

# The 14<sup>th</sup> East Asian Online

# Junior Workshop August 18-19



京都大学  
KYOTO UNIVERSITY



國立臺灣大學  
National Taiwan University



서울대학교  
SEOUL NATIONAL UNIVERSITY

# *The 14<sup>th</sup> East Asian Online Junior Workshop*

## *August 18-19, 2022*

### ❖ **Date and Time:**

**1<sup>st</sup> day:** August 18, 2022 (Thursday)

Korea & Japan time: 10:00-12:40, 13:50-16:30

Taiwan time: 9:00-11:40, 12:50-15:30

**2<sup>nd</sup> day:** August 19, 2022 (Friday)

Korea & Japan time: 10:00-12:35, 13:45-15:30

Taiwan time: 9:00-11:35, 12:45-14:30

### ❖ **Format and Web address**

Cisco Webex meeting

<https://ntucc.webex.com/ntucc/j.php?MTID=ma780c6aeec85ffdbdf1cf1ccf6abba6f>

### ❖ **Chair**

LIU, Hwa-Jen (National Taiwan University)

### ❖ **Session Chair**

NTU: Pei-Chia LAN, Yining LIU, Hwa-Jen LIU

KU: Stephane HEIM

SNU: Dong-Kyun IM

### ❖ **Sponsors:**

Department of Sociology, National Taiwan University, Taiwan

Global Asia Research Center, National Taiwan University, Taiwan

Department of Sociology, Kyoto University, Japan

Kyoto University Asian Studies Unit, Japan

Department of Sociology, Seoul National University, Korea

### ❖ **Student presentations**

Each presentation has 25-minute allotted, of which 15 minutes are for power point presentation and 10 minutes for Q&A and further discussion.

# Program

<b>Day 1</b> <b>August 18, 2022 (Thursday)</b>	
KJ: 09:45-10:00 TW: 08:45-09:00	Testing and coordination
KJ: 10:00-10:10 TW: 09:00-09:10	Opening remarks by Kuo-Ming LIN (NTU, Sociology chair)
<b>Keynote Speech:</b> "Educating citizens for East Asian democracies together: the achievement of our international collaboration and challenges for the future"	
KJ: 10:10-11:40 TW: 09:10-10:40 (90 min)	<ul style="list-style-type: none"> <li>➤ Speaker: Emiko OCHIAI (KU)</li> <li>➤ Discussants: Wako ASATO (KU), Keong-Suk PARK (SNU), Chia-Ling WU (NTU)</li> </ul>
<b>10-min Break</b>	
<b>Session 1: Laboring in Art</b> Chair: Hwa-Jen LIU (NTU)	
KJ: 11:50-12:40 TW: 10:50-11:40 (50 min)	<ul style="list-style-type: none"> <li>➤ How do 'professional precariats' manage their hearts?: a study on a group of independent nature documentary producers - Yeryeng CHOI (SNU)</li> <li>➤ The challenges and opportunities of the modernization of Gezi opera - Qiyan HONG (NTU)</li> </ul>
KJ: 12:40-13:50 TW: 11:40-12:50	<b>Lunch break (70 min)</b>
<b>Session 2: Multifaceted Families</b> Chair: Pei-Chia LAN (NTU)	
KJ: 13:50-15:05 TW: 12:50-14:05 (75 min)	<ul style="list-style-type: none"> <li>➤ An analysis on factors of multicultural families: resulting from foreign mother's nationality - Kyunseo KIM, Sieun LEE, Yoon LEE (SNU)</li> <li>➤ Child care in post-socialist countries: a case study of China - Haruka TANO (KU)</li> <li>➤ What will smarthome do for families?: variations of interface and target of home automation technology and their effects on in-home social relations - Byeong-June MOON (SNU)</li> </ul>
<b>10-min Break</b>	
<b>Session 3: Micro-Cultural Space</b> Chair: Yining LIU (NTU)	
KJ: 15:15-16:30 TW: 14:15-15:30 (75 min)	<ul style="list-style-type: none"> <li>➤ Why are young Taiwanese Catholics leaving the church? – Ting Ya CHEN (NTU)</li> <li>➤ Social policies and student dormitories in Japan: a case study of Kyoto University – Taku WATANABE (KU)</li> <li>➤ Religious individualization in Taiwan – Hung Ju CHEN (NTU)</li> </ul>
Logistic and closing remarks of Day 1 – Hwa-Jen LIU (NTU)	

