

Abstract

Wagah is a small village and borderland situated between Lahore in Pakistan and Amritsar in India. This border has a unique ritual ceremony every day before sunset. This ceremony offers a ritual display in which thousands of spectators on both sides dance to hymns, produce anxiety and exuberance and celebrate their wounds while using symbols of national identity and religious fervour, particularly on the Pakistani side. The parade is conducted at Wagah but it acquires its meaning in historical, political, psychological and transcultural contexts. Here, in my research project, the choreography at Wagah ceremony will be studied and deciphered with reference to enmity, gender, and transculturation.

Wagah border is a land of potentials that makes it an ambivalent space. The emphasis on space allows us to explore the possibilities exist in No man's land. Sometimes, it shadows the lines between rivals, nations, cultures and languages and sometimes constructs the walls of identity in terms of religion, self-consciousness and articulation of nation through the dynamics on transcultural horizons. It contracts with ambiguities and uncertainties but there is always potential to interact with certain formations of peace, dialogue and coexistence. This space sounds constituency of problems and as well as cultivates solutions to proposed problems. This contested place shares incontestable commonalities and metamorphoses. Historical continuities and discontinuities in perpetual constructions take place in the ambivalent space of Wagah.

The conceptualization of Wagah as ambivalent space translates that it has very oxymoronic nature of inclusivity as well as exclusivity. This space is amalgamation of **bazm** gathering for dialogue and **razm** field of war. It has potential to become peace space and as well impulse to transmute it into war space. The vocabulary of violence is used in the utterance of choreographers and tones of peace are also created by artists who perform the national drama.

The ontology of nation with reference to Pakistan and India cannot be comprehended without the category of enmity. The enmity is processual that is produced by certain actors and institutions. Wagah border is an open national theater where the paramilitary performers of Pakistan Rangers stage the national narrative and choreograph the enmity. Enmity as driver of transculturation would be explored in this paper. In this essay, it will also be analysed that how national cosmology is performed in the theatre of Wagah. "**Seema**" is filled with high spirit, sensibilities of religion, love of nation and recognition of enemy. Everyone is "**Pur Josh**" in the arena of Nationmania to produce antagonism and celebrate the enmity. Ritualized performance of enmity provides us a chance to re-conceptualize choreography, enmity, nation-building and power structure in South Asia through a comprehension of transcultural turn in enmity studies. Transcultural modes of interaction can be observed in the form of exchange, flows, emulations and adaptations in the choreography of Wagah border.

Key Words: Transcultural Turn, Choreography, Processual Enmity, Ambivalence and Transculturation

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Green Gentrification in Asia: The Pattern of Unjust Redevelopment

Abstract

This systematic literature review expands empirical bounds in green gentrification research. Green gentrification is an emerging issue related to urban greening which is concerned with displacement, exclusion, or marginalization of residents in areas surrounding sustainable/green urban redevelopment as they attract wealthier in-movers. Several studies have shown how green gentrification research has largely focused on US context. Little attention has been paid to the political and economical situation characteristics of each state, as some studies also generally position green gentrification equally in various parts of the world. On the other hand, Asia has a different history on gentrifications that is related to state-led redevelopment, mega-gentrification, and slum gentrification. This indicates that there is a void of discussion in the green gentrification case in Asia. In an attempt to bring clarity to this conversation, our research presents an urban green gentrification pattern in Asia countries, based on findings from a scoping review and dimensional analysis conducted across green gentrification, urban greening, and related literatures. This research is guided by three primary objectives: (1) identify the key dimensions of green gentrification as it pertains to urban greening; (2) explore the relationships and intersections between dimensions in terms of their implications for the social impacts and outcomes of urban greening initiatives; and (3) synthesize patterns of green gentrification in Asia countries. The results show that green-gentrification in Asia is mostly led by governments' concern on food security which drives into the practice of modern farming and private gardens. The green gentrification also makes way for the urban greening project which led to cultural displacement of local people. Responses to green gentrification, therefore, require trans-dimensional strategies that consider these structural influences guiding patterns of urban greening investment and development.

Keywords: green gentrification, Asia, patterns, redevelopment, urban greening, urban management

Democratisation and Equalisation of International Marriages

-From the Prospective of the Distribution of Household-

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Democratization within the marriage is one of the key concepts Giddens (1992) describes in the post-modern family relationship. It requires couples to share responsibilities such as childrearing and caring (Giddens, 1992). Also, a fair limitation to the power of each spouse and a space open for negotiation should be offered to ensure that each individual in the family could enjoy their 'Self-Governance,' be free and equal to decide their living, shoulder equal obligation and make sure that there will not deny other members' right of developing (Giddens, 1992). Nevertheless, it has been described as an 'Unfinished Project' for Japanese families (Sakai, 2012), which indicates that it is still not fully completed in Japan. There is still a risk that many individuals would be tempted to 'tradition' and 'families' to avoid the danger of individualization the deconstruction of their families.

