study is to disclose the differences in the way of thinking and the behavior of Japanese and Koreans when using the SNS. Out of all the available SNS, this study is limited to only two types of SNS: 1) KAKAO TALK, which has expanded its services centrally from South Korea and 2) LINE, which has more than 50 million Japanese users in 2014. To gauge the differences between Japanese and Korean users, the study employed an online Google survey made of up 12 multiple-choice questions and 4 open-ended questions about SNS use and behavior. Respondents from their teens to their 20s answered the survey in the span of one week, from July 31 to August 6, 2014. At the end, samples were gathered from 30 Japanese males, 22 Japanese females, 20 Korean males and 13 Korean females.

The results of the survey found that among Japanese users, 100% of Japanese males are using LINE with 3% using LINE and KAKAO TALK. For Japanese males, 95% use LINE exclusively while 18% use both LINE and KAKAO TALK. On the other hand, it is found to be the opposite for Korean users: 100% of Korean men and women use KAKAO TALK, with 35% of Korean men and 31% of Korean women using both KAKAO TALK and LINE.

When asked if they ever get tired from using SNS, Japanese men and women register lower exhaustion in using the technology than their Korean counterparts. While half of the Japanese users surveyed said they got tired of using their respective SNS, the majority of Korean respondents affirmed that they also got tired of using SNS at 60% and 77% for males and females, respectively. The duration of usage also varies, again with the tendency of Korean males and females to become dependent on SNS than Japanese males and females. Among all respondents, 85% of Korean men and 100% of Korean women use SNS for more than 30 minutes a day. This is particularly high compared to only 54% of Japanese men and 59% of Japanese women that state that they extend their SNS usage over half an hour a day.

Lastly, the survey identified different trends among Japanese and Korean users in terms of replying to messages on SNS. Among all the Japanese respondents, they feel that receivers should reply only when "It is possible" or that they don't have to, whereas 30% of Korean men and 8% of Korean women feel that they "have to" reply no matter the circumstances. These results indicate that Korean users, because of their higher usage of SNS, feel stronger than Japanese users to reply to messages. (442 words)

Public Sphere and the Internet

YOSHIDA Emi,
Kyoto University

The concept of the "public sphere" is derived from Jürgen Habermas. It is ideal type of social space where people exchange opinions about their common social problems. For example, in the 18th century, people gathered in the cafés in England and discussed their social problems freely. It was a space separated from economic and political power (autonomy from the economy and government). In this space, all people were equal (equality), could join (inclusion), and made an impact upon politics through making public opinion (communication and agreement).

The public sphere is important and necessary for democracy and our social lives. And in this digital age, the public sphere is no longer confined in physical space; we must now think about the Internet as one venue of the public sphere.

The Internet can create particular problems in communication and agreement among people. To discuss and to make an agreement about public problems, people must share the same information and meet to various kinds of people. However, the Internet facilitates people to get information which is similar to their views, and prohibits them from getting information which opposes to their views. The same can be said about people we meet. Those with parallel interests tend to stick together. There are two causes. One is variety of choices on the Internet. Many choices can expose people to similar views. The other is personalization on the Internet. By developing personalization, people come to be surrounded by information they like.

When we think of democracy and the health of our social lives, we must become aware of the problems mentioned when it comes to the Internet. And other issues also must be considered such as privacy or government censorship of the Internet. Further discussion about the Internet and the public sphere is needed.

Session 2. Multi-Culture

Chair: Prof. CHIEN Yu-Ju | National Taiwan University

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- LIM Jeongwon & JANG Mi-soo (SNU)
Representation of Multicultural Families in <Love in Asia>
 - NUKATA Sena (Kyoto Univ.)
Exclusion and Inclusion of Japanese-Filipino Children in Japanese School
 - MOLIN Karin (Kyoto Univ.)
Japanese people's attitude toward foreigners

Depiction of Multicultural Families of South Korea in Television and its Implications

JANG Misoo, LIM Jeongwon
Seoul National University

In the following paper we present an analysis of 'Love In Asia,' a television documentary program about multicultural families. Airing on Channel 1 of the Korean Broadcasting System, the show started its first run on November 5th 2005, and currently airs every Tuesday at 19:30 for an hour. The show features multicultural families living in South Korea and the overall format of each episode is the foreign resident of the family visiting their home country for the first time in many years. Families in each episode voluntarily request to be filmed, and the show itself remains steadily popular throughout the years.

