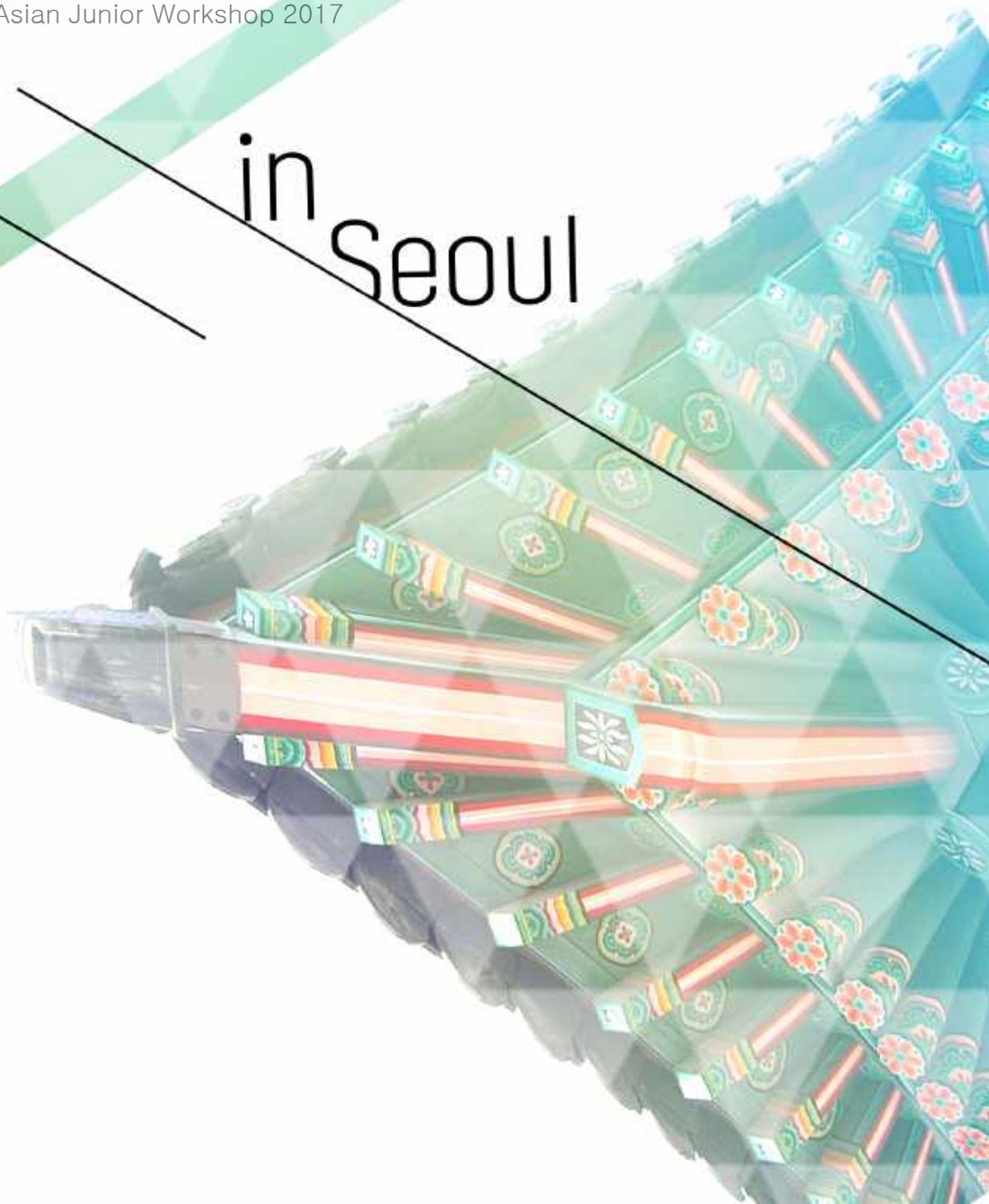


EAST ASIAN JUNIOR WORKSHOP 2017

East Asian Junior Workshop 2017

in Seoul



East Asian Junior Workshop 2017
(8.15-8.19)

East Asian Junior Workshop 2017

INDEX

- INDEX
- Field Trip & Workshop Schedule
- Map of Seoul
- Map of Seoul Subway
- Map of Seoul National University
- Introduction to tour site(field trip)
- Session Schedule
- Abstract
- Korean Abstracts
- Japanese Abstracts
- Taiwanese Abstracts

Field Trip Schedule

Time	Venue	Field Visit/Destination
DAY 1 (8/15)		
9:30-10:00	SNU 16-1	Orientation
10:00-12:00		Lecture: Peace in East Asia (Prof. Jung Keun-sik)
<i>SNU 16-1 -> Bus 5511 -> SNU Subway Station (L2) -> Daelim Subway Station (L2)</i>		
13:00-15:00	Daelim	Lunch
Daerim Subway Station(L2) -> Sindorim Station (L2->L1) -> Noryangjin Subway Station(L1)		
16:00-18:00	Noryangjin	Noryangjin Goshichon (Exam Village)
DAY 2 (8/16)		
9:50	Gwanghwamun	Assemble in front of Gwanghwamun
10:00-10:15		Gate Guard Ceremony
10:15-11:00		Sewol Ferry Disaster Monuments
11:00-12:30	Japanese Embassy	The Statue of Peace and Wednesday Demonstration
13:00-14:30		Lunch
14:50-16:30	Samcheong Community Center	East Asian Junior Workshop 2017 Presentation: Korean Impeachment 2016-17
17:00-18:40	Palace Area	Hanbok tryout and Excursions (Gyungbokgung, Bukchon, Seochon, Insadong, Inwangsan)
DAY 3 (8/17)		
10:00-11:30	Sharosu-gil	Lecture: Youth Community Union
<i>SNU Subway Station(L2)->Ewha Womans University Subway Station(L2)</i>		
12:30-13:30	Ewha Womans	Lunch
13:30-15:00	Univeristy	Ewha Womans University and Student Movement
<i>*Ewha Womans University Station (L2) -> Euljiro 1-ga Subway Station (L2)</i>		
15:30-16:00	Cheongyecheon	Walk along Cheonggyecheon
16:00-16:30	Jongno	Tapgol Park
16:30-17:30		Streets and Shops of Nagwon-dong
17:40	Insadong	Dismiss at Naminsamadang, Insadong

Workshop			
Program	Time	Title	Author
Day 4 (8/18)			
Opening	10:00-10:10	Opening Session	
Session 1	10:10-12:10	"Social Network & Political Life"	
		The Rise of the New 'Concrete': How supporters network affects the stability of political candidate support	Jaeyun Yim, Gayoung Kim
		Can You Change Your Life? Comparing the Influence of Social Networks between China and Taiwan	Wang, Ta-Kun
		Political Orientation and Political Participation of Korean Youth	Gayoung Kim
		Citizenship Unsettled: the historical process and values/logics competition within high school civics guidelines	Hsieh Yi-Cheng
Lunch (12:10-13:15)			
Session 2	13:15-14:45	"Social Integration" <small>East Asian Junior Workshop 2017</small>	
		Street Magazines and Formation of Public Spheres: Social Inclusion for Homeless People	Kayoko Yakuwa
		Guerrilla: How Street Vendors Make a Living in Ximending	Lien, Yi
		Increasing Refugee Applicants in Japan	Tetsuay Imaoka
Break (14:45-15:00)			
Session 3	15:00-17:00	"Gender&Family"	
		As You Like It? Reflections of Relationship Through the Phenomena of "Errand Boys"	Kao, Mu-Hsi
		The Comparative Research on Familialistic Care Regimes between East Asia and European Countries	Kanae Oki
		What is Wrong with Having the Separate Family Names? Opposition Discourse in Parliament on Separate Family Names in Japan	Sazuki Teshirogi
		LGBT development in Japan and Taiwan	Waiyan Hui

DAY 5 (8/19)

Session 4	10:00-12:00	"Health & Culture"	
		Why Are There So Many Motorcycles In Taiwan?	Liao, Chun Hsiang
		Guan-Luo-Yin : a practice of Taiwanese folk religion	Chen, Hsun-Mei
		What are our "fan"tasies? Nationalism or Market-oriented upon Taiwan baseball fans	Lee Tu-Chien
		Expanding the Theory of "Recovery"	Chuni Kim
Lunch	12:00-13:00		
Session 5	13:00-15:00	"Labor & Industry"	
		Factors of youth unemployment in Japan and Korea	Asuka Asai
		Explaining Inter-firm Cooperation in Social Economy: A Case Study on Seongsu Social Venture Valley	Soul Han, Soohyun Roh
		Workers or Consumers? Cosmetics and Beauty YouTubers	Chen, Yung-Chun
		A descriptive study on the impacts of digitalization on the Korean music industry : Focusing on the social relations of the music industry	Seokyoung Kim
Break	15:00-15:20		
Session 6	15:20-16:50	"Youth"	
		The Unequal Aspect of Pursuit of Alternative Value in Korean Youth: Focusing on "Hypothesis of Abundance" and "Hypothesis of Grapes"	Kyujin Choi
		The struggle of Shoaxing Community: From Student Movement to Innovation Resettlement Project	Wang, Yu-Wen
		The understanding of the SNU student movement in response to college president and Siheung campus - based on N.Smleser's social movement theory	Inpum Baek
Wrap-up	16:50-17:30	Wrap up Session	
Farewell Dinner (17:30 -)			

