2019

EAST ASIAN JUNIOR WORKSHOP

AUGUST 19-22

2019 East Asian Junior Workshop
August 19-22

Venue:

Kyoto University, Graduate School of Letters,

Department of Sociology, Conference Room 6

Cosponsors:

Department of Sociology, Kyoto University, Japan
Department of Sociology, National Taiwan University, Taiwan
Department of Sociology, Seoul National University, Korea
Kyoto University Asian Studies Unit

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Day 2 Field Trip II

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Kyoto University, Graduate School of Letters

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Kyoto University, Graduate School of Letters

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LOGISTICS

Venue:

Conference Room no 6,
Graduate School of Letters Building, Second Floor
Yoshida Main Campus
Kyoto University

Date:

August 19-22, 2019

Cosponsors:

Department of Sociology, Kyoto University, Japan
Department of Sociology, National Taiwan University, Taiwan
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Kyoto Station to Kyoto University Main Campus: Bus No. 206 to Kyodai Seimon-mae bus stop (30 min)

Graduate School of Letters, Building n.8

ABSTRACTS

SOCIAL STRATIFICATION AND INTERGENERATIONAL RELATIONS

Chair: SU Kuo-Hsien

1. **YUN Sodam, Kyoto University**
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2. **HSIEH Yu-Hsiu, National Taiwan University/Kyoto University**
   Class Divide Inside Family: Communication and Negotiation between First-Generation College Graduates and Their Parents
3. **LIN Yu-Shu, National Taiwan University**
   The effect of age, years of schooling and socioeconomic status on the trust in judges: A Comparative Study of Taiwan and China
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   The Wounded Caregiver: Suffering, Tenderness and Self-Identity among Depressed NTU Students

A Study on the Social Factors for "Aging in Place": focusing on urban areas in Korea and Japan

YUN Sodam (Graduate Student, Kyoto University)

In this study, I analyze the social factors that affect the practice of AIP (Aging in Place) among the elderly living in urban areas in Jung-gu (Daejeon, Korea), Sakyo-ku (Kyoto, Japan) and Kashiba-Shi (Nara-ken, Japan). Although elderly people in both countries wish to stay at their home, they could not practice AIP because of the differences in terms of welfare policies of the states, and subjective and objective conditions of individuals. Especially, elderly people living in urban areas with better social infrastructures are socially isolated in the situation of poor communication. To solve these problems, Korea and Japan have implemented community care policies for practicing AIP, but there is a great gap between reality and policies. First, in both countries, the "sense of community" perceived by the elderly is subjective, and then cannot be easily measured. Some elderly people do not have any special sense of attachment to the place where they live, even though they have lived for a long time in the community. Others, however, actively participate into social activities and widen the range of their activities by strengthening their attachment to the community. Second, the elderly in both countries are likely to be forced to practice AIP while they are not eager doing so, because they have strong consciousness that they do not want to be a burden on their children. Lastly, a comparison of locals and "incomers" reveals that individual factors have a greater impact on adaptation to the social environment than residence period. Therefore, this study provides the clues for practicing AIP by comprehending the lives of the elderly in urban areas where the elderly escape from social isolation through social activities.

Class Divide Inside Family:
Communication and Negotiation between
First-Generation College Graduates and their Parents

HSIEH Yu-Hsiu

(Undergraduate Student, Taiwan National University/Kyoto University)

This study aims to understand how, as a first-generation college graduates, Taiwanese young people get along with their parents who have never been enrolled in university? Confronted with Taiwan's difficult economic, political, and social situation, how do the young people negotiate with their parents to alleviate or avoid anxieties? In the 1990s, the educational reform pushed by NGOs brought about the increase of numbers of universities, as well as the reforms of college entrance exams which allow more people to enter into universities. As a consequence, many of the college graduates in this generation become first-generation college graduates and share little common understanding with their parents.

Drawing on in-depth interviews with 22 first-generation college graduates in their late 20s to early 30s, and 3 of their mothers, I examine the effects of the college degree as a kind of achieved cultural capital during their family life. The analysis shows that the parents lack cultural capital to acquire information, so they are inclined to do 'aspirational parenting' instead of concerted cultivation. However, aspirational parenting turns out to be nagging for the children. The children tap into cultural capital to take two kinds of interactional strategies, which I term as 'distancing strategy' and 'rationalizing strategy', to negotiate with their parents. However, these interactional strategies tend to build up class divides inside the family.

The effect of age, years of schooling and socioeconomic status on the trust in judges: A Comparative Study of Taiwan and China

LIN Yu-Shu (Undergraduate Student, National Taiwan University)

According to 2012 East Asian Social Survey, nearly 80% people in China trust judges, while Taiwan is only about 40%. We use an interval regression model to explore how the years of schooling, age, socioeconomic status, and sex affect the trust of judges in Taiwan and China. The results show that (1) the socioeconomic status has little effect on the trust of judges in the two countries. (2) People who are more educated in Taiwan will trust judges more, and China is the opposite. Furthermore, the degree of people in same socioeconomic status trust in judges depends on years of schooling. (3) In China, age and sex have no significant effect. In contrast, men and old people are less likely to trust judges than women and young people in Taiwan. (4) Age has the effect on years of schooling, and then years of schooling influence the trust in judges. Furthermore, we also discuss the social and political contexts of these phenomena.

The Wounded Caregiver: Suffering, Tenderness and Self-Identity among Depressed NTU Students

YANG Michael Yung-Chang (Graduate Student, National Taiwan University)

During the mid-2010's, some students in NTU began identifying themselves as both victims of mental suffering, mainly depression, and wanting to become gentle, empathetic caregivers directed to other people in similar suffering. This challenges traditional "overcome" logics of masculine reactions to injury, and calls for a better awareness of psychological fragility. Through field observations, text analysis, interviews and informal conversations, I find these students tend to disclose narratives of traumatic pasts and everyday struggles during face-to-face dialogues and on social media. Painful emotional experience becomes the core of self-identity, defining new boundaries of interpersonal relationships, and calls for interaction styles centering on empathetic understanding of mental pain. This results in students treating each other tenderly and insightfully, reducing further discomfort and enhancing self-acceptance. Possible sociological explanations to this phenomenon lies in the combination of trauma culture and social media giving both voice and space to the exchange of testimonials of suffering.

SESSION 2: POPULATION MANAGEMENT

Chair: HEIM Stephane

1. **LEE Won Kyoo, and TAE Choyoung, Seoul National University**
   Inequality Forged by Government: Past, Present and Future of Strategic Villages
2. **HSU Li, National Taiwan University**
   An Explanation of Newborn Screening Policy in Taiwan
3. **IMAOKA Tetsuya, Kyoto University**
   Living in Shibazono Housing Complex
4. **SONG Inhak, Seoul National University**
   Environmental Inequality in Northeast Asia caused by fine dust

Inequality Forged by Government:
Past, Present and Future of Strategic Villages

LEE Won Kyoo, and TAE Choyoung

(Undergraduate Students, Seoul National University)

The real estate market in South Korea has been impacted by a significant rise in inflation. For instance, the total land asset value per GDP in the country has increased by 409%, while even Japan's bubble economy has risen by 317%. Also, South Korea's proportion of land asset to household assets takes up about 67.8%, one of the highest national land proportion rates on a global scale.

Here are some insights as to what factors might have contributed to this cause; one of them is an economic consequence of the South Korean democratization in 1987. In the late 80's, the economic boom accelerated the real estate market, fueling an immense amount of investment into the economy and influencing the real estate prices to increase rapidly. For example, the overall real estate value soared by 32% between 1989 and 1990. The other incident can be attributed to the IMF economic crisis in the late 90s. Due to an economic crisis in 1997, South Korean society suffered from the effects of economic instability. In order to remedy the crisis, the government attempted to store capital in relatively risk-free assets. They enacted fiscal policies to invest more in land assets, creating a new trend, called "jae-tech"(財-tech). Since then, the South Korean real estate market has experienced a sharp boom.

Now, the reason why the young generations in Korea experience inequality of the real estate market is because of the high demand in affordable housing but its limited supply. Reportedly, more than 80% of South Korean citizens living outside of Seoul are willing to move to the city, but scarcity in low-cost housing in the city prevents them from doing so. Rapid urbanization in the city has attracted numerous job-seekers among millennials, but thwe city's shortage of affordable housing is becoming worse over time. It is projected that the prices of urban housing would increase in the future, making it even harder for millennials to buy houses in the city.

All in all, the economically active generation during the late 80's to 90's had more opportunities to benefit from the stable real estate market. However, expensive housing in the nation, especially in the urban area, has remained a severe economic constraint

for the younger generations to enjoy their lives. As Millennials in South Korea retract to own their homes, they pay ever-increasing rent bills and sarcastically joke that becoming landowners is "a mission impossible."

An Explanation of Newborn Screening Policy in Taiwan

HSU Li (Undergraduate Student, National Taiwan University)

This research examined why the Taiwanese government scaled back the number of conditions covered by existing newborn screening program in 2005, instead of choosing as the same model as the US where all states added new conditions. With the introduction of new technology, the cost of screening decreased dramatically. The Taiwanese government, however, scaled down some conditions which had been screened by hospitals since 2000. I argue that the reasons are rooted in the exclusion of parents' advocacy groups from the decision-making bodies, on the one hand. On the other hand, Department of Health (DOH) adopted certain doctors to produce a policy report that set the agenda for further policy discussions. Those doctors were architects of the newborn caring system and were particularly concerned about the issue of cost, as the design of the National Health Insurance Program requires the government to cover the costs of follow-up diagnoses and treatments.