'Love in Asia' is a topic worth addressing in regard to the theme of multiculturalism in South Korea due to two main aspects. Firstly, since it is a program on a public broadcasting company such as KBS, it gives us a view into how multicultural families are represented in large media. After a statistical research and analysis of the program itself, we compare results from external surveys and discuss the implications. Secondly, considering the duration of the show's broadcast, we have the opportunity to observe constant patterns in the forms that multicultural families take. Although our research does not address the entire span of 9 years' worth of episodes, by linking separately identifiable variables with routinely observed characteristics, we shall discuss qualities attributed to multicultural families.

What we have found is that the show continuously depicts multicultural families as overtly and somewhat unnaturally satisfied and grateful, and while certain scenes and points of emphasis seem to promote unilateral assimilation of the foreigner into Korean society, we can no doubt observe within the family members effort to learn about the foreigners' heritage and culture. This brings into question the values of multiculturalism, and what a practice of that would be. Also, we have traced variables such as age difference between the married couple to be related to the nationality of the immigrant spouse, and that the employment status and occupation of the immigrant spouse is more diversified than expected. We further discuss variables such as child bearing, dependency of maternal parents-in-law on the family, region of residency and route of the couple's initial meeting.

Exclusion and Inclusion of Japanese-Filipino Children in Japanese School

NUKATA Sena
Kyoto University

In this global society, "migration" becomes a more and more important topic. Decreasing birthrates and recent economic growth has led to the lack of labor forces, accepting work migrants has become a major issue particularly in Japan. When we think about accepting foreigners in the country in the future, it is important to think about the foreigners who live in Japan today.

In this presentation, I will discuss about Japanese-Filipino Children or JFC, who have Japanese fathers and Filipina mothers. After the reform of the Japanese Nationality Act in 2009, the number of JFC and their mothers who come to Japan is increasing. However, there is still no basic law or public support system for the children and adults that have Japanese lineage but are also from foreign countries.

Based on my experience as a volunteer study support to JFC in a junior high school and based on statements of JFC in the country, I will discuss two important points. What makes JFC excluded from Japanese schools? How can JFC be included in Japanese society?

In terms of exclusion of JFC, I will include not only institutional exclusion, but also the difficulties that they face in their daily lives. After revealing these exclusion systems, I will then discuss about social inclusion, focusing on the Japanese language barrier and the unstable identities of JFC.

Japanese people's attitude toward foreigners

MOLIN Karin
Kyoto University

In my presentation I will speak about Japanese people's attitude towards foreigners. I have studied in Japan three times, for about one year and eight months in total, and during this time as a Swedish exchange student living in Japan, I have experienced many times that people keep speaking in English to me, even though I speak fluent Japanese with them. I will discuss why there is such a strong image that foreigners cannot possible speak the Japanese language and also discuss Japanese's view on themselves and Japanese culture, by talking about the idea of "nihonjinron", a genre in literature meaning "theories about the Japanese". The basic ideas of "nihonjinron" are ideas of homogeneity, blood, cultural competence and social participation. Due to globalization, the idea of "nihonjinron" seems to have waned, or at least changed, although I believe that it still strongly influences Japanese people's image of Japanese culture and foreigners and that it can still be seen in the contemporary Japanese society. I will base my presentation on research, as well as include my own experiences as a foreigner living in Japan, and experiences made by people around me.

Session 3. Social Perception and Inequality

Chair: Prof. OCHIAI Emiko | Kyoto University

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- CHANG Wei-Lun (NTU)
Sweets and Gender Stereotype
 - TAI Ting-Hunag (NTU)
Credit Card and Its Discontents: the Stigma of Credit Card Debt in Taiwan
 - LIU Cheng-yi (NTU)
Perception of Social Inequality in Taiwan
 - KIM Miseon (SNU)
The Well-educated Youth's Labor Market Entry According to the Time lapsed from their Educational Exit: Analyzing Korean Labor & Income Panel Study (KLIPS) by Demographic Approach

Sweets and Gender Stereotypes

CHANG Wei-Lun
National Taiwan University

In this article, I'd like to analyze the stereotypes between gender and sweets. Dessert is generally regarded as a feminine thing in Taiwan, would people consider who eat dessert to be more feminine? If the stereotypes exist, how are they constructed?