1 SEOUL

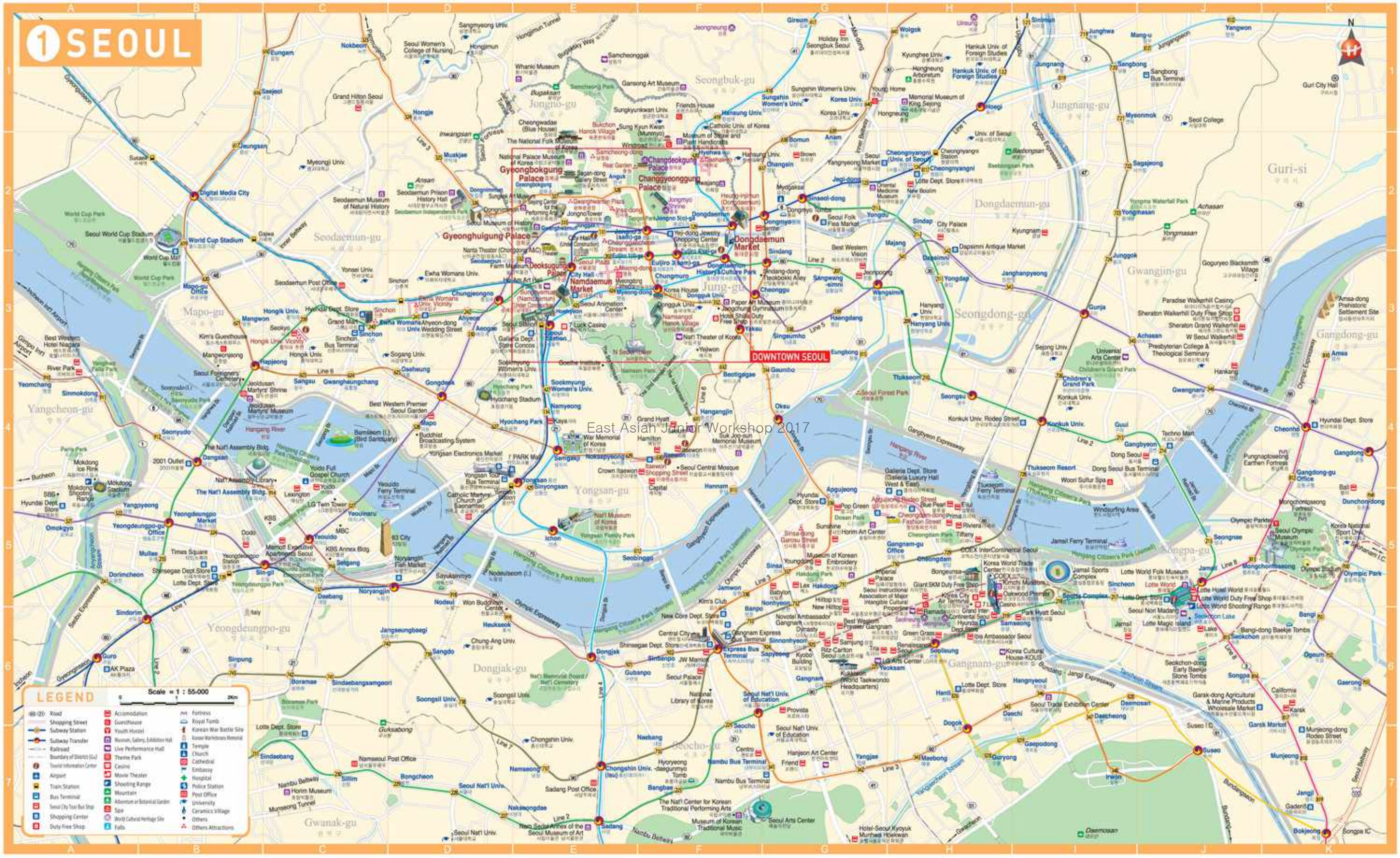


East Asian Junior Workshop 2017

LEGEND

Scale = 1 : 55,000

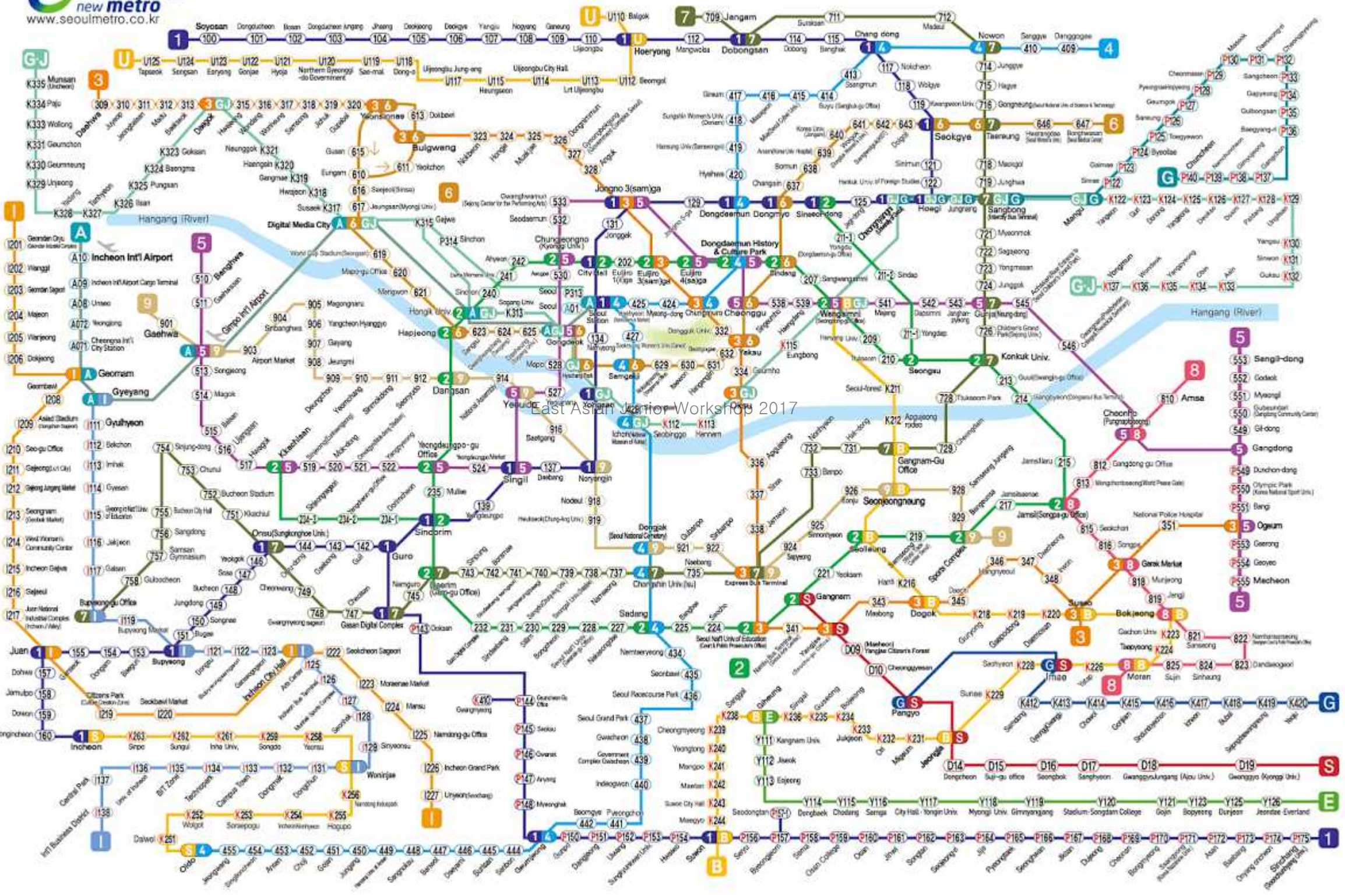
	Road		Accommodation		Fortress
	Shopping Street		Guesthouse		Royal Tomb
	Subway Station		Youth Hostel		Korean War Battle Site
	Subway Transfer		Banquet, Gallery, Exhibition Hall		Korean War Memorial
	Railroad		Live Performance Hall		Temple
	Boundary of District (G)		Theme Park		Church
	Tourist Information Center		Casino		Cathedral
	Airport		Movie Theater		Embassy
	Train Station		Shopping Range		Hospital
	Bus Terminal		Mountain		Police Station
	Seoul City Tour Bus Stop		Abandonment of Botanical Garden		Post Office
	Shopping Center		Spa		University
	Duty Free Shop		World Cultural Heritage Site		Ceramics Village
			Falls		Others
					Others Attractions



Metro Lines in Seoul Metropolitan Area

ソウルメトロ及び首都圏鉄道路線図 首尔及首都圏路线图

Line	Color	Start Station	End Station
Line 1	Blue	Seoyosan	Yongin
Line 2	Orange	Seonggyeong	Seonggyeong
Line 3	Green	Daehwa	Daehwa
Line 4	Red	Seoul	Seoul
Line 5	Purple	Seoul	Seoul
Line 6	Yellow	Seoul	Seoul
Line 7	Light Blue	Seoul	Seoul
Line 8	Light Green	Seoul	Seoul
Line 9	Light Orange	Seoul	Seoul
Line 10	Light Purple	Seoul	Seoul
Line 11	Light Red	Seoul	Seoul
Line 12	Light Blue	Seoul	Seoul
Line 13	Light Green	Seoul	Seoul
Line 14	Light Orange	Seoul	Seoul
Line 15	Light Purple	Seoul	Seoul
Line 16	Light Red	Seoul	Seoul
Line 17	Light Blue	Seoul	Seoul
Line 18	Light Green	Seoul	Seoul
Line 19	Light Orange	Seoul	Seoul
Line 20	Light Purple	Seoul	Seoul
Line 21	Light Red	Seoul	Seoul
Line 22	Light Blue	Seoul	Seoul
Line 23	Light Green	Seoul	Seoul
Line 24	Light Orange	Seoul	Seoul
Line 25	Light Purple	Seoul	Seoul
Line 26	Light Red	Seoul	Seoul
Line 27	Light Blue	Seoul	Seoul
Line 28	Light Green	Seoul	Seoul
Line 29	Light Orange	Seoul	Seoul
Line 30	Light Purple	Seoul	Seoul
Line 31	Light Red	Seoul	Seoul
Line 32	Light Blue	Seoul	Seoul
Line 33	Light Green	Seoul	Seoul
Line 34	Light Orange	Seoul	Seoul
Line 35	Light Purple	Seoul	Seoul
Line 36	Light Red	Seoul	Seoul
Line 37	Light Blue	Seoul	Seoul
Line 38	Light Green	Seoul	Seoul
Line 39	Light Orange	Seoul	Seoul
Line 40	Light Purple	Seoul	Seoul
Line 41	Light Red	Seoul	Seoul
Line 42	Light Blue	Seoul	Seoul
Line 43	Light Green	Seoul	Seoul
Line 44	Light Orange	Seoul	Seoul
Line 45	Light Purple	Seoul	Seoul
Line 46	Light Red	Seoul	Seoul
Line 47	Light Blue	Seoul	Seoul
Line 48	Light Green	Seoul	Seoul
Line 49	Light Orange	Seoul	Seoul
Line 50	Light Purple	Seoul	Seoul



East Asian Junior Workshop 2017



HOW TO USE

SNU Gwanak campus has more than 200 buildings, all of which have their own numbers.