Living in Shibazono Housing Complex

IMAOKA Tetsuya (Undergraduate Student, Kyoto University)

In Kawaguchi, Saitama, which is located within the Tokyo metropolitan area, there is a housing complex named "*Shibazono* Housing Complex (芝園団地)." It was built in 1978 and there live approximately 4,500 people, and now more than half of the residents are Chinese, and the number of Chinese-run stores is also increasing. This presentation is based on an on-going fieldwork research I am conducing there for my graduation thesis.

The sinicization of *Shibazono* housing complex began in the late 1990's. There is a clear distinction between Japanese and Chinese residents: while Japanese residents are old, not necessarily affluent and have lived there for a long period, Chinese residents are young, high-skilled workers who relocate within 2-3 years. Due to such differences, cultural conflicts have frequently happened, sometimes conducing to outside far-right activists' "propaganda". Although various attempts are made to alleviate tensions between Japanese and Chinese residents, they are not fully successful. The causes of the difficulties of building "face-to-face" relationships between Japanese and Chinese residents are 1) Chinese residents' rapid relocation, 2) insufficient cooperation between the governing actors in the housing complex, and finally 3) the irrelevant governmental "multicultural coexistence" policy.

Environmental Inequality in Northeast Asia caused by fine dust

SONG Inhak (Undergraduate Student, Seoul National University)

Fine dust (PM10 or PM2.5) is the particles with diameters of less than 10 micron/2.5 micron. It contains sand, sulfite, nitrate, soot, ashes and heavy metals released from waste incineration, diesel engine or factories. Fine dust pollution could cause serious damage to the respiratory system and weaken our eyes, skin and blood circulation.

Because it is light to ride on the wind, find dust could cross the border with the seasonal wind of Northeast Asia. The cost of environmental pollution could be transferred from the polluter to the neighboring countries. If the contributor of find dust will not control its movement toward the other countries or compensate properly for the damage caused by find dust, environmental inequality between countries occur.

The neighboring countries are affected only because they are near the polluter. Unfortunately, China, the main contributor of fine dust in Northeast Asia is yet to control find dust or compensate for its damage. Since Taiwan, South Korea and Japan are located on the east side of China, the problem caused by fine dust is severe during spring time. However, there is no negotiation for solving this problem. Instead there is the dispute over whether China is the contributor of fine dust.

In this study, environmental inequality between Northeast Asia caused by fine dust is the main subject. For indicating environmental inequality, the climate data of Northeast Asia will be analysed. Furthermore, the data of find dust and the reaction of the countries concerned will be considered in terms of environmental justice. Amicable and righteous agreements for the problem of fine dust between Northeast Asia countries are expected through this study.

SESSION 3: YOUNG GENERATIONS IN EAST ASIA

Chair: JUNG Keun Sik

1. **LEE Chiao-Yu, National Taiwan University**
   Where Do I Belong? The Orientation Camp as a Sorting Hat to Social Circle
2. **PARK Jimin, and CHANG Xinrui, Seoul National University**
   Why is Korea's youth unemployment rate high? Japan-Korea comparison of youth unemployment policies
3. **CHEN Yu-Hsin, National Taiwan University/Kyoto University**
   A study of "Yànshì": exploring the socioeconomic environment and inequalities in contemporary Taiwan from the young generation's perspective
4. **CHEN Yen-Ju, National Taiwan University**
   The Meaning and Social Causes of Academically Elite Student's Sentiments of Disqualification

Where Do I Belong?
The Orientation Camp as a Sorting Hat to Social Circle

LEE Chiao-Yu (Undergraduate Student, National Taiwan University)

This study explored the influence the orientation camp has on students' college life. The camp is an essential ritual of making friends and calling for freshmen's feelings to the department they're entering. However, the orientation camp usually fails to accommodate all of the participants and sets a boundary between the core role and marginal people. There are two research questions to this study: What is the mechanism that draws the boundaries? And what are the influences of the results to the ones that are excluded? In the camp, the highly physical and emotional interaction involved activities make the participants that are not as outward and socialized feel excluded. Thus the core and marginal people in the department are defined, and there's a boundary between them. That boundary can last to their college life after the semester started, and make the marginal people lose their hope to the college life they once highly expected.

Why is Korea's youth unemployment rate high?
Japan-Korea comparison of youth unemployment policies

PARK Jimin, and CHANG Xinrui (Undergraduate Students, Seoul National University)

One of the biggest causes of current youth discourse such as '880,000 won generation' and 'Sampo(三抛) generation' is probably youth unemployment. The reason why the unemployment problem of the younger generation has become such an issue is that among the Post-Fordism type life course of Korean society, the switching over school education to career is indispensable. Also, young people are playing the important role of forming social and economic base. Especially the career of youth aging 25~29, which is not "via the school", but a form of "direct application" according to the individual's demand, so the meaning of career seems way more crucial for youth and for the whole society. However, there is a lack of quality jobs that can secure a stable economic base in Korea. Young people chose to seek better jobs by remaining a "백수(無職,白手)" rather than a stable, low-income SME. The youth(aging 25~29) unemployment rate in Korea is expected to decline from 7.9 percent in 2010 to 9.5 percent in 2018(Reference: Bank Of Korea, 2018).

If these youth unemployment continues to become chronic, social trust and community consciousness will be reduced, and there is a high possibility that it will deepen due to intergenerational conflict. In this context, youth unemployment is considered to be the biggest social problem in Korean society, and it is demanded to be solved quickly. It seems that Japan is different. The youth(aging 25~29) unemployment rate in Japan was 7.1% in 2010, but shifted to 4.1% in 2017(出典: 総務省「労働力調査」). Even the company has reached a "job search difficulty(求人難)". According to this trend, the number of Korean and Chinese students and job-seekers preparing to work in Japan is increasing. It is a very sharp decline of the total population and a large amount of the "Dankai(団塊)" generation's retirement. What are the different factors in youth unemployment in the two East Asian countries that have similar economic structures and welfare systems? There must be some points apart from the population structure that effect the youth unemployment rate. We have paid attention to Japan in order to solve the labor policy history of the "Employment ice age(就職氷河期)" and decided to explore it from the policy perspective. We will start with these questions and

look at the policy responses to the youth unemployment problem in Japan, evaluate as well as examine the limitations of such responses. We are also interested to explore the applicability of Japanese policies for youth unemployment to Korea or even Taiwan.

A study of "Yànshì": exploring the socioeconomic environment and inequalities in contemporary Taiwan from the young generation's perspective

CHEN Yu-Hsin

(Undergraduate Student, National Taiwan University/Kyoto University)

Recently, the term "Yànshì（厭世）" has become popular with young Taiwanese people in social media. It literally means "the condition of feeling tired of life", however, it also represents a kind of feeling shared by the young generation—a sense of powerlessness over something they cannot control by themselves, and it is often connected to social structure. Using this term, young Taiwanese people vent their discontent with the socioeconomic environment in Taiwan, especially in cyberspace. In 2016, Facebook pages talking about the feeling of "Yànshì" such as "Zoo of Depression" were created. While "Zoo of Depression" has around 200,000 likes now, it indicates the popularity of "Yànshì" among Facebook users.

In this research, I use two kinds of materials--news in the online newspaper archive and posts on the Facebook page "Zoo of Depression" as my primary sources. Focusing on the social context of "Yànshì", this report has two main arguments. First, based on the concept of "structures of feeling" built by Raymond Williams, I argue that "Yànshì" is a kind of feelings shared by post-1980 generation in Taiwan rather than temporary emotion experienced by individuals, and it is closely related to the socioeconomic and political environment in contemporary Taiwan.

Furthermore, I also argue that discussion in cyberspace is an important factor for forming the structure of feeling. Through the Internet, young people talk about their social experiences and what they felt in everyday life, and they find that they share the same feeling towards some social phenomena. Therefore, the feeling of "Yànshì" can be identified as a specific feeling shared by them. This common feeling may bring young people together and the sense of powerlessness may translate into power, which pushes young people to take action to challenge status quo when they face social inequalities in real life. In summary, although "Yànshì" seems to be a pessimistic attitude towards life, it actually comes from the anger towards social inequalities, and it reflects the young generation's agency.

The Meaning and Social Causes of Academically Elite Student's Sentiments of Disqualification

CHEN Yen-Ju (Undergraduate Student, National Taiwan University)

This study explores how "implicit multi-criteria competitive culture" shapes elite students' collective sentiments of disqualification and the reproduction of educational competition through daily interaction and collectively muted culture. After interviewing 16 self-recognized disqualified elite students from NTU and participant observations, it found that being on the most privileged position of the educational structure in Taiwan makes academic success insufficient for elite students to distinguish. The educational policy reforms since the 1980s provoke students to pursue excellence in more than a single field. The multi-criteria competitive culture reflects on the in-class atmosphere created by the professor, interaction with classmates, performances on social media, and campus activities. For fear of being degraded or misunderstood, elite students silence their sufferings. Those internalizing the core logic of the exam-oriented contest are forcing to seek higher goals, but repeatedly failing to feel self-worth, and turn into the sentiments of disqualification in their minds.

