Asia Pacific Sociological Association

Interconnections, social transformation, and global mobility:
Exploring possible ways towards the future

APSA
Conference 2018
in Hakone

BOOK OF ABSTRACTS
Asia Pacific Sociological Association

APSA Conference 2018 in Hakone

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"Interconnections, social transformation, and global mobility: Exploring possible ways towards the future"

Conference Date
October 5-7, 2018

Venue
Seisa University Hakone Campus
817-255 Sengokuhara, Hakone-machi, Ashigara-Shimogun, Kanagawa

Organizers
APSA Executive Committee, Seisa University

In collaboration with and supported by
APSA Conference Organizing Committee, University of Sydney
Welcome address by the President of the Asia Pacific Sociological Association

Dear Colleagues and friends,

On behalf of the Asia Pacific Sociological Association (APSA), it is my pleasure to welcome you all to the Fourteen APSA Conference. The theme of the APSA 2018 conference is "The future to open up by the connection". By connecting sociologists from all across the globe, we hope to share information and knowledge, consider social issues together through analysis and interpretation, come up with solutions, and promote international understanding.

Sociology and the other social sciences are necessary to explore the diverse experiences of people living in contemporary society and to address the various issues that arise. Here, society is used broadly and includes domestic, regional, and international. As social scientists, our work relies on our ability to respect the diversity of each culture, country, ethnicity, and set of values. For APSA, we welcome researchers in all fields within the social sciences, not limited to sociology, because of its interdisciplinary nature.

For the past three decades, APSA has been working to increase the academic exchanges of sociologists in the Asia-Pacific region, encouraging them to learn together and share research results. The APSA2018 conference invites scholars at institutions of higher education (universities, graduate schools, and research institutes) that are educators and researchers in the Asia-Pacific region or conducting research on this region. Thus, our overall aims are to share academic achievements, further knowledge within the discipline, and assist in the training of the next generation of researchers.

Welcome to APSA 2018 in Hakone, Japan!

Miwako Hosoda (Seisa University)
About APSA

The Asia Pacific Sociological Association (APSA) is an organization of scholars of higher education institutions (universities, graduate schools and research institutes) that conduct education and research in the Asia-Pacific region. It aims to share and exchange academic achievements and to train young researchers.

Nowadays, a big social transformation centering on the Asia-Pacific region has occurred. While international mobility of population, knowledge, capital, information, and things has increased significantly over the last few decades, various issues associated with these trends have been uninvestigated. Sociology and social science need to tackle these global issues by examining each study.

On behalf of APSA, I am truly honored to welcome you to our association. We are thrilled to discuss and explore each study that demonstrates potential for contributing to addressing sociological concerns.

VALUE

APSA prides itself in the fact that its membership reflects the diversity of cultures, nations, ethnicities, and perspectives from across the Asia Pacific region. Its executive committee is constructed to reflect this diversity.

GOALS

- to establish a network to link sociological associations, sociology departments and individual sociologists in the Asia-Pacific region;
- to provide information and contacts using such means as the Internet, e-mails and newsletters;
- to act as a clearinghouse for co-operation in teaching, research and other professional activities;
- to promote and assist publications of social research focusing upon the aforementioned region;
- to encourage co-operation between sociologists, planners and policy-makers at both the regional and community level;
- to hold regular regional conferences, seminars and workshops;
- to establish and maintain an online journal concerning issues in the Asia-Pacific region to sociologists worldwide.
**NETWORK**

APSA is a member organization of the International Sociological Association (ISA).

**HISTORY**

APSA, the Asia Pacific Sociological Association, was established by the late Emeritus Professor John Western (University of Queensland) and a number of sociology colleagues from the Asia Pacific region in 1996.

**APSA PRESIDENTS**

1. Emeritus Professor John Western (Australia): 1996-1999
3. Professor Dae-Yeun Jeong (South Korea): 2002-2004
5. Professor Ruchira Ganguly-Scraser (Australia): 2009-2014
6. Dr Amporn Jirattikorn (Thailand): 2014-2017
7. Professor Miwako Hosoda (Japan): 2017-2019

**APSA CONFERENCES**

3. Cheju, South Korea (1999)
5. Brisbane, Australia (2002)
13. Phnom Penh, Cambodia (2016)
APSA EXECUTIVE
2017-19

President:
Miwako Hosoda (Japan, Seisa University)

Vice-Presidents:
Emma Porio (Philippines, Ateneo de Manila University)
Lynn Thiesmeyer (Japan, Keio University)

Secretary:
Zakia Hassen (Australia, The University of Sydney)

Treasurer:
Nam Tran (Australia, The University of Queensland)

Web-master:
Tran Khanh An (Vietnam, Center for Creative Initiatives Health and Population)

Advisor:
Amporn Jitattikorn (Thailand, Chiang Mai University)

For further information, please refer to the APSA web-site:
https://apsasociology.wordpress.com

General contact information:
apsa14th@gmail.com
Conference Information

Venue: Seisa University Hakone Campus  Tel: 0460-83-8202
817-255 Sengokuhara, Hakone Ashigara, Shimogun Kanagawa
*The Schedule may be subject to change, depending on the circumstances.

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
<th>Chair</th>
<th>Speaker</th>
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<tr>
<td>13:00 – 14:00</td>
<td>Registration Opens (Entrance Hall)</td>
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<tr>
<td>14:00 – 14:15</td>
<td>Room: Auditorium</td>
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<td>Miwako Hosoda</td>
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<tr>
<td>14:15 – 14:50</td>
<td>Keynote Speech 1:</td>
<td>Room: Auditorium</td>
<td>Mark Western</td>
<td>Miwako Hosoda</td>
<td>How to increase the relevance and use of social and behavioral science: Lessons for policy-makers, researchers and others</td>
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<tr>
<td>15:45 – 17:30</td>
<td>Symposium 1:</td>
<td>Room 201</td>
<td>Janeen Baxter</td>
<td>Hiroo Harada</td>
<td>Breaking the Cycle of Disadvantage</td>
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<td>18:00 – 20:00</td>
<td>Room: Cafeteria</td>
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<td>Welcome party (fee included)</td>
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**SARTUDAY 6 OCTOBER 2018**

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<td>8:30 – 9:00</td>
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<td>9:00 – 9:30</td>
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<td>Hiroo Harada</td>
<td>Opening Ceremony</td>
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<td>9:30 – 10:15</td>
<td>“Introduction to the conference” by <strong>Miwako Hosoda</strong>, APSA President</td>
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<td>“APSA Journey from 1996-2018” by <strong>Zakia Hossain</strong>, APSA Founding Secretary</td>
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<td>“Congratulation Speech” by <strong>Hajime Inoue</strong>, Director of Seisa Group, President of Seisa University</td>
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<td>9:30 – 10:15</td>
<td>Special lecture</td>
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<td>Speaker: <strong>Koichi Hasegawa</strong></td>
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<td>Title: <strong>Rethinking on the Post-Disaster Recovering Process: From the Experiences of the March 11 Disaster</strong></td>
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<td>Chair: <strong>Kayako Sakisaka</strong></td>
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<td>10:30 – 12:15</td>
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<td>Political Sociology and Public Sociology (1)</td>
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<td>Media and Communication (1)</td>
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<td>Chair: <strong>Amporn Jitattikorn</strong></td>
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<td>Chair: <strong>Richard Gordon</strong></td>
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<td>Chair: <strong>Janeen Baxter</strong></td>
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<td>10:30 – 10:50</td>
<td>Meeting and making modernity in South East Asia</td>
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<td><strong>Edgar A Burns</strong></td>
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<td>10:30 – 10:50</td>
<td>The functions of community-(re) building held by the activities to promote community-based tourism</td>
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<td><strong>Akimasa Suganuma</strong></td>
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<td>10:50 – 11:10</td>
<td>Nomadism vs. Sedentarisation: Central Asian Gypsies during 20th-21st century</td>
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<td><strong>Elena Marushiaikova-Popova</strong></td>
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<td>10:50 – 11:10</td>
<td>Nuclear information and entertainment: An exhaustive survey on nuclear power plant visitor centers in Post-Fukushima Japan</td>
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<td><strong>Hajime Hasegawa</strong></td>
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<td>10:50 – 11:10</td>
<td>Decentralization and education: A case study of the impact of special autonomy to improve education performances in Papua Province</td>
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<td><strong>Yadi Hadian</strong></td>
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<td>11:10 – 11:30</td>
<td>Hope and Its Absence: A longitudinal analysis of hope as a personal resource in the lives of Australian young adults</td>
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<td><strong>Julia Cook</strong></td>
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<td>11:10 – 11:30</td>
<td>Soft Power Game: Assessing the role of Northeast Asian cultural institutions in facilitating regional cooperation within East Asia</td>
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<td><strong>Lara Danielle L Cartujano</strong></td>
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<td>11:10 – 11:30</td>
<td>How do university majors affect male and female incomes in Japan? A comparative analysis of the effects of college selectivity and fields of study</td>
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<td><strong>Erika Ann Sumilang-Engracia</strong></td>
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<td>11:10 – 11:30</td>
<td>Bridging the distance in an instant: Relationship between information communication technology usage and decision-making</td>
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<td>11:30 – 11:50</td>
<td>A theory on Eutrangepal humor: A hermeneutical aesthetical critique of political humor in the contemporary experiences of Philippine politics in the cybermedia</td>
<td>Diffusion of “Character”: The encounter of comics and advertisement</td>
<td>The Japanese legacy: What’s still left in education system in Indonesia?</td>
<td>The effect of gender role attitudes on young Japanese’s transition to first marriage</td>
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<td>Joseph A. Guillermo</td>
<td>Maki Suzuki</td>
<td>Reni Juwitasari</td>
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<td>11:50 – 12:15</td>
<td>Fisher social movement in contemporary Indonesia</td>
<td>Dynamics of online shaming: A sociological study of the interaction rituals in virtual world</td>
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<td>Gender and attitudes toward LGBTQ people: China and Taiwan samples</td>
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<td>Rilus A. Kinseng</td>
<td>Yui Fung Yip</td>
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<td>12:15 – 13:30</td>
<td>Lunch (Fee included)</td>
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APSA Executive Committee Meeting (1)

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<th>Session 2</th>
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<tr>
<td>13:30 – 14:50</td>
<td>Political Sociology and Public Sociology (2)</td>
<td>Ethnicity and Culture</td>
<td>Education (2)</td>
<td>Gender (2)</td>
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<tr>
<td>Chair: Lynn Thiesmeyer</td>
<td>Chair: Amporn Jitattikorn</td>
<td>Chair: Mark Western</td>
<td>Chair: Miwako Hosoda</td>
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<td>13:30 – 13:50</td>
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<td>Budget deliberation as communicative practice in a rural local government unit in the Philippines</td>
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<td>Louise S. Villanueva</td>
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<td>Gaining Political Power: Comparative study on the empowerment of disabled people</td>
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<td>Consistency and Inconsistency of the Mongolians’ national identity in (Post-) post-socialism: Discussion based on the analyses of the</td>
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<td>Gap analysis study on inclusive education: Harmonizing the implementation with regulations to minimize the exclusion of</td>
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<td>Gender Empowerment and Rural Microfinance: The Case of CARD Bank, San Pablo City, Laguna,</td>
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<td>14:10 – 14:30</td>
<td>Ryoko Takahashi</td>
<td>second, third, and fourth waves Asian barometer survey data Kunio Minato</td>
<td>children with disabilities in education Emilia Kristiyanti</td>
<td>Philippines Raem Dominic</td>
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<td>Assisted Reproductive Treatment and Offspring’s Right to Know Their Origin: The Case of Australia Takako Minami</td>
<td>Negotiating 'Batik’ in Urban Cultural Industry Policy Raphaella Dewantari Dwianto</td>
<td>Teachers’ understanding of oral Malay language assessment in the secondary school standard curriculum (KSSM) Halimah Jamil</td>
<td>Homicide by wife in the context of domestic violence: (Case studies of convicted 4 female perpetrators in woman prisons, Bandung, Indonesian) Vinita Susanti</td>
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<td>14:30 – 14:50</td>
<td>Separation, bureaucracy and multiple interactions and conflicts: the challenges to integrated aged care model in China Yuruo Lei</td>
<td>‘Being Australian’?: Exploring the dimensions of social and economic settlement of cross-border marriage for Japanese migrant women in Australia Takeshi Hamano</td>
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<td>14:50 – 15:15</td>
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<td>15:15 – 17:15</td>
<td>Panel session (1)</td>
<td>Panel session (2)</td>
<td>Roundtable discussion</td>
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<td>Convener: Amporn Jirattikom Discusant: Patou Musumari</td>
<td>Convener: Zakia Hossain Discusant: TBA</td>
<td>Moderator: Nam Tran</td>
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<td>Cross-border migration and HIV: sexual Life, HIV disclosure, and health condition of Shan migrants living with HIV in Chiang Mai, Thailand Arunrat Tangmunkongvorakul, Kriengkrai Sritanaivibooboonchai, Arratee Ayuttacorn, Amporn Jirattikorn</td>
<td>Health challenges in the Asia Pacific region Kayako Sakisaka, Ha Le, Misaki Matano, Kurniawaty Iskandar, and Zakia Hossain</td>
<td>Transferable skills for postgraduate students and early career researchers</td>
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<td>17:30 – 18:30</td>
<td>Parallel session (1) Room 201</td>
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<td>Poster session</td>
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<td>18:30 – 20:00</td>
<td>Japanese Food (Fee included)</td>
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### SUNDAY 7 OCTOBER 2018

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<tr>
<td>9:00 – 10:40</td>
<td>Socioeconomics (1)</td>
<td>Media and Communication (2)</td>
<td>Migration and Border (1)</td>
<td>Health and Social Welfare (1)</td>
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<td>Chair: Yangtao Huang</td>
<td>Chair: Nam Tran</td>
<td>Chair: Lynn Thiesmeyer</td>
<td>Chair: Syeda Zakia Hossain</td>
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<tr>
<td>9:00 – 9:20</td>
<td>The role of intellectual heritage in development of socio-art entrepreneurship and creative economy</td>
<td>Engagement and social capital online: The case of Filipino migrants in Japan</td>
<td>Segregation, threats, and prejudice against immigrants in Japan</td>
<td>Consideration of “Evaporation” in Japan: A form of missing person discourse</td>
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<td>Bambang Kusumo Prihandono</td>
<td>Reggy Capacio Figer</td>
<td>Akira Igarashi</td>
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- **Geger Riyanto**
- **Tan Soon Aun**
- **Tony R. Ch. Tampake**
- **Nguyen Thi Mai Lan**
- **Nguyen Bich Nha Truc**
- **Riswani**
- **Rakhmat Hidayat**
- **Tutut Ismi Wahidir**
- **Ringgo Eldapi Yozani**

- **Chiaki Iwasaki**, **Kyoko Sano**, **Ogawa Akio**, **Saigusa**, **Natsuko**, **Takaharu Ishii**, **Yan Ka Ho**, **Yumi Omori**, **Yuichi Nakayama**

- **Chiaki Iwasaki**, **Kyoko Sano**, **Ogawa Akio**, **Saigusa**, **Natsuko**, **Takaharu Ishii**, **Yan Ka Ho**, **Yumi Omori**, **Yuichi Nakayama**
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Keynote speech 1

How to increase the relevance and use of social and behavioral science: Lessons for policy-makers, researchers and others

Professor Mark Western
Institute for Social Science Research, The University of Queensland and Australian Research Council Centre of Excellence for Children and Families Over the Life Course

For at least 40 years social and behavioral scientists have argued that their disciplines need to do more to help solve real world practical problems. But doing this has proved difficult. In this paper, I describe three success stories where social and behavioral sciences have contributed important solutions and draw out evidence-based lessons for policy-makers, practitioners, university researchers and others who want to promote social and behavioral science informed actionable solutions to real world problems. These lessons draw on empirical research about the different ways university researchers and others interact, and features of the research ecosystem including research investment frameworks, incentive and organisational structures, disciplinary norms and cultures and doctoral training systems. I conclude by talking about some of the benefits to social science that come from adopting a more socially engaged approach to university research.
Keynote speech 2

Kyosei Practice: Harmonious Classroom Relations

Professor Richard Keith Gordon
Seisa University, International Center

Classroom interactions between teacher and student, student and student, teachers and required textbooks are among many encounters potentially labeled as discriminatory and/or racist. In championing responses to these revolting terms the notion of diversity is oft times cited as their conceptual antidote. Thus in order to combat racism and discrimination a general cry for inclusion or diversity is championed.

In this presentation, I point out that discrimination, racism (most isms) and diversity suffer from lack of construct clarity. For example, in the behavioral as well as physical sciences, careful is crucial. Racism is not so forgiving in its constructive foundations however “racism” (many isms) can have very short half-lives. Can someone be fully racist? Is it hypocritical if I have racist beliefs about one or another cultural group i.e., if I favor group A over Group B? And if so what degree of racist am I if I treat some members of group A like all of group B? How does an “ism” weigh on my character?

Racism and diversity could benefit from construct clarity. Such clarity would be of value to educators who are constantly addressing social interactions that are understandably and justifiably easily labeled discriminatory and racist. Still as long as these terms have unclear meanings then appropriate solutions will have limited effect.

Bauman’s theory of Liquid Modernity is useful to illustrate that weak construct meaning arising from a fluid society where shifting individualism influences societal norms. These influences support contradictory perceptions, and weakens a communal sense of justice. With societal disruptions individuals garner more trust in themselves than in an institution (education) to aid their forward progress. In education, technological disruptions, knowledge disruptions, neighborhood disruptions and organizational disruptions feed into this existential drive toward self-reliance.

Racism, discrimination and diversity, in a disruptive environment, are reactive agents. Good minded people want to end racism and discrimination through a diversity formula. The terms racism and discrimination despite construct issues should not be abandoned now nor while waiting for more complete descriptions. The stench of vile behaviors and discriminatory acts does not get a pass. Qualitative and quantitative diversity measures addressing racism and discrimination should remain in place. Supporting student existential needs in an influential liquid society and encouraging shared community values should be an objective for contemporary teaching and learning.

A contemporary model for community centered and student centered pedagogy, provided in this presentation, is Kyosei. Making friends, accepting others and nondiscrimination are essential elements of Kyosei pedagogy. Using these three terms as a guide, teachers and students create pedagogical practices positively influencing social and existential development in our liquid social environment.
Symposium 1: Breaking the Cycle of Disadvantage

Organiser: Professor Janeen Baxter, ARC Centre of Excellence for Children and Families over the Life Course, Institute for Social Science Research, The University of Queensland.

Presenters: Professor Janeen Baxter, Dr Nam Tran, Dr Yangtao Huang, Ms Nikita Sharma.

Affiliation: ARC Centre of Excellence for Children and Families over the Life Course, Institute for Social Science Research, The University of Queensland

This symposium will showcase recent research from the Australian Research Council Centre of Excellence for Children and Families over the Life Course and the Institute for Social Science Research at the University of Queensland on disadvantage over the life course. The session will commence with an overview of the objectives and scope of the Life Course Centre which is working to discover the principal causes or mechanisms underlying the transmission of social disadvantage, to develop and trial solution to reduce the transmission of disadvantage and to provide policy advice and research evidence to our partners in government and community organisations. The symposium will then focus on key recent findings from three studies concerning the transmission of social disadvantage across the life course.
Non-cognitive Skills Profiles and Academic Outcomes among Australian Disadvantaged Students

Nam Tran, PhD1,2, Mark Western, PhD, Professor1,2, Sue Creagh, PhD3, Denise Clague, PhD1,2, and Janeen Baxter, PhD, Professor1,2

1ARC Centre of Excellence for Children and Families over the Life Course; 2Institute for Social Science Research, 3School of Education, The University of Queensland

A large number of studies have been conducted examining the role of non-cognitive skills in academic outcomes and its consequences later in life. These studies either focused on the association of non-cognitive skill as a single dimension and students’ academic achievement or examined the demographic factors of this dimension. Very few examined the comprehensive assessment of non-cognitive skill dimensions among students as some non-cognitive skills may exhibit those who are in socially and economically disadvantaged status. The present study aims to (i) identify groups of students based on their non-cognitive skills; (ii) characterise the individual and family factors associated with each group; and (iii) examine the relationship between these non-cognitive skill profiles and academic outcomes including post-school plan, and English and Math grades.

Data were derived from an Australian Research Council Linkage Project “Learning catalysts: Improving educational outcomes of disadvantage children”, surveyed 5,988 Australian disadvantaged students and their families nationwide from December 2014 to January 2015, who participated in Learning for Life scholarship program sponsored by an Australian Charity Organisation. This study used information from the Charity Organisation’s administrative database linked to student and family responses. About 3,446 students from year 5 to 12 were selected for the final analysis as they provided all information that included in the analysis. Non-cognitive skills were measured by optimism, goal orientation, persistence, low impulsivity, entity related belief, effort, academic self-efficacy, and positive strategy. Academic outcomes were evaluated by post school plan, English and Maths scores. Latent profile class analysis was employed to identify possible non-cognitive skill profiles and multinomial logistic regression was applied in this study.

Preliminary findings show five non-cognitive skill profiles from a very disengaged (6.8%) including students who are characterized by the lowest cores in most non-cognitive skills, except for low impulsivity and entity belief to highly engaged group (16.2%) which containing those reported highest scores in all dimensions of non-cognitive skills. In addition to moderate high and low groups accounted for 43.5% and 27.4%, respectively, the final group, namely unstable/escalating is of particular interest as membership of this group had lowest scores in low impulsivity and entity whereas other non-cognitive skills were relatively high (6.1%). After controlling for other covariates, our results show membership of each non-cognitive profile was associated with individual and family factors such as sex, indigenous status, languages spoken, parental employment status, and the health of children and their family members. Results also reveal that profile membership was associated with post school plan, English and Maths grades as academic outcomes. Our results have practical implications for intervention programs intended to improve academic outcomes among highly disadvantaged students in Australia.
Student Engagement, Expectations for Tertiary Education, and Academic Achievement: A Moderated Mediation Analysis

Yangtao Huang, PhD, Wojtek Tomaszewski, PhD, and Mark Western, PhD, Professor
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This paper contributes to the student engagement and achievement literature by (i) examining the mediation effect of expectations for tertiary education on the relationship between student engagement and academic performance, and (ii) assessing how this mediation effect differs by parental socioeconomic statuses on a nationally representative sample in Australia. We find that expectations for tertiary education significantly mediate the effects of student engagement on achievement. Indirect effects are largest for aspiration for school success, and smallest for bully experience at school. Across subjects, aspiration for school success and bully experience at school have the highest percentage of total effect on science scores mediated, while teacher-student relations has the highest percentage of total effect on math scores mediated. Parental SES fully moderates the indirect effects of aspiration for school success and teacher-student relations on literacy scores, but partially moderates the indirect effect of bully experience at school.
Immigration is a ubiquitous feature of Australian society. With over a quarter of its population born overseas and its selective migration policy, Australia presents an interesting case to examine whether immigrants enjoy comparable outcomes with Australian-born natives, irrespective of their background. With more countries turning towards skill-oriented immigration policy, it is important to understand whether these migration policies augur well for these immigrants and Australia.

Previous studies on labour-market outcomes of immigrants in Australia have classified immigrants into two broad groups – English-speaking background (ESB) and non-English speaking background (NESB). While grouping immigrants by English-speaking background has an intuitive appeal, it fails to differentiate between important factors such as variations in the quality of education in the country of origin, social values and attitudes, the geocultural proximity between the home and host country, ethnic identity, and variations in work orientations amongst other factors. This gap in our understanding of immigrant diversity and associated labour-market outcomes highlights the need for additional research.

Chiswick’s (1978) clearly articulated theoretical framework guides my research design and the instrumentation of my econometric approach. I use the first sixteen waves (2001-2016) of the Household, Income and Labour Dynamics in Australia (HILDA) survey to study the labour-market outcomes of different immigrant groups in Australia. The immigrant classification criterion for my study focuses on the broad institutional, cultural, and linguistic differences that could lead to heterogeneous labour-market outcomes for immigrants in Australia. For my analysis, I employ the Mincerian (Mincer, 1974) regression framework for the wage gap analysis of immigrant groups using panel data techniques to control for unobserved individual heterogeneity. A powerful approach to answer my research question is the Hausman-Taylor (Hausman & Taylor, 1981) model specification as it can control for the endogeneity of education and immigrant status (unobservable factors such as ability and motivation are likely to influence educational attainment of the respondents). I stratify the model by gender to examine the differences in wage gaps for male and female immigrants and find that wage gaps for women vary by their national origin. Women from South-East Europe and North-East Asia earn significantly lower earnings than female Australians. On the other hand, male immigrants from North America and South Africa enjoy a statistically significant wage premium over their Australian counterparts. This shows that the heterogeneity of earnings outcome of immigrants in Australia that previous research has failed to recognise. My research explores the disruptive role of migration and the heterogenous immigrant outcomes to shed light on the lack of coordination between migration and integration policies in Australia.
Symposium 2: Comparison of Well-Being in Asia: From both the Quantitative and Qualitative Approach.

Organiser: Professor Hiroo Harada, Professor of Economics, Chair of the Center for Social Well-being Studies, Senshu University.

Presenters: Professor Masayuki Kanai, Senshu University, Professor Hiroo Harada, Senshu University, and Associate Professor Eiji Sumi, Niigata University, Professor Katsumi Shimane, Senshu University, and Dr. Dang Thi Phuong, Vietnam Academy of Social Sciences.


The Center for Social Well-being Studies, Senshu University, has conducted the similar survey in seven Asian countries and areas: Japan, Korea and Vietnam in 2015, The Philippines and Thailand in 2016, Indonesia and Taiwan in 2017 with the collaboration of the consortium’s universities and organizations in each country and area.