The map is divided into 11 zones, using area codes A-J.

If you have a building number, find its area code under 'Buildings', and locate the place. If you only have a name of the place, find the number under 'Category'.

Note that some buildings are not shown on the map.

- Gate to parking area
- Open parking area
- Bus stops
- Airport Limousine
- Roadway
- Health care
- Dining
- Cafés

BUILDINGS

H 1~3	College of Humanities
H 4	SHINYANG Hall II
H 5~7	College of Humanities
H 8	DOOSAN Humanities Hall
H 9~10	College of Education
H 10-1	Education Information Hall
H 11	College of Education
H 12	Teacher Training Enrichment Hall
H 13	College of Education
H 14	College of Humanities
H 15	College of Law
B 15-1	● College of Law
B 16	College of Social Sciences

● Under construction

B 16-1	SHINYANG Hall III
B 17	College of Law
G 18~19	College of Natural Sciences
C 20~21	College of Pharmacy
C 22~28	College of Natural Sciences
G 29	College of Pharmacy
G 29-1	● College of Pharmacy
E 30~32	College of Engineering
E 32-1	HAEDONG Student Center
E 33~37	College of Engineering
E 38	Global Education Center for Engineers
E 39	College of Engineering
E 43	College of Engineering
E 43-1	Multimedia Lecture Building I
G 44-1	SHINYANG Hall I
G 45~48-1	Observatories
I 49	Design Center & Concert Hall
I 50~52-2	College of Fine Arts
I 53~55	College of Music
C 56	College of Natural Sciences
I 57~57-1	Graduate School of Public Administration [GSPA]

I 58	College of Business Administration
I 59	Graduate School of Business
C 60	Administration Building
H 61	Center for Teaching and Learning & Faculty of Liberal Education
C 62	University Library
C 62-1	● KWANJEONG Library
C 63	Student Center
B 64	● IBK Communication Center
G 65	Faculty Club
B 67	Dure Cultural Center
G 69	Institute of Laboratory Animal Resources
I 70	University Museum
I 71, 71-1	● Gymnasium
I 71-2	POSCO Sports Center
B 72	Law Library
B 73	University Cultural Center
I 74	● Arts Research Center
D 75	University Newspaper
D 75-1	3rd Cafeteria
H 76	4th Cafeteria
A 80	SNU Veterinary Medical Teaching Hospital

A 80-1	Bioengineering Building
A 81	● Biotechnology Center
I 82	Graduate School of Environmental Studies (GSES)
I 83	Multimedia Lecture Building II
B 84	Centennial Building, College of Law
A 85	College of Veterinary Medicine
A 86	● Center for Dental Research and Clinic
A 97~98	Institute of Environmental Protection and Safety
B 101	Asia Center
C 102	Office of Information Systems and Technology
B 103	Kyujanggak Archives
G 104	Inter-University Semiconductor Research Center
G 105	Institute for Molecular Biology & Design
H 109	Cafeteria Jahayon
H 111	Café PASCUCCI
I 113	Dongwon Dining Hall
K 121	Presidential Residence
K 122	Faculty Apartments
K 125~125-2	HOAM Faculty House
K 126~127	Guest House
C 129	Sangsan Mathematical Science Building
E 130	Electrical Engineering & Science Research Institute
F 131	Research Institute of Advanced Materials
F 132	Institute of New Media and Communications
F 133	Automation and Systems Research Institute
F 135	Research Institute of Energy and Resources

A 137~137-1	Language Education Institute
A 137-2	DAELIM International House
F 138	Institute of Computer Technology
O 139, 139-1	Inter-University Center for Natural Science Research
I 140~140-2	Graduate School of International Studies (GSIS)
I 141~142	College of Pharmacy
A 150	Office of Admissions
A 151	Museum of Art (MoA)
A 152	Office of International Affairs (CJ International Center)
A 152-1	LOTTE International Hall
A 153	WOOJEONGWON
D 200	College of Agriculture and Life Sciences
D 201	Centennial Building, College for Environmental Management
D 203	SPC Research Building
I 220	College of Liberal Studies
I 221	Graduate School of Public Health (GSPH)
I 222	College of Human Ecology
F 301~302	College of Engineering
F 310	Engineer House
F 311	Institute of Chemical Processes
F 312~313	Institute of Advanced Machinery and Design
F 314	Advanced Automotive Research Center
F 316	Structure Experiment Building
D 500	College of Natural Sciences
J 900~906, 918	Gwanak-sa Graduate House
J 919	Gwanak-sa Undergraduate House
J 920	Gwanak-sa Student Center
J 921~926	Gwanak-sa Undergraduate House
J 931~935	Gwanak-sa Family House
J 936	Staff Apartments
K 940	Main Research Center
K 941~941-1	Child Educare Center
K 942~945	R&D Centers
K 946	BK International House
K 950	International Vaccine Institute

Introduction to Tour Sites

Tour 1: Transformed Places – Daelim and Yanbian

A) Yanbian in Korea, Daelim

Located in Daelim-dong is the largest community of Korean-Chinese(朝鮮; people of Chinese nationality of Korean descent) in Korea and its size is rapidly increasing. Most of their commercial and communal activities are concentrated in Daelim 2-dong. Korean-Chinese settlement in Daelim-dong was a very quick and large-scale process. 90% of foreigners in Youngdeungpo-gu, where Daelim-dong is located, are Korean-Chinese. Nowadays the number of Koreans-Chinese living in Daelim-dong is even higher than that of local Korean residents.

This rapid and massive settlement of Korean-Chinese is fueled by the demand for low-wage workers in Korea and an increase in economic refugees in China. One thing to note is that while other foreign workers live near the industrial complexes outside of Seoul, the Korean-Chinese have located within Seoul city. This could be related to their relatively higher understanding Korean culture and languages. Korean-Chinese serve mainly in the construction and food service industry, which is another trait that separates from other foreign workers.

East Asian Junior Workshop 2017

The moment you take a step out of Daelim Station's Exit 8, you will see, hear and smell a world distinct from any other parts of Korea. All shops are tailored to satisfy the tastes of the Korean ethnic groups, and these characteristics further strengthen the identity of the Korean ethnic group. However, Daelim is not only a recreation of Yanbian in Seoul, as its residents also have a strong motivation to stay away from Yanbian and remain in Seoul. Korean-Chinese show a higher willingness to adopt Korean culture and way of living. That is not to say that they want to assimilate into Korean culture, but they are actively and selectively adopting Korean cultural elements by themselves. This dualistic attitude of its residents make Daelim a special channel connecting Yanbian and Seoul.



B) Noryangjin Goshichon(考試村), a Portrait of Contemporary Korean Youth

Noryangjin hosts one of the largest studying communities in Korea. Many students reside in Noryangjin Goshichon to prepare for several types of examinations. These include the university entrance exam (Suneung, or Korean SAT), teacher certification examination, civil service examination, and police or firefighter appointment examination.

Behind this “government exam boom” lies the unstable conditions of Korean labor market. As the economic conditions worsened, unemployment rate rose. In addition, many firms tried to make ends meet by increasing temporary or non-regular employment(非正規職) and lowering wages in general. This reduced the number of “preferable jobs”, and overheated the competition on the job. Candidates were expected to acquire unnecessarily high qualification to make their job applications stand out. These demanding requirements and unstable job conditions have tired many young job-seekers. For many, the alternative was the path of civil service, which was deemed relatively more stable, since civil servants in Korea have a guaranteed tenure. Over the past few years the number of examinees have skyrocketed, and Noryangjin has become the site symbolic of the reality confronted by Korean youth today. Although less and less people expect to achieve a dramatic rise in social status through exams, some still remain here studying in the hope they could soon move out of this heavily packed life in Noryangjin, into a stable promising life as a high government executive.

Noryangjin of today has evolved to meet all demands of examinees. There are various private academies and tutors, food stalls and vending machines that sell quick and cheap snacks and meals, and small rooms called Goshiwon(考試院) or Goshitel that provide cheap but extremely minimal accommodation for examinees. On nearly all of Noryangjin’s academy-condensed streets, one can find cheap snack stalls, students in comfortable clothes, study rooms, small convenience stores, stationary stores and bookstores that specialize in selling text books and practice papers.

Tour 2: Around Gwanghwamun(光化門): Forms of Social Movements

A) The Gwanghwamun Square after the Sewol Ferry Disaster

On the 16th of April 2014, a 6825-ton ship capsized and sank off the southwestern tip of South Korea, causing more than 300 fatalities. This was the infamous the Sewol Ferry Disaster that affected Korean society so much, that some even claim Korean society before after the Sewol Ferry Disaster is completely different from the one before the incident. The accident is regarded as the country's worst catastrophe in decades, not only because most of the victims were students on a school trip, but also because the government displayed complete incompetence and negligence in taking charge of the emergency.

