

2015 East Asian Junior Workshop

Venue: Conference Room 401, Sociology Department,

National Taiwan University

Date: August 14-18, 2015

Cosponsors:

Department of Sociology, Kyoto University, Japan

Department of Sociology, Seoul National University, Korea

Department of Sociology, National Taiwan University, Taiwan

➤ Table of Contents

Program.....	3
Symposium Announcement.....	7
Logistics.....	8
Abstract.....	10
Taipei Tour.....	34
Participants.....	48

➤ Program:

Sociological Tour of Taipei City:

Governing Urban Space: Globalization, Life-styles, and Class Politics

Day1 Taipei Tour I

August 14 Friday	09:40	Gather at the lobby of Hotel Just Sleep.
	Tour 1: The History of NTU	
	09:40-11:30	Campus Tour Presenters: LIU Cheng-Yi (劉承易), LU Yi-Ting (盧意婷), HSIAO Yu-Hsin (蕭玉欣), YAO Kuo-Wei (姚國偉)
	11:30-14:00	Welcome Party
	Tour 2: Xinyi District	
	14:30-18:00	Xinyi District Presenters: LIU Cheng-Yi (劉承易), LU Yi-Ting (盧意婷), HSIAO Yu-Hsin (蕭玉欣), YAO Kuo-Wei (姚國偉)

Day2 Taipei Tour II

August 15 Saturday	09:00	Gather at the campus gate, and we will take MRT and bus.
	Tour 3: Ming-Shen Community	
	09:30-12:30	Ming-Shen Community Presenters: TAI Ting-Huang(戴定皇), HUANG Yu-Ting(黃妤婷), LIAO Ming-Chung(廖明中)
	12:30-13:30	Lunch Time
	Tour 4: Wanhua District	
	14:00-17:30	Wanhua District Presenters: LIU Yi-Xian(劉逸仙), LI Min-Rong(李旻融), CHANG Yung-Ying(張詠瑛), HUANG Ya-Ching(黃亞晴)

Day3 Taipei Tour III

August 16 Sunday	08:00	Gather at the campus gate, and we will take MRT.
	Tour 5: Dadaocheng	
	09:00-12:30	Dadaocheng Presenters: HSU Yi-Fu(徐亦甫), LIANG Der-Sha(梁德莎), HSIEH Ji-Tang(謝季唐)
	12:30-13:30	Lunch Time
	Tour 6: Taipei Main Station and Ximending	
	14:00-16:30	Taipei main station and Ximending Presenters: LIN Shin-Hua(林昕樺), LIN Chieh(林頡), CHANG Wei-Lun(張維倫)
	16:30	General Discussion

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☺

Day 4 Junior Workshop I

Venue	Conference Room 401	
August 17 Monday	10:30-10:40	Welcome Remark by Prof. TSENG Yen-Fen
	10:40-10:55	Opening Remark by Prof. ASATO Wako, Prof. PARK Keong-Suk, KWON Hyunji
	Session 1: Immigration and Adaptation Prof. PARK Keong-Suk	
	11:00-11:30	KIM Yongmin Seoul National University Sustainability of 'Local Community Movement' in Seoul: Focusing on 'Sungmisan Community
	11:30-12:00	ITO Shiho Kyoto University Reconsidering 'Multicultural Coexistence'
	12:00-12:30	YUN Jiwon Seoul National University Seoul's Immigrant Population and Attitudes Toward Them: Exploring Contextual Factors
	Lunch Break	
	Session 2: Nation and Identity Prof. KWON Hyunji	
	14:00-14:30	CHANG Yung-Ying National Taiwan University Ineluctable Historical Wheel?---An Inquiry into Identity of New-generation Waishengren
	14:30-15:00	NG Chun Poh Kyoto University To Internationalise or Not to Internationalise? Attitudes of Japanese Students of Kyoto University towards Internationalisation
	Break Time	
	Session 3: Gender and Inequality Prof. TSENG Yen-Fen	
	15:30-16:00	HUANG Yu-Ting National Taiwan University Does the Relaxation of School Dress Codes Help Break Gender Stereotypes, Why or Why not?
	16:00-16:30	LIU Cheng-Yi National Taiwan University Causes of High School Curriculum Track Selection: The Influence of Gender Stereotypes
	16:30-17:00	SUZUKI Takeo Kyoto University Comparative Sociology of Gendered Division of Household Labor

Day 5 Junior Workshop II

Venue	Conference Room 401		
August 18 Tuesday	Session 4: State Governance		Prof. KO Jyh-Jer
	10:30-11:00	JANG Geunyoung Seoul National University Redevelopment of Guryong village : Beyond the framework of the oppressed poor and authoritative government	
	11:00-11:30	LI Min-Rong National Taiwan University Drugs and Addictions Studies-Medicalization Policy of Drug Addition in Taiwan	
	11:30-12:00	CHUNG Sung Jay Kyoto University A Study on the Social Exclusion of Single-parent Families and Its Support Policies: A Comparison of Japan and South Korea	
	Lunch Break		
	Session 5: Crisis Management		Prof. ASATO Wako
	13:30-14:00	KIM Ga Young Seoul National University Personalized power structure of chaebol :case study on CJ	
	14:00-14:30	LIANG Der-Sha National Taiwan University Disasters, Reconstruction and Culture: A Case Study on the Reconstruction Policy of Typhoon Morakot	
	Break Time		
	Session 6: Culture and Solidarity		Prof. HUANG Ke-Hsien
	15:00-15:30	LIAO Ming-Chung National Taiwan University Gay and Game: the Emerging Form of Social Interaction Through Mobile Phone	
	15:30-16:00	GOWEN Oh Jae Seoul National University A Causal Effect of Dynamics of Poverty on a Change in Suicidal Ideation	
	16:30-17:00	LIN Chieh National Taiwan University Popular Culture of Hairstyle in Taiwan	
	Farewell Dinner		

➤ Symposium Announcement

- ◆ 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 15 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. TSENG Yen-Fen (+886-933-062-066)

Prof. HUANG Ke-Hsien(+886-928-373-713)

Prof. KO Jyh-Jer (+886-2-3366-1233)

Assistant LIN Shin-Hua (+886-933-158-442)*

Ms. HUANG Yu-Hsun at Department Office (+886-2-3366-1217) *

*priority contact

2015 East Asia Junior Workshop

Venue: Conference Room 401, Sociology Department, NTU

Date: August 14-18, 2015

Cosponsors

Department of Sociology, Kyoto University, Japan

Department of Sociology, Seoul National University, Korea

Department of Sociology, National Taiwan University, Taiwan

Conference site:

Sociology Department, National Taiwan University

No. 1, Sec. 4, Roosevelt Road, Taipei City 10617, Taiwan

Tel (886)-2-3366-1222 (Prof. TSENG Yen-Fen'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>

Accommodation

All guests will be staying at "Hotel Just Sleep @ NTU". The hotel is situated next to National Taiwan University in Tsun-Hsien Hall.

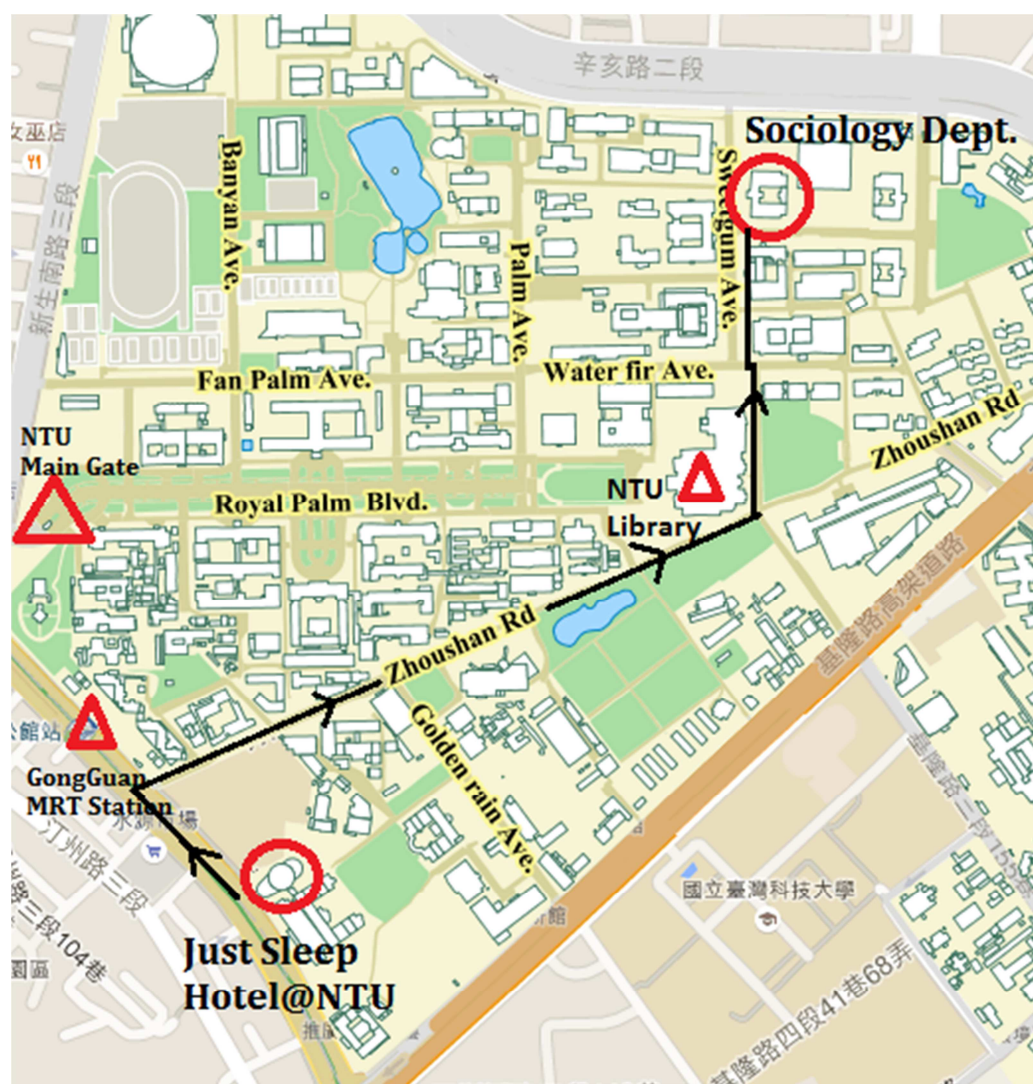
Address: No. 83, Sec. 4, Roosevelt Rd., Taipei 10673, Taiwan

