

Local Citizenship Revisited

REPORT

CONGRESS OF IR 2018/2019

15 FEBRUARY 2019

**CENTER FOR GLOBAL STUDIES
UNIVERSITY OF SHIZUOKA**



Local Citizenship Revisited

REPORT

CONGRESS OF IR 2018/2019

Friday, 15 February 2019 13:30-16:10 (Registration 13:00-13:30)
Rm.4111 (School of Management and Information Building)
University of Shizuoka

Hosted by Center for Global Studies, University of Shizuoka
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The 10th Anniversary Special Talks of CEGLOS

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Introduction

The Congress of IR (International Relations) is a remarkable organization for academic presentations which is comprised of undergraduate and graduate students and teaching staff of the University of Shizuoka. The Congress has sought to expand and deepen the international exchange of global issues, such as population changes and multiculturalism since 2017. Every year the conference is organized and hosted by Center for Global Studies, Graduate School of International Relations.

The theme of this year's Congress of IR is "Local Citizenship Revisited." There has been much debate on local citizenship of migrated people. In the era of global migration, local citizenship is reconsidered from the perspectives of global mobility of the most vulnerable people and social justice for minorities. The debate on local citizenship should be shared among international communities. Therefore, we will share our presentations in English and other international languages. We also obey our multilingual policy which states that English, Japanese and other international languages are our official languages.

"Mini Symposium-Local Citizenship Revisited" is a part of "Citizenship Threatened by Backflow of Globalization" which is a series of lectures hosted by the Center for Global Studies. We invited a prominent guest. Dr. Keiko Yamanaka came to the Mini Symposium and the Congress of IR all the way from Berkeley, California. Her lecture on local citizenship was informative due to her substantial research outcomes. Prof. Sachi Takahata from Center for Global Studies had a productive discussion on gendered migration. Three student groups made

in-depth scholarly inquiries into some aspects of local citizenship which is affected by globalization.

Thank you very much for your joining us at our continuing Congress of IR. We are looking forward to a communicative relationship with you through presentations and discussions.

Congress of IR 2018/2019
Center for Global Studies

Local Citizenship Revisited

SCHEDULE

Time	Friday, 15 February 2019
13:00-13:30	Registration at Rm. 4111 (School of Management and Information Building)
13:30-14:30	Opening Remarks (MC: Prof. Takahito Sawada)
	<p>Research Presentation</p> <p>"Gendered Migration of Filipinos to Japan and its Consequences: Focus on the Marriage Migrants as Care Workers" Prof. Sachi Takahata, University of Shizuoka (in English)</p>
	<p>Research Presentation</p> <p>"Nepalese Labor Migration to East Asia: Local Citizenship and Global Household Strategy" Dr. Keiko Yamanaka, University of California, Berkeley (in English)</p>
	Q&A
14:30-14:40	Break
14:40-16:10	Students' Presentations

	<p>Presentation 1 「中国西北地域の汉族与少数民族の共生」 “Coexistence of the Han and Ethnic Minorities in Northwest Region of China” Presenters: 村松咲彩 (Saaya Muramatsu) · 周一謙(Zhou Yiquan) · 田中香花(Kyouka Tanaka) · 賈莉佳(Rika Cha) (in Chinese) Commentator: Prof. Kyoko Nagura, University of Shizuoka (in Chinese)</p>
	<p>Presentation 2 “Human Rights of Refugees in Japan: A Study of the Kurdish Community in Warabi and Kawaguchi Cities in Saitama Prefecture, Japan” Presenter: Toshiya Ban (in English) Commentator: Dr. Keiko Yamanaka, University of California, Berkeley (in English)</p>
	<p>Presentation 3 “Works for Global Challenges: Outcomes of Our Learning in the Class” Presenters: Kana Sugimoto and Ryosuke Ichijo (Students of the “Current Topics Class”) (in English) Commentator: Prof. Takahito Sawada, University of Shizuoka (in English)</p>
	<p>Closing Ceremony⁽¹⁾</p>
	<p>Closing Remarks (Prof. Shinya Konaka)</p>
	<p>Picture Taking</p>

⁽¹⁾Certificate of participation were given to students by Dr. Keiko Yamanaka.

Steering Committee

Takahito Sawada, Professor at School of International Relations

Shinya Konaka, Professor at School of International Relations

Sachi Takahata, Professor at School of International Relations

Jonathan deHaan, Associate Professor at School of International Relations

Kyoko Nagura, Associate Professor at School of International Relations

Keiko Yamanaka, Continuing Lecturer at University of California, Berkeley

Saaya Muramatsu, Student, School of International Relations

Toshiya Ban, Student, School of International Relations

ABSTRACTS of Students' Presentations

Presentation 1

(中国語)

此次的报告演说，是基于这次中国西北地域的兰州实习的经历，探讨汉族与少数民族一起“共生”的理想状态。在兰州，居住着信仰伊斯兰教的少数民族，他们与汉族在一起共同生活。然而，在实习中我们了解到了还存在着许多儿童跟不上小学的课业，或者从小学退学这一现状。为了保障贫穷且未接受充分教育的他们的公民权，难道只有实施汉化这一种方式吗？我们也在思考，是否也可以有着另外一种让政府祭出有利于少数民族文化习俗的传承与发展的政策，从而实现一起共同生活的所谓“共生”的方式呢？

(日本語)

本発表では、中国西北地域にある蘭州で行ったゼミ実習をもとに、漢族と少数民族との共生の在り方を検討する。蘭州にはイスラム教徒である少数民族が住んでいて、漢族とともに生活している。しかし、実習では小学校の授業についていけないような児童や小学校を退学してしまう児童までいる現状を知った。貧しく、教育も充分でない彼らの市民権を保障するには、漢化するしかないのだろうか。政府が少数民族の文化風習の伝承と発展を支援する政策を打ち出して、共に生きていくような「共生」もあるのではないかと考える。

村松咲彩(Saaya Muramatsu)・
周一謙(Zhou Yiquan)・田中香花
(Kyouka Tanaka)・賈莉佳(Rika
Cha)

「中国西北地域的汉族与少数民族的共生」(中国西北地域における漢族と少数民族の共生)
Coexistence of the Hun and Ethnic
Minorities in Northwest Region of China

ABSTRACTS of Students' Presentations

Presentation 2

The nation of Kurdish people has never existed. In every age Kurdish people have been involved in international politics and live in difficult conditions. It is estimated that 30 million. Kurdish people live in the world, and 2000 of them are in Japan. The Kurdish issue is not only international but also becoming a domestic issue. There is a Kurdish diaspora community in Warabi and Kawaguchi, consisting of refugees from Turkey. However, the admission of refugees in Japan is extremely low, even though Japan ratified Convention Relating to the Status of Refugees (1951 Refugee) in 1981. In this address I would like to explore the situation of Kurdish refugees in Japan. The purpose of this study is whether human rights are guaranteed in the modality of refugee commission in Japan. This paper demonstrates that Kurds in Japan who are denied refugee protection and are in a serious predicament on account of unjust refugees' status determination. Intake of refugees without perspective of citizenship in Japan must be reformed quickly. It cannot be tolerated that refugees are under threat of human rights abuse in a country that ratified 1951 Refugee convention. A new refugee acceptance system that treats refugees, such as Kurds in Japan who are struggling to get used to life in local society, as a member of citizen must be considered.

