

sociology



August 20-23, 2024

The 16th East Asia Junior Workshop

August 20-23, 2024

Venue:

Graduate School of Letters
Kyoto University

Cosponsors:

Department of Sociology, Kyoto University, Japan
Department of Sociology, Seoul National University, South Korea
Department of Sociology, National Taiwan University, Taiwan
Kyoto University Asian Studies Unit
Asian Research Center for the Intimate and Public Spheres,
Kyoto University

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PROGRAM

Day 1 Field Trip I

August 20 (Tuesday)

08:30-09:00	Orientation @Kyoto University, Graduate School of Letters, Lecture Room 7
Tour 1: Utoro Peace Memorial Museum	
10:30-12:30	Utoro Peace Memorial Museum
	11:40 Talk with Zainichi Koreans (@城南労働福祉会館)
12:30-14:00	Lunch Time (Korean restaurant @Higashi Kujo)
Tour 2: Higashi Kujo in Kyoto	
14:00-15:00	Zainichi Korean in Kyoto @Higashikujo Madang Korean Community in Higashi Kujo
Tour 3: Sujin District (崇仁地域)	
15:00-17:00	Regional discrimination of Buraku: Sujin District (崇仁地域, 승인 지구) Changes of Buraku area
17:00~	Free Time

Day 2 Field Trip II

August 21 (Wednesday)

10:00-11:30	Special Lecture The Logic and Risk of Compressed Modernity: East Asia and Beyond Professor Chang Kyung-Sup
Kyoto University Campus Tour	
11:30-13:30	@Kyoto University Lunch
Tour 4: Nishijin Textile Area Labor in Kyoto	
14:30-17:00	Labour in textile industry in Nishijin, Kyoto Rokumonjiya, the textile company
17:00~	Free time

Day 3 East Asia Junior Workshop

August 22 (Thursday)

Lecture Room 7, Graduate School of Letters, Kyoto University

09:50-10:00	Opening Remark from Kyoto University
Session 1: Education & Life Course Chair: Chung Wei-Yun (NTU)	
10:00-11:30	Lin Yun-Hsuan (NTU), Men Pray for Wealth, Women Pray for Love? The Gendering of Yue Lao Belief at Xia-Hai City God Temple
	Dai Lijia (KU), Should teachers help students find a job?: School intermediary system and its downfall
	Chen Yi-An (NTU), From Exclusion to Integration: A policy comparison study on Special Education Act
	Choi Hyeonsoo (SNU), How Can 'Koshien' Make a 'Well-retired' Baseball student athletes?: From Achievement Goal Orientation (AGO) as mediating Treatment
Lunch Break (60 mins)	
Session 2: Labor & Consumption Chair: Stéphane Heim (KU)	
12:30-14:00	Lin Po-Wei (NTU), The Labor Process and Labor Control of Precarious Work: A Case Study of Human Billboard in Taiwan
	Kim Jinho (SNU), The Impact of Anti-Sentiment on Consumption Intentions Among Consumers in Their 20s: A Comparative Analysis of Degree and Patterns in South Korea and Japan
	Lin Ko-Chieh (NTU), A Volunteer or A Believer: Exploring the Reasons for Continued Chanting by Chanting Volunteers at Ciyou Temple
	Kuan Chi-Jie (NTU), Dim Yet Dazzling: Explicating Labor and Solidarity Figure in Night Shift of Convenience Store
Break (15 mins)	
Session 3: Policymaking & Civil Society Chair: Kim Seokho (SNU)	
14:15-15:45	Hashimoto Takeru (KU), Reconstruction After the Disaster and the Sustainability of Rural Society: Agricultural Expansion Policies and the Survival of Small-Scale Farmers in Minamisoma City, Fukushima Prefecture
	Lee Jeongjin (SNU), Correlation between the Chinese Dream & East Asian countries relations with China-Centered around word analysis of big data
	Yanagawa Ai (NTU), Pro-Japan Taiwan and Anti-Japan Korea: Exploring Ethnic and National Identity Under Japanese Colonial Rule

	Takano Ai (KU), Disaster resilience and solidarity network: why the damage caused by disasters in India still big in spite of government's disaster measurements?
Break (15 mins)	
Session 4: Social Values & Social Activism Chair: Asato Wako (KU)	
16:00-17:30	Park Jaeyeon (SNU), Individualism and Openness in East Asia
	Chen Ssu-Chieh (NTU), Gender Equality Education 20 Years in Taiwan: Look back and Insufficient Problems Discussion under Student's Perspective
	Sakurai Yurimi (KU), Why do girls get addicted to "Male Host Bar in Japan"?: Their Marginalization from Society and Place Where They Can Be Oneself
	Chuang Yu-Ching (NTU), The Evolution of Women's Groups' Discourse on Abortion Legalization in Taiwan

Day 4 East Asia Junior Workshop

August 23 (Friday)

Lecture Room 7, Graduate School of Letters, Kyoto University

Session 5: Education & Social Stratification	
Chair: Lin Meng-Jung (NTU)	
10:00-11:30	Yang Shu-Han (NTU), Constructing an indigenous school: teacher's toolkit, social capital and school change
	Harada Shingo (KU), Marriage Attitudes of Prestigious Universities' Students in East Asia
	Hong Minyoung (SNU), The Impact of Excessive Competition in Education in East Asia to the Decreasing Number of Children
	Ke Sheng-Wen (NTU), Becoming 'Boundary-Crossers': Causes and Effects of Gendered Major Choices - A Case Study of National Sun Yat-sen University in Taiwan
Break (10mins)	
Session 6: Gender & Culture	
Chair: Stéphane Heim (KU)	
11:40-12:40	Hsieh Wan-Yu (NTU), Empowerment or Reinforcement? Analysis on Female Personas in Taiwan Independent Music in the 2010s
	Cho Dabin (SNU), The effect media exposure of sexual minority has on the perception of same-sex marriage: Analysis based on the South Korean internet community
	Lin Tsung-Wei (NTU), Trans-media Practices and Queer Representation: A Literary Sociological Analysis of Marry My Dead Body and its Prequel Comic Before I Became Ghost
Lunch Break (60 mins)	
Session 7: Technology & Society	
Chair: Sohn Yun-Kyu (SNU)	
13:40-14:40	Matsudaira Hikari (KU), Inevitable irrationality of Digitalization: Case study of DX type Hotel
	Shin Yujin (SNU), Understanding Romantic Companionships with AI Among South Korean Youth
	Morimoto Mito (KU), The Acceptance Process of New Technologies: A Case Study of Vaccine Acceptances in Japan and South Korea
Break (10mins)	

Session 8: Gender & Family Chair: Park Keong-Suk (SNU)	
14:50-15:50	Jeong Seonyeong (SNU), The Impact of COVID-19 on Childcare Dynamics in South Korea: A Study of Traditional Gender Roles in Dual-Income and Single-Income Families
	Nishino Karin (KU), What does Nakodo Represent?
	Laura Blanchard (Jean Moulin Lyon 3 University), Child abduction in an interracial marriage by one of the two parents to Japan or South Korea
Break (10mins)	
Session 9: Round Table Chair: Stéphane Heim (KU)	
16:00-17:30	<p>Chung Wei-Yun (NTU), Global Asia Research Center, Assistant Research Fellow</p> <p>Lin Meng-Jung (NTU), Department of Sociology, Assistant Professor</p> <p>Park Keong-Suk (SNU), Department of Sociology, Professor</p> <p>Sohn Yun-Kyu (SNU), Department of Sociology, Associate Professor</p> <p>Asato Wako (KU), Joint Degree Master of Arts Program in Transcultural Studies, Associate Professor</p> <p>Stéphane Heim (KU), Department of Sociology, Associate Professor</p> <p>General Discussion</p> <p>Q&A</p>
Break (30mins)	
18:00~	<p>Dinner</p> <p>@Graduate School of Letters</p> <p>Kyoto University</p>

ABSTRACTS

Session 1 Education & Life Course

Chair: Chung Wei-Yun (National Taiwan University)

1. Lin Yun-Hsuan (National Taiwan University)
Men Pray for Wealth, Women Pray for Love? The Gendering of
Yue Lao Belief at Xia-Hai City God Temple
2. Dai Lijia (Kyoto University)
Should teachers help students find a job? —School intermediary
system and its downfall
3. Chen Yi-An (National Taiwan University)
From Exclusion to Integration: A policy comparison study on
Special Education Act
4. Choi Hyeonsoo (Seoul National University)
How Can ‘Koshien’ Make a ‘Well-retired’ Baseball student
athletes?: From Achievement Goal Orientation(AGO) as mediating
Treatment

Men Pray for Wealth, Women Pray for Love?

The Gendering of Yue Lao Belief at Xia-Hai City God Temple

Lin Yun-Hsuan (Department of Sociology, National Taiwan University)

The study uses the Yue Lao (月老) at Taipei Xia-Hai City God Temple (台北霞海城隍廟) as a case study to explore why the majority of Yue Lao believers are women, as well as the interactions between the temple's marketing strategies and its female believers. The study adopts literature analysis and interviews. The purpose of the study was to investigate which existing gender frameworks may be reinforced or challenged in the process of religious modernization.

In Taiwanese folk religion, “Yue Lao” is a deity believed to bring men and women together for marriage. In recent years, due to changes in marriage patterns, the trend of late marriages, and the spread of social media, the belief in Yue Lao has become increasingly popular. Among these, the Yue Lao at Taipei Xia-Hai City God Temple is considered particularly “efficacious (靈驗),” attracting numerous believers.

According to statistics from the Ministry of the Interior in 2021, the gender ratio of unmarried individuals shows that only in the 65 to 89 age group are there more women than men, while in all other age groups, men outnumber women. The rate of unmarried men willing to marry is also slightly higher than that of unmarried women, indicating that the desire to find a partner is not exclusive to women. The study posits that the reason women are more inclined to pray to Yue Lao is not only due to higher levels of religious participation among women but also related to the social constructs of gender. Men may perceive that expressing romantic troubles to others or seeking religious assistance undermines their masculinity.

The marketing strategies and social engagement of Xia-Hai City God Temple, while targeting their “imagined female audience,” may reinforce heterosexual gender scripts or societal expectations of women's gender roles through their products and narratives. However, some innovative initiatives might also loosen existing social frameworks.

Should teachers help students find a job?: School intermediary system and its downfall

Dai Lijia (Department of Sociology, Graduate School of Letters, Kyoto University)

This study aims to understand how, as a first-generation college graduates, Taiwanese young people get along with their parents who have never been enrolled in university? Confronted with Taiwan's difficult economic, political, and social situation, how do the young people negotiate with their parents to alleviate or avoid anxieties? In the 1990s, the educational reform pushed by NGOs brought about the increase of numbers of universities, as well as the reforms of college entrance exams which allow more people to enter universities. Consequently, many of the college graduates in this generation become first-generation college graduates and share little common understanding with their parents. Drawing on in-depth interviews with 22 first-generation college graduates in their late 20s to early 30s, and 3 of their mothers, I examine the effects of the college degree as a kind of achieved cultural capital during their family life. The analysis shows that the parents lack cultural capital to acquire information, so they are inclined to do 'aspirational parenting' instead of concerted cultivation. However, aspirational parenting turns out to be nagging for the children. The children tap into cultural capital to take two kinds of interactional strategies, which I term as 'distancing strategy' and 'rationalizing strategy,' to negotiate with their parents. However, these interactional strategies tend to build up class divides inside the family.

From Exclusion to Integration: A policy comparison study on Special Education Act

Chen Yi-An (Department of Sociology, National Taiwan University)

The adequacy of accessible spaces in cities is regarded as one of the indicators of a country's progress towards diversity and care for the disadvantaged. Taiwan has been improving these infrastructures year by year. On the streets, one can see ramps replacing stairs, and both drivers and station staff working in public transportation (such as subways and buses) are equipped with aids for wheelchair users. Many malls and public spaces have also added elevators and lifts. Everything seems to be pointing towards a more inclusive and compassionate society. However, is the progress truly inclusive? According to United Nations standards, Taiwan is expected to transition from aging societies to super-aging societies by 2025. As the developed country moves toward a bullet-shaped or even a pyramid population structure, the government is adapting urban space planning to facilitate the mobility of the elderly. Yet, individuals with disabilities unrelated to aging seem to benefit incidentally rather than being the primary focus.