Tel: +886-2-7735-5088

website: <http://www.justsleep.com.tw/NTU/en>

Transportation

- From Airport to Hotel Just Sleep @ NTU:
It is advised to share the taxi from the airport if you come in group. If you are not with a group or intend to travel by yourself, please read the instruction from the hotel website.
- From Hotel Just Sleep @ NTU to the Conference Site:
The hotel is situated next to National Taiwan University. It takes about 10-15 minutes to walk from the hotel to conference site. Please follow the direction in the following map:



Session 1: Immigration and Adaptation

Chair: Prof. PARK Keong-Suk

- KIM Yongmin | Seoul National University
Sustainability of 'Local Community Movement' in Seoul: Focusing on 'Sungmisan Community
- ITO Shiho | Kyoto University
Reconsidering 'Multicultural Coexistence'
- YUN Jiwon | Seoul National University
Seoul's Immigrant Population and Attitudes Toward Them: Exploring Contextual Factors

Sustainability of 'Local Community Movement' in Seoul: Focusing on 'Sungmisan Community'

KIM Yongmin* (Seoul National University)

In Korea, rapid urbanization caused local communities to collapse. People moved to large cities like Seoul. The main feature of a large city is extreme anonymity. So each person felt isolated. Some people began to build village communities in Seoul. Nowadays, "Sungmisan Village Community" is the most famous village community.

"Sungmisan Village Community" is located in northwest side in Seoul. It is a village community around Mt. Sungmi. In 1994, some people moved to here. They began a cooperative child-care community. It was a challenging project. In past, a child was raised by all seniors in a village. However, it has been a duty of a nuclear family oneself to raise children.

Before long, many immigrants joined. They began to build new cooperative communities. Not only cooperative child-care, but also various clubs were made. Consumers' cooperative, a restaurant and a cafe were made to provide organic foods. "Sungmisan School" is the alternative school which was designed for children who were raised by cooperative child-care. People began to call this community network "Sungmisan Village Community". In fact, this community is not a bounded district, but a borderless network.

This community has been reported frequently and favorably in mass media. This study aimed to consider this community critically. Sungmisan Village Community is an artificial community. In other words, it is a community of immigrants. So this study supposed two types of potential conflicts. First is an external conflict between "Local natives" and "Immigrants". In this point, "Local natives" means who lived near the community, but did not engage in. Although this community began 20 years ago, two groups have not merged. Second is an internal conflict between Immigrants. This study categorized people into Early immigrants and Latter immigrants. "Early immigrants" means who immigrated from 1994 to 2004. "Latter immigrants" means who immigrated from 2004 to now. So this study was based on interviews with Local natives, Early and Latter immigrants.

Local natives and Immigrants were in a potential conflict because of social differences. Immigrants who made "Sungmisan Village Community" were more wealthy and more educated than Local native.

*On behalf of the research team members. (Kim Namwon, Kim Geun Young, Joo Giwoo, Seo Jiae.)

Also immigrants were more progressive in political issues. They were often misunderstood as radicals or socialists. To make matters worse, immigrants desperately opposed to development of Mt. Sungmi area because of environmental justice. However, Local natives wished development profit. So two groups has been in trouble of understanding each other, although immigrants has made some efforts.

Early immigrants and Latter immigrants were in a potential conflict because of a sense of ownership and a way of communication. Early immigrants made all communities and clubs since 1990s. They were proud of their devotion and efforts. However, most of Latter immigrants joined after the community was builded. Some of them acted like consumers. They took advantage of the community for themselves. So Early immigrants blamed them for a lack of ownership. Another problem was a way of communication. The community has been grown so large to communicate privately. However, some people still tended to communicate privately for important affairs. The core of communication in the community was child-care. So Early immigrants were often neglected because their child-care was ended.

This Study has a distinctive significance because of critical insight. "Sungmisan Village community" has been often overly romanticized in media. However, there is a gap between reality and ideals. We should doubt about sustainability of the community. This study may help for its progress.

Reconsidering ‘Multicultural Coexistence’

ITO Shiho (Kyoto University)

This is part of an ongoing research that I am currently undertaking. In order to find out how Japanese people view foreign residents in Japan, I focus on the concept of ‘multicultural coexistence’. In the past decade, the Japanese government has paid attention to this concept in policy making concerning foreign residents. In the government’s plan, ‘multicultural coexistence’ is defined as ‘the coexistence of people with different nationalities and ethnicities as members of the local society by recognizing each other’s cultural differences and trying to establish an equal relationship’(2006). However, the discourse of ‘multicultural coexistence’ has changed in several ways since the term was first used in the movement by Korean permanent residents. In this sense, this word seems to reflect the social values of Japanese people regarding foreign residents.

By classifying the transition of the discourse into 3 stages, I show the characteristics of the Japanese concept of ‘multicultural coexistence’.

Seoul's Immigrant Population and Attitudes Toward Them: Exploring Contextual Factors

Yun Jiwon (Seoul National University)

The primary objective of this study is to investigate the effects of the relative size and composition of the immigrant population on residents' attitudes toward foreigners and "multiculturalism" in Seoul. In a wider context, this study is an attempt to investigate the role of contextual factors in formation of Attitudes Toward Immigrants and Immigration (ATII) in Korean setting. Micro data from the 2011 and 2013 Seoul Survey and the municipal data on registered aliens were analyzed to test the hypothesis that spatial and temporal variations in immigrant population would affect ATII of Seoul's residents.

The results reveal that in 2011, an increase in the immigrant population is strongly related to negative ATII, while the analysis for 2013 show very little statistic correlation. The study also identified the distribution of immigrant population, and the composition of immigrant population based on immigrants' visa statuses as other potentially important variables, along with the relative size of immigrant population.

Key Words: Attitudes Toward Immigrants and Immigration, Immigrant Population, Social Distance, Social Context, Multiculturalism

Session 2: Nation and Identity

Chair: Prof. KWON Hyunji

- **CHANG Yung-Ying | National Taiwan University**

**Ineluctable Historical Wheel?----An Inquiry into Identity of New-generation
Waishengren**

- **NG Chun Poh | Kyoto University**

**To Internationalise or Not to Internationalise? Attitudes of Japanese Students
of Kyoto University towards Internationalisation**

Ineluctable Historical Wheel?----An Inquiry into Identity of New-generation Waishengren*

CHANG Yung-Ying (National Taiwan University)

In this paper, I want to base on the existed researches to explore the identity of waishengren's offspring in Taiwan, the so-called new generation. The existed researches focus only on the first and second-generation waishengren, with their offspring, who grow up in a totally different environment, still lacking of understandings. Thus I want to know: how do the identities of new-generation waishengren look like? Do they really show the 'tropism'? And how do they interact with their elder counterparts?

As a primary work, I use the in-depth interview trying to answer these questions. After analyzing the self-narratives of new-generation waishengren, I point out that first, living with their elder waishengren families or not has relationships to development and transformation of identity, living outside the families might have higher possibility to develop the identities, ideologies, history viewpoints that are unacceptable by their family members, though we still could not ascertain the causal relation of it. Second, I proposed the concept of 'cuisine-embedded ethnicity' to describe the form of waishengren-related talking points that are triggered in dining occasions by the elder waishengren, indicating that the topic of 'waishengren ' are always bound with 1cuisine and extending to the remembrance of homeland in China later. Third, I point out that the nostalgic retrospect of the elder waishengren families only to irritates their young offspring, by making them offended as if the collide in political area, and this have to do with the epistemology of the new generation which requires more researches on.