In my research, the stereotypes between gender and dessert do exist. Most respondents thought that eating sweets is a feminine thing, and they considered male who eat dessert to be more feminine. However, they think that if a female doesn't love to eat dessert is just their own choice.

Among the respondents who don't correspond to the stereotypes, males who love to eat dessert don't have stereotype to dessert. But, interestingly, females who don't eat dessert are more likely to have the stereotypes between sweets and gender.

What's more, I tried to analyze how might the stereotypes be constructed. The commercial ads, the atmosphere in the shops and the views of peers and families would lead to the stereotypes. Then, I would describe a special kind of stereotypes, "double stereotypes", toward homosexual people. In the end, I would raise some questions to the stereotypes between gender and sweets in Taiwan.

Credit Card and Its Discontents: the Stigma of Credit Card Debt in Taiwan

TAI Ting-Huang
National Taiwan University

Based on 17 in-depth interviews with the credit card debtors and several months of participant-observation in their self-help organization, this study examines how are the debtors stigmatized and how they manage their identities. Previous studies has argued that in the traditional 'monetary language', such as the rotating-credit association and personal lending, credit and debt are embedded in social relationships. In contrast, consumer credit is a disembedded institution. However, it is hard to explain how is the stigma and stigmatization possible in the disembedded system. Therefore, this study aims to explain the process of stigmatization in the era of consumer credit. Following Erving Goffman and Ann Swidler's approach, this study turns to the agential level. The results show that firstly, not all of the debtors suffer from the stigma of debt, we can distinguish the "legitimate" debtors from the "illegitimate". Secondly, threatened by the debt-collecting, debtors are highly aware of the importance of "information control" to avoid the possible discriminations from their networks. Thirdly, when their networks find out their debts, the debtors regard it as problem and try hard to cover it. To conclude, this study shows that agents do not experience the dichotomy between "monetary languages", people use the same or similar at least, scheme of the debt to cope with the new type of financial institution .

Keywords: monetary language, debt, stigma, impression management, information control

Perceptions of Social Inequality in Taiwan

LIU Cheng-Yi
National Taiwan University

Social inequality is an important issue in Sociology. This paper focuses on Taiwanese people's perceptions of social inequality, and also analyzes different social backgrounds' effects. This research is based on Taiwan Social Change Survey 5-5, using regression analyses to explain how different education influences perceptions of social inequality. Furthermore, in this analysis process I add the discussion of the income and age effect. In the end, I find out people with higher education or incomes have lower perceptions of current social inequality. However, in the causes of inequality, male, and low income people more attribute the poverty to individual factors, education have no any effect in it. This result demonstrates that education still have some influences, letting people percept some social inequality.

Keywords: social inequality, perceptions of inequality, education influence, regression analysis

The Well-educated Youth's Labor Market Entry According to the Time Elapsed from their Educational Exit: Analyzing Korean Labor & Income Panel Study(KLIPS) by Demographic Approach

KIM Miseon
Seoul National University

This study shows, currently in Korea, how the well-educated youth enter labor market according to the time elapsed from their educational exit. It analyzes Korean Labor & Income Panel Study (KLIPS) by "the multiple decremental life table" method. Usually in time table studies, e_x is defined as life expectancy at age x . In this study, e_x is expected number of years to be spent in unemployed state for persons who have stayed in unemployment for x years from educational exit. The result shows, first, the financial crisis in 2008 made it more difficult to enter labor market for the youth. The e_{xS} into stable labor status-tenure, full-time and regular-in 2012 are longer than those in 2007. If persons failed in attaining stable status in labor market, they would tend to get temporary, part-time and irregular jobs. Second, there are differences in e_{xS} between men and women. The female e_{xS} are longer than the male e_{xS} . Most male persons tend to get into stable employed status-tenure & regular job. In the other hand, if female persons failed in entry into stable employment in early years, elapsed from educational exit, they would likely to stay longer in unemployment or end in unstable labor status. Lastly, labor market is segmented by gender, and it tends to discriminate women who spent many years in un- or unstable employed state from educational exit. After finishing childbirth and parenting tasks, women try to get into labor market, but tenure and regular jobs are almost closed to them. Therefore, they cannot but choose temporary and irregular jobs.

