

Tony Blomqvist Mickelsson

Abstract

Millions of Ukrainians have been displaced due to the current conflict, and an emerging body of literature has examined Ukrainians' re-settlement processes. An equally profound facet of the conflict has been how Ukrainians are treated differently vis-à-vis other refugee groups, often emphasizing *better* treatment. This (better) treatment is evident across multiple levels, including at the policy-level, in media, public opinion, and how governmental- and non-governmental organizations operate to accommodate for Ukrainian refugees. Following the conventions of the traditional systematic review, but also including grey-literature, I synthesize and interrogate the research on Ukrainian refugees' differentiated treatment, showing how the case of Ukrainian refugees illuminate how refugee reception is conditioned by a range of factors. These factors include conceptions of cultural similarity, vulnerability, demographics (e.g., age and gender), and how Russia is conceived of as a common enemy for Western societies. These factors spur people, organizations, institutions, and nations to respond to Ukrainians in ways that are unparalleled to what we have seen before. These findings are discussed critically, and further suggestions are provided to properly conceptualize the subject matter. Specifically, drawing on the notions of 'promising victimhood', Ukrainian refugees' differentiated treatment can be better understood, while still encouraging researchers to theoretically develop this framework. The review provides a benchmark for academics and policymakers, showing how we must be attentive to how flaws in refugee reception occur across levels and sectors, and reveal systemic injustices that need to be addressed.

Migration and Memory: Revisiting the narratives of second generation hibakusha immigrants

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ABSTRACT. Difficult or traumatic experiences such as natural disasters, epidemics, and war may push individuals to migrate and start a new life far from their home countries. Such was the case for many *hibakusha*—victim-survivors of the atomic bomb—who fled Hiroshima and Nagasaki after the Second World War. These hibakusha sought a peaceful life and better opportunities in the United States and South America, far from the trauma and social discrimination victim-survivors faced in post-war Japan. Yet, even after they left, they continued to share their narratives of pain and healing to advocate for historical justice, and more recently, for the abolition of nuclear warfare. Their efforts have opened new opportunities for dialogue about war and international cooperation towards peace. This research looks into the retelling of narratives by second-generation hibakusha immigrants as they appear in online spaces like *Hibakusha Stories*, *the Memories of Hiroshima and Nagasaki: Messages from Hibakusha* of the Asahi Shimbun, and the web pages of the *Hiroshima Peace Memorial Museum* and the *Nagasaki National Peace Memorial*. It argues that these efforts of hibakusha activism promote new opportunities and directions for dialogue about the war and its global impact. Through an analysis of these narratives and advocacy efforts, this research presents how hibakusha activism continues to be relevant to this day as it serves as an internal pressure for Japan to confront its difficult past, and asserts a more inclusive understanding of Japanese history and society in an increasingly globalized world.

KEYWORDS: hibakusha, hibakusha activism, second-generation hibakusha, hibakusha immigrants, post-war Japan

Madhurima chatterjee

Abstract:

“Climate change” as a global environmental problem which continues to impact the life and livelihood of coastal communities at an unprecedented rate, all across the world. In India, coastal communities experience the wrath of climate induced displacement which impacts their settlement and rehabilitation. The present article attempts to explore intersecting horizons of climate refugee laws, ‘g/local discourses of climate crisis/ climate induced displacement, and existing policy frameworks that work in an intertwined manner to impact the mitigation strategies for a vulnerable set of climate refugees in a small coastal village of West Bengal. The article takes in account case studies, narratives and participatory methods to reflect upon three significant questions; Who are ‘Climate refugees’? What is the scope of “Climate Refugee” laws in a developing country like India? How do local climate refugees negotiate with the politics of ‘displacement’ in their everyday life? Why is it necessary for policy making bodies to upgrade their humanistic stance while framing policies for climate refugees. Findings reveals .*Firstly*, that the term Climate refugees is a controversial term. *Secondly*, Climate refugees laws are need of the hour to give safer and secure place to millions of migrating people who seek shelter and support during times of an environmental crisis, and want their local rights to be protected. *Thirdly*, Climate Refugees as social actors, somewhere fail to exercise their agency in the politics of displacement in their everyday life and *lastly*, policy making bodies somewhere need to gear up their humanistic stance to offer sustainable solutions of climate crisis.

Keywords: Climate refugees, climate crisis, forced migration, refugee protection framework

Chinese War Orphans and Families Over Half a Century

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Chinese war orphans and returnees (*Zanryū koji*) are arguably the first batch of migrants as "new overseas Chinese" from China to Japan since the normalization of China-Japan diplomatic relations in the 1970s. Of Japanese blood but raised in a Chinese environment, they challenge the concept of Japaneseness, which is typically associated with "blood" unity, culture, citizenship, and territoriality (Ward 2008, 105). Previous research has predominantly examined the lives of Chinese war orphans and returnees in China and Japan from historical perspectives (Araragi 2000; Chan 2011; Shi 2020; Zhong 2022) and through longitudinal methodologies (Zhang 2021; Zhang and Wang 2022). However, most of the research has focused on macro structures, such as identity, racism, nationality, ethnicity, and citizenship, with a lack of a systematic review exploring the perspectives of life course, agency, and individual differences. Significant changes in their residence status, repatriation procedures, and settlement requirements from the policy side have resulted in social marginalization and discrimination of this group, along with their Chinese relatives (Efird 2008, 2010; Tamanoi 2009). Furthermore, new issues have emerged such as care for the elderly, social security for the second and third generations, as well as ethnic segregation and marginalization in community housing (*danchi*). In addition to a comprehensive analysis of the entire group using a historical approach and the new mobilities paradigm focusing on their migration and mobility experiences and structures, it is also important to consider individual agency, trajectory, and life course.