This study aims to evaluate whether the rights of disabled individuals are genuinely improving by examining the Special Education ACT. The focus will be on the environment and implementation of education policies for disabled individuals in basic education, such as primary and secondary schools. The research method employed will be content analysis, using policy review and comparison including CRPD (Convention on the Rights of Persons with Disabilities), Special Education Act., and Revision of Special Education Act., also collect reports concerning the current issues faced by the disabled students and their learning environment. Through this approach, we aim to understand whether these policies are effectively implemented and the impact on the stakeholders and their caregivers. The research mainly compares the former revision and current revision of the Special Education Act. to understand whether the rights of disabled students have been improved. By comparing these two revisions, we can see that some problems are dealt with while others aren't. The current revision promotes heterogeneous learning integrating disabled students and non disabled students, believing that education should have no segregation. The current revision also ensures the disabled students' education right by providing them an assured enrollment, any violation may face the consequences of being fined. However, many issues remain unresolved, for example, the urban-rural gap of education resources for disabled students was not addressed in this revision. The difficulties of faculty to perform heterogeneous education are also to be dealt with due to the new revision. Hence, the education environment still requires improvement. This study tended to provide solutions in hope of achieving the goal of education equality.

How Can ‘Koshien’ Make a ‘Well-retired’ Baseball student athletes? : From Achievement Goal Orientation (AGO) as mediating Treatment

Choi Hyeonsoo (Department of Electronic computer engineering, Seoul National University)

In South Korea, there are 10,959 student baseball players (Korea Baseball Softball Association, 2024), and 24% of them, or 2,630 players, drop out of their teams each year. The proportion of these student athletes who go on to become professional athletes does not exceed 10%. This phenomenon, where student athletes who played sports during their school years fail to continue their career as professional athletes, is referred to as ‘drop-out.’ This means that 90% of student athletes, who spent most of their adolescence dedicated to sports, experience this drop-out. This fact is widely known across society, and a South Korean documentary has even highlighted the lives of baseball players who dropped out during high school. Additionally, it is widely known that student athletes have limitations in developing social adaptation skills compared to general students (Kim, Cho, 2004).

Analysis of literature revealed that national-level systems represented by Koshien, and the Sports Specialist System (SSS) were contributing differently to the Achievement goal of Japanese and Korean student-athletes. The Koshien tournament existed as the most important achievement goal of “bukatsu,” This fact was also found in interviews who said, “none of the student-athletes aspired to become professional baseball players, but rather wanted to win Koshien.” In other words, the clear task of Koshien exists distinctly ahead of self-realization through career paths. In contrast, in Korea, as defined by the SSS, most students aspire to become professional baseball players, aiming for the goal of “nurturing athletic talent nationwide and enhancing national prestige.” This study considered that achievement goals are influenced by national-level systems and viewed achievement goal orientation as a mediating treatment between career exploration behavior and national-level development systems. Achievement Goal Orientation influences how individuals’ approach and engage in activities (Meece, Blumenfeld, & Hoyle, 1988). It can be divided into task orientation and self-orientation, which are distinguished based on how success and failure are defined in sports. Korea’s Sports Specialist System affected students’ aspirations to become professional baseball players, a result that could also be analyzed through Self-Oriented AGO. In contrast, Japan’s emphasis on “bukatsu” directed students towards the task named Koshien rather than pursuing a career as a professional baseball athlete. This process can be interpreted as leading Japanese student-athletes towards a Task-Oriented AGO.

Based on these hypothetical mechanisms, we conducted survey to Korean University/Japan High school. According to its result, it was confirmed that Japan has significantly more Task-Oriented Status than Korea. In addition, it is noteworthy that the rate of wishing for professional baseball players is 73% in Korea and 0% in Japan. Therefore, it should also be confirmed whether AGO actually influences career-finding behavior unrelated to baseball. Specifically, individuals with a Self-Oriented AGO should exhibit less career-finding behavior. According to the questionnaire analysis and linear regression models, it was revealed that in Korea, higher Self-Oriented status correlates with a lack of career-finding behavior. This analysis supports the hypothetical mechanism. However, statistically, the same finding was not significant in Japan, which is speculated to be due to insufficient response rates.

Session 2 Labor & Consumption

Chair: Stéphane Heim (Kyoto University)

1. Lin Po-Wei (National Taiwan University)
The Labor Process and Labor Control of Precarious Work: A Case Study of Human Billboard in Taiwan
2. Kim Jinho (Seoul National University)
The Impact of Anti-Sentiment on Consumption Intentions Among Consumers in Their 20s: A Comparative Analysis of Degree and Patterns in South Korea and Japan
3. Lin Ko-Chieh (National Taiwan University)
A Volunteer or A Believer: Exploring the Reasons for Continued Chanting by Chanting Volunteers at Ciyou Temple
4. Kuan Chi-Jie (National Taiwan University)
Dim Yet Dazzling: Explicating Labor and Solidarity Figure in Night Shift of Convenience Store

The Labor Process and Labor Control of Precarious Work: A Case Study of Human Billboard in Taiwan

Lin Po Wei (Department of Sociology, National Taiwan University)

The wave of precarious work has swept across the globe with neoliberalism, particularly in the mature economies of East Asia. The collapse of Japan's lifetime employment system and the rise of food delivery workers in Taiwan and South Korea exemplify Guy Standing's concept of the "precariat." This precariat shares similar labor struggles and the dominance of economic capital structures. Examining the labor struggles within specific industries can reveal the broader threats and limitations of the fragmented labor market.

Human billboard work, as a precarious work form, has developed a unique industrial structure in Taiwan. These workers often occupy multiple marginalized social identities, leading to a lack of professional skills. Economic necessity compels them to accept the laborious conditions of billboard work. Labor sociologist Burawoy analyzed various labor processes and control mechanisms to explain why workers voluntarily comply and reach consensus with employers. However, these theoretical studies are difficult to apply to the passive, advancement-lacking occupation of human billboard. This study uses field observation and interviews to analyze billboard work from a labor sociology perspective. By examining the labor processes of human billboard, it reveals methods of labor control and highlights their unique labor struggles. The study focuses on the comprehensive labor control faced by human billboard behind the façade of idleness, discovering that labor control exists within both the objective working environment and the subjective perceptions and feelings of the human billboard towards their occupation. These conditions and perceptions further drive their voluntary compliance, interweaving to form the disadvantaged position of billboard work.

The Impact of Anti-Sentiment on Consumption Intentions Among Consumers in Their 20s: A Comparative Analysis of Degree and Patterns in South Korea and Japan

Kim Jinho (Department of Sociology, Seoul National University)

This study investigates the impact of hostility on consumption intentions among consumers in their 20s in South Korea and Japan, revealing significant differences in the degree and patterns of hostility between the two countries and analyzing how these emotions affect consumer behavior.

First, while it is true that Korean consumers feel stronger hostility compared to Japanese consumers, both groups do not feel discomfort based on the manufacturing origin of products when making purchase decisions. Instead, factors such as price and quality are more significant in influencing their buying intentions. Korean consumers, despite displaying high levels of discomfort and boycott participation regarding Japanese products, prioritize product quality and price over origin in their actual purchasing decisions. Japanese consumers exhibited relatively low discomfort towards Korean products and almost no boycott participation.

Second, both Korean and Japanese consumers perceive Japan's economic position as higher than Korea's, reflected in the market share of Japanese products in Korea. However, Japanese consumers did not exhibit significant hostility even as the market share of Korean products increased. They responded that even if the economic status were reversed, they would not feel a special sense of crisis or increased hostility towards Korean products. This was consistent with responses to questions related to Mechanism 1, where both groups indicated they would not feel threatened by an increased presence of the other's products in their markets.

Third, this hostility manifests as a sense of competition in both countries. In Korea, this competitive feeling is more pronounced and clearly linked to historical contexts and education, as noted by Korean interviewees. They cited past historical conflicts and the emphasis on these in their education as reasons for their heightened sense of rivalry. Japanese interviewees, on the other hand, indicated that their competitive feelings towards Korea were on par with those towards other countries and often arose only in specific competitive situations. Some Japanese consumers also mentioned recent events, such as demands for compensation from the Japanese government, as influencing their feelings of hostility, rather than a broad historical context.

These findings highlight that, despite historical conflicts and differences in market share perceptions, product quality and value remain the primary factors driving actual purchasing decisions for both Korean and Japanese consumers. The study underscores the complexity of modern consumer behavior, suggesting that economic factors like product quality, price, and personal utility often outweigh emotional and historical hostilities.

A Volunteer or A Believer: Exploring the Reasons for Continued Chanting by Chanting Volunteers at Ciyou Temple

Lin Ko Chieh (Department of Sociology, National Taiwan University)

Large-scale folk belief temples are common in Taiwan. To maintain the operation of these temples, temple authorities often require a substantial amount of labor. Some of the laborers work unpaid in the temple, and the motivation and characteristics of this kind of religious unpaid labor might be different compared to volunteers who work unpaid in other fields. This study aims to understand the motivation and characteristics of the unpaid religious labor of Taiwanese folk belief. The study was conducted in Ciyou Temple, a traditional temple in Songshan District, Taipei City. Hundreds of volunteers from the Temple are separated into eight groups, and this study will focus on the “Chanting” group of religious volunteers, who do the labor and practice the ritual of chanting at the same time when serving there. To figure out why these chanting volunteers keep doing their job, this research is conducted through non-participant observation and informal interviews. The observation and interview focus on the volunteers’ interpretation of their labor and ritual practice, trying to understand the motivation of the continued serving in the temple.

The research has found that the reason why chanting volunteers keep chanting in Ciyou Temple is not the driving of the volunteer moral community. Instead, the chanting volunteers perceive the labor of chanting as a specific behavior that they can keep “learning” from the scripture, and the process of learning is individualized, depending on the volunteers’ education level or personality. Moreover, What the chanting volunteers have learned in the texts is inseparably associated with their daily lives and ideal selves. The ambition of the volunteers is to learn how to spend a better life and become a better person. Perceiving the positive feedback of continuous progress amid the process of chanting causes the chanting volunteers to keep doing religious unpaid labor in the temple.

In conclusion, the reason that the chanting volunteers continue serving in the temple is their motivation to learn and reinterpret the scripture. Moreover, the indirect connection between religious content and the volunteers' interpretation makes the experience of chanting closer to the volunteers' daily lives. The research shows the diverse and individualized motivation of religious unpaid labor, and how individualized religion and invisible religion appear in Taiwanese folk belief.

Dim Yet Dazzling: Explicating Labor and Solidarity Figure in Night Shift of Convenience Store

Kuan Chi-Jie (Department of Sociology, National Taiwan University)

This study aims to describe a comprehensive night shift figure of a convenience store in Taipei, employing interviews and field observations to investigate how the night shift influences the labor processes of night-shift store clerks. While previous research of Taiwan scholars had focused on the multitasking of the clerk and the impact of working overnight, this research provides another point of view on their labor figure, and how the night shift shapes the career provision of the night workers. The study delves into how clerks alter meanings in their nocturnal work routines and how the surrounding actors shape the social ties within. The clerks of night shift are less able to develop new social ties with others, so the surrounding actors during night shift become important.

Firstly, through the fieldwork process, it was observed that the work patterns are characterized by labor-intensive tasks compared to the fast-paced and detached social patterns of daytime shifts. Interviews reveal that the clerks' identification with the labor process of night shift stems not only from the higher wages but also from the relative freedom compared to daytime shifts, including informal practices such as taking breaks during busy periods and reducing the frequency of interactions with customers.