To search for the possibility of democratization in Japanese families, we have been researching international marriages consisting of a Japanese wife and a husband from European or North American countries, as the latter has long been recognized as a model of the 'modern husband' (Constable, 2005) who is willing to share the role of household and childrearing. Nevertheless, based on Yamamoto's (2010) conclusion that the Japanese wife still suffers a heavy and unfair burden of domestic burden, we (Jiang, 2024) have found that the gender norm and the gender consciousness of our female interviewees act as the main reason for the inequality, despite their spouses' gender consciousness. Interestingly, we also found that some of our interviewees have shown a strong awareness of equalizing the division of roles and have partly achieved it through democratic negotiation with their spouses.

However, to illustrate the possibility of democratization and equalization in the family, some aspects, like money and emotional reliance, are still missing. We consider the economic resource as our priority. In recent decades, we have witnessed the popularisation of the double-income family and the rise of the female's economic individualization, which would undoubtedly affect the process of democratization and equalization. To further our discussion, we would focus on the distribution of household in the target family and research to what extent they share their economic resource, how they control and distribute it within their household, and whether spouses have equal access to the resource (Bennett, 2013) and whether they decide the mechanism of distribution democratically and economically. Also, we would enrich the type of interviewees we have. In this research, we intend to include families with a foreign wife and a Japanese husband, as we plan to examine the gender role expectation the husband holds towards their wives and the gender role attitude the wife holds.

We have three major research questions. First, how does the target family distribute their economic resources in their household? Second, how does their mechanism of distribution of household? Third, have they achieved democratization and equalization through this mechanism? For our methodology, we use periodic and semi-structured interviews. Also, we will interview the couples individually to obtain the paired data to ensure the genuineness of their answer and analyze the power relationship between them.

Title: “Imagining the Japanese from Colombia: An International Conversation (1905-1929)”

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Abstract:

This paper explores the historical complexities surrounding Japanese migration to Colombia, focusing on the entanglements between global influences and local contexts in shaping migration policies and perceptions of Japanese migrants. The analysis focuses on the first two decades of the XX century, which were the stage of several failed migration plans to Colombia. This moment was also characterized by diverse perspectives on Japan. On one hand, Japan's victory in the Russo-Japanese War positioned it as a potential ally. On the other hand, the United States, a model Colombia sought to emulate, implemented exclusionary policies against Japanese immigrants through agreements like the Gentlemen's (1907) and the Ladies' Agreement (1921). Additionally, the rising popularity of eugenics and determinism in the Americas, alongside ingrained racial hierarchies from colonial times, further complicated the perception of Japanese migrants in Colombia.

The analysis unfolds across three main sections. Initially, it examines Colombia's early inclination towards migration policies dating back to around 1820, driven by national strength and productivity aspirations, and how they became selective. Subsequently, the focus shifts to two pivotal periods. First, the early 1900s was marked by Colombia's consideration of Japan as an alternative to US influence, especially amidst the construction of the Panama Canal and the separation of Panama from Colombia. Then, in the 1920s, when the idea of encouraging Japanese migration resurged to address labor shortages, but ultimately was hindered by eugenic and climatic determinist ideologies.

Throughout this narrative, the paper highlights the evolving Colombian perceptions of the Japanese, transitioning from viewing them as potential allies and settlers to regarding them as undesirable migrants. The influence of the United States emerges as significant, serving as a reference point for Colombia's migration policies and attitudes towards Japanese migrants. This underscores the intricate interplay between local and global factors in shaping Colombian migration discourse and policy toward Japanese migrants. Ultimately, the study contributes to a nuanced understanding of transnational migration dynamics and their implications for national

identity and policy formulation.

Us Against Them: Language-Based Social Exclusion Endured by Eastern Indonesian Youth in Jakarta

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Cities in Java such as Jakarta, Depok, Yogyakarta, and Malang have been the destination for Eastern Indonesian young people to pursue higher education due to the inequality in education. Eastern Indonesia is part of the archipelagic country where low-levels of socio-economic inequality, compared to Western Indonesia regions, occurs (Suryadarma et al. 2006). It comprises 15 provinces whose languages, races and ethnicities are considered minor. In contrast with the level of education in Java or Sumatra, the largest number of illiterates in Indonesia is in the eastern part of the country (Fitri & Kustanti 2020). In line with this, Eastern Indonesian students' inability in communicating in formal Indonesian and other major vernacular languages was found to be the major barriers for them during their study (Musthofiyah & Isnainiyah 2020; Wijaya & Rizal 2023). This paper seeks to comprehend how language barriers have excluded them from attaining decent academic achievement and pushed them to withdraw from society. I argue that the javanization of Indonesian culture promoted and propagated by the New Order (1967 – 1998) regime is still affecting the nation even after its downfall. The Indonesian language had been javanized even before the Suharto regime took power. However, it was during his power that the javanization, as an ideologization process, showcased its significance and resilience. Ideology justifies domination and a strong ideology bolsters a certain dominating power. The ineptitude in communication and racial prejudice prevent these young students from attaining diverse and useful social connections and support, prompting them to assemble exclusively with themselves. In this study, in depth-interviews and focus group discussion are chosen to obtain qualitative data to understand how far ethnic discrimination and language-based social exclusion burden this marginal group in their daily lives.