SESSION 4: GENDER AND SEXUALITY

Chair: BAE Eun-Kyung

1. **CHEN Szu-Hua, National Taiwan University**
   How is Non-Monopolistic Love Possible? The Entry and Maintenance of Open Relationship
2. **FUKUHARA Ayame, Kyoto University**
   Sexual minorities in Japan
3. **JEONG Gyuseong, and JO Sihyun, Seoul National University**
   A Study on the Discrimination in the Labor Environment of Female Migrant Workers in southwestern Seoul
4. **LIU Cheng-I, National Taiwan University**
   Motherhood Wage Penalty in Fixed Effect Individual Slopes Model

How is Non-Monopolistic Love Possible?
The Entry and Maintenance of Open Relationship

CHEN Szu-Hua (Undergraduate Student, National Taiwan University)

Through in-depth interviews of 9 practitioners who entered open relationship from monogamy, this paper investigates how practitioners of open relationship confront the stigma under the mainstream cultural frame of monogamy, and how they maintain the polyamorous relationship while facing challenges of honesty and jealousy. This study discover that the practitioners need three social requirements— legitimatizing discourse, accepting atmosphere and practical paradigms—to confront the stigma upon entering the relationship. As for the maintenance of open relationship, since the principle of monopoly in monogamy is removed, leading to the loss of a sense of security, practitioners develop a strategy on the base of an alternative perspective of love to resolve this problem. They restore and consolidate the lost sense of security, trust and stability mainly through grasping the dynamic of relationship with rules.

Sexual minorities in Japan

FUKUHARA Ayame (Undergraduate Student, Kyoto University)

The situations of sexual minorities have changed rapidly in Japan. We have now more opportunities to know about them through classes in schools and everyday news. After coming-outs by celebrities and educations in schools, they became much better known to people all over the world, including Japan than before, however there are few opportunities to talk with them directly and to know what they actually think of their own lives, their relationships with others and the society. To learn about the experiences of minorities is of course very important, but education without their own voice can give rather bad effects on them such as "supports" which they actually do not need. I believe that listening to minorities' real voice is necessary to treat them as equally important members of the society and embrace them into it in a comfortable way for them.

My analysis is based on fieldworks and interview surveys at "Tsunagary Café", which is a community for sexual minorities and their allies. The survey was conducted with 16 people. I will introduce the results of the survey and the problems these people face in their everyday lives, and what they expect from Japanese society. I am also interested in the situations of sexual minorities in South Korea and Taiwan. The three countries have both similar and different situations. For example same sex marriage recently became legal in Taiwan, but it is not yet the case in South Korea and Japan. And Sexual minorities have become known in all three countries these days and they seem to make activism to get some supports or permission politically, however their real lives can be different from what media shows and I think there can be invisible discrimination even now. I want to know what they think of the societies, and their statuses in these societies.

A Study on the Discrimination in the Labor Environment of Female Migrant Workers in southwestern Seoul

JEONG Gyuseong, and JO Sihyun

(Undergraduate Students, Seoul National University)

In Korea, female migrant workers are invisible. While many people conjure up the image of a foreign migrant worker as a man from Southeast Asia, they think migrant women come to Korea for the purpose of marriage, not for workers. Also in Korean society, due to the maldistribution of migrant workers, the majority of migrant workers are concentrated in certain areas, including southwestern Seoul, Ansan and Siheung. In Korean society, female migrant workers are exposed to a human and spatial environment prone to sexual harassment and sexual violence. They are unfairly dismissed in the labor environment, citing pregnancy, childbirth and child care, and take a risk exposed to harmful labor conditions.

The presence of female migrant workers in Korean society is experiencing an infringement upon personal rights in the dual trap of migrant workers and women. They receive lower wages than the minimum wage without filling out an employment contract, and have been exposed to various risks in poor workplaces, in accommodation where privacy is not guaranteed. In their lives, social and structural discrimination at a multilayered level, such as gender, race and temporary labor, is covered up.

It will find out more about their lives in detail by looking at how an individual has ties to a region, group or community, such as the relations between female migrant workers and migrant labor civic groups in the southwestern part, migrant workers and labor unions. Through this, our research wants to find out what kind of social structural discrimination female migrant workers in East Asia are suffering amid the macro trend of the globalization era.

Motherhood Wage Penalty in
Fixed Effect Individual Slopes Model

LIU Cheng-I (Graduate Student, National Taiwan University)

Motherhood wage penalty means women earn less after they have a child. Past research estimated around 4% − 5% penalties for each child with fixed effects model. However, fixed effects model only controlled wage differences in a certain time. With the possible issue that we might underestimate the motherhood wage penalty, considering the wage growth is necessary. Therefore, we suggest fixed effects individual slope(FEIS) model to estimate the motherhood wage penalty. Using the U.S. National Longitudinal Survey of Youth (NLSY79) from 1979 to 2006, we find the motherhood wage penalty becomes larger in FEIS model. That is, after considering different slopes for each person, the motherhood wage penalty is higher than we thought. To be more specific, the expanded penalties in FEIS model might represent that women endure more motherhood penalties in their possible career. Hence, the implication in this study suggests that government or families should give more supports to mothers.

SESSION 5: ETHNICITY AND (RE)RACIALIZATION (1)

Chair: HEIM Stephane

1. **FUKADA Sayaka, Kyoto University**

   Why some Japanese continue to discriminate Korean living in Japan?

2. **OKAMOTO Maari, Kyoto University**

   The (de)construction of social stereotypes: a study of Korean students in Japan

3. **NAKAHARA Akira, Kyoto University**

   Immigrant Children's Educational Attainment and Support Condition: Comparison Study of Nagano and Aichi

4. **HSIEH Hsuan-Chan, National Taiwan University**

   Trapped in Vulnerable Internship: The case of the Southeast Asian students in Taiwan

Why some Japanese continue to discriminate Korean living in Japan?

FUKADA Sayaka (Undergraduate Student, Kyoto University)

This study focuses on "antiforeignism" in Japan, and recently one of those problems related to Japanese xenophobia is segregation against Koreans living in Japan called "Zainichi 在日". The definition is ethnic Koreans who have permanent residency status in Japan, who have become Japanese citizens and whose immigration to Japan originated before 1945 or who are descendants of those immigrants. Some do discriminate against them because parts of the Japanese population think that Korean have privileges to live in Japan and they want to deprive Korean of such privileges. An organization that demands to banish Korean from Japan was founded in 2006. People who join it segregate them with hate speeches and other actions, and the number of xenophobic Japanese increased to 14000 people according to some statistics. As you know, now most of Korean living in Japan since WW2 did not quit Japan, so why would they need to be excluded? What purpose is there in trying to exclude Koreans? We should think about the kinds of privileges the Koreans living in Japan truly have, and whether it is true, and why such discrimination still exists.

The (de)construction of social stereotypes:
a study of Korean students in Japan

OKAMOTO Maari (Undergraduate Student, Kyoto University)

The subject of my presentation is preconceptions of Korean people about Japan, and the effect of studying abroad on these stereotypes. My research begins with the assumption that by such direct exchange the image of the country will change, and that there is a disparity between the people with and without direct interaction. I first put the emphasis on the formation and change of the stereotypes about Japan in Korea, and then turn to the impact of direct contacts in Japan by analyzing the images carried by Korean foreign students in Japan. I also inquire the subsidy system of the State or organizations for foreign students.

First, based on the description of Japan in the "National History" textbook and the survey of students' opinion, there are three main points I emphasize. There is also a combination of negative, neutral, and positive images among students who learned from this textbook. Regarding the impact of direct contacts with the Japanese society, we can find that there is an overall change from negative to positive image. However, there are also negative sides. For example, Korean people can see Japanese people as individual, while the common stereotype is that Japanese people acquire and develop a collective or group-oriented consciousness. Lastly, I found out that the scholarship system is very limited, so even if Korean students hope to come to Japan, many of them end up giving up studying abroad in Japan for financial reasons.

As a conclusion, studying abroad has big impacts on preconceptions, but many Korean students cannot study in Japan, which in turn causes persistent stereotypes. I strongly hope that more Japanese and Korean young people are able to communicate with each other in the future.

Immigrant Children's Educational Attainment and Support Condition: Comparison Study of Nagano and Aichi

NAKAHARA Akira (Graduate Student, Kyoto University)

This research aims to explore the causes of immigrant children's high school enrollment gaps among prefectures in Japan. During the second half of the XXth Century, one observes an increase in the number of immigrants' children. But immigrants' children face several difficulties in achieving better educational attainment than native population, especially in Japan compared with other developed countries.

In previous researches, few studies pointed out the difficulty of transition from junior high school to high school, mainly due to the problem of statistically distinguishing those who go to Japanese schools from those who go to ethnic schools. Other studies emphasize the importance of Japanese Language Class (JLC) organized by public sector or NGO, NPO. JLC plays a role to enhance Japanese language ability and also provides information about Japanese lifestyle, school system, or other daily life matters. Another stream of studies states the necessity of affirmative action on public high school entrance examination. In their views, one of the difficulties of transition from junior high school to high school is entrance examination, because examination is in Japanese and it is difficult for those whose mother tongue is not Japanese to understand questions of the exam.