<b>Day 2</b> <b>August 19, 2022 (Friday)</b>	
KJ: 9:45-10:00 TW: 8:45-9:00	Testing and coordination
<b>Session 4: Gender and Equality</b> Chair: Stephane HEIM (KU)	
	<ul style="list-style-type: none"> <li>➤ The effect of the educational level difference on the household labor division in Taiwan and Japan - Yu-Tung CHEN (NTU)</li> <li>➤ Exploring how gender is reproduced in the Korean education field: focusing on discourse in South Korea's different high school types - Kyung Min KIM, Han Hyeon AH, Jeong min YOO (SNU)</li> <li>➤ The relation between division of domestic labor and low fertility: comparing Taiwan and South Korea - Yu-Ching HUANG (NTU)</li> </ul>
	<b>10-min Break</b>
<b>Students' self-organized socializing sessions</b>	
KJ: 11:25-12:35 TW: 10:25-11:35 (70 min)	Two parallel sessions 1. Free conversation and exchange <a href="https://ntucc.webex.com/ntucc/j.php?MTID=ma946f1f12eae27ba2c9ecc0ee795107d">https://ntucc.webex.com/ntucc/j.php?MTID=ma946f1f12eae27ba2c9ecc0ee795107d</a> 2. Living in the rapidly changing (and militarized) East Asian region <a href="https://ntucc.webex.com/ntucc/j.php?MTID=m38e39e139dea2763d5c9239d23a995f6">https://ntucc.webex.com/ntucc/j.php?MTID=m38e39e139dea2763d5c9239d23a995f6</a>
KJ: 12:35-13:45 TW: 11:35-12:45	<b>Lunch break (70 min)</b>
<b>Session 5: Civic Action</b> Chair: Dong-Kyun IM (SNU)	
KJ: 13:45-15:00 TW: 12:45-14:00 (75 min)	<ul style="list-style-type: none"> <li>➤ Solitary deaths of elderly people in Japan: causes and measures to prevent them - Asuka OHASHI (KU)</li> <li>➤ Topography and possibilities of transnational solidarity movements in Korea - Jaeyoon KIM, Hyunjun BYUN, Yulhee AHN (SNU)</li> <li>➤ The new type of voluntary communities during the lockdown in Shanghai - Ziye LI (KU)</li> </ul>
KJ: 15:00-15:30 TW: 14:00-14:30	Closing remarks and wrap-up

# Abstracts

## **Session 1: Laboring in Art**

Chair: Hwa-Jen LIU (NTU)

- How do 'professional precariats' manage their hearts?: a study on a group of independent nature documentary producers - Yeryeng CHOI (SNU)
- The challenges and opportunities of the modernization of Gezi opera – Qiyang HONG (NTU)

## **How do ‘Professional Precariats’ Manage Their Hearts?:**

### **A Study on a Group of Independent Nature Documentary Producers**

Yeryeng CHOI

Seoul National University, Department of Sociology

Graduate student

Why don't nature documentary producers 'escape' the field, albeit allegedly the worst working conditions? How do they manage to survive such precariousness, in terms of their mental governance? This study aims to understand the industrial and mental structure through which their precariousness is generated and then managed. Suggesting to understand these producers as 'professional precariats (proletariat+precarious)', the study shows that these workers repeatedly convince themselves of the nobleness of their work to differentiate themselves so that the extremity and peculiarity of their labor conditions could be justified. Their emotional labor is a product of a series of tactics to resolve the discrepancy between their professional work skills and unstable work. This piece of work is expected to also contribute to better understanding how many well-educated people end up on the street by tackling the mechanism through which their faith is formed in a structural context.