With literature review and analysis of newspaper and narratives in Japanese, Chinese and English over the last half century, this study aims to explore the following questions: 1) What are the different mobility patterns of Chinese war orphans and families since the 1970s? 2) How do they individually experience, negotiate with, and integrate into Japanese society through the lens of the life course? 3) What lessons can we learn from their experiences as early settlers to address future problems faced by them and incoming Chinese migrants?

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This paper focused on the operation and established process of the Japanese program “Time-Off for Sick/Injured Child care”, based on the Diet record and the record of the conference of The Ministry of Health, Labor, welfare, interview, and analyzing official statistics of Japan.

These days, many leave systems have been established and they have become the target of research on social welfare. In previous research, research of such leave systems tended to focus on the effect on gender equality. However, in this paper, I capture the dimension of this leave system which enables care. Among the many leave systems, I deal with the Japanese system “Time-Off for Sick/Injured Child care”. This system allows parents to get unpaid time-off 5 days per year when their children get sick.

I focused on 2 points in this system. One is the strictness of rules. This system limits the target pre-school child, and usable days in 5, and unpaid. This is particularly rigid compared to other countries. The second point is the low recognition rate. From these features of the system, I think investigating “Time-Off for Sick/Injured Child care” contributes to discovering the tendency of institutional design of programs related to care in Japan. I led to the result by interviewing and analyzing Diet record. As a result, in the first point, it may be caused by the idea that law should follow the movement of society. In the second point, it is caused by the lack of advertisement for the program. Finally, I conclude that the relation of care and program tend to restrict the target of the people who can receive care, not to aspire to make the system that many people can receive care.

Rina Shoki

OBJECTIVES:

This study was conducted to evaluate the effectiveness of an educational program for Japanese nurses to work with foreign nurses and to validate the content of the program for a randomised controlled trial. The purpose of the program was to enable Japanese nurses to acquire the knowledge, skills, and attitudes necessary to work with foreign nurses.

METHOD:

This was a pre-test, post-test study with an educational program. Study participants were those who spoke Japanese as their first language, had a Japanese national nursing license and wanted to participate in this program. The program was developed based on the learning needs of Japanese nurses working with foreign nurses and consisted of e-learning and online workshops. Outcomes were knowledge of foreign nurses' backgrounds, confidence in working with foreign nurses, an intercultural sensitivity scale, and skills to support foreign nurses. A total score for each outcome was calculated and a corresponding t-test was performed on the mean pre- and post-program scores. To assess the validity of the program content, data were collected in five-point scales regarding the understandability, structure, method, amount of information, length, and usefulness of the program. This study was approved by the St Luke's International University Ethics Review Committee.

RESULTS:

Nine nurses participated in this study. There was a significant increase in all total scores for knowledge, confidence, attitudes, and skills after the program. More than eight participants rated the program highly in terms of ease of understanding, structure, method, amount of information, length, and usefulness. More detailed information was requested on the system for accepting foreign nurses and the advantages of working with foreign nurses.

CONCLUSION:

An educational program for Japanese nurses to work with foreign nurses had the effect of improving the knowledge, confidence, attitude, and skills of Japanese nurses.

Nursing Migration in India: Understanding the changing roles of recruitment agencies within the nursing migration industry

This paper revolves around understanding the changing roles of migration intermediaries involved in nursing migration from India so to enable us to determine the roles of such actors within the migration industry while also assisting in demystifying the neoliberal approach to migration adopted across the globe. It appears that the adoption of a contemporary approach developed through the analyses of the combined effect of network associations, created by an interaction of the state, labour market and individuals, and the neoliberal setup, that migration has inevitably become a part of, will allow us to examine the effect of neoliberalism on not just the creation of a 'global commodity', i.e. nursing, but the development of transnational agencies that assist in the formation of such networks. In this context, this paper aims to elaborate the different roles played by migration intermediaries, i.e. recruitment agencies, present in the Indian nursing migration industry and the ways in which these actors have diversified their existing roles to maximise their presence within the migration industry. The migration industry consists of educational and training institutions, recruitment agents, border surveillance and security agencies, migrants' marriage agencies, unions, non-governmental institutions, traffickers, smugglers and sending and receiving governments. This paper attempts to unravel the ways in which such agencies succeed at maximising their presence in the labour market through the 'double movement' of the state (both destination and source countries) by the introduction of such policies as easing of language requirements, and family relocation while simultaneously introducing stricter movement restrictions, thus highlighting the dichotomous role of the state. To this end, this paper intends to answer the following questions: what are the changing roles played by recruitment agencies existent within the Indian nursing migration industry? How do recruitment agencies expand the nursing migration industry? What is the role of the state in enabling such expansion?