This research is an attempt to specify the patterns of transitions from junior high school to high school for immigrants' children. Based on the above-mentioned perspectives, this research firstly compares and categorizes prefectures based on transitions from junior high schools to high schools. Second, in order to stress the importance of JLC and affirmative action, I conclude that the Nagano Prefecture is a positive case, while the Aichi Prefecture shows strong barriers to facilitate the transition. Finally, this research compares these two prefectures regarding historical trends of migration influx, the number of ethnic school students, JLC, affirmative action. As a result, Nagano and Aichi share similar historical migration trends and industrial structures, but there are differences of JLC and affirmative action.

Trapped in Vulnerable Internship:
The case of the Southeast Asian students in Taiwan

HSIEH Hsuan-Chan (Graduate Student, National Taiwan University)

Tsai Ing-Wen government proposed "New Southbound Policy" for making a better relationship with Southeast Asia. In this policy, the most important idea is talent exchanging. Promoting the policy, the government promotes "Industry-academia Collaboration Program", which students can study and work as interns at the same time. However, during 2018, the media uncovered some of the harsh stories as result of this program. These students did not spend time going to classes and studying , instead, they were forced to go to the factories to work day and night. The media and the legislators began to call these student victims as "student workers." I am interested in finding the causes of the gap between policy and reality in the educational channel. By analyzing the government policy documents, broker promotion strategies, recruitment drives by universities, and journalist accounts, this paper aims to unpack the above "black box." There are four actors in the international education field, the government, schools, brokers, and employers. Each actor has their goal to achieve. The government fosters foreign relations with the policy of internationalization of higher education. The schools keep up the operations and bringing tuitions by recruiting more students. The brokers are opportunists, while earning commission from schools, employers, and students. The employers are willing to hire the students as they are more exploitable than guest workers. Right from the very beginning, the students from Southeast Asia step into the trap they did not expect to encounter. While many foreign students do work to make their ends met, the students in this study are employed as cheap labor, in name of interns, without any legal protection.

SESSION 6: ETHNICITY AND (RE)RACIALIZATION (2)

Chair: IM Dong Kyun

1. **TSAI Curtis, National Taiwan University**
   Constructing Ethnicity in Japan During Colonial Expansion Period: A Case Study of Colonial Education in Taiwan
2. **ITO Kaichi, Kyoto University**
   Foreign Care Workers in Japan and Japanese policy
3. **LIN Po-Chien, National Taiwan University**
   Comparing Englishization Policy of Higher Education in Japan and Taiwan: 2006-2016
4. **YAMABUCHI Airi, Kyoto University**
   Who are JFC? A life story and the relationship with a Japanese father

Constructing Ethnicity in Japan During Colonial Expansion Period: A Case Study of Colonial Education in Taiwan

TSAI Curtis (Undergraduate Student, National Taiwan University)

Homogeneity is one of the most common descriptions when it comes to Japaneseness, arguing that Japan is a monoethnic state composed only of Yamato despite its multiethnic reality. I analyze the constructing process of Japan ethnicity and the revision after it faced challenges in colonial expansion period, which had the most heterogeneous ethnic composition, and addresses the following two questions: First, before facing a contradiction in colonial expansion period, what was the original content of monoethnic nationalism? How did it originate? Second, how did Japan government revise its ethnic discourse to solve the contradiction faced in colonial expansion period? I will elaborate the state-making process from the Tokugawa period to the Meiji period. Then, I will take Taiwan's colonial education, which mainly based on "The Imperial Rescript on Education" and "*Kokutairon*", as an example to analyze the actual content and practice of Japan's ethnic discourse during colonial expansion period.

Foreign Care Workers in Japan and Japanese policy

ITO Kaichi (Undergraduate Student, Kyoto University)

The purpose of this presentation is to analyze the Japanese policies to attract foreign care workers. Through the presentation, we can understand the situation of foreign care workers in Japan and take the opportunity to think about better public policies to live with foreign people in Japan, and also East Asia.

Today, the Japanese government fosters policies to attract foreign care workers, since demand for care workers in Japan, where the birthrate is falling and the population is ageing, increases. These policies lead to increasing number of foreign enrollments in care training centers in Japan.

The life in Japan, as a foreign care student, is sever and quite different from the expectations of foreigners before coming to Japan. Unclear definition of labor contract and scholarship and ambiguous responsibility for protecting the foreign care students shows the situation where Japanese governmental policy cannot correctly respond the society. We will discuss the public policy in the aging society, where foreign people care us. Studying the Japanese case may also open discussions about the conditions of foreign care workers in South Korea and Taiwan, where aging also progresses.

Comparing Englishization Policy of Higher Education in Japan and Taiwan: 2006-2016

LIN Po-Chien (Undergraduate Student, National Taiwan University)

The trend of globalization has changed higher education policy worldwide drastically since early 2000s, Taiwan and Japan are no exception. Both governments launched a series of "Internationalization of Higher Education" initiatives and offered fund for universities to compete. However, top universities in Taiwan and Japan have consistently performed poorly on internationalization indicators provided by university rankings of various rating sources.

There are various explanations for this problem. This paper, however, suggests that universities in both countries have gone through a special transition period of "Englishization" when becoming more and more internationalized but failed. The failure of this process led to the poor outcome of internationalization. As a consequence, non-English speaking teaching environment could not attract enough number of international faculty and students. Also, international students who are currently visiting Taiwanese and Japanese universities would have trouble interacting and learning with local faculty and students.

By reviewing related literature and interviewing school officials, administrative assistants, student organization participants and international students in National Taiwan University(n=10), this paper presents how Englishization process failed, and attributes such failure to the lack of language proficiency and fund. Although without primary data, this paper, based on important works on Japan's situation, illustrate that in Japan, cultural identity is also an important barrier for Englishization, because such process triggered fear of losing their own culture. This paper proposes that Englishization could not succeed without moving beyond courses offered by English. Administrative reform and recruitment drive to bring in faculty with strong international competence are also crucial for the project. To sum up, the success of Englishization of higher education lies in systematic planning and abundant resources. Additionally, the reform has to be comprehensive and only when there is enough support among the faculty, administrative system as well as students can universities lay solid foundation of internationalization.

Who are JFC?
A life story and the relationship with a Japanese father

YAMABUCHI Airi (Graduate Student, Kyoto University)

This study explores the identity of Japanese-Filipino Children (JFC) through a narrative of one JFC who has been reared by her Filipina single mother in the Philippines, which shows how her Japanese father has had an influence on her life, and how she constructed "an imaginary father" as one of her important pieces in her life.

At first, this study explains the historical background of Filipino women' migration to work in Japan from the late 1970s, from which children were born. Thousands of Filipino women came to work in Japan on "entertainer" visas since the 1980s. Although this flow was initially thought to be temporary, Filipino women's presence as part of the country's social landscape has become firmly established. As the opportunities for personal encounters increased, Filipino women and Japanese men developed relationships, from which children were born. They are so called JFC. Since this historical background, they are sometimes described as products of social change of migration.

According to the survey researched by a NGO or DAWN in 2007, the Japanese fathers have abandoned many JFC in the Philippines. There are hardly any contacts between the Japanese fathers and the children and the rearing of the children of them becomes the sole responsibility of the mother. This is also true to the JFC who is an informant of this study.

This study describes a life story of one JFC, who said that her father's absence is her missing piece in her life. Then it describes how and what established her identity as a JFC and articulates the influence of her father or her "imaginary father" on her life so far. It tries to demonstrate the process of the establishment of her identity, which emphasized that it may be constructed trough the activities in a NGO which provides several support for JFC aiming to empower them, and by internalizing dominant stories of other JFC as significant others.

SESSION 7: WORK, PROFESSIONS & SOCIAL EXCLUSION

Chair: KO Jyh-Jer Roger

1. **LEE Suh Kyung, Seoul National University**
   Analysis of Employment Problems of the Disabled Due to Employer's Discrimination- Focusing on the Differentiated Employer Concept according to Employment Intention
2. **HORIKOSHI Kanon, Kyoto University**
   The effectiveness of the human resource development system in Kabuki
3. **TATEISHI Wakana, Kyoto University**
   The situation of Children with developmental disorders in Kyoto City
4. **YOSHI Tomohiro, Kyoto University**
   Japanese Recent Society and an Example of Temporary Worker in Japan

Analysis of Employment Problems of the Disabled Due to Employer's Discrimination- Focusing on the Differentiated Employer Concept according to Employment Intention

LEE Suh Kyung (Undergraduate Student, Seoul National University)

This study analyzes the employment problems of the disabled due to employer's discrimination and analyzes the limitations of the policy on them. Employer's discrimination, which is the fundamental cause of employment problems for the disabled, is most shown among employers who are not currently hiring the disabled enough. They are divided into 'employers who are not willing to hire' with a high degree of discrimination and 'employers who are willing to hire but did not hire enough' with a low degree of discrimination. To begin with, the biggest problem of 'employers who are not willing to hire' was the discrimination and prejudice against people with disabilities. Therefore, in order to change their discriminatory perception of people with disabilities, the government should approach through 'regulation'. The policy being implemented is the 'compulsory employment system for the disabled'. Currently, the compulsory employment system for the disabled has become a nominal system that does not fully fulfill the purpose of the system of 'guaranteeing the job of the disabled', and it needs to be improved accordingly. Next, in the case of 'employers who are willing to hire but did not hire enough', the level of discrimination is relatively low, but discrimination still exists, and the employer has not complied with the mandatory employment rate. This is due to the discriminative perceptions that the employers have, such as 'there is a lack of appropriate jobs for the disabled.' Thus, in addition to the compulsory employment system for the disabled, there needs to be policies that can respond to the causes that they do not yet recognize as discrimination. This study is meaningful in that it analyzed the employment problem of the disabled by differentiating the concept of the employer according to the degree of discrimination against the disabled and the employment intention.