Session 4. Family Issues

Chair: Prof. PARK Keong-Suk | Seoul National University

- HWANG Myeong-Ju (SNU)
**The Influence of Outdoor Spaces on Parenting Stress in Apartment Complex:
The Pedestrian Privileges of Pre-School Children**
- LU I-Ting (NTU)
Endless Suffering and Love: the illness-parenthood narratives of autistic children's parents
- GU Xueni (Kyoto Univ.)
The Past and Present of Christianity in China: Rebuilding Self-Identity

The Influence of Outdoor Spaces on Parenting Stress in Apartment Complex: The Pedestrian Privileges of Pre-school Children

Myeong-Ju Hwang
Dept. of Sociology, Seoul National University

The low fertility rate (LBR) has become the national issue in Korea since a few years ago. It was mainly caused by Korean Developmental Liberalism that has only focused on the economic development but paid not much attention to the social welfare and social reproduction system (Chang, Kyung-Sup, 2011). It means that the 'spatial welfare' of Korea has been neglected in the process of industrialization. This research investigates the influence of the outdoor spaces of Korean apartment complexes – which have been the major residential styles of Korean - on the parenting stress focusing on the children's right of pedestrians.

The Korean apartment complexes constructed before 1990' have monotonous style, which was the result of the strategy to build ones more cost efficiently. But, since 1990, Korean could have various styles of apartment complexes and the most remarkable of them is the change of outdoor spaces. They afford residents with almost 100% underground parking area and the larger green space, resting areas and trails. To sum up, the public spaces for pedestrian have been improved drastically. As a result, it's found that the parenting stress of fosterers of old and new apartment complexes shows differences by the outdoor spaces.

This research result says that Korean children living in apartment complexes go out and play without their fosterers in outdoor spaces at 5~8 years old (average of 7 years old) and there are few differences between the fosterers of new apartment complexes and the old ones. The common causes of the delays of pre-school children's independent walking are the worry about car accidents, crimes against children and the low fertility circumstance itself.

However, in the circumstances that the independent walking of children have been delayed, the parenting stress of fosterers of both apartment complexes show lots of differences. Nowadays, fosterers are doing 'new caring labors'; chasing their children and making their 'peer group'. And the parenting stress caused by the new caring labors in old apartment complexes is much higher than that of new ones.

Nowadays, the more ecological approaches like 'Making The Family Friendly Social Environment' is emphasized in Korea for resolving the problem of LBR. For this, the weak pedestrian privileges of Korean children should be improved; especially in the residential area. It is not only just the issue of LBR but also the one of human rights of children and women.

Endless Suffering and Love: the illness-parenthood narratives of autistic children's parents

LU I-Ting
National Taiwan University

This article aims to discuss the social suffering of parents of an autistic child, and how the parents interpret the meaning of the suffering experience. Autism is a neurodevelopmental disorder characterized by impaired social interaction and communication, and by restricted and repetitive behavior. Through the interview data of the parents and the analysis of the postings on relevant online forums, I argue that autistic children's parents experience multiple dimensions of suffering.

Firstly, because the medical knowledge of autism was limited, the parents suffer from the "uncertainty in medicine" of autism; for example, they often take a long time to make sure whether the child has autism, and what are the appropriate therapies for the child. Secondly, caring an autistic child takes a lot of time and effort, and mothers usually take more responsibility on the care work than fathers. Many autistic children's mothers quit their job because of their children's disabilities; some mothers retain their job, therefore, they have to handle the paid work and unpaid care work at the same time. Furthermore, the parents suffer from the financial burden because of the pricy recovering courses. Last but not least, the parents suffer from the stigma as the parents of a child with autism.

Since the parents have to bear lots of suffering due to autism, they develop the "illness-parenthood narrative" to justify their child is worthy to live and to be loved, and their devotion to the child is worthwhile. The author points out three types of narratives that the parents develop: "autism can be conquered", "autism is beautiful", and "autism is a blessing." With the "illness-parenthood narrative", the parents reinterpret autism and suffering, and justify their parenthood and love.

The autistic children's parents don't have autism themselves, but they suffer because of their children's autism. So their suffering is socially constructed by wider social context. In the illness-parenthood narrative of autistic children's parents, the suffering caused by autism is endless, so is love.

Keywords: autism, narrative analysis, social suffering, parenthood

The Past and Present of Christianity in China: Rebuilding Self-Identity

GU Xueni
*Division of Contemporary History,
Graduate School of Letters, Kyoto University*

As is well-known, the number of Christians in China has been increasing at a rather fast rate. It is even estimated that in 15 years, China will surpass America in becoming the world's most Christian nation in terms of population size. This article aims to introduce the historical path of Christianity's expansion in China in the modern age, and to discuss why it has grown popular in the country today. The relationship between Christianity and nationalism is viewed as a key point.