The survey consists of four main categories; a face sheet of 32 items and questions on social well-being, 10 items, social capital, 8 items, and risk and social network, 6 items. But the sample size is different through either the interview or the web.

This symposium shows there are some varieties and similarities of people’s feeling and evaluation for happiness and/or life satisfaction in Asian countries and areas through the quantitative and qualitative approach.
Heterogeneous Effects of Income and Relative Comparison on Well-Being in East and Southeast Asian Societies

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Senshu University

This paper aims to scrutinize the effect of income and two types of relative comparison on subjective well-being in Asian societies. Though income is one of the key factors of well-being (Layard 2005), it does not simply correlate to well-being both in macro and micro levels (Easterlin et al. 2010). Relative comparison is a promising idea to solve this paradox between absolute level of affluence and individual evaluation of happiness (e.g. Ferrer-i-Carbonell 2005). Thus, this study focuses on two types of relative comparisons which have been little investigated so far, i.e., (1) comparison with imagined income of the others in one’s reference group (=horizontal comparison with peers) and (2) comparison with recalled living standard in one’s childhood (=longitudinal comparison within life course). So, the first research question of this paper is which of these two types of relative comparison and absolute income is the most important factor of subjective well-being. The second research question is to find a possible heterogeneity of this causal mechanism among Asian societies. Since most of the literature on this subject has analyzed data from Western societies, we have little knowledge on the mechanisms in Asian societies so far.

Data of “International Comparative Surveys on Lifestyle and Values” were used. The survey was conducted in seven Asian societies (Japan, South Korea, Taiwan, Vietnam, Thailand, Philippines, and Indonesia) in 2015-17. In the three East Asian societies, web surveys to the respondents who were randomly selected from the monitors were conducted (N=2,000-11,804). In the four Southeast Asian societies, face-to-face interview to the stratified-area sampled respondents were conducted (N=1,126-1,250). To equalize power, 1,200 cases each were randomly selected to be analyzed in the three East Asian societies. OLS regressions of subjective well-being (Cantril’s ladder) to equivalent income and two types of relative comparison were conducted in each society, controlling for gender, age, marriage, education, and employment. All of the dependent and independent variables were standardized before analyses in order to compare the relative strength of their effects.

For RQ1, (a) life-course comparison with one’s childhood has the strongest effect compared to peer comparison and absolute income on well-being in all the seven societies. (b) Peer comparison has almost the same volume of effect as absolute income in the three East Asian societies but has negligibly little effect in Southeast Asia except for Thailand. (c) In the Philippines and Indonesia, absolute income is almost as important as life-course comparison. For RQ2, (d) East Asian societies share quite similar causal mechanism of income and relative comparison to happiness. (e) On the contrary, Southeast Asian societies are heterogeneous in the mechanism except for the Philippines and Indonesia which are relatively similar with each other.

The finding (a) suggests the significance of life-course perspective in well-being studies. (b) and (c) support the Easterlin’s argument that absolute income is important in poor stages whereas relative comparison matters in affluent stages. (d) and (e) remind us of the diversity of Asian societies compared to Western society which needs to be further investigated based on reliable empirical data.
Comparison of Happiness and Relative Income Hypothesis between in Japan and Korea: Study of Lifestyle and Values

Hiroo Harada
Senshu University

Eiji Sumi
Niigata University

In our previous study (Harada and Sumi 2017), we examined the relative income hypothesis, using Japanese nationwide survey data. Our results showed that individual life satisfaction (LS) was positively affected by both the individual’s own income and the income of others in the same residential municipality. However, previous studies indicated that individual utility might depend not only on objective assessments of one’s own present living standards such as income of geographic and demographic reference groups (age, education, gender, etc.) but also on subjective assessments comparing to living standards of reference groups (for example, McBride 2001). Although relative income hypothesis predicts that income of reference group should have a negative association on LS, there is no consensus as to the sign on relative income (RI). In addition, it is possible that reference groups vary across individuals. For example, individuals with low income are unlikely to be sensitive to living standards of reference groups. Thus, in this study, we aim to empirically examine which reference groups matter for individuals with various characteristics using Japanese and Korean survey data.

The survey data were derived from web survey conducted in 2015 in Japan and Korea. The respondents were randomly selected in proportion to the 2010 national census of distribution with regards to gender, age and region. The effective responses were 11,804 in Japan and 2,000 in Korea. To deal with ordinal nature of dependent variable LS, we adopt ordered logit estimation. LS is scored on an 11-point scale, from 0 (very unhappy) to 10 (very happy). The independent variables comprise individual attributes (such as gender, age, marital status, educational attainment etc.), absolute income (one’s own income) and RI. Regarding RI, we take into account 1) objective assessments of one’s living standards comparing to others in geographic reference groups (such as municipality or prefecture), 2) subjective assessment of one’s own present living standards comparing to own past living standards (such as when one was 15 years old or 5 years ago).

The main expected results from our empirical analysis are that 1) relative income hypothesis is supported in terms of objective and subjective assessments in both Japan and Korea, 2) RI effect may be different for individuals with various characteristics. For example, RI effect may be smaller at individual with low income level.
Transformation of Ancestor Worship in Vietnam and Japan Under Shrinking Family

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This paper discusses how ancestor worship, a popular phenomenon in human societies, is changing due to modernization by considering the case of Vietnam and Japan. These two countries have had a rich tradition of ancestor worship under strong stem family systems. However, modernization has changed traditional families into various forms (Ochiai 2015) and made family-centered ancestor worship unfeasible. This paper uses Mori’s (2014) identification of the two stages of change in ancestor worship to examine the situations in Vietnam and Japan. Empirical data from the International Consortium for Social Well-Being Studies suggests that Vietnamese people attend memorials or services of the people who were close to them (such as family members, relatives and friends, etc.) more frequently than Japanese ones. The expectation to be worshiped by descendants is also higher among Vietnamese than among Japanese. In Vietnam, ancestor worship seems to be at the “first modernization” stage when it is practiced in almost every household. Together with economic growth since “Doi moi” (Renovation), there have been two trends in ancestor worship. The first is the restoration of traditional worship practices as well as the enlargement of events associated with the worship. The second trend is the simplification of worship because shrinking families make it impossible to organize full, traditional worship with broader kin. The offerings and the place of worship are outsourced, and the anniversary of the deceased is no longer celebrated with a reunion, etc. Instead, each member of the extended family commemorates the death of their ancestors in their nuclear family. The pattern of community worship has thus turned into individual worship. In Japan, ancestor worship has rapidly collapsed since the 1990s, putting Japan at the “second modernization” stage that is characterized by commercialized and diverse funerals and worship. This situation is even more critical when Japanese families are so diverse- instead of a patriarchal stem family, there are now nuclear, step, and single-parent families (young single [without marriage] and elder single [lost partner and independent from children]). The consequence of the shrinking family is that ancestor worship, and funeral rites have come to be conducted exclusively within the conjugal family unit, and the broader kinship community is increasingly disengaging from them. Ancestor worship based on the traditional family, therefore, has changed due to modernization.

Keywords: ancestor worship, modernization, shrinking family, Vietnam, Japan

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Special lecture
Rethinking on the Post-disaster Recovering Process: From the Experiences of the March 11 disaster

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The Asia-Pacific region has recently so often experienced severe natural disasters like huge earthquakes, tsunamis, typhoons and floods. The concept of sustainability has been discussed focusing on the relationship to future generations, between developing countries and developed countries, and to natural limits. However, recent disasters in this region reveal that new dimension of community or local resilience to disaster should be added to the concept of sustainability.

Japanese people experienced an unprecedented tripled disaster by earthquake, tsunami and severe nuclear accident on March 11, 2011. Widespread areas along 500 km coastal line were devastated. Especially remote, rural, depopulated and aged coastal areas based on fishing industry and agriculture were devastated. National land planning for centralization and efficiency since the Meiji Era and especially the post-war period had brought and accelerated depopulation of these areas and varieties of disparities between urban areas and remoted areas. Suddenly, after the disaster these communities have been turned to being front runners of tackling recent Japan’s social problems of aging, depopulating and restructuring. Now the communities devastated are standing at a crossroads between rebirth and extinction.

Under the political backlash led by we-firstism and populism, Japan’s civil society is also facing at cross roads, still forwarding or declining. The disaster has served as a call to rethink the relationship between nature and society, and begin planning for a truly sustainable future.

On the other hand, the disaster was a trigger to bring some citizens and students as volunteers, media reporters and researchers from urban areas to these communities. They stimulated and encouraged suffered communities. Various forums, NGOs and NPOs had appeared in these areas. Women, youth, children, aged, handicapped, foreigners and sexual minorities started to raise their own voices in the recovering process.

How can we grasp the major characteristics and problems of the recovering process from the March 11 tripled disaster? How can we think about the possibility of rebuilding the devastated local community? As a sociologist, how can we support the recovering process? This paper discusses these questions and tackled problems in the recovering process in the tsunami devastated area, based on a case study in some fishermen's villages, Minami Sanriku Town, Miyagi Prefecture and others.
Simplifying binaries about modernity are attractive in reducing complexity: old-young; modern-premodern, developed economy-developing economy, urban society-rural society, and many others. Such dichotomies do indeed perform a valuable service for social theory in clarifying largescale social and economic changes. However, dichotomising is also a potential trap in simplifying complexity according to underlying assumptions that are not made explicit but which contradict the simplified analysis of country or region. If this is so, the analysis of change and potential improvements and solutions that might be generated, may miss the intended outcome.

This paper considers modernisation changes happening in South East Asia—with similarities in other parts of the world—as showing that such binaries are useful starting points, but almost immediately need to be challenged. The underlying logic of Pierre Bourdieu’s ideas of “structuring structures” provides one example of this better way of studying social change and lived personal experience within broader change. Each binary can be consciously unpicked or taken apart to gain insights into what is overlooked or appears disconnected from the explanation of broader socio-economic change.

Several starting points for more integrated analysis are briefly described: First, this paper’s title, ‘meeting and making’ suggests active roles for individuals, communities and countries in appropriating modernity not being passive recipients. Second, what is commonly called ‘modernity’ is this century better understood as ‘western modernity’ to allow its strengths and failings to be better seen, and understood as less prescriptive. Third, even as newer national modernisation processes unfold, there are many forms that modernity can take. Fourth, the seriousness with which western scholarship considers post-modernity can be left to those countries to ponder the trajectory of their western modernity. No society or civilisation ever gets to name the future terms of analysis, and neither will the present dominant configuration. The paper finishes by encouraging active engagement without yielding local identity and interests in the rapid processes of contemporary social change.
Nomadism vs. Sedentarisation: Central Asian Gypsies during 20th-21st century

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The proposed paper will discuss the multiple transitions between the nomadic and sedentary way of life of numerous Gypsy and Gypsy-like communities (Mughat, Mazang, Tavoktarosh/Sogutarosh/Kosatarosh, Agha, Kavol, Chistoni, Parya, Balyuj) who live in the region of Central Asia. They are known among surrounding population under the umbrella appellation Lyuli or Jughi. In the past they led a nomadic way of life, and made their living from begging and various service occupations, such as wood- and metal work, peddling and fortune-telling (Marushiakova and Popov 2016). The Soviet policy towards the ‘Gypsies’ (the European Roma and the nomadic communities in Central Asia) was aimed at leading them to a settled way of life. This policy in the 1920s and 1930s was implemented through number of incentive measures, e.g. land allocation and financial support for the creation of the Gypsy kolkhozes (co-operative farms) and of the artels (co-operative artisan workshops). In this way, in Central Asia, several dozen Gypsy kolkhozes and artels were created (Назаров 1969).

By the end of the 1930s support for the Gypsy kolkhozes and artels was revoked. As a result the Gypsy kolkhozes and artels collapsed, and a large proportion of the already sedentary Central Asian Gypsies returned to their nomadic way of life. In 1956 the Soviet state took a cardinal decision – a Decree of the Presidium of the Supreme Soviet of the USSR was issued banning the nomadism of Gypsies, and adopting measures supporting their sedentarisation. As a result, the Central-Asian Gypsies managed to achieve a relatively high degree of social integration (Назаров 1969; Marushiakova and Popov 2016).

The situation radically changed again after the collapse of the USSR in 1991 and the creation of the new independent states in Central Asia. As a consequence of the collapse of the old social structure and after severe economic crisis, the vast majority of Central-Asian Gypsies remained without means for living and once again returned to a nomadic way of life. Many of them migrated during the warm season to Russia, where they built their camps in nearby major cities, and women and children made their families livelihood by begging, and in the winter they returned to their homelands (Бессонов 2008; Marushiakova and Popov 2016).

The latest change in the way of life of the Central-Asian Gypsies occurred over the last decade. The Russian Federation has gradually taken a number of measures to regulate the legal status of labor migrants from Central Asian countries and to restrict begging. In these new conditions, most of the Central-Asian Gypsies became part of the overall migratory flow of the settled living legal labor migrants in Russia involved various types of unskilled labor (Marushiakova and Popov 2016).
Hope and Its Absence: A Longitudinal Analysis of Hope as a Personal Resource in the Lives of Australian Young Adults

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Recent years have witnessed an increase interest in the topic of hope in sociological research. This literature has focused predominantly on hope as it is experienced on an individual level, and in so doing has offered a fruitful way of re-engaging with the concept following declarations of a crisis of large-scale expressions of hope (Bauman, 2004; Jameson, 2004). However, two contradictory positions are evident within recent discussions of the concept. On the one hand, hope has been theorized as a source of agency and as a resource for coping whose exercise is not reliant on – and often persists in spite of – access to material resources (Raffaelli and Koller, 2005). On the other hand, hope has been theorized as a resource that is inherently social, and is allocated unevenly throughout societies (Hage, 2003; 2009).

Taking these opposing accounts of hope and its personal and social function as a starting point, we consider the way in which hope has operated in the lives of a group of young adults (aged 29-30 in 2018) in the 12 years since they completed secondary school. The data is drawn from the Life Patterns research program, a longitudinal mixed methods panel study that has tracked the lives of these young adults since they were in their final years of schooling in 2005. Drawing on several case studies we consider the specific way in which hope, and indeed its absence, functioned in the lives of our participants. Specifically, we seek to determine whether they experienced hope as something that could be personally cultivated in spite of adverse conditions, or as something that was determined by the material realities around them and therefore essentially distributed to them through their social positioning. In so doing we consider whether hope is a resource for coping, or whether it is better conceptualised as another way in which inequalities are manifest – including in the areas of education, employment, housing and social relationships. Our findings align with Hage’s claim that hope is nourished by ‘imaginary mobility’, describing the sense that one is ‘going somewhere’ within their life. However, we find that our participants often engage with creative and resourceful ways of cultivating hope which defy the challenging structural conditions in which they find themselves. We ultimately use our findings to add nuance to existing conceptualisations of hope and the role that it can play in individuals’ lives.
Atypical Professionalism?: “Professional Freedom” as a Japanese Institution

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Professionalism is one of the important issues in sociology. Many scholars mention the special power of health professionals, namely doctors. It is “professional autonomy.” The professional groups are not regulated by states, but regulated by selves, i.e. self-regulation. Theories of professionalism are being developed in the Anglo-Saxon countries. For example, Freidson (1970) claims “professional dominance” although he modifies his argument in recent year (Freidson, 2001). Larson (1977) stresses the importance of the “process” of professionalization. Both arguments have affected the sociological views of professionalism.

In the past twenty years, arguments of professionalism transformed from dominance to de-professionalisation due to the emergence of the concept of Informed consent and patients’ rights movements. Alongside these arguments, comparative studies of professionalism are being developed (e.g., Kuhlmann and Allsop, 2008). From comparative views, scholars found variety of forms of governance of health professionals under the name of “professional autonomy.” However, even in comparative studies, few mention the specific features of Japanese professionalism. Japanese health professionals have pursued “professional freedom” for long time, which is different concept of “professional autonomy” in Anglo-Saxon theories.

In this presentation, I argue Japanese “professional freedom” is a historical institution and it is path dependent (Pierson, 2000). First, I introduce traits of Japanese health professionals in comparison with those of Anglo-Saxons. Second, I claim these traits were formed in the beginning of modern era of Japan and “increased” returned (Pierson, 2000). Third, I mention recent tendency of Japanese health professionals in the era of de-professionalisation in Anglo-Saxon countries. In doing so, I will devote comparative views of professionalism including Japanese case.
A Theory on Eutrapelian Humor: A Hermeneutical Aesthetical Critique of Political Humor in the Contemporary Experiences of Philippine Politics in the Cybermedia

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This paper builds a theory of humor as eutrapelia, or ready-wittidness, and proposes a characterization of its normative function in power relationships and its possibility to assume a normative ethical assessment in a democratic setting. This theory building is done through an inductive assessment of the Philippine political experience with humor, particularly in its cybermedia form. In order to phenomenologically realize this theory I employed a hermeneutical aesthetical critique of power relationship, particularly of Philippine cybermedia propagandas. The hermeneutical aesthetical critique of these political humor leads to this fundamental ethical question guiding this paper: what is the metaethical status of humor in power relationships? More specifically, with the expectation of realizing a healthy democratic society, should humor assume a prescriptive ethical dimension? And in extension to this question, should societies and institutions consciously moderate its use? The hermeneutical aesthetical critique on selected propagandas would ground my preliminary answers for these questions. Through a hermeneutical aesthetical critique, I would characterize what I consider to be forms of conformist or critical political humor, and in turn critique the excesses of both kinds of humor and offer an alternative, namely, eutrapelia.

In the context of Philippine politics and its cybermedia, the specific assessment of various political humor in their cybermedia forms would help demonstrate in this paper what I mean by humors that are conforming or critical of the political status quo and how eutrapelia could function as a healthy balance towards social realization situated among these. I hope the theoretical framework I forward in building a theory on eutrapelia would help future researchers to look at humor, especially in its cybermedia form, as cultural forces and tools that create, recreate, and destroy political and apolitical cultural norms. Keywords: Eutrapelia, humor, cybermedia, democracy, propaganda
Fisher Social Movement in Contemporary Indonesia

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Since the fall of the New Order era in 1998, Indonesia experiences many fundamental social changes. Since then, Indonesia has become a more democratic country. Within this new social condition, Indonesian people enjoy more freedom to express their opinion and aspiration, including through demonstrations. This condition opens up opportunity for the flourishing of social movements in Indonesia. In recent years, fishers are also often conducting social movement to pursue their interests. For example, certain group of fishers has conducted huge demonstrations in Jakarta, the capital city of Indonesia. Therefore, it is interesting to study fisher social movement in contemporary Indonesia. The objective of this study is to analyze: a) actors involved in the fisher social movement, b) strategy and tactics used, c) factors triggered social movement, and d) level of success of the movements. This study is conducted among fishers in the northern coast of Java Island, using a qualitative approach. This study shows that in recent years, the most active fishers who conduct social movement are those fishers that using the “cantrang” (similar to trawl) fishing technology. One of the most striking strategies that the fishers use in their struggle is by conducting demonstrations. For the social movement conducted by the “cantrang” fishers, the primary factor that triggered the movement is the government policy, namely the ban of “cantrang” technology through the Minister of Marine and Fisheries Affairs “Regulation” No.2/2015. The “cantrang” fishers struggle has achieved a quite important result, namely deadline of implementation of the “cantrang” ban was postponed by the government.

Key words: “cantrang”, fishers, Indonesia, policy, social movement,
The functions of community-(re) building held by the activities to promote community-based tourism

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A decline of regional economy and community is one of social issues because of progressing aging, population decrease, and population concentration in urban areas in Japan. With this recognition, a regional development through tourism has been focused as an effective breakthrough, and some measures to increase the number of visitors such as improvements of traffic infrastructure and hosting events held by major advertising agencies have been conducted. However, it is suggested that these measures lack resident’s participations and the democratic process, and they do not make local residents attached to the region.

In this study, we focus on activities to promote tourism with participation of local residents. We carried out a sociological analysis on the activities of the civilian agency in Minamata City, Kumamoto Prefecture, thereby elucidating the community-(re) building functions of activities to develop experience-based program for community-based tourism.

Minamata City is known as Minamata disease that was first discovered in 1956. It was caused by the release of methylmercury in the industrial wastewater from the Chisso Corporation’s chemical factory. Then, discrimination towards patients who mainly lived in poor fishing village area occurred and an opposition among residents progressed seriously. Some activities to rebuild the community started in 1994 and the civilian agency, Kan Shiranui Planing, begun to develop program for tourism in 2001.

Data were collected via a fieldwork survey including interviews with key members of the agency and participant observation for their activities, and we analyzed them using MacIver’s community theory.

Our analysis led to the results that there were three functions that built community sentiments in the above-mentioned activities. The first function is the formation of "role-feeling" among the local residents in the process of developing their "Hands-on-Learning Program". The second function is that the residents learned about their own region as they participated in the activities as the hosts of the groups and by so doing, developed civil consciousness. The third function is that the local residents acquired their confidence and nurtured their pride in their region. As our conclusion, we indicate that the activities to promote community-based tourism will prove to be helpful in the promotion of the region.

Nuclear Information and Entertainment: An Exhaustive Survey on Nuclear Power Plant Visitor Centers in Post-Fukushima Japan
In this presentation, we will focus on nuclear power plant visitor centers (VCs) in post-Fukushima Japan. Based on exhaustive surveys for six years, the author attempts to define the actual condition of them through studying their entertainment-focused exhibitions from the point of view of media studies and cultural sociology. Although the combination of nuclear power and entertainment might sound odd, we have cited previous work that analyzes the public education campaigns and civil defense exercises in the U.S. during the Cold War through performing art. Actually, entertainment is one of the key factors in many museums today. As Davis showed, this kind of view can give us another perspective of communication on nuclear power.

The accident at the Fukushima Daiichi nuclear power plant of TEPCO (Tokyo Electric Power Company) in March 2011 was one of the worst nuclear disasters that humanity has ever experienced. Nevertheless, even after the Fukushima tragedy, the Japanese government continues to hold fast to their traditional policy which considers the nuclear power as one of the major methods for electricity generation. Consequently, sixteen nuclear power plants with forty-two commercial reactors still exist in Japan. Fifteen of them have one or two VCs each. In addition, the so-called “backyard” facilities, such as reprocessing plants or research centers for high-level radioactive waste geological disposal, have VCs. The total number of VCs is more than twenty-five. Most of them are run by the electricity industry, while others are run by the local governments where a nuclear power plant is located.

VCs play an essential role in the communication and also the miscommunication between the industry and the public. Many of them are open from morning till evening seven days a week. Every exhibition provides information about nuclear power plants aiming to increase the agreement, instead of people’s anxieties and doubts. In other words, VCs are used as a political apparatus to push the nuclear power policy that existed before the incident in Fukushima.

Since 2012, the author visited every VC and learned their significant points. First, information about the necessity or safety of nuclear power plants is lacking in both quality and quantity. Second, exhibitions in VCs resemble amusement parks, such as Disneyland or Universal Studios with their high-tech amusement machines and robots. Third, these entertainment-focused exhibitions try to attract visitors’ interests in various ways, but actually, there are only a few visitors. It is a contradictorily strange situation. In short, this research will reveal that entertainment is one of the key factors to understanding the communication as well as the reality at nuclear power plant VCs in Japan.
“There is no singular idea of Asia,” claims Amitav Acharya (2011), who argues that there are various notions on how Asia can be “formed,” which consequently leads to the formation of different kinds of regionalisms after World War II. However it was not until the 1997 Asian Financial Crisis when Asian countries pushed for stronger regional integration and cooperation. According to the Asian Development Bank, Asian economies are now increasingly connected through “trade, financial transactions, direct investment, technology, labor and tourist flows, and other forms of relationships,” which can be characterized by its “openness, diversity, and dynamism of its interconnected economies”. Within Asia, it has been cited that East Asian countries are the most encouraging in this accelerating regional cooperation as their respective governments have consequently pledged their position to cooperate further. Since the early 2000s, Northeast Asian countries have then been relying on their soft power resources as a tool for public diplomacy as a means to attract other countries and to foster greater regional cooperation to serve their national interests, or in other words, “to expand their economic influence and acquire more sophisticated politico-cultural leverage”.

Based on reviewed literatures, economic influence falls under both hard and soft power, and that regionalism in Asia is predominantly more of a bottom-up market-driven regionalization. In line with this, this paper focuses on the political and socio-cultural facet of soft power diplomacy of the Northeast Asian countries, as well as its top-down and bottom-up nature by examining the strategies and activities employed by their cultural institutions to facilitate regional cooperation, namely the Japan Foundation, Confucius Institute, and Korean Cultural Center.

The research questions are as follows: (i) How do the Northeast Asian countries’ cultural institutions facilitate regional cooperation in East Asia? and (ii) What are the roles of the state and non-state actors in the soft power strategies of the institutions?

Framed under the concept of soft power by Joseph Nye with Yong Wook Lee’s theory of soft power as productive power, these questions seek to find out the dynamics and the extent of the roles of both state and non-state actors in the cultural institutions in order to discern the nature of their circular top-down and bottom-up approach, what aspect of their culture do they present to the public, as well as to find out how all of this contributes to the facilitation of regional cooperation within East Asia.