Many South Koreans were outraged by the disaster, which was exacerbated by the erroneous government actions. A lot of questions are still left unanswered. The former President Park Geun-Hye was absent during the crucial first seven hours of the ferry's sinking. The government has never given a clear explanation about what she was doing during those hours, just repeating she was in her office working and doing 'her best' to rescue the victims – without any convincing evidence.

The Gwanghwamun Square was the central point for activists and family of the victims, calling for a more thorough investigation into the disaster. Family members of the bereaved and outraged citizens have wanted to know the exact account of the accident, and have long petitioned for the government to release the vital information. Yet the government repeatedly denied their demand and claimed that the families only wanted excessive compensation. Tens of thousands of Koreans have repeatedly rallied on the Gwanghwamun Square, to show their support for the victims and their families. To this day, there are some booths still remaining at the square to commemorate the Sewol Ferry Disaster. Yellow ribbons on the Gwanghwamun Square are a promise that we will not forget the disaster and strive to reveal the truth.



B) Wednesday Demonstrations and Sonyeosang(少女像)

Wednesday Demonstrations are a series of protests conducted every Wednesday at noon, in front of the Japanese Embassy. In 1991, a woman named Hak-Soon Kim revealed that she was a comfort woman(慰安婦) during the Second World War, and told the story how she was forced into sexual slavery by the Japanese Imperial military forces. This was such an eye-opener for many people, so that a collective action was put into place. Next year, the first Wednesday Demonstration was held, and since then various NGOs, social activists, volunteers, and students have participated in the Wednesday Demonstrations. In the beginning 238 victims participated in the movement, asking for the Japanese government's apology. Now, many of them have passed away and only 38 women are alive now.

Sonyeosang, also called the Statue of Peace, is a monument made in memory of comfort women. The first statue was installed in front of the Japanese Embassy by sculptors Kim Seo-kyung and Kim Eun-sung on the 14th of December, 2011 to celebrate the 1000th Wednesday Demonstration. Each element of the statue, such as the girl's fist, bird, butterfly, shadow and an empty space beside the statue, has some symbolic meaning related to the life and struggle of the comfort women. Since the first installation other statues have been inspired, and currently there are 27 statues nationwide, and 3 statues overseas.

The statue not only has a symbolic meaning, but it has also evolved into a cause of its own. New movements such as "Protecting the Statue Action (The Civil Action against the removal plan of the statue)" and the "Undergraduate Union for the Protection of Statue" are the typical example of social movements that revolve around the statue. Through these communities, ordinary citizens and students are beginning to raise their voice to solve the problem of sexual slavery.



C) Candlelight Vigils, Candlelight Revolution

The Constitutional Court in Seoul upheld President Park Geun-hye's impeachment on March 10th, 2017. This decision is the first of its kind since Korea amended the Constitution to a presidential system. While impeachment procedurally requires a majority vote in the National Assembly, it was the citizens who joined in the candlelight protests that provided the



driving force for impeachment.

Candlelight protest as a form non-violent social movement first emerged in 2002 to cherish the memory of two middle school students crushed to death by a U.S. armored vehicle. In October, 2016, people were startled by the political corruption scandal involving President Park Geun-Hye and her confidante Choi Soon-Sil. They were enraged by the fact that the fundamental principle of the Constitution was utterly denied, that the sovereignty of the Republic of Korea shall reside in the people, and all state authority shall emanate from the people. Millions of citizens relentlessly took to the streets of Gwanghwamun, just a few kilometers away from the presidential palace (Cheongwadae), crying out for former President Park's ouster. Over 10 million people participated in this massive grassroots movement. Eventually the president was impeached, and a new presidential election was held in May 2017.

Most researchers recognize that the "Candle Revolution" show a characteristics very different from former traditional social movements. It seems that as society has transformed the main agents engaged in social movement have also change from passionate activist groups to multitudes that are not as tightly organized. Truly, rowds that have gathered in Gwanghwamun come from myriads of background, age groups and social classes. These new agents in social movement are beginning change the place of Gwanghwamun as well, which had traditionally been territorialized by designated activist leaders.

East Asian Junior Workshop 2017

Tour 3: Preserving the Traditional Seoul

A) Gyeongbokgung(景福宮)

Gyeongbokgung(景福宮), was the main palace of Joseon dynasty(1392~1910). The name 'Gyeongbok' came from a line in confucius' the Book of Odes(시경, 詩經, 詩經), and means 'huge luck'. Although Gyeongbokgung was a main palace of Joseon dynasty, other palaces were mainly used as the royal residence. Gyeongbokgung was not very suitable for prolonged residence because it followed formal architectural rules of the days too strictly.

The architecture of the palace was harmed critically during the Japanese Colonial Era and military dictatorships. By 1990s, only 7% remained of structures from late Joseon period. In the recent decades, the Korean government has undertaken a project to recover Gyeongbokgung by 2035. At the moment, the recovery rate is projected to be at 25%.



B) Bukchon(北村) Hanok Village

Bukchon Hanok Village was formed as the nobility of the Joseon Dynasty started to settle in the area between Gyeongbokgung and Changdeokgung. Visitors can see old alleys, remains of waterways, and many Hanok (韓屋; Korean traditional houses). There are eight representative tour spots where visitors can appreciate the scenery of the village. These spots are called the Eight Bukchon Viewpoints. Recently, several Intangible Cultural Heritage holders, artists, and architects moved into the area and set up their own workshops and galleries, turning Bukchon into a new hub for culture and arts.

East Asian Junior Workshop 2017

3) Seochon(西村)

Seochon, literally “the west village”, is named in reference to its location west of Gyeongbokgung. The old Hanok houses in the alleys form a cohesive landscape with newly emerging shops and stores. Walking through the alleys that resemble a big maze, visitors will be nicely surprised by murals and adorable pictures. A hint of Korea’s tradition is truly well balanced with many modern and stylish spaces that bring out the authentic and simple beauty and coziness of Seochon Village.

4) Insadong(仁寺洞)

Insadong Street is one of the most memorable attractions in Seoul and represents the focal point of Korean traditional culture and crafts. Stores in Insadong specialize in a wide variety of goods that can only be purchased or appreciated in Korea: Hanbok (韓服; traditional clothing), Hanji (韓紙; traditional paper), traditional teas, pottery, and folk crafts.

5) Inwangsan(仁王山) Mountain

Some of the ancient castle walls of Seoul still remain on the grounds of Inwangsan Mountain. Many people enjoy hiking from the path that begins at the Sajik Tunnel, which leads to the peak of the mountain passing the castle walls, then hike back down to Buam-dong. The hiking course is also connected to the road in front of Cheongwadae(靑瓦臺; the presidential palace), and hikers may choose walk along the historical Palpan-ro Road, Hyoja-ro Road, and Gyeongbokgung. The hiking path located behind Sajik Park leads to Hwanghakjeong Pavilion, where archers during the Joseon Dynasty once honed their marksmanship. From the top, a panoramic view of the surrounding area spreads as far as Naksan Mountain, Namsan Mountain, and Baegaksan Mountain with Gyeongbokgung Palace at its center.

Tour 4: Youth Empowerment



A) Youth Community Union

Youth Community Union is the first labor union by age group or generation in Korea. It was founded in March 2010, and located in Mapo-gu. Inspired by Japan Metropolitan Youth Community Union, youths who wanted to improve their own labor rights voluntarily established the union. It is a labor union that accepts anyone aged between 15~39, regardless of their employment status: job-seeking, unemployed, temporary, or permanent. Youth community union's logo symbolizes holding out hand to each other, meaning 'solidarity and harmony', and its slogan is "Work, Dream, Resist"

Youth community union has conducted many projects to improve job security and stability of livelihood for youths. It engaged in many law making activities and governance-related campaigns as well as conducting its own research and surveys publicize harsh working conditions of young people. It was an active participant of 2014 Minimum Wage Council. Beside these traditional union activities, Youth Community Union has also created spaces for its members to learn about labor and union activities, small clubs, open conferences, and labor law academies.

Some specific examples of the unions activity include their 2010 Survey. After surveying 427 convenient stores throughout the country, they discovered that 66% of stores were paying their employees less than the minimum wage of 4110 KRW. Another significant achievement was in 2011, when a pizza delivery man died of a traffic accident to follow the '30-minute delivery policy' of some pizza shops. This policy dictated that if the pizza had not been delivered in 30 minutes, the customer would not have to pay for the pizza, but its cost would be deducted from the delivery man's wage. Youth Community Union led the movement to abolish of '30-minute delivery policy'. It utilized public statements, a press conference and Twitter, to publicize the plight of delivery workers. As a result, Pizza Hut and Domino Pizza announced that they would abolished the delivery policy and other shops followed the suit.

B) Ewha Womans University(梨花女子大學校)

In 1886, a Methodist missionary called Mary F. Scranton founded Ewha (梨花) for Korean women's education. Ewha is not a "womens" university, but "womans", keeping each woman's distinctive being intact in its name. For a long time, Ewha was practically the only place where women could receive education, and it emerged as a symbol of women's rights and Korean femininity, However, with recent increase in women's access to education and career opportunities, an idea has emerged that having educational institutions that only receive women is a reverse discrimination against men. Tensions rose in 2009, when Ewha Woman's University's Law School was founded. A constitutional

petition was filed against the university for discriminating against men. While the Constitutional Court ruled that the guidelines for Ewha Law School were not unconstitutional, it is still a hotly discussed topic among law students.

2016 was a very eventful year for Ewha Womans University. In July, the school administration announced a plan to establish a "Future Life College" despite internal oppositions from students. At one point, 1,600 police officers entered the school grounds to suppress students. Ultimately, the establishment plan was abandoned on August 3rd. However, students now requested the president to resign. After it was revealed that she played a role in unfair admissions and that she was also connected to political corruption, the president eventually resigned. In the aftermath of the student movement,



Ewha Womans University abolished the indirect election system and adopted a more democratic direct election system that even allowed students to vote for the university's president.