Keywords: *Eastern Indonesian youth, language-based social exclusion, javanization, ideology*

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In May of 1897 six “free migrants” and 29 “colonial migrants” landed in their new home of Chiapas, Mexico to begin a life as coffee farmers. The group was known as *La Sociedad Colonizadora Japón-México* otherwise known as Viscount Enomoto's Colony Project. Most were men between 18-34 from Aichi, Hyogo, Iwate, and Miyagi. Through this exploration, I will answer the question of what motivations were present to push for colonial settlement in Mexico, and what the result and impact of this project had on the state of Chiapas today.

Japan's migration to Mexico can be broken down into three main sections: motivation, preparation, and outcome. Motivation can be tied to the 1888 Treaty of Amity, Commerce, and Navigation between Japan and Mexico. It was considered the first “equal” treaty signed with Japan at the time. Resulting in a collaborative effort to establish a Japanese colony in Mexico. This plan took up to 6 years due to multiple land surveys, expert insight, and land purchase. Japan was ready to send its members, and Mexico to receive them. Furthermore, Japanese newspapers reported the process in detail while Mexican newspapers scarcely reported on this matter. On the other hand, once the settlement was established in Mexico, Japanese newspapers showed some concern for its development, whereas Mexican newspapers were optimistic and proud of its establishment ultimately describing it as an overall success. Overall, despite the rigorous planning that went into this settlement, it unfortunately ended in a disastrous failure in its mission to develop a “new” Japan in Latin America. Nevertheless, the legacy of the Enomoto Colony extends beyond its immediate outcome, shaping subsequent migration patterns and contributing to the broader history of Japanese settlement in Mexico and other areas of Latin America in the following years.

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A Boring Labor of Sustainability: On Yoshinori Niwa's "Transporting Puddle A to Puddle B, 2012"

Abstract

Yoshinori Niwa (1982-), a Vienna-based Japanese artist, is known for his performances that intervene in present socio-political situations with his body. His work "Transporting Puddle A to Puddle B, 2012 (2012)" is an 11-minute two-channel video installation, which shows Niwa transporting water from a puddle in Shinjuku, Tokyo, to Naraha-machi, Fukushima. This paper aims to present this work as an alternative approach to looking at sustainable energy and environmental sustainability, which is important but not necessarily optimistic.

Firstly, I interpret this work as an intervention to the overconsumption of electricity in metropolitan Japan that depends on the existence of nuclear power plants in rural areas. Created after the 2011 nuclear meltdown in Fukushima, Niwa's work subverts the cause of the meltdown and the subsequent nuclear contamination. By transporting puddle water in Tokyo to Fukushima, Niwa reveals that the metropolitan is actually the one that brings "contamination" to the rural.

Secondly, I argue that Niwa's unnecessary and repetitive use of the body is a critique of the discourse of environmental sustainability, which removes labor from its glorified image. In his work, Niwa directly puts his mouth into the puddle, holds the water, and transfers it to a plastic tank. He then gets the train to Fukushima, carries the tank, and pours the water to a street in Naraha-machi. This 2012 work is based on Niwa's debut work "Transporting Puddle A to Puddle B (2004)," in which he transfers puddle water in former East Berlin to former West Berlin using his mouth. He repeats the same act of transferring water until he dries out the puddle water. The transportation of puddle water from one place to another, characterized by the repetitive act of his body, is completely unnecessary.

In order to situate Niwa's unnecessary repetition as a strategy to critique the discourse of environmental sustainability, I refer to Sianne Ngai's notion of "stuplimity," a neologism created from "stupidity" and "sublime." By referring to Ngai's theoretical framework based on affect theory, I make a connection between Niwa's unnecessary repetition of bodily action and the nature of manual labor. Niwa reveals that the repetitive nature of labor is necessary in maintaining the glorified image of sustainability created by the metropolitan elites.

The video is installed in a closed space where the spectators need to crawl down to watch the video, like Niwa's posture when he puts puddle water into his mouth. By installing this video in such an inaccessible environment, Niwa's work forces the spectators to participate in the boring and repetitive labor of sustainability. Sustainability is boring, but it still needs to go on.

<Title> Choreographies of Light: Material Politics in Naoshima's cultural Revitalization

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<Abstract>

Naoshima Island, located in Japan's Inland Sea, has undergone a striking art-driven transformation over recent decades - pivoting from a declining industrial town to an international destination for art tourism. This revitalization was catalyzed by the construction of major museums by acclaimed architects like Tadao Ando in collaboration with corporations like Benesse Holdings, as well as hosting the high-profile Art Setouchi festival. While existing scholarship examines the socioeconomic impacts of this shift, this paper takes a material perspective by interrogating how the strategic manipulation of light acts as an infrastructural force directing particular cultural representations and experiences on the island. In doing so, it raises questions around the sustainable futures envisioned by this revitalization project and the complex politics of vision and illumination at play.