Toshiya Ban

Human Rights of Refugees in Japan: A Study of the Kurdish Community in Warabi and Kawaguchi Cities in Saitama Prefecture, Japan

ABSTRACTS of Students' Presentations

Presentation 3

We learned how to know the international organizations and express them through activities for organizing genres in our class of "Current Topics." We are keen on getting specialized knowledge of international organizations which work for some global challenges such as migration, economic gap, conflicts, problems of free trade. One of presenters talks about UNESCO which is doing activities around the world, especially in the developing countries, and is helping a lot of children to get better education. She introduces some international projects for one of global challenges. Another presenter talks about Fairtrade Labelling Organization (FLO) International. In order to connect disadvantaged producers and consumers, FLO International promotes fairer trading conditions and empower producers to combat poverty. International organizations we introduce include International Marine Organization, The Economic Commission for Latin America and the Caribbean, Interpol, and Japan International Cooperation Agency.

Students of the "Current Topics Class"
Kana Sugimoto and
Ryosuke Ichijo

Works for Global Challenges: Outcomes of Our Learning in the Class

Biographies of Speakers

Keiko Yamanaka is Continuing Lecturer of Ethnic Studies, and Global Studies, at the University of California, Berkeley. In these departments, she regularly teaches courses on "Gender and Generation in Asian American Families," and "Immigration and Multiculturalism in Asia." In her research, since the 1990s she has conducted studies on diverse communities of new immigrant workers in Japan, including Nikkei Brazilians, unauthorized Nepalese, and more recently Filipino immigrant wives. Focusing on civic support activities, she has been interested in how grassroots groups influence immigration policies in East Asia. Her recent publications include: *Wind Over Water: Migration in an East Asian Context* (2012, Berghahn Books, coeditor); "Achieving Local citizenship in Rural Japan: Filipina Wives in Organized Activism," in Yuk Wah Chan, David Haines and Jonathan Lee (eds.), 2014, *The Age of Asian Migration: Continuity, Diversity, and Susceptibility*. Cambridge: Cambridge Scholars Publishing; "Diverging Paths, Converging Ends: Japan and Korea's Low-skilled Immigration Policies, 1990 to 2010," in John Lie (ed.), 2015, *Multiethnic/Multicultural Korea*, Berkeley: Institute of East Asian Studies (IEAS) Publications, University of California, Berkeley.
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Sachi Takahata is Professor of the School of International Relations, University of Shizuoka, Japan. She completed her Ph.D. in sociology at Osaka City University. Fluent in both English and Tagalog, she has conducted fieldwork on Filipino migrants in Japan since the 1990s. She has also investigated immigration and settlement of other communities, including ethnic Koreans, Nikkei Brazilians and Nikkei Filipinos. Her recent publications include: “From the Philippines to Japan: Marriage Migrants and the New Nikkei Filipinos,” in Yoshitaka Ishikawa (ed.), 2015, *International Migrants in Japan: Contributions in an Era of Population Decline*, Melbourne: Trans Pacific Press; “Can Certified Care Workers Become Long-term Settlers?: Case Study of 49 Filipinos under the Japan-Philippines Economic Partnership Agreement,” 2016, *International Journal of Japanese Sociology*, No. 25: 27-39; “The Replacement Phenomenon of the Ethnic Composition of Migrant Workers in the Tokai Region, Japan: A Case Study of Fish Processing Workers in Yaizu City, Shizuoka Prefecture,” 2018, *The Annals of Japan Association for Urban Sociology*, No. 36: 147-163.
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中国西北地域的汉族与少数民族的共生

村松咲彩、周一謙、田中香花、賈莉佳

大家好，我是村松咲彩。今天，非常感谢能得到这样的机会。首先，我来说明今天发言的提纲。我的发表题目为《中国西北地域的汉族与少数民族的“共生”》在我的研讨班每年都会去中国做田野调查。

本次发表，是基于实地考察，对从兰州实习经历中感受到的“共生”一词进行分析思考的。在介绍实地考察的事情之前，首先，我来讲一下中国社会结构的背景。正如大家所知，中国是一个特别大的国家。国土辽阔自不必说，它还是个居住着各种各样民族的多民族国家。在大约十三亿人口中，汉族占其中的百分之九十二，剩下的部分则是五十五个少数民族的占比。此外，沿海与山区之类的地域环境差异巨大。其人口分布是人口多的城市集中在沿海，山区的农村地带人口少这样一个社会结构。因此，在经济水平和文化水平方面也就存在等级差别。在山区，由于高等学府和工作机会较少，有许多人为了升学和外出工作，而选择住在沿海地区。

这样的中国，可以说是有着置身于多样环境的人在一起“共生”着，有多样性的社会。尤其是少数民族，他们在宗教、语言和文化风俗方面，各民族之间有着很大的差异。这其中有一个名为回族的少数民族。回族大多数信仰伊斯兰教，他们吃的食物也是不含猪肉的清真食品。清真食品是伊斯兰教的戒律允许吃的食物。根据伊斯兰教协会的严格要求，在食材和加工过程方面，严格遵守伊斯兰教戒律的食物。一般来说，指的是不包括猪肉，酒的食物。

接下来，我来介绍一下今年兰州实习的情况。我们的研讨班每年都在中国兰州进行实地考察。大家知道兰州吗？兰州是位于中国内陆的甘肃省的一个地方，从上海搭飞机去还要花四个小时。信伊斯兰教的回族就有很多住在这里，可以说是个很有特色的地方。在兰州的街道上，有很多面向伊斯兰教徒的清真餐馆，具有代表性的兰州拉面在近年也登陆日本，有了名气。在世界上也都引人注目。另外，这里还有半圆形屋顶建筑清真寺，伊斯兰教徒们做礼拜用的，展现出了与中国其他地域不一样的景色。

此次实习，班上同学与奈仓老师一起，还在兰州大学师生的陪同下，进行了社区调查。所谓社区，是指的改革开放以后建成的，以居住区为中心的居民自治组织。虽然与共产党员也有关系，但基本上是以居民为主体在运营。