# **The Challenges and Opportunities of the Modernization of Gezi Opera**

Qiyang, HONG

National Taiwan University, Department of Sociology

Undergraduate students

Gezi Opera is the most representative traditional opera culture in Taiwan, which combines elements of various operas and originated in Taiwan. Facing the decline of Taiwan's traditional opera culture, the author hopes to explore the cultural significance and importance of Gezi opera in Taiwan from the historical context. And in the crisis and turning point of modernization, the research goal is how to achieve a balance between tradition and innovation, and how to attract a new generation of audiences to survive in the future.

In this paper, the research is carried out by analyzing the literature data combined with semi-structured qualitative interviews. From the traditional, innovative and eclectic, three different types of new-generation audiences, discover the most important meaning and the most attractive elements of Gezi Opera for them.

Research finds that compatibility and diversity is actually what new-generation audiences most identify with Gezi opera. They don't agree with the debate of Gezi Opera between tradition and innovation, but respect different viewpoints as its part of diversity. That is, it is meaningless to argue about orthodoxy. Diversity and compatibility are the essence of Gezi Opera, and the flexibility is the way of survival for traditional opera. Policies should invest in more support to preserve the diversity of the industry. The change and future direction of Gezi Opera can also be used for reference by other traditional operas.

## Session 2: Multifaceted Families

Chair: Pei-Chia LAN (NTU)

- An analysis on factors of multicultural families: resulting from foreign mother's nationality - Kyunseo KIM, Sieun LEE, Yoon LEE (SNU)
- Child care in post-socialist countries: a case study of China - Haruka TANO (KU)
- What will smarthome do for families?: variations of interface and target of home automation technology and their effects on in-home social relations - Byeong-June MOON (SNU)



# **An Analysis on Factors of Multicultural Families: Resulting from Foreign Mother's Nationality**

Hyunseo KIM, Sieun LEE, Yoon LEE

Seoul National University, Department of Sociology

Undergraduate students

The increase in the number of international marriages and multicultural children suggests that Korea is gradually changing into a multicultural society. However, native Koreans are still not ready to accept them, and they show a discriminatory attitude towards foreigners according to their nationality. Judging from the fact that nationality acts as an important factor in the perception of Koreans, it seems important to figure out relationships with other determinants (regarding multicultural families) and nationality, to understand Korea's multicultural society. Therefore, through this research, the relationship between migrant women's nationality and other elements of multicultural families was identified, and policy suggestions were made based on this.

Before getting into the main part, previous studies were reviewed to establish directionality of the study. Pre-research mainly observed three elements that had strong relationship with this study: the discrimination in wage of immigrant women according to their nationality, the importance of identity formation of adolescents in multicultural environment, and examples of Korean policies aiming multicultural families.

In this project, data were analyzed using the statistical program SPSS(Statistical Package for Social Science). The average of seven factors each was mainly used to confirm the characteristics of major variables, and the correlation analysis was used to find the relationship between major variables (Mother's Korean Fluency – Family's Average Monthly Income, Child's Preference for the Culture of Mother's Country – Child's Life Satisfaction). Also, a one-way variance analysis (ANOVA) was conducted to compare the average of various samples with the mother's nationality as independent variable factor. Following results were discovered: There is a significant correlation between the mother's Korean fluency and household income, and also, the child's preference for the mother(foreign) country's culture is significantly correlated with child's life satisfaction. Income was significantly lower when the mother was the main source of income than when the father was. Korean-Chinese had the highest income and fluency in Korean, while Southeast Asians had the lowest. It was noteworthy that women were the main source of income in Southeast Asia, unlike families of other nationalities. In addition, Han Chinese(&Others) and Japanese were located between these two groups on Korean fluency and income, and the noticeable difference is that Japanese children have a high preference for mother(foreign) country's culture.