With the Chichu Art Museum by Ando as a key case study, the paper analyzes how intense natural lighting pouring in from meticulously designed apertures produces an aura of spiritual transcendence around iconic artworks by Monet, James Turrell and others. However, it argues this luminous choreography imposed by the architect can be seen as exploiting and subsuming the original situated intentions of the art. Instead, the museum visit is recentered around the spectacle conceived by Ando's architectural design and the promotion of globally mobile artist-brands - serving particular cultural capitalist and touristic economic agendas. Expanding this analysis to Naoshima's broader landscape, the institutional cluster of brilliantly illuminated museums and art sites enabled by corporate capital forms a network of "lighthouses" amid relatively obscured public artworks integrated within the natural environment and abandoned buildings. This dichotomy of light/shade parallels the island's context as both a revitalized art destination yet historically marginalized rural periphery. It calls into question whose experiences, histories and futures are prioritized through these tactics of strategic illumination and obscurity.

Drawing from anthropologist Tim Ingold's approach to examine materials and their properties, the paper explores how light's diverse material agencies actively shape human experience, power structures, and place-making processes in complex entanglements of global/local and human/non-human actors on Naoshima. The analysis reveals how light is strategically deployed as an infrastructural means to direct particular cultural, economic and environmental narratives, foregrounding some storylines while obscuring others that may be antithetical to development interests. By discussing the hidden yet ubiquitous "infrastructural" qualities of the taken-for-granted material of "light", this paper attempts to

reveal the similarly hidden cultural appropriations and proxies at work in mediating the island's revitalization process.

Title: From Taboo to Empowerment: Abjection in Queer Chinese Art

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While queer art is a common art form, queer Chinese art and its abject manifestations are rarely discussed in academia. This paper explores the ways in which Chinese queer artists use abjection as a tool for storytelling and memory-making. Drawing on Julia Kristeva's theory of abjection, the study examines how artists challenge dominant power structures, disrupt hegemonic narratives, and foster alternative modes of representation and visibility for marginalized voices.

Abjection, as defined by Kristeva, refers to that which disturbs identity, system, and order, often transgressing social boundaries through the incorporation of taboo subjects and bodily elements. This theoretical framework is applied to analyze the works of contemporary Chinese queer artists who transform abject materials into powerful visual and performative narratives. These artists provoke critical reflection, where they utilize abjection to turn what is culturally considered impure or shameful into poignant statements of resilience and identity. Abjection disrupts the familiar, confronting viewers with the uncomfortable, and thereby reclaims spaces and narratives historically marginalized or silenced.

Xiyadie, known for his traditional papercutting, subverts this conventional Chinese art form by embedding repressed and disparaged homosexual themes and personal narratives of oppression within his intricate designs. His artworks juxtapose the delicacy of papercutting with the rawness of queer elements and marginalization, reclaiming cultural techniques while challenging the heteronormative constraints of Chinese society. Similarly, Li Xinmo's performance art employs abjection to powerful effect. In her performance "Rape", Li poured animal entrails, dishwater, menstrual blood, shit, and urine over herself, washing her body repeatedly until she stank. This visceral performance, dedicated to female political prisoners who suffered rape and assault, forces viewers to confront extreme discomfort and taboos, fostering a dialogue on the brutal realities faced by marginalized individuals and the necessity for truthful historical representation.

To address the subversive potential of abjection in challenging normative constructs and fostering diverse narratives in queer Chinese art, this paper first explains queer theory and abjection theory to facilitate an understanding of how these two theoretical frameworks intersect and inform the analysis of queer Chinese art. Secondly, these theories are applied to the works of Chinese queer artists such as Xiyadie and Li Xinmo to demonstrate the connection between abjection and issues of gender and identity in their art, and to explore how abjection serves as a crucial concept for queer artists to express their creative intentions. Finally, this paper discusses the transformative impact of abjection on queer Chinese art, focusing on its effectiveness in disrupting established

cultural narratives and empowering marginalized voices.

In conclusion, through the recovery and highlighting of erased and silenced facts, this study emphasizes Chinese queer artists challenge social norms and enhance the inclusivity and diversity of the artistic landscape. Their works highlight the potential of art to confront social taboos directly, and provide a platform for marginalized voices to assert their presence and reclaim their histories.

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ABSTRACT

Towards the Technocene: The Imaginings of Urban Future and Sustainability in Contemporary Sci-Fi Storytelling and Foxconn's Smart City Vision

In the emerging era defined by rapid technological advancement and its pervasive integration into everyday life, the concept of the "Technocene" encapsulates the transformative impact of technology on urban imaginings. In 2023, Foxconn, the world's largest technology manufacturer and service provider, introduced its smart city initiative on its Hon Hai Tech Day, unveiling cutting-edge applications and technologies. Central to this initiative is Foxconn's development of a generative AI platform intended to serve as the cornerstone of the smart city infrastructure, facilitating essential functions ranging from communication to transportation. This strategic endeavor by Foxconn envisions a technological utopia aimed at significantly enhancing urban living standards, thereby transforming future cities into more sustainable, efficient, and intelligent urban environments. Through an interdisciplinary approach, this study seeks to explore the intersection between speculative imaginings in sci-fi films and tangible urban development initiatives, with a specific focus on contemporary sci-fi cinema and Foxconn's vision for smart cities.