在本次调查中，我们造访了兰州市里特别多回族人居住的城关区的西园街道这么一个地区，并且针对少数民族的生活做了调查。此外，我们还在深入那里的图书馆，与其中的职员进行了交谈。首先，一进入西园街道，擦肩而过的人基本上都是穆斯林，其多数男子留着胡子，带着无沿平顶小帽，女性则有很多戴着头巾包住头发的人。然后，那里的店子贩卖着不使用猪肉的清真食品 and 用面粉油炸而成的细长形的零食。这些都是在其他地方看不到的。还有巨型的清真寺，这展现出了从来没有想象过的中国的奇特景色。

后来，我们造访了街道内的图书馆。那间图书馆是基于政府的资金计划帮助建造而成，与清真寺共同运营的设施。它主要是被当做回族和东乡族的孩子们的课后学习之用。住在这里的回族人中有很多孩子的父母是从乡下来此外打工的，他们很多是不认识字也不会写字的文盲。而且，虽然孩子们与汉族小孩在同样的学校读书，但是他们中有很多人听不懂学校的讲课，同时对于家庭作业中不懂的地方，即使问他们的父母，他们父母也教不了。并且，父母们对孩子的教育的关心度不高，由于父母不是生活富足的状态，很多人迫使小学二、三年级的儿童退学去优先选择帮助父母的工作。这个图书馆，为了帮助这类儿

童，接受了政府方面的援助，职员和学生志愿者们则辅导他们的学习。同时他们也教一些文盲妇女识字。这是一间陈列着众多书籍，类似于课后补习班的这么一所设施。但是他们不从儿童手里收取学费，职员的工资是依靠政府发放的补助金。还有，馆中多数的书本来自于清真寺的捐赠，可免费阅读。

在这里，为了孩子们的教育，施行着各种各样的政策。但是，其中有一点让我在意的是，这里的教育大部分是为了适应作为主流社会的汉族生活的教育，而没有看到针对少数民族固有语言和文化存续问题的对策。放置在馆中的书本有关于汉族历史和政治类的书，但也因为回族和东乡族没有本民族的文字，没有看到介绍回族和东乡族的文化相关的书籍。在和图书馆的马女士的交谈中，让我印象深刻的话是“因为我们是中国人，所以汉语是我们的母语。为了他们将来的生活考虑，还是提倡尽可能地学习汉文化。”这么一句话。马女士虽伊斯兰教徒，但她也说了她是共产党员。作为社会主义国家的中国，许多人认为共产党员是偏向于政府的，倾向于让少数民族汉化。从马老师的话语中，我没怎么感觉到那种保护住伊斯兰教和回族独有文化的想法，而是可以看出在尽可能地让他们向主流社会的汉族靠拢，想要融入汉族社会，即“汉化”这么一种想法。

那么，我们对此有所思考。“汉化”真的可以称之为“共生”吗？我们认为，为了作为少数派的少数民族和作为多数派的汉族的共同生活，保留相互之间的文化差异，然后进行发展，是有必要的。然而，在兰州所见到的样子，与这个生存形态有所差异。只看到一部分少数民族被设法吸收进汉族那边的主流社会。还有对一部分少数民族而言，汉化不被视为正面性的行动。因为对于与汉族文化习惯差异很大的民族而言，汉化可以说意味着被对方吸收吞噬掉。我担心如果这种吸收包含进程持续的话，会不会慢慢地会危及少数民族文化的存续，少数民族文化是不是早晚会消失呢。在图书馆的所见所闻，我也没有感觉到是从少数派的视角出发的。正如大家所知，中国是社会主义国家。政治方面是一党专政，比起日本，中国的人口和民族是压倒性的多，也许要去尊重每个

意见是有点难的。兰州的见闻，比起共生这一概念更像是少数民族被汉族包含吸收进去的感觉。此外，基于社区调查，我们又考虑到这次的主题是《地方性公民权》。

在西园街道见到的回族和东乡族的生活，由于在自己的出身地不能赚到足够的钱而外出打工，小孩子们没有好好接受小学的授课，从小学退学之类的事，从生活方面和学习环境方面来说，我不认为他们在这两方面有维持住他们少数民族文化的传承与发展的能力。为了解决这种状态，应该怎么办才好呢？为少数民族的生活考虑，我们对于，认为能给予他们的“地方性公民权”有两种情形。

第一种，是如同这次兰州见到的那样，用汉族的教育实施汉化，通过语言和文化风俗与汉族变得相同，来追求与汉族一样的生活水平。这么做的话，可以说是融入汉族社会后与汉族拥有了同样的公民权。还有，作为政府来说，通过国内统一的汉语普通话，各地区的人可以顺畅地交流沟通。

第二种，是保障少数民族仅仅依靠自己的语言和风俗也能生活下去的权利。例如，在广东省居住的汉族人是使用的广东话。广东话的汉字与普通话的汉字是一样的，但是读法和发音完全不同。只使用广东话，可以仅在广东省这一地区无障碍地生活。还有，上海也有上海话这样的方言存在，最近我了解到普通话、广东话、上海话被看做一个一个固有的语言，也有即使不学习普通话却也得到较高生活水准的地方存在。那么就像这样，是不是也有着一条让政府祭出充分考虑到各个少数民族语言和风俗差异的发展政策，让少数民族靠自己的双手经营生活，让他们不依靠中央政府，然后又保有一定生活水准的道路呢？这么做的话，少数民族应该也就同汉族一样，文化的传承与发展也就得以保障。

我们认为，应该通过像后者这样的“地方性公民权”来促成汉族与少数民族的“共生”。中文里的“共生”一词与日文的“共生”意思不同，是个有着

很强的生物学意味的词语。但是，相互尊重，把各自不同的文化保留延续下来，“共同生存，也就是所谓共生”，是今后赋予中国少数民族公民权的重要一环。

最后，感谢各位的聆听。谢谢大家。

[日本語]

中国西北地域における漢族と少数民族の共生

村松咲彩 (Saaya Muramatsu)

周一謙 (Zhou Yiquan)

田中香花 (Kyouka Tanaka)

賈莉佳 (Rika Cha)

みなさんこんにちは、奈倉ゼミに所属している村松咲彩と申します。本日はこのような機会をいただき、本当にありがとうございます。よろしく願いいたします。まず、概要を説明させていただきます。私の発表テーマは「中国西北地域における漢族と少数民族の”共生”」です。私の所属する奈倉ゼミではこの中国西北地域にある蘭州で毎年フィールドワーク実習を行っています。

今回は、そのフィールドワークについてと、蘭州実習から感じた「共生」について発表させていただきます。フィールドワークについてお話しする前にまず、中国についての背景知識を説明させていただきます。皆さんご存知のように中国はとても大きな国です。国土が広いことももちろんですが、様々な民族が住んでいる多民族国家でもあります。約13億人の人口のうち92%が漢族ですが、そのほかに55の少数民族も住んでいます。また、沿岸部や山間部など地域によっても環境が大きく異なります。人口分布は沿岸部に人口が多い都市が集中していて、山間部の農村地帯は人口が少ない構造となっています。このため収入や学歴における格差も存在します。山間部では、高等教育機関や仕事が少ないので、山間部の出身者の中には進学や出稼ぎのために沿岸部に住んでいる人も多くいます。