However, the sense of relative gratification arises from comparing the dayshift and the “blind eye” of the franchisee. Building upon this foundation, clerks develop various informal attire and behavior norms. As the rules governing interactions with customers during the daytime become blurred and avoidable, the convenience store at night becomes a space for interaction among non-fixed agents. Further interviews with clerks and surrounding actors --such as designated drivers (핸들キーパー, 대리 운전자) and chauffeur (오抱え運転手, 쇼퍼)-- highlight the convenience store night shift as the most accessible nocturnal employment option, serving as a starting point for career diversification into various nighttime occupations. The inverted work schedules of nocturnal occupations make it challenging for workers to establish neither new nor steady interpersonal ties outside of their workplace or working hours, thus transforming the former night-shift convenience store into a gathering place for these actors.

Beyond shaping work identities, the nocturnal labor process unexpectedly fosters subtle yet robust social connections. While the social relationship of the night shift clerks is marginalized due to their labor figure, they still managed to find their way out, building dim yet dazzling social ties.

Session 3 Policymaking & Civil Society

Chair: Kim Seokho (Seoul National University)

1. Hashimoto Takeru (Kyoto University)
Reconstruction After the Disaster and the Sustainability of Rural Society: Agricultural Expansion Policies and the Survival of Small-Scale Farmers in Minamisoma City, Fukushima Prefecture
2. Lee Jeongjin (Seoul National University)
Correlation between the Chinese Dream & East Asian countries relations with China-Centered around word analysis of big data
3. Yanagawa Ai (National Taiwan University)
Pro-Japan Taiwan and Anti-Japan Korea: Exploring Ethnic and National Identity Under Japanese Colonial Rule
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Disaster resilience and solidarity network: why the damage caused by disasters in India still big in spite of government's disaster measurements?

Reconstruction After the Disaster and the Sustainability of Rural Society: Agricultural Expansion Policies and the Survival of Small-Scale Farmers in Minamisoma City, Fukushima Prefecture

Hashimoto Takeru (Graduate School of Agriculture, Kyoto University)

The Great East Japan Earthquake and subsequent nuclear disaster in 2011 caused severe damage to the coastal areas of Fukushima Prefecture due to the earthquake, tsunami, and dispersion of radioactive materials. This study defines small-scale farmers as “small-scale farms sustained by family labor and community cooperation, prioritizing livelihood over profit.” It investigates the impact of reconstruction support policies in Minamisoma City on rural society and the role of small-scale farmers within these communities.

In recent years, agricultural management has increasingly emphasized productivity and efficiency, leading to the corporatization and expansion of farms. However, there is a growing reevaluation of the role of small-scale farmers in rural areas, acknowledging their contributions to the preservation of traditional culture, regional revitalization, and environmental conservation. These roles are seen as critical in curbing urban migration and maintaining regional agriculture and rural societies. Despite this, Minamisoma City, affected by radioactive contamination and unfavorable agricultural production conditions, has implemented reconstruction policies primarily supporting large-scale farming operations. The Comprehensive Agricultural Reconstruction Support Project, funded by the Fukushima Reconstruction Acceleration Grant, excluded small-scale farmers from its support. Consequently, small-scale farmers striving for recovery were marginalized under the banner of “reconstruction,” leading to significant changes in regional agriculture and rural social structures. Traditional rural sociology and disaster research have not adequately examined whether large-scale agricultural enterprises, prioritized for their economic efficiency, can appropriately supplement or replace the social functions historically fulfilled by small-scale farmers. Therefore, this study employs a comprehensive research methodology combining fieldwork with qualitative and quantitative data analysis to assess the impact of agricultural expansion policies on the sustainability of small-scale farmers and rural societies. Specifically, it identifies the functions of small-scale farmers in rural society and collects and analyzes quantitative data on land consolidation and agricultural field arrangements in Minamisoma City.

Concurrently, through observation of daily life and agricultural activities and semi-structured interviews with local residents, the study focuses on the relationship between the community and small-scale farmers, revealing changes in life and agriculture before and after the disaster. By doing so, it analyzes the impact of agricultural expansion on the sustainability of rural societies, examining the functions of small-scale farmers from the perspective of changes in rural society due to agricultural expansion. This research aims to provide deep insights not only into the reconstruction of disaster-affected areas but also into the formation of sustainable regional societies.

Correlation between the Chinese Dream & East Asian countries relations with China: Centered around word analysis of big data

Lee Jeongjin (Department of Sociology, Seoul National University)

Since the inauguration of the Xi Jinping administration in 2012, public opinion towards China in East Asian countries has markedly deteriorated. Particularly, President Xi Jinping's declaration of the Chinese Dream, or the "Great Rejuvenation of the Chinese Nation," as China's governing ideology has worsened relations between China and its neighboring East Asian countries. This study aimed to explore the correlation between the Chinese Dream ideology and the evolving relationships between East Asian countries and China using word analysis.

From literature reviews, this study categorized China's foreign policy trends into four primary categories: economic benefits, securing territory, strengthening military power, and taking cultural control. To measure the conflict levels between China and each East Asian country, a newly developed standard called the Conflict Standard was employed. This standard utilized data from the GDELT Event Database, analyzing both the quantity of articles and the average tone of articles regarding China and each East Asian country.

According to the analysis, South Korea, Japan, and Taiwan have each experienced specific conflicts with China. South Korea faced tensions due to the deployment of the THAAD system and the subsequent Chinese ban on Korean culture. Japan's conflicts with China revolved around land disputes concerning the Senkaku Islands. Taiwan experienced significant pressure regarding the military threats related to the unification of China and Taiwan. All three countries encountered conflicts predominantly based on China's policy to strengthen its military power, suggesting that this particular policy was a primary cause of tensions between China and East Asian countries.

This research holds significant value as it employs empirical methods to understand the correlation between the Chinese Dream and the diplomatic dynamics between China and its East Asian neighbors. By leveraging quantitative data from media reports and analyzing the tone and frequency of articles, the study provides a clear visualization of how China's assertive foreign policies under the guise of the Chinese Dream have escalated regional conflicts. The Conflict Standard effectively quantifies the intensity and nature of these conflicts, offering a nuanced understanding of the geopolitical landscape. In conclusion, the study underscores the significance of China's military power expansion as a central element of the Chinese Dream that has led to increased regional tensions. To further enhance this research, it is recommended to consider the influence of the United States on the relationships between East Asian countries and China. Incorporating the role of the U.S. will provide a multidimensional understanding of the geopolitical dynamics surrounding East Asian countries and China.

Pro-Japan Taiwan and Anti-Japan Korea: Exploring Ethnic and National Identity Under Japanese Colonial Rule

Yanagawa Ai (Graduate School of International Studies, Sogang University)

This research explores differing attitudes toward Japanese colonial rule in South Korea and Taiwan, emphasizing the role of patriotism. Drawing on key theorists such as Edward I-te Chen and Gi-Wook Shin, the analysis links ethnic characteristic, national identity and antipathy to colonial rule by Japan. The theoretical framework suggests that antipathy to colonial rule stems from ethnic characteristic and national identity. The hypothesis proposes that individuals with stronger ethnic characteristic and national identity are more likely to harbor antipathy.

The methodology involves qualitative research through in-depth interviews in their 20s to 30s from South Korea and Taiwan. Questions explore strength of ethnic characteristic, strength of national identity, and hatred for colonial rule.

Results from 20 interviews, 10 from each country, support the hypothesis. The South Korean respondents express strong ethnic characteristic and national identity, strong hate views on colonial history. The Taiwanese respondent exhibits moderate ethnic characteristic and strong national identity reflective weak hate views of colonial history.

In conclusion, the research suggests a connection between ethnic characteristic and antipathy to colonial rule by Japan and failed to prove a connection between national identity and antipathy to colonial rule by Japan. The reason for this is thought to be that national identity is strengthened more than usual by the “existence of an enemy.” This result emphasizing the intricate interplay of historical, cultural, and emotional factors shaping attitudes toward colonial legacies.

Disaster Resilience and Solidarity Network: why the damage caused by disasters in India still big in spite of government's disaster measurements?

Takano Ai (Graduate School of Agriculture, Kyoto University)

Extreme natural events can happen anytime, anywhere, but the various local factors including geography, social structure, cultural backgrounds, etc. determine the gravity of their damage. In this study, I inspect natural disasters from a sociological view and finally, try to comprehend the relationship between humans and disasters from the perspective of wealth inequality and the solidarity network.

India, which is located in South-Asia and has the largest population in the world, is also known as one of the most disaster prone countries. For example, in 2001, a big earthquake with magnitude 7.6 hit the western part of the country, and killed nearly 20,000 people. And also, India is hugely affected by global warming. In Rajasthan, the temperature recorded 50.5°C on May 28 in 2024, and now the heat wave is becoming another serious concern for the country. Since 2005, when the Disaster Management Act was established, the disaster management framework which nation, state, military, and many other organization levels combined has been implemented. However, the damage from disasters is still so huge in India, and moreover, new types of disaster induced by recent climate change, like heat waves, forest fire, virus, and so on, is another threat to the country.

This research investigates why India is still so vulnerable to natural disasters although the government supplies disaster frameworks as a nation. There are two possible factors to explain this, which is “the Wealth Inequality” and “the Lack of Solidarity Network.” In India, more than 20% of national income goes to just the top 1% super riches. And nearly 70% of the population is still in the low-income group. (the total annual income of the family does not exceed five thousand dollars) And this wealth gap is becoming bigger and bigger these days. In India, the caste system still remains deeply in their minds, so this research also examines whether this is related to the recent wealth gap in the country. Besides, in the sociology of disaster, the term “solidarity network” plays a crucial role in measuring social resilience in disastrous situations. Solidarity network is defined as “an attachment between individuals in society, becoming a source of consensual morality, and a way of society to pursue social order (Edward Tiryakiyan, 2005)”. This study investigates the state of solidarity networks in India, especially in the situation of emergency, including its features and problems through case study and interviews with some of my Indian relatives. And in the end, this study aims to propose a better action in the situation of disaster by comparing Indian cases with other countries.

Session 4 Social Values & Social Activism

Chair: Asato Wako (Kyoto University)

1. Park Jaeyeon (Seoul National University)
Individualism and Openness in East Asia
2. Chen Ssu-Chieh (National Taiwan University)
Gender Equality Education 20 Years in Taiwan: Look back and
Insufficient Problems Discussion under Student's Perspective
3. Sakurai Yurimi (Kyoto University)
Why do girls get addicted to "Male Host Bar in Japan"?:
Their Marginalization from Society and Place Where They Can Be
Oneself
4. Chuang Yu-Ching (National Taiwan University)
The Evolution of Women's Groups' Discourse on Abortion
Legalization in Taiwan

Individualism and Openness in East Asia

Park Jaeyeon (Department of Sociology, Seoul National University)

Individualism and collectivism have been considered as the subject of many studies in social science. Particularly, in the field of cross-cultural psychology, individualism-collectivism has been set as a bipolar concept and case studies have been actively conducted. The West (especially U.S.) has traditionally represented individualism, while East Asia (mainly Japan) has represented collectivism. But do East Asian people still value collectivism more than individualism? Since social change forms a multi-layered, complex structure and culture is also a part of that, individualism theory needs to be explained based on the sociological tradition (Jo, 2021). From this point of view, sociology has dealt with the relationship between individuals and society and has focused on modern individual and the self in neoliberalism.

Through a review of literatures, it appears to be an academically accepted fact that individualization is occurring in East Asia. Therefore, this study set out to examine the rising individualistic values in East Asian societies and its impact on openness by answering these two questions; 1) Are East Asian societies being more individualistic? 2) How does individualism affect openness in East Asia? The World Values Survey (WVS) data of Korea, Japan, and China from Wave 2 (1990-1994) to Wave 7 (2017-2020) were used for quantitative analysis.

For research question 1, I visualized changes in individualism index scores by survey years and conducted simple linear regression analysis. In descriptive statistics, individualistic values in East Asia seemed rising. However, the result of the linear regression analysis showed that the regression coefficient is not statistically significant. So, the hypothesis “East Asian societies are becoming more individualized” was rejected. For research question 2, I also conducted simple linear regression analysis to examine the hypothesis “Individualism in East Asian societies will influence close-mindedness, gender role stereotypes, and attitudes about immigrants.” The result indicated that some hypothesized relationships were not statistically significant. Also, the significant ones’ R-squared values were small.