Keywords: Waishengren, Identity, National Identity, Ethnicity, Taiwanese Nationalism

*Waishengren is the transliteration of "mainlander" in Chinese, meaning the outsider of the province, specifically referring to the people who come to Taiwan with KMT after 1949, to differentiate with the benshengren, the local Taiwanese, who had already resided in Taiwan before 1949. The term "mainlander" literally means the people who from the Mainland China, which has a little different meanings with its original referent, so I will use "waishengren" this term in my paper.

To Internationalise or Not to Internationalise? – Attitudes of Japanese Students of Kyoto University towards Internationalisation

NG Chun Poh (Kyoto University)

Most of the research on “internationalisation (国際化 *kokusaika*)” in Japan tend to focus on macro issues like the effectiveness of the policies by the state or institutions of higher education. Out of the few which explore the issue of internationalisation from the Japanese students’ perspective, many expound the parochialism or “introspection” (内向き思考 *uchimuki-shikō*) of the students in an essentialist manner without due reference to what role the education system or the society play in reproducing such traits. In other words, students who actively engage in internationalisation are classified as “international” or “open”, while those who do not as “inward-looking” or “introspective (*uchimuki*)”. Such references to the “introspection” of Japanese students as a fundamental obstacle to internationalisation will only end up reproducing discourses on the uniqueness of Japanese people, i.e. *Nihonjinron* (日本人論).

In this research, I propose an alternative to looking at the “openness” or “introspection” of Japanese students. I argue that this perceived dichotomy of Japanese students in responding to internationalisation policies stems from the development of cognitive dissonance with respect to the discourse on internationalisation. I identify three sources of cognitive dissonance facing Japanese students of Kyoto University, namely the contradiction between the rhetoric of internationalisation and 1) the state’s discourse on the Japanese identity, 2) existing social mechanisms and 3) the general educational culture of conformism in Japan. I then discuss strategies employed by them to resolve these cognitive dissonances. Students were found to either 1) individualise their actions and decisions when they choose to engage in internationalisation; or 2) emphasise internationalisation as a passive process when they choose not to. I also humbly point out the dangers of ignoring such cognitive dissonances, some of which may be the reproduction of such notions as *uchimuki* or even ultranationalism and existential nihilism.

Session 3 : Gender and Inequality

Chair: Prof. TSENG Yen-Fen

- HUANG Yu-Ting | National Taiwan University

Does the Relaxation of School Dress Codes Help Break Gender Stereotypes, Why or why not?

- LIU Cheng-Yi | National Taiwan University

Causes of High School Curriculum Track Selection: The Influence of Gender Stereotypes

- SUZUKI Takeo | Kyoto University

Comparative Sociology of Gendered Division of Household Labor

Does the Relaxation of School Dress Codes Help Break Gender Stereotypes, Why or Why Not?

HUANG Yu-Ting (National Taiwan University)

School dress code is a regulation based on gender differences. It implicates the stereotypes constructed by patriarchy. Through such compulsory regulation, the school authority intends to form body images according with social desirability on students' appearances, and also constructs students' gender awareness. In 2008 Gender Equality Committee stated that: dress codes based on gender differences are gender stereotypes and gender bias. Forbidding girl students to wear pants because of their gender apparently violates the Gender Equality Education Act. In 2011, Ministry of Education also stated that, schools shall not punish students for their hairstyle or clothing not according with gender stereotypes. Otherwise, the school would be punished.

With the relaxation of dress codes, school could implement dress codes only on some specific occasion or regular examination. Most of time, girl students could choose whatever they want to wear. However, is it actually helps break gender stereotypes that girls should wear skirts? Or, such freedom of clothing somehow reinforces the normal regulation's legitimacy? To understand the current situation, we can first examine through a questionnaire.

We found that without dress codes, those who still choose to wear skirts, present an image of wearing skirts corresponding to traditional gender stereotypes. That is, wearing skirts should be girly, in a good shape, well prepared and is more representative of "a girl". Other than regulations from the authority, it is the daily interaction that produces and reproduces gender stereotypes. Daily interaction would consist of two parts: interaction of students their own, and how the society think or expect girls' wearing skirts should be. The relaxation of dress codes may be the first step, other resolutions to gender stereotypes may be: create a friendly environment, through some practice and action to break.

Causes of High School Curriculum track Selection: The Influence of Gender Stereotypes

LIU Cheng-Yi (National Taiwan University)

Gender inequality is a main issue in Sociology. This research used the data from Taiwan Educational Panel Survey (TEPS), trying to find causes of high school curriculum selection. According to the logistic regression analysis, we found two interesting results. First, besides the factor of math performance, the impression “boys were more suitable to study natural science than girls” had a significant effect on curriculum selection. Second, this impression caused different effect on natural science curriculum choice between two sexes. Effects on girls were negative, boys were positive. The result revealed that gender stereotypes about “girls are unsuitable to study natural science” were related to gender gap in sciences. Finally, the gender gap in science reproduced the gender inequality by income difference in the future.

Keywords: gender inequality, high school curriculum selection, gender stereotypes, logistic regression, sex segregation

Comparative Sociology of Gendered Division of Household Labor

SUZUKI Takeo (Kyoto University)

In my presentation, I aim to clarify the status quo of gendered division of household labor in 4 East Asian countries (China, Taiwan, Japan, and South Korea). What are the similarities and differences of gendered division of household labor among the countries in East Asian region? How do the gendered labor markets affect the division of household labor in each society? I would like to get a glimpse of the answers to these questions by using quantitative method.

Currently, there are few comparative research of household division of labor focusing on this region. Comparative studies of European or American countries are undoubtedly insightful, but it is also necessary to do comparative studies within East Asia, which I think will give researchers and policy makers more useful implications than those outside. By drawing parallels among East Asian countries, we can discover the similarities and differences of these countries and recognize the backgrounds causing them, leading us to have a clue to ameliorate gender inequality in our countries.

The analysis is guided by some existing hypotheses of the division of household labor, that is; 1. Relative resource hypothesis, 2. Time constraints hypothesis, 3. Gender ideology hypothesis, and relating to the 1st, 4. Doing gender hypothesis. By analyzing basic statistics and performing regression analyses on the ISSP 2012, I compare the explanation power of these hypotheses among the countries. This work enables us to get a glimpse of some specific features of the household division of labor in each country.

Session 4: State Governance

Chair: Prof. KO Jyh-Jer

- JANG Geunyoung | Seoul National University
Redevelopment of Guryong village : Beyond the framework of the oppressed poor and authoritative government
- LI Min-Rong | National Taiwan University
Drugs and Addictions Studies-Medicalization Policy of Drug Addition in Taiwan
- CHUNG Sung Jay | Kyoto University
A Study on the Social Exclusion of Single-parent Families and its Support Policies: A Comparison of Japan and South Korea

Redevelopment of Guryong village : Beyond the framework of the oppressed poor and authoritative government

JANG Geunyoung (Seoul National University)

‘Gryong’ village, also called ‘The last Shanty town in Seoul’, was originally formed by the poor who were expelled from various shanty towns in Seoul to prepare ’88 Seoul Olympic by government .This village is now awaiting a demolition order according to urban renewal policy of government announced on May, 2015.

This paper is to investigate new feature of re-development process in case of Guryong village compared to previous examples. In the past, re-development issue was approached from a point of view as conflict between villagers and government. Especially villagers were considered as the poor and victim who had to be expelled from home. However, results of study show that we cannot consider villager and government as unified object anymore. There are intense conflicts among villagers and so does it among government agencies.

First of all, the residents of Guryong village pursue different re-development method according to their economic position. The residents who are relatively better-off want private sector to lead the re-development process since the price of renewal house is expected higher when private sector take charge of the whole process. They even organized ‘Guryong Villagers Self-governing Association’, conspired with land owners and made aggressive movement like demonstration, lobby, etc. in pursuit of profit. On the other hand, the poorer residents reckon that re-development brings them no benefit since they can't move in a new house because the higher keep-up fee is not affordable for them. Moreover, if they can have a house, it causes them not to keep up with National Basic Livelihood Security Assistance which is their only income. Therefore they claim re-development by public sector which seems to be more credible to consider their economic problem.

In addition, government agencies pursue their own goal of policy and political interest handling re-development issue. There are two government agencies that is concerned with re-development of Guryong village: Seoul city and Gangnam district government. Policy conflict is occurred since a new mayor is elected on November, 2011. Gangnam district government focuses on fair distribution of profit after re-development, denouncing policy of Seoul city as it gives too much profit to land owner. It tries to make frame as poor settlers versus greedy land owner and speculators, using conflict among villagers. On contrary, Seoul city asserts its policy make it possible to reduce cost of

re-development that government may burden and keep-up fee of house after re-development. It intends to take a roll as mediator controlling interest group. However, beside of these policy conflicts, political conflict is also main reason of conflict between Seoul city and Gangnam district government. Since the Local self-government law was established in 1994, it is the first time that a mayor of Seoul city and a chief of Gangnam district were elected from different party. Especially Gangnam district government tends to criticize Seoul city more aggressively with severe verbal assault.