このように中国は様々な環境におかれた人が共生している多様性に満ちた社会と言えます。特に少数民族は宗教や言語、文化風習がそれぞれの民族によって大きく異なります。その中の一つに回族という少数民族があります。

回族は中国の中でも大多数がイスラム教を信仰している民族であり、食べ物も豚肉が含まれていないハラール食品を食べています。ハラール食品とは、イスラム教の戒律によって食べることが許された食べ物のことです。イスラム教協会の厳しい要求によって食材や加工過程はイスラム教の戒律を厳守した食品です。一般的に豚肉やアルコールを含んでいない食品のことを指します。

次に実習についてお話させていただきます。私たちのゼミは毎年、中国の蘭州でフィールドワークを行っています。みなさんは蘭州をご存知でしょうか。蘭州は中国の内陸に位置する甘粛省の一地域で、上海から飛行機でさらに4時間ほどかかります。先述したイスラム教の回族などの少数民族が多く住んでいて、特色ある地域と言えます。蘭州の街には、イスラム教徒向けのハラール食のお店が多数存在し、代表的な蘭州ラーメンは近年、日本に出店されるほど有名になり、世界でも注目を集めています。また、イスラム教徒が礼拝のために用いるモスクと呼ばれるドーム型の屋根が特徴的な建物がああり、中国の他の地域とは異なる景色を見せています。

今回の実習では、個人調査だけでなく、ゼミ生全員と奈倉先生、さらに蘭州大学の学生や先生とともにコミュニティ調査を行いました。コミュニティ調査では、蘭州の中でも特に回族が多く住んでいる城関区の西園街道という地区を訪れ、少数民族の暮らしについて調査しました。また、そこにある図書館に足を運び職員の方に話を伺いました。

まず、西園街道に行ってみると、すれ違う人のほとんどがムスリムで、男性は髭を生やしてターバンを巻き、女性はヒジャブで髪を隠している人が多数見られました。また、そこにあるお店で売っているものは豚肉を使用していないハラール食品や小麦粉を油であげた細長いお菓子など他の地域でなかなか目にすることが無いものでした。大きなモスクもあり、まるでイメージの中国にいるとは思えないような一風変わった景色が広がっていました。

次に、街道内の図書館を訪れました。その図書館は、政府の資金プロジェクトの協力によって建てられモスクと共同運営している施設で、主に回族や

東郷族の子供たちが放課後勉強するために使用されています。この地域に住む回族は、臨夏回族自治区から出稼ぎに来ている人が多く子供たちの親の多くは文字を読んだり書いたりすることが出来ない文盲です。また、子供たちは漢族と同じ学校に通っていますが、学校の授業が分からなかったり、宿題を親に聞いたとしても親が教えられなかったりするような環境にいる子供たちが多くいます。さらに、親は教育への関心が薄く、保護者が裕福でないために、家業の手伝いを優先させるため小学校 2・3 年生で退学してしまう児童もいます。この図書館は、そのような児童たちを支援するために政府の援助を受けて、職員や学生ボランティアが子供たちに勉強を教えています。文盲の女性達に文字を教えることもあります。本がたくさん並ぶ図書館でもあり、塾のような役割も果たしている施設です。しかし児童から授業料は集めておらず、職員の給料は政府からの補助金でまかなっています。また、多くの本はモスクから寄贈されたもので自由に読めるようになっています。

ここでは子供達の教育のために様々な施策が行われていました。しかし、ひとつ気になったことがあります。それは、ほとんどが主流社会の漢族の生活に馴染むための教育であり、少数民族固有の言葉や文化の存続について対策がとられていないことです。置かれている本も漢族の歴史や政治に関するものはありましたが、回族と東郷族は自民族の文字が持っていないことでもあります。回族と東郷族の文化などを紹介するようなものは見られませんでした。施設の馬さんにも話を伺いましたが、その言葉の中で印象的だったのは「私たちは中国人だから母語は中国語です。将来の生活のために、できるだけ漢文化の学びを唱えます」と言っていたことです。馬さんもイスラム教徒ですが、共産党員だとも言っていました。社会主義国である中国では、共産党員は政府に寄った考えをしている人が多く、少数民族の漢化に寄せた考えをもっています。馬さんの言葉からは、イスラム教や回族独自の文化を守るという考えはあまり感じられませんでした。なるべく主流社会の漢族に寄せて、漢族の社会に溶け込もうという「漢化」の考えが見えてきたように思えます。

そこで私達は考えました。漢化することが本当の「共生」と言えるのでしょうか。マイノリティの少数民族とマジョリティの漢族が共に生きるために、

互いに文化の違いを保存して発展することが必要だと思います。しかし、この蘭州の実習で見た様子はそのような形とは違ったように私たちの目には映りました。一部の少数民族が漢族側の主流社会になんとか迎え入れようとしているようにしか見えなかったのです。一部の少数民族にとって漢化はネガティブな行動の一つとされます。漢族と文化習慣が大きく異なる民族にとって、漢化することは相手側に飲み込まれていくこととも言えるからです。このような包括が進めば、徐々に少数民族文化の存続は危ぶまれ、いずれ少数民族の文化は排除されてしまうのではと懸念されます。図書館で見たことからマイノリティ側の視点が感じられませんでした。中国はご存知の通り、社会主義の国です。政治は一党独裁であり、日本より人口や民族が圧倒的に多く、個々の意見が尊重されるのが難しいかもしれません。蘭州で見たのは、共生というよりも少数民族が漢族に包み込まれる包括であると感じました。さて、コミュニティ調査を踏まえて、今回の主題である「ローカルシティズンシップ」について考えていきます。

西園街道で見た回族や東郷族の生活は、地元では十分に稼ぐことができず出稼ぎに行く、子供達は小学校の授業についていけなくなってしまう、小学校を退学してしまうなど、生活面や学習環境において一般の漢族と同じような市民権を有しているとは思えませんでした。このような状態を解決していくためには、どうすればよいのでしょうか。私たちは少数民族が生活していくために与えられる「ローカルシティズンシップ」には主に2種類あると考えています。

一つ目は、今回蘭州で見たような、漢族の教育をすることで漢化して漢族と同じような生活ができる権利を与えることです。言語や文化風習を漢族と同じにしていくことで、漢族と同等の生活水準を得ることを目指します。こうすることで、漢族社会に溶け込み漢族と同じような市民権をもつことができる、と言えるでしょう。また、政府としては国内を統一の漢語(普通語)にすることで、各地域の人々はスムーズに交流する事が出来ます。各民族は一致団結し、中華民族多元一体構造を形成し、政府や党首に対する反逆が起こる懸念も無くなります。