The effectiveness of the human resource development system in Kabuki

HORIKOSHI Kanon (Undergraduate Student, Kyoto University)

This study explores the contribution of the Kabuki actor training school to the increase of Kabuki actors in Japan. Kabuki is a drama performance with a history of over four hundred years, which includes dancing and singing. Originally, women performed Kabuki. However, women were banned from performing it in the early Edo period. The reason is that the governments were concerned about public morals. Today, male actors perform the female roles as well as the male roles.

In these days, many Kabuki actors change their jobs. The reason of this is deeply related with the hereditary system of Kabuki. To become a Kabuki actor, actors succeed from "their dads", they receive the dads' stage-name, and some families are very famous. Most of the star actors originate from these famous families, so actors from ordinary families have few chances to play important roles and have to play supporting roles. They also have to take care of their master as pupils. Although the work is hard, their salary is not so high.

There is no ensured equality between and within Kabuki actors. As long as this hereditary system continues, the situation of Kabuki actors who play supporting roles does not evolve. In order to stop the decreasing number of actors, Japan Arts Council built a school that trains Kabuki actors in 1970. From the data of graduates and the interview with the person in charge of the Kabuki school, the effectiveness of the human resource development system in Kabuki is analyzed in this study. Hereditary system is common not only in Kabuki but also common in politics, enterprises and the entertainment world. This study also clarifies the problem of hereditary system in these fields.

The situation of Children with developmental disorders in Kyoto City

TATEISHI Wakana (Undergraduate Student, Kyoto University)

Recently in Japan, the number of children with developmental disorders has been increasing. There are various kinds of developmental disorders: Autism Spectrum Disorder, Attention Deficit Hyperactivity Disorder (ADHD) or Learning Disorder (LD). In this research, I performed a case study of the situation of children with developmental disorders in Kyoto city to understand their life environments or problems they encounter.

First, in the supporting system, there are five fields: Family, School, Company (Day service), Hospital and Administration (Low, some official facilitations etc.). Although more and more support facilities have been established and or preparation of laws has been improved, the support for the children still is not sufficient. And their families, especially their mothers, have too many responsibilities.

Second children with developmental disorders have many hardships in their lives. Usually they have symptoms of developmental disorders in their infancies. Most of the children have communication difficulties with their parents or other children. Therefore, they have various difficulties in their school life. After graduation, they face another tragic problem, which is to find jobs. Many mothers worry about the future of their children once they are dead.

In conclusion, in Japan, children with developmental disorders still have hard life. In order to improve the situation, it is necessary to enrich the support or the quality of support. Moreover, the most important thing is that everybody should try to understand them and build up a society that they face more bright life.

Japanese Recent Society and an
Example of Temporary Worker in Japan

YOSHI Tomohiro (Graduate Student, Kyoto University)

In Japan, since the burst of the financial bubble in the early 1990s, employment conditions deteriorated and new types of temporary workers appeared, such as "freeters" and others. This category is specific to Japan, and covers young people who choose not or are denied to become full-time employees. This creates a new form of "work insecurity and flexibilization" for the youngest generation, and in the same time a generation gap with the older generations, core workforce in big companies with the system of lifetime employment. Some statistics show that more than 40% of the Japanese labor workforce is employed in so-called "temporary jobs".

In this presentation, I would like to show and analyze the cases of Japanese temporary workers. More concretely, I focus on a temporary worker with the lowest wage under the law in Kyoto Prefecture, and show the labor relations among workers in the workplace. Some kind of "specific working culture" emerges from this situation, which reproduces our conditions and relationships in the working place and make workers like me to work for a longer time, and in turn also entails workers to work more often in such insecure and "flexible" working conditions.

SESSION 8: PUBLIC POLICIES AND SOCIAL MOVEMENTS

Chair: OCHIAI Emiko

1. **OOTOMO Aoi, Kyoto University**
   An Analysis of Way of Seeing to Idols-Focusing on a Case from Female Fans to Male Idols

2. **LIN Yu-Chuan, National Taiwan University**
   From Concurrence To Convergence: The Historical Development and Transition of Gender Clubs of National Taiwan University

3. **LIN Liang-Ying, National Taiwan University**
   Liberation of Body Knowledge：Practice of Sport Science in Athletic Class in Taiwan

An Analysis of Way of Seeing to Idols-Focusing on a Case from Female Fans to Male Idols

OOTOMO Aoi (Undergraduate Student, Kyoto University)

When you imagine a way of seeing the relationship between fans and idols, you will imagine a romance relationship between an idol and a fan as one to one connection. Surely this imaginary romance relationship is a mainstream stereotype. However, most of the fans pick up two members from one group and pair them.

This presentation analyses the relationship between female fans and male idols, and considers their social backgrounds. In this study, I only focus on a Japanese male idol group. Such a phenomenon appears on SNS like Twitter and Instagram, so I follow hashtags which are paring members. Then, why women direct this kind of seeing toward men idols?

According to Sonoko Higashi, this is a method to fulfill women's desire to gain homosocial relationship in a social structure that does not allow women to have homo sociality. Even though this is mentioned in a context of TAKARADUKA and Boys Love study, it can be applied to special situations of Junny's idols. To reach the homo sociality, exclusivity is an important element. At this point, Junny's group meets a requirement, for Junny's idols make up groups and before their major debut they spend long time sharing joys and pains together as trainees.

Could the desire to have a romance relationship with an idol and homosocial relationship between female fans exist at the same time? Based on my phenomenon that as times goes on, female fans stop having a desire to have romance relationship, and then they tend to start enjoy homo sociality with people who support same idol group, I would like to proceed my analysis.

From Concurrence To Convergence:
The Historical Development and Transition of Gender Clubs of National Taiwan University

LIN Yu-Chuan (Undergraduate Student, National Taiwan University)

According to pass studies, student clubs have served a significant role in social movement. Also, after the end of Martial Law in Taiwan in 1987, the women's movement has taken place advocating feminism, followed by the LGBT movement striving for the human rights for the members in the community. Using data from Udndata.com and historical document from the gender clubs in National Taiwan University, the author explains the brief history of the organizations and the swift of advocacy.

The author will chronologically present the historical development and the categorized data, which displays the following transition: First, the women's movement became visible earlier than the LGBT movement. Second, the central advocacy of the sexuality politics of the women's movement switched from anti-sexual abuse to sexual liberation. Third, the primary advocacy has developed from encouraging the members of the LGBT community to come out, to fighting for the civil rights of them.

Liberation of Body Knowledge：

Practice of Sport Science in Athletic Class in Taiwan

LIN Liang-Ying (Graduate Student, National Taiwan University)

This paper discusses the traditional and scientific training methods in volleyball specialized class. In Taiwan, sports training of senior high school athletic classes (AC) have been criticized by many athletes and sport science professionals for being unscientific in terms of "primitive steelmaking," an inefficient overtraining with high risk of injury. However, whether these young players could be trained appropriately, that is, scientifically, is crucial for performance of National team. With the rise of HVL (High School Volleyball League), volleyball have become the third popular sport, surpassed only by basketball and baseball in Taiwan. Due to the low level of commercialization, sport science in volleyball training gets little attention from sports world. However, there have been a few AC's volleyball teams approaching scientific training recently. The training practice (which contains traditional methods and scientific methods) of the AC's volleyball teams is significant in terms of their level and visibility. This research argues that the differences of professionalized background and segments of the institution are the cause of conflicts between "primitive steelmaking" and scientific training. Using "Boundary theory," this research aims to explicate how the two methods of training negotiate their jurisdictions in training practice. Based on in-depth interviews and field works, this paper shows that ACs, as a specific field for training athletic centrally organized by the school, are hybrid of quasi-military masculinity practice and educational field. After engaging in ACs, sport science, long being alienated from athlete's training background but now coordinating with coach's artifact, has given rise to two practice logics: sport tacit knowledge and objective science. At the same time, it presents a combination of gender (masculinity and femininity) and educational (mercy father and strict teacher) meaning.
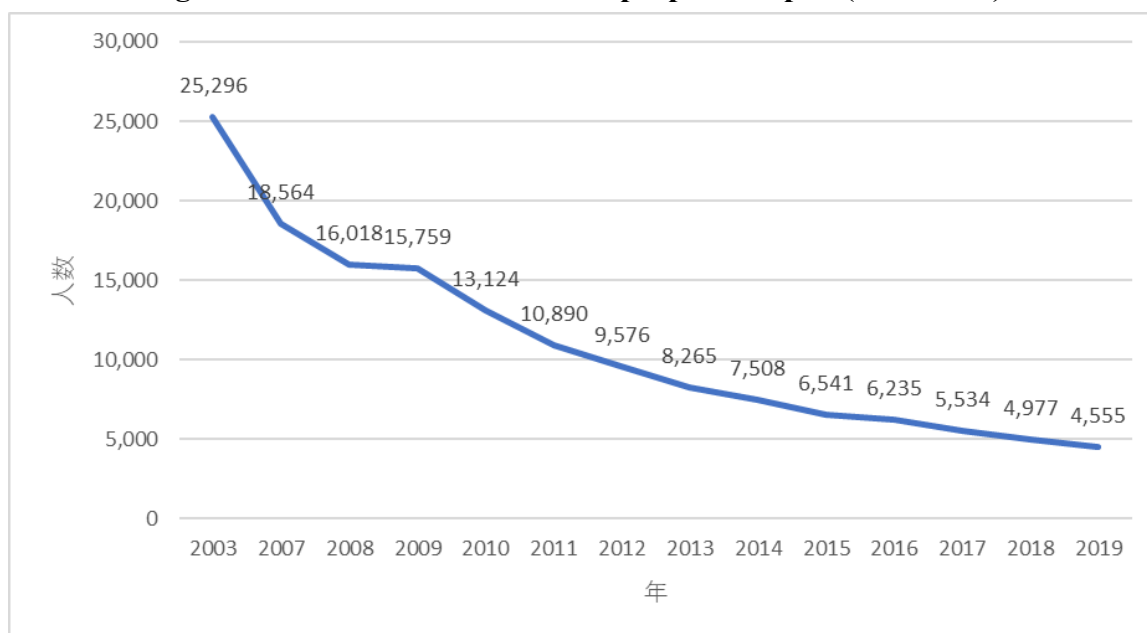
KYOTO TOUR