In conclusion, the residents of Guryong village and government agencies differentiate various positions on re-developmental method seeking their own interest as a result of their learning from previous development examples and it becomes new feature of post-development in South Korea

Keywords : Guryong village, re-development, economic position,
policy conflict, learning

Drugs and Addictions Studies-Medicalization Policy of Drug Addition in Taiwan

LI Min-Rong (National Taiwan University)

The research tries to understand the development of medicalization policies of drug addiction in Taiwan. To follow international trend, the government changed the treatment of drug users from punishment into medicalization, regarding it as a public health issue and starting the rehabilitation and detoxification treatment for the excessive dosage users. According to this reason, the law changed the name into “Statute for Narcotics Hazard Control”. Around 2004, Minister of Health and Welfare started the “Harm Reduction Program” due to the high incidence rate and prevalence of the HIV/AIDS in drug users.

However, according to the statistic reports from the Ministry of Justice in 2014, we can found that medical care in the law system do not have any progress and the drug users are still having punitive criminal justice oriented treatment instead of public health oriented.

The research uses literature review and in-depth interview, which attempt to understand the development of medicalization policy and how it works in reality. Also, this research tries to figure out the collapse between drug policy and practice, using the experience in Holland as a comparison to find out the problem of medicalization policy in Taiwan. In the result, we can find that the medicalization policy of drug in Taiwan merely imitate the policy abroad without any assessment. Besides, the government doesn’t have any adjustment while executing, and only focus on treatment of several drugs instead of carrying out a complete medicalization plan. The lack of communication between government and the public is another reason why medicalization policy is hard to be accepted. Due to reason that mentioned above, the medicalization policy in Taiwan now is facing difficulties, especially the collapse among policy, practice and reality.

A Study on the Social Exclusion of Single-parent Families and Its Support Policies: A Comparison of Japan and South Korea

CHUNG Sung Jay (Kyoto University)

As a society industrializes and urbanizes, the family structure undergoes dramatic changes: high divorce rates, increasing numbers of unwed mothers, prevalence of dual-income family etc. As a result, the number of single-parent families has increased. In Japan and South Korea, where the structure of traditional family has largely influenced by Confucianism, the emergence of single-parent families has not been welcomed. Therefore, many of the single-parent families are socially excluded not only in economic areas, but also in political, cultural, and social realms.

The purpose of this study is to understand the social exclusion of single-parent families and to consider the current situation and its support policies in Japan and South Korea. I briefly introduce the concept of social exclusion, using the model that describes the multidimensional social exclusion of single-parent families. Then, I discuss the current status of single-parent families in both countries, followed by a comparison of support policies for single-parent families in the two countries.

Session 5: Crisis Management

Chair: Prof. ASATO Wako

- KIM GaYoung | Seoul National University

**Crisis Management of Korean Corporate Governance-chaebols -through
Human Resources Management-- Case Study on CJ Corporate Group**

- LIANG Der-Sha | National Taiwan University

**Disasters, Reconstruction and Culture: A Case Study on the Reconstruction
Policy of Typhoon Morakot**

Personalized power structure of chaebol :case study on CJ

KIM Ga Young (Seoul National University)

Korean corporate governance has unique features, such as familism. This study argues that chaebols, the Korean corporate groups, shows this distinct way of governance not only in the structure of ownership or finance, but also in the process of human resources management. Theoretically, this study basically recognizes varieties of capitalism in the theoretical debates between the Anglo-American model of shareholder capitalism and varieties of capitalism. Many East Asian firms share similar corporate governance, like familism, with some variations.

As an example of Korean corporate governance conducted through human resources process, this study focuses on the case of CJ group in Korea. Especially this study investigated CJ after 2013, when the head CEO of CJ group, Lee Jae-Hyun was accused of misappropriation and got arrested. CJ is owned and also run by the owner family, as typical Korean chaebol group does. In the absence of the head CEO Lee, CJ concentrated on strengthening Lee family's control power over the entire group. First, on behalf of Lee his sister and uncle run the company. Moreover, even though they also made a lot of efforts to introduce professional executives, they were not independent from Lee. And eventually CJ started to prepare for the succession of the 4th generation of the owner family.

In conclusion, CJ led by Lee Jae-Hyun presented one of the ways how Korean chaebol family controls their entire group. Though, as Korean chaebols are situated among changing global environment, it can also be expected that they would not ignore the pressure of shareholders in the future.

Key Words : Corporate Governance, Chaebols, Human Resource management, CJ

Disasters, Reconstruction and Culture: A Case Study on the Reconstruction Policy of Typhoon Morakot

LIANG Der-Sha (National Taiwan University)

In 2009, Typhoon Morakot hit southern part of Taiwan, causing damages in rural and aboriginal areas. Moreover, the massive mudslide in Xiaolin village also caused 118 people died. Previous studies about Typhoon Morakot have pointed out that most of the victims are minority like aboriginal and Hakka people, which are vulnerable groups comparing to Han Chinese. Just twenty days after the disaster, persuaded by non-governmental organization Tzu-Chi, Premier of executive yuan, Liu had announced: "Our reconstruction policy should be based on village relocation, instead of rebuilding at homeland. (It is the residence and human activities on the mountains that made the disaster happen), if we rebuild at same places, it will only make disaster happen again." As a result, "permanent housing" became the main reconstruction policy delivered by Taiwanese government.

However, permanent housing policy was opposed by aboriginal people, and caused conflicts between victims, non-governmental organizations and government. From the point of sociology of culture, this research aims at purposing that the different contexts between both sides are actually cultural differences. Non-governmental organizations and government as Han Chinese, victims as aboriginal people, under different culture there are diverse imagination about house, home and community. In conclusion, it is the cultural difference that caused failure of the permanent housing policy.

The main research method used in this study is literature analysis, by browsing through mass media, reports from non-governmental organizations involved in rebuilding process, and the rebuilding directions proposed by the governments. The researcher will also mention field observations and interviews which did in 2012, when visiting the disaster areas of Typhoon Morakot.

Session 6: Culture and Solidarity

Chair: Prof. Prof. HUANG Ke-Hsien

- LIAO Ming-Chung | National Taiwan University

Gay and Game: the Emerging Form of Social Interaction through Mobile Phone

- GOWEN Oh Jae | Seoul National University

A Causal Effect of Dynamics of Poverty on a Change in Suicidal Ideation

- LIN Chieh | National Taiwan University

Popular Culture of Hairstyle in Taiwan

Gay and Game: the Emerging Form of Social Interaction Through Mobile Phone

LIAO Ming-Chung (National Taiwan University)

This paper examines the mix of game and gay culture through League of Legends and Monster Strike, which are two of the most popular online game in Taiwan. I propose the 'online 228 park' to identity this phenomenon after participating three gay game communities for months and observing their social interaction. I find that the three gay game communities have similarities about trash talking, teasing each other, sharing gay experience and using name as gayness performance.

However, the materiality of personal computer and mobile phone affects the experience of social interaction as well. LOL requires players fully participation and siting in front of computer for a period of time. LOL player has to concentrate on game and the interaction is intensive and close. Monster Strike provides more mobility and flexibility. Monster Strike gamer plays while walking or waiting, and the interaction are ambient.

My conclusion is game could be an alternative way to make friends despite the society is still hostile to gay community. Mobile phone provides more ambient interaction than PC.

A Causal Effect of Dynamics of Poverty on a Change in Suicidal Ideation

GOWEN Oh Jae (Seoul National University)

Beyond merely confirming that there is an effect of poverty on suicide, this paper tries to offer a detailed description on 'how' poverty affects suicidal ideation. For this purpose, considering that it takes time for poverty to have an effect on suicidal ideation, a change in poverty status and the ideation instead of a static state of them is covered in this paper. In addition, the research is conducted at individual level rather than at aggregate level. Through this approach, I expect this research can remind of the importance of poverty in establishing suicide prevention measures.

A change in suicidal ideation is measured as a dependent variable and the dynamics of poverty as an independent variable. Several socio-demographic variables and health/depression variables are controlled in the process. Consequently, the way the dynamics of poverty affects continuance, occurrence, and extinction of suicidal ideation is analyzed in this paper.

By using 6th~9th(2011~2014) 'Korean Welfare Panel Study(KOWEPS)' data and applying binomial logistic regression on 9,060 observations, the following results are derived: first, poverty status and suicidal ideation of the respondents vary dramatically year by year, which means that the number of respondents who continuously maintain their status is fairly low. Second, the correlation between the dynamics of poverty and the change in suicidal ideation is identified to exist. Third, when controlling socio-demographic status, entry to poverty and poverty-persistence are found to cause the occurrence of suicidal ideation in all periods.

Regarding these three results, it can be inferred that the causal effect of dynamics of poverty on the change in suicidal ideation varies depending on time. Nevertheless, the power of poverty on causing suicidal ideation is still definitely confirmed. Furthermore, the research results imply that the effect of dynamics of poverty on suicidal ideation is entangled with the effect of anomie which occurs during a sharp change in regulatory situation such as poverty. Reconsidering this assumed effect of anomie, the complex relation between poverty and suicide can be better understood.