二つ目は、少数民族の言葉や風習だけで生活できる権利を与えることです。例えば広東省に住む漢族が使っているのは広東語です。広東語の漢字は中国語と同じですが、読み方や発音が全く異なる言語です。広東省では、広東省という一地域だけで不自由なく生活できます。また、上海も上海語という方言のような言葉がありますが、最近では「中国語」「広東語」「上海語」とひとつひとつが固有の言葉として認識され、普通語を習得しなくても生活水準が高い地域もあります。このように、政府がそれぞれの少数民族に対して言語や風習による違いを配慮した政策を打ち出し、少数民族が自らの手で生活を営むことで、少数民族が中央政府に依存することなく、一定の生活水準を保つ道も有るのではないのでしょうか。こうして少数民族にも漢族と同じような市民権が与えられるのではないかと思います。

私たちは、この後者のような「ローカルシティズンシップ」が漢族と少数民族の「共生」には必要ではないかと考えます。中国語の「共生」という言葉は、日本語の「共生」の意味と異なりますが、互いを尊重し、文化を残していく「共存」が、今後の中国の少数民族の市民権の付与において重要になると考えます。

ご静聴ありがとうございました。

Comments of Prof. Kyoko Nagura

谢谢你们给我们做了非常精彩的报告。中国西北地区从习近平上台之后政治上很敏感的地区之一，特别是你们调查的兰州是个信伊斯兰教的少数民族聚居的地方，最近中央政府控制得很紧。在这种情况下你们能够去亲自看为少数民族提供补习的地方是很难得的机会。

从你们的报告得知，伊斯兰教少数民族的问题不仅仅在是否能保持独特的信仰和文化方面，还在经济发展水平不平衡的方面。你们讲了住在兰州的回族中有不少从乡下来打工的，他们的孩子中，由于其父母经济条件很差，不允许给孩子上学，所以很多孩子不能去上学不得不帮助家业。这个情况的原因不是因为身为少数民族，而是因中国经济发展的不平衡而引起的。所以我认为你们要注意少数民族文化继承的问题和少数民族贫困的问题不是一码事，背后存在的原因不一样的。

那么下面我有三个问题想请你们回答。

第一，中国政府在政策上采取了少数民族优惠政策，这不是意味着政府会很照顾少数民族吗？实际上有不少少数民族虽然高考的分数没有汉族学生那么高，不过政府给他们加分能上名牌大学，以便毕业之后把他们的社会地位提高。这可不可以说政府给少数民族文化上的公民权呢？

第二，中国政府在理念上也采取了民族融和的思想，就是费孝通所提出的“中华民族多元一体格局”。这种政府的思想可不可以说中国版“共生”的体现？

第三个问题，就你们在最后一部里把广东话和上海话与少数民族语言同等地讲了。这个想法很有意思，不过有点问题。一来，广东文化地区（粤语地区）包括香港和上海地区有独特的经济发展的历史，现在也在经济水平上很有优势，所以他们所说的语言也很有优势。二来，广东地区的孩子会说广东话的越来越少，因为学校和家庭都推动说普通话，这么看，即使是汉族也无法避免受国家政策的影响，这不是与少数民族一样的情况吗？

我的评价这么多，谢谢。

[日本語]

素晴らしいご報告をどうもありがとうございました。中国西北地域は習近

平が政権を握ってからというもの、政治的に敏感な地域の一つとなっています。とりわけ、皆さんが調査した蘭州は、イスラム教を信仰する少数民族が集住している地域で、最近中央政府のコントロールが厳しくなっています。そのような状況下で、少数民族の学習補助を行っている場所を自分たちの目で見ることは貴重な機会だと思います。

みなさんの報告から、イスラム系の少数民族の問題は、独自の信仰や文化を保持できるかどうか以外にもみあるのではなく、経済発展の格差にもあることがみられました。蘭州の回族の多くが田舎から出稼ぎに来ており、彼らの子どもの中には、親が貧しいために学校へ行けず、親の稼業を手伝わざるを得ない子どもたちがいると報告されました。この原因は、子どもたちが少数民族であるからというだけではなく、中国経済の発展の不均衡が引き起こしているともいえます。したがって注意すべきは、少数民族文化の継承問題と少数民族の貧困問題は別物で、背後にある原因は異なるということです。

次に、三つの質問をします。

一つめは、中国政府は政策の上で少数民族優遇政策を採っています。これは政府が少数民族に配慮していることを意味しませんか。実際、多くの少数民族が大学入試試験の点数が漢族ほど高くなかったとしても加点されて有名大学へ進学し、卒業後、彼らの社会的地位を上げています。これは少数民族文化に文化面で政府が与えている市民権ということではできないでしょうか。

二つめに、中国政府は理念の上で民族融和の思想を掲げています。すなわち、費孝通が提示した「中華民族多元一体格局」です。こうした政府の思想は中国版の「共生」ということはできますか。

三つめの質問は、皆さんが最後の部分で広東語、上海語と少数民族言語を同等に論じていたことについてです。発想は興味深いですが、少し問題があります。まず、香港を含む広東文化地域や上海は、独特の経済発展の歴史があり、今も経済レベルの高いところですよ。ですので、彼らの話す言語も有利ですよ。それから、広東地域の子どものなかで、広東語が話せる子がだいに減っています。それは、学校や家庭で標準中国語を話すように言われるからですよ。この現象は、漢族であっても国の政策の影響を免れることはできないことを示しています。これは少数民族と同様ではないでしょうか。

私のコメントは以上です。ありがとうございました。

Human Rights of Refugees in Japan: A Study of the Kurdish Community in Warabi and Kawaguchi Cities in Saitama Prefecture, Japan

Toshiya Ban

1. Opening

It is a great honor to be able to speak to you today. (Formal) Before I start, I would like to thank Professor Sawada for inviting me to speak today. And, Dr. Yamanaka thank you very much for coming to the University of Shizuoka all the way from the University of California, Berkeley.

2. Introduction

Subject of Research

Today I'd like to talk about the Kurdish diaspora community in Warabi and Kawaguchi. It is estimated that there are around 2000 Kurds in Japan. Kurds have settled mainly in Kawaguchi and Warabi city since the 1990s. The majority of the Kurds residing here obtain Turkish nationality and are in the process of applying for the recognition of refugee status.

Theme

The object of this Congress is that to reconsider local citizenship from the perspectives of the global mobility of the most vulnerable people and the social justice for minorities. I would like to examine whether human rights are guaranteed in the modality of the refugee commission in Japan. Also, I will introduce the situation of Kurds who are in the process of applying for the recognition of refugee status.