East Asian Junior Workshop 2017

The neighborhood around Ewha is also an interesting place on its own. Due to Ewha's image as the best women's university in Korea, its commercial sphere has the image of a trend leader. Starbucks, Eland, Missha and other famous enterprises opened their first shop in Korea near Ewha. Every street of Ewha area had unique clothes shops, and many fashion designers located themselves in the area. However, a process of gentrification drove smaller independent shops out of the area in favor of large corporate enterprise, leading to the downfall of the Ewha commercial sphere. Recently, retailers have started to target tourists as a new strategy, and the area is slowly beginning to rebound.

Tour 5: Jongno, the "Old" Neighborhood of Seoul

A) Tapgol Park

Tapgol Park is the first ever urban park of Korea, designed by a British diplomat J. M. Brown and opened in 1897. Within the park is the Wongaksa Pagoda, a twelve-meter tall marble pagoda, constructed in 1467. The Pagoda is also the National Treasure No. 2, and the park was originally named the Pagoda Park after this historical monument.



Today, Tapgol Park is honored as the site of the March 1st Independence Movement and senior citizens. In 1919, students and civilians gathered in the park and one of the students announced the Declaration of Independence(己未獨立宣言書). An octagonal pavilion, called the Palgakjeong(八角亭) marks the location where the Declaration was announced.

In May 1988, the park was opened for free entrance, and since then it has become the hot spot for the senior citizens of Seoul. Nearly 6000 retired citizens travel daily from all corners of Seoul Metropolitan Area to Tapgol Park in order to mingle with their peers. However, some of their activities, such as public drinking and illegal prostitution, have become a source of concern among other citizens and city officials.

B) Nagwon Arcade(樂園樂器商街) Seoul Women's Junior Workshop 2017

Nagwon Arcade is world's largest musical instrument shop complex. It was built in the year of 1969, as a part of the Seoul city redevelopment plan started in 1967. In the 1970s, the 2nd floor of Nagwon arcade served as a job market for musicians, as the arcade was the cultural center of the area. At that time, there was a cinema called Hollywood Theater on the 4th floor of the building. Then it became a shop complex dedicated solely to musical instruments around 1979, as piano shops moved in. Nagwon arcade had its most flourishing days in the late 1980s as the demand for musicians and musical instruments increased during this era. In the early 1990s its job market slowly dwindled due to government regulations and it vanished in the late 1990s.

Now there are over 300 shops on the 2nd and the 3rd floor of the arcade and it has musical instrument offices, practice rooms, and an outdoor stage on the 4th and the 5th floor. Even to this day Nagwon arcade continues to be the most solid hardware-based shop complex in the music industry. Recently, Hollywood Theater on the 4th floor was renovated to Silver Theater in 2010, which was intended to serve as a rest place for senior citizens that frequent the nearby Tapgol Park.



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C) Streets of Nagwon-dong (樂園洞)

Nagwon-dong is an extremely old neighborhood in Seoul with dingy restaurants and shops. As Tapgol Park is located in Nagwon-dong, many shops that cater to senior citizen's needs can be found here. In 2016, the municipal government of Seoul have designated a 100-meter street located north of Tapgol Park as Rakhui(樂熹) Street, a street where senior citizens can enjoy themselves. This project was supposedly modelled after the Sugamo Shopping Street (巢鴨地蔵通) in Tokyo. Eleven shops on the street have been labelled "Friendly Shops (상냥한 가게)". They provide menus with larger fonts, reading glasses, brown rice, and employees with low voices that speak slowly.



From Exit No. 5 of Jongno-3-ga Station to Exit No. 3 is the Jongno Pocha Street (Jongno Cart Bar Street). Pocha, short for Pojangmacha(布帳馬車) is a small tented street stall that sells a variety of foods and beverages. Every evening, Pocha owners of Jongno start their operation. While senior citizens, office workers and tourists are frequent customers, the Pocha Street is also frequented by many gay men, especially at night on the weekends. While much of LGBT activities in Korea are still underground, the Pocha Street transforms into a LGBT-friendly zone every night, where LGBTs and non-LGBTs can enjoy soju and beer alike.

East Asian Junior Workshop 2017



2017 Workshop Session

Day1

Session 1 : Social Network & Political Life (10:10 ~ 12:10)

Chair&Discussant: Prof. Seokho Kim

The Rise of the New 'Concrete': How supporters network affects the stability of political candidate support -Jaeyun Yim, Gayoung Kim

Can You Change Your Life? Comparing the Influence of Social Networks between China and Taiwan - Wang, Ta-Kun

Political Orientation and Political Participation of Korean Youth -Gayoung Kim

Citizenship Unsettled: the historical process and values/logics competition within high school civics guidelines - Hsieh Yi-Cheng

Session 2 : Social Integration (13:15 ~ 14:45)

Chair&Discussant: Prof. Asato Wako

Street Magazines and Formation of Public Spheres: Social Inclusion for Homeless People - Kayoko Yakuwa

Guerrilla: How Street Vendors Make a Living in Ximending -Lien, Yi

Increasing Refugee Applicants in Japan - Tetsuay Imaoka

Session 3 : Gender&Family (15:00 ~ 17:00)

Chair&Discussant: Prof.Ochiai Emiko

As You Like It? Reflections of Relationship Through the Phenomena of "Errand Boys" - Kao, Mu-Hsi

The Comparative Research on Familialistic Care Regimes between East Asia and European Countries - Kanae Oki

What is Wrong with Having the Separate Family Names? Opposition Discourse in Parliament on Separate Family Names in Japan - Sazuki Teshirogi

LGBT development in Japan and Taiwan - Waiyan Hui

Day 2

Session 4 : Health&Culture (10:00 ~ 12:00)

Chair&Discussant: Prof. Kuo-Ming Lin

Why Are There So Many Motorcycles In Taiwan? - Liao, Chun Hsiang

Guan-Luo-Yin : a practice of Taiwanese folk religion - Chen, Hsun-Mei

What are our “fan”tasies? Nationalism or Market-oriented upon Taiwan baseball fans -Lee Tu-Chien

Expanding the Theory of "Recovery" - Chuni Kim

Session 5: Labor&Industry (13:00~ 15:00)

Chair&Discussant: Prof.Jyh-Jer Roger Ko

Factors of youth unemployment in Japan and Korea - Asuka Asai

Explaining Inter-firm Cooperation in Social Economy: A Case Study on Seongsu Social Venture Valley - Soul Han, Soohyun Roh

Workers or Consumers? ^{East Asian Junior Workshop 2017} Cosmetics and Beauty YouTubers - Chen, Yung-Chun

A descriptive study on the impacts of digitalization on the Korean music industry : Focusing on the social relations of the music industry - Seokyoung Kim

Session 6: Youth (15:20~16:50)

Chair&Discussant: Prof. Heim Stephane

The Unequal Aspect of Pursuit of Alternative Value in Korean Youth: Focusing on “Hypothesis of Abundance” and “Hypothesis of Grapes” - Kyujin Choi

The struggle of Shoaxing Community: From Student Movement to Innovation Resettlement Project -Wang, Yu-Wen

The SNU student movement in response to College President and the additional campus building enterprise - Inpum Baek

**** Abstracts ****

1. Korean Abstracts
2. Japanese Abstracts
3. Taiwanese Abstracts

East Asian Junior Workshop 2017

Korean Abstracts

East Asian Junior Workshop 2017

A descriptive study on the impacts of digitalization on Korean music industry:

Focusing on the social relations of the music industry

Seoul National University

Seokyoung Kim

This study is a descriptive and preliminary research which aims to examine the change of industrial structures in the Korean music industry in the age of digitalization. The main research question is how the oligopoly of a Korean music market has been aggravated along with digitalization. Against the technology determinism, the study assumes that the adoption of digitalization and pre-existing social relations intertwined and formed unique features of Korean music industry.

Recently, the cultural industries are facing with drastic changes in the way of working and labor relations due to technological developments such as digitalization. It is especially dramatic in music industries. As technological climate shifted significantly, the way of production, methods of distribution and consumption trends have changed a lot. It is clear that the digitalization is reshaping the industrial structure in music industries. In Korea, it is often said that the digitalization exacerbated the problem of oligopoly in the music market and mass-production of similar kind of music. However, the detailed process of this phenomenon is undiscovered. The research assumes that the digitalization does not intrinsically drive certain direction of industrial change. The direction rather depends on different social relations of industries in each country and sector. In other words, oligopoly and mass-production are the unique combinations of digitalization and pre-existing social relations in Korean music industry.

Therefore, it tries to find out how the adoption of digitalization affected music industry in the particular context of Korean industrial environments by examining the process of adopting digitalization and the relational structure of agencies involved in the music industry. It firstly observes the history of adopting digitalization in Korean music field. Secondly, it analyzes and visualizes the social relations in the industry in terms of value chains. Thirdly, it suggests how these two elements intertwine and form unique oligopolized music market. Finally, it proposes future research direction.

Keywords: Korean music industry, digitalization, social relations, music market

Explaining Inter-firm Cooperation in Social Economy: A Case Study on Seongsu Social Venture Valley

SOUL HAN, SOOHYUN ROH

Abstract

The aim of this study is to facilitate understanding on inter-firm cooperation in social economy sector through a case study on Seongsu Social Venture Valley. ‘Seongsu Social Venture Valley (SSVV)’, established since 2014, has been one of the largest social economy community network, consisting of more than 20 social ventures. Given its geographical scale and diversity of different social ventures within the region, SSVV can serve as a location for studying whether there is a distinctive pattern in inter-firm cooperations among social ventures that sets social economy sector apart from conventional businesses.

The prevalence of inter-firm cooperation—or, the notion of ‘network forms of organization’ that are neither pure market nor pure hierarchy—has been a subject of interest that captivated brilliant minds of organizational sociologists. However, most of their academic attention has been paid to networks of for-profit firms; they also sought to explain its prevalence relying too much on functional concepts. Some of them include explanations based on the 1) exchange of tacit knowledge, 2) adaptation through fast exchange of diverse information, 3) geographical proximity, 4) diversifying resource dependency, etc. These explanations, while also useful for explaining inter-firm cooperation in social economy, may be perhaps inadequate.