Keywords: Migration, nursing, migration intermediaries, recruitment, labour market, neoliberalism.

Reproductive labour as epidemiological surveillance:

the case of India's migrant workers during the pandemic

When the Indian government declared a nation-wide lockdown on the 20th of March, 2020, it left lakhs of internal migrant workers unemployed and homeless. Government instructions to stay at home and isolate had formalised into state sanctioned violence against the urban poor. Passenger trains carrying migrant workers back home were arbitrarily stopped by the police, buses on national highways were forced to return. The contact tracing app designed by the government, Aarogya Setu, mapped 'hotspots' in the city and documented the 'movement patterns of Covid-19 positive people' (GoI, 2020), palpably imagining the fears of spread of the contagion in terms of the mobility of specific bodies.

The paper studies the experiences of migrant women in the city of Delhi – who increasingly turned to commercial surrogacy and repetitive ova donation as quasi-long term solutions to cope with the spectres of homelessness and unemployment during the pandemic – to understand how specific forms of labour emerged as strategies to contain the bodies of the urban poor in place during the pandemic. When dozens of migrant women, who constitute the underclass of the urban workforce, are now placed in dormitories as surrogate mothers or repetitive egg donors – subject to frequent testing, chaperoned visits to doctors, distanced from their families – the emplaced nature of gestational reproductive work legitimises the containment of the urban poor as epidemiological prudence. Fears of 'footloose' migrants are managed through the subjection of vulnerable bodies to egregious clinical scrutiny, policing their labour, and a containment of their mobility. The paper argues that in the process, technologies of surveillance, epidemiological anxieties around the spread of the virus through the mobility of specific bodies, and the intermingling of public health protocol with the interests

of a private biomedical industry enable novel ways of shaping bodies deemed 'risky' into (re)productively viable forms of biocapital.

Keywords: pandemic, reproductive governance, surveillance, reproductive labour

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Gender, Social Aspirations and Transnationalism: The Case of the Indian Diaspora in the United States

In a world today more globalised, connected and interdependent than ever before, both inter and intra, state and country migrations have seen a rise. As is well understood, migrants carry a unique socio-cultural baggage with them, amongst many other things. When subjected to different political and economic situations, such diversity produces its own intended and unintended consequences. The constant dialogue between the pro and anti-globalists makes one question the significance and repercussions of this colossal process. Is it actually leading to social, political and economic growth? Is it making the world truly more connected, or all the more exclusive? Have roles of gender and caste transformed for the better, or have they simply taken the form of old wine in a new bottle? This paper aims to study the life experiences of 5 middle-class, upper-caste Indian families living in different states of North America over the last two decades. Through in-depth interviews, the ultimate objective is to learn their life histories, their reason(s) for migration, and analyse their ways of living through a sociological perspective. A list of queries preface the interaction. Are they torn between their old and new homeland(s)? How well are they received by people in both the countries? Where do they place themselves in American social profiles? Have they faced discrimination of any kind? Are they willing to come back for good? It is imperative to understand how these persons view religious and political happenings in India today, and what nationalism means to them. Finally, it may be worthwhile to explore whether traditional gender and kin relations and structures have been produced and reproduced in significant ways in the lives of those who migrated to the States.

Abstract

Since the development of the enclave thesis, there has been a debate regarding the economic effects of enclaves on immigrant individuals, whether they are positive or negative. This controversy arises from differing perspectives on the concept of enclaves. This study focuses on the ethnic commercial gathering in Osaka, Japan, examining the emergence of a new type of enclave. The paper proposes the enclave → supra-neighborhood model, challenging the enclave concept based solely on economic foundations. Through in-depth interviews with enclave entrepreneurs and local investigations of the social space of new Chinese immigrants, the study gathers time and space data. The findings of this study are as follows. 1) The changing identity of new Chinese immigrants contributes to the transformation of enclaves. 2) New Chinese immigrants actively create network-type social spaces to resist assimilation. 3) Social or cultural spaces emerge as a result of group differentiation and adaptation to the national culture, which can be described as the enclave → supra-neighborhood model.

Sarvpriya Raj

Abstract

The 16th Next-Generation Global Workshop in Kyoto University

Proposed Title – Caste-ing wider nets: Exploring Mobility Capital among Punjabi Dalits

Spending a considerable time living ‘elsewhere’ provides a sojourner with an opportunity to see ‘home’ from multiple angles. The experience can be transformative. Easthope (2009) considers this act as “becoming through mobility.” This act helps transition from a place-based ascribed identity to a hybrid in-flux achieved identity. In this paper, I shall discuss the importance of resources, knowledge, and abilities gained by living away from home, for the Dalits of Punjab. Salazar (2018) contends that transnational mobility is sometimes a “necessary part of life, particularly for the middle classes.” I argue that for Dalits crossing borders and boundaries assumes an even greater significance. A distinction between crossing borders (demarcations in space) and boundaries (signifying a wider scope than borders, wherein cultures and categories differ socio-spatially) helps in understanding the nature of travel here, that is ‘beyond’ the familiar. This paper shall assess the role of such mobilities in the structuring and restructuring of human sociability and the differential power dynamics they produce over time. Greater awareness of global inequalities due to effective communication technologies often leads to transnational modes of cooperation in the development of strategies to combat such inequalities. The paper moves further from economic successes and financial remittances as markers of “mobility capital” (Jayaram 2016) by focusing on rising awareness and consciousness among the Punjabi Dalits.