There are many children from multicultural families who want policy support, but the percentage of actual support was small. In addition, from a long-term perspective, the effectiveness of policies is questioned, and currently, there are blind spots and overlapping support problems. Therefore, it is necessary to closely examine how the policy is being implemented. Conclusively, three ideas could be suggested to make Korea into a more comprehensive multicultural society: First, continuous Korean language education for foreign mothers is needed. Second, various events and programs that make children proud of their mother's foreign culture should be provided. Lastly, it

is necessary for Koreans to develop an attitude that shows more embraced care to multiculturalism and understanding of diverse social members.

## **Child Care in Post-Socialist Countries: A Case Study of China**

Haruka TANO

Kyoto University, Graduate School of Letters, Department of Sociology

Master Student

The nature, scope and type of welfare and social policies in post-socialist countries is a topic that deserves our attention. In his seminal work in 1990, Esping-Andersen divided the Western welfare regimes into three types, however this study did not cover East Asian and post-socialist countries. This presentation discusses the characteristics and evolutions of the Chinese welfare regime, shedding light on one specific aspect of welfare, early childhood education and care.

The People's Republic of China, founded in 1949, was initially a country where the government promoted socialist gender ideology, developed childcare facilities to encourage women's labor participation, and created a system in which the local communities and the companies that employ them are the main providers of childcare. However, the reform and transition from a planned economy to a market economy in 1978 along with the "One-Child Policy" introduced in 1979 substantially impacted the welfare and social policies in China.

In this presentation, we discuss the "weakening of community-based care services" observed over the past decades, and the disparities among regions and "social classes" (educational level, employment status, family type, et.) in childcare and early childhood education in China after the transition to a market economy.

Based on my empirical analysis and findings, one can argue that China's welfare regime is characterized both by the commodification of care with the establishment of several private care services, and the growing importance of the role of the State in recent years. Is this trajectory peculiar to China? What are the similarities and differences among East Asian countries? This point is what I would like to discuss with you at the end of my presentation.

**“What Will Smarthome Do for Families?”:  
Variations of Interface and Target of Home Automation Technology and Their Effects  
on In-home Social Relationship**

Byeong-June MOON

Seoul National University, Department of Sociology

PhD student

Automatic technology has become a decisive and driving force that affects social structures of various aspects from capitalistic relations in the mode of production to interaction orders of everyday life. By definition, automation means excluding humans or their actions from a certain process. the research question of this study is to investigate which human actions or beings would be excluded and replaced by home automation technology. As an exploratory study of a technological tendency that is in its early stage of distribution, I gathered 45 video advertisements, aired during the period from 2015 to 2020, of home automation that is developed and distributed by two representative IT corporations in South Korea, Samsung Electronics and SK Telecom as research materials. As a result of content analysis with quantitative element on these socio-technical imaginaries, the features of shaping the automatization of home through those imaginaries can be extracted as follows: First, the main variation in the multi-directionality of its developmental process of internet of things(IoT) is the difference of interface. Samsung's IoT selects smartphone as its interface, while SKT's IoT does smartspeaker, and this variation decides which type of sense would be the main mediatic channel for interaction between humans and IoT. Second, the analysis of research materials revealed that these two types of automation have different targets of technological substitution. The IoT with smartphone interfaces focuses on excluding humans from the process of housework and enables them to enhance their preexisting social relationships. In contrast, the IoT with smartspeaker interface tries to provide caring and emotional relationships for users who lack them. Third, these variations in targets of automation might affect social relationships in home in general. Implications from these features such as the specificity of automatic technology in the alternation of variation and selection in its developmental process, this process' significance in social relationships in home, and the possibility of affecting social structures by combining with public welfare policy will also be discussed.