Chapter One of this paper explores the urban landscape, spatial configurations, and transportation systems through an examination of futuristic portrayals in sci-fi narratives and contrasts these depictions with Foxconn's innovative approaches in

future mobility. Chapter Two delves into the discourse on posthuman subjectivity, identity, and agency, focusing on how sci-fi films and Foxconn's development of technologies like electric vehicles, digital health solutions, and robots articulate the intersection of technology and human experiences. The paper explores the nuanced interactions and coexistence of humans and nonhumans within contemporary urban landscapes, highlighting the complex and often unpredictable dynamics that shape modern urban living. The third chapter critically examines the ethical considerations surrounding artificial intelligence as portrayed in science fiction narratives, alongside an analysis of Foxconn's approach to smart city governance. Foxconn is presently engaged in a collaborative initiative with the government of Kaohsiung city in Taiwan to develop its City GPT, an AI-driven platform intended to integrate and manage various socio-economic activities within urban environments. This chapter investigates the conceptualization of cities as cybernetic spaces where AI platforms serve as central cognitive hubs, influencing and directing urban dynamics.

Through an interdisciplinary approach, this thesis aims to elucidate the influence of sci-fi cinema on contemporary urban planning strategies and development paradigms, while also examining how these narratives challenge existing frameworks. By exploring these intersections, the study provides insights into the potential societal impacts and ethical considerations associated with future urban environments filled with advanced technologies. The overarching goal of this paper is to underscore the theoretical connections between urban development and cinematic representation, thereby offering a novel perspective on addressing current ecological challenges and envisioning sustainable futures, both realistic and speculative.

Keywords: Technocene, Science Fiction Films, Foxconn, Urban Future, Technology

Historical transition of the Japanese new graduate labor market and its connection with school

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As a youth in Japan, the best chance to find a job is right before graduation. According to the ministry of labor, the employment rate of college graduates graduating in March 2024 has reached 86% in December 2023. In April 2024, one month after their graduation, the number reached 98%, which means most of the new college graduates can immediately start to work. But what kind of job will they get? Will they be offered high-quality jobs with a promising future? In fact, most of the stable and well-paid jobs are offered by big companies in Japan and they prefer to give exclusive job opportunities to new graduates. According to the ministry of labor, the larger the scale of the company, the higher the proportion of new graduates employed. For companies below 300 employees, the new graduate employment rate is only 23.3%, however for companies over 5000 employees, it reaches 62.6%. In other words, the most desirable job opportunities in Japan are offered to new graduates. Being a new graduate in the labor market is privileged, but failing to grasp this short window period means great risk of unemployment. According to OECD in 2023, Japan ranked the lowest unemployment rate of the 15-24 years old age group among its member countries, since 1991 it has never been over 11%. However, the complete unemployment rate (looking for a job but cannot get one) of the age group between 15-24 years old has ranked the highest since 1968, according to the Japan institute for labor policy and training. Having a low youth unemployment rate and at the same time, a high complete youth unemployment rate indicates that once Japanese youth miss the opportunity and become unemployed, it will be extremely difficult to bounce back. As we mentioned, the new graduate labor market provides a large number of high-quality job opportunities to young people, but requires them to make choices in a relatively short period of time (around their graduation). If they fail to seize the opportunity in a short period of time, they will find themselves not in the new graduate labor market anymore and have to cope with the fierce competition in the secondary labor market, which causes unemployment. The structure of the labor market in Japan has both opportunities and risks for young people. So how did Japan form such a segmented labor market structure? How do youth make their way to the new graduate labor market in different history periods? To answer these questions,

this article will analyze the Japanese new graduate labor market from a historical perspective. In this article, Japan's new graduate labor market is divided into three major periods: 1949-1959 "Middle school graduate-dominated period", 1970-1989 "High school graduate-dominated period" 2000-present "University graduate-dominated period". 1960-1969 and 1990-1999 are the two transition periods. In each period, this article will review the changes and reformation in the Japanese education system at different periods. Then discuss how schools connect with the labor market, how new graduates find jobs in the labor market. Last, this article will provide an overall understanding of new graduates' position in the labor market: job opportunities, and possible career development.

Keywords: Labor market, School, Employment

Digital-fictional Expectations in Virtual Brand Communities: Analyzing Consumer Loyalty for BSLady Community through Instagram Platforms