Japanese Socio-cultural Influence on Migrant Entrepreneurship: Exploring the Entrepreneurial Activities of Former Filipina Entertainers in the Philippines

ABSTRACT

Over the years, Japan has opened different channels for labor migrants to address its labor shortage. The Philippines is one of the major sending countries of female temporary migrant workers since the 1970s, most of whom worked in the entertainment industry. Thousands of these Filipinas eventually returned to the Philippines to set up a business using their accumulated social and financial capital, as well as lived experiences in Japan. However, to date, it remains unknown how their migrant lives in Japan influenced their entrepreneurial activities in the Philippines. This study investigated the impact of 20 former Filipina entertainers' experiences in Japan on their entrepreneurship upon return to their home country. It built on Kushminder's model (2017) to examine how their reintegration strategies shaped their entrepreneurial engagements. Depending on their level of preparedness, social networks, knowledge and skills, cultural maintenance, and structural conditions in Japan, the study revealed that Filipina entrepreneurs could be categorized as reintegrated, enclavists, traditionalists, and vulnerable. It also found that their Japan-bound migration drove them to take the entrepreneurial route to either maintain the social status earned in Japan or support their household upon return to the Philippines. Not all Filipinas venturing into business capitalized on their sociocultural experiences in Japan; others are oriented toward Filipino consumer needs and rely on some aspects of the Filipino culture in doing business.

Keywords: *former Filipina entertainers, entrepreneurial activities, reintegration, Japan, Philippines, return migration*

Title; Performing Motherhood: Edo Sex Workers and the Production of Mothering Knowledge in the Diaspora

Cynthia Olufade

Following Oyewumi's (2015) submission on the *genderlessness* of motherhood among the Yorubas, I argue that for the Edos, the performance of motherhood transcends not only gender attributes, but the roles assigned to them. My submission is based on lessons from my research that centers on sex workers of Edo origin who work in different European cities and keep a steady relationship with their kin networks back home. Ramberg's (2014) highlights some aspects of this discourse in her monograph, she describes the relationship between Devadasis and their family as sometimes exploitative yet empowering. My paper recognizes the need to understand how these kinds of relationships are negotiated and maintained across time and space, this will inform our understanding of the fluidity of African knowledge and diaspora systems. My paper asks significant questions on the different categories of motherhood and mothering in the context of Edo sex workers in terms of skill transmission, economic empowerment, romantic entanglements and more importantly; How the relationship of current sex workers with their kin inform the success/or not of their work? In doing this, I will highlight different constructions of what Edo people term a 'good' mother, before and after the advent of colonial authority and analyze how these women and girls have begun efforts to decolonize conceptions of mother-child relationship. I situate these Edo women/girls as cultural producers of knowledge based on their work ethics, survival strategies and agency in Europe rather than mere members of a transnational criminal network who are often objects of moral evaluation.

The Sociology of "Sexuality-related Information"

Kyoto University

Tomonori Noshita(Master Student)

In this research, I conducted the qualitative survey of how they access the information on sexuality. Prior to the survey, I considered some concepts of the Social Polarization theory such as "Echo Chamber" and "Filter Bubble." I also examined the Feminist Epistemology and Philosophy of Science, especially the methodology of Institutional Ethnography (IE) by Dorothy Smith, which pays attention to the distinction between the everyday experiences and the public languages. Applying her theory, I created the concept of the "Sexuality-related Information" being inclusive of the everyday experiences and the public languages.

After the consideration of these theories, I executed the interviews with 10 people to clarify how they acquire, collect, exchange and utilize the "Sexuality-related Information. They were all semi-structured face-to-face expert interviews, usually conducted in quiet rooms in my dormitory or the cars of the interviewee, recorded, transcribed and coded after the interview. Analyzing the interview data, I found the things as follows:

- Acquiring the "Sexuality-related Information" through the web sites has the low risk of leading to Social Polarization.
- The contents on the web sites conveying "Sexuality-related Information" serves as a safety net for those who are unable to establish the relation trustworthy enough with friends or parents to exchange "Sexuality-related Information."
- Women's dominance in accessing "Sexuality-related Information" increases the burden on women in terms of sexual behavior and contact with men.
- Feminism plays an important role as a "trigger" for acquiring and collecting "Sexuality-related Information." In addition, the universities play an important role in providing the opportunities for the university students to come into contact with feminism, not only through the lectures and the talks, but also through the reading groups organized by each laboratory and by voluntary students.
- Resistance and reluctance to talk about "Sexuality-related Information" with the opposite sex can be reduced by the forms of communication such as interviews, consultations, and questions and answers.