When missionaries started to pour into East Asia in the pre-modern age, Christianity was regarded as a threat to the local order. It should be noticed that, contrary to the role it played in the course of nation-building course in Korea, Christianity was not popular among revolutionists in China. In the contrast, communism was regarded as a more advanced, radical ideology to build the nation and achieve modernization in China.

When the Communist Party came into power, the official atheist government first aimed to remove foreign forces out of churches. Cultural Revolution in 1960s and 1970s was a disaster for all of religious groups in China. Since the reform and opening of the in the 1980s, these various religious groups were revived. With the subsidence of communism, there has been spiritual vacuum in China. Thus began the revival of religions. Christianity started to serve as an alternative ideology for communism. As for the church-state tension, we can tell from the case of San-jiang Mega Church in Wenzhou that, on one hand, even the legally sanctioned church is experiencing interference from the government, on the other hand, there are complicated power-play between the local-host power and central government, and rising forces of economically confident Christians who are eager to redefine themselves in terms of their faith. At the same time, family church is spreading in the similar way with communism groups in the early modern age. The booming of Christianity is undeniable. All in all, China is facilitating the course of re-building its self-identity. The role of religions such as Christianity is highly expected.

Session 5. Youth Culture

Chair: Prof ASATO Wako | Kyoto University

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- KIM Doo-hee & PARK Sun-young (SNU)
Studying SNU CCS campus life through “Bap-Yak” (meal appointment)
 - YUM Joo-min, YONG Sung-bin, LEE Sung-jin (SNU)
The Effect of SNU CSS Bylaws on Interaction during Drinking Parties
 - LEE Yerin, JANG Hyo-min, CHUN Hye-won (SNU)
쌈(‘Some’): Discourses and Practices of New Romantic Relationship in Korean Youth
 - YAO Kuo-Wei (NTU)
“When I’m not at the café, I’m on the way to the café.” –Construction of Hipster Image of café

Analysis on network forming process of Class 'X' and its factors – With focus on 'Bap-Yak' culture

KIM Du-hee, PARK Sun Young
Seoul National University

This paper is about culture of Korean university students, especially dealing with meal appointment called 'Bap-Yak.' There are several 'Ban(=class=班)' in Seoul National University, consisting about 35 students in one year. When freshmen enter the university, seniors have meal appointment with freshmen. This is special occasion which is never found outside the university. From the question why 'Bap-Yak' is repeatedly conducted every year, we supposed that it somehow contributes to forming or maintaining relationships in a certain 'Ban'. For proving this assumption, we decided to investigate how various attributes of 'Bap-Yak' actors such as gender, age, centrality, membership, economic state, etc differently affect 'Bap-Yak' formation and senior-junior relationships, and how 'Bap-Yak' itself affects senior-junior relationships. By this way, we tried to understand formation, transformation, and maintenance of 'Ban', and how 'Bap-Yak' and demographic sociological factors function in this process.

For the study, we selected one 'Ban' which belongs to university of social science. The subjects of research are freshmen and second grade students. We conducted three surveys to show effects of 'Bap-Yak'. The first one was designed to be finished before 'Bap-Yak' started, and the second one was conducted during the 'Bap-Yak', and the last one was conducted after 'Bap-Yak'. So, we could get how much 'Bap-Yak' affect relationship between students. After the results were collected, we used Network Analysis Software called Netminer to analyze networks between students. Our questions were largely about two parts. The first part is about 'Bap-Yak's' attributes such as when and where it was done, and how many of 'Bap-Yak' was made by each student, etc. The second part is about relationship between actors and attitude toward 'Bap-Yak'.

The results show relationship between seniors, between freshmen, and between seniors and freshmen. It was possible to divide actors into four groups in each grade. People who belong to same groups did similar numbers and type of 'Bap-Yak'. It is verified that the belonging group has meaningful effects in the 'Bap-Yak.' In addition, 'Bap-Yak' numbers and the membership to 'Ban' have positive relationship. However, people who did 'Bap-Yak' together didn't make significant relationship afterward.