Both hypotheses were rejected, suggesting that the anticipated connections between individualism and openness do not hold in the context of this study. These findings imply that the dynamics between individualism and openness in East Asian societies may be more complex than initially expected. It also suggests that cultural shifts towards individualism may not directly affect the attitudes towards diversity or that the measures of variables such as individualism and openness used in this study may not fully represent the concept in East Asian contexts. While this study could not find support for the proposed hypotheses, it shows the importance of continuing to investigate the intricate relationships between individualism and sociocultural openness.

Gender Equality Education 20 Years in Taiwan: Look back and Insufficient Problems Discussion under Student's Perspective

Chen Ssu-Chieh (Department of Sociology, National Taiwan University)

In Taiwan, the progress of gender movements has long been intertwined with student organizations. During the 1990s, the "Little Red Movement," spearheaded by National Tsing Hua University against sexual harassment, spread to various universities and women's groups nationwide. It served as a precursor to Taiwan's #MeToo movement, gradually popularizing the concept of "sexual harassment" and catalyzing the legislation of Taiwan's Gender Equity Education Act from the late 1990s to the early 2000s.

According to the Gender Equity Education Act, Gender Equity Education Committees established on campuses are tasked with planning gender equity education and addressing gender-related incidents, essential for fostering a gender-friendly and safe learning environment. Ministry of Education statistics reveal a tripling of reported cases of sexual harassment on Taiwanese campuses over the past decade. In 2023, Taiwan's #MeToo movement exposed numerous cases of campus sexual violence involving power dynamics, highlighting significant gaps in Taiwan's gender education frontline. Despite swift legislative amendments in 2023, many challenges remain unresolved.

Students in higher education institutions are central to gender equity education and the driving force behind campus gender movements. Most of today's college students were born after 2000, meaning their learning journeys have been governed by the Gender Equity Education Act from elementary school through university. Therefore, students' perceptions of the Gender Equity Education Act are crucial. This study interviews several student representatives of Gender Equity Committees and members of gender-related organizations. Also, it employs content analysis of publications and posts from the past five years to explore current challenges faced by Taiwan's Gender Equity Committees from students' perspective. The study examines how the collaboration between student organizations and Gender Equity Committees serves as crucial behind-the-scenes drivers of Taiwan's gender movement, shaping the landscape of gender education in Taiwan.

From the student's perspective, the study identifies several issues: capacity constraints within campus Gender Equity Committees, a lack of gender expertise among committee members, and ongoing challenges in applying objective criteria during investigations and decisions by Gender Equity Committees. In today's digital age, the existing structure of Gender Equity Committees appears insufficient to address pervasive online gender-hostile environments, diverse patterns of gender-related incidents, and the growing demand for comprehensive sexuality education of students.

Student organizations in higher education institutions play a pivotal role by organizing empowerment activities, initiating investigations and exhibitions, nurturing talent to serve as student representatives in Gender Equity Committees, and advocating on campus gender-related incidents. In doing so, they effectively complement and enhance the efforts of Gender Equity Committees on campuses.

Why Do Girls Get Addicted to “Male Host Bar in Japan”?: Their Marginalization from Society and Place Where They Can Be Oneself

Sakurai Yurimi (Graduate School of Economics, Kyoto University)

Do you know “Male Host Bar in Japan (ホストクラブ)” popular among young girls? Recently, the male host bar has been controversial because more users who are late teenagers or early twenties girls are deeply addicted to it and make large amounts of debt. More problematically, some of them sell their bodies doing prostitution, to make money for payment to the host bar. Why such young girls get addicted to the host bar and become a Host-addicted person (ホス狂い)? Why do they continue to visit there despite the lack of money?

These are my research questions. I review the statistics and previous literature to answer these questions. In this presentation, I will start with introducing the Japanese host bar which seems unique to Japan. Also, I look up some previous statistics and interviews of Host-addicted girls and clarify their background and the motivation to use a host bar. Secondly, I analyze these data to point out why girls become into host bar from the following three perspectives: (i) a host bar as a cure for unstable mental states and a self-confidence builder for these girls (ii) evaluation in the freak culture (オタ活・押し活文化) requires their financial commitment to a host bar (iii) marginalization by social norms and apparently sweet inclusion by underground community makes it impossible to escape from that underground world.

Main findings are as follows: (a) Most girls going to a host bar have experience of being bullied and domestic violence and suffer from mental illness. Due to that experience, poor or unable to work, they usually start night work and easily have an opportunity to go to a host bar. Many girls feel comfortable like home the first time they stay at a host bar. (b) They continue to go there, but host bar costs too much, so they are driven to the sex work especially doing prostitution to get more money. (c) These transactions are underground, so many girls hide and cannot escape this industry.

In summary, I found that Host-addicted people are quite full of problems and desires that people have today, such as poverty, mental illness, and desire to be a strong fan. More research is required to approach these problems.

The Evolution of Women's Groups' Discourse on Abortion Legalization in Taiwan

Chuang Yu-Ching (Department of Sociology, National Taiwan University)

This research aims to explore the discourse and actions provided by women's groups in Taiwan's journey toward abortion legalization, examining how they responded to the actions of anti-abortion groups and the government, as well as the impacts and limitations of these responses. From the 1970s to the 1980s, discussions on abortion in Taiwan centered on population control, downplaying women's rights. It wasn't until the 1990s to 2000s that the emphasis on the relationship between abortion and adolescent female behavior prompted relevant non-governmental organizations to respond, including several women's groups. The discourse at that time primarily focused on privacy rights and the right to choose, countering the rise of "pro-life" Christian groups. However, in the 2018 referendum, the victory of religious groups actively opposing same-sex marriage allowed them to continue this mobilizing force. In 2019, they proposed the "Heartbeat Bill," related to anti-abortion, attempting to oppose abortion through a referendum. In the face of this momentum, women's groups also changed their discourse framework to respond to the new wave of opposing narratives.

This research was conducted with a comprehensive discourse analysis, including primary sources such as official legislative texts, governmental reports, and court rulings, as well as secondary sources like press releases, opinion pieces, and interview materials, to perform content analysis. This multifaceted discourse analysis uncovered the complex interplay between law, politics, and society in shaping the legalization of abortion in Taiwan between from 1970s to 2020s, and showed the key factor of women's groups mobilization.

In conclusion, reflecting from the legislation of Eugenics and Health Protection in the 1970s, through the referendum in 2018, and the further opposition actions of Christian right-wing groups, the discourse on abortion during this whole process has still been framed as a medical issue, or population issue. As for women's groups mobilization, although the strategies and discourse might have changed, they mainly continue to emphasize the deprivation of individual rights, overlooking the importance of reproductive rights as a collective right for all women. As Chao-Ju Chen (2014) noted, the discourse of the rights to choose predominates, but in reality, abortion rights are not solely about individual rights; they are also a matter of equality for all women. This prompts a rethinking of the direction of abortion rights discourse, considering the future trajectory of discussions on abortion rights.

Session 5 Education & Social Stratification

Chair: Lin Meng-Jung (National Taiwan University)

1. Yang Shu-Han (National Taiwan University)
Constructing an indigenous school: teacher's toolkit, social capital and school change
2. Harada Shingo (Kyoto University)
Marriage Attitudes of Prestigious Universities' Students in East Asia
3. Hong Minyoung (Seoul National University)
The Impact of Excessive Competition in Education in East Asia to the Decreasing Number of Children
4. Ke Sheng-Wen (National Taiwan University)
Becoming 'Boundary-Crossers': Causes and Effects of Gendered Major Choices - A Case Study of National Sun Yat-sen University in Taiwan

Constructing an Indigenous School: Teacher's Toolkit, Social Capital and School Change

Yang Shu-Han (Department of Sociology, National Taiwan University)

Education plays a crucial role in the construction of indigenous subjectivity. Since the enactment of the Indigenous Education Act in Taiwan in 1998, the question of how to construct the educational subjectivity of indigenous people remains unresolved. With the promulgation of the Experimental Education Laws in 2014, both the government and private groups have the opportunity to establish experimental indigenous schools aimed at developing educational models centered around indigenous subjectivity.

In Taiwan, there are 40 indigenous schools, one of which is Mountain School, which is transformed from a public school to an indigenous school in 2020. However, teachers at Mountain School are concerned about the legitimacy of achieving their educational goal, particularly in constructing the subjectivity of indigenous people, when they are trying hard to reform the school organization.

I observe that teachers in Mountain School is influenced by isomorphism due to the pressure and expectation from the government during the organizational transformation process. However, internal organizational arrangements prevent them from forming a cohesive community. They also face challenges in connecting with the local tribe and other indigenous schools, which hinders the accumulation of necessary social capital to transform their cultural toolkit. Despite their conscious efforts to achieve organizational goals during the transformation, they struggle to resist isomorphism, causing anxiety among the teachers at Mountain School.

Marriage Attitudes of Prestigious Universities’ Students in East Asia

Harada Shingo (Department of Sociology, Kyoto University)

Today, the rapid ‘marriage decline’ among young people is becoming a problem in East Asia, including Japan and South Korea. For many young people, the priority of marriage is decreasing when considering their future, and this issue is particularly linked to the declining birth rates in Japan and South Korea.

This study focuses on the marriage attitude of students who are referred to as ‘super-highly educated.’ I have defined ‘super-highly educated students’ as those attending the University of Tokyo, Kyoto University, Keio, and Waseda in Japan, and SKY (Seoul National University, Korea University, and Yonsei University) in South Korea. These universities are considered ‘the most excellent’ and ‘the most difficult to enter’ in their countries, and their reputation and social status are outstanding. In particular, these ‘super-highly educated’ universities aim to cultivate ‘civic elites,’ and are closely related to the bureaucratic system. Therefore, studying the marriage attitude of ‘super-highly educated’ students, who will carry the future of the country as future leaders, is very important in considering various social issues such as declining birth rates.

What differences exist in the marriage consciousness of super-highly educated students in Japan and Korea? In this study, through interviews with students from Kyoto University and Seoul National University, we will clarify their desire to marry and the reasons behind it, and discuss the underlying social values and factors.

The Impact of Excessive Competition in Education in East Asia to the Decreasing Number of Children

Hong Minyoung (Department of Sociology, Seoul National University)

East Asian countries share a number of social aspects in common, but among them, high educational enthusiasm and low birth rates are particularly prominent. Educational competition within East Asia is considered as a productive mean to cultivate human resources, but there are harsh side effects such as emphasis on uniform education which lacks creativity and sociality, excessive stress on growing students, burden of educational expenses, etc. Since education is highly emphasized within social context, it is taken for granted that education occupies a considerable gravity inside a family. Decreasing fertility shows that for the new generation, raising children or a child is not regarded as an essential part of one's life. Recently, it should be noted that educational enthusiasm in East Asia is not simply accepted as an important issue within the family, but also acts as a factor affecting the family form itself - especially childbirth. It is found in this study that excessive educational competition in education in East Asia significantly affect the new generation's tendency to have less children or not to have any.

According to literature reviews and several interviews, there were three conclusions for this subject. First, it was found that a culture of severe educational competition existed all three countries – Korea, Japan, Taiwan – and the reasons were to get into prestigious schools and acquire decent jobs. In addition, universities seem to be used as a means of explaining the person's reputation and 'level' in society.

Second, interviewees from all three countries mentioned the burden of childbirth and childcare, proving that raising children is no longer the top priority within family. In particular, contrary to popular social beliefs that women will be more burdened with childbirth and childcare, interviewees expressed opposition to having many children regardless of gender.

Third, most of the interviewees said they will not have children or only have one due to the economic and psychological burden that will follow due to educational competition. Almost all interviewers who responded about financial difficulties in raising children pointed out educational cost as one of their biggest concerns.

Excessive educational competition in East Asia is expected to cause psychological and economic burdens on raising children, and this situation, combined with the changing values of the younger generation, is expected to result in low fertility rate. This conclusion is a fatal situation in East Asian countries that are already facing severe population problems, and each government should take a close inspection on each country's education system and alleviate excessive competition.