**The 'Dilemma of Equality' In the Childrearing of the International Family
in Japan: A Qualitative Analysis of Interviews with Japanese Mothers
Married to European and North American Fathers**

Bowen Jiang
Kyoto University

Recent years have witnessed the growth of the number of International Families, which consist of Japanese and foreigners. According to the Immigrant Services Agency, there are around 117.3 thousand Japanese-foreigner couples and about 26.2 thousand children from these families living in Japan. However, international families are still troubled by issues like parenting stress and domestic violence (Qu 2009), and their divorce rate is 2.8% higher than Japanese families.

Recent analyses (Constable 2005) have revealed that Japanese females who have chosen to marry males from European and North American countries usually seek to escape from Japanese patriarchal gender expectations and look for a 'modern husband' and a 'modern marriage'. Nevertheless, Yamamoto (2010) claims that the child-rearing division remains unequal. The mother is still responsible for most of the child-rearing and is overburdened.

This research is based on semi-structured interviews with child-rearing families of Japanese mothers and fathers from European and North American countries. Specifically speaking, it utilises the theory of Power (Luke 1974) and the theory of Maternal Gatekeeping (Puhlman & Pasley 2017) to analyse how the unequal child-rearing gender forms. Referring to the research of Sun (2022), a timeline is attached to inspect what kind of gender consciousness they held before their marriage and how their division of child-rearing has changed over time.

Based on our current analysis of the interview data of four families, although all interviewees showed a solid willingness to gain an equal child-rearing division, mothers are still responsible for most of the child-rearing (especially for education) for three reasons. Firstly, mothers have received influence from their parents who were in the household in which females were responsible for child-rearing and housework, while males were the breadwinner. Therefore, they must face the dilemma between their urge for equality and the 'mothers being responsible for child-rearing. Secondly, their previous education experience and the capability Japanese offer mothers the power to overwhelm their children's education and fathers are excluded from this field. However, this also angers mothers, as they need to set all the education strategies alone. Thirdly, the language difference and the bias of the willingness to communicate about issues and stress during child-rearing have ultimately made mothered intend to deal with problems alone instead of negotiating.

YI ZHENG

In China, the phenomenon of "peidu" is increasing in recent years.

The "peidu" in this study means that a mother in a rural family moves to the city with the child in order to make the child go to a better school.

Economic and social disparities in China have been expanding since the start of the reform open policy in 1978. Education became a way to accumulate human capital, realize hierarchical rise and integrate children into society smoothly for rural people. Therefore, it is very important for rural children to get equal and superior educational opportunities, and to allow children to go to a better school is the most accessible way for farmers to move their children's hierarchy. As a result, the phenomenon of "peidu" is increasing in rural China.

The problem of how the female role is changing by the economic development in China where women were pulled out from the home to the society by the socialist policy and the problem of the change in the role of the woman in the rural area have been remained.

In this study, I discussed the above mentioned questions by listening to "peidu" women in rural areas of Jiangxi Province, mainly by online semi structured interviews.

In conclusion, it has been understood from the study that women in Chinese rural areas who chose "peidu" prefer to fulfill their motherhood instead of wifehood. In modern rural China, the Gender norms are internalized by rural women gradually and the role as a mother was regenerated.

**Survival of Philippine Hostess Clubs in Japan:
An Ethnographic Research After 2005 Tightening of Entertainment Visa Issuance**

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Abstract

As Southeast Asian countries were integrated into the international tourism market in the 1960s, commercial sex work expanded, with migrant women entering as sex workers. Governments have attempted to regulate such sex industry and linked migration, but full elimination has been challenging, and the sex industry continues to thrive in many places. In response to this situation, this report explores how enforcing specific regulations impacts the nature of the sex industry. Previous studies of sex tourism and human trafficking have focused on controlling prostitution and addressing human rights violations, but have rarely asked how such laws and regulations would change the sex industry itself. In this report, this point will be discussed from the case of Philippine hostess clubs in Japan following the 2005 tightening of entertainment visa issuance. The analysis primarily relies on data from participant observation conducted at a Philippine hostess club in city A, Kanagawa since April 2022, the findings are as follows. First, The tightening control over the Entertainment Businesses Law, implemented simultaneously with the visa restrictions, eliminated illegal prostitution while allowing hostess clubs to operate legally, providing Filipino women with employment opportunities. Secondly, the tightened visa issuance disrupted the traditional migration network to hostess clubs in Japan. As a result, to comply with the law, hostess clubs started hiring former indentured workers, who had become permanent residents, as well as Japanese spouses, as voluntary employees. Third, Unlike sex work involving sexual activity, hostess clubs focus on selling companionship and long-term relationships with clients, sometimes spanning more than a decade. This emphasis on non-sexual interactions facilitated clients' sense of belonging. Consequently, hostesses and clients aged together, fostering a distinct business environment. These factors have enabled Philippine hostess clubs to survive in Japan despite attempts at regulation while changing its business model.