Key Words: Poverty, the Dynamics of Poverty, Suicidal Ideation,
Change in Suicidal Ideation

Popular Culture of Hairstyle in Taiwan

LIN Chieh (National Taiwan University)

Under the globalization, western countries, as the hegemony of popular culture, have great influences over Taiwan; yet when talking about the trend of the personal style in Taiwan, we can especially observed the impact of Japanese and Korean popular culture, this kind of trend also happened in the popular culture of hairstyle.

By reviewing the past researches and interviewing workers from the hairdressing industry, this research mainly focus on the development of popular culture of hairstyle in Taiwan, and discuss about the influence from the West and the East, particularly the Japanese and Korean popular culture prevalent in Taiwan, to understand the cross-border effects in the different part of the culture.

While the mass media is still probably the main source for customers to look up for fashion hairstyle, one of the most important reason for Taiwanese hairstylists adopting Japanese and Korean hair design technics, besides the customers need, is the similarity of hair (texture); the oriental technics are thought to be more suitable for Taiwanese customers.

Overall, the interviewees think that though the western hairstyling brands and academics are still influential in the industry, the hair designers in Taiwan nowadays adopt slightly more Japanese techniques than Western. In fact, Taiwanese hairstylists also adopt the customers analyzing method from Japan, a method to observe customers then recommend the suitable hairstyle for them. The respondents believed that by having the “professional ethic” in the hairstyle industry, that is, the ultimate goal for hair designers are to provide the best look for customers, they would not let customers to have the haircut that follow the trend blindly.

Because of having the possibility of self-interpretation, the hair designers mix different kind of hair design technics, and combine different fashion element into the hairstyle; the hairstyle in Taiwan would eventually have distinct looks comparing with other countries.

Sociological Tour of Taipei City:

Governing Urban Space: Globalization, Life-styles, and Class Politics

Through a three-day field tour, we will observe together the urban development of Taipei City, the roles of the state and various interest groups in this process, and how distinct populations from various classes, ethnicities, and other social categories make their living side by side with each other at the shared urban space. In addition to sociological imaginations and comparative perspectives stimulated by the sightseeing, we also hope that all the participants may discover the beauty, fun and warmth of the city and dwellers.

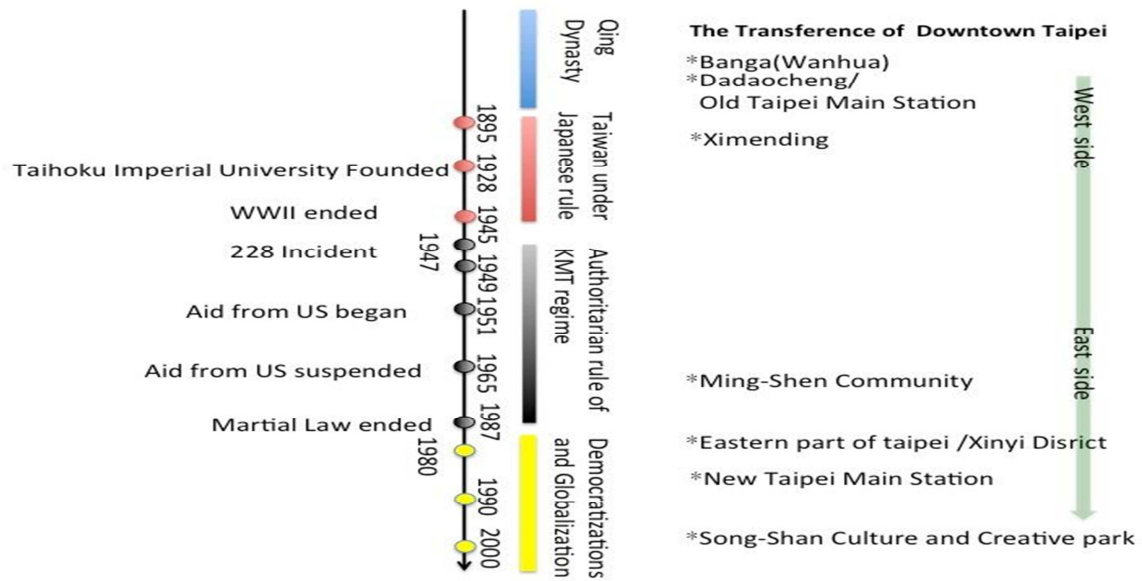
Our field tour will encompass the following themes: urban planning, ethnicity, class politics, community movements, and globalization. Nowadays, people, ideas, and things cross national borders and circulate much more rapidly than before. Taipei City is no exception. The city has developed multicultural landscapes, and the authorities devise corresponding governing strategies in response. We will easily observe cultural elements from various places fused and bricolaged by vigorous residents or entrepreneurs in Xinyi District, Ximending, and Dadaocheng. In Taipei Main Station, migrant workers from Southeast Asian countries gather on weekends, while foreign spouses add Vietnamese and other flavors into the Taiwanese cuisines. During the trip, you may also experience the cultural diversity and exotic features through your meals, whether in restaurants or night markets. All have been localized as part and parcel of social fabrics of the city.

At the urban space, different classes strive to create their lifestyles in their fighting for resources. The Ming-Shen community, an (upper,) middle-class residential area which was endowed by the aid from the US, represents the imagination of being modern and advanced. On the contrary, the underclass such as the homeless, prostitute and working poor dot the landscape in Wanhua; Dadaocheng hosts traditional industries and emerging community movements.

In sum, historical legacies from different phases of Taiwan (please see appendix 1) and spatial atmosphere in distinct districts (please refer to appendix 2) could be found in the field trip. Before ending the tour, we will sit on the floor of the Main Station, as migrant workers do, discussing how local particularity and possible universalization of the above sociological trends. Comparative perspectives that bring in Korean and Japanese cases are more than welcomed.

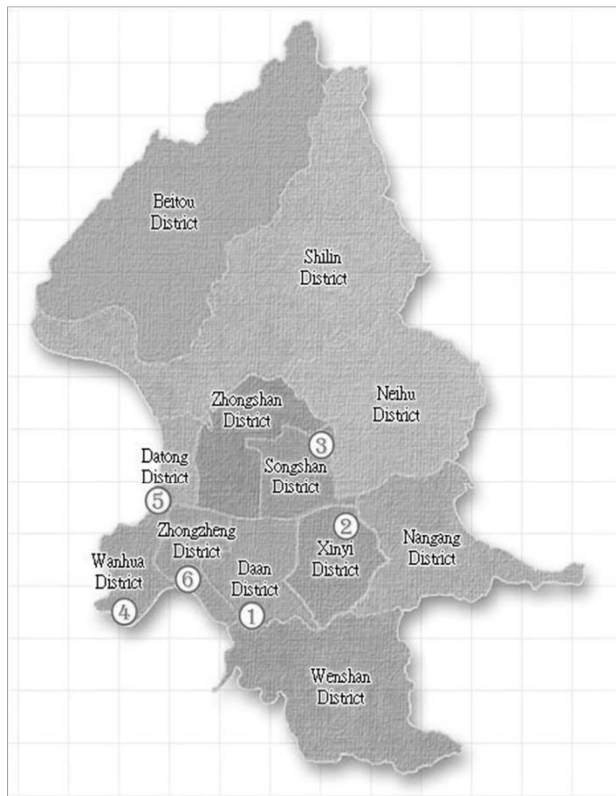
Appendix1:

Simple timeline of Taiwan history and the temporal point of each tour



Appendix2:

A map of Taipei City and the location of each tour



Appendix3:

A map of Taipei MR



Tour 1: The History of NTU

Presenters: LIU CHENG-YI (劉承易), LU YI-TING (盧意婷),
HSIAO YU-HSIN (蕭玉欣), YAO KUO-WEI (姚國偉)

◆ Introduction of NTU and its TIU period

National Taiwan University (國立台灣大學; NTU) is a research-oriented national university located in Taipei, Taiwan. Its predecessor, Taihoku Imperial University (台北帝國大學; TIU), was founded in 1928 by The Empire of Japan (大日本帝國; 1868-1947) as one of the nine imperial universities that included Kyoto Imperial University (now the Kyoto University) and Keijō Imperial University (practically the Seoul National University now, but without its acknowledgement).



During the TIU period, the university was academically divided in two: the Literature and Politics division (文政學部) and the Science and Agriculture division (理農學部). However, to avoid potential political instability under the colonizing regime, very few Taiwanese students were admitted to TIU.



◆ The martial law period (1949-1987)

In 1945, after WWII, the Nationalist government (國民政府) led by the Kuomintang (KMT) party took control of Taiwan. On November 15, 1945, Taihoku University was transferred to the new government and renamed National Taiwan University. In 1949, the Nationalist government imposed martial law that greatly suppressed the freedom of speech and publishing, and thus started arresting dissidents against it. In the same year, the April Sixth incident (四六事件) broke out. Flocks of students in NTU and National Taiwan Normal University (NTNU) were arrested and accused of collaboration with the communist party.