This study takes a political and socio-cultural, and a comparative approach in analyzing the soft power diplomacy strategies of the Northeast Asian countries’ non-profit cultural institutions, with the Philippines as a case study. Interviews with key informants from each cultural institution are the primary sources of information. Secondary sources of data are gathered from the official websites of the three institutions. Books and journal articles are also used to supplement information about each country’s public diplomacy strategies and foreign policies.
Diffusion of “Character”: The Encounter of Comics and Advertisement

Maki SUZUKI
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This presentation shows the process how manga became important media in "Media Mix" circumstances. Currently we are enjoying the situation that “Character” spreads variously beyond individual medium. Mark Steinberg (2012) focused on the situation where characters spread beyond individual medium, and analyzed this system from the industrial perspective. He pointed out that the origin of “Media Mix” in Japan had been Anime called Astro Boy. But what I want to point out here is that this situation is not unique to post-war, Japan. For example, Ian Gordon (1998) described the process of which comics became popular in the daily lives of Americans by focusing the relationship between comic strip and consumer socialization of America. This process is that the character of comic strip became the symbol of various advertisements. He indicated that this occurred from the end of the 19th century to the beginning of the 20th century.

The problem of previous researches is premised on the existence of "character" as an important factor of "Media mix" situation. But what deserve to think is a process in which “character” of comic strip had been linked to consumer society.

In other words, this research indicates how the situation where people consume contents across multiple media was established and how comics demonstrated its importance in the situation. Compared with radio, movies and records, the autonomy as a medium has not yet been established, and therefore Comics were not involved “Media Mix” at the beginning. In post-war, however, it plays an important role. I analyze the appearance and development of “character” by researching ‘Shonen Club’, which is Japanese famous magazine in 1930s.
Dynamics of Online Shaming: A Sociological Study of the Interaction Rituals in Virtual World

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This presentation is part of an ongoing research studying the patterns of online shaming in the context of Hong Kong society. I use online shaming as a case to examine people's everyday online interaction and compare it with actual, face-to-face encounter. By introducing Erving Goffman and Randall Collins' discussions on the Interaction Ritual, this presentation aims to offer a sociological explanation for the phenomenon of online shaming. In particular, I will examine whether there is a new kind of interaction ritual that exists in the online world, and suggest some possible reasons why people shame others online.

After reviewing the literature on shame as an emotion, as well as the history of shaming and related practices, I will highlight shame as both an internal and external emotion that serves as a mechanism of social control. Shame and shaming are particularly useful for enhancing social conformity, inasmuch as the shamed person is recognized and sanctioned by others. Online shaming is essentially a form of stigmatization, in which people try to punish particular individuals thought to have transgressed certain standards or norms. Based upon participant observation, semi-structured interview and documentary research, I propose to distinguish three forms of online shaming, namely Behavioral Labelling, Publification, and Unmasking. These shaming strategies and their corresponding targets, I argue, define some of the major patterns of online interaction among netizens nowadays.
How Can Education Contribute to Economic and Social Development of a Country in the Globalized World? In Search for Relevant Theoretical Framework (with a Focus on Russian Case)

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In the age of globalization, Russia – is an interesting case for analyzing connections between education and socio-economic growth because it shows relatively low economic performance and considerably little progress in developing democratic institutions comparing to other countries with high participation education systems.

On the one hand, Human Capital theory theorists would expect much more successful economic outcomes from a country with more than 55% of population aged 25-64 holding tertiary education degrees. On the other hand, proponents of New Institutionalism in sociology would claim that a country with such well-educated population would stay much closer to Western societies in terms of dominant values and political views of citizens.

The present paper tries to solve this problem by drawing on international and Russian empirical research and analyzing theoretical and empirical arguments “for” and “against” Human Capital theory and New Institutionalism approach in the current international debates.

Contrary to the dominant views in literature, we demonstrate that these two theoretical perspectives being limited are not at the same time principally incompatible. We suggest expanding the traditional understanding of “human capital” by the characteristic labeled in New Institutionalism literature as the capacity for “expanded actorhood”. From sociological perspective, “expanded actorhood” implies the capacity to act, transcending the logics of concrete “local” institutions – thus, facilitating societal progress. This capacity emerges, primarily, as an outcome of a principally novel ontological standing of a human being promoted by the education systems in the emerging World Society. This ontological shift results in the novel globally widespread identities of individuals as Actors, that cannot be understood drawing on the traditional institutional explanations based on the rational choice theory.

We elaborate the “expanded actorhood” idea further by analyzing empirical evidences from literature, which show that “expanded actorhood” may not necessarily base on Western values. We also claim, contrary to initial New Institutionalism framework, that “expanded actorhood” may have crucial importance for economic development in the 21st century.

Therefore, we suggest enriching the comprehension of “human capital” with the new dimension: capacity for “expanded actorhood”, which goes beyond the traditional understanding of both “specific” and “general” types of human capital (Becker). The new comprehension of human capital (“Human Capital 2.0.”) may also inform practical policy in the sphere of education in contemporary societies (including Russia).
Decentralization and Education: A Case Study of the Impact of Special Autonomy to Improve Education Performances in Papua Province

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Papua Province is considered as a region of paradox in Indonesia. The region has an abundance of natural resources and a high level of fiscal capacity, but its human development is lagging behind other regions in Indonesia, particularly education. Most of education indicators show a lower level. In order to reduce the development gap of this region, the central government has granted Papua Province a special autonomy in 2002. This policy gives the provincial governments more authority to manage their regions based on people’s needs and interests. In addition, the region of Papua has also enjoyed intergovernmental fiscal transfer from the central government, which is considerably higher than what other provinces have received. Thus, it is expected that these advantages will enhance the capacity of both provinces to accelerate regional development in general and human development in particular.

This research assessing the impact of special autonomy on education performance in Papua Province. It adopts a case study approach. This research analyses two sets of data: statistical data on education and interview data. The interview data was collected by in-depth interview and focus group discussion. This method explore how provincial governments and local governments use their authority and financial capacity, through the implementation of special autonomy, to address education performances in Papua. This study also compare local governments in the coastal area and local governments in the highland area where majority of indigenous Papuans live. The findings of this research indicate that education performance in Papua Province is not improve much. Provincial and local governments in Papua Province unable to capitalize their authority and fiscal capacity to improve education performance. It can be seen from slow progress of net enrolment rate, education attainment, and mean years of schooling. Furthermore, literacy rate is getting worse after special autonomy, particularly in the highland area where 97% of population is indigenous Papuans. There are also obvious different achievement of education performance between the coastal area and the highland area. This research found possible reasons of poor performance of education in Papua Province: low of education expenditure, lack of capable teachers, lack of schools, and poor quality of schools. Lastly, the most common reason is teacher absenteeism, particularly in the highland area. Teacher absenteeism become root of education problem in the highland area. Schools are not functioning when teachers do not show up to schools.
How Do University Majors Affect Male and Female Incomes in Japan?: A Comparative Analysis of The Effects of College Selectivity and Fields of Study

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Through better access to higher education, the relative disparity in college educational attainment in Japan has increased, according to university majors and college selectivity in terms of admissions (Fujihara & Ishida 2016). While college selectivity plays an important role in the labor market as a signal of trainability, and in higher productivity due to examination competition (Ishida et al. 1997), university majors can also be seen as a signal of particular types of human capital, and actual skills acquired through university education. However, it is not clear how university majors affect incomes compared to college selectivity. In the Japanese case, we can separate these mechanisms because Japan’s universities are located in a strict hierarchical structure.

The analysis used data from the Professional’s Survey on University Education conducted by the University of Tokyo in 2009. This survey was a random sample of 50,000 private businesses nationwide. The recovery rate was 10.1%, and 25,203 usable questionnaires from graduate employees. The key dependent variable is logarithmic income, and independent variables are college selectivity and majors. I perform OLS regressions to examine how educational effects are mediated by occupation, employment status, firm size, sector, department location and higher positions.

The results are summarized as follows. First, the incomes of university graduates who studied business, law, engineering, or medicine are higher than humanity graduates, but these effects are smaller than those of college selectivity. Second, the higher incomes of those who majored in business, law, and engineering are mediated not only by employment opportunities, such as occupation, employment status, firm size, and sector, but also by employment opportunities subsequent to getting their jobs, such as department location or managerial-level promotions. However, these employment opportunities do not fully explain the effects of college selectivity and medical majors. Third, there are also gender differences in the economic benefits provided by university majors. The incomes of female graduates who majored in business or law are not higher than humanities graduates. These results indicate that university majors determine what kinds of levels of remuneration are attainable, whereas college selectivity mainly affects incomes via its effect on productivity.
The Japanese Legacy: What’s Still Left in Education System in Indonesia?

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Compared to the Dutch, the Japanese occupation period in Indonesia was considerably short-term for “only” three and a half years. However, during the occupation period, the Japanese had changed policies created by the Dutch, particularly in education. The policy alteration that the Japanese formed had unnoticeably become a colonialism legacy in Indonesian education system nowadays. The foremost obvious example was that the Dutch created dualism system in education for the Dutch East Indies/DEI (former name of Indonesia) that opened the education access for solely Indonesian noble/royal families. As the Japanese came, they eliminated the dualism system into spirit of unity and nationalism. Hence, they transformed the natives’ education system to promote Bahasa Indonesia as the national language, abolished the gap status and disparity between rakyat jelata (common people/mob) and orang ningrat (gentility) to get education. The Japanese had also adjusted standardization of study period for the Indonesians to a system so-called 6-3-3. Moreover, people had to stand and attend the military training (Kyoren) to learn lines march (Seinendan). The Japanese had also introduced taiso or a physical training for people who would attend military service. The military background had boldly influenced the concept of education in Indonesia as built by the Japanese troops during the occupation era. The troops introduced Japanese flag, national anthem, national language, physical training, and teacher certification to Indonesian people.

The Japanese military’s doctrines had created a new culture for the Indonesian people that even in the post-Japanese occupation period, the traditions are still performed by Indonesian students in schools. In Indonesia, it is a mandatory for all schools to perform a flag ceremony in a parade every Monday morning. All school members must participate to this formal ceremony. During this ceremony, both teachers and students are required to wear hat and proper school uniform. They are asked to stand in the line orderly for 15 – 30 minutes by respecting the flag, singing national anthem, listening to the leader’s speech, and making pledge to burn their spirit to study. Those activities are similar to what the Japanese troops had taught in the previous time. Furthermore, Indonesian education system also involves senam SKJ (aerobics) mentioned in Sport subject taught from elementary school until senior high school.

This research believes that there are more concealed legacies from the Japanese to the Indonesian left unnoticed. Thus, the main aim of this study is to figure out the Japanese occupation legacy found in education system in Indonesia. A historical qualitative method will be used to elaborate data from relevant historical documents and literatures. The result of this study will show as follows: 1) the comparison of education system between the Dutch and Japanese, and 2) the finding of Japanese legacy in Indonesian education system.

Keywords: Japanese Occupation, Military Discipline, Legacy, Indonesian Education System
The Historical Study of Japanese Women's Labor Force: Focused on Substitute Teachers during Maternity Leave from 1945-1970

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In this paper, I will explore the social segregation surrounding women's labor in recent years in relation to the historical case of the Japan Teachers' Union (JTU)'s movement. The Women's Bureau of JTU had been demanding a substitute teacher system for maternity leave since 1945, and such a system was finally established in 1961.

A previous study argued that this system realized the continued employment of women after childbirth (Muro 1974). On the other hand, we can point out the system had a flaw in that non-permanent substitute teachers would support permanent teachers (Ichibangase et al eds 1974). That is, despite aiming for gender equality, the substitute teacher system has created a new type of unstable employment for women. Thus, it has made the issue of gender inequality even more serious. This is similar to the women's labor situation of recent years. However, the previous study did not regard the process of establishing the maternity leave substitute teacher system.

Based on the interview survey and historical document analysis, I wanted to understand how the maternity leave substitute teacher system was formed, and whether the problem of the treatment gap between regular and irregular employment must have intervened in the institution establishment process.

Female teachers revealed that they attempted to overcome poor treatment, paying attention to the treatment of substitute teachers during maternity leave as the system was being planned. On the other hand, in the era of visible transition from working woman to housewife, the movement failed to spread beyond one gender. Also, being just regular employees pooled into each county or city, they could not realize the original concept of maternity leave substitute teachers.

This historical case suggests that it is difficult to overcome "gender disparity". It also hints that it may lead to a disruption of hierarchy, for example, between permanent and non-permanent employees, if we don't have a comprehensive view of female labor when we think about the contemporary policy issues in women's labor force development.
Lalaki Ako (I Am A Man): On Representations Of Filipino Masculinity In Locally Aired TV Commercials

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TV is “hot”- not only literally and figuratively, but also in theory. It intensifies one single sense in high definition - demanding the audience’s utmost attention and almost minimal conscious participation. TV is a crucial site for advertising, product placement, and more importantly, a site where the global production of desire transpires (Trouillot, 2001). The reinvention of the idea of femininity and masculinity via these media apparatuses and the ease of which the television transmits these ideas in areas that are otherwise isolated from each other makes television one of the more crucial sites of hegemonic struggle.

De Castro in his article Pagiging Lalaki, Pagkalalaki at Pagkamaginoo (Being Male, Manhood, and Becoming Gentlemanly) stated that there were already existing indigenous Filipino concepts of masculinity that should not be confused with foreign concepts of masculinity. In his study, he took stock of situations and conversations where the idea and concepts of masculinity were shown and made an inventory of their different manifestation: (1) masculinity as a physical manifestation of having a male sexual organ, (2) masculinity as something attained after going through some form of ceremony, ritual or hardship, (3) masculinity as an emotional state despite the lack of or loss of the male sexual organ, (4) as a manifestation of male physical attributes despite emotional inclination towards being female (i.e. hermaphrodite), (5) as reflected in the attraction you feel towards which gender, 6) and the ambiguously male/ female as manifested by the overlapping of the categories of what defines masculinity as a physical condition and as a choice.

This article focuses on scrutinizing the narratives of maleness and masculinity in the sampled TV commercials aired in 2012. Specifically, this research aim was to (1) find out what narratives were reflected in these representations, and (2) if there were any changes found in these narratives in comparison to the concepts of masculinity in De Castro’s article: “Pagiging Lalaki, Pagkalalaki at Pagkamaginoo that was published in 1995. It is argued that there is an ever shifting hegemonic contestation of the image of masculinity (pagkalalaki) that is reflective of the transformation of these narratives as observed in these commercials in comparison to previous concepts of Filipino masculinity.
Over the years there has been an increase in the number of Overseas Filipino Workers (OFWs). This has had impacts not only to the economic aspects of our society but to the institution of the family as well. The transnational family set-up is made possible by the use of various forms of Information and Communication Technologies (ICT). Thus, this study primarily aims to analyze the relationship between ICT usage and the decision-making patterns between a left-behind and overseas spouse. The left-behind spouses residing in Brgy. Pulang Lupa, Mabini, Batangas served as the respondents for this study. Taking on a survey research design, structured interviews were conducted with 220 left-behind spouses which were asked questions about their resource factors, the frequency and duration of their ICT usage to communicate with the overseas spouse, and a 41-item Marital Decision-making scale. Descriptive statistics such as means and percentages were used and further analyzed through Spearman’s Rank Correlation Coefficient and second-order partial correlation. Results of the study show that there is a high level of ICT usage among left-behind spouses and is influenced by the left-behind spouse’s educational attainment and income. Findings of the research also suggest that the use of ICTs allows transnational families to maintain an egalitarian structure through providing an avenue that allows the husband and the wife to engage in elaborate discussion and deliberation of decisions within the household. The results of this study suggest that the use of ICTs will not only aid in the efforts to maintain strong ties among transnational families but can also have significant contributions in ensuring that decisions are made through a consultative process that involves both the left-behind and overseas spouse.
The Effect of Gender Role Attitudes on Young Japanese’s Transition to First Marriage

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Young Japanese experience the delay in marriage nowadays and the increasing number of never-married is becoming a new social problem in contemporary Japan. One of the reasons of this is thought to be a “mismatch” between men’s and women’s attitudes toward the gendered division of labor, as most Japanese young women want to find a husband who will share housework and childcare, but a lot of young Japanese men still want to have a “traditional” marriage where the wife will do all the domestic work (for example, Nemoto 2008; Nemoto et al. 2012). This research aims to examine an effect of young Japanese’s gender role attitudes on the chances of getting married. We used the Japanese Life Course Panel Survey to examine which attitudes had an effect on never-married young people’s probability of getting married during two years after the last survey.

We conducted a panel logit regression with respect to one’s age, education and income. Among men the results were as follows. First, agreeing with the belief that married people are happier than singles increased young men’s probability of getting married in two years. But this tendency wasn’t significant anymore after controlling for one’s intentions to get married and for having a study partner. Secondly, agreeing with the statement that preschool children may suffer more if their mothers work outside home decreased men’s chances of getting married. This tendency remained significant even after controlling for marriage intentions and having a partner. Among women the results were as follows. Agreeing with the traditional belief that “it is desirable for men to concentrate on work and for women to devote themselves to the home” increased young women’s probability of getting married in two years. But this tendency was no more statistically significant after controlling for one’s intention to get married and for having a study partner.

These results suggest that Japanese young people’s attitudes about the division of labor roles by gender affect their probability of getting married indirectly through their intentions to get married. However, among men a traditional belief that preschool children should be raised only by their mothers is a barrier to marriage as more young women tend to work after giving birth nowadays. We suggest that such men’s believes should change in order to solve a marriage problem in Japan.
Gender And Attitudes Toward LGBTQ People: China and Taiwan Samples
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Studies have shown that factors contributing to prejudice against LGBTQ people include, but are not limited to, religious beliefs, sexist attitudes, gender role expectations, and a few demographic variables such as age, education and gender. Literature suggests that compared to heterosexual females, heterosexual males are more likely to view LGBTQ people negatively (Holland, Matthews & Schott, 2013; Finlay & Walther, 2003; Hill & Willoughby, 2005; Nagoshi, Adams, Terrell, Hill, Brzuzy, & Nagoshi, 2008) and male gender role conformity is an important determining factor that leads to those negative attitudes toward gay men (Keiller, 2010).

This study intends to study the relationship between gender and attitudes toward LGBTQ population by examining samples from China and Taiwan. A convenience sample of 220¹ undergraduate and graduate students, and college and university professors in China and Taiwan completed a survey using the SurveyMonkey online survey platform between 2014 and 2015. This study focuses on the attitudes toward the rights of LGBTQ people and those rights include right to same-sex marriage, right to child adoption, and right against job discrimination. This study will also compare the contrast the attitudes between college students from China and Taiwan and the students from the US.

¹ This sample is a small portion of an ongoing study which consists of samples from the US, England, East Europe, African, and Asia. At this time, close to 2000 surveys have been collected from about 6 countries.
The study explored how local legislators communicate with each other during budget deliberations and suggest ways on how they ought to more effectively communicate with each other. The researcher employed mixed methods by using Social Network Analysis (SNA) and Action Implicative Discourse Analysis (AIDA) (Tracy, 1995) to analyze the transcripts of the budget deliberations of a rural municipality in the Philippines from 2013 to 2016. Guided by Grounded Practical Theory (GPT) (Craig & Tracy, 1995), the researcher looked into three levels of budget deliberation as communicative practice: (1) problem level or the dilemma that the local legislators are presented with in the conduct of the budget deliberation; (2) technical level or the “discourse moves” or strategies employed by the local legislators to manage the dilemma; and (3) philosophical levels, which starts with what Craig and Tracy (1995) deemed as “situated ideals” or the local legislator’s belief as to how they “ought” to act in the communicative practice.

Through the quantitative and qualitative analysis of transcribed talks and the qualitative analysis of interview data, the researcher identified three problems that local legislators encountered during budget deliberation: (1) technicalities of the budget process and documents; (2) lack of information; and (3) politics. To address these problems, the local legislators employed communicative strategies that could facilitate comprehension and/or consensus, stall, or fast-track the budget deliberation, namely: (1) language switch; (2) referral and deferral; (3) establishment of openness, assertion of competence, and a plea; (4) clarification and suggestion; (5) repetition; (6) show of empathy for constituents; (7) sarcasm; (8) redirection and restriction; (9) silence; and (10) termination. These communicative strategies were also used to achieve the situated ideal of duty-centered budget deliberation minus sarcasm and silence.

Based on the reconstruction of budget deliberation as communicative practice, theoretical, methodological, and practical implications and recommendations with inputs from local legislators were also presented with the goal to improve the budget deliberation and the entire local legislative process.
Gaining Political Power: Comparative Study on the Empowerment of Disabled People

Ryoko Takahashi
Kanazawa University

The need for disabled people to self-determine their way of living has long been ignored. In the West, the civil-rights movement of the 1960’s encouraged the independent living of disabled people and supported their demands to participate in the process of policymaking with regard to their lives. Many types of disabled people’s organizations (DPOs) were established domestically and internationally, and numerous DPOs participated in the process of drafting the United Nations Convention on the Rights of Persons with Disabilities (CRPD) in the early 2000’s.

The aim of this report is to analyze the process by which disabled people gain political power through forming DPOs, and the role of CRPD in the process, and to identify the requirements for successful advocacy in Asian countries. First, I review the histories of DPOs and their advocacy activities in Japan and Korea, and compare them with cases in Nordic countries and the United States. Secondly, I study the case of Vietnam, which is faced with a gap between rapid economic growth and the development of welfare policies.

DPOs in Western countries actively participate in policymaking regardless of the welfare regime typology (social democracy regime, liberalism regime, conservatism regime); governments bring their advocacy work into the process of policymaking and incorporate it more or less (Takahashi, 2017). The West’s political background is such that DPOs developed through incorporation of their advocacy activities into policymaking. Meanwhile, such political backgrounds are weak or have developed quite recently in Asian countries. In Asia, especially in developing countries, in order for disabled people to form DPOs and participate in policymaking, it will no doubt be necessary to establish special conditions, while referring to the experience of the West, Japan and Korea.

To conclude, strong disabled citizens’ movements have been growing in Japan and Korea, and recently in Vietnam. Their cases show the importance of networking that spans different types of disabilities, and of making the most of the demand for international cooperation, as exemplified by the ratification of the CRPD, to challenge cultural values, respond to domestic welfare systems and gain power to negotiate with and protest against governments. The case of Vietnamese DPOs also reveals a need for collaboration between domestic DPOs and foreign NGOs, based on domestic political systems. Strategies that have been devised with consideration of the political situation are crucial in these countries.
Assisted Reproductive Treatment and Offspring’s Right to Know Their Origin: The Case of Australia

Takako MINAMI
Wakayama Medical University

These days, with the increasing number of families having children through assisted reproductive treatment (ART), legislation regulating the practice of ART has become a crucial issue across the world. In this presentation, by focusing on the case of Australia, the right of offspring to know their origin, including those born through donor conception and surrogacy, will be discussed.

Australia, especially the state of Victoria, has led the world in legislation concerning ART. Since its enactment of the Infertility (Medical Procedures) Act 1984 (Vic), the legislation has been constantly revised to catch up with social demands of the times. The legislation of the Assisted Reproductive Treatment Act 2008 (Vic) has allowed donor-conceived offspring to know about their birth origin through the addendum attached to their birth certificate. The Assisted Reproductive Treatment Amendment Act 2016 (Vic), which allows the retrospective right of offspring to know their origin, passed the parliament in February 2016 and came into force on March 1, 2017. The 2016 Amendment Act gives all donor-conceived offspring the right to access their donor’s identifying information, irrespective of donors’ intention at the time of their donation. The Victorian legislation may offer new guidelines for other jurisdictions, including Japan, in regulating ART.

The policy toward offspring’s right to know their origin over the last few decades reflects the changing social attitudes towards ART in Australia. In the case of Japan, however, there is no legislation regulating ART; in fact, many offspring have been born by donor insemination under donor anonymity since 1949, and the rights of offspring relevant to donor conception have not been guaranteed. In order to ensure offspring’s right to know their origin, legislative support toward donors and their families and the public statutory body operating within a strong public accountability to collect and manage the information would be essential.

Through analyzing the case of Australia, the legislative model pushing for more openness in ART families, encouraged by the increased recognition given to the right of offspring born, will be presented.
Separation, Bureaucracy and Multiple Interactions and Conflicts: Challenges to Integrated Aged Care Model in China

Lei Yuruo
Shenzhen University, China

An aged care model that integrates basic health and social care services for seniors was launched in China several years ago. However, since there is a great separation between these services in China’s current aged care system, and the model involves allocating interests among relevant sectors, facilities and people, China faces many practical challenges. This paper argues that there are multi-level agent relationships in China’s integrated care model, with multiple complicated interactions and conflicts as the underlying causes. All stakeholders, including relevant functional government sectors, health care settings, aged care facilities and seniors, have their own resource constraints, benefit demands, incentive mechanisms and strategic choices. The findings suggest that inter-agency cooperation among administrative sectors, improvement in the interfaces between the health and aged care sectors, and the establishment of staff incentive mechanisms may help to enhance integrated care.
Remaking of Territorial Bond and State Building: A Study of Local Shrines in Japan

Fung Wan Yin Kimberly
Hitotsubashi University

This presentation sets out to explain how the idea of state vertical encompassment is performed and sustained in Japan through a study of local shrines (minsha, which is a category defined by the Meiji government, differentiating from the national shrines, kansha). State vertical encompassment refers to the image that state situates ‘above’ the society and encompasses the ‘local’ (Ferguson & Gupta, 2002). The seemingly hierarchical and exclusive scale of ‘national’ and ‘local’ and the corresponding image of ‘above/central’ and ‘below/peripheral’ is not ahistorical. A study of state spatialization is essential to further overcome the binary of ‘state/society’ and the understanding of state as an object.