### **Session 3: Micro-Cultural Space**

Chair: Yining LIU (NTU)

- Why are young Taiwanese Catholics leaving the church? – Ting Ya CHEN (NTU)
- Social policies and student dormitories in Japan: a case study of Kyoto University – Taku WATANABE (KU)
- Religious individualization in Taiwan – Hung Ju CHEN (NTU)

## **Why Are Young Taiwanese Catholics Leaving the Church?**

Ting Ya, CHEN

National Taiwan University, Department of Sociology

Undergraduate Student

Researchers have been paying attention to the decline of young adult believers, Song (2019) suggested that the cultural disposition based on traditional Confucianism has been one of the reasons in Korea. East Asian countries have been categorized as “Confucius,” however the simple conclusion may not capture the complex reality. Hence, the current studies aim to answer “Why are young Taiwanese Catholics leaving the church?” by examining how religious congregations failed to satisfy people, which is the micro perspective that scholars have used when discussing the decline of church attendance. By interviewing five young adults who stayed in church, one young adult who left, and two adults who lead the Catholic youth groups, I found out that the reasons of the “leaving” are: the busy life of young adults, the boring experience when attending church, the failure of the church to provide “answers” and the tension between the old and young people. More importantly, rather than stressing Confucianism, I believe the reasons may stem from the hierarchy within the church community, which is related to the “Catholic Church Hierarchy”. This hierarchy helps to maintain unity since all churches should follow the Pope, but this may also make changing traditional teachings or rituals harder. The emphasis on authority has also made people hesitant to speak up. This study pointed out that there are different reasons for the decline of young adult believers between Korea and Taiwan, which are both considered as Confucius countries. Moreover, the hierarchy embedded in Catholic tradition may be a key factor when discussing the development of Catholicism.

## **Social Policies and Student Dormitories in Japan: a case study of Kyoto University**

Taku WATANABE

Kyoto University, Graduate School of Letters, Department of Sociology

Undergraduate Student

This presentation focuses on student dormitories at universities and, through them, describes the characteristics and uniqueness of Japanese student dormitories mainly in terms of welfare. I consider dormitories as welfare facilities, which rises from various social problems such as poverty and so on. I will focus on the "self-governing dormitory," which is unique to Japan and rarely seen in the world. First, as an introduction, I compare the actual situation of student housing in East Asia with that in Japan, and highlight the characteristics of student dormitories in Japan. Next, we will delve more deeply into the actual situation of student housing in Japan. Then we move on to the topic of student dormitories, discussing several categories of student dormitories, such as self-governing, managed, and foreigner dormitories. Particular attention will be paid to self-governing dormitories, and the expansion of welfare benefits through so-called "autonomy" will be discussed, as well as the challenges, merits and demerits that have resulted from this expansion. Finally, student dormitories, so to speak, welfare facilities in the social and political context will be discussed.

## **Religious Individualization in Taiwan (2009-2018)**

Hung Ju CHEN

Department of Political Science, National Taiwan University

Undergraduate Student

Taiwan's religious demographic is experiencing a dramatic change. Traditional religions such as Buddhism and Christianity are suffering a serious decline in their numbers of young believers, whereas folk religions prosper and attract more and more followers. Existing literature attributes the change to the hierarchy structure of the Confucian culture that existed in the religious groups. Under this structure, young adults are excluded from the decision-making process, and their problems are being overlooked. Folk religion, on the other hand, features a lack of a hierarchy system. Their believers participate voluntarily and focus on building their personal relationship with God.

In addition to the differences between religions, this article looks at the issue from a more general perspective—"religious individualization." Religious individualization refers to people no longer thinking it necessary to communicate with God through religious organizations. People can define their religious beliefs, practices, and meanings even though they may not belong to any particular religious group. If religious individualization is happening in Taiwan, it could be another factor explaining why the younger generation is leaving their religious groups.

Using data from the Taiwan Social Survey, this article tries to answer whether religious individualization exists in Taiwan, and whether the trend varies between different religions. It compares people's religious behaviors between 2009 and 2018. Religious individualization is conceptualized into three aspects, including "collective religious behaviors," "personal religious behaviors," and "people's attitude toward religious organizations." If religious individualization is happening in Taiwan, we should see a decline in collective religious behaviors in 2018 but an increase in personal religious behaviors. Subjectively, people should be less dependent on religious organizations. The article ends with some limitations of this research and provides suggestions for further research.