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Abstract

This research explores the phenomenon of the emergence of virtual brand communities that are able to drive consumer purchase desires in the digital market ecosystem. Unlimited access for digital market actors changes various ecosystems. It causes economic capitalists to face uncertain futures. Previous studies have shown that communities are usually formed by groups that gather with similar interests, or groups of consumers or lovers of certain brands. Another form of brand community is usually led by someone sponsored by the brand. However, in the era of digital markets, a new phenomenon has emerged where a brand creates a community through a digital platform to provide a gathering place. Moreover, brands also facilitate various activities that support the community, which can be defined as firm-initiated virtual brand communities (FiVBC). These communities provide a platform for consumers to connect, share experiences, and interact with the brands they like. Hence, understanding the impact of virtual brand communities on consumer engagement is becoming increasingly important for marketing practitioners and academic researchers. The communities created by BSLady and Locallady also facilitate offline gathering activities that are carried out regularly for the VBC community, which is different from the FiVBC form, which usually only interacts through posts on online platforms. This form of community activity will be carried out with parallel methods through digital research methods by scraping data taken from the BSLady and Locallady virtual communities on Instagram and the TNA visualization results created from the text nodes in platform interaction. This research provides an overview of the interaction forms that provide space for consumer involvement using the concept of fictional expectations from Beckert. The findings show that digital-fictional expectation that is formed in virtual brand communities potentially cultivate strong consumer loyalty. The circumstances could provide advocacy through social media platforms. Consumers express their loyalty to the brand and engage in co-creation activities by actively participating in virtual brand communities. These activities include providing feedback, sharing ideas, and influencing the brand's decision-making process. Furthermore, this research provides the comprehensive understanding of factors that drive consumer loyalty and preferences within virtual brand communities which is essential for business actors.

Keywords: Virtual brand community, Fictional expectation, Consumer loyalty, Brand loyalty, Preferences

How Has the Long-Term Care Insurance System Changed Community Welfare Activities Conducted by Local Residents in Japan?

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This presentation aims to clarify the change of the content of community welfare activities conducted by local residents in Japan. Before the establishment of the Long-Term Care Insurance (LTCI) system in Japan, local residents frequently visited neighbors in need, offering personal care and household assistance for several hours, typically two or three times a week.

However, since the introduction of the LTCI system, professional caregivers have predominantly taken over the responsibility of caring for the elderly. As a result, local residents now engage in less demanding welfare activities within their communities. For example, they often organize and maintain community events focused on exercises for dementia prevention usually one or two times a month.

This study argues that the nature of welfare activities has become "inconspicuous," as revealed through an analysis of interview data and newspaper articles. This does not imply the loss of significance in the welfare activities performed by local residents, but rather indicates a historical shift in the nature of these activities due to the LTCI system.

This change has occurred because professional caregivers are now able to provide physical care and household assistance through the LTCI system. Consequently, local residents view physical care within households as the responsibility of professional caregivers, leading local residents, instead, to participate in various welfare activities outside the realm of physical care.

In Japan, generally speaking, elderly individuals can access professional care services under the LTCI system by paying insurance premiums. However, some elderly individuals cannot afford these premiums because of low incomes. Additionally, a certain number of people do not receive adequate professional care because of limitations imposed on the amount of care available. When elderly individuals wish to utilize the insurance system, their eligibility for physical care is assessed and determined based on individual health conditions within the confines of financial resources including individual premiums and taxes. As a result, sufficient care is not always attainable through the LTCI system. In practice, many elderly individuals receive only minimal care due to the financial constraints, particularly in a super-aged society.

Thus, for some elderly individuals who seek to benefit from the LTCI system, there remains a

need for physical care. Therefore, local residents who are able to take part in community welfare activities have room to meet the elderly's needs. However, in fact, local residents are not likely to take physical care because there is the "implicit division" between the physical care that the LTCI system provides and the community welfare activities that local residents have created.

In conclusion, before the establishment of the LTCI system, local residents tended to take on the responsibility of the physical care and household chores of the elderly in their communities. Now, residents are expected, instead, to have a cooperative relationship with the local government in carrying out community welfare under the framework of the LTCI system. However, these activities have limitations both qualitatively and quantitatively. This is why community welfare activities cannot be considered a complete "panacea". These activities cannot be expected to fully meet the present expectations set by social policies in Japan. Therefore, analyzing the actual impact of these welfare activities performed by local residents is essential for the success of contemporary Japanese society.

*This presentation is based on my thesis for a master's degree, which was submitted to Kyoto University in 2024.

The Study on Social Support Policy of Chinese Single-Parent Families

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Abstract

The prevalence of single-parent families is rising as modernization advances and the divorce rate in China continues to climb. Given the increasing diversity in family structures and the expanding prevalence of single-parent families, it becomes imperative to thoroughly explore the challenges and needs encountered by these families. This paper advocates for robust social support mechanisms to enhance the living standards and welfare of single-parent family members.

Drawing on social support theory, this study employs qualitative research methods with 27 single mothers and single-parent children as participants. It leverages firsthand experiential data to delineate the real-world adversities and necessities specific to single-parent families. Furthermore, the analysis evaluates the strengths and weaknesses of the existing social support available to the participants, documenting their experiences in seeking and utilizing such support.

Although interviewed single mothers and their children are not considered a poverty-stricken group reliant on social welfare, they indeed face a variety of challenges. Single mothers commonly struggle with economic instability, career impediments, the challenges of child rearing and education, and difficulties in establishing new romantic relationships. Unmarried mothers lack access to maternity insurance, and those subjected to domestic violence find it challenging to protect their rights amidst complex divorce proceedings. Single-parent children primarily grapple with issues in parental and intimate relationships and face discrimination in educational settings. While the existing social support networks provide significant instrumental and emotional support, there are notable deficiencies that need addressing.