One relevant discussion is the one on “natural village” and “administrative village”. It has been widely mentioned that since the Meiji period local shrines have served as the intersecting point of the “natural village” and the “administrative village”. However, the concept “intersecting point” remains a metaphor rather than a useful analytical category. One reason is that research on neighbourhood associations (e.g. jichikai, chounaikai), public services, and shrines tend to be conducted in separate sub-fields. In the light of that, in this study, local shrines are not treated as a separate unit with a closed boundary but rather a hub constituting and constituted by different institutions, organizations and individuals. In short, local shrines serve as a method to observe how territorial bonds within and among villages are reorganized and redefined through the process of modern nation-state building and thus how state vertical encompassment is made possible.

Archival research is conducted on local shrines in a selected town in Japan. This study attempts to examine how local shrines are defined as ‘local’ with respect to the ‘national’. Their relationship with other communal and territorial associations as well as individuals would be the focus of this research.

Instead of arguing whether local shrines obey or resist specific policy, this study found that by focusing on how shrines relate to other institutions, organizations and individuals, we can observe how knowledge generated on shrines through law and documentation affects actual practices in everyday life. To further develop the analytical approach of treating state as a network instead of an actor or an object, it is important to address the relationship between network and scale, and to explore possible theoretical concepts that can be adapted to differentiate various forms of network and scale.
Consistency and Inconsistency Of The Mongolians’ National Identity In (Post-) Post-Socialism: Discussion Based On The Analyses Of The Second, Third, And Fourth Waves Asian Barometer Survey Data

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This study examines national identity in present Mongolia, the country that underwent the collapse of socialist system, and has been experiencing variety of changes and events afterward. In the study “national identity” is operationally defined as “people’s attitude toward their nation and other attitudes toward members/non-members of the nation,” and is explored by analyzing plural data of the cross-national social survey. In Mongolia “nationalism” has been repeatedly used to describe major social phenomena, e.g. “ultra-nationalism” (movements that pillory foreigners and foreign enterprises, especially Chinese and Koreans as enemies of “national purity”) including neo-Nazism, “eco-nationalism” (environmentalist movements led by abovementioned ultra-nationalism and ultra-nationalists,) and “resource nationalism” (political assertions and movements insisting increase in share and control over large-scale mine). With these “nationalistic” phenomena observed, the “ordinary” Mongolians’ attitude toward their nation is yet to be explored. Although topic was focused on anthropological studies by Bulag (1999) and Billé (2015), and sociometric analyses by Minato (2015), changes in Mongolian society impose those studies further empirical verification, which is the aim of this study. The study analyzes the newest data of the Asian Barometer Survey, namely the data of the fourth wave survey, and compares the result with those found by analyzing the data of former waves.

Acknowledgement: Data analyzed in this presentation were collected by the Asian Barometer Project (2005-2008, 2010-2012, and 2013-2016), which was co-directed by Professors Fu Hu and Yun-han Chu and received major funding support from Taiwan’s Ministry of Education, Academia Sinica and National Taiwan University. The Asian Barometer Project Office (www.asianbarometer.org) is solely responsible for the data distribution. Such study will also be an example of research on national identity in Asia, as well as (post-) post-socialist countries and regions, which is less focused on previous studies but should by no means be neglected. (The author appreciates the assistance in providing data by the institutes and individuals aforementioned. The views expressed herein are the author’s own.)
Negotiating ‘Batik’ in Urban Cultural Industry Policy

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According to Indonesian people’s common sense, ‘Batik’ (traditional hand-painted hand-dyed cloth) has been taken for granted as a natural fact that it is one representative of Indonesian culture. This “natural fact” was further confirmed with the recognition from the UNESCO in 2009 that Batik is one Intangible Cultural Heritage of Humanity. The recognition has crystallized ‘Batik’ as national culture at the level of international institution, despite the fact that for decades, ‘Batik’ industry in Indonesia had been facing serious deteriorating condition. Therefore, the year 2009 was not only important for Indonesian people’s sense of ‘Batik’ as national identity, but also a turning point for ‘Batik’ industry, not only just to survive and revive.

This academic article started from the notion asserted by Wang (2004) who quoted Lofgreen (1989) that national culture should be analyzed at three levels: an international cultural grammar of nationhood, a specific national lexicon, and a dialect vocabulary. Based on the three level of analysis, the authors of this article accept the argument of the importance of the first level, i.e. the world-level institutional scripts for national culture, and that the recognition and consumption of a nation cultural artefact at international level defines the sense of national culture. In the case of ‘Batik’ in Indonesia, the world-level institution proved to trigger redefinition of ‘Batik’ as national culture among Indonesian. However, post-UNESCO recognition of ‘Batik’ as intangible cultural heritage, another important issue to be highlighted is how ‘Batik’ that has long history as a high-art and representative of the noble’s families, is then become one commodity in Indonesian cultural industries, and how ‘Batik’ as a cultural industry is intertwining with cultural policy.

Taking the city of Pekalongan that historically has been one main producer of ‘Batik’, the authors of this academic article borrow the shoulder of Hesmondalgh (2005), and attempt to show the negotiating process between various agents involved in the production of ‘Batik’ as high art while also as cultural industry, resulting in a cultural policy for the revival of urban cultural industry of Pekalongan.
Being Australian?: Exploring the dimensions of social and economic settlement of cross-border marriage for Japanese migrant women in Australia

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Drawing on the findings from a mixed methods study that included a large survey conducted with local Japanese ethnic community in Sydney, Australia in 2016, this paper reports key findings on the degree of social integration of cross-border marriage migrants within the Japanese ethnic community in Australia. The Japanese ethnic community in Australia is viewed as one of the middle-class Asian migrant communities in Australian society (Mizukami 2006; Nagatomo 2017). While diverse immigration has been extensive in Australia throughout its history, the unique occurrence cross-border marriage of Japanese migrants since the 1990s stands out as a significant element of the current Japanese diaspora (Funaki 2010; Itoh 2017; Hamano 2014; Takeda 2012).

However, there has been very limited systematic investigation of the conditions of social cohesion and the sense of belonging of Japanese cross-border marriage migrants in Australian society. This research demonstrates a relatively high socio-cultural capital within this ethnic community as a whole, as it found that despite facing frequent difficulties in social integration by those of cross cultural families, there was a clear level of resilience and strong cultural identity. This was particularly the case between the Japanese ethnic community and local (non-Japanese) family networks, and the next generation within those families. Scrutinizing to what extent contemporary Japanese ethnic community as such can be identified as a model minority of migrants in current Australian society, as well as criticizing early studies about Japanese community in this vein, the paper reports on data that examined diverse dimensions of the quality of life of Japanese migrants, such as a sense of social cohesion, degrees of belonging to the local community, as well as an ethnic community, accessibility to social services, economic activities, and engagement in political participation. Reviewing the understanding of current Japanese ethnic community as an independent middle-class minority in current Australia emphasized in early case studies, our findings and analysis of this study present some new perspectives that add to debates about social cohesion (Vasta 2013), a key concern throughout the contemporary world.
Pathways to Higher Education: The Choices and Experiences of Families with Grade 11 Children Enrolled at Kapayapaan National High School on the K to 12 Program

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Filipino parents acknowledged the importance of education and view it as one of the most important legacies that they can give to their children. Recently, the Department of Education had implemented the “Enhanced K to 12 Basic Education Program” or the K to 12 program. This study aims to describe the overall experiences of families with Grade 11 children on the educational plans they have for their children on the K to 12 program. The study conducted a qualitative, multiple case study of the families with Grade 11 children enrolled in Kapayapaan National High School, with participants of families representative of each strands and sexes. In-depth interviews are conducted among parents and children. Using thematic analysis, results showed that the main reason for choosing which strand to pursue of the Grade 11 students is the student’s personal choice, while in which school to enroll is the practicality of the family. The problems encountered within the members of the family includes financial and role conflict. Role conflict is highly experienced by the children. Families recognized the insufficiency of facilities, shortage and competencies of teachers as problems on the educational system. The coping strategies of the families are found to be as pragmatic acquiescence and resourcefulness. Suggestions regarding the K to 12 program includes more support from the government especially in terms of facilities, teachers and materials for learning. The study recommends that future studies may also explore experiences of families enrolled in private schools.
Gap Analysis Study on Inclusive Education: Harmonizing the Implementation with Regulations to Minimize the Exclusion of Children With Disabilities in Education

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In 2010, it was estimated that around 1.5 million children with disabilities (CWDs) in Indonesia and around 87% had limited access to education. As a solution to ensure all children with disabilities can go to school, the Government of Indonesia in partnership with Helen Keller International (HKI) designed and implemented an inclusive education (IE) system. In 2011, HKI conducted a gap analysis study. It is a qualitative research study that aimed to identify the gap between the actual implementation of IE services that lead to decrease the exclusion of children with disabilities in education and the stipulations stated in the Regulation of the Ministry of National Education No. 70 of 2009. Once the gap identified, the result of study assisted government and schools in developing an adequate strategy to improve planning and budgeting of inclusive education implementation so school can assist children with disabilities in improving their academic potential and social life that lead them to become an active member of society. In-depth interviews were conducted to thirty-eight government officials, forty-one headmasters, and fifty-five teachers from Aceh, West Java, East Java, Central Java/Yogyakarta, DKI Jakarta, and South Sulawesi. School observations were also conducted by trained observers at sixteen inclusive schools in Aceh, Jakarta, and South Sulawesi.

Findings showed that principals and government had different understanding and level of commitment toward inclusive education that created challenges in planning and budgeting for the implementation, the policy hasn’t provided schools with adequate guidance on how to create a friendly learning environment for children with disabilities. Other important finding that derived from the study was the need for the government, schools, and community to elaborate the practice of inclusion so it could go beyond providing place for learning for children with disabilities.

The study recommended the provincial, district government and school principals need to strengthen the inclusive education planning through establishing common understanding about inclusion of children with disabilities in education. Moreover, government at the national, provincial and district/city levels must coordinate and enter into dialogues for sustaining the fund for inclusive education implementation. On top of it, the principals, teachers, parents, and government must ensure that children with disabilities, regardless their individual condition and family situation, are accepted and acknowledged in school. They must receive education services that fit with their academic and social potentials. The schools need to minimize the barriers in learning process for children with disabilities through the adaptation of curriculum and creating child-friendly school environment.
Teachers’ Understanding Of Oral Malay Language Assessment In The Secondary School Standard Curriculum (KSSM)

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Globally, the assessment practice in the education system has become a choice and is practiced in most countries. School Assessment has commenced in secondary school since 2012. School Assessment requires subject teacher to plan, administer tests, scores, and report the tests in accordance with the procedures set by the Ministry of Education Malaysia (MOE). This study is conducted to look at the teachers’ understanding of the Malay language oral assessment. The new Secondary Standard School Curriculum (KSSM) which is implemented in 2017 for Form One students requires that teachers refer to a document called Standard Curriculum and Assessment Document (DSKP) during the teaching and learning process. There are three standards stated in DSKP, Content Standards, Learning Standards, and Performance Standards in which students are required to learn and master them during the assessment. Oral assessment is intended to encourage pupils to learn and practice active speaking skills in the classroom, not just to earn a high score. In addition, assessment practice can increase the effectiveness of teacher teaching and their level of professionalism as an educator. This is a case study involving two Malay language teachers at a secondary school in Seremban district. The analysis of interviews, observations, and documents found that teachers face challenges in adapting to the new education system especially the classroom assessment practice. In addition, teachers are still not fully understand and mastered the statements in the Learning Standards and subsequently, the implementation of oral assessment cannot be carried out effectively. Lack of knowledge and the implementation strategy of the assessment has become a barrier for the teachers to implement it in the classroom. This is because teachers do not attend specific assessment-related courses and lack of monitoring from stakeholders. It is found that the teachers are still not ready with the new education system and it takes a long time to get used to do the assessment during the teaching and learning process. The implication of this study is an effective mechanism is needed in order to improve the quality of assessment practice.
Women and Politics: The Struggles of Women Roles in Thai Context

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The role of women and the gender equality have been debated for centuries since the first wave of women movement showing up into public in 1792 when Mary Wollstonecraft released the treatise entitled “A Vindication of the Rights of Woman”, in which she argues that women are not naturally inferior to men, but rather lack education. Equal education rights were first explored into public consideration. Later, there were more movements on women’s rights such as the call for women’s labor rights, women’s suffrage and so on. The history of women’s rights and their movements brought about the important questions; why gender is matters? How to build up the social justice for gender? It cannot be denied that men and women are different not only about physical appearances but also in term of duties and social roles. Many scholars have sought out the conditions and the obstacles of giving the deferential opportunities for women in society and, particularly, in politics.

The critical factors which show along the gender issues have been found in many countries are; traditional cultures, social and political structures, and economic forces. Thailand has a long history of gender relatively with politics and state governmentality. Men and women were set their roles and activities separately in private and public spaces. Thai society has been surrounded by the concepts and beliefs of patriarchy since Sukhothai Kingdom (1238-1438) with the political system called “Father governs children” which emphasized on men’s role as a family leader. Men are for ruler class and women are for follower class not only in state level but also in family unit.

Some of my research has found out that the beliefs on sexual differentiation in Thailand are based on firstly; physical conditions which affect labor sexuality. Men are expected to work outside and women are supposed to be homemakers. The image of women as “good wife” seems to occupy the belief on women’s duties and roles in house rather than other social activities. Secondly, traditional culture is the core value of sexual definition in Thai society. A Thai proverb says “Men are elephants in front. Women are elephant, back foot” pointed to what women have to behave. The main role of women is to support husband in any further decision. It can be assumed that these factors relatively affect to the perspective of women roles in Thai politics. Even though, Thailand has been changed to democracy and established the constitution since 1932, there are no articles which appeared object against the woman’s rights to vote and to participate in politics. One may argue that the social norms and gender beliefs influence on the political structures and electoral politics which limit opportunities for women to be included into the existing political institutions. This paper will discuss some significant factors which created a glass wall to obstruct women’s role in Thailand.
Gender Empowerment and Rural Microfinance: The Case of CARD Bank, San Pablo City, Laguna, Philippines

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Microfinance Institution (MFI) has long been adopted as an instrument for abating cases of social issues, like poverty, social inequality and gender disparity, in developing regions and countries. As a rural-oriented development institution, it offers equitable access to financial (savings, credit, microinsurance) and non-financial (training and non-formal education) services to its clients. The delivery of these services aims to develop client’s knowledge, attitudes and skills. In the Philippines, the Center for Agriculture and Rural Development (CARD) Bank Incorporated is one of the biggest microfinance institutions that provides financial and technical assistance to its clients who are mostly underprivileged women. This study aims to determine the effect of microfinance on the wellbeing and status of women in the household and community levels. Specifically, it aims to describe the socioeconomic roles performed by rural women in their households and communities. The research was conducted in one of the CARD Bank centers in San Pablo, Laguna. Some rural microfinance clients and officers of the Center were interviewed using a structured questionnaire. Thematic analysis was used to analyze the data gathered. Results showed that majority of the rural women clients do not have control over the loans that they got from the microfinance institution and the income generated from their micro-enterprises because the decisions that they make are highly influenced by their husbands. Moreover, it was also found out that most of the time, the money loaned by women was not utilized for the intended purpose. The establishment of these microfinance institutions offers huge potential in uplifting the wellbeing of the clients by providing them venue for capacity building and income generation, however the continuing presence of the patriarchal system in rural communities affects the empowerment that the institution offers. The access on financial and non-financial services of the microfinance institution does not guarantee significant changes in the roles played by rural women in the household and community levels. Hence, it only gives burden to the clients by worsening the cases of gender gap.
Homicide by wife in the context of domestic violence: Case studies of convicted 4 female perpetrators in Woman Prisons, Bandung, Indonesian

Vinita Susanti

This dissertation begins with the belief of Author that women who commit murder in the context of domestic violence, is also the victim. This is evidenced from the experience of 4 (four) informants, who are in Bandung woman prison, using a qualitative approach, this feminist research analyzed from three sides, namely: structure, culture and processes. Elaboration of that approach by combining the view and the Radical Feminist Theory of Bourdieu. Radical feminists as an umbrella magnitude in this study, discusses the patriarchal society and sexuality. While Bourdieu's theory (the concept of habitus, field (space) and the composition of capital) is for an explanation of the empirical level.

Analysis experience of 4 (four) womens show that they are victims of domestic violence, although legally, they are the perpetrators. Domestic violence (victimization) that they had experience, demonstrated radical feminists because of the patriarchal society, where she has higher position than her husband, in the family. Victimization occurs because of the domination. The types of domination occurs, which is determined based on the theory of Bourdieu. The result is: Matrix of Domination and Capital Typology, which consists of fully-dominated-fully-capital; partially-dominated fully-capital; partially-dominated non-capital; Non-Dominated Non-Capital; and Dominated - Capital Irrational. The typical findings here are a form of Irrational Capital Dominated. This dominance occurs on informants who have positions are not in the area to be dominated, because of the ownership of capital that she owned, but in certain situations, she continue to be dominated (patriarchal society). This strong standing position due to the way out that she is chosen, which she has another couple.

Women who commit murder, in the context of domestic violence in the juridical indeed are guilty by the court verdict. But their experience shows that they are victims of domestic violence. Therefore Crimes committed by women is a typical crime, where the actors are as well as victims of crime. Although they are punished, but we expected the punishment in different form, such as rehabilitation or social worker.
Panel Title: Cross-border Migration and HIV: Sexual Life, HIV Disclosure, and Health Condition of Shan Migrants Living with HIV in Chiang Mai, Thailand

Panel abstract:

For decades, northern Thailand has been a hub for migration in Greater Mekong Sub-region. Chiang Mai, an economic center of northern Thailand, has particularly attracted a large number of Shan ethnic nationals from Myanmar migrating across the border in search of work opportunities. The significantly high number of Shan migrant workers living in this city raises the concern about their health issues, particularly sexual and reproductive health. Research conducted over the past two decades shows that HIV prevalence rate of the Shan migrant population was much higher than in the general Thai population and other ethnic migrants from Myanmar.

The panel examines not only the circumstances in which mobility increases risk behaviors and HIV prevalence but also how Shan migrants interpret and live with HIV in relations to their cultural belief. Four papers in this panel are a result of our long-term quantitative and qualitative research conducted between 2016-2017 among Shan migrants living with HIV in Chiang Mai. We document demographic information about Shan migrants living with HIV in Chiang Mai, their health conditions and ART adherence. More importantly, as people living with HIV generally experience strong stigmatization, we explore the impact of stigmatization among Shan migrants living with HIV. Finally, we argue that research about migration and HIV needs to pay particular attention to HIV knowledge among migrant population and practices of beliefs regarding HIV infection.
Socio-demographic Background and HIV Disclosure of Migrant Workers living with HIV in Chiang Mai, Thailand

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Thailand has been a hub for migration in Greater Mekong Sub-region, particularly attracting cross-border migrant workers from Myanmar, Cambodia and Lao PDR, for many decades. A growing number of cross-border migrant workers are living with HIV, but a high percentage of their network members do not know about their HIV status. In this study, we describe and document factors associated with knowledge of HIV status of migrant workers by their steady partner, family members, and other people in the community.

This cross-sectional quantitative study was conducted between November 2016 and April 2017, and enrolled cross-border HIV-infected migrants from 12 community hospitals in Chiang Mai Province, Northern Thailand. We explore whether or not HIV-infected migrants disclose their positive status to their steady partner, family member(s), or community member. The proportion of network members aware of migrant worker’s HIV status was the lowest within the community, and increased among family and steady partners; suggesting that disclosure of HIV status might be related to strength of the bonding with network members. Qualitative research is needed to understand the mechanisms associated with disclosure, particularly among female migrant workers, those with depression and those with partners of negative or unknown HIV status.
Health Conditions of HIV-infected Shan/Burmese Migrant Workers in Chiang Mai

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Shan/Burmese migrant workers who work and reside in Thailand have to rely on Thai health care system when they are in need of health services. Most HIV-infected migrant workers receive medical care including antiretroviral therapy (ART) at the government facilities. The cost is covered by yearly health insurance which they are required to buy to be registered migrant workers. This paper describes HIV-related information, health behaviors and health statuses of Shan/Burmese migrant workers living with HIV in care. The information was acquired through face-to-face interviews with 367 HIV-infected participants and retrieval of medical records at 12 community hospitals in Chiang Mai.

The paper reveals several important aspects of HIV-related information such as reasons of HIV testing, average duration of treatment, ART adherence as well as migrants’ health conditions. Registered HIV-infected Shan/Burmese migrants who worked and resided in Chiang Mai were under care of Thai government health facilities. They had access to ART, the life-saving medications. Their excellent adherence to the treatment and relatively favorable health behaviors/conditions should allow for long and healthy lives. Concerns are continuation of ART if they move back to Myanmar and health of non-registered HIV-infected migrants who do not have health insurance and have not yet accessed to care.
“It’s really hard to tell them”: HIV disclosure and sexual life of Shan female migrants living with HIV in Chiang Mai

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This study examines Shan women migrants living with HIV in Chiang Mai, focusing on the aspects of their HIV non-disclosure to their partners. The study investigates socio-economic background and gender norms that associate with high risk-sexual behaviors. It argues against the general assumption that women do not insist on condom use because of lacking of knowledge. This research, however, found that Shan women migrants living with HIV learned from their own experiences and health professionals that HIV would not be transmitted to their sexual partners and newborn as long as they have good adherance to ART. As a result, some Shan female migrants do not disclose their HIV status to their partners for fear of losing social and financial security once their status is revealed. In addition, they believe that their family, friends or community would not lend support to them once their seropositive status had been disclosed. Data presented in this paper is based on indepth interviews with 18 HIV-infected Shan female migrants and 29 health professionals working in district hospitals in Chiang Mai.
Knowledge, Attitudes, and Sexual Risk Behaviors Related to HIV/AIDS among Burmese/Shan Migrants Living with HIV in Chiang Mai, Thailand

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The research takes the case of Shan migrants living and working in Chiang Mai to examine two related aspects: migrants’ risk sexual behavior and their HIV knowledge. As many scholars have argued, mobility can increase the rate of human interaction and expose individuals to sexual partners coming from areas of higher prevalence rate. This in turn creates HIV vulnerability among both migrant population and the host community.

My objective is two-fold. First, I explain several ways in which migration is linked with HIV vulnerability. Here migration can be interpreted as increasing human interaction, increasing availability of sexual partners, lack of family and cultural constraints as well as a sense of insecurity and alienation, all contribute to HIV vulnerability. Second, I attempt to understand how Shan migrants interpret HIV information and HIV risk in the context of their own particular behaviors and culture. This is to pay attention to not only “who” move but “how much” migrants know and interpret HIV transmission risk in relations to their culture and belief. Data presented in this paper comes from our one-year quantitative and qualitative research conducted in 2016-2017 on Shan migrants’ health behaviors, quality of life and use of health services of migrant workers living with HIV in Chiang Mai.
Japan’s Success and New Issues in Reducing Suicide: Increasing Adolescent Suicide and Public-health-based Countermeasures

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We sought to (1) identify factors associated with recent Japan’s recent drastic decrease of suicide deaths particularly male suicide in the prime of life, and increase of adolescent suicide, (2) demonstrate mainstream change of suicide countermeasures from psychiatric treatment to public-health-based countermeasures in Japan, and (3) examine Japan’s new challenge to export its public policy on suicide reduction to developing countries.

Analyzing existing studies, statistics, and conducted interview from several resource persons. We adopted statistical analysis, particularly chi-square test, linear regression test, and logistic regression analysis. P<.05 was regarded as statistically significant.

The number of individuals who committed suicide in Japan in 2017 was 21,321, a decrease of approximately 38.1% in suicide deaths from 2003 (the highest number since the suicide rate spiked in 1998). We succeeded in reducing the annual suicide rate by 23% in the decade between 2005 and 2015 (18.5 and 24.2 suicide deaths per 100,000 population in 2015 and 2005, respectively). Japan has succeeded in reducing suicide deaths in the last decade through the development of legal systems, added budget, and combined public and private sector collaboration. Compared with other developed countries, however, Japan still had the highest suicide mortality rate per 100 thousand people at 19.5 in 2014. When we examined the context of developing countries, however, the number of medical doctors did not show a significant association with suicide death rate in selected Asian developing countries. In addition, the suicide rate per 100,000 population, particularly among those under the age of 20, drastically increased in 1998 in Japan (suicide death rate ratio: 1.0 in 1997, and 1.6 in 1998), and did not decrease like in the other age groups (suicide death rate ratio: 1.5 in 2015, p<.001)

This study showed that policy interventions such as launch of the related laws, amendment of existing laws, additional budget could lead to decrease of suicide deaths in Japan. However, urgent countermeasures should be required to reduce adolescent suicide through such as help-line through SNS, or website. Japan’s experience on political intervention on suicide reduction might also be effective to developing countries, combined with public-health-based countermeasures for countries which have limited number of medical doctors in this field.
Associations between Individual, Family, and School Factors and Mental Health Problems among Students Aged 12-17 in Vietnam: Social-Ecological Model and Implication for Intervention

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Previous studies have showed strong associations between academic achievement and mental health problems among school students. Recently, some studies have established the link indicating school bullying is also a main variable that may worsen the mental health problems of students. One short coming of these previous studies regarding to the associations between school bullying and mental health problems is that they have not included other protective factors such as social supports from family, friend, and school, and the role of bystanders; and violence and conflict from family as risk factors in assessing the associations. In other words, these protective and risk factors are not considered main independent variables in the analyses. To bridge the gap, this study employed a social-ecological model to (i) examine the association between school bullying and mental health problems in the context of Vietnam society; and (ii) identify how protective and risk factors interact with school bullying, then impact on students’ mental health problems.