Understanding the creation of the visa “Specific skills” in Japan through the analysis of the Ministry of Justice’s round-table conferences

Oumrati Mohamed, Inalco/Sciences Po

The Immigration Control Act was revised in 2018 to introduce the visa "Specific Skills", allowing the recruitment of workers from new sectors such as construction, hotel/restaurant, or cleaning. This highly controversial revision provoked a strong backlash when it was voted by the Diet, and to date, the number of “Specific skills” workers has been significantly below the government's expectations. The aim of this presentation will be to demonstrate how this policy came to be. To do so, besides assessing the country's demographic and economic situation, we wish to highlight the role of the government and civil society’s collaboration through the proceedings of the "Immigration policy round-table conferences" organized by the Ministry of Justice between 2013 and 2018. During this period, members of the government, the administration, and invited members of civil society were asked to reflect on a new framework for the acceptance of foreign workers. In order to analyze these proceedings, the preliminary stages of the public policy cycle, specifically, the agenda setting and the policy formulation will provide an analytical framework to identify how was created this public policy. Consequently, with this tool, our goal is to shed light on the positioning of the actors taking part in these conferences, as well as identifying the actors and ideas that were influential in the final creation of this visa.

Securitization of Migration in the Age of Social Credit System (SCS); Implications for Labour Citizenship and Social Rights in China

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Background:

The history of China reflects two themes of securitization of migration: (i) Migration portrayed as a security threat (i.e., The case of migrant workers from Myanmar) (ii) Security measures used for migration management (i.e., Household Registration System "Hukou" and the Entry-Exit System "Chu Ru Jiang guan Li Ju"). In 2014, China introduced two significant plans that marked convergence between migration and the Social Credit System (SCS): the "New Urbanization Plan" and the "Planning Outline for the Construction of a Social Credit System (2014-2020)". Adopting a "Multiple-SCS" framework, which recognizes different SCSs in China with varying functions, this research attempts to trace their assumptions, implementation, and implications for managing migration in three themes (i) Labour, (ii) Citizenship (iii) Social Rights.

Literature Gap:

The merging of SCS and migration management in China leads to innovative migration securitization strategies, offering fresh perspectives to the literature on migration securitization.

Methodology:

1. Research commenced with a comparative literature review of 21 unique cases of securitization of migration (indexed by Google Scholar) to create a conceptual framework.
2. Thematic Analysis of 14 case studies on the Social Credit System and 16 on migration specific to China was performed.
3. Through a line-by-line coding of each case study, all concepts considered to have an element of securitization of migration were identified and tagged.
4. After comparing the selected concepts to all other scenarios, three novel evolutions of the securitization of migration in China were propounded.

Results:

Convergence of SCS and migration resulted in

1. State-private collaboration leads to the compartmentalization of migration rights.
2. Restrictive institutional configuration resulted in a state-sponsored precarisation of the rural migrant labor force (Shiminhua).
3. Migrational denaturalization is used to achieve social conformity and social stratification.

Conclusion:

This study concludes that SCS creates a unique securitization of migration and provides a conceptual framework for a new migration phenomenon 'E-Collar Migration'.

Kunal Nath Shahdeo

Internal migration is a significant component of global migration flows, involving the movement of individuals within their own country. This study investigates the internal migration patterns of Adivasi (indigenous groups) migrants from the impoverished eastern region of Jharkhand, India, to the economically prosperous metropolitan cities of Mumbai and Delhi. Employing a multi-sited ethnographic approach, the paper delves into the complex dynamics of circular migration and examines its transformative impact on individual migrants, their households, and the host cities.

While quantitative studies on migration often prioritize economic factors, this paper seeks to provide a comprehensive understanding of the non-economic aspects that underpin Adivasi migration decisions and experiences. By shedding light on these often overlooked rationales, the research uncovers the multifaceted complexities involved.

Despite their strong attachment to ancestral lands, Adivasi communities have exhibited a persistent pattern of migration, which has gained momentum in recent times. This study utilizes fine-grained ethnographic narratives to capture the circular nature of Adivasi youth migration and its implications within their broader socio-political and cultural context.

This paper examines the motivations behind Adivasi youth migrating to urban centers. By unraveling different dimensions of their migration experiences, the study elucidates the distinct circular flows generated, encompassing economic transactions, ideas, technology, and cultural influences. Moreover, the paper situates the migratory patterns of Adivasi communities within the context of India's ongoing urbanization processes. By challenging prevailing stereotypes that portray Adivasis as dwellers of remote corners resistant to modernity, the ethnographic narrative of migration provides a nuanced understanding of their engagement with urban spaces and the transformative effects on their identities, households, and the host cities.

By exploring the non-economic aspects and inherent complexities of circular migration among Adivasi youth, this paper contributes to the broader discourse on internal migration, urbanization, and indigenous communities in India.

Vibrant Japan: the daily lives of religious migrants in Shizuoka

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This paper argues that we can improve our understanding of Japanese society by expanding migrations studies of Japan to include religion. Western migration studies of Japan often focus on ethnicity. Ethnicity is an important issue, as it shapes Japanese perceptions of outsiders and of Japanese society. However, such studies often focus on ethnicity as a social barrier (rather than the agency of individual migrants), or on the experiences of white migrants and those of Japanese descent. Other factors like religion, gender, and class provide further insight into the diverse experiences of foreigners in Japan as a whole, and of Muslim migrants in particular.

Muslim migrants annually arrive in Japan via two main pathways: as a growing portion of Japan's blue-collar workforce and as international exchange students. As a pluralistic ethnic and religious minority, Muslim migrants negotiate their religious lives in a nominally secular country. Muslim migrants navigate ethnocultural and secularist discourses that perpetually reinscribe Japanese social boundaries that imagine Japanese society as homogenous, harmonious, and non-religious. Because many Japanese people have limited personal experience with Muslims, perceptions of Muslims are shaped by stereotypes and fear.