In this study, we demonstrate that such explanations are not enough to fully understand the cooperation, or network formation, among social ventures. Instead, we suggest that identity and shared value should also be considered when accounting for the cooperation between these new type of social entities.

Keywords

social venture, social enterprise, social economy, inter-firm cooperation, organizational network, Seongsu Social Venture Valley

[Abstract]

Ambiguous youth : ambivalent status of youth in the activism

-Focusing on the case of the cooperative “Sung-Book Shin-Na”

Kim Cheol-Sun, Yoon Sang-Moon, Hwang Jun-young,

Kim Seung-min, Yoon Han-Lim, Cho Min-Seo

Amidst the desperate atmosphere for the youth in South Korea, there has recently been observed youth who organizes collective action such as building cooperative NGOs, or unions, in order to counter their own problems. Conceptualizing such actions, which into neither categories of economic adaptation to the given environment nor political protest oriented to the radical refusal, as “youth activism”, this paper investigates on the institutional condition and the semantic of the practice of youth activism in order to raise the question of the sustainability of such practice, focusing on the case of the cooperative “Sung-Book Shin-Na(SBSN)” in Seoul. Sponsored by the Seoul City Government with Park Won-Soon in the office, youth activism was run as a form of empowerment project that respects autonomy and enhances competence of the youth as possible as it could. The youth is taken as both the question and the answer, or, in other words, both the subject and the object of the project at the same time. Youth itself occupies the meaning of the “social value” the project tries to foster.

In the specific case of the SBSN, youth activism is constructed on the refusal of the “false dichotomy” forcing either neoliberal survivor or the “surplus(surplus)”, and is oriented to the “social good”. The ambiguous signifier of the “social good” is identified with the providing better living condition and social bond among youth, which seems to be limited to the good of the youth rather than go beyond this specific group they belong to. Although the members of SBSN are well aware of the risk and limitation imposed upon the movement when they present themselves as the “youth” organization, the expected symbolic profit of such presentation, including more media exposure and institutional support, is too great to renounce. This results in a double-bind for the members. As the youth is passively called to both problematize and solve the social question, youth is given both opportunity and limitation at the same time. Considering the specificity of the youth as a ground of collective action including social movement, whether this way of empowering of youth succeeds by failing or the other way around, is to be further examined.

*keywords : youth, activism, empowerment, Seoul city government

The Unequal Aspect of Pursuit of Alternative Value in Korean Youth: Focusing on “Hypothesis of Abundance” and “Hypothesis of *Grapes*”

Choi, Kyu Jin

(Seoul National University)

The purpose of this study is to investigate the mechanism of pursuit of alternative value which is observed in a Korean young generation. First, an Internet-based survey and one-way ANOVA on it was conducted in order to figure out the general tendency and select several interviewees. Next, depth interviews which based on the survey were followed to analyze more concrete mechanisms. Then, the two processes were aggregated to verify two hypotheses in this study: “Hypothesis of abundance” which attribute the cause of converting pursuit of value in young generation to economic affluence, and “Hypothesis of *Grapes*” which suppose that the cause of converted pursuit of value in young generation is the process of frustration and change in economic success. The results are summarized as follows: the fact clearly stands forth that the general tendency of pursuit of alternative value in Korean youth. Especially, the degree and aspect of pursuit of alternative value depend on the individual economic and educational capital: first, more economic capital and less educational capital predicts much pursuit of alternative value; second, the young who possess plentiful economic and educational capital follow “Hypothesis of abundance,” by contrast, the young who possess deficient economic and educational capital follow “Hypothesis of *Grapes*.” This result implies that different mechanisms are operating during the process of pursuit of alternative value, although the final tendency is identical. Thus, this study shows the unequal aspect that appears in the experience and the process of pursuit of alternative value in young generation.

Keywords: Korean youth, Unequal aspect, Pursuit of alternative value, Hypothesis of abundance, Hypothesis of *Grapes*

Political Orientations and Political Participation of Korean Youth

Gayoung Kim

Abstract

This study was conducted for finding distinctiveness of Korean Youth in political participation compared to other generations.

Political participation was defined under rational choice theory and categorized in three groups; easy (low cost) participation, hard (high cost) participation and online participation which has been more frequently observed by Youth. For an explaining factor, the study focused on (1) external political efficacy and (2) political interest of political orientation as key psychological motivations of political participation. Generation was divided into four groups Youth (20 to 34yrs old), 35 to 49, 50 to 64, and over 65, according to main socio-historical experience each generation shares.

Using KGSS(Korean General Social Survey) 2016, a nationally representative survey, we found that , first, for overall political participation, and for each participation-easy, hard, online-those who are politically interested and have high external efficacy predictably participated the most. Interestingly, for all generations political interest has shown stronger relation with political participation than external political efficacy.

The moderating effect of generation was tested. Among those who are politically interested but have low external efficacy, Youth Generation statistically significantly participated more than other generations. However, this tendency was shown in online and easy political participation, but not in hard political participation.

The SNU student movement in response to college president and additional campus building enterprise.

-Inpum Baek (Undergraduate grade2)

The student movement in response to the college president and the additional campus enterprise(the Siheung Campus) has had a profound impact on the members' daily lives. However, no theoretical study has been conducted on why the movement was performed and why process of the movement has developed resulted current situation. In this study, this research analyzes the college movement, which is obscured by conflict among college society, based on the theoretical framework of social movement theory in order to find out why this movement was possible and why it has resulted in the current situation where its power has been degraded.

The social movement theory for analysis, uses N. Smelser's Value Addition Theory. The theory suggests the six categories of sequential determinants that enable collective action. As each category progresses, tensions are triggered, then the tension is internalized into members as generalized beliefs, mobilizing members with beliefs. Also, how system restricts movement also affects the success of sequence.

Based on this framework, this paper conducted a research to find out the factors corresponding to each category. First, this paper classified the concepts of the 'leading group and the base group, then the specific objects of the classification were determined. Later, a literature survey was conducted to examine the categories of determinants in the gaze of the base group. This was an all-encompassing survey of subjects such as hand-written posters, handouts, booklets, and meetings records produced during the movement process. Also, this paper conducted in-depth interviews to find out the opinions of base groups and the difference of opinions among student's society. For specific method, stratified sampling and the significance sampling were combined. This research primarily divided the students as a specific college, classes and then conducted interview.

The results of the research are as follows. First, the existence of the student council system and the base discourse about the theme 'Publicness' facilitated field for the movement. The process of confidentially proposing the Siheung Campus caused the Structural Strain that has

form of lack of the countermeasures for confronted situations. Also, forced dissolutions of the Headquarters occupation caused the Strain that has form of deprivations that based on fear that value of human right has been violated among the campus.

The Strain was internalized by students and defined as their own language giving triggering emergence of the two Generalized Beliefs among students; 'University Corporatization', 'In-school Democracy'. These are a form of belief that short-circuits the person responsible for the problem, the value that collapse, and the response method for the situation.

However, the beliefs of 'In-school Democracy' were shared within the whole community members while the belief of 'University Corporatization' was shared only among certain members. In this situation, the mobilization by the leading group was carried out in order to actualize the belief into the action. Based on these information, it can be acknowledged that the '4.4 General Meeting' was concluded since its mobilization focused mainly on the belief of the former, but after the general meeting, the belief of the latter was confirmed as the base routine of the student council, and mobilization for action became stagnant due to lack of generalization of it.

This study is meaningful in a way that it analyzed the specific case in surroundings through the theoretical frame and examined the objective dynamics which was obscured by the conflict among student members.

The Rise of the New ‘Concrete’

: How supporters network affects the stability of political candidate support

Jaeyun Yim
Kayoung Kim

It has been widely known that social network has a huge influence on political participation; the type and characteristics of one's network determines his or her political behavior. This study attempts to find out how different characteristics of the supporter network for political candidates influences the stability of their support, examining case of the 19th presidential election in South Korea. Since it has been shown that the rise of social media has brought a major turning point in the political participation in the nation, this study takes into consideration social media use as a key factor that determines the nature of the supporter network. With this regard, this study tried to show that supporter networks with strong ties lead to stable support for the candidate by reducing the cost involved in the process. In order for that, this study conducted a social network analysis to compare the supporter networks for the two most leading candidate Ahn and Moon, using Twitter data collected during the election campaign period. As a result, it was shown that the supporter network for Moon a) was larger in size and more suitable for interactions, b) had users who mostly talk about situations surrounding the candidate rather than his internal characteristics, c) actively utilized twitter accounts of political party or politicians, and d) distributed information which helped to cope with outside threats or crisis, which all served to build stronger ties within the network, thereby lowering the cost involved in supporting the candidate.

Key words: political participation, supporter network, social media, presidential election

Japanese Abstracts.

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Comparison on long-term unemployment between Japan and Korea

Asuka Asai,
Kyoto University

Abstract

Although unemployment rate is low in developed countries in East Asia, the issue of unemployment has been still problems to be solved. When compared unemployment in Korea and that in Japan, we can find several differences. First, youth unemployment rate in Korea is clearly higher than that in Japan, especially among university graduates. Second, elderly unemployment rate in Japan is notably higher than that in Korea. Third, the incidence of long-term unemployment in Japan is much higher than in Korea. This paper focuses on the difference in the trend of long-term unemployment rate in both countries, and focuses on identifying its factors of the difference. Previous research suggests that unemployment insurance system is pointed out to be the big factor in a way that long-term unemployment rate tends to be high in the country where unemployment insurance is sufficient and vice versa. The author would also identify other factors on the differences.

LGBT Development in Japan and Taiwan

Hui Waiyan,

Kyoto University

Abstract

The human rights of LGBT people have globally become a heated topic of discussion, including Asian countries. Asian countries adopt various measures to tackle this problem according to their own political, social and cultural backgrounds. Yi and Phillips suggested that “Bridging-dialogue” model has been used in integrating LGBT individuals into Korean society (2015). In this paper, I will shed light on the characteristics of LGBT development in Japan and Taiwan, and try to name the development model.