Data were part of a short term longitudinal study, six months apart in 2014–2015, conducted among 1,500 middle and high school students in the Red River Delta, Vietnam. In this study, we selected 1,424 students who fully completed two self-administered questionnaires, (54.9% were females) as a final sample. Mental health problems were measured at two-time points by depressive symptom (CES-D), psychological distress (K10), self-esteem (RSES), and suicidal ideation. These scales were validated in previous studies in Vietnam among school students. Risk and protective factors were assessed at baseline across individual, family and school by sex, previous academic achievement, time spending online, bullying victimization and bullying perpetration, witness parental violence, conflict with sibling, family socioeconomic status; family, friend, and school social support, and bystander. Multivariate linear and logistic regressions were employed in this study.

Research findings show that females reported higher levels of depressive symptoms and psychological distress, and reported more suicidal ideation than males, although the difference was significant only for CES-D depression scores. Preliminary findings reveal that students who received supports from family, friend, and school reported low bullying involvement and low mental health problems in comparison to those who had no support. Interestingly, those who witnessed parental violence and experienced sibling conflict are more likely to bully others, consequently, they have more mental health problems than others. Implications for improving mental health problems among school students will be discussed based upon the research findings.
Contraceptive Behavior and Age Difference between Partner among Japanese Adolescents

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There are very few studies about contraceptive behavior among Japanese adolescents. Because a lot of studies about adolescents’ sexual behavior in Japan focus on experience rates of first intercourse and ages at first intercourse (Katase 2011; Hayashi 2011). In Western, however, many studies consider adolescents’ contraceptive behavior (Manning et al. 2000; Ford et al. 2001; Manlove et al. 2003). These studies found that individual characteristics (e.g. age, race), family characteristics (e.g. whether single-parent, parents’ SES) and relationship with partner (e.g. age difference, steady partner or not, relationship duration) affected contraception among adolescents.

This study focuses on the influence of age difference between adolescents and their sexual partner on their contraceptive behavior. Data used in this study is nationwide survey data that were collected by the Japanese Association for Sex Education in 1981, 1987, 1993, 2005 and 2011. Respondents of the survey were between the ages of 12 and 24 years old in each time points. In the analysis, respondents are restricted to high school students and university students.

According to the result of binary logistic regression analysis, older partner negatively affects adolescents’ contraception at first intercourse. Additionally, the influence of age difference between adolescents and their sexual partner is significance regardless of adolescents’ knowledge about contraception. The result reflects asymmetry of power between adolescents and their older partner. It is necessary to educate adolescents about the risk of unintended pregnancy.
International Migration of Nurses- In the perspective of Global Value Chain- Case Study: Indonesia Nurses to Japan and other countries

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The objective of this study is Indonesian nurse who apply as care workers trainee in order to participate in Japan global market, through Indonesia-Japan Economic Partnership Agreement (IJEPA) scheme since 2008. The problematical issue is when Indonesian nurse take care workers’ track while this is not their competency as supplier. The fact, not many care workers trainee succeeded passing the national examination to get care workers’ certificate (less than 20%) as passport to be a permanent workers. This study try to describe how the scheme and the different track (as care workers) brings the Indonesian nurse experience the upgrading while on the other side have a risk of experienced downgrading at the same time.

The theoritical framework used is Global Value Chain by Gary Gereffi which focus on how the dynamic structure of supplier (Indonesia)-buyer (Japan) institutions relation in order to produce a new standard of ‘service exchange’ to meet the Japan standard. “Upgrading” concept of Gereffi used to see how the migration of nurses get benefit economically-socially, but their skill will put them into a better condition of work and better life. The methodology used is Soft Systems Methodology (SSM) which developed since 1970 by Peter Checkland which implies, rather a model of social reality such as in found in the alternative tradition deriving sociologically from Weber ‘Ideal type’, the models of human activity systems. Since methodological theories about how to go on investigating the subject matter, the paradigms, models and techniques, SSM have its function to solve an unstructured complex problematical situation by building the model which is not only for the reality world but also the process of thinking.

This study found that the dynamic structure of supplier-buyer is determined by both roles of states as inherent in political and social context of their aging, while Gereffi analysis not mentioned the role of state. In term of Gereffi’ upgrading concept, it has to be seen not only by the skills inherent in manifest curricula but also the additional skills, such as foreign language (Japanese language) and the experience living abroad. The migration of Indonesian nurse to Japan has implication as upgrading and downgrading at once. Downgrading, could be seen in a positive way as ‘transfer to other track’ (norikae suru) from ‘cure’ to ‘care’ skills. This, because of the gap in aging facilities between developed-developing countries, not only economically, but also social and cultural context. As further implication, the returned nurse in fact transfer to other works which have no relation with ‘cure’ nor ‘care’ work, but successfully doing in business or as transletter staff at big Japan firms in Indonesia.

Further studies is needed to give a comprehensive analyse, particularly on how the education Institution curricula try to make adjustments to the global market demand as the opportunity for Indonesian nurse to have international nurse skill.
Goverance Through Incompleteness: The Urge For Wholeness And The Subjection Of Periphery In The Relations Between Lowlanders And Highlanders In Indonesia

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The idea of center and periphery, introduced by Edward Shils (1961), provides a persuasive and thoroughly discussed framework about how groups are being interrelated within a society. Shils argued that the center has the coherence, unity, and agenda-setting capability that the peripheries lack and exercises its influence through its coercive, economic, and cultural power. This notion has been resonated in the works of many sociologists and inspired notable theories such as Immanuel Wallerstein’s world system theory. In this paper, however, I argue that despite the model is to some extent illustrative in regard to the relationship between the lowland government officials and the “tribal” people in Indonesian upland area, the integration between the lowland and the highland in a number of localities is more likely to be prompted by the involved actors’ perpetual sense of incompleteness. Even though their actions toward the highlanders plays a pivotal role in maintaining the centrality of their power, the government officials, as the elite of the center, are compelled to exercise their authority to the peripheries by their urge to incorporate their “backward” counterpart into the modern social life of their own. Meanwhile, the self-perception among the highlanders as the people who lacked the wealth, privilege, and influence possessed by the center perpetually drives them to seek a sort of affinity with the center. Even the resistance carried by the highlanders was often prompted by the embrace of the logic of the center in which they expressed their discontent of not possessing the same token of value owned by the center. This inclination to reconcile the lacking of societal completeness, I argue, is central in subjecting the periphery under the governance of the center, which, in this paper, will be exemplified through an examination to cases of lowland-upland dynamics in Indonesian localities.
Ethnic Differences in the Relationship between Parental Involvement and Filial Behavior among Adolescents in Malaysia

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Providing instrumental and emotional support to parents is universal requirement for children from diverse culture. Elderlies in the families would expect informal support from their children through the traditional family practices and customs of honoring and respecting the elderlies (or better known as filial behavior). However, filial behavior is diminishing lately (Yeh & Bedford, 2003) due to the modernization of the fast paced world. The individualistic culture emphasizes materialistic domains more than the moral values. As such, parents play a vital role in disseminating the family socialization values (i.e. filial piety) to maintain the wellness in the family system (Gershoff et al., 2010). Existing literature had documented that parents in-contact most of the time with their children after school are the vital figures in examining interaction effects of ethnic groups through their roles of parental involvement (father and mother) in predicting adolescents’ filial practices. In this particular study, 593 multiethnic school-going adolescents (Mean=15.06; 51.9% females; 47.9% Malays, 28.3% Chinese, 23.8% Indian) from Peninsular Malaysia were selected through cluster sampling method. They were required to complete the Filial Behavior Scale (Chen et al., 2007) and Parents as Social Context Questionnaire for Child Report (Pierce et al., 1991). Results from Pearson correlation analysis revealed positive significant relationships between parental involvement (father and mother) and filial behavior. On the other hand, insignificant interaction of ethnicity was found in the effect of both parental involvements on filial behavior. Overall, results implied that parental involvement is significant and equally important for all the three ethnicities (Malays, Chinese and Indians) in explaining adolescents’ filial behavior. In the effort to preserve traditional family values worth retaining, filial practices through active parental involvement in children’s welfare are thus deemed necessary.
Socio-mystical Movement of The People Seeking Peace & Reconciliation in Poso – Indonesia

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The bloodshed social religious conflict in Poso – central Sulawesi Indonesia resulted in the atmosphere of anomie. Communities split into tribal groups and religious warring parties for their respective credentials. It brought disorder to societal and ecclesiastical life.

People in central Sulawesi faced spiritual dizziness by the emergence of various mystical beliefs and practices. One is called Jemaat Eli Salom. The group is phenomenal and influential in energizing people seeking peace and reconciliation in Poso. Jemaat Eli Salom makes dreams and visions of a girl named Marlina Pulanga into a source of religious teaching. A hand written collection of her dreams and visions becomes a holy text.

The emergence of Jemaat Eli Salom creates tension and conflict among the people themselves in Poso - Central Sulawesi. Some people treat Jemaat Eli Salom as sectarianism and deviation of religious beliefs and practices. Hence, according to the mainstreams religious groups this community must be dispersed otherwise it would evolve in blasphemous movement. On the other side, a growing number of people join in the group. The emergence of Jemaat Eli Salom and the rejection of its existence by the mainstream religious groups in the region created tension in social life. People are divided in two parties, the opponents and the followers. The opponents come from some community leaders and religious figures in the region. In the opinion of the opponents, Jemaat Eli Salom is an effort to tarnish and distort the religious teaching. On the other side, supporters consider the religions can no longer give a sense of peace to them because of the failure of the religions to combat religious intolerance and communal violence in society.

My article aims to provide a description and sociological analysis on the emergence of Jemaat Eli Salom in Poso, Central Sulawesi Indonesia. There are three independent variables in which the research is focused on. The first is the social mechanism of the emergence of Jemaat Eli Salom, the second is the rationality of collective behavior, and the third is the fundamental beliefs and values as basic components of social action. By using narrative analysis and sociological explanation, this article explains why Jemaat Eli Salom emerged and developed as a value-oriented movement, what motivations and objectives people have to mobilize their collective behavior, and what beliefs and fundamental values they hold. This article argues that the emergence of the Jemaat Eli Salom is the marriage between social construction of the people living in the state of anomie and mystical experiences of the people seeking peace and reconciliation. I call this socio-mystical movement. This conclusion is based on three theses. The first, Jemaat Eli Salom is a sort of the mechanism of restoration, protection, and modification of social action in Poso. The second, Jemaat Eli Salom is an effort of the people to reconstruct their collective identity. And the third, Jemaat Eli Salom is an attempt to gain knowledge and authentic religious experience beyond formalism and rigid religious dogmatism and to theologize cultural values of sharing live.
Open data access and sharing in the Mekong region is spreading. Open data can increase public participation, aid greater transparency in government, and improve resource governance, city planning or public health monitoring. However, open accessibility is not always the case in the countries of the Mekong region, where governments are cautious in dripping data and information from reaching the public. In this context, crowd sourcing has proven to be an effective approach to promote data sharing and contribution amongst the community and build up a data hub for the region. Open Development Mekong platform (ODM) is on the lookout for resources for crowd sourcing application.

With the vision of “People have data and information to improve their lives”, ODM aims to increase public awareness, enable individual analysis, improve information sharing, and inform rigorous debate, all contributing to the sustainable development of the region from a social, economic and environmental perspective. By combining open data, data journalism, and research capacities and approaches, the initiative offers one-stop shopping for data on country or regional development for civil society, the private and public sector. For more detail, please access ODM platform at https://opendevlopmentmekong.net/

Crowd sourcing approaches that ODM have been applying to build its data hub include (1) Call for data contribution from development partners, none governmental organizations via CKAN data upload platform (2) Organizing data contribution awards in national scales, aiming at organizing at regional scale. An award was held in Vietnam in December 2017 and there were 6 datasets about environment and sustainable development in Vietnam’s Mekong Delta contributed by researchers and students were given awards.

The presentation will be a real case study report with analysis for each method of data crowdsourcing for Open Development Mekong platform, what works and what fails, how it contribute to networking and presenting as a bottom-up approach to promote data sharing and transparency to higher levels and change local government’s view toward openness; how to apply for other regions. In order to successfully expand this model regionally, it is necessary to invest resources for such tasks as media and communication, judge, summation and awarding ceremony. Currently, ODM is looking for cooperation and supports to implement the idea.

Potential partners interested in this idea may contact the author:
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“From Dong Kinh Nghia Thuc (東京義塾) Movement At The Beginning Of The 20th Century To The Trend Of Exchanging Japanese Among Young Vietnamese In The 21st Century, Think About The Change Of Education And Cultural Exchange In Vietnam.”

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The propensity for exchanging and learning Japanese culture among young people in Vietnam, especially among Vietnamese students, has been manifested itself in a myriad of angles. This trend was also established in Vietnam in the early 20th century by a group of intellectuals such as Phan Boi Chau and Phan Chu Trinh, in the name of Dong Kinh Nghia Thuc (東京義塾). A profound influence has been exerted on contemporary intellectuals, which hitherto still acted as a historically significant catalyst for strengthening Vietnamese-Japanese relationship in the world. It should be noted that what similarities and disparities should be drawn between Dong Kinh Nghia Thuc (東京義塾) Movement and the trend of exchanging Japanese among young Vietnamese learners in terms of characteristic and significance. Integrating two events into two movements from the beginning of the 20th century and the 21st century will provide researchers with a contemporary picture of a phenomenon emerging among young Vietnamese people in relation to Japan.

The disparity can be addressed in several respects:

Dong Kinh Nghia Thuc Movement took place in the context of Vietnam being a colonial country, while the trend of learning Japanese culture in Vietnam now occurs in the context of Vietnam with full autonomy and on the way to integration into the world.

Dong Kinh Nghia Thuc Movement is a movement initiated by a group of intellectuals, whose main goal is to educate people, while the current movement is a spontaneous movement under certain social circumstances.

Dong Kinh Nghia Thuc Movement occurred not only in terms of education, whereas the current movement promoted by the young occurs not only in terms of education, but also in terms of culture, art and socio-economy.
Gender Mainstreaming in Madrasah

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Madrasah is one of the religious education institutions that has contributed greatly in advancing education in Indonesia. Therefore, its existence in the national education system is not distinguished from public education institutions. To realize gender equality at madrasah, the Government issued the Regulation of the Minister of Women Empowerment and Child Protection of the Republic of Indonesia No. 11 of 2010 on Guidelines for Implementation of Gender Mainstreaming in Madrasah, Ministry of Religious Affairs of the Republic of Indonesia. The guidelines aim to enable male and female students to gain access, participation, and benefits from the required Islamic education. This paper discusses to what extent the implementation of gender mainstreaming at madrasah and what are the factors influenced it.

The method used is qualitative with phenomenological approach. A number of elementary and secondary level of state madrasah in Riau Province which representing suburban and urban areas were participated in the study. Questionnaires and interview are used for collecting the data. The credibility of the research is done by triangulation on the data source.

The result showed that the implementation of gender mainstreaming in madrasah is still low in all level of madrasah. The result also showed the low integration of gender issues occurred in the standards of facilities and infrastructure at all levels of Madrasah. This finding differs from previous research that found the low integration of gender issues occurred in the standard of process, standard of management and community participation. The lack of gender mainstreaming socialization is one of the cause of low implementation of gender mainstreaming in madrasah.

In general the implementation of gender mainstreaming in madrasah is still low. It is suggested to the Riau Provincial Religious Ministry to provide mentoring in planning, implementing and evaluating gender mainstreaming in madrasah.
The Alternative Education in Community of Sunda Wiwitan, West Java

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The purpose of this paper is to explore the model and strategy of alternative education in community Sunda Wiwitan. Sunda Wiwitan is one of indigenous religion in West Java. It’s spread in some of regions in West Java. Sunda Wiwitan is rooted from local belief system base on culture and Sunda beliefs. As an indigenous religion, it’s difference with official religion, which recognized by national government. They accept discrimination from social, politic, legal administration and also education. The paper concern in term of educational aspect of community Sunda Wiwitan. In the school, the students from community Sunda Wiwitan must attend to religion subject in the class, which recognized by state government like Islam or Christian. Until now they must take it as an obligation in national education system even they think different with official religion. As a social culture strategic, they have been conducting an alternative education as a counter from education hegemonic from the government. The alternative education base on Sundanese culture such as traditions, customs, languages, letters.

The research’s type is qualitative research by collecting the data and focus on library research. The data from primary sources and secondary data was analyzed for the purpose of this research, most of which was of qualitative nature. The primary data from field interview during the research. The secondary data about Sunda Wiwitan community in West Java and available at research publication, article journal and documentation from Sunda Wiwitan community. The data collection, I conducted several sets of in deep interviews with some of Sunda Wiwitan leaders in the location of research. Another interviews conducted with informal leaders in the local communities, local government and also grass root society.

The result of research is that Sunda Wiwitan community propose Taman Atikan as an alternative education to transform customs, values and norms of Sundanese culture. This is a local strategy to respon the formal education by state government. Taman Atikan provide for earlychildhood, teenager until adult people which conducted by voluntary person in the community. Taman Atikan be considered two basic functions regarding group identity and education right of ethnic minority. Its first function is as the carrier of the group’s cultural heritage and historical records. The second function is related to current situation of minority education in contemporary Indonesia as well as the problems this educational system which not acknowledge the Sunda Wiwitan community. The conclusion showed that Taman Atikan as a model alternative education in Sunda Wiwitan can be understood as an ethnic minority strategy in term of education alternative. The research showed Taman Atikan as a significant arena of education for ethnic minority which conducted by grass root society. The more important is Taman Atikan can be reference for other ethnic minority in Indonesia to keep the culture, norms and also education right.

Keywords: alternative education, model, sunda wiwitan, discrimination
The Influence Of Korean Dramas Impressions In The New Media Towards The Development Of Parasocial Relationship In Students Of North Sumatera University

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One of the impressions that are still popular in Indonesia is Korean drama. The rise of Korean Drama impressions that are still a magnet in Indonesia and able to take teenage attention specially student of North Sumatera University of Medan City who fantasize about having a boyfriend or being like Korean artist-astis. This study aims to measure whether the Korean Drama show can influence the development of parasocial relationships in Students of North Sumatera University.

The method used in this study is correlational study by hypothesis testing using Spearman’s Rho method and Guilford scale. With apllication Statistitical Product and System Solution (SPSS) 23. Theories supporting this study included the theory of communication, communication technology, new media age, Korean drama show, mass media effect, and the parasocial relationship. The study was conducted at University of Sumatera Utara with population of 13,280 people and sample of 99 people (calculated using Taro Yamane formula). Samples were selected using proportional Stratified Random Sampling, purposive sampling and Accidental Sampling. Data collection techniques using questionnaires and interviews with data analysis techniques using a single table, cross table analysis, and hypothesis testing.

The result of the hypothesis test resulted the correlation coefficient of 0.341, showed that Ho has a significance value smaller than 0.05, and then Ho decline. This study showed that there was a low but definite relationship between the Impact of Korean Drama Impressions on Parasocial Relationship Development at University of North Sumatera Students.
Study of Phenomenology of Illegal Immigrant Communications From Afghanistan at Immigration Detention House (IDC) Pekanbaru City

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The process of globalization has increased the factors that encourage immigrants to seek their fortunes abroad, this can lead to positive aspects and negative aspects in every country, both developed and developing countries. International migration is a permanent or semi-permanent change of residence. There are no restrictions, either on the distance of movement or the nature, that is whether the action is voluntary or compulsory, and there is no distinction between inward migration into a country and a migration out of a country. Many migration studies show that the reasons for migration are mainly for economic reasons, namely the opportunity to earn income, jobs and other reasons better. In addition, the State factor is not conducive due to the war is also a factor that causes people to immigration seek illegal. It is no exception for Afghan Immigrants who make Indonesia a transit country to seek refuge. This study aims to explore the conscious experience of illegal immigrants from Afghanistan who are in Rudenim Pekanbaru City.

This research uses Qualitative method by using Phenomenology Approach. While the theory used in this research is Phenomenology Theory. This is because the author wants to explore the conscious experience of the informant. In this case is the conscious experience of illegal immigrants and want to know the motives possessed by illegal immigrants in illegal immigration.

The results showed that there are some motives owned by Illegal Immigrants in conducting immigration seacar illegal. Motif of the past (because motive) is the motive condition of the State is not conducive or the occurrence of war, the motive of disappointment against the State. While the motive will come (in order to motive) is the economic motive, better livelihood motifs and motives want to be recognized as someone who has a skill that had never they get in the country of origin.

Key Word: Communication, Phenomenology, Illegal Immigrant, IDC
This research tried to describe migration of Indonesia worker in domestic sector sociologically. Indonesia is the world largest women domestic labour-sending country. Indonesia has sent domestic and cheap labour. The amount of labour sent is caused origin area experience poverty and relative deprivation. Relative deprivation references to the feeling of less fulfilled her/his needs. Generally, they have come from rural area. Destination of Indonesia domestic labours is mostly the country which has the same culture and ethnic (Asia) such as Taiwan, Cina (Hongkong), Singapore and same religion (Islam) such as Saudi Arabia. This research used qualitative methods and study location in Sukowilangun Village, Kalipare District, East Java, Indonesia. Data collection used the interview with Focus Group Discussion and observation methods. Focus Group Discussion was attended by community leader, village government, housewife, youth organization and family members of Indonesia domestic worker. Sociological dimensions of Indonesia domestic worker migration are: 1) Migration shows collectivity element. They utilize a social network of their friend who has left earlier and they employe information from their friend. Social network utilization evinces a sense of togetherness/collectivity 2) Decision making of migration based on a value in society. There is an assumption in the rural society that succeeds people are they who can develop their house properly and the succeed has obtained by becoming Indonesia domestic worker. Family social change exists. Amount of left behind family experience family disintegration: divorce, affair, and juvenile delinquency.
Cosmopolitism and environmental politics, Global responsibilities versus National responsibilities

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The discourse of cosmopolitism developed by Beck (2003, 2006) analyzes the relations between internal politics and globalization. The cosmopolitan order is conceptualized as a game of powers and counter powers. The sociological frame intends to combine the institutions (national / post national), the exchange and the cultural networks in a new social form called the environmental cosmopolitism. The new relations between the global questions and the local questions stress inside the national politics. This has two consequences: Globality cannot be only envisioned as a community of destiny. The new forms of generalized exchanges (communication, internet, firms) impulse new forms of power.

Environmental politics address the common responses inside a community of risks. How to protect together, how to define the first short term solidarity before the institutions take the relay (Machizukuri, 2008)? Social cohesion could prepare some new institutional arrangements, including the risks management, based on a common pool of resources (E Ostrom, 1991). Some other sociological questions address the process where the local groups are included in the social order, considering the way they are concerned by the environmental politics (protection, cultural diversity). Social cohesion address different facets on the relations between social community and State institutions.

In this view, the dichotomy between maintenance regime and growth regime need a new articulation. The stabilization of the economic regime as support and ressource of political urban regimes requires also a clarification. A comparison with Japanese cities of Kawayama and Yokohama can lead on the following dimensions: The central State modernization politics; The construction of local politics of sustainability; and The environmental networks of civil mobilization and deliberation.

The new combination of post fordism and sustainable development imply new proceedings of coordination and deliberation while promoting some new industrial spaces. The politics of sustainable development may accelerate the implementation of new transversal coordination. They may sustain some bureaucratic modernization for extending practices of deliberation such as agenda 21, metropolitan networks, State concertation). So result a new style of social cohesion.

The rescaling of the urban politics at the metropolitan level configurates the politics of urban requalification and their support of social politics as social cohesion politics. The current development of sustainable development policies are supported by these metropolitan configuration and their economy of scale, their leverage through the contemporary discourses of social cohesion (Brenner, 2004). Metropolis are conceived and designed as the active mediations of sustainable development. They remain still large questions, on the social meanings of these composition, for the local industrial populations (perception, appropriation), on the notions of social justice and environmental justice; implicated by the institutional and political “reconfiguration”.
An African-American sociologist and peace activist W.E.B. Du Bois (1868 to 1963) understood that racism, imperialism, and war were structurally inter-connected, resulting in Euro-centric world order at the sacrifice of Africa and Asia in the 19th and 20th centuries. Du Bois tried to struggle for world peace through Pan-African movement in cooperation with Asian countries, especially Japan, by mentioning shared sufferings of colored peoples worldwide. This presentation will show the validity and limit of Du Bois’s study on possibility for Africa and Asia to cooperate for world peace.

While Du Bois started his early academic career with some books about the structure of racial discrimination in the United States (The Philadelphia Negro, 1899), his academic field went far beyond domestic affairs. He was one of organizers of the Pan-African Conference in London in 1900, declaring “The problem of the 20th century is the problem of the color line” (The Souls of Black Folk, 1903).

While the Paris Peace Conference discussed the way to reconstruct new world order after World War I, Du Bois and others organized a Pan-African Congress in Paris. Supporting Japan’s racial equality proposal for the Paris Peace Treaty, Du Bois explained that in order to prevent conflicts among colonial powers, racism and colonialism should be overcome. He expected Japan to play an important role in the liberation of Asia from colonialism as its potential leader as it had defeated Russia in 1904-05.

In 1936, Du Bois was invited to Japan by professors of Tokyo Imperial University, as Japanese Government tried to agitate racial divide through its propaganda for cooperation between Japan and African Americans. He naively supported Japan’s ideology of “Great East Asia Co-Prosperity Sphere,” even though he must have known that Japan had colonized Korea in 1910 and started expanding its territory into China in the 1930s, and then appealed for the collaboration of Asians and Africans (including African-Americans) to overcome their shared sufferings (Lewis 2000).