## **Session 4: Gender and Equality**

Chair: Stephane HEIM (KU)

- The effect of the educational level difference on the household labor division in Taiwan and Japan - Yu-Tung CHEN (NTU)
- Exploring how gender is reproduced in the Korean education field: focusing on discourse in South Korea's different high school types - Kyung Min KIM, Han Hyeon AH, Jeong min YOO (SNU)
- The relation between division of domestic labor and low fertility: comparing Taiwan and South Korea - Yu-Ching HUANG (NTU)

## **The Association between the Educational Level Difference and the Household Labor Division in Taiwan and Japan**

Yu-Tung CHEN

National Taiwan University, Department of Sociology

Undergraduate student

The relationship between education and the household labor division has been proved in Western countries, however, the effect of education on the household labor division cannot be widely seen in East Asian countries. The research aims to analyze the effect of the educational level difference between husbands and wives on the household labor division in Japan and Taiwan. In this research, I used the data of the East Asian Social Survey (EASS) in 2016 to conduct the regression models. The educational difference between the respondent and the spouse was used as the independent variable, while the household labor division was used as the dependent variable. The result indicates that in both Japan and Taiwan, the educational difference does not have an impact on the household division of women, but causes a significant impact on men. No matter whether a woman has a higher educational degree than her husband's, she does the same amount of household labor as other women; while if a man's educational degree is higher than his wife's, he is more likely to do less household labor than other men. Hence, the result suggests that Confucianism still has a strong impact on the household labor division in East Asia, enhancing the gender inequality in the family.

## **Exploring How gender Is Reproduced in The Korean Education Field:**

### **Focusing on Discourse in South Korea's Different High School Types**

Kyung Min KIM, Han Hyeon AH, Jeong min YOO

Seoul National University, Department of Sociology

Undergraduate students

This research aims to examine the gender objectification discourse formed within high schools to provide the key to resolving gender conflicts, and conducted in-depth interviews to collect data. Dividing the interview results into four dimensions of explicit sanctions, implicit sanctions, informal culture of the living world, and students' reaction to the opposite sex, and analyzed the results based on Butler's performance of gender, Bourdieu's concept of Habitus, typication and iconization in the field of linguistic anthropology, and Confucianist Conservative Discourse(CCD). Our team analyzed that male students were injected the socially accepted view of masculinity, while female students were suppressed in some parts of femininity to match the ideal woman under the Confucianist culture, and that the global exchange of ideas and values outside of CCD do not match the current Korean society that still operates under the confucianist gender norms unconsciously. The more the two sexes in schools are separated and severed, the more they do not understand each other based on their actions after graduation, as the implemented CCD in Korean society fits the habitus of male students, while female students aim to change the points they feel are discriminated, and the two sexes do not understand each other due to the separation during high school, leading to a sense of hatred towards each other. Thus we emphasize the need for new policies in the level of education and also look beyond the field of South Korea and look forward to our analysis and solution of gender conflict under the Confucianism culture to also explain the current gender issues of other East Asian countries under the Confucianist culture.

## **The Relation between Division of Domestic Labor and Low Fertility:**

### **Comparing Taiwan and South Korea**

Yu-ching HUANG

National Taiwan University, Department of Public Health

Undergraduate Student

The movie 'Kim Ji-young: Born 1982' impressed me a lot and also showed how women struggle for both family and business. The unique situation doesn't happen only in South Korea, but also occurs in other countries, especially in Asian countries. Under Confucianism, the unequal preference for childbirth and the division of housework has deterred women from giving birth. The past studies also showed the observable situations among East Asian countries. Based on the past researches, the following hypotheses are proposed:

***Hypothesis 1:*** Husbands in couples where men do more housework have higher fertility.

***Hypothesis 2:*** Wives in couples where women do more housework have lower fertility.

***Hypothesis 3:*** If the gap in the division of housework between each other decreases, the number of their children will tend to increase.