We came to conclusion that 'Bap-Yak' has three functions in understanding 'Ban culture' of Seoul National University students. First, 'Bap-Yak' is a kind of resistance to loosening bonds in 'Ban'. Nowadays the university 'Ban' doesn't have strong bonds like past. Therefore students need some cultural force to actively socialize with peers and seniors. Bap-Yak played a role as a catalyst or medium at the initial period of forming junior-junior, junior-senior relationships. And as these relationships are affected by previously established senior-senior relationships to some extent, 'Bap-Yak' functions as an important means which enables keeping or passing on bonds in 'Ban'. Second, 'Bap-Yak' gives opportunities to interact with different people and offer information. Last, 'Bap-Yak' indirectly but effectively reveals that there are still distinct separation by demographic sociological factors, such as gender, major, etc. What is especially interesting was the finding that even though it seems there is no group division according to gender difference on the surface, gender still acts as an important group divider in Korean society, even in the students majoring in social studies.

The Effect of SNU CSS Bylaws on Interaction during Drinking Parties(酒宴)

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Alcohol consumption, more specifically binge drinking, is an important part of a typical student's college experience. Drinking parties(酒宴) turn out to be experiences with new codes of conduct, and in the eyes of freshmen they are often a curiosity to behold. Despite the substantial role that drinking plays in college culture, existing literature [1] on drinking culture tend to be focused on middle-aged office workers' drinking parties. What few works that cover college students' drinking culture are centered on reporting the status quo [2, 3], or deals with this topic from the outsiders' point of view [4, 5]. Contrary to previous works on this topic, this paper studies college students' drinking behavior from a more intimate perspective. More specifically, this paper focuses on the effect of the bylaws(內規) of Seoul National University's College of Social Sciences(SNU CSS) on interaction during drinking parties. Erving Goffman's theories on interaction rituals, primarily those on involvement and alienation, were used to interpret the findings of this study.

SNU CSS bylaws consist of a series of articles based upon the consent of class representatives, and are annually re-legislated. The articles tend to be anti-violence and anti-discrimination; most articles have the practical aim of moderating unwanted alcohol consumption. The goal of this research is to examine how the bylaws function in actual instances of social interaction during drinking parties. Three questions were posed prior to conducting the research: 1) How do CSS bylaws affect involvement during drinking parties? 2) What factors are influential in the level of the bylaws' effect on such involvement? 3) Do CSS bylaws have lasting effect on individuals, beyond the college students' drinking parties? To answer these questions, in-person interviews were conducted with CSS students. The interviewees were selected with regards to gender, grade, and presumed level of adherence to CSS bylaws. Interviews were also conducted with the members of the CSS Student Council and the members of the Freshmen Welcoming Committee. The interview results revealed that the involvement in drinking parties was in many aspects similar to the joint spontaneous involvement in talks, as described by Goffman. Based on this, it was established that there exists tension between the spontaneous involvement in drinking parties and the bylaw guidelines. The tension exists on two levels; it could be found on the individual level and on the interpersonal level. The tension did not, contrary to our expectations, escalate to the degree where it would have resulted in visible conflict. However, it was obvious that it causes alienation from involvement. We identified this misinvolvement as a type of interaction-consciousness combined with other-consciousness. The interview results also showed that the factors that predict the level of alienation were the degree of exposure to the bylaws, participants' affiliation, and gender. Furthermore, awareness of the bylaws seems to function as an on/off switch; interviewees responded that they follow the bylaws only when they deem it necessary. Lasting impact on the individual was not identified, save those who participate directly in the legislature of the bylaws. We focused the conclusion of this research on the meaning of the relationship between the bylaws and involvement, and suggestions as to why the bylaws are only partially binding.

썸('Some'): Discourses and Practices of New Romantic Relationship in Korean Youth

LEE Yerin, JANG Hyo-min, CHUN Hye-won
Seoul National University

'썸(Some)' is a term which is trendy in Korean youth culture in recent years. It means a relationship that is sited between friendship and couple relationship. If a pair of youths are in this relationship, they are not really dating but in romantic mood like a couple.

This term is now widely used in the daily life of Korean youth in the aspects of both discourse and practice. People not only use the term '썸(Some)' but also frequently refer to a real man-woman relationship as '썸(Some)'. But in the past, there was no particular term or awareness about this relationship. It was just a relationship which was 'nothing'. Then how could the '썸(Some)' discourse suddenly become trendy? We treated this problem with the concept of 'romantic love' from Eva Illouz. And We paid attention to the fact that the time '썸(Some)' became trendy matches up with the time that the media began to treat '썸(Some)' actively.