TOUR 1: HOMELESS PEOPLE IN JAPAN

YAKUWA Kayoko（八鍬加容子）ITO Kaichi（伊藤海地）

Overview of homelessness in Japan

Homelessness has been one of the biggest social issues in Japan since the middle of the 1990s, due to the sluggish economy. The situation brought the government into enacts the Homeless Self-Reliance Support Law in 2002. The new legislation provides government assistance to homeless people who are willing to seek employment and a life off the streets.

According to statistics released by the Health, Labor and Welfare Ministry, the number of homeless people throughout the country has been decreasing since 2003 (Figure 1). However, the governmental statistics just show the numbers of rough sleepers in Japan. They do not count those who live in hostels, shelters, net-cafes and so on without any adequate housing.

Figure 1. The number of homeless people in Japan (2003-2019)

Source: Health, Labor and Welfare Ministry

On the contrary, the word "Net-café refugee", people who do not have a stable housing and stay at net café, was coined at a TV program aired January 28th, 2007 and is largely used in Japan since then. A survey by the Ministry of Health, Labor and Welfare in 2007 reported that there were 5,400 "Net-café refugees" in Japan.

In turn, if you consider not only rough sleepers, but also those who are on the verge of homelessness, you can say the issue is not disappearing but becoming more invisible. The profile of Japanese homeless drastically changed at the dawn of Lehman Shock in 2008. Beforehand, most of them were single men in their 50s (岩田: 2008). However, a Japanese sociologist, TSUTSUMI Keishiro, points out that homeless people in Japan are getting more diverse and invisible（堤：2010）, including immigrants, single mother households, precariat and so on.

The Big Issue Japan

The Big Issue Japan was launched in Osaka in September 2003, as one of the street journals. Street journals are newspapers and magazines sold exclusively by homeless people. The first street journal, "Street News", was born on the street of New York City in 1989. The Big Issue, the most popular street journal, was launched in London in 1991. Throughout the 1990s, the street journal movement was widespread across Western Europe and North America. In Asia, The Big Issue Korea and The Big Issue Taiwan were released in 2010, and currently there are about 100 street magazines in 40 countries.

Figure 2. The very first issue of The Big Issue in London, 1991

If you buy a magazine, half of its price goes to the vendor. For example, if you purchase The Big Issue Japan (350 yen), the profit of the vendor is 180 yen. Most of vendors sell on average 20 to 30 magazines per day, which means they earn 3,600 yen to 5,400 yen. Thanks to that system, vendors can afford their daily meals and accommodation. An NPO, The Big Issue Foundation, also provides some necessities and low rent housing to them. The Big Issue Japan celebrated its 15th anniversary in 2018. In 15 years, the registered vendors sold 8,110,000 magazines and got 1,219,150,000 yen as profit. 1,822 homeless people have been registered as vendors and 199 of them set off new path as employees. In September 2018, 114 vendors are selling the magazine in 12 prefectures all over Japan.

What is the aim of street journals? You could say it is first, encourage social inclusion of homeless people, and second the establishment of public spheres where various people get together, trying to tackle with the social issues of homelessness. If you walk in the street of Osaka, you might happen to encounter a vendor of The Big Issue Japan. It might be a good opportunity to get to know homelessness in Japan firsthand.
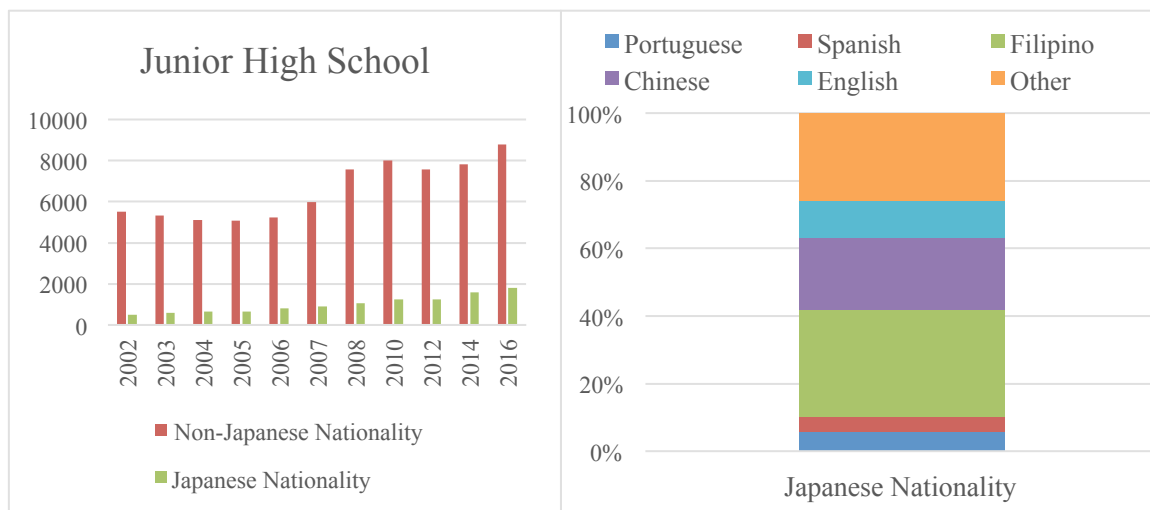
TOUR 2: ETHNICAL ISSUES IN JAPAN

Kasugaoka Junior High School
-Foreign Students in Japan-

YAMABUCHI Airi（山淵あいり）NAKAHARA Akira（中原慧）

The increase of students who need Japanese language support

Recently, in Japan the number of students who need Japanese language support has been increasing, following the migration flows and international marriages. According to the ministry of Education, the total number of these students reached 43,947 people in 2016, 1.7 times the number of 2006. In junior high schools, the number of these kinds of students also has increased and the number of those who have Japanese nationality has also increased (Figure 1).

**Figure1: The number of students who need Japanese
language support and their "ethnical distribution"**

Source: The *Ministry of Education*, Culture, Sports, Science and Technology

In regard to the students who have Japanese nationality, the largest "ethnical group" are JFC (Japanese Filipino Children). The main reason is the increase of international marriage between Filipino women and Japanese men, especially between the 1990's and 2000's. Those women came to Japan with entertainment visa and most of them

worked as bar hostesses. After a revision of the visa issuance's criteria, many of Filipino turned to care work. Thus, a lot of children of international marriage go to school in Japan, but they face many kinds of difficulties.

Kasugaoka Junior High School and Support System in Kyoto

Difficulties of these students are "adaptation to school life", "not going to school", "language and their identity". These days, a transition from junior high school to high school becomes a more important issue because these students' enrollment rates to high school is as low as 40%, compared to 90% for Japanese students. Therefore, at national and prefectural levels, there are many support measures for these students and Kyoto also implement some.

In Kyoto, there are 282 students who need Japanese language support. The main measure taken is to provide full-time teachers who expertly assume linguistic support at schools where most of the JFCs are enrolled in.

Kasugaoka junior high school (our field trip spot) has a relatively high number of JFCs, and Ms. Nakayama is this school's linguistic support teacher. She has been contributing to support them for many years; therefore, she will give us a lecture about the lives and the difficulties of these students.

Kasugaoka Junior High School

The students, who use Japanese Language Class as Japanese language support, came to Japan when they were elementary school students. Mostly they are children of international marriage between Japanese men and Filipino women. Their mothers usually work at care facilities near the junior high school, reason why Kasugaoka junior high school has many of students with Filipino mothers. Additionally, most of the

students live without their fathers, and the absence of father is a common phenomenon of Filipino children in Japan.