Though Du Bois rightly appealed for solidarity of Africa and Asia, he ignored the dark history of Japanese military invasion into Asian countries that has still divided Japan and neighboring countries. After World War II, however, Du Bois made more universalistic appeal for abolition of weapons of mass destruction, especially atomic bomb, as well as racism and colonialism, which he warned would be one of the most destructive global risks against humanity, literally affecting everyone on earth. Optimistically understanding ideology of socialism as pacifistic like other African and Asian leaders, for example Ghana’s first president Kwame Nkrumah, despite the political persecution of many citizens in the U.S.S.R. during Stalin’s era, Du Bois organized conferences and expanded their global network for world peace beyond color line.
Social Movement at the Time of Crisis? Profiles of Demonstrators in Post-Earthquake Japan

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Japan had been characterized by the absence of mass mobilization since the late 1970s. However, we saw the coming of a new protest wave after the Great East Japan Earthquake in March 11, 2011. In 2012, hundreds of thousands of people demonstrated in front of the office of the Prime Minister, urging the government not to restart nuclear power plants. An equal number of demonstrators surrounded Parliament House opposing the National Security Act in 2015. Why did the Japanese break the long silence and rush to the street? I will answer this question to test the following hypotheses on social movement participation, using the data of online survey we conducted to 77,667 Greater Tokyo residents in December 2017. (1) General deprivation, (2) suddenly imposed grievance, (3) ideology and (4) solidarity. Our analysis shows that all hypotheses except for general deprivation were relevant to explain participation in demonstrations. This means that (1) Japan’s long-term socioeconomic downturn had little to do with the resurgence of social movement, (2) the impact of the earthquake was related to movement participation, but (3) only those ideologically and relationally close to the movement actually participated in demonstrations. Political ideologies are the most important factor to explain movement participation and embeddedness into movement-related organizations was also related. We can conclude that the resurgence of mass protest in Japan was caused by activation on the left, while the impact of the earthquake was so great that caused massive demonstrations even after several years later.
Humanitarian Thought Of The Vietnamese Customs

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According to Sino-Vietnamese Dictionary of Thieu Chuu, “phong” (風) is “what is being favored by custom, like 世風 life custom; 國風 country custom; 家風 family custom, etc. which mean that what affair one raised, other followed then gradually becoming familiar custom”. “Superior become inferior is called phong 風”, inferior imitate superior is called tuc”. Vietnam has many customs expressing deep humanitarian spirit. Through those customs, Vietnamese people express their sympathy for those who are unhappy, to love and support human beings both when they live and when they are dead, to respect and protect nature through concrete, practical actions.

Humanitarian thought of the country customs: Ly Dynasty, the wise kings developed the talent, wisdom of society’s prominent intellectuals from every different religion and ideology and filtered the elite of the three teachings Confucius – Buddhism – Taoism to combine into a perfect culture model: CONFUCIUS SOCIETY – BUDDHA SPIRIT – TAOISM NATURAL. On the base of combining the elite ideology of three great teachings, Ly Dynasty and followed by Tran Dynasty have built a disciplinal society on the foundation of Confucius elite; built the personality of citizen based on enlightenment required to escape from the superstition about Greed, Hatred, Delusion, Egoist, headed toward forging the good and humane soul of Buddhism; also built the harmonious behavior between people and nature, respected nature also mean respecting the living rule on the base of Taoism ideology. The policy combining with beautiful and deep core value of the three teachings helped Ly and Tran Dynasty have accurate decisions.

Humanitarian thought of the village customs: Buddhism strongly imported creating a diversified system of pagoda and an extensive Buddhist worship custom in Vietnam. Country had its own pagoda, village had its own pagoda. Pagodas has created a diversified space for cultural and spiritual activities for Vietnam village. From there, forming good tradition such as go to the pagoda at the beginning of a year, the fifteenth day of the lunar month, the first day of the lunar month… to find back the inner peace for soul and wish the peace for every people and family.

Humanitarian thought of the family customs: Through the customs of worshiping the dead in the families and the pagodas, one can see the immense benefits for the relatives while they are alive and even when they are dead as well as the customs of respect and protection of nature.

Vietnam has many good customs that contain immeasurable love, not profitable for human beings both when they live and when they are dead, as well as customs showing respect and protection of nature. However, we must see that in the process of existence and development, these customs also have negative changes. It is necessary to distinguish between the core, essence and the forms of transformations in order to maximize the positive aspects, limit the negative ones, so that our society as well as lifestyle of each person becomes civilized and nice.
Implementation of law on village and best practices of the effort to democratize the village

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Various efforts to promote and prosper the villages in Indonesia has been done by many parties and it came to the point of the enactment of Law No. 06 Year 2014 about Village which considered as the most progressive policy throughout the history of the village struggle in Indonesia. Referring to the Act, one of the most important efforts should be done is to make the villages become more democratic. Democratic villages are assumed have a greater chance of being able to grow and improve for the better, and in the long run it is more likely to change to become more advanced and prosperous. Study was conducted with the aim to figure out good practices in implementing the village law in some villages in Indonesia (in seven villages), which is expected to be a source of reference for other villages in making changes. Studies show that the role of actors (in this case role of village head) is more dominant than the role of structural forces (village legislation). One of the most prominent roles of actors (village head) is related to his ability to translate laws into factual conditions and formulate them into some innovations to solve various problems. Another finding is that the presence of village legislation to encourage change has not been as expected because generally translated normatively (as a procedure). In addition, most people do not know (moreover understand and ready to practice or implement) village law. Related of this, efforts to disseminate village legislation must be done more massively because people is one of the important actors closely linked to the successful implementation of village law. Last but not least, the effort to democratize the villages in Indonesia should be done with great caution. Otherwise, the action is feared eliminate the original characteristics of the village. The important issue related of it that the efforts need not only democratize the village, but also how to find appropriate democratic format for villages in Indonesia.
The term Islamophobia is often employed to describe the discrimination experienced by Muslims in Muslim minority countries. The term was first introduced by a British think tank, the Runnymede Trust, which in its 1991 report describes Islamophobia as the ‘unfounded hostility towards Muslims, and therefore fear or dislike of all or most Muslims’.

It is often assumed that Islamophobia only happens in the West, which has resulted in little attention is paid to Islamophobia in Muslim majority counties and non-Western Muslim minority countries. For example, little is known about how Islamophobia manifests itself in the Southeast Asia (Malaysia & Indonesia) and East Asia (Japan & South Korea) contexts -the history of Islamophobia, its current expressions and whether they differ from Western countries.

The paper will detail how Islamophobia is manifesting itself in Southeast Asia and East Asia -how does Islamophobia effect the everyday lives of Muslims.
Women’s Leadership And Political Dynasties In The Indonesian Democratic Process (Political Sociology Study Of Women Against Patriarchal Culture)

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This article is about women’s leadership and political dynasties in the Indonesian democratic process, applying the approach of women’s political sociology to the issue of patriarchal culture. The lack of women as a leader figure remains a serious problem in Indonesia. This does not only happen at the local level but also on a national level. Many factors cause the occurrence of this phenomena such as stereotypes, gender factor, patriarchal culture, and so forth. Of course this is not something that can be accepted, because this is clearly contrary to one of the principle of democracy adopted by Indonesia, which is the recognition of the rights of every citizen, including the rights of women to become leaders in this country. In fact, women are also frequently facing the phenomenon of political dynasties. Familial ties’ "political dynasties" and "moral capital" are some of the factors previously believed to explain women’s leadership in Asia. In fact, this is also true in Indonesia. If traced further however, there were female leaders in several countries in the world who were successful at filling leadership roles such as former Pakistani Prime Minister Benazir Bhutto who was a Muslim women world leader pioneer in the modern era, Halimah Yacob who became President of Singapore, Bibi Ameenah Firdaus Gurib-Fakim who became the sixth president of the Republic of Mauritius. Indonesia itself also had Megawati Soekarno Putri despite Mega's rise to presidency was due to Gus Dur being impeached by MPR. This means that women also have a great opportunity to be elected as leaders in a country and it proves that their election were not only through political dynasties. Sociology is the scientific study of life and behavior in a society, not only in one aspect, but in the whole aspect of human life. As we know, sociology examines all problems of life in society which certainly is a social reality, or real in a society. Sociology has numerous sub fields and theories, among them political sociology. Politics is everything about the formulation and implementation of public policies. In this case, political sociology is an attempt to understand the relationship of social change and politics. Political sociology is not a discipline, but merely a formal object, a tool for studying political phenomena from a sociological perspective. Politics does not only appear from government policies, but also from policies of a society which then affect that society's order. This paper will examine the phenomenon of women's leadership in Indonesia, which until now still shows poor progress. Using qualitative methods and individual analytical units, this study will focus on: first, women’s leadership and political dynasties in the democratic process; second, the challenges for women to compete for leadership seats in Indonesia; third, if gender factor and patriarchal culture are also serious obstacles for women in competing to gain a seat of political leadership.
Studies on the creative economy have proven that the power of creative economy plays a role in increasing economic growth and reducing the inequality of a region. However, there are still few who pay attention to the history and sustainability of the creative process in the development of creative economy. This study attempts to examine the history of the creative process that begins with the intellectual heritage, which develops in the process of socialization mode, invents the socio-cultural spaces of entrepreneurship, and creates creative economy.

The study has been conducted in Yogyakarta, Indonesia, a city which influenced by the encounter of cultural networks between Local Culture/Java, European and Asian Traditions. Using the methods of “ethnographic method” (biography research) and “qualitative social network,” I effort to identify great artists and to explore collective memory, social networking and building socio-cultural capital, finding out the creativity processes of the art works of the legendary figures, the inheritance patterns and the new actors that play an important role in creative city. Then, we will take six creative figures as a subject of research: Basiyo (Comedian), Bagong Kussudiardjo (Painters, Dancers), Umar Kayam (Essayist and Novelist), Sapto Raharjo (Musician) Gito-Gati (Ketoprak Artist), Affandi (Painter) and Mohammad Diponegoro (Essayyst, Writer).

Our research findings show that creative ideas develop like mimetic processes in social networking processes. This is called the mode of socialization. The social networks, then, create the spaces of socio-art entrepreneurship, inventing a processes of inheritance and institutionalization, such as festivals, museums and studios. The bonding networks ties and the expansion of networks with the wider communities (bridging networks) become the key in the preservation of creative ideas.

In terms of socio-cultural functions, the studios and festivals become the most powerful in the inheritance and development of creative ideas, because it involves the community. The museum, on the other hand, has good archiving and a space for learning. The creative economy, therefore, is not just an economic cluster, but it is a socio-cultural space for institutionalizing the inheritance and development of creative ideas, the venue of socio-art preneurship.
Life experiences of MGA Batang Ginto (Child Miners) in Paracale Norte, Philippine: Tradition, Inspiration, Exploitation and Aspirations

Noel R. Rafer

This study aimed to document the life experiences of child miners (CM) engaged in small-scale gold mining system (SSGMS) in Paracale, Camarines Norte, Philippines. It employed ethnographic approaches, and sociological theories, especially practice theory, to understand their involvement as CM. Key informants were purposively selected from three Barangays.

Findings revealed that the SSGMS started even before the Spanish period. Two types of SSGMS (pagkakabod) – pagbibitâ (underground mining), and pagkocompressor (underwater mining) – were identified. Both employed CM and had common organizational structure and lax policies. Differences were in the nature of work, roles and functions, costs and income, equipment, and mining processes.

Majority of the CM are males, out-of-school youth, the eldest children, and have worked from two months to nine years. Personal and altruistic factors, which may be a source of inspiration, motivated them to engage on it. They deemed their families as poor, more difficult than other families, and mining as either their primary means of livelihood, family tradition, or bonding time with their friends. Their income is below World Bank’s poverty threshold. Some claimed no work-related problems, but others admitted simple to life threatening challenges and harmful effects.

Only two aspired to have permanent employment and finish their studies. The rest considered studying as a waste of time and not financially rewarding. They also hoped to give their families a good life, send their siblings to school, and for a progressive and peaceful community. They identified perseverance and hard work as means to realize their aspirations.

With their experiences that create and include exploitation, lack of labor protection, destitution, frustration, and adaptation - devoid of developing their human potentials, their case is indeed a social concern. Espousing social development and community organizing frameworks, good governance, holistic alternative livelihood and learning system may minimize, if not end, the plight of mga batang ginto.
Mae Sot SEZ: Economic Accumulation And Land Dispossession in Northern Thailand

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The ASEAN Economic Community (AEC) has revitalized border area development in many Southeast Asian countries, Thailand included. The current military government ruled by the National Council for Peace and Order (NCPO) has announced the special economic zone development (SEZ) policy as a strategy for regional economic integration, targeting border areas – Mae Sot included, for their location advantages. The first phase of this policy aims to develop border areas in five provinces to become centers of economic activities from logistic hub to tourism and services bases. Focusing on the Thailand-Myanmar border town of Mae Sot in northern Tak province targeted as regional logistic hub, this paper investigates the government’s economic development policy which convert agricultural lands for other purpose, in this case the development of special economic zone. In Mae Sot, the Prime Minister as the head of the NCPO had used extraordinary powers under Article 44 of the interim Constitution to arbitrarily seize the lands authorities claimed as those of the state to obtain the lands for the SEZ (NCPO, 2015). The paper aims to explore and critically analyze the changes in status and utility of lands in the area targeted as the Mae Sot Special Economic Development Zone and the socio-economic and cultural impacts of these changes on the affected community. It also documents the local villagers’ movement and strategies together with members of the civic groups in order to defend their rights to land tenures and livelihoods choices, as well as the changes in the social and cultural meaning of lands. Essentially, this paper argues that by converting agricultural lands into resources for economic development through the use of extraordinary legal measure (Article 44), the government has created the boundaries and essentially excluded the local villagers who were former holders of lands from tenure rights. The study had employed the qualitative approach of ethnographic research and collected information through the methods of in-depth interviews, focus group discussions, and participant observation from 20 villagers in two affected communities in Mae Sot District’s Tha Sai Luad sub-district during April 2017 – March 2018. The researcher also conducted a series of interviews with a dozen of government officials at the local, provincial, and national levels responsible for the implementation of the SEZ policy. The study’s key findings show that the changes of lands for agriculture into the resources for the special economic zone development has significantly impacted the livelihood security of the affected villagers, as many are uncertain about their future and other source of income as they lost their farming lands. Importantly, the Prime Minister’s use of extraordinary powers under Article 44 to arbitrarily seize the lands, had resulted in the loss of the large areas of agricultural lands on which local villagers depend their livelihood for over a century, thus impacted local livelihood through the process of exclusion (Hall et al., 2011), and dispossession by accumulation (Harvey, 2003).
Constraints of Career Development through Interfirm Mobility and Its Trends in Japan

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This study explores the process of status attainment through interfirm mobility and its trends during macroeconomic and industrial changes in Japan. The Japanese labor market is known for its long-term, inflexible employment. Workers traditionally developed their careers within a firm’s internal labor market, limiting opportunities for attainment during school-to-work transitions. Over the past 60 years, however, the industrial structure and economic situation has dramatically changed. The rate of professional/technical and service workers has risen beyond 10 percent. Further, the rate of non-regular employees has also grown dramatically. Thus, Japan shares a common situation for career development with other countries. Here, we study subsequent empirical questions: Which occupations and employment statuses do those who change their jobs move into? Have opportunities for obtaining higher status through interfirm mobility increased or decreased? This study is based on data for those who changed their job between 1956–2015, constructed from Japanese 1995, 2005 and 2015 Social Stratification and Mobility surveys, with detailed information on retrospective individual job histories. The analytical sample comprises 15-to-59-year-old men and women who have changed their job by interfirm mobility.

Our results suggest that opportunities for obtaining higher status such as professional/technical occupations or regular employment have not expanded. Descriptive analyses show polarization of status attainment for job changers. More job changers have entered professional/technical and service occupations and less manual ones in recent years. Additionally, more job changers have moved into non-regular employment. Multivariate analysis controlling their past work histories, educational levels, and parents’ occupational status reveal three results: 1) the probability of moving into professional/technical occupations has not increased, 2) the probability of moving into service occupations and non-regular employment has sharply increased. Men who changed their jobs in 2003–2015 are 2.4 times more likely to enter service occupations than in 1956–1973, corresponding to 2.0 times for women, and 3) the likelihood to move into white-collar occupations such as clerical and sales has decreased since the 1970s. For example, women who changed their jobs are 2.0 times less likely to achieve clerical occupations than in 1956–1973.

These results indicate that macroeconomic and industrial changes in Japan have not expanded job changers’ upward mobility opportunities. Rather, opportunities to access better status through interfirm mobility have gradually closed. We conclude that the Japanese maintenance of firm-internal employment systems closes the door to entry into upper-class jobs for those who changed their job.
South Korea’s Beauty Standard as a Soft Power Tool: The Plastic Surgery Boom in the Context of a Unique Public Diplomacy Model

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Given this introduction, the following paper examines the impact of South Korea’s “soft power” implementation through establishing and promoting a Korea-dictated beauty standard on a world level. It follows the development of plastic surgery in South Korea and its evolution from an attempt to imitate western facial features to an independent leader in the cosmetic field where the expansion of the sector has been supported by various private organizations as well as national institutions since the industry is beneficial for the country itself in terms of economics and international relations. The paper also presents “soft power” as a key feature of South Korea’s foreign policy and emphasizes the importance of public diplomacy for defining the respectable role of middle power, or an arbiter of power between developed and developing countries when it comes to global affairs.

In addition, the paper also explains the establishment and the key features of the Western beauty standard as well, by focusing on USA’s pop culture. The research is primary based on the analytical method with comparative elements between the policies of the USA and South Korea. Online and book sources were used in the process.
Engagement and Social Capital Online: The case of Filipino Migrants in Japan

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With the advent of globalization, Filipinos have become more mobile than ever. In order to seek greener pastures, they move from country to country, and Japan is one of them. The introduction of the internet and the development of information technology has afforded a great deal of helping them in their survival from the host society as well as in cultivating social capital. This paper, then, examines the intersection of Internet, in particular online communities, and the Filipino migrants in Japan through the analysis of immigration issues from online forums. Through a descriptive research design, the author looks at how these messages traverse to in the cultivation of migrants’ social capital. These online forums operate as virtual communities among Filipinos in Japan. They provide information, support as well as a communication platform to most Filipinos in Japan. Because of their appropriation and utilization of these online communities, some immigration concerns and issues are raised, discussed, and resolved. These online forums, accordingly, become valuable venues of Filipino migrants to ask help and support from fellow migrants with the ultimate intention towards better assimilation to the host society. Case in point are the bilog or overstayers in Japan.

As these online communities secure the anonymity of users, these undocumented Filipino migrants share their struggles to live decently in Japan. Evidently expressed through posts was the desire of overstayers to conform to Japan’s immigration policies. Since they are bilog, they are always in a state of distress. They are also very cautious with their actions and behaviours so as not to get attention from the police. Despite these fears, the message boards reflect optimism of the bilog in confronting their dilemma since they know that their ‘online friends’ will support them. This support comes in the forms of teaching, advice, and specific or concrete actions that they need to do. The information provides enlightenment to the bilog and helps them arrive at the best possible solution. The exchanges of messages aid online users in setting the right expectations and in rethinking of their goals and actions. It can be surmised then that online forums foster a speaking space or the ability to have a voice in cyberspace. This study, therefore, illustrates how forum users appropriate and utilize computer-mediated communication (CMC). It is hoped that through the thematic focus of Filipino migrants in Japan and how concerns raised and resolved in the immigration forums can present link to the value of Internet as a bridge for community formation, engagement as well as the enhancement of Filipino migrants’ social capital.
Use of ICT and Well-being among Mothers of Preschool Children: Focusing on a comparison among Japan, South Korea, United States, and Sweden

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During the 20th century, there has been significant advancement of and development in information communication technology (ICT). Consequently, nearly every aspect of our life is connected to the Internet and computers. The major impact of ICT on family life is reflected by the changes in the perspectives on child-rearing brought about by the massive diffusion of smartphones and tablets in the 2010s. However, most of the discussions on ICT and child-rearing mainly focus on its negative impact, for instance, how ICT impedes a child’s socio-emotional development and encourages mothers to neglect the needs of their children. Not many earlier studies have addressed the use of ICT in child-rearing, and it is assumed that there are certain connections among child-rearing norms, resources, and maternal role dysfunctions. Moreover, this study focuses on modern maternal child-rearing environments from the perspective of ICT use.

This study examines how mothers use ICT in their child-rearing practices and how these uses are related to maternal resources, norms, role attainment, and well-being. To understand these factors, a cross-national comparative study was conducted among Japan, South Korea, United States, and Sweden. Accordingly, from 2016 to 2017, data were collected from 20- to 49-year-old mothers having preschool children.

The results of the analyses are as follows: From the descriptive report, it is noted that the use of ICT in child-rearing by Japanese mothers is relatively low and their fear of children’s addiction to the Internet is relatively high compared to mothers in other countries. Among all the countries, practices such as playing games and apps with children and keeping the children occupied by letting them watch video clips using smartphones and tablets have different effects on mothers’ fears regarding their children’s Internet addiction. It is assumed that playing games and apps with children may decrease the mothers’ fear regarding their children’s Internet addiction, whereas keeping the children occupied by letting them watch video clips might increase the mothers’ sense of guilt and fear regarding their children’s Internet addiction. Further, in Japan, the United States, and Sweden, maternal perceptions of traditional gender roles are positively associated with the fear of filial Internet addiction. This may be an indication that maternal perceptions of traditional gender roles and the propensity of mothers to allow their preschool-aged children to use ICT are different values of child-rearing.
The Social Capital on Facebook: Politicizing the Perceptions of Police Force

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The legal authorities, particularly the police force, have been increasingly facing challenges given the popularity of social media (Thompson, 2005; Goldsmith, 2010). We know very little about how the criminal justice institutions are being represented on social media like Facebook, and even less about how public perceptions of the police are being shaped by social media. In this context, this study attempted to investigate the impact of social media on university students’ perceptions of the police in Hong Kong. The focus of this study was placed on Facebook since it was one of the most popular social media platforms in the city.

Facebook was not only conceptualized as a communication medium but also a social networking arena. In this connection, qualitative individual interviews were conducted to explore the online social networking on Facebook and its relation to the perceptions of police force. The non-probability snowball sampling was used to purposively identify the interviewees who possessed different types of online social networking on Facebook, and a total of 40 young students aged between 18 and 24 years from 8 various universities in Hong Kong were successfully engaged.

It was found that the impact of Facebook was mainly derived from three major kinds of online social networking for specific purposes: 1) the bonding social capital for sharing homogeneous views with the online world; 2) the bridging social capital for sharing heterogeneous views with the online world; and 3) the linking social capital for sharing heterogeneous views with the offline world. It was argued that in general, the Facebook users who were more likely to stay closely connected with other users with similar views would tend to form the politicized perception of police force. On the other hand, the Facebook users who were to be networked with some other users or real persons with dissimilar views would hold more neutral perceptions of the police.

This study was the first of its kind in Hong Kong to investigate the role of online social networking in the perceptions of criminal justice, thus filling an important gap in our knowledge of the increasing impact of social media. In view of its widespread use, Facebook could be the principal source of information about the police for many ordinary people who possessed little or even no direct experience with a police officer. Therefore, the results of current study were expected to contribute to society by avoiding the disproportionate public discourse about law and order.
K-Pop in Japan: The Conflict in Signifying Practice of Transnational Popular Culture

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According to Appadurai(1996) and Iwabuchi(2001), there is no connection between consuming (popular) culture contents from one country and understanding the country positively. In other words, there is no connection the nationality of popular culture contents and feeling toward the nation. And production is also similar. It doesn’t mean anything their origin or owner because of their mixture.

However, not all transnational culture traffic has no connection with national context. For instance, Ogawa(2010) says that it is difficult to consume culture from another country as transnational culture in East Asia. It is still national culture clearly. As you know, they call each other cultural contents Nichiryu(日流), Hallyu(韓流) or Hwaryu(華流) because of their complex political and historical background.

In this presentation, I try to discuss such consuming of other popular culture in East Asia. More precisely, it aims to consider how the mass audience builds meaningful patterns of receiving popular culture of another country in a complex global context by using case of Hallyu, especially K-Pop (Korean popular music) in Japan.