During this period, freedom of expression in NTU was under unprecedented suppression. Other similar incidents that occurred in NTU included the Philosophy Department Incident (台大哲學系事件) and the Cheng-Wen Chen Incident (陳文成事件).



◆ Democratization and the current NTU

In the 1980s, Taiwan has experienced a key period of democratization as people at the grass-roots level pushed forward the limits to their civil rights. Students in NTU have participated in many social movements in the 80s and the 90s, playing an important role to democratize Taiwan. A famous example is the Wild Lily Students Movement (野百合學運). Its appeal for the reelection of parliament was first called for by NTU students. A closer example can be found in The Sunflower Movement (太陽花運動) in 2014. It was a protest against the free-trade agreement with China.

On the other hand, NTU students also show great energies in various activities. There are almost one thousand students clubs in NTU. And many activities, with vigorous student participation, are held annually in NTU. For example, the NTU Art Festival (台大藝術季) in May, the NTU Azalea Festival (台大杜鵑花節) in March, and the NTU Anniversary Activities (校慶活動) in November.

The number of NTU students currently reaches 33,000, in which 15,000 are graduate students. Additionally, NTU has 11 colleges, 54 departments and 103 graduate institutes. Though generally recognized as the best university in Taiwan with many an achievement, NTU still faces numerous challenges.



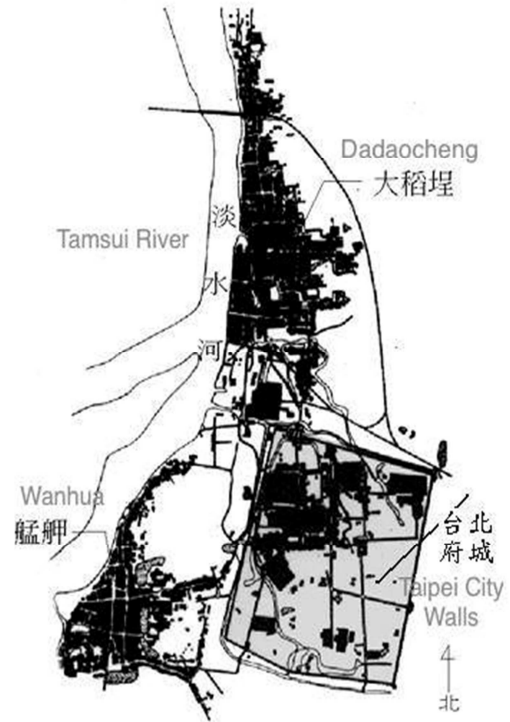
Tour 2: Xinyi District

Presenters: LIU Cheng-Yi (劉承易), LU Yi-Ting (盧意婷),
HSIAO Yu-Hsin (蕭玉欣), YAO Kuo-Wei (姚國偉)

◆ Discovery Center of Taipei

We will begin the three-day field trip by first visiting Discovery Center of Taipei, which is located inside the Taipei City Hall. The Taipei City Government built this center as a stage to present historical development and recent achievement of the city for citizens and tourists alike. Thus, we can get a glimpse of Taipei City here.

On the 4th floor, we will see a miniature of the old Taipei city, including five gates and the internal city. The development of Taipei City is highly unequal, especially when we contrast the eastern part from that of the west. Among western districts, one finds for instance, Wanhua District (萬華區) that prospered during the Qing dynasty (清朝), and Ximending (西門町) during the Japanese-occupied period. After the 1980s, however, the western districts have generally been on the decline, whereas the eastern part (東區) flourished and gradually became the business center of Taipei. We will visit both western and eastern part of Taipei in this three-day trip.



On the 3rd floor, we can find representations of city lifestyles as conceived by the government. Here, please draw special attention to the theme “Ecological city and hiking trails.” Since a trade-off is almost inevitable between environmental protection and economic development, as the government aims to build an “ecological city,” it must confront the cruel fact of a current urban development at the cost of the environment. Our next topic, “Taipei Dome,” is one illustrative example.

◆ Taipei Dome

Taipei Dome sits next to Sun Yat-Sen Memorial Hall. It is an international-level indoor stadium still under construction. It is anticipated to become the biggest arena in Taiwan, standing as an architectural landmark that marks the sporting spirit of Taiwan.

The construction project triggers the debate between modernization and preservation. And we can see that the government officials stood beside the business sectors instead of the people who asked to keep the aged trees. To facilitate construction, the megacorporation began the project by transplanting on-site aged trees, which were found dead later on due to rough transplantation. Some

soon protested against it and called for the preservation of aged trees as an important cultural landscape. Nonetheless, instead of looking into the historical and cultural values of the aged trees in question, the city government stepped back as conflicts broke out between construction workers and the protesters.

With this example we want to reveal the many faces of urban development. It is also our aim to distinguish the different stakeholders, their specific development models, and their underlying values or interests. Those graffiti are important reminders of those callings, and the yellow ribbons on the trees are symbols of those actions.

It's an interesting example that allows us to explore more of the many faces of urban development. We may rethink this issue and discuss more.



◆ Songshan Cultural and Creative Park

The predecessor of Songshan Cultural and Creative Park is a tobacco factory run by Taiwan Tobacco and Wine Monopoly Bureau. After the factory ceased its operation in 1998, it became a historic site designated by Taipei City Government. In order to rejuvenate the space, Taipei City Government transformed it into a multifunctional park in which one finds historical structures, special architectures and Taipei New Horizon Building.

The creation of Songshan Cultural and Creative Park has drawn attention and breathed new life to the cultural and creative industry in Taipei. Yet, it is a double-edged sword. After its creation, the rent of the neighborhood and inside the building increased annually. It has thus become difficult for smaller workshops to pay the high rent. Consequently, even some of the long-standing workshops that existed before the creation of the Park were eventually forced out.

Songshan Cultural and Creative Park has attracted lots of people and promoted the cultural and creative industry in Taipei, but at the cost of the opportunities of smaller, independent workshops. This result contradicts the original intention of its creation.

Tour 3: Ming-Shen Community

Presenters: Tai Ting-Huang(戴定皇), HUANG Yu-Ting(黃妤婷),
LIAO Ming-Chung(廖明中)

◆ The overview of Ming-Shen community

Ming-Shen(民生) community is located in the north of Songshan District of Taipei city. There are ten villages among Ming-Shen community, and it is estimated that there are twenty thousand households, about fifty five thousand residents here. Most of the residents are public servants, working for the government.

It is used to be exclusion area that the mayor of Taipei launched a project to construct the Ming-Shen community in 1946. The project was supported and financed by USAID, and thus the construction of the community mainly followed the rules of American such as wider fire fighting passageways and streets. Therefore, Ming-Shen community is regarded as a typical middle-class community in Taipei with green surroundings, convenient mass transportations, American modern style and good life quality.

◆ Military Villages, Activity Center, and Fu-Jin Street

Old categories, New daily life

Generally speaking, we can distinguish two kinds of people who immigrated to Taiwan during the 1940s and 1950s: on the one hand, the poor refugees, refugee-like soldiers and low-level officials; on the other hand, the relatively well-to-do military, governmental and educational personnel. Without doubt, they would be classified into the “mainlanders”. It is an enormous challenge to settle down about one million followers in Taiwan, and what the KMT did, was building the so-called “military dependents’ villages” around this island. As time passes by, in effect, these villages has integrated people from different regions, therefore, the inhabitants has formed their unique culture, such as their food, their accent and their social networks.



Before we visit the well-designed Ming-Shen community, we will pass by the Yanshou(延壽) village, the once military-dependents’ village which has been reconstructed as modern public houses since 1980s. It is necessary to note that there are enormous socio-economic differences among the so-called “mainlanders” and “military dependents’ villages.” In the case of Yanshou village, originally, there are about 3000 families lived here. Around 1980s the municipal government decided to rebuild it, and so there is this modern apartment. Besides, the municipal government allowed lots of citizens to move in the apartments left , so the population composition of Yanshou village is more complex

than the ordinary military dependents' villages in the past. Even though there are plenty of disputes. Concerning the ownership and subsidies during the relocations, some believe that the cases like Yanshou village has blurred the border between "mainlanders" and "islanders" in their everyday life.



The Politics of Caring in the Activity Center.

The landmark of Ming-Shen community is the Ming-Shen community activity center. The activity center was built in 1993. Residents come here for parking, bank service, exercises, reading, singing, doing yoga, and other leisure activities. But the most interesting service provided by Ming-Shen community activity center is the public daycare center for children and elder people.

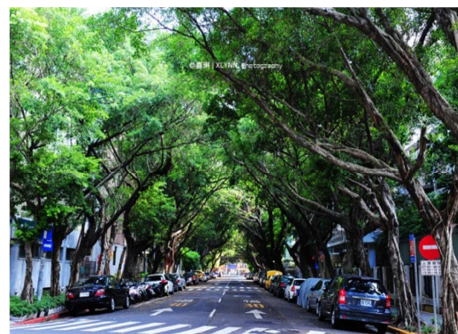
The caring issue gets important and urgent in Taiwan nowadays, and it relates to the class politics on who can afford the caring cost since Taiwan has become an aged society. How do people take care of those elders and children? The rich people might hire daycare worker such as social workers or nurses at home. But the majority of people can't afford it because the cost of that daycare service is too expensive. There are some daycare centers indeed, but most of them are private funded by private hospital and expensive as well. We could discuss the problem of aging and caring welfare later comparing the aging situation in Korean, Japan and Taiwan.