We analyzed how the '썸(Some)' discourse spread and how it was actualized in the aspect of practice under the influence of the media. We performed interviews and surveys to look into this change in the relationship of '썸(Some)'.

These days in Korean public culture, a lot of contents treating '썸(Some)' has been pouring out. The webtoon 'Somtoon', the pop song 'Some' and the TV program 'Witch Hunt' are the examples. This media trend made important changes about the relationship of '썸(Some)'. First, the relationship of '썸(Some)' has been actualized. The relationship of '썸(Some)' has stood out as an independent stage which sited between dating and not, and also has been recognized as an actual relationship in the man-woman relationship. Secondly, the relationship of '썸(Some)' has been romanticized. In the past, the relationship like '썸(Some)' was regarded as a stage that should proceed to dating relationship soon and was accompanied by fatigue due to its uncertainty. However in these days it has been transformed into the stage that is much more romantic and preferred to experience.

"When I'm not at the café, I'm on the way to the café" — the image construction of hipster café

YAO Kuo-Wei
National Taiwan University

This research mainly focuses on a type of café in Taiwan, which called hipster café. Unlike chain store cafe, the cafés that topped the name of hipster (in Chinese we call it Wen-Chin) are unique for some consumer. They sell not only coffee or dessert, but also some special styles and images. Previous studies mainly focus on the image construction and traits of a hipster, or to analyze how or what they consume. Things they consume usually attach the image of hipster; café is one of the examples. In this research, I'm wondering how a space attaches the image of hipster, how it constructs the image of hipster and how it constructs differences to other café.

It begins with the construction of hipster 's image, their history and traits. After that, I will deconstruct the space of a hipster café and analyze the objects inside and outside the hipster café. I will find out how these objects construct the hipster image of café. At last, compare the differences between hipster café and the other café. The differences between hipster café and the other café surround by the marginal differences. Like what Baudrillard say, Marginal differences are enough for the consumer to distinguish things that they consume. By these subtle differences are the keys that a café will have the image of hipster or not.

Keywords : hipster, café, image construction, marginal difference, sociology of consumption

Session 6. Social Movements

Chair: Prof. JEONG Il-Gyun | Seoul National University

- HSU Yi-Fu (NTU)
Comparing Squatter Movement Trajectories in Taiwan and South Korea
- KANG Woo-song (SNU)
The analysis of Korean civic group activities which deal with civilian massacre done by Korean soldiers in the Vietnam war
- TSUGEHARA Yuki (Kyoto Univ.)
Labor Dispute and Management in Japan
- HSIAO Yu-Hsin (NTU)
Working Toward Civic Agriculture in Urban Area

Comparing Squatter Movement Trajectories in Taiwan and South Korea

HSU Yi-Fu
National Taiwan University

Squatter settlements as informal settlements in Taipei and Seoul used to have the similar historical origins, functions and population scales in 1960s. But the development of squatter movements and the squatter clearance policies of two cities are quite different today. In this paper, I try to explain this empirical puzzle by comparing the interaction between social movement and social policy of two cities from a historical view.

In Seoul, due to massive grass-root contests in 1980s, the government established resettlement policies in 1989 and it became the start point of public housings. And the grass-root organization *Seoul Evictees' Federation* became the predecessor of the greatest nationwide grass-root anti-eviction SMOs in South Korea today. But in Taiwan after 1999, government sues the squatter people with civil law, so the squatter people not only have to leave without resettlement, they are also imposed with a huge fine and have to tear down their own home by themselves. Although squatter movements emerged in 1990s Taipei, there hasn't develop strong grass-root connection between cases.

My argument is: (1) squatter clearance policy as a social policy of Seoul city government played as "accumulation support function" rather than "legitimacy function" since 1970s, evoking huge contests of evictees; and vice versa in Taipei. (2) Squatter clearance issue in 1980s Seoul was connected to the democratic movement fever, resulting in much more powerful movement. In contrast, the clearance of squatters in 1990s Taipei was seen as the demonstration of resolution of 1st elected Mayor Chen (Democratic Progressive Party), who claimed to take the public land squatted by "mainlanders" back away and return the parks to "all citizens". Difference in policy choice and contingency with process of democratic transformation that I mentioned above caused the difference today.