Becoming ‘Boundary-Crossers’: Causes and Effects of Gendered Major Choices - A Case Study of National Sun Yat-sen University in Taiwan

Ke Sheng-Wen (Department of Sociology, National Taiwan University)

The phenomenon of ‘male-dominated STEM fields and female-dominated humanities’ is prevalent in university majors, reflecting a long-standing cultural belief in Taiwanese society. Existing literature primarily concentrates on the gender effects of high school track selection and pre-university major choices, with limited discussion on post-enrollment learning outcomes. I use the concept of ‘boundary-crosser’ to refer to students who choose non-traditional gender majors, such as male students who choose to enroll in female-dominated fields. This study focuses on undergraduate students at Taiwan’s National Sun Yat-sen University. Through a questionnaire survey, this study provides a more in-depth portrayal of the characteristics of boundary-crossers who choose non-traditional gender-major combinations and aims to understand the relationship between their decision-making and learning outcomes.

The study found that a higher family socioeconomic status increases the likelihood of male students becoming boundary-crossers, while this phenomenon was not observed in women. However, factors such as knowledge and interest in the chosen major, guidance from significant others, parental education level, and regional development do not exhibit clear mechanisms affecting the decision to become a boundary-crosser. Regarding academic performance, the GSAT scores revealed that in male-dominated majors, the gap between female and male students in natural science and mathematics significantly narrowed. Furthermore, female students performed better in female-dominated majors than their male counterparts, indicating that boundary-crossers tend to perform less well in female-dominated majors. However, in male-dominated majors, there was no significant difference in performance between male and female students. Additionally, male-dominated majors are perceived as more ‘useful,’ leading high-achieving male students to avoid boundary-crossing. Therefore, even if male students meet the admission requirements for female-dominated majors, they still tend to choose male-dominated fields. Male students who decide to enroll in female-dominated majors often express concerns about their academic and career prospects. This leads them to pursue double majors, minors, or other actions, resulting in a much clearer graduation plan compared to their classmates.

Session 6 Gender & Culture

Chair: Stéphane Heim (Kyoto University)

1. Hsieh Wan-Yu (National Taiwan University)
Empowerment or Reinforcement? Analysis on Female Personas in Taiwan Independent Music in the 2010s
2. Cho Dabin (Seoul National University)
The effect media exposure of sexual minority has on the perception of same-sex marriage: Analysis based on the South Korean internet community
3. Lin Tsung-Wei (National Taiwan University)
Trans-media Practices and Queer Representation: A Literary Sociological Analysis of Marry My Dead Body and its Prequel Comic Before I Became Ghost

Empowerment or Reinforcement? Analysis on Female Personas in Taiwan Independent Music in the 2010s

Hsieh Wan-Yu (Department of Sociology, National Taiwan University)

Recent studies have explored female personas within the music scene in Taiwan, focusing mainly on two periods. The first period compares the persona under and after the authoritarian era in Taiwan, highlighting a shift from housewives to more independent and empowered women. The second period, from the 1990s to 2000s, is considered the golden age of Mandarin pop music in Taiwan, which primarily portrayed women as defined by their relationships with men, often depicted as waiting for male affection. However, with the evolution of the music scene in Taiwan, independent music began rising to prominence in the 2010s, potentially creating a new mainstream and receiving awards and recognition from the Ministry of Culture in recent years. This raises the question of how female personas are portrayed in this newly developed music scene and how they are depicted in lyrics, integrating with the style, genre, and image of independent bands and musicians. This study aims to investigate these dynamics, examining the interplay between musical evolution and the representation of female identities.

Through discourse analysis on song lyrics from 2010 onward, I examine folk, rock, punk, and electronic music, which are the main genres in the pop music scene in Taiwan. I found that with the decentralization of the pop music scene in Taiwan, female musicians gained more space to create music and express their voices, portraying personas different from those focused on love relationships. However, female empowerment is still not a common theme for musicians who do not focus on it, especially for some bands promoting themselves as grassroots or emblematic of local Taiwanese identity. There is a risk of reproducing traditional gender roles, with women often portrayed as subordinate to men, typically as housewives or involved in the sex industry, and objectified as figures of male desire. Music genres also serve as important tools for creating gender dialogue. My study suggests that analyzing gender ideologies in the music scene is essential for understanding their influence and can be expanded to broader social contexts and societal impacts in the future.

The effect media exposure of sexual minority has on the perception of same-sex marriage: Analysis based on the South Korean internet community

Cho Dabin (Department of Sociology, Seoul National University)

While same-sex marriage is officially legal in 36 countries, widespread discrimination still continues against the sexual minority in Asian countries. Among East Asian countries, Japan has the highest favor rate of same-sex marriage, whereas South Korea stands on the other end. One factor that can be considered as significant is the relatively more regularized media representation of sexual minority in Japan, which can be supported empirically by previous research and theoretically by the theory of cultivation.

This paper focuses on the influence media exposure of sexual minority has on the perception of same-sex marriage, and analyzes the results based on the South Korean internet community. The research examines 3 hypotheses: (1) Media exposure regarding sexual minority would have a positive effect on the perception of LGBTQ+ community, and therefore also on the acceptance of same-sex marriage. (2) Such media would have a bigger impact on those who originally had a negative perspective on same-sex marriage. (3) Frequency of watching related media content would have a positive correlation with the supportiveness of same-sex marriage. Hypothesis (1) and (3) are accepted, showing an overall positive result and therefore proving the positive potential media has. Hypothesis (2), on the contrary, is rejected because the media has a higher degree of positive influence to those who originally had a positive perspective-or at least for those who had mild opinions-and that it is hard to bring change to strong opposition. The hypotheses are analyzed in both numerical and descriptive ways, providing further explanations on how perceptive changes can be made.

The research implies a futuristic view of South Korea, encouraging more media representation and content creation reflecting the LGBTQ+ community. This study, which focuses on the cultural and cognitive aspect, should be combined with institutional ones in the future and contribute to moving on to a less-discriminatory society where equal rights to marriage can be achieved.

Trans-media Practices and Queer Representation: A Literary Sociological Analysis of *Marry My Dead Body* and its Prequel Comic *Before I Became Ghost*

Lin Tsung-Wei (Department of Sociology, National Taiwan University)

Under the establishment of the Taiwan Creative Content Agency and its promotion of intellectual property (IP) trans-media translation policies, a wave of trans-media collaboration has emerged in the Taiwanese film industry. This collaboration extends to productions with LGBTQ themes, such as Cheng Wei-hao's 2023 film, *Marry My Dead Body* and its prequel comic, *Before I Became Ghost* (2023). *Marry My Dead Body* successfully connects queer issues with Taiwan's indigenous Taoist culture through a ghost marriage ritual between one straight policeman and another gay ghost, making it the highest-grossing LGBTQ film in Taiwanese cinema history. On the other hand, *Before I Became Ghost* continues the comedic style of the film through the comic medium, depicting the world outside the film's timeline and accumulating 800,000 readers on the beanfun! platform.

Existing literary sociological research, such as Griswold's (1986) 'Cultural Diamond' model, is often used to discuss literary works but has been less frequently applied to discussions of different media texts. This paper seeks to challenge the assumptions of the Cultural Diamond model regarding single-author texts and homogeneous readership by examining the film *Marry My Dead Body* and the comic *Before I Became Ghost*. The paper argues that the visuality and performance of actors in the film, combined with the director's participation, contribute to the queer representation in the film. However, the film's mainstream narrative design increases visibility for LGBTQ themes while creating distance from the queer community. As a prequel comic, *Before I Became Ghost* transforms the visual representations of film actors into comic characters with distinctive comic traits. Moreover, it transcends the boundaries of typical BL (Boys' Love) comics, aiming to attract the attention of film audiences and prompting comic readers to revisit the film.

This paper suggests that through the discussion of these two trans-media texts and practices, we can better understand the context of queer representation in Taiwan, complementing trans-media studies in literary scholarship that focus primarily on intertextuality or aesthetic comparisons.

Session 7 Technology & Society

Chair: Sohn Yun-Kyu (Seoul National University)

1. Matsudaira Hikari (Kyoto University)
Inevitable irrationality of Digitalization: Case study of DX type Hotel
2. Shin Yujin (Seoul National University)
Understanding Romantic Companionships with AI Among South Korean Youth
3. Morimoto Mito (Kyoto University)
The Acceptance Process of New Technologies: A Case Study of MMR Vaccine Acceptance in Japan and South Korea

Inevitable irrationality of Digitalization :

Case study of DX type Hotel

Matsudaira Hikari (Department of Sociology, Kyoto University)

This study aims to capture the societal changes brought about by digitalization through the case of DX-type hotels (hotels that have extensively adopted digital technology). With the remarkable development of information technology in recent years, the necessity and inevitability of societal transformation through information technology have been advocated at the policy level and within academic circles. There are also discussions suggesting that information technology will bring about a new society (postmodern). However, if the development and diffusion of information technology are determined by the existing societal needs, investments, and nature of modern society, then the changes should not be seen as creating a new society. So, it is a more appropriate perspective of these changes as having modern characteristics and strengthening those modern characteristics. Therefore, this research analyzes hotels that introduce information technology, called DX-type hotels, from the perspective of modernization theory in sociology, particularly George Ritzer's theory of McDonaldization, to understand the changes brought about by digitalization. In this investigation, a year of participant observation and semi-structured interviews with four employees were conducted. From this research, it became clear that the high efficiency achieved through staff reduction of DX hotels, results in guest inconveniences and dissatisfaction, potential risks, excessive burdens on employees, and guest selection. This highlights the inherent problem of the irrationality of rationality, which inevitably arises from rationalization. From this, it can be said that societal problems cannot be easily resolved through digitalization, and when introducing digital technology, it is necessary to identify the continuity of modernity and dysfunctional aspects that the introduction will cause.

Understanding Romantic Companionships with AI

Among South Korean Youth

Shin Yujin (Department of Sociology, Seoul National University)

The phenomenon of young adults in South Korea forming romantic relationships with AI, specifically AI companions like ‘AI boyfriends,’ is gaining notable traction on social media. AI is advancing at a rapid pace, but the idea of AI having a human-like appearance or consciousness is still considered a distant possibility. Nevertheless, the human relationship with AI that seems to be the stuff of science fiction movies is getting closer and closer to us, despite AI’s lack of empathy or physical presence.

This paper focuses on the phenomenon of young adults in South Korea with romantic experiences with AI. Through surveys and interviews, the study explores why individuals choose AI partners to spend their time and what they derive from these relationships. The study was organized around a few key research questions: Who considers an AI a serious romantic partner; what motivates individuals to choose an AI as a romantic partner; and what meaning do they attach to these relationships? Data was collected through an online survey and semi-structured interviews with young South Koreans who regularly interact with AI chatbots. The survey examined variables such as social isolation, loneliness, self-esteem, LGBTQ status, and sociodemographic information to understand who might consider an AI a serious romantic partner.

Key findings show that loneliness and lack of economic and psychological resources are important factors in accepting AI as a romantic partner. Unlike previous studies that emphasized the humanity of AI, participants found the differences between AI and humans to be attractive. Relationships with AI have the advantage of providing a sense of control, safety, and the ability to avoid negative aspects of dating violence. Despite the self-perceived benefits, participants viewed relationships with AIs as both temporary and abnormal. They considered these relationships as provisional substitutes for real human interactions, believing that they could never attain the seriousness or permanence of traditional relationships. Participants were acutely aware of prevailing social norms and often experienced a sense of shame regarding their involvement in AI relationships.

The study emphasizes that while AI can temporarily fulfill emotional needs, it cannot replace human relationships. Young South Koreans’ motivations for dating AI reflect broader societal issues, including the failure of real-life relationships, limited time and space, and women's fear of dating. While AI may provide short-term solace, it is unlikely to be a long-term solution to human loneliness and relationship dissatisfaction.

A limitation of this study is the small sample size, particularly the underrepresentation of men, which limits the depth of analysis by gender. Future research should expand the sample size and explore the long-term effects of AI relationships on diverse populations.