I interviewed 11 Japanese K-Pop fans to focus on this topic. It revealed that they were likely to appreciate or try to appreciate K-Pop outside the relationship of Korea. And they succeed when they believe that K-Pop is just music. But, on the other hand, they fail when they think it is a part of Korean culture because they are forced to appreciate it while making the connection between it and the Japan-Korea relationship, social situation, discourse and their social experience.
Segregation, Threats, and Prejudice against Immigrants in Japan

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Segregation of immigrants has been a central issue of immigrants’ integration to the destination country. Spatial segregation between immigrants and natives often entail economic and social disadvantages for immigrants (Charles, 2003). However, despite of the traditional topic, how segregation of immigrants influence on natives’ attitudes, a primary source of discriminatory behaviours against immigrants and barriers for immigrants’ social and economic integration, are not well-investigated. Previous studies have provided contradicting effects of segregation on natives’ attitudes towards immigrants based on two theories: the group threat theory and intergroup contact theory (Semyonov & Glikman, 2009; van der Waal, de Koster, & Achterberg, 2013). The group threat theory expects that if immigrants are recognised as threats, the natives prefer not to encounter immigrants, so higher segregation has a positive effect on the attitudes towards immigrants (van der Waal, et al., 2013). On the other hand, according to intergroup contact theory, the interaction with immigrants improve attitudes towards them, so segregation blocking intergroup contact may deteriorate attitudes towards immigrants (Semyonov & Glikman, 2009). Previous studies have provided mixed results for these theories, partly because of reverse causality: people with negative attitudes flee from the immigrant-concentrated regions. To overcome this causal problem, I utilise data collected in Japan, where immigrant issues are not salient so reverse causality rarely occurs, while segregation is occurring. In addition, for the validity of the group threat theory, segregation should have an effect only for those who recognise immigrants as threats, which has not been tested in the previous literatures. Utilising randomly collected data in Japan, “Public Opinion Poll on Internationalization and Citizens’ Political Participation, 2017”, I conducted multilevel analysis with negative attitudes towards immigrants as a dependent variable and contact and threats as independent variables at individual level, and segregation as an independent variable at the city level. The results show that the segregation do not have a direct effect on negative attitudes towards immigrants, while interaction between threats and segregation has significant effects: among those with higher threats segregation decreases negative attitudes towards immigrants, while among those with lower threats segregation increases negative attitudes. The results for those with higher threats are consistent with the group threat theory. The results for those with lower threats can be explained that despite of their positive conceptualisation of immigrants, they perceive that the immigrants intentionally live apart, forming negative impression against them.
Negative Attitudes toward Foreign Residents among the Young Japanese: Examining the Role of Ethical Beliefs

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While much research has been conducted on the host country people’s attitudes toward immigrants in many Western countries, the number of such research is relatively small in Asia. As foreign residents increase in Japan, more and more scholars started to study what influences Japanese people’s attitudes toward foreign residents. Previous research found that the younger compared to the older, people with relatively high education compared to those with relatively low education, relatively liberal people in political attitudes compared to relatively conservative people, and people who had had contacts with foreigners compared to those who had not, expressed more positive attitudes toward foreign residents in Japan (Nagayoshi 2008; Ohtsuki 2007). However, few studies, whether in Japan or in the West, focused on the impact of ethical beliefs on people’s attitudes toward foreign residents. The present research will examine the factors affecting Japanese people’s attitudes toward foreign residents with a special focus on their ethical beliefs.

Data were collected from 520 Japanese people aged from 18 to 39 who volunteered to be a member of an online research panel.¹ The dependent variable, the attitudes toward foreign residents, is the scale which consists of 10 questions. The five independent variables about ethical beliefs assessed how respondents decide what is right or wrong. The dimensions assessed are giving emotional suffering, treating differently, betraying a group, doing something out of the ordinary, and being supported by the many. Control variables include demographic variables such as respondents’ age, sex, education and attitudinal variables such as political philosophy, authoritarian characteristics, and patriotism.

The results suggested that people who consider whether a person is treated differently or not when deciding what is right or wrong expressed less negative attitudes toward foreign residents, while those who consider whether a person does something out of the ordinary expressed more negative attitudes. The other significant variables were a political philosophy and if respondents trust other people; relatively liberal people and people who think they can trust others were less likely to show negative attitudes toward foreign residents. The author considers that collectivistic culture in Japanese society may be linked to negative attitudes toward foreign residents.

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Rethinking JPEPA: Perspectives from the 8 Batches of EPA Nurses and Caregivers in Japan

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The Japan-Philippines Economic Partnership Agreement (JPEPA) was signed by President Arroyo and Japanese Prime Minister Koizumi in Helsinki, Finland on September 9, 2006. JPEPA is a comprehensive bilateral treaty that aimed at increasing trade and investment opportunities between Japan and the Philippines. As provided in JPEPA’s chapter on the Movement of Natural Persons, Filipino nationals are permitted to practice selected professions in Japan subject to certain conditions. While there are several types of occupation mentioned in the pact, the two countries have agreed to begin the implementation through the deployment of health workers. Under this pact, Japan formally agreed to accept Filipino kangoshi (nurses) and kaigohukushishi (care workers) provided that they are educationally qualified, trained in recognized institutions, and capable of speaking and understanding the Japanese language.

This paper aims to discuss the evolution of JPEPA from different batches and the trajectories of reforms as narrated by the Filipino nurses who participated in the EPA scheme. It examines the implications of the revisions of JPEPA from the experiences and narratives of nurses in Japan. The narratives highlight the weaknesses of the migration scheme, and the struggles of the health workers to adjust, integrate, and attain migrant empowerment. Specifically, the research will address the following questions: 1. How did the JPEPA scheme evolve in the past 8 years of its implementation? 2. What are the significant factors that cause policy revision? 3. How can future policy revisions promote migrant empowerment amidst the struggles of deskilling, discrimination, gender bias, and ethnic attribution? This paper argues that policy reformers must critically investigate the “disempowerment” of professional nurses, and consider the challenges of stabilizing the migration flow for long-term stay.
Informal cross-border trade in a Myanmar-Thai border town

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Borderland of nations in Greater Mekong Subregion is the home of many minority ethnic groups. They reside on land regardless of country borders for generations. Their ethnic ties and transnational economic spaces facilitate informal economic activities across country borders. However, the political instability in the past few decades had undermined the function of these connections. Tachileik, the border town of Myanmar connecting to Mae Sai of Thailand, is the window between these neighbour countries. For decades, here it was one of the several official border crossings which allow foreigners to enter Myanmar, once shut itself down to the rest of the world. With the recent democratic transformation and normalization of ethnic relations in Myanmar, there are growing economic opportunities and activities in Mae Sai and Tachileik which develop the borderland into a conurbation between the two countries. This research is an exploratory study which investigates the micro-business and informal economic activities in social network, transnationalism and social economic perspectives. Ethnic economy is the key concept of this research which investigates how co-ethnic ties of minority ethnic groups extend across Myanmar-Thai border and facilitate micro-business activities.

A qualitative method is employed, mainly in-depth interview with minor sessions of key informants’ interviews and non-participatory observations. These key informants are NGO workers, village heads, and active traders. Marketplaces are co-ethnic enclaves for business information exchange and entrepreneurship heritage. The co-ethnic networks extend across country border making a transnational informal trading sector in the two border towns.

The findings enrich the perspective of enclave economics of ethnic minority in a transnational perspective. The marketplace as an incubator of micro-entrepreneurship explains the startup and succeed of micro-business. Informal economic sector absorbs a significant number to over-half of the labour force in many developing countries. Last but not least, this study provides the academic community, NGOs and governments a deeper understanding to transnational informal trade activities. It helps to plan for community economic development, neighbourhood level capacity building and social policies for poverty alleviation in borderland.
Food insecurity in global food system: Political ecology of food production in Mekong countries

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The world economy in the 21st century by influences of neo-liberalism supports the growth of transnational corporates. Consequences, monopoly in global food systems of transnational food corporates to direct food supply chains, resource distribution and consumption demands. Food export countries in ASEAN, particularly, Thailand and Cambodia faced circumstances of insecurity among agriculture sector, the primary food producers. Farmers in rural area have been merged into the international market system and the global food supply chain as labor workers in food production but take a risk in their own production investment. The model of contract farming generates the new relation between farmers and food industry to provide agricultural supplies follow food industry demands. Applying food regimes and political ecology concepts as the framework to explain the position of food corporates in global food system at macro level, which impacted into local farmers in Mekong countries at micro level and lead to the conflicts in injustice resource distribution in food production system. Aftermath, local farmers who are in contract farming and free market systems have to struggle in situations of food insecurity and risk livelihoods.
North Korean Defectors’ Decision about Immigration and Utilization of Support Policy in South Korea

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The purpose of this study is to clarify the relationship between the support policy for North Korean defectors in South Korea and their decision about immigration to South Korea, and to examine how they actually utilized this support policy in the South Korean society. Chung (2004: 41-42) states the support policy for North Korean defectors in South Korea since the 1997 and its impacts are as follows. Increased problems due to North Korean defectors’ unemployment, poverty and maladjustment to the South Korean society caused the enactment of "The Act on the Protection and Resettlement Support for the Residents who escaped from North Korea" in 1997. The government increased the guarantee money to North Korean defectors and provided a total of ₩36,960,000 (approximately US$ 36,000). From that time on, as a socio-cultural integration test, the North Korean defectors’ settlement support project has been started to be implemented institutionally, and its mechanism has been continuing until now (The Ministry of Unification 2005). Under these circumstances, it is an important research subject to clarify the incentive for North Korean defectors in deciding on immigration to South Korea in the context of support policy for them, and to confirm how they actually used such a support policy. Therefore, in this research, I will examine how the North Korean defectors obtained information about the support policy of South Korean society and how it is related to their decision to immigrate to South Korea after 1997. Also, I aim to make the actual condition clear on how they use such a support policy after entering South Korea and actually living in it. The data to be analyzed was obtained from an interview conducted from 2012 to 2018 for North Korean defectors residing in South Korea since 1997. As a result of the analysis, there are two main categories that North Korean defectors recognize about support policy for them in South Korea which made them decide to immigrate to South Korea. First is to hear about the support policy for North Korean defectors in South Korea from people around them while they are living an unstable life as an illegal stayer in China after escaping from North Korea. There are also many cases where the Korean Chinese who aim to get the resettlement money for North Korean defectors or seek a Korean visa are proactively recommending North Korean defectors staying in China to go to South Korea. In this case, the Korean Chinese provided funds or brokers for North Korean defectors in order to go to South Korea. The second case is when North Korean defectors have already acquired information on support policy for them because they have relatives already living in South Korea. They are provided information on South Korea from these relatives and are often encouraged to go to there. In this case, their defection often has a safer route and they stay a short period of time in China instead of paying a high cost.
Consideration Of “Evaporation” In Japan: A Form of Missing Person Discourse

Hiroki Nakamori
Kyoto University (part-time lecture)

The purpose of this presentation is to analyze “evaporation” in Japan from a sociological perspective.

In recent years the academic interest in the problem of missing persons has increased internationally. For example, academic books such as Greene and Alys (2017) and Morewitz and Colls (2016) have been published in succession. These volumes take a broad cross-sectional approach to the problem, from the perspective of both natural science and social science, including sociology. However, these studies consider missing persons cases in Europe, the Americas, or other English-speaking countries. Japanese cases are not researched in the aforementioned books.

On this point, Mauger and Remael (2014=2016) are worthy of remark. Their reportage, focusing on the phenomenon called “evaporation” in Japan, produced much response in the USA and the United Kingdom. “Evaporation” means that people suddenly disappear from their families and organizations and remain missing in the long term. Mauger and Remael interviewed and photographed missing persons and their families in Japan to introduce the reality of “evaporation.” The narratives of people involved are precious data for understanding the current situation of missing persons in Japan, but this book includes some misunderstandings which we should not ignore. With these problems in mind, I examine the following two points to study Japanese missing persons cases sociologically.

First, I examine the number of missing persons cases in Japan to cite the aggregate data from “the condition of missing persons,” which is the statistical method used to count missing person's reports to the police. According to this data, about 80,000 people are reported missing each year, since 2010. Meanwhile, this data also shows that the number of missing persons who confirmed their whereabouts later is close to the same figure. This fact suggests that “evaporation” has not happened frequently in Japan in recent years.

Second, I outline the history of the word “evaporation” in Japan. The term “evaporation” has recently become obsolete. Nakamori (2017) shows that “evaporation” came into use in the 1960s and caught on with the media in the 1970s, but these discourses began to decline in the 1980s. Why had the concept of “evaporation” attracted attention from the 1960s to the 1970s in Japan and did it fall out of use? In this presentation, I point out two social backgrounds: the transformation of the Japanese family after World War II, and the demise of the old-time symbolic view of the world which is called “Ikai (belief in an alien world).”
The Cultural Images of Genetic Information: Thoughts and Practices of Disabled people on Prenatal Testing in Japan

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While prenatal testing is utilized to confirm the presence of a disability in a fetus, as a matter of course, it is not possible to discover all disabilities. It may be said disability as the customary epithet of the prenatal testing as a category or the attribute. Clearly, the most important participant in prenatal testing is the pregnant woman. Moreover, a person with disability is participant as well because that the attribute was named by the prenatal testing. Considering progress in medical technology, such as NIPT and PGS, and speed at which these technologies reach application in the market place, technology providers and users must take seriously their argument from disabled people and investigate better ways apply medical technology.

From the interviews with disabled people in Japan alive in the 2010s, this project concludes that the concept of disability as used in the context of prenatal testing is not one issue. It makes clear the origins of the fetus image of disabled people and find out another meaning of disability called "retrospective disability". Disabled people, families with children with disabilities, people who hope to have children in the future, how diversely do they define the term "disability" or "fetus"? We need to consolidate these terms and share the terminology with others. Differences in image and the definition of the terms make it impossible to share the meaning. This project contributes to the foundation of discussion about the social and anthropological issues of prenatal testing.
Public Support for Wood Smoke Mitigation Policies in South-central Chile

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This study analyzes the role of the affect heuristic, risk and air quality perceptions and sociodemographic factors in the support for policies to control urban air pollution. The sample includes 489 participants residing in Temuco and Padre Las Casas, suburban areas located in southern Chile affected by the smoke that wood-burning stoves and cookers produce. In line with previous studies (Hine et al. 2004; Bullard et al.2011), the results show that the rejection of pollution mitigation policies is associated with a positive affect to heat homes with wood. Awareness and risk perception also seem to be relevant factors, but the effect of the latter on the support for policies ceases to be significant when it is controlled by key sociodemographic variables such as household income level. The study findings contribute to the theories of processing information about risk, when suggesting that emotions and awareness play an important role in the support for policies to control air pollution and that, in addition, structural factors like household income cannot be avoided. Finally, the implications for urban energy transition processes are discussed.
The Community-Based Actions For Water Supply Management In The Headwaters Area of Abe River, Shizuoka City, Japan

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The water supply system had spread to 97.9% of people in Japan by 2015. But the remaining 2.1%, or 2.7 million people, have been living on self-reliant water resources. This is because, their residential areas (population of 100 or less) were excluded in the Japanese Waterworks Law. Such places do not fit into the wide area water supply system. Moreover, its residents have preserved the knowledge, tradition and culture of village life. People in these areas are concerned about the village continuation crisis caused by reduction of villages and aging of residents. Their water supply systems need sustainable maintenance and management based on their communities. The aim of this study was to consider how to carry out sustainable initiatives with village resistance and problem of small scale water supply caused by population decline and aging population. We conduct a case study at Umegashima, Shizuoka City, Japan. Specifically, we selected a candidate to modify intake construction at Ojiro village. The research approach was twofold. First, we researched the hydrological environment and living environment to understand that actual condition of a small scale water supply association by listening to key-person in candidate village and analyzing the local research date. Second, we formulated a construction plan based on river engineering experiment at the source of water supply and in agreement with Ojiro village residents. We found that small-scale water associations of Umegashima have a water supply system and organization management limited by geographical conditions and sociological factors. Therefore, these small associations (water supply scale is on a village scale) have faced a lack of management successor and funds in recent years. The fundamental base of Ojiro practice is “duty of water” and long-term, continued cooperative work in the village. It was noted that Ojiro village men have considerable experience in civil engineering and forestry. Thus, construction’s arts were selected based on village arts and skills combined with river engineering techniques. The criterion for the plan was to carry out construction on an optimum scale in a way naturally suited to the residents. Indeed, villagers were able to maximize their own innate skills at work by a natural role allotment in the practical field of construction. The results obtained in our research can be applied to case facing similar challenges. This study method and construction record has established social values for research and practice in the future.
Better Life: Well-Educated Urban Migrants and New Urbanization Project in Hubei Province, China

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Since the implementation of new urbanization project, China's well-educated urban migrant’s prospect of upward social mobility were described in an overly optimistic light. In order to shed more lights on the underlying tensions encountered by China’s well-educated urban migrants in their upward social mobility pursuit, this research examines the life history of 10 young adults with rural background who have already received higher education qualification from first-tier universities of Wuhan City (Capital of Hubei Province). It focuses on their life trajectory between their university-to-work transition and their current situation—the decisive events that, according to their own words, “pursuing better life.”

Drawing on the life history interviews and ethnographic data, this study reveals that even the difficulties for well-educated urban migrants to obtain stable occupation and urban registered permanent residence seem to be diminished, well-educated urban migrants still experience the underlying tensions in terms of identity, marriage and settling down. This study yields these preliminary findings. 1) For those migrants who stay in Wuhan, their deficit of economic capital, which inhibits their capacity to purchase real estate, is the main structural obstacle which influences their decision for settling down and marriage. Their inadequacy of social network (guangxi) in Wuhan is an important obstacle which hinders their career development. When pursuing better life in Wuhan, well-educated urban migrants express the conflicted sense of self, oscillating between sense of being marginalized as ‘outsider’ (wai di ren) and place attachment to Wuhan as second hometown. 2) For those migrants who move back to middle/small cities located in their hometown regions, the inconsistency between the disposition, which generated from college life in Wuhan, and the organizational habitus of the workplace is the main cause for their sense of ‘fish out of water’. The deficit of social network (guanxi) is also the structural obstacle for their career promotion. Meanwhile, the urgency of marriage made by parents (cuihun) is another important factor which influence their decision for career development and settling down. On the whole, inspired by Bourdieu’s theory of practice, my inquiry reveals the social inadequacies and the internal contradictions of higher education and new urbanization project in contemporary China.
The Process of Expanding the Capital Region of Indonesia: Focusing on the Migration Pattern and the Wage Disparity of Employment Workers

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This study analyzes the movement pattern of factory workers to explain the current situation of the expansion of capital region in the Southeast Asian countries. Until the 1980s, "overurbanization theory" was the main theory of urbanization in developing countries. However, a new theory incorporating the perspectives of globalization such as new international division of labor has not yet been formed enough. As a theory of metropolitan area expansion process, several studies have proposed new models. For example, McGee (1995) argues "the Extended Metropolitan Region" theory, which explained the expansion of the suburbs incorporating "in situ population." Konagaya (2002) advanced the theory, focusing on foreign direct investment toward suburban area of capital region. He called the model "FDI type New Middle Class City" theory. However, empirical research has not been conducted yet. Many of the previous studies have only discussed the present situation of the population concentration in the capital region from a simple tabulation of government statistics (e.g. Firman 2016).

In this study, the author investigate the questionnaire survey on residents in a sample village, as a case study in the suburbs of Jakarta, Indonesia. A total of 632 respondents were obtained from residents of three areas with different levels in the village (non-random sampling).

The survey results revealed that 88.8% of the residents of the surveyed area were new comers. It was one third of all from West Java Province (this survey area). Previous research pointed out that the metropolitan area will expand, incorporating in-situ population as workers in suburban industrial estates. However, in reality, many workers are inpouring for the purpose of searching for labor from other provinces. In Indonesia, the minimum wage is determined for each region. The capital area and Central Java Province have 2.5 times more wage. For this reason, workers with high academic qualities flow in from other regions.
Refugee Organizations and the Regime Transition of the Homeland: The Case of Burmese Refugees in Japan

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In 2011, Burmese Government said to be shifted to civilian rule and re-entered into the international community. Since this regime transition increased the inflow of foreign capitals and investments, Burma changed during these years drastically.

This regime transition also affected overseas Burmese refugees who had fled from political fears in their home country. This presentation focused on the Burmese refugee community in Japan. How did this regime transition affect to the Burmese refugee community in Japan? How did Burmese refugees and Burmese refugee organizations change their immigration strategies? This presentation aims to answer these questions based on the field work data carried out in Tokyo and Yangon. The data consists of interviews with Burmese refugees, refugee organizations, NGOs, Government agency, and other related personnel.

Based on the fieldwork data, I will discuss the following points. Firstly, Burmese refugee organizations changed their activities after the regime transition. In the military junta, the refugee organizations made political demonstrations against the government. After the transition, these organizations shifted to the social activities including the education for the Burmese children, mutual assistance and so on. Secondly, Burmese organizations contained several boundaries. Most of the political organizations demanded for the democracy on the one hand, other organizations including the ethnic minorities supported other political opinions: the federalism and protection of the minority rights. Since Burmese refugee organizations engaged in the several activities jointly and separately based on their political opinions, we can see the boundaries: political, ethnic, religious ones among Burmese community. Lastly, Burmese organizations made and broadened their transnational ties between different nations. They not only collected their fund and resources to help their colleagues living in another country, but also sent skills and values which they learned in Japan. Since they sent economic and social remittances, their networks changed the different places each other.

Refugees organizations changed their objects and configurations based on the political environmental change in Japan and Yangon. Following the presentation, I will discuss the transformation of Burmese refugee community in Japan.
Controlling the borders and managing global mobility: can the global North have its globalisation cake and eat it too?

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It is often said that we live in ‘global’, ‘transnational’ and post-national’ times and that we should abandon ‘methodological nationalism’ and adopt global and cosmopolitan approach to social issues. Yet, the nation state remains central to our lives and identities and provides a crucial framework for our rights as citizens, workers and humans more generally. There are tensions between 1. the processes of globalisation and the enduring claim of nation-states to sovereignty and regulation of social life and 2. global North’s staunch defence of its privileges by encouraging some aspects of globalisation but denying others. This paper illustrates the tensions through the example of human mobility, drawing on the global mobility data and recent international migration management initiatives.

Stark differences in levels of human security and opportunity between countries and regions are an ongoing trigger of large and increasing human movement across borders. Increasing human mobility is one of the central processes constituting the phenomenon of globalisation. Some aspects of human mobility are universally welcomed e.g. the movement of workers, and especially knowledge workers, which secures a supply of globally flexible labour and expertise, primarily benefiting economies of the global North. There is another type of human migration that causes considerable anxiety in the global North: irregular migration, including significant refugee flows. While irregular migration also contains mostly younger and skilled people who can contribute economically, this type of migration indicates a loss of control by the nation states and has led to many national policies and international initiatives intended to stop it or at least control it better (e.g. recent UN Global Compact on Safe, Regular and Orderly migration).

A political debate on border control has been central in recent elections in EU countries, Australia and the US, but the elephant in the room in these debates is the fact that border control and most attempts to manage human mobility are essentially a defence of northern privileges against the accumulating problems of the postcolonial developing world. It seems that the control of ‘Northern borders’ will increasingly depend on the introduction of draconian, authoritarian and exceedingly expensive policies and abandoning the UN human rights framework and international refugee regime created after the WW2. The German PM Merkel’s welcome to one million refugees in 2015/16 has been controversial and led to a rise of extreme anti-immigration movement in Germany and across EU. The citizens of the global north are faced with a choice between humanitarianism and sharing versus building walls and fences and accepting increasingly right-wing, populist and authoritarian politics. The paper illustrates the points mentioned above by the case studies of Australia, US and EU and asks: in the context of the communication revolution enabling many more people to move in the search of a better life, can the global North continue to enjoy economic advantages of neo-imperial globalisation while refusing to accept its global responsibility and enable a creation of a more equitable world?
In the wake of the recurring conflict that leads to refugees crossing the borders of Myanmar in a hope to seek refuge, Malaysia has been a host to hundreds of thousands of refugees from Rakhine. In the context of Malaysia as a transit country and a non-signatory of 1951 Refugee Convention, the protection and livelihoods are hardly made available to Rohingya refugees. While all responsibilities of protection are relayed to UNHCR, the organization’s capacity to cover the overall livelihood of refugees in Malaysia is deemed insufficient. There is a significant gap between refugees needs and the capacity of the international organization and host country to meet them. In this context, there has been a remarkable explosion of voluntary self-help organizations founded by the Rohingya refugees that act as the ‘gap fillers.’ Most of these organizations are small with less than 50 members and inherently amateurish. As they are operated by refugees, these organizations are initially seen as temporary and short-term to accommodate their stay in the transit country. By exploring the works of Rohingya refugee-run organizations in Malaysia, this article examines the role of refugees’ activism in the absence of state’s protection to mitigate their vulnerability and advocate the human rights. The article unveils various functions and services these organizations attempt to provide to the Rohingya refugees in Malaysia and delineates the practical struggles faced by them. The organizations’ role in building communal solidarity contributes to the temporary fulfillment of members’ basic needs and provides them with protection to a certain extent. Nevertheless, this article concludes limitations due to the refugee status and the lack of collectivity among Rohingya refugee-run organizations had hindered them from optimizing the service and advocacy.
Living with Nuclear Power: Local Residents’ Perceptions of Risk(s)

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The paper examines the complexity of risk understandings among residents of nuclear power plants (NPP). It focuses on the local communities living in a setting similar to, but not the same as, the Fukushima Daiichi nuclear power plant (NPP) site, Omaezaki City in Shizuoka Prefecture, where the Hamaoka Nuclear Power Plant is located. The qualitative study is based on extensive interviews with local residents during 10 rounds of fieldwork (2012-2017) in Omaezaki City and two neighboring cities and a village. Through the lens of 3.11 and its aftermath, the paper seeks to provide a detailed description of how residents of such communities have been making sense of living close to such facilities before, and several points in time after the 3.11 disaster. The paper investigates residents’ viewpoints on the nearby nuclear power plant, notions of trust and responsibility, sense of place, and the factors associated with community acceptance of the facility. The paper shows how there are complex workings related to financial, communal, familial and other concerns, which make the residents’ partisan choices (pro or anti-nuclear) almost mute. To the extent that the plant brings “fringe” benefits to the communities, the fundamental choice of pro- or anti-nuclear plays a secondary role in dictating the residents’ outward stance toward the presence of the nuclear power plant. The paper discusses theoretical and applied implications in the context of recent Japan energy policy.
Changing Landscape and Uncertain Future: The case of oil palm smallholders in Sumatra during Indonesia’s resource export boom era

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Indonesia took over Malaysia as the world’s largest producer of palm oil in 2007 where its products (palm oil and kernel oil) are mostly exported to India, China and Europe. The rapid growth of oil palm plantations in Indonesia began around the 1990s, from roughly only 100 hectares in 1967 to approximately 10.5 million hectares in 2013. The phenomenon is part of a trend that is growing in Southeast Asia where in recent decades the spectacular growth of the industry has contributed significant foreign exchange earnings to a number of countries in the region. Despite its association with deforestation and land conflicts, oil palm represents a vast economic opportunity for the Indonesian government. As the production costs of palm oil are the lowest compared to other vegetable oil-yielding crops, the industry is considered as the main component of its development strategy and the main driver of people’s economy (Pramudya, Prawoto and Hanifa 2015).