The analysis of Korean civic group activities which deal with civilian massacre done by Korean soldiers in the Vietnam War

KANG Woo-song
Seoul National University

The 'official memory' of Korean government about Vietnam war is justifying the war by national security and economic development. Recently, memories of Veterans, which regard them as honorable warriors, are also gaining some influence. In this process, memories of inflicting injury and civilian massacre were forgotten and deleted. However, some NGOs are extending apology movement to Vietnam for the massacre committed by the Korean soldiers in Vietnam war.

Although there are some preceding researches about 'conflicting memories' and Veterans of Vietnam war, there are few preceding researches about these NGOs. Therefore, the purpose of this research is to analyze activities of them.

In these analysis process, I would use Resource Mobilization Theory, Political Process Theory, and Cultural Approach. Based on the information uploaded on websites and in-depth interviews of representatives of each NGO, I would analyze how movements started and progressed, which specific strategy was adopted, and what effects these movements caused to the Korean and Vietnam society

The apology movement started after 1997, when massacre issue was first published in Korean society by Sujung Gu. In 1999, 'Vietnam war Truth Committee' was established in Korea. Most movements were progressed by 'Vietnam war Truth Committee' and these movements in the initial stage gained some achievements. The movement persisted and after few years, 'Vietnam war Truth Committee' changed into the 'Peace Museum'. 'I and We' and 'Medics with Vietnam and Peace' were divided from 'Vietnam war Truth Committee'. Also, more NGOs were formed. In this study, I observe five NGOs: 'Peace Museum', 'A-MAP', 'Medics with Vietnam and Peace', 'I and We', and 'Meeting of citizens who consider Vietnam and Korea'. The result of the analysis shows that they have commonalities of scarce resources and indifference of Korea and Vietnam government. However, they have differences in ways to mobilize resources, and the purpose and the strategy of the movement. Especially, Five NGOs could be divided into 'Cure model' and 'Self-reflection model'.

Labor Dispute and Management in Japan

TSUGEHARA Yuki
Kyoto University

The purpose of this presentation is to address how community union functions in an era of irregularization of employment in Japanese society. Since I did my voluntary work in a union, I will investigate the issue through action research. Japanese traditional labor union is aligned with employers though small enterprises often do not have a union. One of the problems of existing union is that some unions do not take necessary action against labor dispute. Secondly, small and medium enterprises do not have a labor union as is often the case. Third is nonstandard workers cannot be the member of the present union. To solve the abovementioned shortcomings, community union are working for such marginalized workers. Some community unions often provide varieties of services that existing union cannot. Flexible acceptance and active commitment in collective bargaining are characteristics of community union even with the dynamics of employment. If the limitations are removed, there will be a great step forward.

Working Toward Civic Agriculture in Urban Area

HSIAO Yu-Hsin
National Taiwan University

Between 2012 and 2013, because of the rising consciousness of food safety and global food scarcity, there are 7 urban farms coming up in Taipei area. Different from the other 6 single actor-led community farms, this article will put emphasis on the community farm, Jin-an Rooftop Farm in a Taipei neighborhood. Jin-an Rooftop Farm is only one that co-built by multiple groups from various disciplines, including an engineering consultant company, a green life promoting team, community planners, leader of neighborhood, and the local community development association.

“Civic agriculture” emphasizes citizen participation and human cooperation. This article focuses on those challenges dealing with non-human actor, such as space and techniques, which are unique to the urban area. I investigate whether this co-built community farm can be a field of practicing democratic participation that organizes different actors into a common action network. Through the approach of Actor Network Theory, here I try to explain how actors of different interests and motivations are “translated” into a stable network. Finally, this thesis argues due to the strong characteristic of human and non-human actors in the practice of civic agriculture, community farm might be a way to translate all of which to work together. And this would also be the goal of civic society.

Keywords: civic agriculture, actor network theory, urban farming, community farm

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ANNOUNCEMENT

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- ▷ The temperature in Seoul in August can vary from 20 to 30 degrees, average humidity 60-70% with occasional rain. Please take the best care of yourselves to prevent from dehydration and heatstroke.
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Ms. LIM Jeongwon (010-6231-1339), Prof. PARK Keong-Suk (010-2548-9986)
Office of Sociology Department (02-880-6401, 02-880-6402) - Please look for Mr. Kwak or Ms. Hyun

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