The Acceptance Process of New Technologies: A Case Study of Vaccine Acceptances in Japan and South Korea

Morimoto Mito (Graduate School of Human and Environmental Studies, Kyoto University)

The purpose of this study is to analyze Japanese and Korean newspaper articles about the several vaccines from 1990 to 1994 to understand how public acceptance of invasive medical science is shaped. Medical technology has the dual aspect of preventing naturally occurring viruses while simultaneously posing risks such as adverse drug reactions. Furthermore, because it involves directly injecting artificial substances into the body and triggering complex chemical reactions, new medical technologies often elicit negative responses from the public concerning their safety. Particularly in the 1980s and 1990s, while diseases were being prevented due to the widespread provision of vaccines, numerous adverse drug reactions occurred, bringing the conflicts surrounding vaccines to the forefront in East Asia.

Japan experienced a series of vaccination-related issues in the 1990s, leading to the revision of the Immunization Act. As a result, the mandatory vaccination requirement was downgraded to a recommendation. Conversely, South Korea continued mandatory vaccinations to provide financial compensation to victims of side effects despite similar reported problems.

By examining the contrasting vaccination coverage and suspension decisions between these geographically and culturally proximate nations, this study aims to elucidate the factors influencing divergent acceptances of the technological risks, through a comparative content and discourse analysis of articles from two Japanese newspapers including *Asahi Shimbun* (朝日新聞), *Yomiuri Shimbun* (読売新聞), and two Korean newspapers including *Kyunghyang Shinmun* (경향신문), and *Chosun Ilbo* (조선일보). The findings are expected to offer valuable insights into the dynamics of public acceptance of science and technology, as well as the media's role in shaping public opinion.

Session 8 Gender & Family

Chair: Park Keong-Suk (Seoul National University)

1. Jeong Seonyeong (Seoul National University)
The Impact of COVID-19 on Childcare Dynamics in South Korea:
A Study of Traditional Gender Roles in Dual-Income and Single-Income Families
2. Nishino Karin (Kyoto University)
What does Nakodo Represent?
3. Laura Blanchard (Jean Moulin Lyon 3 University)
Child abduction in an interracial marriage by one of the two
parents to Japan or South Korea

The Impact of COVID-19 on Childcare Dynamics in South Korea: A Study of Traditional Gender Roles in Dual-Income and Single- Income Families

Jeong Seonyeong (Department of Anthropology, Seoul National University)

The study investigates the persistent influence of traditional gender roles in South Korea during the COVID-19 pandemic. Using family survey data from 2015 and 2020, conducted by the Ministry of Gender Equality and Family, the research looks at how childcare responsibilities shifted among dual-income and single-income families.

The findings reveal that, despite the move to remote work and flexible schedules, traditional family dynamics remained largely unchanged. In dual-income families, women saw a slight reduction in daily care duties but continued to manage more time-intensive and emotionally demanding tasks, like bathing and caring for sick children. The data shows an increase in daily care and commute support responsibilities managed by wives, highlighting that the pandemic did not alleviate the imbalance in childcare duties but, in some cases, worsened it.

In single-income families, the pandemic increased the overall childcare burden on non-working mothers, reinforcing traditional gender roles. Mothers took on more tasks such as feeding, dressing, and playing with children, while their involvement in researching educational facilities and listening to school-related stories decreased, likely due to school closures during the pandemic.

Satisfaction with spousal sharing of child-rearing responsibilities dropped between 2015 and 2020 for both men and women, with a notable rise in dissatisfaction among women. The decline in satisfaction with spousal sharing of child-rearing responsibilities between 2015 and 2020 was due to increased childcare burdens during the pandemic, blurred work-life boundaries from remote work, persistent traditional gender roles, and heightened conflict in dual-income families. The study also found that conflicts and disagreements were more common in dual-income families compared to single-income ones, suggesting that the pressures of balancing work and childcare during the pandemic intensified household tensions.

Overall, this study highlights the need for cultural shifts in both workplace policies and family roles to achieve a better work-life balance and reduce stress among working mothers. Despite changes in workplace norms due to the pandemic, traditional gender roles remained entrenched, indicating that deeper societal changes are necessary to create a more equitable distribution of childcare responsibilities.

What does Nakodo Represent?

Nishino Karin (Graduate School of Letters, Kyoto University)

Japanese wedding marriage intermediaries, ‘nakodo (仲人)’ mediates the marriage between the couple, coordinates the relationship between the couple and the couple's parents, and conducts the wedding ceremony. In addition, nakodo may also consult with couples to maintain a good relationship even after marriage. Nakodo was once an indispensable part of wedding ceremonies, and a wedding without a nakodo was considered ‘illicit union.’ The nakodo not only helped with the preparations leading up to the wedding, but “nakodo’s presence at the wedding itself” was considered important as it represented the legitimacy of the couple's marriage. However, nowadays, there are very few weddings that involve nakodo. Also, the negative attitude people have towards weddings without a nakodo has disappeared.

How can we understand changes in things that intervene between couples based on changes in past and present nakodo? In addition to previous research, I examined past and present thoughts on weddings through an awareness survey of people who hold weddings. As a result, this evolution is considered to be caused by the fact that the individuals of the married couple are now more important than in the past, when marriage was more focused on the family. In Edo period (From the end of the 16th century to the middle of the 17th century), there was a traditional wedding ceremony called ‘shugen (祝言)’ where relatives and close relatives witness the marriage. In Japan, a wedding ceremony was an event in which a couple’s marriage was recognized by being ‘seen’ by others, especially family members. Originally, nakodo would insist that both the couple's families and the couple themselves consent to the marriage.

However, the purpose of weddings today is not for the couple to get approval from those around them, but to commemorate their marriage. As weddings began to be held for the couple themselves rather than for the approval of their families, the nakodo, who had been a symbol of family approval, was no longer a necessary element of the wedding ceremony.

Another reason for this is that the role of a nakodo is a heavy responsibility as they must maintain a good relationship between husband and wife even after their marriage, and also the nakodo is thought to be troublesome for the couple when they want to divorce. The decline in nakodo at weddings represents a change in the role of matchmakers in Japanese weddings.

Child abduction in an interracial marriage by one of the two parents to Japan or South Korea

Laura Blanchard (Lyon Law School, Jean Moulin Lyon 3 University)

The abduction of children in interracial marriages by one of the parents to Japan or South Korea is a complex and sensitive issue under private international law. These abductions often occur during difficult separations or divorces, when one parent, here usually Japanese or Korean, takes the child to his or her country of origin without the consent of the other parent.

Parents whose children have been abducted often face lengthy and costly legal proceedings, with limited support from the authorities in their own country. These abductions have devastating consequences for children, disrupting their emotional and social development being cut off from one of their parents. Strengthening international cooperation mechanisms and raising awareness of these issues are essential to protect the rights of children and parents in mixed marriages.

This behavior can be explained by a cultural difference concerning the child's upbringing. Indeed, in the West, it is the responsibility of both parents to be involved in it. After a divorce, custody is shared as follows: one week out of two and half the school holidays. Which is not the case in Japan and South Korea, where custody is sole after divorce. Even though these countries have ratified the Hague Convention on International Child Abduction, there is still a problem with its application and enforcement of decisions.

This study will be principally based on the international, and local law and press articles. Moreover, the study will take as an example of a documentary entitled *Never without my daughter* and the interviews in a French TV show called *it starts today* to support the words. The documentary presents a French mother whose daughter was taken to South Korea without prior notice. The interviews present French fathers whose respective children were taken to Japan.

This study highlights the multifaceted nature of international child abduction cases involving France, Japan, and South Korea. While international and local laws provide a foundational framework, significant challenges remain in their implementation and enforcement. Press articles and legislative efforts underscore the need for continued reform and international cooperation to protect the rights of both parents and children in these distressing situations. Personal narratives from documentaries and TV interviews offer valuable insights into the human impact of these legal battles.

Session 9 Round Table

CHUNG Wei-Yun, National Taiwan University, Global Asia Research Center, Assistant Research Fellow

LIN Meng-Jung, National Taiwan University, Department of Sociology, Assistant Professor

PARK Keong-Suk, Seoul National University, Department of Sociology, Professor

SOHN Yun-Kyu, Seoul National University, Department of Sociology, Associate Professor

ASATO Wako, Kyoto University, Joint Degree Master of Arts Program in Transcultural Studies, Associate Professor

Stéphane HEIM, Kyoto University, Department of Sociology, Associate Professor

KYOTO Field Trip

TOUR 1. Utoro Peace Memorial Museum

Katada Akison, Kim Suhyun



Figure1: Utoro's location

Source: Mainichi Newspaper

Utoro is a district in Uji in Kyoto Prefecture. With its small population made up of 80% ethnic Zainichi Koreans, the district remains a point of dispute between South Korea and Japan today. Utoro served as a construction site for a new military zone during World War II. In 1940, the Japanese Government, which had colonized the Korean peninsula in 1910, placed 1,300 Koreans in the region around Kyoto to build a military air base. In 1945 the War ended, and Japan surrendered, and as a result Nihon Kokusai Koku, the land owner and aircraft manufacturer at the time, stopped construction of the base. Most of these Koreans who could not return to Korea remained in Utoro transforming the abandoned project into farmland. Although Koreans had regained independence and freedom, most of them were too poor to return to their homeland. Some Koreans who lived in Fukuoka and surrounding islands headed to Utoro and were virtually forced to stay in this poor and hostile neighborhood. Under Japan's occupation of Korea, Koreans living in Japan had Japanese citizenship, but this Japanese citizenship was taken away after Korean independence following the end of World War II.



Figure 2: Utoro in the 1940s

source: Utoro Peace Memorial Museum, <https://www.utoro.jp/history/>

Nissan Shatai, a subcontracting Japanese car maker owned the land but sold it secretly in 1987, turning the Koreans into illegal residents. This was the first step of an ongoing dispute, and in 2000 the Japanese Supreme Court rejected the dwellers' appeal to be recognized as legitimate residents. However, they collected enough money to buy back the land.



Figure 3: Utoro, A symbol of ethnic discrimination
source: Utoro Peace Memorial Museum

This local dispute turned to become an international conflict between the Japanese and Korean governments. Some legislators asked the Korean government to buy the land and build public housings for those Koreans. It became also symbolic of the conflict over the official recognition of the 35-year Japanese colonial occupation of Korea. Thanks to much publicity in 2004, the Utoro issue received attention in Korea. The Korean International Network (KIN) began raising money for Utoro's development aid in 2005. Korean diplomats donated 0.5% of their salaries to the fund and in total about half of the asking price. On April 18, 2007, Utoro officially requested help from the Korean government, and in December, the Ministry of Land, Infrastructure, Transport and Tourism took the initiative to try to resolve the problems of Utoro. It is said that in total, about 40 million yen (\$300,000) was raised for development aid to Utoro by Koreans living in Japan and some 60 million yen (\$430,000) by the International Solidarity organization for the protection of Utoro. However, nowadays, Utoro remains private land.

The Utoro Peace Memorial Museum opened its doors in 2022.



Figure 4: Utoro Peace Memorial Museum
Source: Utoro Peace Memorial Museum

TOUR 2. Korean Neighborhood in Higashi Kujo

Katada Akison, Kim Suhyun

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

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



Figure 5: Map of Higashi Kujo

A Brief History of Higashi Kujo

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

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

The bank of Kamo river was filled with hundreds of shanties. They were homes of poor people, Korean (80% or the residents) and Japanese, who had no other places to go. Some people came in from Sujin are, who lost their homes when public housing for Buraku people were built, excluding Koreans due

to their nationality. ‘40 banchi’ was so called illegal or squatter houses. People suffered from floods and fires. The place was neglected by the city during a long period.



Figure 6: Old photos of 40 banchi

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

Higashi Kujo Nowadays

The town is home to diverse people and many local activities including the following. Higashi Kujo Madang is a cultural festival held in the neighborhood every year on Nov. 3rd since 1993. Zainichi Koreans and Japanese members have worked together as close friends and as a community to build this festival. It puts its concept as ‘culture created by each person.’ The cultural movement has its roots in people’s grassroots cultural movement which started in the 1980’s South Korea’s democratization movement. Local organization of disabled people’s movement and many others also have been participating into this festival, composing its community.