In the first decade of the 2000s, Indonesia experienced a natural-resource export boom and palm oil has been a key booming export. The share of Indonesia’s main resource exports (crude oil, gas, coal, copper, and palm oil) in total exports increased from 32% to 46% from 2002 to 2012.

From 2001 to 2011, the significant boom contributed to the GDP growth—averaged almost 5% annually, in per capita terms. Palm oil production increased by almost 12% per year from 1998 to 2014, and the share of palm oil exports increased from 2% in 2000 to 9% by 2012. The strategic role of oil palm in achieving economic growth is due to the Indonesian comparative advantage in terms of labor and land costs. The expansion of the industry was justified under the principle of the “right to development” and as the world’s largest producer of palm oil, Indonesia’s national policies are aimed at maintaining the country’s competitive advantage.

The plant was imported from West Africa in 1848 and during the Dutch colonial era oil palm plantations were largely controlled by large foreign private companies. From its independence in 1945 until early 1990s, the Indonesian oil palm industry was largely dominated by state plantation companies. It was not until the 1998 Indonesia-IMF agreement that the industry has experienced radical transformation. Not only the agreement lifted the ban on foreign investment in the plantation sector, it also opened up the opportunity for small-scale investments in the sector which previously dominated by a mega-capital oligopoly.

Indonesian oil palm production is currently concentrated in Sumatra and characterized by a large number of smallholder plantations. As described in studies of McCarthy (2010), Jiwan (2013) and Potter (2016), the incorporation of smallholders in the oil palm economy can be so disadvantageous and the allocation of land in assisted smallholder schemes have evolved overtime from ‘generous’ to ‘onerous’. Referring to Hannigan’s argument (1995) on the mutual relationship between social structure, social change and biophysical environment; this paper describes the fate of oil palm smallholders—assisted and independent—in Sumatra during the palm oil boom era.
Who Bear More Environmental Risk? Socio-Spatial Distribution of Environmental Risk in Population

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The international experience shows that different socioeconomic status groups are exposed to the environmental risk unreasonably, and the disproportional risk exposure is a critical factor leading to the environmental justice movement. During the period of social transformation, are people of developing countries in Asia unequally exposed to environmental risk? Based on the survey data of household garbage treatment and environment risk of Xiamen, China, this study have analyzed the socio-spatial distribution of environmental risk in population. The results show that disproportional environmental risk exposure does exist in China due to socioeconomic status differences. To some extent, the distribution of environmental risk reversely overlaps with the distribution of wealth/power. The lower socioeconomic status (the influential factors include income, Hukou, neighborhood type, etc.) are more vulnerable as they bear more environmental risk. Urban and rural Hukou is a key factor affecting disproportional risk exposure in China, and this finding is quite different from western environmental justice literature. Shaping the risk status with socioeconomic status is not only contrary to the purpose of environmental justice, but also erode people's system trust (includes government trust, government trust, expert trust, market trust), the lower trust lead to more environmental NIMBY movement. Accordingly, it is necessary to take effective measures, like improving environmental compensation mechanisms for vulnerable groups, promoting public participating in the household garbage treatment process, to promote environmental justice.
The Discourse of Environmental Justice and Local Civil Society in Indonesia

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The discourse of environmental justice (EJ) has emerged in the 1970s in the US and has developed both in global north and south countries. EJ is growing as one of the most prominent issues in both environmental sociology and policy advocacies from local to global scale. EJ is a meeting point and common platform in discussing environmental movements and management practices of the environment (Sikor & Newell, 2014). However, in context of Indonesia, the discourse of EJ does not significantly develop between academician and activist yet. As it has happened in the global south countries, many cases of environmental destructions have impacted on an unfair distribution of risk especially for the marginal people, such as poor and indigenous people.

The paper will describe and discuss discourse of EJ that has developed among actors at local civil society in Yogyakarta city of Indonesia. Yogyakarta is prominent as the national & international tourism destination and as a concentration of many universities and other high education institutes. In the past decade, many hotels, apartments, student flats, malls, and other business centers have rapidly constructed in Yogyakarta. Especially low-income urban people live in some areas surrounding new hotels and apartments had faced water scarce particularly during the dry season. They call “Yogya Asat” (“Yogya is drying up”) to describe the depletion of groundwater supply.

In response, civil society (CS) actors have built a (counter) discourse of the environmental injustice resulted from the rapid construction of such facilities. Refer to Heinrich (2005), civil society as “the arena, outside of the family, the state, and the market, where people associate to advance common interests”. In the arena of CS, diverse actors ranging from activists, art workers, students, academician, journalists, urban citizens, to local civil society organizations have advanced their common interest by building counter-discourse of EJ.

Refer to Schlosberg & Collins (2014), discourse of EJ, at least, consist of three main issues: equity, recognition, and participation. CS actors have criticized distribution of environmental risks and of economic benefits. The urban citizens especially low-income people have not economically benefited and even have faced water scarce. CS actors have demanded the government to recognize the ideas, aspirations, and interests of citizens in urban development. They have utilized film, poster, music, mural, performance art, social media, and street demonstration to voice environmental risks they have faced. The CS actors have organized themselves through a loose coalition, “Warga Berdaya” (“empowered citizens”). The coalition has campaigned through online and social media with a tagline “Yogya ora didol” (“Yogya not for sale”). The coalition has advocated the urban citizens to be more active in the decision-making process on urban plan and development.

In the context of capitalistic urban development, the discourse of EJ in the arena of CS provides a ‘little space’ for actors to voice and represent their experiences, demands, and protests. The arena of CS substitutes a formal public discourse that is not cultivated by the local parliament as the political institution that should be representing the voice of the citizens.
Is there any Difference in the Breast Cancer Screening Behaviours amongst South Asian and Middle Eastern Muslim Migrants Living in Sydney?

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This study aims to identify the factors that influence Muslim migrant women from Middle East (ME) and South Asia (SA) to participate in breast cancer screening (BCS) in the Sydney Metropolitan area (SMA), Australia. Internationally, Muslim women generally participate less in screening and migrants are particularly vulnerable due to acculturation, perceptions of breast cancer and a lack of knowledge of breast cancer and available screening. This paper compares breast screening behavior of Muslim migrant women from two geographically close regions, living Australia.

A quantitative cross-sectional survey was used to gather data on 94 ME and SA Muslim migrant women. Data was collected on their socio-demographic variables, knowledge regarding breast cancer and BCS, practices of and barriers to BCS, family history of breast cancer, personal health and concerns regarding breast cancer and was analysed using SPSS.

While the majority of participants had heard of breast screening methods, few had participated. SA women had greater knowledge regarding BCS and breast cancer. ME women reported embarrassment (p = <0.027), lack of doctor recommendation (p = <0.032) and communication problems (p = <0.026) as barriers to screening more frequently than SA women.

These findings underscore the urgency for culturally appropriate interventions for education as well as screening amongst the Muslim minority community and can be used to inform interventions for other minority groups.
Effect of Social Welfare Program for Health Promotion on Cardiovascular Risk Factors and Depressive Symptoms

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Socioeconomic status is closely associated with an individual’s health status. However, there are few studies examining the role of exercise – training as a part of community – based social welfare program in socially vulnerable groups. Given this, our aim was to measure weather long term exercise training as a social welfare program effects the prevalence of depressive symptoms.

A total of 29 adults and 22 adults recruited in this study with no randomized, pre/post – test design. Over all age – specific physical fitness and performance increased markedly among the both adult and elderly subjects, respectively. This study with non-randomized, Pre-post Design. The subjects underwent a combined training consisting of aerobic and muscle strengthening exercise for six months or more. Depressive symptoms were ovulated using the back depression inventory and the Korean version of Geriatric depression scale.

The proportions of depressive symptoms were significantly reduced by 33% after exercise – training among all participants. The prevalence of individuals having metabolic syndrome was significantly reduced by 19.6% and the number of individual components of metabolic syndrome decrees after the exercise intervention. Among components of metabolic syndrome, waist circumference, HDL cholesterol and systolic blood pressure significantly improved. In addition, the proportion of moderate and severer arteriosclerotic progression significantly decreased.

This suggests that the development and expansion of an exercise intervention as a health – promoting welfare program are needed to address the inequality of exercise participation among socially vulnerable groups.

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This paper draws on the strategic market definition of Abell (1980) to conceptualise interactions between patients and health systems within an “activity space.” Strategic management teaching suggests that businesses should not only be concerned with competing producers of similar products, but indeed with solutions from other industries that help customers fulfil their needs. I apply this definition to the study of antimicrobial resistance, which currently dominates the global health agenda.

If we consider the case of people’s antibiotic use, then the conventional supply-and-demand logic can easily trap our analysis in a focus on prices, different types and brands of antibiotics, or perhaps relative prices with other medicines. A strategic market definition draws attention to other aspects: functions, technologies, and customers. Strategic market considerations thereby help to incorporate long-standing premises of medical sociology into the analysis of pharmaceutical markets. For instance, Polgar (1963:411-414) considered healthcare and interventions across cultural contexts, whereby his four “fallacies” resemble the strategic market: New health solutions and interventions may not be the first to fulfil a specific patient function (e.g. health knowledge) and may therefore compete with the existing supply of healthcare within and beyond the healthcare sector. What we think superior may thereby not be deemed superior by the patient groups whom we serve, so we need to understand their needs and objectives.

This market logic can be redefined as an “activity space” for sociological analysis of the interface between patients and the health system (Haenssgen et al., 2018a; Haenssgen et al., 2018b). I apply this framework to novel treatment-seeking behaviour survey data from 4,200 villagers across rural Thailand and Lao PDR to challenge premises around AMR and health behaviour in the mainstream global health discourse, which champions education and awareness raising as the principal interventions to “improve” people’s medicine use.
Sociological narratives appear to agree that trust relations, although still critical in managing the precariousness and uncertainties in modern lives, need to have an element of distrust embedded in them. For example, Luhmann (1979) argued that an explicit element of distrust could be beneficial to have in certain social relations; that, being watchful, alert, and wary, helps vulnerable parties in a particular social relation, to protect themselves. Other narratives have argued for the development of a more critical or conditional trust where trust has to be earned and is not assumed.

One context where trust appears to be particularly salient is healthcare as it is claimed to be characterized by considerable uncertainties, complexities and unpredictability. Thus, this paper interrogates the empirical health services and health systems literature to identify the organisational and clinical settings where lack of trust or distrust is evident to understand the explanations for this and assess the implications for policy. A broad search was conducted in Pubmed and Scopus (largest health related databases) for articles with ‘Mistrust’ or ‘Distrust’ in their titles and/or abstracts. Articles were reviewed to identify the relational conditions and situations in which distrust/mistrust were reported, and categorized thematically. Based on Mayer et al.’s (1995) elements of a trustor’s assessment of the trustee viz trustee’s ability (competence), benevolence (motives towards the trustor) and integrity (fairness and honesty), each of the key themes was interrogated to identify the element of trust compromised. For each ‘relational theme-trust element compromised’ dyad, we critically analysed: the feasibility of restoration and maintenance of breached trust, and the possibilities and opportunities for constructive injection of distrust.

In the health services and health systems literature, while distrust is always portrayed in negative terms, there are instances where authors also recognise that an attitude of distrust or lack of trustworthiness may often be justified, warranted and even desirable. The literature, while predominantly lamenting the erosion of trust, also consistently highlights the need for a vigilant attitude. The burgeoning rights based health literature locates and couches this wary, distrusting and vigilant attitude within frames of ‘social accountability’ and ‘responsiveness and resilience’. There is also widespread recognition of the marketisation, corporatisation, and managerialisation of healthcare – and how patients now have few opportunities to develop affect based trusting relations with individual providers. In these circumstances, espousal of trust as the desirable relational state to aspire to, seems misplaced and paradoxical; it is argued here argue that it is important to recognise the positive functions of distrust even when’ a leap of faith ‘is necessary.
A number of countries have adopted Work Family Policies (WFPs) including child care, paid child care leave and work time arrangements since the 1990s (Morgan, 2013). Most of these policy ideas can be presented as win-win solutions to social problems, so even employers and center-right parties may cooperate with some enthusiasm in this policy area. In Europe, policy makers perceive the expansion of WFP as providing opportunities for gaining political credit. Therefore, policy development has been characterized by dramatic shifts in policy direction (Bonoli, 2013; Morgan, 2013). In Japan, although certain policies are as developed as in some European countries, policy shift in this area has generally been slow.

The purpose of this paper is to analyze why the WFPs in Japan have evolved only gradually even though the policies may gain a consensus of support from voters. To that end, this paper explores the policy-making process of childcare leave policies in Japan from 1991 to 2015 by using Diet records, newspapers, and records of the Ministry of Health, Labor and Welfare. The author discovers that policy development in this area has been characterized by blame avoidance for unpopular policies in the 1990s and then credit claiming for minor policy developments in the 2000s. These approaches have brought only incremental changes to WFPs in Japan. Because of strong opposition from employers, farmers and the self-employed concerned with economic costs, the dominant governing party, the LDP, had been reluctant to adopt WFP despite the opportunities it offers for claiming credit as a means of countering the fertility problem that emerged in the 1990s. Consequently, WFP in Japan had been framed as an economically costly policy rather than a policy for general welfare. It was not until 2012 that the LDP, in order to challenge the DPJ government at that time, repositioned itself to become an enthusiastic driver of these reforms. When the LDP returned to power, it increasingly promoted work-family policies while repressing employers’ demands. This is a new development in the politics of work family policies in Japan. The present study hopes to contribute to research on welfare state politics by demonstrating that work-family policies are driven by governments’ desire to avoid blame while claiming credit for minor changes in policy. It is argued that this approach to policymaking has been a significant factor in the slow pace of change in the area of WFP, and that by understanding that a faster pace of reform may become possible in the future.
According to a survey by major regional hospitals in Japan (2013), 60% of 424 people with higher brain dysfunction were in their 20s to 30s and 96% were living with their families. In other words, family members who live together (in many cases, parents) are taking care of their child with higher brain dysfunction. Inevitably, parents have anxiety about the future of their child after their death, and at the same time, have anxiety about their own old life after retirement.

To consider the significance of workshop on economic preparation after parents' death which is necessary for people with higher brain dysfunction.

Two half-day workshops (in February of 2017, 2018) on ‘Preparation and management of funds for the protection of the lives of people with higher brain dysfunction’ were held in collaboration with them, receiving requests from family members with disabilities. Notification of these workshops was given to some family members of higher brain dysfunctional persons in Hyogo and Osaka Prefecture, Japan.

In these workshops, lectures were given by two administrative scrivener, inheritance and management experts, on the following three themes: (1) Outline of related systems (e.g. a will, premise guardianship, trust), (2) Procedure for concrete preparation using model case, (3) ‘Ending Note’ as means for providing information to supporters of people with higher brain dysfunction.

The number of participants in these workshops was 35 (27 family member, 2 disabled persons, 6 other members) at the first round and 26 people (19 people, 3 people, 4 people each) at the second round, and approximately half of the participants were in the 60s and over in both workshops. Participant’s impression was very good, such as “I was glad to know what I couldn’t speak to others easily.”, “I was encouraged because I was able to listen to other family’s thoughts in Q & A session.”, and “It was vague so far, but I could knew exactly what to think and prepare.”

In order to protect the lives of people with higher brain dysfunction, it is essential to secure an economic base. This result showed that opportunities are needed for families to share the latented but important tasks and to obtain specific information from professionals related to them.
How to Connect Anthropology with Social System Theory in the Study of Types of Values and Norms in the Context of Talcott Parsons and Emmanuel Todd’s Studies

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This presentation is derived from a part of author’s doctoral thesis (Ogawa A. 2018). In this presentation, I will suggest that the connection between anthropology and social system theory is significant in the study of types of values and norms, and I will propose one model of this connection in the context of Talcott Parsons and Emmanuel Todd’s Studies.

Recently, anthropological studies show new insights in the study of types of values and norms. E. Todd (1983) suggested that there is a correlation between ideologies and family systems, in such a way that the development of communism in USSR is correlated strongly with the collapse of “community family” in Russia. Although these studies offer some innovative aspects, there are certain drawbacks in terms of a lack of the detailed operations of values and norms. Particularly, Todd could not yield a sufficient explanation on the mechanism of the above-mentioned argument. In contrast, the current social system theory has a potential to provide the detailed operations of them. A good example is that Imada T. et. (2011) successfully made a proposal for “Socio-systemics” to study the social systems in a scientific manner. Their studies adopt “synergetics” in order to describe the birth of the social systems. Thus, the connection between the anthropological studies and the social system theory is needed for the study of types of values and norms.

On the basis of these considerations, I will propose a particular model that enables to make a good description of this connection, in which T. Parsons’ and E. Todd’s works are utilized. In my opinion, Parsons’ works are considered to be closely related to anthropological studies. Parsons placed a significant emphasis on the cybernetic control of social systems by social values. Consequently, these Parsons’ works can be interpreted as anthropological studies of 20th century, in which social values exceptionally play an important role. Further, E. Todd’s works are cross-sectoral, especially in the field of anthropological studies. The model proposed in this presentation is described in the followings; norms in pre-industrial societies that are related to family systems are transformed into values in the industrial societies, in some senses, using the outcomes of Todd’s (1983) study. On the basis of this background, values in this context can be interpreted from another viewpoint of “pattern variables” (Parsons 1951). Using the proposed model, I conclude that “authoritarianism” which is correlated with the stem family system in pre-industrial societies is described by ‘diffuseness’ in industrial societies.
Relationships Of Mutual Support With Dissimilar Individuals “Bonds of Self-Assertive People” And Day Care Center Nigiyaka: A Case Study

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The process to establish the relationship with dissimilar individuals. In this paper, I explain actualization of the mutual support between dissimilar individuals, using the care practice of the day care center Nigiyaka as an example. The center’s chief director explained their practice as “bonds of self-assertive people”, where each relationship is established through a deliberate variety of interactions and regular conversations which avoid concentrating the burden of support on one person. I focus on one interaction, a fight between a care-taker and an uncooperative resident. This interaction was considered a success because they continued to live and work together after the argument. Thus, through this example of the day care center Nigiyaka we can see how dissimilar individuals can live together through continued sustained relationships.
This paper investigates about the relation between globalization and nationalism in Okinawa, Japan. In the middle ages Ryukyu kingdom was established in Okinawa. In 1879 the kingdom was annexed as Okinawa prefecture of Japan. After the battle of Okinawa in WW, Okinawa was ruled by US military. Until 1972, USA had an administrative authority of Okinawa. So Okinawan has different identity with Japanese.

Latest days, more foreigners have been to live in Okinawa, I think that Okinawan have been to compared foreigners with Japanese, they have been to see more objectively Japan than ever. And this paper investigates about specific national identity in Okinawa from Stimulus-Value-Role (SVR) theory in social psychology using some surveys in Okinawa, and individual data. This paper has features to a points that try to explain patriotism and provincialism of Okinawan based on individual behavior and social psychology.

I confirm difference with Japanese and Okinawan by cross table and some regression using individual data and surveyed results in Okinawa and Japan since 2004. The topic which Okinawan expect to Japan is different with each generation. I confirmed that the higher generation has the higher crisis awareness of the war. By cross tables, I discuss using generations and the proportion which cognitive as Japanese/Okinawan/ both myself as variables. And this study was discussed about the relation above variables and following indexes of stimulus, value, role. In Psychology, There are Stimulus -Value-Role theory as the model that most has been to like others. Most like the others which gives stimuli to myself, has similar value view, plays important role to myself. Stimulus variable is degree of cultural stimulus. Value is the topic which the most interest with about Okinawa. Role is the contents which think that Japan should play for Okinawa. And I regress the model about globalization and nationalism, SVR. Dependent variables are Degree of satisfaction to Value/Role, whether Okinawan cognitive as Japanese/Okinawan/both myself. Independent variables are Stimulus Value Role variable, number of countries which touch which other countries, generations.

- Globalization progress in Okinawa have Okinawan recognize the relativity of Japan to other countries, and promoting both independence and Japanese nationalism.
- Can understand ethno-nationalism in Okinawa using SVR theory based on social psychology.
Housing the Poor Elders: Changing Housing Policy and its Unintended Consequences in Aging Hong Kong

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Since the post-war introduction of public rental housing, public housing policy has become an essential component of the social welfare system in Hong Kong. Nowadays, the government provides around seven hundred and fifty thousand units of public rental housing and they accommodate more than two million citizens, about one-third of the whole population. Over different periods of time, public housing policy has been changing to fulfil various socio-political needs. In particular, some specific practices that aim to house the low-income group and the aged citizens have been subsequently implemented. However, it has resulted in some unintended consequences in public rental housing. As actual fact, the degree of impoverishment and the pace of aging in public rental housing have been gradually outweighing those in private housing. This paper illustrates how some key policy interventions over times have resulted in making public rental housing poorer and more aged than the rest of society. It discusses some overlooked issues of social inequality, generational exclusion and housing injustice in public housing policy within a recent context of aging society. It argues that timely reflections on current public housing policy by policy makers are unavoidable when aging society is lately known by the government as a social problem in the nearest future.
Family Relationships in a Divided Society: A Case Study of Loyalist Community in East Belfast, Northern Ireland

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This study explores the hidden impact of conflict and conflict transformation upon family relationships. By family relationships the study means the relationships between family members and the social bonds that connect families with their local communities. Inner East Belfast is a predominantly Protestant working-class area that experienced severe political violence during the Northern Ireland conflict. It is also an area that remains to be socially deprived almost two decades after the signing of the peace agreement. The study analyses the narratives of the ‘ordinary’ women who have lived in East Belfast from two interconnected perspectives: security and intimacy.

In order to maintain security in family life, the interviewees and their mothers strategically strengthened ethno-religiously ‘homogenous’ social networks of neighborhood community and their kinship ties—what Putnam (1993; 2000) called ‘bonding social capital’ in other words. ‘Bonding social capital’ in their community, though, appears to have lost its significance in post-conflict phase in terms of security management, while socioeconomic deprivation and remaining incidents of political violence in their area continue to vex the women, especially those with children. In many cases, strictly ‘homogenous’ social networks the studied women had relied upon to maintain ‘normality’ during the conflict are now considered to be obstruction to ‘normality’ the women and their family have started to enjoy through the peace process. The women who had appreciated ‘bonding social capital’ in their living area in times of conflict now long for ‘bridging social capital’ to raise their children and grandchildren in a way they consider desirable.

In order to maintain ‘normal’ interpersonal relationships within family, on the other hand, mothers in the studied community undertook ‘emotional works’ (Hochschild 1979; 1983) during the conflict. The ‘emotional works’ in their households during the conflict had been seriously harsh for the women, because the existence of intimate relationships within family was so ‘naturalized’ in society; few recognized the psychological burden that the ‘ordinary’ the women undertook behind the conflict scenes. While the interviewed women answered they no longer needed to oppress their emotion to live ‘normally’ today, they continue to hide anything they associate with ethno-religious divide in Northern Ireland in everyday lives from their children and grandchildren.

The study concludes that ‘normality’ of family relationships in a conflict-affected society is managed by ‘ordinary’ women’s strategies and struggles to separate their families from anything associated with the social division that has had life-long impact upon their lives.
Translation and Validation of a Japanese Version of the Family Sense of Coherence Scale

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An orientation that views life activities as meaningful and perceives life events as comprehensible and manageable is called a Sense of coherence (SOC) (Sullivan, 1989). The SOC is associated with nursing practices. In addition, there is a Family sense of coherence (FSOC) that has been identified as a significant factor in shaping and modifying the individual sense of coherence (Antonovsky, 1987). Therefore, the FSOC is thought to be associated with nursing practices, but this has not been verified so far since there is no Japanese version of the FSOC.

The aim of this study was to translate the Family Sense of Coherence Scale-short form (FSOC-S) (Sagy, 1998) into a Japanese Version of the Family Sense of Coherence Scale-short form (J-FSOC-S) and to evaluate the reliability and validity of the J-FSOC-S.

First, the FSOC-S was translated into Japanese using the translation/back-translation technique. Second, the J-FSOC-S was reviewed by bilingual researchers in English and Japanese. Then, a cross-sectional survey was conducted to evaluate the reliability and validity of the J-FSOC-S. Participants were recruited from hospitals in Japan. The internal consistency of the J-FSOC-S was assessed using Cronbach’s α coefficients. Test-retest reliability was examined through intraclass correlation coefficients (ICC). Construct validity was investigated by measuring Pearson’s product-moment correlation coefficients with J-FSOC-S and SOC (concurrent validity) and the Family APGER (convergent validity). Statistical analyses were conducted using IBM SPSS 24 to evaluate the reliability and validity.

A total of 452 participants (valid response rate=71%) were recruited from 7 hospitals. Forty participants completed the questionnaire twice at an interval of 2-4 weeks to test the reliability. The mean age of participants was 36.7 years (SD=7.9, range=25-60 years). The mean years of experience as a registered nurse was 13.7 years (SD=7.2, range=5-38). The majority of participants (83.3%) have been involved with families of patients. The J-FSOC-S showed good internal consistency (Cronbach’s α=.87) and test-retest reliability (ICC=0.74). The J-FSOC-S correlated positively with the SOC (r=0.48, p<.01) and the Family APGER (r=.68, p<.01).

The J-FSOC-S is a reliable and valid instrument for measuring the family sense of coherence in Japan. In the future, through studies with the J-FSOC-S, factors that encourage nursing practices will be identified. This work was supported by JSPA KAKENHI Grant Number 16H05565.
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