Previous Studies

Nakagawa's (2001) 'The Kurds and Kurdistan: A primer of Kurdology' is one of the valuable studies of Kurds that have been from Japan. While there was very little focus on the Kurdish issue in Japan in the 2000s, Nakagawa gave us an overview of the Kurds. The acceptance of foreign workers is a hot topic and the integration of these foreigners has caught the media attention. Many articles published in Japan are written on the view of multicultural symbiosis. The Kurds numbers are significant especially in Saitama, and they have been in the spotlight lately, too. However, there have been very few studies or articles on the Kurds in Japan until now.

Contents

I'm going to divide my presentation into 3 parts. First, the history of Kurds. Second the refugee policy in Japan. Then the situation of Kurds in Japan. Lastly, I would like to offer my opinion on this topic.

I'd like to start by talking about Kurds.

3. Kurds (Who are Kurds? And How has the Kurdish diaspora have occurred?)

Here, I'll explain the features of Kurds, focusing on history of Kurdistan and the Kurdish diaspora. The Kurds are an ethnic group with their own language and customs whose population is estimated between 25 and 35 million. Kurds inhabit a mountainous region straddling the borders of Turkey, Iraq, Syria, Iran and Armenia. They make up the fourth-largest ethnic group in the Middle East, but they have never obtained a permanent nation state. It is widely said that Kurds are the world's largest minority group without a home state.

In the early 20th Century, many Kurds began to consider the creation of a homeland generally referred to as "Kurdistan". After WWI and the disintegration of the Ottoman Empire, there had been a provision for Kurdish state. However, the Treaty of Lausanne left

Kurds with a minority status in their respective countries. Over the next 80 years, any move by Kurds to set up an independent state was brutally quashed.

Turkey holds the largest number of Kurds in a country, estimated at 10-15 million Kurds which makes up structures 20-25% of the population. There is deep-seated hostility between the Turkish state and the country's Kurds. Kurds received harsh treatment at the hands of the Turkish authorities for generations. In response to uprisings in the 1920s and 1930s, Kurdish names and costumes were banned, and the use of the Kurdish language was restricted. Even the existence of a Kurdish ethnic identity was denied, and Kurds in Turkey has been designated "Mountain Turks". In 1978, Abdullah Ocalan established the PKK, which called for an independent state within Turkey. Six years later, the group began an armed struggle. Since then, more than 40,000 people have been killed and hundreds of thousands have been displaced.

Internal migration in the Kurdish provinces during the 1970s occurred because of economic factors (Wedel, 2000, p.182), whereas the migrations of the 1980s and 1990s happened mainly for political reasons, with thousands of Kurdish villages evacuated or demolished under a state of emergency. The continuing repression, especially from 1984 to 1999 caused more refugees to diaspora throughout the world. By 1997, Turkey destroyed and or evacuated 820 Villages and 2345 hamlets with a population of 378,335. These official data are seen as undercounting, and the internally displaced population is estimated to number between 2.5 to 3 million.

I'd like to stress that Turkey's vigorous campaign against Kurds caused many politicised Kurds to flee to other countries. And it is clear that those people who were reluctantly displaced to other countries can be called refugees.

4. The Validity of Refugee Admission to Japan (How does the

Japanese government accept refugees?)

In this chapter I will examine whether refugee admission in Japan is done in a valid way and has proper organization. In Japan in 2016 only 28 people were admission as refugees and on 0.2 percent was the ratio of admission. What is the reason for receiving so few refugees?

Although Japan approved 1951 Refugee Convention in 1951, that defines the term 'refugee' and outlines the rights of the displaced people, it had not been involved in refugee issues and is much-criticized by international society. The turning point of Japan in terms of protecting refugees was in the 1970s with the it occurred Indochinese Refugees. Boat people who were escaping from Indochina were highly publicized, and international society claimed that Japan did not carry out their G7's duty. Japan finally approved the ratification of the Convention Relating to the Status of Refugees (1951 Refugee) in 1981. Sadly, the data of annual admission of refugees shows nothing has changed and from beginning to end Japan has had a passive stance towards refugee acceptance.

One of the most serious points is that the refugee status determination in Japan is too rigid compared with other countries. It is true that the interpretation of refugee and the system to support refugees is different among each country. However, it seems too hard to be granted asylum in Japan. In Japan it is required to show crucial evidence that he or she is a refugee. It is widely said that confirming refugee status is very hard, so it is done by considering the statement of applicants and the information of home country. Without crucial evidence and making sure that he or she is refugee, you cannot obtain refugee status in Japan. Also, these evidences have to be gathered by themselves which is almost impossible for foreign people without any help.

In addition, the organization on behalf of conducting refugee status determination is the immigrant bureau. The Main affairs of immigrant bureau are residence management and illegal resident

deportation or registration of foreigners. Handling refugee status by the immigrant bureau seems to be done by perspective of sorting out people but not supporting displaced people. I doubt there is the likelihood of mixing up people who should be given asylum or not. As a result, refugee status judgement cannot be done by humanitarian objectives in Japan. The organization should be independent from the government and cannot be equate refugees with forbidden people.

Also, because the immigrant bureau is under the jurisdiction of the Japanese government, refugee status is considerably influenced by policy. In the case of Kurdish refugee admission, the international relationship between Japan and Turkey is deeply involved. Those friendly relations maintained since late the 19th century made Kurds not be granted refugee status in Japan. This is because if Japan ever grant refugee status to Kurds fleeing from Turkey, it means the persecution and discrimination do exist in Turkey at the state level. Japan and Turkey strengthen partnerships for antiterror measures and enhanced economic cooperation. Diplomacy must not influence refugee status and it cannot be tolerated that the Japanese government has not granted protection or refugee status to asylum seeking Kurds from Turkey.

I would like to draw your attention to the invalid refugee policy in Japan. In this system refugees fleeing from war cannot be under the protection, moreover they are treated as illegal residents. Japanese government should notice that Japan is now in the standpoint of protecting refugees and must protect people who are running away from persecution and discrimination.

5. The Situation of Kurdish People in Japan (In what situation is the Kurdish diaspora in Japan?)

The Kurdish issue is not only international but also becoming a domestic issue. There is a Kurdish diaspora community in Warabi and Kawaguchi (Warabistan), consisting of refugees applicants. What will

happen to Kurds when they are not given asylum in Japan? In this chapter I would like to introduce Kurds facing a difficult situation in Japan.

Kurds usually enter Japan for tourism or on short stays as visas are not required for temporary visits by Turkish passport-holders. They then file for refugee status, citing human rights abuses in Turkey. While 3,415 Kurds have so far applied for refugee status, none has yet received it. Since none has received refugee status, there are many people who become overstayed and are regarded as illegal residents. In this case, most of them are given temporary permits to stay but not given asylum.

Although those who are denied refugee status but given temporary permits staying in Japan seems fine they have little right to stay and live. They are prohibited from working but given them no living stipends. They cannot go out of the prefecture they live in without informing the immigrant bureau. They cannot obtain health insurance because of not having an official visa. Mostly they rely on one of their relatives economically, who managed to obtain an official visa, married with Japanese residents. However, there are people who work illegally to live a life for family and the authorities have detained them in a detention center.