The data analyzed in this study were obtained from EASS 2016, and samples from South Korea and Taiwan were analyzed by linear regression.

Examining the results of my research, it can be found that the data obtained for the situation in South Korea cannot be rigorously compared with the aforementioned literature because they cannot achieve statistical significance. According to the results obtained from Taiwanese data, men who do more housework do not have more children. It is worth mentioning that, from the third linear regression model, it can be seen that the increase in the number of children is related to the increase in the gap between the husband and wife in the relative engagement of housework, which is different from the original expectation. In terms of future direction adjustment, I think national public childcare systems and other institutional plans such as parental leave may also be one of the directions to gain a deeper understanding of the fertility rate.

## Session 5: Civic Action

Chair: Dong-Kyun IM (SNU)

- Solitary deaths of elderly people in Japan: causes and measures to prevent them  
- Asuka OHASHI (KU)
- Topography and possibilities of transnational solidarity movements in Korea -  
Jaeyoon KIM, Hyunjun BYUN, Yulhee AHN (SNU)
- The new type of voluntary communities during the lockdown in Shanghai - Ziyue  
LI (KU)

**Solitary Deaths of Elderly People in Japan:  
Causes and Measures to Prevent Them**

Asuka OHASHI

Kyoto University, Graduate School of Letters, Department of Sociology

Undergraduate Student

In Japan, many people die alone in their homes, which is called “Kodokushi” or solitary deaths, and this has become a social problem. In this study, I focus on the case of the elderly to clarify two points related to loneliness or isolation, which are major causes of lonely death: what kind of people tend to isolate themselves, and what kind of measures can be taken to prevent isolation or solitary death. Regarding the characteristics of people who are prone to isolation, I used Japanese official statistics, such as “Attitude Survey of Elderly People” and “Survey of Elderly People Living Alone” in 2014, to examine the life courses and categories of elderly people who live alone or are isolated. Regarding measures to prevent solitary deaths, we discussed their appropriateness based on interviews with people living in those conditions.

The results of the survey showed that there is a relationship between interaction with neighbors and the likelihood of isolation, that there is no relationship between the group activities such as volunteer work and the likelihood of isolation. Even though patrols are effective measures to prevent isolation and solitary deaths, it is not clear whether they can be widely implemented due to difficulties in securing staffs. These results suggest that people tend to isolate themselves more easily when they are less involved with their neighbors, thus activities that increase the number of neighbors' interactions may help prevent isolation.

## **Topography and possibilities of transnational solidarity movements in Korea**

Jaeyoon KIM, Hyunjun BYUN, Yulhee AHN

Seoul National University, Department of Sociology

Undergraduate students

Transnational solidarity movement in Korea has already begun to emerge in some extent in the early 2000s amid structural factors such as neoliberal globalization and changes in Korea's international status. However, Korea's transnational solidarity movement which had several limitations such as being limited to civil society activists and only being regarded as a single-route movement faced a significant change as Hongkong 2019 took place. During this period, there were several direct exchanges, such as visiting Hong Kong in person or solidarity with local activists, and the local situation was delivered to Korea immediately through SNS and media. In such a process, although various limitations were pointed out, such as the intervention of anti-China sentiment or recognizing it as just a matter of political democracy, there was explosive public interest, and these public are also actively showing interest in transnational solidarity issues in 2021 Myanmar and 2022 Ukraine. On the other hand, as several new activists influxed into such a new support base, activists and activist groups with different backgrounds and contexts began to appear. And amid such quantitative changes, of course, Korea's transnational solidarity movement internally met a turning point. This study aims to look inside the terrain of newly formed Korean transnational Solidarity Movement in the 2020s and come up with certain suggestions based on it. To this end, we interviewed four young activists - A, B, C, and D, who actively began participating in the movement around 2019, including not only the experiences of each activist participating in the transnational solidarity movement, but also the overall situation of the transnational solidarity movement. This study faithfully introduces the results of the interview, not to mention organizes the results as systematically as possible by referring to Robert Benford and David A. Snow's three-stage frame theory, and attempts a new explanation of ideological struggle. In addition, it actively interprets the transnational social movements of Suk-Ki Kong and Hyun-Chin Lim, suggesting that Korean transnational solidarity movements are currently "preparing for transnational social movement", and makes certain suggestions based on them. All of these research courses are conducted at a relatively shallow level and have distinct limitations in terms of reliability and specificity, but at the same time, they will be a meaningful view of the inside of the Korean transnational Solidarity Movement, where few prior studies exist.