The Price of Exotic Life-Style

We will walk through Fu-Jin(富錦) Street from San-Ming Road section to Guang-Fu North Road, which shows facilities and the life style of Ming-Shen Community. Besides, this section is very different from other residential district in the community, featuring its commercial development.

For the first part, the dwelling environment of Ming-Shen Community, we will see its American community design, including tree-lined avenue, houses with courtyards, parks, which is so different from other areas in Taipei. Besides, there is a kindergarten farmed by residents in the community.

In recent years, more and more shops move into this community, including stylish cafés, restaurants, design studios, galleries, and trendy clothing brands from abroad. Among all, we will stay at "3,co", a brand of Taiwan, which combines aesthetic design with traditional porcelain, and makes it big in Europe initially. The commercial development here makes Fu-Jin Street get more famous and win the title of "the most beautiful street in Taipei" but with high-price.

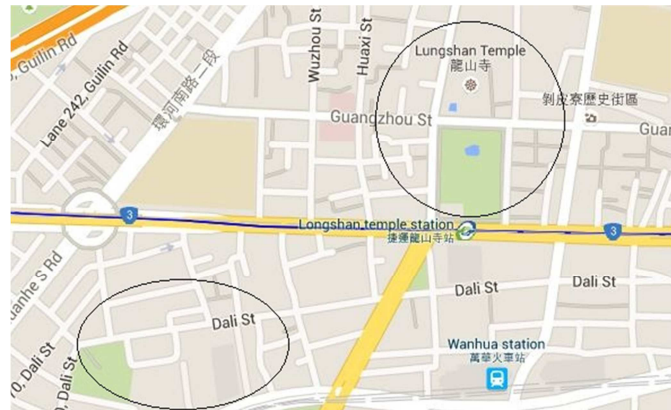


Tour 4: Wanhua District

Presenter: LI Min-Jung(李旻融), CHANG Yung-Ying(張詠瑛),
HUANG Ya-Ching(黃亞晴), LIU Yi-Xian(劉逸仙)

◆ The Overview of Wanhua District

Wanhua District, known as Monga in ancient times, is just like a battered canoe that has undergone various transformations. Once a prosperous terminal market and a colony for the underclass in the 19th century, it became gradually marginalized due to the deposition of Tamsui River and the eastward migration of political center after WWII.



Taipei, as a city under the aforementioned transition, was so eager to become a modernized metropolis that it excluded Wanhua socially and institutionally as a declined area. How did the Plan to Revive Western Districts (復興西區計畫) in the 1990s, a plan aiming to ‘compensate’ this area, bring the conflicts to local people? How to strike a balance between modernization and preservation of local culture? And finally, how should Wanhua co-exist within the metropolitan Taipei?

◆ The History of Homeless people in Wanhua District

Lung-Shan Temple(龍山寺) is the most well-known temple in Wanhua. It is the political, military and religious center as well as the main living quarter for the locals. Numerous street vendors and homeless people consistently gather here. The history of homeless people in Wanhua can be traced back to the Qing Dynasty, during which the underclass formed the slums. The subsequent Japanese ruling authority then built medical and public welfare institutions to govern and cure the homeless people. Besides government, there were also some private assistant system were built, AIAI Yuan (愛愛院) (Taipei Private AIAI Nursing Home) which was found in 1923 by Qian Shi is a famous example.

In 1987, thirty years after the R.O.C government took control, it changed its attitudes towards the homeless people: instead of seeing them as a social problem (1950), it started to treat them with public welfare resources (1994). There have been numerous budding local organizations that are trying to help them and to fight against the stigma after 1990. While the attitudes have been change, reviving Wanhua and getting rid of the stigma of the underclass becomes the urgent issue for government and part of residents.

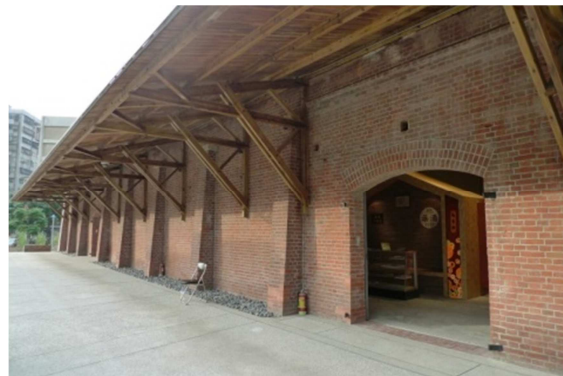
◆ **The Conflict under the ‘Modernized Image’ of Metropolis: the Daily Social Exclusion and Resistance**

The Monga Park (艋舺公園), located in front of the Lung-Shan Temple (龍山寺), is a part of the urban renewal plan in 1998 aiming to rejuvenate the once dirty and messy landscape in Wanhua. Thus, the park was built to green the area and an underground arcade was



also built to meet the ‘modern image’. However, the plan of building an underground arcade was eventually turned down because it disregarded the business opportunities of street vendors and local cultural characteristics. Lastly, the Sanshui Market (三水市場), which provided homeless people with dwelling places, was demolished during the urban renewal plan, leaving the street people with no choice but to gather in the park.

With this tour guide, we hope everyone can observe the Wanhua District and try to compare it with the counterparts in your own countries, to find out what kind of social exclusion institutions are built and maintained to banish them from the clear and advanced metropolis, and how the underclass face and resist these social exclusions. Could modernization government eradicate the homeless people and rejuvenate Wanhua?



◆ **Another Way to Revive Wanhua: the Revival of the Sugar Cultural**

In 1997, the Taipei Municipal Government launched an urban renewal plan in Wanhua that overlooked the importance of public facilities. At the same time, Taisugar* (台糖) decided to build a for-profit sanatorium in Wanhua. These moves prompted the local residents to organize the Dali Street Community Protest (大理街社區運動), because there had been two sanatoriums in the community. Recognizing the value of local history and culture, the residents advocated the preservation of the warehouse as well as the Taisugar railway platform and successfully made the area as the Sugar Industry Cultural Park (糖廊文化園區). Thus, residents connected the past and the present by valuing the histories of traditional sugar industry and made it to ‘revive’ their homeland.

*After WWII, the R.O.C government took over the sugar companies managing by the Japanese as government-owned enterprise.

Tour 5: Dadaocheng

Presenters: HSU Yi-Fu(徐亦甫), LIANG Der-Sha(梁德莎)、HSIEH Ji-Tang(謝季唐)

In this session, we will visit Dadaocheng(大稻埕), which means “a broad square to dry crops” in Chinese. The history of Dadaocheng could trace back to late 19th centuries, as Taiwanese tea such as Oriental Beauty(東方美人) blew up in European countries, Dadaocheng became prosperous due to its great location besides Tamsui River(淡水河). Because of the prosperity, people from different places started to immigrate to Dadaocheng; as time went by, it had become a place with diverse culture and various living styles.

During Japanese colonization and National Government era, Dadaocheng was one of the oldest areas in Taipei, and also a historical place where significant events happened, such as the formation of Taiwanese Cultural Association and 228 Incident. Starting from 1970, Taiwan had encountered a period of rapid economic growth, and was called “Four Asian Tigers” together with South Korea, Hong Kong and Singapore. While Taipei city quickly developed, urbanization has become an important issue in old districts like Dadaocheng. Referring urbanization, we would also talk about the marginalized prostitution and the role of Taipei City Urban Regeneration Office plays in urban renewal.

◆ 228 Incident and Urbanization: From Tianma Tea House(天馬茶房) to Di-Hua Street(迪化街)

The 228 Incident began on February 27, 1947. At this period, due to the corruption inside the KMT government, inflation and mismanagement of most staple goods like tobacco, sugar and tea, Taiwanese people were full of disappointment and rage to KMT party.



A man of Tobacco Monopoly Bureau enforcement team hit Lin Jiang-mai, a 40-year-old widow who sold contraband cigarettes at the Tianma Tea House. Seeing the elderly cigarette seller being hit, the neighborhood surrounded the enforcement team with anger. As the enforcement team tried to escape, a shot was fired and a bystander was killed. This incident led to uprisings everywhere in Taiwan, the local Taiwanese gradually took over control of the island. Nevertheless, the Nationalist Government under Chen Yi assembled military force to come to Taiwan, from March 8, the ROC troops launched a crackdown and started the massacre. Tianma Tea House, a café where intellectuals met up since Japanese colonization era, was the starting point.