In spite of the absence of legal protection to sexual minorities concerning human rights, the Japanese government intends to resolve the problem by educating the public, so that mutual understanding can be reached. Moreover, instead of legislating anti-discrimination law, Japan tends to practically solve difficulties encountered in daily lives, such as medical problem faced by transgenders. On the other hand, LGBT activists fight for equality by emphasising the true nature of human rights and the process of shaping social norms. Legislation is always their main principle in settling LGBT problem.

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To conclude, based on the characteristics of LGBT development in both countries, Japan is adopting “educational” model, while Taiwan is adopting “normative” model. Moreover, an unexpected result is found that issues concerning transgenders are more frequently mentioned than that of homosexuality and bisexuality in Japan, while the opposite phenomenon is found in Taiwan.

Expanding the theory of “recovery”: From narratives of Japanese therapists

Kyoto University Graduate School of Letters

Chuni KIM

The purpose of this study is to review the theory of “recovery”. Until now “recovery” means recovery only meant by “patients” themselves, not defined by medical science. However, this study tries to expand its meaning of recovery from the view point of therapists.

The author carried out semi-structured interview to four therapists working at Y daycare center for adolescent service users who experience mental illness. Today, this study takes the narratives of two occupational therapists on “recovery”.

In Mr. A’s narrative, “recovery” means to gain independence of mind. Literally, this is same as one defined by medical science, but he uniquely gets the meaning of this and understands how users recover through his experiences of interactions with them. For example, the experience that he recognized users see him as grandfather is very impressive to him and then he came to think they come to gain independence of mind through making relationship like family with therapists and finally recovery.

In Ms. D’s narrative, “recovery” means to be suitable or pile overwriting. This is based on some doubts about a measure for clinical assessment and her individual experiences of knee surgery. And she conforms it strongly when she talks about memories and stories with old boys and girls of the Y. Her narrative shows the meaning of “recovery” for her is supported by not only medical science but also her individual experiences and ones of interactions with users.

The aforementioned two examples suggests that the theory of “recovery” can be applied to subjective experiences of therapists through their interactions with patients, and their narrative is full of dominant stories of medical sciences, their experiences of interactions with patients, and their individual experiences. Furthermore, this study reveals that in spite of their age, career and perspectives, therapists are reframing their narratives based on their experiences of interaction with patients.

The Comparative Research on Familialistic Care Regimes between East Asia and European Countries: Through Childcare Policy Analysis of Sigrid Leitner.

Kanae oki

Graduate School of Letters, Kyoto University

The theory of welfare regime was advocated by the Esping-Andersen in 1990. He pointed out that East Asia is categorized as Familialism. According to Esping-Andersen, Familialism means that a family policy to support the care for the family is not enough. Furthermore, other scholars pointed out these countries have the same background of Confucian thought. That's why in East Asia countries, the welfare responsibility for family is heavy because of the strong familialism and Confucian idea. However, as this region experienced "Compressed Modernity", expansion of family policy and welfare policy has become an urgent issue.

In this paper, I would like to work on two issues. One is the shape of welfare regime of East Asia namely Japan, Korea and Taiwan in childcare, particularly paying attention to the role of family in rapidly developing childcare policy. The other is to address the question on how to position East Asian societies in juxtaposition to European familialistic care regime. Although Asian countries were regarded as lagging behind the European countries as "Developing Welfare State", in recent years, remarkable economic development has changed welfare as well.

East Asian Junior Workshop 2017

To answer these questions, the author uses the Sigrid Leitner's typology method. She conducted research on the care supply of European countries focusing on the two concepts of, "Familialization" and "De-Familialization".

In conclusion, the author shows the analysis of familialism care regime of the three East Asian societies and two patterns of East Asian familialism care regimes, "Weak hybrid type" and "Re-familializing type".

Increasing Refugee Applicants and its Policy Changes in Japan

Tetsuya Imaoka

Kyoto University

This presentation is to investigate why the number of refugee applicants is increasing in Japan. The main reason is that refugee applicants were allowed to work in Japan in 2010. Since Japan has prohibited foreigners to work in sectors of manual labor in principle, there is a strong demand for this. This was also beneficial for applicants under financial difficulties.

Currently, applications from both language school students and technical internship trainees are increasing. Regarding students, they suffer from economic problems caused by living expenses, tuitions and sometimes remittance to their home countries. However, they are permitted to work only 28 hours per week, which would not enable them to pay all the costs. Otherwise, the language schools force them to work illegally.

The number of refugee applications from technical intern trainees is also rising. Trainees are workers mainly from developing countries who learn Japanese working skills to improve their home countries. They suffer from financial matters, even with excessive working hours, since they are often paid the minimum wage or sometimes even lower. They also have no chance to stay in Japan any longer than three years or to change their owners.

East Asian Junior Workshop 2017

To cope with these problems, Prime Minister Abe is planning to change working policies for foreigners. As with the students from abroad, they would be able to work longer than 28 hours per week. For technical intern trainees, they would be able to serve at most five years and have a new institution to supervise their employers.

However, these policy changes still do not solve the essential problems. For students, working longer would disable them to focus on their studies. Also, trainees would more likely to be alternative work forces for manual labor, rather than high-skilled workers to bring back new skills, as they stay longer in Japan.

For this problem, Japan has something to learn from Korea. Korea has adopted an original foreign employment policy which assures foreign workers of the same social assurance as Koreans and enables them to change their employers. As a result of this alteration, illegal foreign workers in Korea has largely decreased.

Street Magazines and Formation of Public Spheres: Social Inclusion for Homeless People

Kayoko Yakuwa

M1, Department of Sociology, Kyoto University

Street magazines exclusively sold by homeless people. It is not only providing business opportunity for homeless but it aims to drive social movement to include them in the society. The first ever street magazine, “Street News” was born on the street of New York City in 1989. The Big Issue, the most well-known street magazine, got launched in London in 1991. Through 90s, the street magazine movement was wide spread across the Europe. In Asia, *The Big Issue Japan* was launched in 2003, and six years later in 2009, The Big Issue Korea and The Big Issue Taiwan respectively. Currently, there are over 100 street magazines in 35 countries.

How does street magazine make homeless people socially included and form public spheres? This presentation is going to observe the aspect of street magazine through its action and speech. Through the interviews with some vendors and staffs and through analyzing the content of the magazines, the author will take a look at how street magazine include homeless people into the society by job offers and form public spheres by contents of the magazine.

East Asian Junior Workshop 2017

What is Wrong with Having Separate Family Names?

Opposition Discourse in Parliament on Separate Family Names in Japan

TESHIROGI Sazuki

Kyoto University

Abstract

“I want to keep my own family name even after getting married,” is my childhood wish. This idea might be difficult to understand for people from Korea and Taiwan, where people, especially women don't need to change their family names after marrying. However, in Japan, married couples are required to have the same family names. According to the Civil Code, married couples can pick one family name either from the husbands' or wives', but in many cases, wives choose their husbands' and give up their birth names. A change of family name may affect a working woman because other people would find it difficult to identify her. Moreover, a woman may lose her identity by giving up her family name as “the symbol of personality.” Thus, some people have argued that the Civil Code should be revised to allow all people to retain their family names if they want. Although this topic has been debated in the Diet for more than 20 years, the Civil Code has not been revised yet so far.

In this study, I tried to seek the opposition's ideological background through their statements in the Diet. There were three main characteristics in their discourse: (1) emphasis on tradition, (2) right-wing nationalism, and (3) anti-individualism. First, having the same family names, which opposition calls “tradition,” actually started in the Meiji (明治) era from 1868 to 1912. This shows that the opposition is working under an “invented tradition.” Secondly, it was revealed that Diet members who were against the separate family names had strong connection with right-wing groups in Japan. The third character, anti-individualism is deeply related to anti-western ideology, and it also influences the constitutional amendment promoted by Prime Minister ABE Shinzo. In the end of this study, I will place family names as tools for national control on people on a worldwide scale, as well as in Japan.

Key Words: Family name, tradition, individualism

Taiwan Abstract

East Asian Junior Workshop 2017

What Are Our “Fan”tasies?

Nationalism or Market-oriented upon Taiwan Baseball Fans

Lee Yu-Chien,

Graduate Student, 2nd year, Department of Sociology, NTU

In Taiwan, recently, the dispute of whether the professional baseball players should accept the recruitment from the government for attending international games is always the hottest topic.

There are two standpoints in the dispute, and they represent two practices and logics of the development of Taiwan's baseball. State-leading mode emphasizes the combination of victory of national baseball teams and glory of the state, so it is inclined to stress the duty and honor of players who are invited to join the team. Another is called market logic mode, which focus on the benefits of professional teams and the careers of players. This logic claims teams' or players' performance in regular professional games is more important.

Beyond these two logics, former studies often discuss the origin of the nationalism in Taiwan baseball, or the fans' experience in baseball game influenced by the market logic. Although they indicate some important aspects of baseball cultures in Taiwan, subjectivities of baseball fans disappear in those project. If we do not clarify the mechanism between different logics influence and the identities of baseball fans in Taiwan, it would be falsely easy to explain difference between fans through individualized attributions.

This study use frameworks of socialization of sport and social group theory to know interactions between and within fans group, and finds that fans' baseball experience and other aspects of life experiences form the specific identities and thoughts together. These experiences, however, embodied in the gender and generation relations of fans groups, which define the ideal image of authentic fans and the position of fans who have different practices. Furthermore, we could see connections between the relation of fans groups and of different logics, then finding that the mechanisms that macro discourses and micro practices of fans interact with each other.