This paper reviews the current literature on the anthropology of Islam, migration, and Japan, and discusses the preliminary findings of dissertation research currently in progress. Using the experiences of individual Muslims and Muslim organizations in Shizuoka City as a case study, I suggest that Muslims in Japan maneuver around Islamophobia by emphasizing Muslim "culture" (e.g., food, clothing, art) instead of religious practices. Yet many Muslims debate the permissibility of disconnecting practices from religious contexts, generating tension between individuals and groups with differing views. This paper documents some of the strategies Muslim migrants use in their daily lives to navigate Japanese society, and how these strategies are shaped by multiple factors like gender, class, and occupation.

#フィリピンママあるある

(RE)presentations of motherhood: Filipino mothers' cultural identities through their Filipino-Japanese Children's Tiktok digital media videos

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Due to globalization and migration, statistics show Filipino women married to Japanese men to have around 1,466 Filipino-Japanese Children (E-Stat Census Vital Statistics Japan,2020). These FJC form a part of multiracial and multiethnic Japanese coined as *hafu/daburu/konketsuji/ainoko*, among others. Conventional Japanese media is known to misrepresent these multiracial Japanese in the form of exoticism and “othering due to prevailing Japanese notions of “homogeneity.” On the contrary, digital media sites- SNS (Social Networking Service) particularly *Tiktok*, is a space not yet fully explored by researchers as a timely, and accessible space for analyzing agency in the identity performance, and for contextualizing of the youth's mixed-cultural identities free from the constraints of conventional media. With the changing landscape and habits of media consumption in Japan, as well as the changing constructs of Japanese family e.g., mixed-race and LGBTQ, it is crucial to study FJCs experiences through this platform, to foster deeper discussions on vital issues of cultural diversity and advocate for their inclusivity and representation in Japan.

Japan and the Philippines have certain differences in cultural values, due to this, there is an evident disconnection between the FJC's real-life experiences vis-a-vis the expectations ascribed to both Japanese mothers and the Filipino mothers. This gap is visible through the FJC's Tiktok videos where the initial emerging themes include their mother's unique communication styles, communication barriers, ways of relating with each other, disciplining techniques, management of their school life, as well as meeting with their peers.

Through a digital content analysis of the FJCs online videos via the hashtag “#フィリピンママあるある,” this paper examines such FJC's experiences and perceptions of their mother's child-rearing practices owing to their Filipino cultural identities. To do this, the videos are analyzed and compared to normative motherhood and expectations in Japan. For a comparative approach, this paper shall interview 5-10 Japanese youth with a Japanese mother to gain insight on the differences of their mothers' child-rearing practices which result to FJC's Tiktok videos' comedic appeal. While the FJC's skits were uploaded under this hashtag for hypothetically entertaining purposes, this paper finds these online(re)presentations as reflective of the multifaceted issues of race and gender, all the while representing the diverse experiences of multicultural and migrant families in Japan.

The Partition of India and its Impact on the Film Industry of Lahore

Abstract

By

Hamzah Faraz Karamat

The partition of British India, or *wand* as it came to be known in the Punjab region, had a substantial impact on the border provinces of the two nations that were born of it. In addition to the humanitarian crisis resulting from the rapid mobilisation of over ten million people, the event presented many long-term ramifications that continue to affect popular memory on both sides of the Indo-Pak border. Among these ramifications was that which involved one of South Asia's more novel but no less influential cultural industries – cinema. Lahore, now the capital of Pakistan's Punjab province, was once among the most important film production centres in the Indian subcontinent, along with its contemporary industries in Bombay and Calcutta. The flight of talent to and the arrival of new immigrants from both of the abovementioned industries in the new Republic of India laid the foundation for a legacy of language and memory politics in the Pakistani film canon – mainly as it concerned the relationship between Urdu language cinema and Lahore's once vibrant Punjabi language film industry. My research will examine the institutions of the early Pakistani film industry and, through interviews with local stakeholders and recently-published secondary literature, explore the relationship between Urdu and Punjabi films, thereby seeking to uncover relevant modalities in Pakistan's contemporary context of cinematic identity.

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**Unwanted but Needed *Bagong Bayani*: User-Generated Content,
Subversions, and Reifications of the Filipino Migrant Worker-Vloggers in
Japan**

Abstract

Advancements in information and communications technology brought about profound ramifications on the ways that people articulate and represent their lived realities and everyday experiences. The emergence of Internet-enabled, video-recording capable, and portable electronic devices, coupled with the advent of Web 2.0 based video-sharing platforms have provided the users various affordances that allow them to exert agency of varying degrees. In this study, the author examines the Filipino migrant workers in Japan who are also engaged in user-content creation, or what is known in popular discourse as vlogging. “Unwanted but needed” and *Bagong Bayani* encapsulate the opposing discursive constructions of the Filipino migrant workers in Japan and the Philippines. When these migrants gain access to implements that allow them to “speak for” themselves, would they be able to subvert institutions and structures of power and break away from being “spoken for?” To answer this question, the author employs an expanded mixed method approach, incorporating qualitative, quantitative, and computational strategies in collecting, analyzing, and interpreting observational, narrative, and quantitative data.