The most important point here is although Kurds in Japan are mostly people who have fled from Turkey due to persecution and discrimination, they are under threat of human rights abuse in Japan.

6. Conclusion

I have covered main three points; history of Kurdish issue, the validity of refugee admission in Japan, and the situation of Kurds in Japan.

First, Kurds have been under persecution, oppression and pressure in their home countries. In Turkey, a mandatory assimilation policy towards the Kurds continued for several decades. And those who have come to Japan from Turkey seek asylum, running away from

the repression of the country. Of course, there are people who came here to flee their poor environment in their homeland. However, they are refugees and should be under our wing.

Second, regarding the validity of refugee admission in Japan, there have been many points to be improved. The ratio of 0.2% refugees the Japanese government admitted comes from a passive stance towards refugees, impossible standard of admitting refugee status, and the organization that conducts refugee status determination. Especially, regarding Kurds we found that international relations between Japan and Turkey are related.

Lastly, Kurds in Japan are in a serious predicament because they cannot be granted refugee status. There are many Kurds who are in very difficult situations, where they do not have any health insurance nor the permission to work or go out of the prefecture that they are living in. However, the migration wave is continuing, and the number is increasing rapidly especially in the last few years. It is not too much to say human rights are abused in this situation.

Intake of refugees without the perspective of human rights in Japan must be reformed quickly. It cannot be tolerated that refugees are under threat of human rights abuse in a country that ratified the 1951 Refugee Convention. A new refugee acceptance system that treats refugees, such as Kurds in Japan who are struggling to get used to life in local society, as citizens must be considered. This is the end of my presentation. Thank you very much for your kind attention.

Comments of Dr. Keiko Yamanaka

Thank you Toshiya for a very good presentation. The paper was short but very well summarized. Read very smoothly and I enjoyed reading your paper very much. But at the same time, I have some other questions and issues to raise. So, this is my first with the overarching themes. This session is about local citizenship revisited. You made very clear introduction, but you are interested in local citizenship which discussed the right of immigrants and refugees from their perspectives and experiences. And then the central point of discussion and the author's interest is human rights of refugees, and then he moves on to the Kurdish in Japan. But yet in the beginning you didn't really define the meaning of the local citizenship, and the human rights, and relations among the three themes. Since you have set it up, you have to make it clear what you mean by these, so this is my first question.

Also once you set up all this hypothesis the theoretical discussions – you proposed to discuss, you have to follow through and you have to revisit the results from that theoretical point of view in your conclusion. That's something I don't think I found. So, these are the major theoretical issues.

And also I found in his main theme three issues very important. He has given very good history of Kurds as stateless people going back to the center of the Middle East. Right now, all this war zone involving so many different countries and of highly complex situations, especially in relation with Turkey. Since he has given very good history I am not going to focus on it, but I do focus on examining the main point he raises, that is about position of the state of Japan. So, why the state has so poor records of admitting the refugees, especially

Kurds, there is no one given the refugee status.

So, he cites two major problems. One is organization within the agency New-Kan, and also this is part of the Ministry of Justice. The other important issue is diplomatic relations of Japan with Turkey and I will get to this a little bit later. And then also he has given his own studies from ethnographic point of view of the refugee community in cities of Warabi and Kawaguchi, which was very good and which can even go deeper and broader.

So, I will move on – sorry I have talked about this. The poor records of Japan's refugee admission, everyone knows this. Everyone wonders why. How can this go on for so long? What can we do about this? Japan is supposed to be democratic, supposed to be liberal on human rights on paper but doesn't really follow through. This is a clear example of violation of human rights. We are not even considering human rights of refugees, rather these states engage in criminalization of highly vulnerable people. To this reality, Japanese citizens and the people who are concerned about Japan are deeply discouraged. That is for sure.

So, he talks about difficulty of establishing refugee status. That is true. This has nothing – need to be re-explained. The refugees do not have their documents, that's why they are refugees. Again, he pointed out because the Kurds carry the Turkish passport, Japan admits them to enter at least for 3 months as tourists, and then since these people, Kurdish, do not want to return or cannot return, to their homeland, so called Turkey, therefore they stay on. They have already families, and the networks, and also some have access to employment. So, they have a community and that's why they chose to stay on, becoming criminals from Japanese government point of view. But these are the people who cannot go anywhere else. They

have loved ones together. Finally, they come together as a family and living relatively in peaceful Japan, but yet they cannot work. So, this is an important point, but this is not unique to any refugee population.

The other issue is internal organizational contradiction of the state agencies. The one who is examining the refugee status belongs to the one who controls admission of the foreigners to the country, so there is already collusion by itself by definition, and then it's all done by the Ministry of Justice. There isn't really an independent agency to examine that is free from any ministerial interest about the application of refugees. This is a very important point, but yet this is something that the state can manage if they want to change, which they don't.

Another issue, this is very important, as shown in the photos Prime Minister Abe was very happy to be taking in the photo with the Prime Minister of Turkey, who is well known also authoritarian, very strong hand man about these Kurds. So, it's clear the reason why – very big reason, why the Japanese government does not permit the refugee status to the Kurds, is highly diplomatic. So, it has nothing to do with each individual refugee, and yet the government can do also if they want to, to change that for the sake of human rights, but the government does not do. So, it's clear it's political will of the state that does not want to give permit for the Kurds to stay on as refugees. What can we do with this overwhelming power of the state over the very vulnerable population, only 2,000, living there for 30 years or so in Japan, in a particular ethnic enclave? How can we change it? What are the citizens' roles? So, this is where I think his study like many others, as well as journalistic accounts of these people and publishing them, visualizing them to the public becomes important. So, this is something that as a student of migration studies and the refugee studies have to engage in. It's easy to say so, but at the same

time this is something that we can do to make a small contribution to an overwhelming unequal relationship between the state and a small group of refugees with no rights.

But at the same time, Toshiya has shown the list of the admission rates of refugees citing many other countries, so called liberal western democratic societies, but what about Asia? South Korea has also very poor, limited refugee admission. How about Taiwan, Singapore? Probably very equal. So, I think we have to also pay attention to what's happening? What is the ideology? What is the political will of each state within Asia who shares the same political and cultural interests. It's something that's where we can start. How to change? That's also again an overwhelming question.

The third one which the author thrives – it's an ethnography of the Kurdish Community in Warabi, which has a nickname Warabistan, and Kawaguchi. These are the cities that have prosperous industries going back to many, many decades. The well known factory town that's where Kurds have settled in, and then developed a small community. But each individual, because of this vulnerable position, also lives in extreme fear of being detained at any time for a very extended period of time, unknown. So, this is a huge violation of the human rights in terms of their civil rights. At the same time they are also denied their social rights to work, to support the family, and enjoy their lives peacefully. So, this is again a very important point to make.