## **The new type of voluntary communities during the lockdown in shanghai**

Ziye LI

Kyoto University, Graduate School of Letters, Department of Sociology

Master Student

Shanghai, China's financial capital and largest city with 25 million people, had managed its smaller previous COVID outbreaks with limited lockdowns of housing compounds and workplaces where the virus was spreading, and thus received a lot of praise. But, from late March to 1st June, Shanghai citizens have been placed under stringent lockdown measures and have caught surprised and unprepared. In order to solve the most basic food shortage problems of the residents, the "tuanzhang (團長)" system emerged. Tuanzhang organized themselves on a voluntary basis and at the very local level to building a new community base on the wechat, when the old community (neighborhood committees and communities) appeared unprepared to help develop local solidarity channels.

This presentation will be a case study about the emergence of the new type of voluntary communities during the Shanghai lockdown. How this kind of new community was built up, and how the role of tuanzhang worked. Will this new community last for a while or disappear as the lockdown be lift. In the first part, I analyze and discuss the process through which the concept of "community" has been borrowed and introduced from Western Europe and the United States to China, referring to some classic previous researches, and then based on this literature review, I compare in a second time various similar concepts such as "neighborhood committee", "street" and "community," and find out and show what the corresponding functions are, and whether there are overlapping or gap areas through different interpretations of the definitions of the terms. And the trend of the old community, if declining, and why.

The second part describes the two-month lockdown of Shanghai, and by compiling notes on the informant and data gathered throughout the lockdown period, summarizes how the "tuanzhang"-based solidarity communities emerged and how it works, what are the views on the newly established community, etc, their social characteristics, their modes of organizing local solidarity groups, their attitudes towards the new local communities and the old-ones, the social norms and values diffused in these groups, especially when compared to previous Chinese communities. In the third part, I want to explore the reasons for the emergence of this new type of "voluntary communities", and some sociological theoretical aspects of the analysis discuss the sociological dimensions and implications of such social ties in regard to the Chinese context, and to some sociological theories.



## Participants

School	Name	Title	
KU	LI, Ziye	Master student	
	OHASHI, Asuka	Undergraduate	
	TANO, Haruka	Master student	
	WATANABE, Taku	Undergraduate	
	ASATO, Wako	Associate professor	
	HEIM, Stephane	Associate professor	
	OCHIAI, Emiko	Professor and chair	
	SNU	AHN, Yulhee	Undergraduate
AH, Han Hyeon		Undergraduate	
BYUN, Hyunjun		Undergraduate	
CHOI, Yeryeng		Undergraduate	
KIM, Jaeyoon		Undergraduate	
KIM, Kyung Min		Undergraduate	
KIM, Hyunseo		Undergraduate	
LEE, Sieun		Undergraduate	
LEE, Yoon		Undergraduate	
MOON, Byeong-June		Doctoral student	
YOO, Jeong min		Master student	
IM, Dong-Kyun		Associate professor	
PARK, Keong-Suk		Professor	
NTU		CHEN, Hung Yu	Undergraduate
		CHEN, Ting Ya	Undergraduate
		CHEN, Yu-Tung	Undergraduate
	HONG, Qiyan	Undergraduate	
	HUANG Yu-Ching	Undergraduate	
	LAN, Pei-Chia	Professor	
	LIN, Kuo-Ming	Professor and chair	
	LIU, Yining	Lecturer	
	LIU, Hwa-Jen	Associate professor	
	TSENG, Yen-Fen	Professor	
WU, Chia-Ling	Professor		

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