Key words: baseball, fans, nationalism, market

Workers or Consumers? Cosmetics and Beauty YouTubers

Yung-Chun Chen,

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Internet platforms makes YouTubers as an uprising position with considerable incomes. Whether in Europe, USA, China, Japan, Korea or Taiwan, the trend of “Wanghong economy” generates both massive output value and astonishing influences. Cosmetics and beauty as a highly gendered industry and type of consumption, possesses massive consumption and discussion on Internet, making these YouTubers so influential that they cannot be neglected. They act as medium, laborers and consumers at the same time. Yet as a certain position, they first gain their reputations through great personal consumption, and thus attracts advertising works. Such laboring process, which, at a certain point twists the conventional labor relations, and contains a huge amount of aesthetical labor. The intertwining relationship within their jobs and consumptions can be reduced.

In this research, I use seven Taiwanese cosmetics and beauty YouTubers as examples to analysis their patterns of videos and characteristics of labor. I will demonstrate that consumption is not the end of economic chain. YouTubers are not only workers, but consumer, creator, media at the same time. 1st Asian Junior Workshop 2017

Key words: YouTuber, cosmetics and beauty, aesthetic labor, consumption.

“Guan-Luo-Yin” (觀落陰) : a practice of Taiwanese folk religion

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“Guan-Luo-Yin” (觀落陰) is a Taiwanese Traditional folk ritual, which let the participant’s spirit go in to the otherworld (Yin), so that they can visit their family-member who has passed away , or get in to a house which is a symbol of his/her own fortune (yuan chen gung).

Since “Guan-Luo-Yin” is a ritual emphasizing in the participant’s own mysterious experience, we are asking a question about the “practice” of this ritual. We found that the success of “guan luo yin” is to make the participant think they had enter a real “hell”, so we try to explain how may the participant believe, even feel the the “hell” they see during the ritual is the “reality”.

Because “the feel of reality” is at the present, so “Guan-Luo-Yin” needs two mode of practice: “verification” and “cooperation”. Verification means during the time of ritual, religious experts and participants would trying to find evidences that can proof the reality of hell and the link of hell and earthliness. Cooperation is a condition of verification, which needs the experts and participants both “put-themselves-in” and cooperate, so that they can reproduce the verification.

By the practice of “verification” and “cooperation”, the experts and participants are practicing a process of “doing reality”. The practice of “Guan-Luo-Yin” so that is the process of “doing reality”.

As You Like It? Reflections of Relationship through the Phenomena of "Errand Boys"

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The contemporary Taiwanese people might often encounter such a situation in their daily lives: experiencing or hearing the discussions over the pursuit and building process of a relationship with intimacy. In the recent years, the mainstream of these discussions has been focused on the criticizing on the female by calling them “princess” and “sow”, and most of the critics are male. Since the type of the discussions has been largely and commonly seen on the social networks and platforms for opinion exchange, such as Facebook, BBS, and so forth, misogyny seems to have become a phenomenal issue seen on media, social networks in daily life.

This paper is aim to raise the specific buzzword, “errand boy” (工具人), and the context of relationship developments behind them to discuss how can the phenomena of and the recognitions, expectations and actions toward building a relationship be observed and analyzed under the perspective of a gift-exchange interaction and the mechanism of utilizing capitals. The discussion is based on the analysis of the texts from BBS PTT discussions and the materials from newspaper records of UDN Data (聯合知識庫) with the understanding and application to the theory of gift by the anthropologist, Marcel Mauss, the frame of capitals and field by Pierre Bourdieu and the concerning literature references.

East Asian Junior Workshop 2017

Citizenship Unsettled: The Historical Process and values/logics Competition within High School Civics Guidelines

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In 2014, the KMT (Kuomintang) government altered the curriculum guidelines of high school History, Civic Education and mainland Chinese, causing severe debates in Taiwan society. Scholars, teachers and students launched collective action to oppose the alternation. For the part of History, the change was tremendous, and so the opposition was understandable. However, the adjustments on Civic Education was relatively little, even less than mainland Chinese. If so, why did people, especially scholars and teachers specializing in “Civic Education”, still react on such “little change”? In this presentation, I try to answer the following question: Why did the curriculum change in Civic Education fail, and what is the rationale of this collective action?

Historically, it was the educational reform in the 1990s that altered the former “sunology, civics, modern society” (88 guideline) to “Civics and Society” (95 guideline). Simultaneously, the actors assigned for the new guideline changed the dominant value/logic from “patriotism” to “social science”. The former logic was for inculcating nationalism and sinocentrism, while the later emphasized on academic disciplinary. In the 99 guideline, the “citizenship” value/logic was added in order to answer the society’s critique that the 95 version lacked the goal for “cultivating citizens”. Back to the curriculum conflicts in 2014, though with little alteration, the oppositional side (mostly scholars) was skeptical that it would be resilience of the “patriotism” logic, and thus launched big scale collective action. Also, the prevailing value/logic of “social science” and “citizenship” gradually diffused into textbook writing, teacher education, and classroom teaching/learning. Writers, teachers and students learned the specific discourse and practice on “Civics and Society”, and activated such logics to justify their opposition to the alternation.

I use archival data on curriculum guidelines, discourse from the official guideline makers, and interview with scholars, teachers and students to clarify the historical process and values/logics competition within high school Civic Education. I argue that, within the guideline making process, different values & logic compete with each other and some may become dominant and diffuse into textbooks, T.E. and classroom, enabling actors to activate the values/ logics to legitimate their collective action.

Keywords: Civics Education, Curriculum Guideline, Textbooks, Citizenship

The struggle of Shoaxing Community: From Student Movement to Innovation Resettlement Project

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Abstract

In 2011, because of the policy "activation of national property" , National Taiwan University(NTU) started a lawsuit with Shaoxing(紹興) community, which is mostly seen as an urban slum or illegal squat. To object the act of eviction to Shaoxing community, many students in NTU protest against their own school.

Legally, settlement like Shaoxing cannot assert any right to live in their own house, no matter they have been there for more than 60 years. Not much illegal squat relocated in Taiwan can be in consultation with the land administrator, in most cases, the struggle of anti-eviction were end up with serious conflict, cause many people lose their home or even their life. In the student movement of Shaoxing, students needed to use different strategies to against the stigma of illegal squat, get social support and convince the college to accept the resettlement project instead of taking legal action against those residents. After several years struggling, Shaoxing finally has a hope to become the first case in Taiwan that create an alternative solution to balance land development and housing right.

The aim of this article is to ravel out the student struggle of Shaoxing community eviction movement, based on in-depth interviews and my own observations as a participant of the movement, to discuss how can this student movement can achieve an interim success that makes NTU agree to suspend proceedings and started the negotiation with residents in Shaoxing.

Keywords: student movement, illegal squat, anti-eviction movement

Guerrilla Warfare: How Street Vendors Make A Living in Ximending

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Abstract

Since the old Chunghua Market place was demolished, street vendors have long been occupying public spaces in Ximending, a prosperous business district in western Taipei. However, vending is banned in this area, and the vendors need to stay alert of the police officers and pull their cart at once and run away whenever the officers show up in the streets. Street vendors have to negotiate with not only the officers but all the other vendors in order to remain active and earn their own livelihoods in the streets.

What is interesting is the way these street vendors form networks, collectives of individual vendors, and how they utilize these networks to strive for their living space. After a six-month field research, we found that there are some networks that categorize vendors and deliver specific local knowledge. Also, the street vendors may fight against the officers through these networks.

In the framework of grounded theory, we went through a period of participant observation which enabled us to closely record the practice of the vendors and the encounter of vendors and the police officers. We also conducted several interviews, in-depth or not, to further understand what a vendor's daily life is like.

Keywords: street vendor, Ximending, network, negotiation

Can you change your life?

Comparing the Influence of Social Networks between China and Taiwan

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Abstract

In the year 2012, East Asian Social Survey (EASS) conducted research on social networks among four East Asian countries: Japan, Korea, China, and Taiwan. One of the questions being dealt with is “Can you change your life?” Among the four countries, Taiwan had the highest percentage of respondents giving positive answer, while in contrast, Chinese respondents had a strong inclination of giving negative answer. What are the possible differences between these two countries? Based on the data, we set “can you change your life” as dependent variable, and construct three independent variables around the concept of social networks, including “daily contact”, “group participation”, and “social trust”. Our aim is to analyze whether the feeling of being able to change one’s life, which we relate to as the concept of “self-efficacy”, is influenced by one’s social networks, and conduct comparative analyses between China and Taiwan. Past researches on social networks analyze its influences on “personal performances”, such as job searching or income earning. However, how can one translate one’s social capital into performances? By analyzing the influences of social networks on self-efficacy, we provide a possible intermediary factor when translating one’s social capital into one’s performances. The results show that: a) There is a significant positive connection between one’s social networks and one’s self-efficacy. b) The “daily contact” factor in Taiwan has a unique pattern of distribution, which shows progressive influences on self-efficacy. This implies the diverse and heterogeneous social networks in Taiwan, and its significance in shaping the unique outlook of self-efficacy by the Taiwanese public compared to China.

Key words: Social Networks, Self-Efficacy, Daily Contact

Why Are There So Many Motorcycles In Taiwan?

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Why are there so many motorcycles in Taiwan? This paper attempts to discuss how Taiwan's "motorcycle culture" is shaped by the "cultural level" and "political economy". Motorcycles were introduced to Taiwan during of the time Japanese occupation. At the time, it was a symbol of wealth, and after the rise of domestic motorcycle industries, motorcycles became more commonplace. From movies and literature, motorcycles can be seen as a daily occurrence, a sort of convenience, and an image of freedom. Another aspect of this is for Taiwan's public transportation was built later, it had little to no effect on the motorcycle population. To Koreans, motorcycles are seen as a middle to lower class mode of transportation. When the government in Taiwan wanted to reduce pollution and limit the use of motorcycles, they encountered a huge backlash. They had to change their approach to just promote the use of electric motorcycles. It is clear that, in the hearts of the people of Taiwan, the status of the motorcycle is one that is difficult to replace.

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Keywords: Development, Culture, Transportation