This study also explores how members of single-parent families produce unique growth narratives through reinterpretation strategies in their daily lives, enabled by social

support resources. On the one hand, it specifically examines the ways in which single mothers utilize connections within small communities for mutual support, and details their investment in knowledge based on reflections on "failed" marriages and child-rearing. This process aids in reconstructing the experiences of marriage dissolution and redefining these experiences with new meanings.

On the other hand, Single-parent children boost their cultural capital by effectively using the educational system. Their ongoing reflective practices enable them to acknowledge the shortcomings of their original family structures without falling into stigmatized narratives that label their families as "flawed". Consequently, they manage to transcend and transform the typical discourse around single-parent families from one of adversity to a more empowering reinterpretation of their personal growth.

This paper seeks to fill a gap in current research regarding the agency and strategic actions of single-parent family members. Lastly, it proposes policy recommendations aimed at perpetually enhancing the welfare and living conditions of single-parent families by considering formal and informal support mechanisms from the perspectives of family policy formulation, formal state responsibilities, and informal caregiving networks in modern China.

Title: A meatless route towards food sustainability: The visionary promises of alternative proteins in Japan

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Abstract

In light of much evidence that links the livestock industry to climate change, Alternative Proteins (APs) propose a more ethical and healthier future through the revolutionizing of the food industry. Such products which include plant-based meat and cell-cultured meat, have already seen rapid growth in Euro-American markets. Corporations leading these trends have largely framed the range of these novel products as (good) foods of the future. Japan has also seen a growing market for APs, aiming to match the progress achieved by the western countries. Characterized by its high import dependency and limited availability of natural resources, food security remains one of the key priorities for the Japanese government. As a result, there has been an increase in support and the promotion of Food Tech in Japan, with several corporations – both existing food companies and emerging startups – introducing these novel products to consumers in Japan. This paper delves into the various emerging ethical discourses surrounding APs in the context of Japan. Building on existing literature analyzing promissory narratives around APs, the study investigates the marketing strategies implemented by food companies in Japan to integrate APs into the local food culture and develop a conceptual map of narratives to understand the discursive power dynamics around these new products. Preliminary findings identify five sets of promises that delineate the diverse framings used in advertising discourses by companies. The promises reflect the immediate priorities of the nation, such as addressing Japan's food security, while also addressing the main concerns of Japanese consumers such as the promise of good health and embeddedness to local tradition and food culture. The narratives offer insight into the envisioned future of food by these stakeholders, encompassing the role of technology in food and contributions to sustainable development goals. Additionally, the study explores the distinctions in these framings compared to those in the Western discourse, in an attempt to examine the development and perception of novel foods across different geographic regions. The paper seeks to contribute to the larger discussion in the field of social sciences on the evolving definitions of "good food" and the role of narratives in shaping these perceptions.

Keywords: Alternative proteins, plant-based meat, cell-cultured meat, promissory narratives, novel foods, Japan

Word Count: 396

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The 17th Next-Generation Global Workshop

Title: Food Citizenship in Urban Japan: A Case Study in Kobe City

Abstract

There is an urgent need to transform today's globalised and industrialised food system, which has long been criticised for its lack of considerations of environmental and social sustainability. The reasonable starting point for this transformation is at the local scale. This study focuses in particular on urban areas. This is because there are now more people living in urban areas than in rural areas globally, and therefore urban trends are crucial for rethinking the whole food system. The concept of food citizenship is critical when initiating food systems transformation from the local scale and connotes the active participation of individuals in the shaping of food systems.

While much of the academic discussion on food citizenship and food systems transformation has been conducted in Western contexts, this study sheds light on cases in Japan. Discussion on the topic have gradually gained more attention in Japan in recent years. By focusing on Japanese cases, this study contributes to adding a different perspective to Western-focused literature. The existing literature suggests that participants in alternative agri-food initiatives (AAFI) demonstrate a deeper engagement in their communities and, as a result, higher levels of food citizenship than those following more conventional food systems. However, current international surveys indicate that Japanese citizens are significantly less concerned and proactive on severe issues such as climate change. The focus of this study is whether the characteristics of food citizenship can be found and fostered in Japan in the first place. This study aims to elucidate the current state of food citizenship in urban Japan by investigating the relationship between food citizenship and participation in AAFIs.

Kobe City, the capital of Hyogo Prefecture, is selected as the study area. Kobe City is home to a number of AAFIs today, and the prefecture as a whole used to be one of the most progressive areas of the Teikei movement, one of AAFIs that started in the 1970s in Japan. By focusing on and analysing food

citizenship in the region, it is hoped that this study will provide insights into how we can promote citizen participation in food systems in Japan. The focus is on AAFIs in the city, including community-supported agriculture, a farmers' market, a food bank, an organic agriculture programme, a community garden, and an organic market exposition. Participatory observations, interviews, and surveys are conducted to understand the structure and context of the initiatives and the relationship between participation in the initiatives and food citizenship. The surveys include questions on participants' perceptions and behaviours regarding community engagement, daily agri-food activities, and sustainability as pillars of food citizenship. Randomly selected citizens are also surveyed for comparison purposes. AAFI participants are expected to demonstrate food citizenship, with local and small-scale AAFI participants showing higher levels than those embedded in more conventional food systems.