TOUR 3. Sujin District (崇仁地域): Redevelopment and Town Revitalization of a Marginalized Area

Dai Lijia, Matsudaira Hikari, Morimoto Mito, Harada Shingo

Overview of Regional Discrimination, Buraku

To understand Sujin District (崇仁地域, 승인 지구), we need to trace back in to Japanese history even before the Edo period (江戸时代, 에도 시대, 1603-1867), when people were divided into different castes. *Eta* (穢多, 에타), the lowest caste in the Edo period, is a discriminative word referring to people who do the dirtiest jobs (the word ‘eta’ literally means ‘much dirt’), related to death, such as butchers, executioners, or leather makers. In the Edo period, the villages where eta caste lived were called *Buraku* (部落, 부락). It’s not one specific area, but places scattered in different cities around Japan. Sujin is the biggest *Buraku* in Kyoto and probably one of the biggest in Japan. Even though in 1871, the caste system has been abolished, discrimination against people from *Buraku* region (they are also called ‘Burakumin’ that means people from *Buraku* regions) goes on. *Buraku* discrimination (部落歧视, 부락차별) is still a serious problem. For example, a book titled *Buraku Place Name Directory* was published in 1975. The names, locations, and a lot of other information of *Buraku* communities across the country has been listed in this book. What makes it even worse is that the majority of purchasers were companies, including many of Japan’s leading major corporations. The main purpose for companies, was to exclude people from *Buraku* communities when hiring. Even till nowadays, there are still people from *Buraku* suffered from marriage discrimination or employment discrimination.

The History of Sujin District

Sujin District, located in Kyoto City, Kyoto Prefecture, is an area east of Kyoto Station spanning 27.4 hectares. As of the 2020 census, it has a population of 1,380, with an average age of 53.9 years, and 38.55% of its population being 65 years or older, indicating significant aging. The name Sujin (崇仁) derives from Sujin-bo (崇仁坊, 승인방), a district name from the Heian period (794-1185) named according to Chinese-style administrative divisions. Despite its proximity to Kyoto Station, Sujin District has long been stigmatized and avoided by locals due to its association with marginalized communities, but recent urban redevelopment, including the relocation of Kyoto City University of Arts, has sparked a reevaluation of the area.

Historically, Sujin has been home to people engaged in marginalized professions and to Koreans living in Japan, forming a unique community. In the 16th century, it became stigmatized and associated with execution sites and tanneries. By the Edo period, the area became known as *Rokujo* Village (六条村 로쿠조마을) and expanded through various economic activities such as coin minting.

With the Meiji Restoration of 1871, feudal caste restrictions were abolished, and in 1889, Sujin became part of a county called Kii (纪伊, 기이). However, residents continued to face discrimination, and the Yanagihara Bank (柳原银行, 야나기하라은행) was established in 1899 to serve residents who could not use existing banks. Thereafter, the area became a symbol of the *Buraku* liberation movement, and

significant events such as the founding of the National Levelers' Association called Zenkoku Suiheisha (全国水平社, 전국수평사) occurred in Kyoto in 1922.

Despite its challenges, community activism has been strong in Sujin. In the 1950s, local efforts led to significant housing improvements. Organizations like the Sujin Cultural Heritage Preservation Society and the Sujin Town Development Promotion Committee have worked to preserve the district's history and advocate for its development. Recent years have seen discussions about urban planning and the need for a community-centric approach to development, reflecting the district's ongoing evolution.

The Development of Dowa Countermeasures Project and Redevelopment in Sujin

The Sujin district was once the largest *Buraku* in Japan, and as the area that sparked the implementation of the Dowa Countermeasures Project, it occupies an important position when considering the history of Buraku Issues.

Dowa Countermeasures Projects (同和対策工作, 동화대책사업) refer to a series of policies that have been in place since the enactment of the Dowa Countermeasures Projects Special Measures Law (同和対策事業特別措施法, 동화대책사업 특별조치법) in 1969 until 2002, mainly in areas designated as Dowa districts (同和地域, 동화지구) including the construction of low-cost public housing and improved housing to improve living conditions, awareness-raising activities to eliminate discrimination against Buraku, and industrial promotion.

Even after the law expired in 2002, Dowa Countermeasures Projects have continued to be carried out in the Sujin area as 'general projects' as there are still areas that have not been improved, and the area shows the history of discrimination of Buraku.

Because the Sujin district is close to Kyoto Station, redevelopment plans have been under constant discussion, but many issues remain, including a lack of utilizing the surplus land and the emerging problems of population decline and aging.



Figure 7: Upgraded house of Sujin District

As part of this redevelopment project, the relocation of Kyoto City University of Arts was officially decided in 2014, and the university completely relocated to the Sujin area in 2023.

While the relocation of Kyoto City University of Arts has raised hopes for redevelopment of the area, many problems remain, such as the destruction of upgraded and modernized housing forcing local residents to relocate, and decline interest in human rights issues, leading to the decline of the local community.



Figure 8: Kyoto City University of Arts

Town revitalization of Sujin District and Kyoto City University of Arts

The Sujin District is working to revitalize the community in collaboration with Kyoto City University of Arts. One of the main themes of this initiative is the preservation and development of the district's traditional culture. For example, for two years before construction on the university campus began, the local neighborhood associations and the university operated an Outdoor Food Village where people could enjoy traditional dishes.

An ongoing effort is the transmission of traditional performing arts, specifically Ohayashi (伴奏, 乐 오하야시), a traditional music performance featuring Japanese drums and flutes used during the central event of the annual Sujin Festival held in May (Figure 6 and 7).



Figure 9: Sujin festival



Figure 10: Children playing Ohayashi

In addition to supporting the festival's organization, the university conducts research on Ohayashi, exploring ways to mass-produce the instruments and promote this cultural practice to younger generations (Takeuchi, 2020). This has involved hosting joint concerts with local Ohayashi groups and organizing hands-on events for the public (Figure 8). In 2022, with the support of local associations, Kyoto City University of Arts released a public lecture on YouTube introducing Ohayashiⁱ. Professor Takeuchi, a speaker at the lecture, highlighted similarities between Ohayashi and another traditional performing art from Kyoto that is designated as an Important Cultural Property, suggesting that Ohayashi may be a surviving remnant of this tradition. Through academic research, the university is contributing to the revival and preservation of traditional culture, even as the area undergoes redevelopment.

Further readings

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カンテレ, 2019 年 12 月 10 日 「【特集】差別と闘い、勝ち取った「改良住宅」から引越し…変わる「崇仁地区」 割り切れない住民の思い」

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内田龍史, 2019, 「部落差別の生成と変容 ——「逆差別」意識に着目して——」, 『社会学年報』, 東北社会学会, vol148, 31-43



Figure 11: Ohayashi concert

Special Lecture “The Logic and Risks of Compressed Modernity: East Asia and Beyond

Chang Kyung-Sup

Seoul National University, Distinguished Professor,

Venue: Kyoto University, Faculty of Engineering

August 21, 10:00-11:30

Special Lecture

Chang Kyung-Sup

August 21(Wed) 2024, 10~11:30am

The Logic and Risk of Compressed Modernity: East Asia and Beyond

Chang Kyung-Sup (Distinguished Professor, Seoul National University)

In many East Asian societies, modernization and development have taken place in an extremely compressed fashion, achieving West-comparable aspects and levels of modernity in several decades, not over centuries. Such achievement of East Asian societies in quick and extensive modernization and rapid economic growth, however, have also harbored unexpected risks and costs that tend to threaten their stable further development. The very mechanisms and strategies that have made their explosive modernization and development possible often keep producing existentially hazardous consequences in virtually all areas of public and private life and serious obstacles to sustained advances in the future. However, such risks and contradictions in turn have served as crucial impetus for structural reforms and adaptations, opening the possibility for the kind of radical change that Ulrich Beck described as ‘the metamorphosis of the world.’ Focusing on East Asian experiences and beyond, the speaker will present an analytical account of the contexts, conditions, structures, and consequences of compressed modernity. In particular, the lecture will introduce various key substances of the recent two books, *The Logic of Compressed Modernity* (Polity, 2022) and *The Risk of Compressed Modernity* (Polity, forthcoming in 2024).

Language/言語: English/英語

visit the website for further information: <https://www.kuasug.cpiet.kyoto-u.ac.jp/>

Free pre-registration <https://forms.gle/gUD3VfHndH75oobw7>

The Kyoto University Asian Studies Unit (KUASU), the Asian Research Center for the Intimate and Public Spheres (ARCIP), and the Sociology Department at Kyoto University are co-organizing this lecture. Please pre-register for the lecture.

Time / 時間
2024年8月21日 (水) 10時~11時半

Venue/開催場所 →
• Electrical and Electronic Engineering Faculty,
Auditorium Building 67
(電気総合館大講義室)

Contact/お問い合わせ
Tel: 075-753-2758 heim.stephane.6s@kyoto-u.ac.jp
京都大学アジア研究教育ユニット(KUASU)、アジア親密圏/公共圏教育センター(ARCIP)、社会学研究室では、チャン・ギョソプ教授による特別講演を共同開催します。無料参加登録はQRで可能です。





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 **KUASU**
KYOTO UNIVERSITY ASIAN STUDIES UNIT
京都大学アジア研究教育ユニット

 **社会学研究室 SOCIO**
Department of Sociology, Graduate School of Letters, Kyoto University

TOUR 4. Nishijin Textile Area & Okabun Orimono Co., Ltd

Takano Ai, Nishino Karin, Hashimoto Takeru, Sakurai Yurimi

About the Nishijin-ori (西陣織) Industry

Nishijin Area

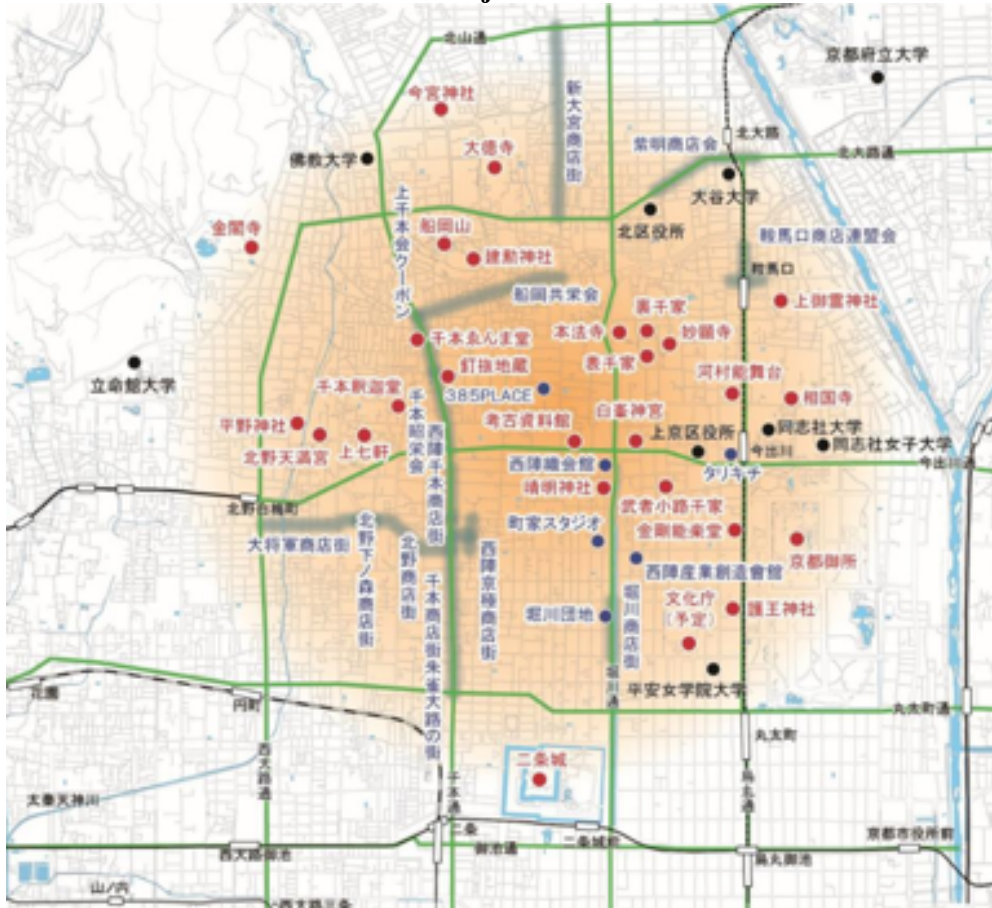


Figure 12: The Nishijin Area

Nishijin-ori is a high-grade silk fabric developed in Nishijin district, Kyoto. It is a pre-dyed patterned weaving based on a multi-variety and small-lot production system. It is commonly used for kimono belt (Obi, 帯), characterized by vivid colors, gorgeous patterns, and delicate weaving techniques. Nishijin brocade was designated as a national traditional craft on February 26, 1976 (Ori-sho Sakai, 2023).