The main purpose of Japanese Language Class is to provide remedial class to understand in-depth daily coursework. Another purpose is to help students make friends with the same social background and build their identity. Moreover, Prof. Nakayama religiously encourages the students to go to high school and provides information about entrance examinations and high schools. As a result, most of them can go to high schools every year, but in high schools there is a lack of similar supports that creates new difficulties for the teenagers.

About the Field trip

The objective of this filed trip is to understand the living conditions and experiences of students who have language and cultural difficulties. Firstly, Ms. Nakayama speaks about Japanese Language Class and the difficulties that the students who are enrolled in these classes face. Second, a student who graduated from Kasugaoka junior high school last year speaks about her experience of choosing high school. Finally, we interact with the students who now use Japanese Language Class.

Kyoto Animation

HORIKOSHI Kanon（堀越花音）OKAMOTO Maari（岡本真亜梨）

Kyoto Animation (京都アニメーション) is a Japanese animation studio and a light novel publisher located in Uji, Kyoto prefecture, Japan. It was established in 1981. Unlike most animation studios, Kyoto Animation's animators are salaried employees rather than freelance workers. Therefore, Kyoto animators are able to focus more on the quality of each frame rather than on meeting frame production quotas.

The History of Kyoto Animation

Mushi Production employed one of the founders, HATTA Yoko, who became independent from the studio when she moved to Kyoto after her marriage with HATTA Hideaki. The couple founded Kyoto Animation in 1981, with Hideaki as the president, and Yoko as the vice-president. It became a limited company in 1985 and a corporation in 1999. The logo originates from the kyō kanji (京), the first character of Kyoto. Early in its history, it was involved in the production of Kiddy Grade, InuYasha, Tenchi Universe, Nurse Witch Komugi, and Generator Gawl. Kyoto Animation also produced the vocal opening and ending sequences for four installments of Konami's long-running baseball game series Jikkyō Powerful Pro Yakyū (Power Pro).

Since 2009, Kyoto Animation has hosted the annual Kyoto Animation Award to find new stories, later publishing them in their KA Esuma Bunko imprint. Winning submissions have a chance of being adapted into an anime. Love, Chunibyo & Other Delusions, Free!, Beyond the Boundary and Myriad Colors Phantom World were based on novels that received an honorable mention in this competition. In 2014, the novel Violet Evergarden became the first work and so far, the only one to win a grand prize in any of the three categories. According to Dani Cavallaro, Kyoto Animation has become recognized for its high production values and "sensitivity to the wonders and quandaries of ordinary life".

2019 arson attack

Shortly after 10:30 AM on July 18, 2019, a fire broke out at Kyoto Animation's first studio, reportedly caused by 41-year-old Shinji Aoba pouring gasoline inside the

building. He later admitted committing the arson. Of the approximately 70 people in the building at the time, at least 35 people have been confirmed deceased, and at least 34 others (including the suspect) have various degrees of injury, requiring treatment in local hospitals. It is one of Japan's worst mass casualty incidents since World War Two.

Japanese anime has a huge following not just in Japan but around the world. On social media, many fans have been expressing their shock and posting pictures of their favorite KyoAni shows. A GoFundMe campaign titled "Help KyoAni Heal" has also been started, with more than $300,000 (£240,000) raised in six hours. Fans have also been sharing images of Kyoto Animation's work.

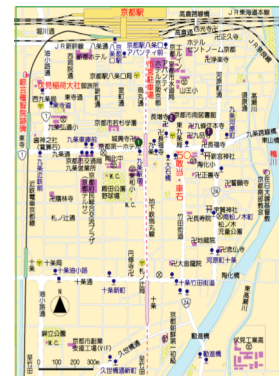It took firefighters five hours to bring the blaze under control, reports said

Floral tributes have been left outside the building as people pay their respects to the victims.

Korean Neighborhood in *Higashi Kujo*

KATADA−SON Aki（片田孫晶）

Higashi Kujo (東九条、the East Ninth) is an area located in the south-east side of Kyoto Station. It shelters the largest ethnic Korean population in Kyoto. In the past the area was often seen as "bad neighborhood" or as a "Korean slum." It is surrounded by the 8th street (on its south end), the 10th street (north end), the Kawaramachi street (west end) and the Kamo river. The area lies south of *Sujin* area, which used to be the largest *Burakumin* (outcast group in Japan) neighborhood in Kyoto.

Today about 20% or more of the residents of Higashi Kujo are ethnic Koreans. In the town we can find many Korean restaurants, groceries, and various community organizations staffed by both Korean and Japanese. Many Okonomiyaki restaurants are also run by *Zainichi* Koreans (Korean minority in Japan).

A Brief History of *Higashi Kujo*

The roots of the Korean community in *Higashi Kujo* trace back to the 1920s. Koreans came to *Higashi Kujo* in the 1920s, at the time of large-scale construction of the Tokaido Line of Railways, river wall construction of Kamo river, and a few others. There were also many *Yuzen* dyeing factories that needed people for its hard labor. The Korean population increased significantly after the war, when the large black market appeared near the 8th street (where Kyōto Station's south entrance was). Many Korean mothers bought and sold "black rice" to support their families back then.

The Korean people were largely excluded from the Japanese labor market, due to harsh discrimination and lack of education. Many worked as unskilled day laborers (日雇い, *Hiyatoi*)or did various self-owned businesses. One of such businesses was recycling. People collected waste paper and scrap iron, old clothes.

Many people in the "slum" in *Higashi Kujo* were struggling to make ends meet. Probably those who lived in the harshest environment were people in "40 番地 (40 banchi)." The place was on the riverbank of Kamo river (where Takasegawa river meets

Kamo river). The bank was filled with hundreds of shanties. They were homes of poor people, Korean (80% or the residents) and Japanese, who had no other places to go. Some people came in from Sujin are, who lost their homes when public housing for Buraku people were built, excluding Koreans due to their nationality. "40 banchi" was so called "illegal" or "squatter" houses. People suffered from floods and fires. The place was neglected by the city during a long period.

Old Photos of "40 banchi"

The long-term residents of "40 banchi" had their community there. A powerful movement started in the 1970s, and finally succeeded in gaining public housing in the 1990s. The movement not just gained public housing built on the same place where "40 banchi" stood, but also made great effort to keep people's sense of community and people's close relationship with each other. To date an NPO is actively working on this task of community building.

Higashi Kujo Nowadays

The town is home to diverse people and many local activities including the following.

東九条マダン："Higashi Kujo Madang" is a cultural festival held in the neighborhood every year on Nov. 3rd since 1993. Zainichi Koreans and Japanese members have worked together as close friends and as a community to build this festival. It puts its concept as "culture created by each person." At first glance it may look like one of those "multicultural" festivals, but the cultural movement has its roots in "people's grassroots cultural movement" (民衆文化運動) which started in the 1980's South Korea's democratization movement. Not only Korean traditional cultures but also activities by a

local organization of handicapped people's movement and many others are important aspects of this festival and its community.

Madang Center," the office of Higashi Kujo Madang

JCIL（日本自立生活センター）: Japan Center for Independent Living is an organization of management, mutual (peer) support and advocacy for "independent living movement" by people with handicaps.

NPO 法人東九条サポートセンターまめもやし: Mamemoyashi, "Bean Sprouts" is an NPO providing multicultural social work in Higashi Kujo. It runs unique day care service for Zainichi Korean elders in the area. It is also the community center for the old and new residents in the public housing of former "40 banchi."

希望の家保育園: a Christian organization "House of Hope" opened an after-school children program as a part of their settlement movement in the area in the 1960s. It soon made a nursery school, which was to become today's "House of Hope Nursery School." It has tradition of "民族保育" or multicultural education. Its purpose is to encourage every child in the neighborhood to love their background and learns to love others too. The "House of Hope" group also plays the central role in **"多文化交流ネットワークサロン**," a Kyoto city's project.

TOUR 3: GENDER ISSUES IN JAPAN

Introduction to Tsunagary Café, Support for Sexual Minorities

FUKUHARA Ayame（福原彩女）FUKADA Sayaka（深田明）

"Tsunagary Café" (つながりカフェ、유대 카페、关系咖啡店) is a community, which aims at providing opportunities for sexual minorities and their allies to communicate in a relax place. It was established as a gay community on Facebook and holds events 2 or 3 times every month. Up to now, it has held more than 200 events and the total participants is estimated to more than 3000 by August 2019. Its office is located in Osaka and the events are mainly held at rental spaces in Osaka and Kyoto. During the events, its staff arranges the rental space like a real Café and prepares drinks and sweets so that participants can feel relaxed and enjoy talking. In addition, it is so easy to participate to the events that people only have to send basic data such as nick name, age and mail address to apply for the event, even if you cannot do that in advance, you can participate it by just visiting there and pay 1000 yen. Therefore, people easily join the events of Tsunagary Café and make friends. This surely helps sexual minorities in Japan a lot.

Mr. SAKABE Sumito

Mr. Sakabe is the founder of Tsunagary Café. He started the activities of Tsunagary Café to provide the place, at which not only sexual minorities and other people can feel warmness of human connection and be as they are. Recently, he also joined "Osaka Marathon 2019" as a charity runner and a lecture on LGBTQ at Tourism Authority of Thailand. He tries various things and makes a lot of efforts to improve the lives of sexual minorities. In this lecture, he will talk about the reason why he established Tsunagary Café, and the current situation of sexual minorities in japan.