This study provides an overview of the current state of food citizenship in Japan. It contributes a new perspective to the existing literature and inspire further research on how people nurture food citizenship toward transforming food systems in sustainable manners.

Young Urban Farmers Community Network: Co-production of Knowledge on Local Food Sustainability

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Abstract

This research aims to explore the co-production of knowledge on local food sustainability by young urban farmers. South Jakarta has long standing history as an agricultural area and the known supplier areas for vegetables and fruit for markets in Jakarta area. However, due to the massive urbanization of the working class and the high growth rate of local people, the land that previously used as agriculture areas has been converted into residential areas and other public facilities, further causing an unsecured food supply for Jakarta's population. The massive urban growth in the developmental paradigm and the limited land availability creates a lack of awareness of how to produce food in such limited spaces, consequently fostering a knowledge gap between the farming community and society's understanding of food sustainability. In light of this issue, a youth group has emerged, spearheading an urban farming community, "Selarasa Food Lab" to carry out ecological studies, land mapping and planting potential, and connect farmers and consumers. Previous research regarding young urban farmers generally discussed how young urban farmers' critical awareness of food vulnerability in urban areas encourages them to develop a network of urban food producers. This research attempts to take another point of view on knowledge production and distribution process that occur in young urban farming communities. It rather depicts the process of advancing collective consciousness through knowledge-sharing in terms of building community awareness on food sustainability. The theoretical framework uses the concept of knowledge co-producing from Paulo Freire. This research reflects on a collaborative project as part of larger, sustained partnership in co-producing knowledge about local farmer's experience with food production in urban landscape, their expertise in building urban farming, and their concerns in urban food sustainability. This research employs a qualitative approach by taking a case study on "Selarasa Food Lab" Farmer Network in South Jakarta, Indonesia which is located in a densely populated and middle-lower class settlement. Online in-depth interview and visual participatory are used as a research method. The finding shows that the community positions knowledge co-production activities as an effort to create a culture of mutual cooperation. The community develop participatory action to build emancipatory atmosphere through discussion and communal farming practice. This case illustrates how knowledge co-producing process can be formed to raise collective awareness on local food sustainability in urban landscape.

Keywords: knowledge co-production, urban farming, food sustainability, community, urban farmers

Title: U.S., Japan, Australia, and Taiwan on clean energy and technology coalition and its impact on Sustainable Development Goals

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Abstract:

The purpose of this paper is to explore a technology and clean energy policy coalition among the U.S., Japan, Australia, and Taiwan and its impact on Sustainable Development Goals. There are two main reasons for this focus. Firstly, technological advancement and clean energy are fundamental pillars in accelerating global progress towards the Sustainable Development Goals (SDGs) and achieving net zero emissions under the Paris Agreement. To meet the 2030 SDGs and the 2050 net zero CO2 emissions targets, rapid deployment of clean energy and technological innovation is essential.

Secondly, clean energy and technological advancement are increasingly significant in strategic considerations, affecting supply chain resilience and international security. In "Chip War," Chris Miller elaborates on how potential resource conflicts in chips may lead to severe operational disruptions. Clean energy allocation influences nations' abilities to achieve energy security, environmental sustainability, and geopolitical influence. As technology and clean energy resources become scarcer, conflicts over securing these resources may arise. Thus, a coalition among these governments would impact regional security and serve as a cornerstone for maintaining regional peace.

Currently, there are multiple bilateral efforts among the U.S., Australia, Japan and Taiwan that aim at advancing sustainability through cooperation on technology and clean energy. For example, the U.S.-Japan Competitiveness and Resilience Partnership (2021), the Australia-U.S. Climate, Critical Minerals and Clean Energy Transformation Compact (2023), and the U.S.-Taiwan Science and Technology Cooperation Dialogue (2023).

However, absent from the picture are multilateral efforts among the four economies. In particular, recent U.S.-Australia-Japan cooperation on technology overwhelmingly focuses on topics concerning military and security, whereas Taiwan, despite being a leading innovator in the technology and clean energy sectors, does not get adequate attention when it comes to multilateral dialogues.

A few exceptions exist - most notably the Asia Pacific Economic Cooperation framework, where all four economies are members. Yet for Washington, Canberra, Tokyo and Taipei to play a bigger role in advancing the rapid deployment of clean energy and technological innovation, we looked towards the Global Cooperation and Training Framework (GCTF) as a more suitable launch pad. Established by the U.S. and Taiwan in 2015, GCTF focuses on global issues of shared concern by leveraging Taiwan's strengths and expertise. Through its training programs, it supports capacity-building efforts in the Indo-Pacific. Japan and Australia became full-partners in 2019 and 2021, respectively. By capitalizing on the growing number of participating members, GCTF provides an opportunity for the four economies to consolidate existing efforts to maximize their output and contribution to the SDGs.

Keywords: Clean Energy, Technology, U.S., Australia, Japan, Taiwan, International Security, Sustainable Development Goals (SDGs)