Figure 13: Nishijin textile collection

Source: Nishijin Textile Hall ONLINE, <https://nishijin-online.org/pages/rokumonjiya>

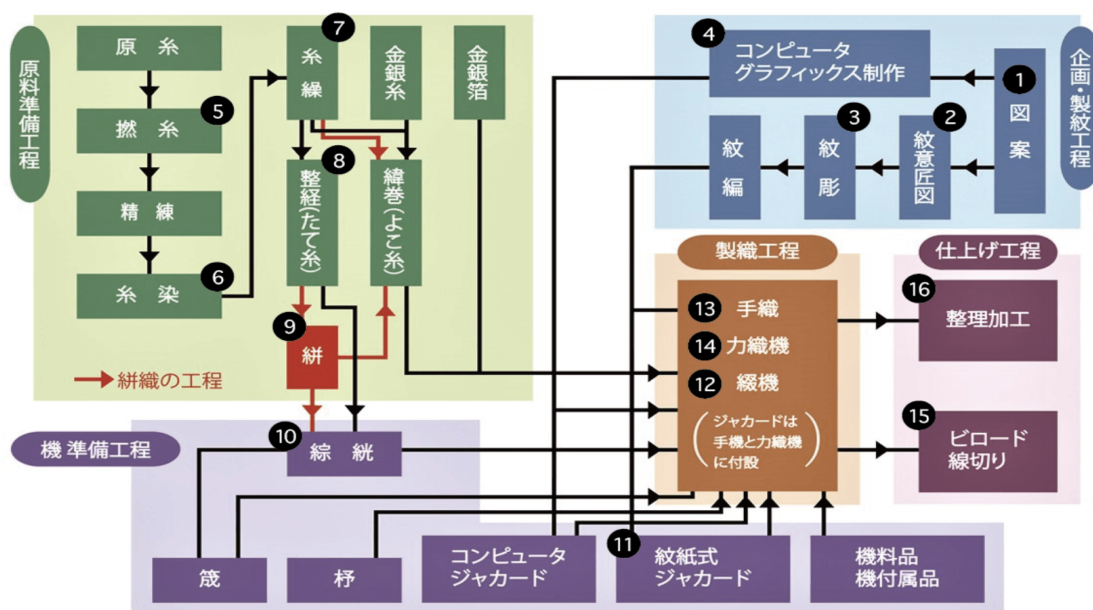
Nishijin Textile has a long history since the Kofun period (3rd century- 6th century). In the Heian period (8th century- 12th century), Nishijin Textile was woven for clothes of emperors and royal families, and the mill was operated by the government. As government-owned mills declined their production, some craftspeople became independent from the mills and started their own business. In the Muromachi period (14th century- 16th century), they organized craft associations and collaborated with each other to provide textiles for imperial court and samurai etc. However, the Onin War broke out in 1467, and some craftspeople moved away from Kyoto and the textile industry in Kyoto temporarily was interrupted. After the war (1477~), they came back to Kyoto and restarted textile manufacturing business close to Omiya-Imadegawa in so-called Nishijin district, and the fabric was named Nishijin-Ori (西陣織). Takahata (高機), one kind of weaving machine, was introduced to Kyoto from Eurasian continent and this enabled craftspeople to create new patterns and colors. Through this progress in manufacturing, Nishijin-ori established its brand in Japan and the government started to protect it. In the Edo period (17th century- 19th century), with the end of warfare and the rise in the quality of life of the public, Chonin (町人: merchants) culture blossomed. The demand for Nishijin-ori increased. However, in the middle of the Edo period, starvation and big fire occurred, and the capital city of Japan turned from Kyoto to Tokyo, and Kyoto Nishijin-ori had a lot of damage from these events and the Nishijin-ori industry temporarily stagnated. In the Meiji period, this was the turning point for Nishijin-ori, Kyoto prefecture sent some craftspeople to France, and they brought Jacquard weaving machines to Kyoto and this greatly improved Nishijin-ori techniques.



Figure 14: Genji Story illustration roll made of Nishijin fabric

Source: 紫紘株式会社 SHIKO CO.,LTD. website: <https://shiko1954.com/genji/>

As history has gone down, the manufacturing process has become divided and sophisticated. According to Watanabe (1997), Now, there are 5 steps and about 20 processes to complete a single product. The 5 steps are dying and twisting silk thread, designing the pattern and color, weaving with Jacquard weaving machines, adding a unique texture, and selling finished products. Each step has some small processes and there are specialists for each process. Depending on what they want to create, they collaborate with each other, this enables them to create high quality products for each order. For weaving process, many individual or small companies weave textile in their small mill or home using a Jacquard weaving machine, which they buy by themselves or the organizer of weaving called Oriya (織屋) give to them. Jacquard weaving machines greatly contributed to Nishijin-ori flourishing, and it is known as one of the greatest technologies in industrial capitalism (Piore and Sabel, 2016). It not only improved the efficiency of weaving by replacing people with machines, but it also enabled Nishijin-ori to innovate itself by changing the process or patterns flexibly to adapt to the market changes. Usually under industrial capitalism, many manufacturers try to set up a mass production system and machines will be specialized in one process, and they cannot transform the process easily.



Source: Nishijin Weaving Industrial Group. <https://nishijin.or.jp/whats-nishijin/process/>

Nowadays, some craftspeople for weaving and other processes exist outside the Nishijin district because of the declining and aging population in the region, so some companies in Nishijin focus on the process of design and sales and order manufacturing process to the companies outside Nishijin area (Watanabe, 1997). Some Zainichi Koreans (在日朝鮮人: Korean residents in Japan) have started Nishijin-ori manufacturing business. They built their community and introduced business opportunities to each other under the expansion of the textile industry in the 1930s (Han, 2004).

Also, due to the recent shift away from kimono, production of Nishijin textiles has declined since its peak in 1975, and the market has shrunk to one-tenth of its size over the past 30 years (Nishijin Weaving Industrial Group, 2022). In the severe business environment, the biggest barrier to the survival of Nishijin textiles is the lack of successors to the artisans. Also, the average age of weavers is in their 70s, and there is little time left to pass on their skills to the next generation (Kotoh & Fujiwara, 2006; Tamara, 1989). Furthermore, as written above, Nishijin textiles are characterized by a "highly thorough division of labor," which means that each process requires its own craftsmen. In other words, so many successors are needed to keep running the Nishijin textile manufacturing business. Because of these factors, the Nishijin textile industry is on the verge of extinction.

On the other hand, there are some movements to create new products which fit the modern lifestyle (Kim, 2018). For example, one company designs and manufactures interior, and home fabric made of Nishijin textile (e.g. Kajiorimono), and another company Sampai, Inc. makes accessories made of industrial waste from Nishijin Textile manufacturing, like pieces of fabric or thread. There are also moves to increase creativity and efficiency in the manufacturing process using new technologies including AI (e.g. Hosoo Co.,Ltd.). Although many issues exist, these new initiatives may expand the potential of Nishijin textiles.

Okabun Orimono Co., Ltd.



Figure 16: Okabun Orimono Co., Ltd.

Source: Okabun Orimono website: <https://www.rokumonjiya.jp/english>

Nishijin Textile Manufacturer

“In 1690, Hanbei started a textile business in Nishijin, Kyoto. From there, the company has been making kimono and obi for over 300 years. We are also expanding our textile business for uses other than kimono.

HANBEI (半兵衛)

Our flagship brand offering kimono and obi with traditional patterns and techniques.

KIEI -KIEI-

A kimono brand that incorporates modern colors and designs with an emphasis on sustainability.

TEXTILE

Gorgeous fabrics used for obis and kimonos can be converted into a variety of goods.” (source: Okabun Orimono HP, <https://www.rokumonjiya.jp/english>)

Further Readings

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LOGISTICS

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Lecture Room no 7,
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Date:

August 20-23, 2024

Co-sponsors:

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ACCOMMODATIONS

1. How to go to Shiran Kaikan (芝蘭会館)

From Kansai Airport to Kyoto Station

- 1) Train: Take the express train HARUKA from Kansai International Airport. It takes approximately 75min. (3110 yen)
- 2) Limousine Bus: Take the limousine bus at the Station 8 at the Kansai International Airport. It takes approximately 80min. (2800 yen (5100 for a round ticket))

From Kyoto Station to Shiran Kaikan

- 1) Bus: It takes 30-40min. Take the hoop (Kyoto Univ. Hospital loop bus) bound for Kyoto Univ. Hospital. from **Hachijo Gate** bus terminal E1 and get off at **“Kyoto Univ.”** bus stop. Or, take city bus 206 bound for Kitaoji-Bus Terminal Higashiyama St. from Central Gate bus **terminal D2** and get off at **Kyodai Seimon Mae** bus stop. Shiran-Kai is approximately 2 min walk from the bus stop
- 2) Taxi: 20-25min. Approximately 2,500yen.
- 3) Subway → Bus: It takes 10min on Subway and plus 10-15min on bus. Take the subway bound for Kokusai-Kaikan and get off at **Imadegawa Station**. Take exit No.3 and turn left. Then, take city bus **201 or 203** bound for Hyakumanben-Gion to **Kyodai Seimon Mae** bus stop. Shiran Kaikan is approximately two min walk from the bus stop.



Address: 〒606-8302 Kyoto-shi, Sakyou-ku, Yoshida Ushinomiya-chou 11-1

Shirankaikan Annex Tel. 075-771-0958/075-752-4013

<https://www.shirankai.or.jp/e/facilities/access/index.html>

2. How to go to Seifu Kaikan (清風会館)

From Kansai Airport to Kyoto Station

- 1) Train: Take the express train **HARUKA** from Kansai International Airport. It takes approximately 75min. (3110 yen)
- 2) Limousine Bus: Take the limousine bus at the **Station 8** bound for **Kyoto Hachijo-guchi**, Kyoto Station. It takes approximately 80min. (2800 yen for one-way, 5100 yen for a round ticket)

From Kyoto Station to Seifu Kaikan

- 3) Bus: It takes 30-40min. Take city bus **7** bound for Ginkakuji Temple from Central Gate **bus terminal A2** to Demachiyana Station bus stop. Seifu Kaikan is approximately 5 min walk from the bus stop
- 4) Taxi: 20-25min. Approximately 3,000 yen.
- 5) Subway → Bus: It takes 10min on Subway and plus 10-15min on bus. Take the subway bound for Kokusai-Kaikan and get off at **Imadegawa Station**. Take exit **No.3** and turn left. Then, take city bus **201 or 203** bound for Hyakumanben-Gion and get off at **Demachiyana Station** bus stop. Seifu Kaikan is approximately 5 min walk from the bus stop



Address: 京都府京都市左京区田中関田町 16-2

Map: https://map.yahoo.co.jp/v2/place/TR4ZPe3GW5o?from_srv=loco_web

3. How to go to the Faculties of Letters & Engineering

- 1) The Faculty of Letters is the Building No 8 on the map
The Lecture room 7 is located on the 2nd Floor, East entrance
- 2) The Faculty of Engineering is the Building No 67 on the map
The Lecture Room is located on the 1st Floor



DEPARTMENT OF SOCIOLOGY KYOTO UNIVERSITY



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August 19-22