TOUR 4: SOCIAL STRATIFICATION IN JAPAN

Demachi-Masugata Shopping Street

CHEN Yu-Hsin（陳郁欣）YOSHI Tomohiro（吉智博）

Demachi-Masugata Shopping Street（出町桝形商店街）is located in Demachiyanagi（出町柳）, Kamigyo Ward, Kyoto City. It is a street with a lot of groceries and restaurants that provide services necessary to daily life, and one of its appeals is friendly communication with hospitable shop owners. Besides savoring delicious Japanese cuisine, you can also enjoy reading books and watching art films at demachiza（出町座）, a space combining a book store, cinema and café.

Demachi-Masugata Shopping Street

Source: http://kyoto-syoutengai.com/en/area/kita/outline/demachi-masugata/

Introduction of Japanese shopping street（商店街）

The Shopping streets are one of the Japanese traditional forms of community. A long street is placed, and on each side of the street all kinds of shops and restaurants are lined. The shopping street is not only the place for shopping, but also it is expected it

would be a place with special social functions. Looking after children, preventing the area from crimes by setting cameras on various places, making chances to support and help elderly people by gathering members, or being a central place for local events or festivals, for instance. As to Demachi-Masugata Shopping street (出町桝形商店街), you can see 26 shops on the official map, and there is the local festival held on July 7 (七夕夜店) every year. The shopping street is then often seen as a subject of community building (地域おこし). It is namely the comprehensive community in Japan.

The history of Demachi-Masugata Shopping Street

As the name of this shopping street, it is said that Demachi（出町）means "going out of Kyoto". This shopping street had become prosperous since the Taishō are（大正）, and it is still one of the few shopping streets left in Japan. Because of a population decline and the appearance of supermarkets and convenience stores, nowadays this shopping street is not so prosperous as it was before. However, residents here have devoted to community building and now, this shopping street has become a fantastic tourist spot where you can enjoy Kyoto's cuisine and experience the retro atmosphere of Japan.

The scene of *Tamako Market*（たまこまーけっと） Demachi-Masugata Shopping Street served as the inspiration for the Usagiyama shopping street, the main setting in the Japanese animated TV series *Tamako Market*. Produced by Kyoto Animation, *Tamako Market* is a stunning and heartwarming anime telling the story of the everyday life of the main protagonist

Tamako Kitashirakawa and her friends, family, and neighbors. Besides, it is said that the mocha (餅, a kind of Japanese rice cake) shop run by Tamako's family was modeled after Demachi Futaba（出町ふたば）, a well-known mochi shop on Demachi-Masugata Street. So if you are visiting this shopping street, you may want to try this traditional Japanese food.

Burakumin area（同和地区）: Yousei area

The nearest burakumin area (同和地区) from Demachi Shopping street is Yousei area（養生）. Burakumin areas are Japanese specific types of discrimination, which are due to the dirtiness of jobs in contrast to the holiness of the central place of Kyoto in ancient times. Youjou is one of the largest burakumin areas in Kyoto city, and there was a lot of residence for discriminated people. You can now find two large apartment houses on the north side of Demachi-Yanagi station, those were built and managed by the city to restructure the very poor condition and mixture residences of the area. You can see still now that there are many buildings and signs, which leave the impression of assimilation or discrimination. Today, a certain number of people still live in those residences, but their population are aging gradually.
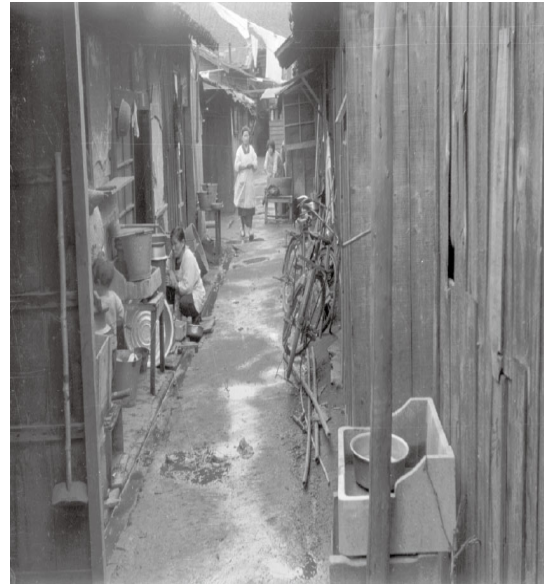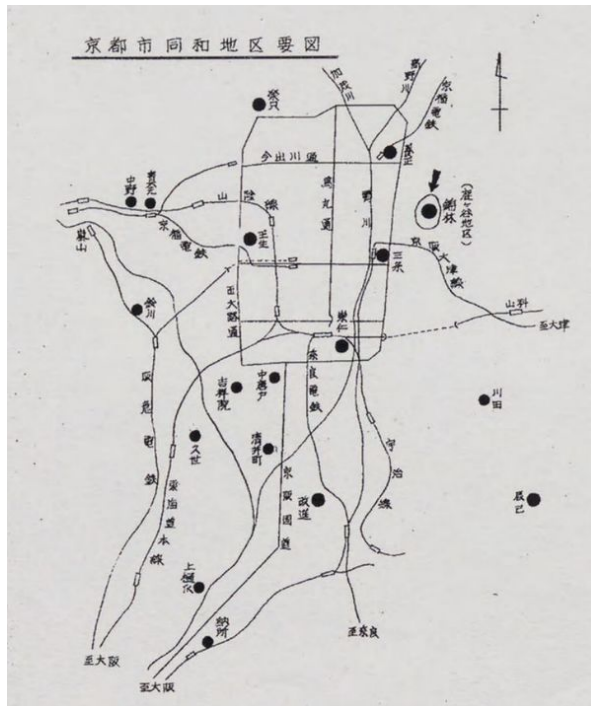
Introduction to "Tsuratti Senbon"
(ツラッティ千本；齊來提千本；쯔랏티센본)

HSIEH Yu-Hsiu（謝宇修）YUN Sodam（尹ソダム）

In Japan, there was a kind of discrimination based on a class system that was built during the historical progress of Japan. It is called "buraku discrimination" (部落差別；部落歧視；부락차별), from which people would suffer in everyday life if they come from specific regions (Buraku, literally means 'village'；部落；부락).

The history of buraku discrimination can be traced back to the time before the Edo period (江戶時代) (1603-1868). Eta (穢多), the lowest class in the Edo period, is a discriminative word referring to people who do the dirtiest jobs (the word 'eta' literally means 'much dirt'), that is, the jobs related to death, such as butchers, executioners, or leather makers. In the Edo period, the villages where people who belong to the eta class

lived were called 'buraku', and the villages existed around Japan. However, the meaning remains until nowadays, and the buraku is still under discrimination in the society (Buraku is called 'discriminated buraku'(被差別部落；受歧視部落；피차별부락) now).

Due to the higher poverty rate and lower school enrollment rate of the discriminated buraku, many of them are suffering from ghettoization. Especially in Kyoto, the Senbon (千本) district located in Kita-ku (北　；北區；북구) is one of the discriminated buraku. In order to solve the problem, the Japanese government coined the word 'Dowa' (同和；동화) to refer to the problem, which aimed to call for sense of unity of the nation, and implemented the policies to build public facilities such as schools or childcare centers in the discriminated buraku (Dowa policies, 1969-2002). However, although the government has tried hard to solve the problem, the discriminations against people from the buraku persist until now in Japan.

There was an incident that 'buraku encyclopedia' (部落地名総鑑；部落地名大百科；부락지명총감) was leaked out, which is a representative case of discriminations against people from the buraku. A list of people from the buraku was illegally utilized by mercantile agencies, and thus some people from buraku suffered from marriage discrimination or employment discrimination.

Tsuratti Senbon

In order to overcome the discriminations against the discriminated buraku, civil society has been paying lots of efforts. "Tsuratti Senbon" is a human right archive displaying facility set up in 1994 at the Senbon district for learning the dowa problem. 'Truratti' originated from a Kyoto's word, 'tsuratte' (つらって), which means 'bring somebody together to come'.

The museum of Tsuratti Senbon preserves the records about the discriminations against people from discriminated buraku (被差別部落民；受歧視部落居民；피차별부락민) in Kyoto since the modern period. Furthermore, as a case of dowa measurement that was registered as dowa district, models of the local community are displayed there, showing how the problem is being solved. By the dowa measurements during the 1950s, the defective housings were torn down and new housings were built, as well as public facilities such as schools and health centers. And now, the "Senbon hometown coexistence and autonomy enforcement committee"(千本ふるさと共生自治運営委員会；千本故鄉共生自治執行委員會；센본고향공생자치운영위원회), abbreviated as "Ji-wun", is enforcing town development movement under the slogan of 'coexistence, permanent settlement, and autonomy'.

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GENDER STUDIES

HISTORY OF SOCIOLOGY

AREA STUDIES

SOCIAL STRATIFICATION

INTERPRETING THE WORLD BASED ON EMPIRICAL RESEARCH AND THEORETICAL IMAGINATION.

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