The study reveals the following findings. Through their user-generated content, the migrant worker-vloggers are able to simultaneously subvert and reify various discursive constructions of the home and host societies regarding their migrant experience and identities. By performing (online) and making their everyday lives, and the places and spaces of their host society visible to the networked public, they effectively subvert reductive discourses that operate in the level of language and representation. They are no longer just a source of labor to mitigate demographic changes in the host country; they are also breadwinners, investors, hobbyists, enthusiasts, and something more. However, the migrant workers also become the agents of their own oppression by naturalizing, reifying, and glorifying their migrant worker conditions, characterized by linguistic themes of suffering and sacrifice, intricately veiled under the guise of migrant heroism.

Keywords: user-generated content, Filipino migrant worker-vlogger, bagong bayani, Japan

“It’s a Relief We’re Not in India”: Understanding Experiences of Indian Origin Adoptive Families Living in the United States

Adoption is an age old practice in India and the institutional practice of adoption under the Central Adoption Resource Authority (CARA) is a recent phenomenon in comparison to it which is only a few decades old. CARA facilitates both domestic as well as international or transnational adoption from India. In this paper I talk about a few cases from my doctoral work focusing on parents who adopted internationally from India. These cases include heterosexual couples where one or both the spouse are of Indian origin. I explore the experiences and perspectives of the above mentioned adoptive parents who are living in the United States of America. Even though India has had a long history and tradition of adoption, the case studies indicate that respondents who moved abroad after adopting felt more accepted as adoptive families while living in the US. The respondents drew comparisons to their life in india during the foster period, or to other times when they were in India. The respondents invoke the idea of adoption being ‘normal’ in the US and therefore being seen as a ‘normal family’. They felt that there were not only better resources but also much more acceptance for adoptive families in the US than India including things like mental health awareness, availability of therapists, and support at school, and also a sense of greater freedom including exercising their choice. The parents talk about their self-made attribute and quality of life which is available to them in the US and how it impacts their choice of making a family through adoption and navigating adoptive parenthood while living in the United States.

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In this thesis, the multiple aspect of cultural identity is evaluated. In today's globalized society, identity is one of the themes which people face difficulty with. People's identities have become much more complicated since people have more mobility. Each person holds more than one cultural or ethnic background, which contradicts with conventional understanding of mono identity. Especially, Japan has been believed as a homogeneous society where people have strong beliefs of identical ethnical backgrounds among each other. However, like Yoko Tawada, there are few Japanese who realizes the possibility of diverse and heterogenous characteristics within Japanese society.

With regard to the identity theory stated by Erving Goffman, I will be analyzing how identity is determined in the novel "Persona" by Yoko Tawada. This paper addresses the factor for the construction of one's identity from two directional perspectives, which are inner and external influences. It contains two sections. The first section talks about the different categorizations of determining the identity. The second section talks about different characters who play different roles of people when the negotiation of identity occurs. They can represent people as judges, stereotypes, or threats to one's own identity. I believe that this analysis of identity provides us with an understanding of people who hold multicultural backgrounds and also the roles of the different responses of society towards such people. It will help us to realize the possibility of multiple aspects of our own identities and leads us to accept the exitance of such multicultural and ethnic identity.

Proposed Title: In Search of Freedom: Internal Migration and Gender Norms in Yosano Akiko's *Keshimochi* (1910)

During the Meiji period (1868-1912) in Japan, the I-novel emerged as a prominent literary genre. Yet, it predominantly favoured male writers, leaving women authors like Yosano Akiko (1878-1942) in a marginalized position. Despite these challenges, Yosano Akiko, a renowned romantic poet, gained recognition for her groundbreaking collection of Japanese poetry titled *Midaregami* (1901), which delves into the exploration of female sexuality. In contrast, her stories depicted women in traditional settings, reflecting their experiences and aspirations for internal migration while conforming to patriarchal norms. While migration is commonly associated with movement across national borders, Akiko's works illuminate the aspirations and dreams that drive internal migration within Japan. Akiko's prose, *Kokyō no natsu* [1911, Summer at home], delved into the confessional introspection of characters residing in Sakai, Osaka, revolving around the narrator's longing for an unattainable world in Tokyo. This desire motivated the narrator to embark on a journey toward fulfilling their dreams by deciding to leave for Tokyo, as portrayed in the prose piece *Keshimochi* [Poppyseed rice cake]. Akiko's unique approach was transferring this yearning of internal migration to the narrator, warranting a fair evaluation. This paper argues that *Keshimochi* is a confessional short story by Akiko, revealing the circumstances under which the main character decides to pursue her dreams through migration while conforming to societal expectations imposed on women. Through the story's confessional elements, Akiko exposes the gendered burden associated with migration, highlighting how, as a woman, the desire to move to a place of freedom is contingent upon societal approval, including that of family and friends. The portrayal of migration in the story showcases the duality of the character's conformity to societal norms while seeking a path beyond her current circumstances. Thus, I show how Akiko defies social norms by exploring female aspirations while shedding light on societal limitations.