Talking about city development, the first shop in Dadaocheng was opened by Lin Lan-tian(林藍田) in 1851. After Second Opium War, the Qing Empire was forced to open Tamsui(淡水) for foreign trade in 1860. As a result, Monga(艋舺) and Dadaocheng, two areas besides Tamsui River, became important quays for discharging cargo. However, due to sand accretion at Monga, ships weren't able to draw alongside. From then on, Dadaocheng became major business area in Northern Taiwan, and then was deeply influenced by international business.

◆ Urban Renewal: land speculation and urban acupuncture(針灸式都更)

Referring to urban renewal, land speculation involved had always caused debates among landscape preservation and urban development, which also happened in Dadaocheng. At first, it was a dispute regarding historical heritage and city development.>(*footnote: To protect their right to development, the landowners were against this preservation plan, and the shop owners who are tenants supported the plan since it can prevent them from eviction.) However, under the efforts of some professionals and local NGOs, Taipei City Urban Regeneration Office(URO) delivered a plan to turn Dadaocheng into historical landscape area(大稻埕歷史風貌特定專用區), in which the height and construction of new buildings are restricted. And by applying TDR(Transferring Development Right) policy, URO(Urban Regeneration Office) successfully compromised the conflict not only between landowners and shop owners, but also between city development and landscape preservation.

Ironically, on the one hand, URO used Dadaocheng to leave a positive impression of urban renewal, and takes Dadaocheng as an example of Urban Acupuncture to turn an old area "cultural innovative" and "tourist". But on the other hand, urban renewal policy of Taipei also caused severe land speculation and several controversial eviction events just like Shilin Wang's Incident in recent years.**(footnote: An anti-eviction movement in 2012, which was similar to Yongshan Incident of Seoul.)



Since Dadaocheng became the example of Urban Acupuncture, URO tries to transform the cultural atmosphere and local economics by setting up several URS(Urban Regeneration Station) in this area. In recent years, There are more and more cultural innovative studios, Cafés, boutiques of “authentic Taiwan products” and galleries moving into this area. As Dadaocheng is meeting the needs and taste of middle class and foreign tourists, the traditional industry here is also being threatened by the process of “gentrification”.

◆ Marginalized Prostitution: Wen-meng building

The prostitution has been existed in Dadaocheng district since Japanese colonization era. However, as the city expanded, prostitution became one of the minor groups that local government committed to drive away. The prostitution issue also related to labor movement and women's movement, and caused heated debate, as some thought of the existence of prostitution as male sexual domination, on the contrary, the other thought of it as the right of work for marginalized female sex workers.

Wen-meng building is a historical building which built in 1925, served as place for legal prostitution. It was recognized as cultural heritage by Department of Cultural Affairs, Taipei City government. However, it was bought by a speculator in 2011, and then faced the risk of being dismantled. And the speculator, who can make huge profits in the process of urban renewal, wants to evict the Collective of Sex Workers and Supporters (COSWAS) from the building.

Tour 6: Ximending and Taipei Main Station

Presenters: LIN Shin-Hua(林昕樺), LIN Chieh (林韻), CHANG Wei-Lun(張維倫)

In this part of tour, we will mainly discuss about the migrant workers' issue and the fusion of different cultures. We will start from Taipei main station hall, walking through the Indonesian neighborhood on Beiping West Road (北平西路), Taipei City Mall (台北地下街), MRT Beimen (北門) station, and finally arrive at Ximending (西門町).

◆ The Gathering of Southeast Asian migrant workers: Around Taipei main station

The law of migrant worker established in early 1990s. Because the law did not have adequate protection for migrant worker's payment and welfare, since then, more and more business used low wage to hire particularly blue-collar migrant workers to Taiwan, and most



of them come from Southeast Asia. Many Southeast Asian migrant workers cannot find a suitable place for gathering, while Taipei main station, as the hub of the city and even the entire northern Taiwan metropolis, is a place that can easily reached, they end up in here. Every weekend, when the migrant workers are having their leisure time, they come to Taipei main station, sitting on the floor, chatting, sharing food with friends from same country. However, some Taiwanese would consider this kind of gathering in station hall as an eyesore, criticizing these Southeast Asian migrant workers for causing mess and blockage.

Walking out the station hall, toward Beiping West Road, there are many Southeast Asian shops along the road; and entering Taipei City Mall, we can still observed some Southeast Asian stores. However, it is interesting that when continuing walking down the mall, on the west side of the mall, it is a place for Otaku culture, with many shops selling video games, manga, model toys, and maid cafe, etc. In fact, the ACG culture has let this underground mall exhibit a somehow fantasized Japanese illusion. This kind of mixed composition might due to that, whether Southeast Asian migrant workers or Otaku are still often stigmatized as a marginalized group, while the underground mall as a relatively marginal space in the city then become the dwelling place for them.



◆ **Historical heritage and popular culture of Japan: Ximending (西門町)**

Before going to Ximending, we will first pass through the MRT Beimen Station. During construction of the station, builders have dug out some historical artifacts, including administrative building of Qing Dynasty and water pipes construction of Japanese colonial period, which now preserved and exhibited inside the station.

Ximending has been a quite prosperous place since Japanese colonial period though it does decline several times in history. “Ximen”, which literally means “West Gate”, is where used to be one of the five old Taipei City gates in Qing dynasty. In the time under Japanese rule, the gate along with city walls had been torn down and the neighborhood was reconstructed into a modern commercial and entertaining district. After 1945, although the KMT government brought the impact from mainland China to here, during 1980s, the influence from Japan re-flourished once again in here thanks to the parallel goods traders "Paodangbang" (跑單幫). While in 2000s, in order to compete with the rise of eastern district in Taipei, the city government and local business decided to transform some streets at Ximending into pedestrian zone, and even try to imitate the atmosphere of Tokyo Harajuku, hence introducing lots of elements from Japanese popular culture. To date, Ximending is one of the most favorite leisure place for the Taipei metropolis youth.



One of the landmark at Ximending is Red House(紅樓). Under Japanese colonial rule, Red House was built as the entrance of market, symbolizing the modern development of city. When the KMT government came to Taiwan, it became a theater; but after the popular of commercial movie, it then changed into a cinema. Now, Red House is the center of cultural and creative industry, while the square behind Red House building is the gathering place of gay community in night, where located many open-air gay bar.

In this part of tour, we would observe that, depending on the historical orientation and social recognition, different culture located, introduced in different part of city; but on the other hand, the culture itself also shapes varied landscape in Taipei City. After this tour, perhaps we can also discuss about the foreign influence in Korean and Japanese urban comparing with Taipei

➤ Participants

Kyoto University

Professor	ASATO Wako	asatowako@gmail.com
Graduate Student	ITO Shiho	i.shiho03@gmail.com
Graduate Student	SUZUKI Takeo	sayuki.tko11@gmail.com
Undergraduate	JEONG Seong Jae	sungjay.chung@gmail.com
Undergraduate	NG Chun Poh	hypoh76@hotmail.com

Seoul National University

Professor	KWON Hyunji	hkwon248@snu.ac.kr
Professor	PARK Keong-Suk	pks0505@snu.ac.kr
Assistant	KIM Il Hwan	humblove@snu.ac.kr
Assistant	PARK Hye-Joe	lanabear@naver.com
Student	GOWEN Ohjae	koj513@snu.ac.kr
Student	JAMG Geun Young	samgugi10@snu.ac.kr
Student	KIM Ga Young	crimson12@snu.ac.kr
Student	KIM Yong-Min	ymin91@snu.ac.kr
Student	YUN Jiwon	jiwonyun@snu.ac.kr

National Taiwan University

Professor and Chair	TSENG Yen-Fen	yftseng@ntu.edu.tw
Professor	KO Jyh-Jer	jjko@ntu.edu.tw
Assistant Professor	HUANG Ke-Hsien	huangk@ntu.edu.tw
Graduate Student	HSIAO Yu-Hsin	r02325001@ntu.edu.tw
Graduate Student	HSU Yi-Fu	r02325022@ntu.edu.tw
Graduate Student	HUANG Ya-Qing	r03325003@ntu.edu.tw
Graduate Student	LIAO Ming-Chung	r02325003@ntu.edu.tw
Graduate Student	LIN Shin-Hua	r02325005@ntu.edu.tw
Graduate Student	LU Yi-Ting	r02325002@ntu.edu.tw
Graduate Student	TAI Ting-Huang	r03325008@ntu.edu.tw
Graduate Student	YAO Kuo-Wei	r02325010@ntu.edu.tw
Undergraduate	CHANG Wei-Lun	weilun0822@gmail.com
Undergraduate	CHANG Yung-Ying	r03325001@ntu.edu.tw
Undergraduate	HUANG Yu-Ting	hyt101013@gmail.com
Undergraduate	LI Min-Jung	b00801031@ntu.edu.tw
Undergraduate	LIANG Der-Sha	dersha.liang021@gmail.com
Undergraduate	LIN Chieh	b00305024@ntu.edu.tw
Undergraduate	LIU CHENG-YI	b00305030@ntu.edu.tw
Undergraduate	LIU Yi-Xian	b00305023@ntu.edu.tw
Undergraduate	HSIEH Ji-Tang	michllehsieh819@gmail.com