A strength of ethnography is to engage with the people who are in trouble, who are in the very vulnerable position. And in the local context such as Kawaguchi or Warabi, and again this is something that students can go in. The people who are already established in academia cannot go at age 50 or 60 to start living with them. So,

young student like you would go in to the town to live with the young people to see what they see through their point of view, and then this is something that you have to do. This is not only for academic purposes, but also for to raise visibility and deliver their voice to the Japanese public. Most likely most Japanese people do not know anything about existence of these people, so this is what we can do. A very small but yet more people engage in the ethnography, and then more facts and more the reality out.

So, another important issue, Kurds are not only one who are in a dire situation, but at the same time Rohingya from Myanmar and internal conflict with the Myanmar citizens in Myanmar Community here, is somewhat different, and the Syrians, and also Africans from many war-torn areas. There are many, many different communities who share very, very similar situations despite the fact the context and the origin of their refugee situation are different. So, I think it's still very good for you to widen your interest.

Finally, I would suggest one thing. The paper still remains very broad and general, so I will suggest – I often tell my students, you got to choose one specific focus, raise one question, and just go deeper and then you will be able to see entire situations. For example, the author Toshiya is very much interested in the human rights and marriage for example Ali-san's case – by the way I happen to be with him in the meeting and at dinner, and hearing Ali-san in Tokyo, so I know what Ali-san said. For him marriage means a lot. It's not only his love for his wife, but at the same time that's his life and his survival as a human being. Not being detained. So, what does it mean, marriage? In terms of their perspectives why marriage constitutes an important component of human rights for refugees or family reunification, which is a very critical component for immigrants, for example in United States direct families are given special permission,

privileges to be accorded or granted long residence visas. So, why family is so important? Of course, it's very clear. Family is a central unit of our life, the center of our life. To what extent can law or government or state come in to be so internal part of your life, but yet they can tear apart such an important core part of our lives. You may want to think about why marriage and the children that means future of the community are important? You may want to just focus on one particular issue. Go deeper, and then you may understand how it helps immigrants and refugees, how marriage can be used as a tool for changing the administrative procedures in a court, in a law.

In the end, we cannot do much about in the face of this overwhelming power, rationalized violence upon the very vulnerable people. But one thing we can do is to make it visible, make it publicized and also we increase our own knowledge and start actions. This is one part of the one beginning. Thank you.

Works for Global Challenges: Outcomes of Our Learning in the Class

Students of the “Current Topics Class”
Kana Sugimoto and Ryosuke Ichijo

We learned how to know the international organizations and express them through activities for organizing genres in our class “Current Topics”. We are keen on specializing knowledge of international organizations which work for some global challenges such as migration, economic gap, conflicts, problems of free trade.

First, I talk about Fairtrade Labelling Organization (FLO) International. To connect disadvantaged producers and consumers. FLO international promotes fairer trading conditions and empower producers combat poverty.

Next presenter talks about UNESCO which is doing activities around the world, especially in the developing countries, and is helping a lot of children to get better education. She introduces some international projects for one of global challenges.

Let’s move on my presentation,

1) Today, I’d like to talk about Fairtrade Labelling Organization International. Commonly known as FLO. FLO is an organization that works on the spread of Fairtrade.

2) In the first place, what is Fairtrade? Fairtrade is an alternative approach to conventional trade and is based on a partnership between producers and consumers. We can find this label in coffee, bananas, chocolate and so on. It represents that meeting the strict standards to keep the lives of the producers.

3) Next, I'll explain FLO's vision and mission.

Vision: A world in which all producers can enjoy secure and sustainable livelihoods. Fulfill their potentials and decide their future.

Mission: To connect disadvantaged producers and consumers, promote fairer trading conditions, empower producers to combat poverty, strengthen their position and take more control over their lives. Based on this principal, FLO continues their activities.

I'd like to move on the next topic.

It is about better prices, decent working conditions, local sustainability, and fair terms of trade for farmers and workers in the developing world.

4) I'll explain FLO's developments. 1: Social Development, 2: Economic Development, 3: Environment Development, 4: Labor Conditions. Let's take a look at the concrete examples.

5) In this slide, I'll introduce the examples that Fairtrade coffee had impacts.

Firstly, Fairtrade coffee saved producers from their suffering. When international coffee prices slumped, coffee farmers received triple prices of normal prices according to minimum price.

Secondly, Fairtrade coffee influenced women's right. In Rwanda, women make coffee by themselves. This coffee is called "Women's Coffee", and we can buy this coffee on the internet. Therefore, Women's coffee contributes to improvements of the social position of the women.

6) In conclusion, FLO contributed to improvements with various

aspects. In my opinion, to live in global village, every one of us should pay more attention to many problems which developing countries are currently facing.

I'll tell you about organization called UNESCO. I think all of you have heard of it before but I would like to say a few things about this organization.

The full name is United Nations Educational Scientific and Culture Organization. And this organization is doing a lot of activities in the field education, science and culture all over the world. It was founded after the Second World War, in 1946 and aims to contribute to the world piece through education, science and culture.

Most of the people know about UNESCO as a cultural organization but they don't contribute only to culture so I want to teach you about other activities they do, specifically in the field science and education.

First, I will introduce two programmes in the field of education. One is a partnership with FIFA and WORLD Food Programme to enhance children's access to education. They want to provide better access to football activities for both boys and girls in school. This way they contribute to education, development and empowerment of children.

The second is partnership with SEAMEO and the teacher's council of Thailand where they reached out to more than 500 teachers and school directors. They asked them about their goals, priorities and aspirations in this vital profession. They did this because they want to raise awareness about how important is a qualified teacher.

Now I will also introduce two UNESCO activities in the field of science. First is The organization for women in Science for the Developing

World, for short OWSD. It is the first international forum to unite women scientists from the developing and developed worlds. They announced the first recipients of the new OWSD early career fellowship programs which received Twenty women scientists from 12 countries. This was hosted by the world academy of sciences for the advancement of science in developing countries which is UNESCO programme based in Italy.

The second programme is international Hydrological programme. Good quality water is very important for sustaining human well being and healthy environment. Therefore, improving water quality at the global scale is necessary for sustainable development. That is why UNESCO trained over 300 water professionals and policy makers from 64 countries on water quality and emerging pollutants.

As you can see, in this way UNESCO, through its many activities and programmes is helping both undeveloped and developed countries. UNESCO together with other organizations is helping a lot of children to receive better education and improving the developing of the science. Thank you for listening.

Comments of Prof. Takahito Sawada

Ryosuke Ichijo and Kana Sugimoto are students who learn current topics in my class. Their approaches to international organizations as the subjects are based on Genre Theory. Genre Theory is usually used in the study of literacy -reading and writing- to facilitate the categorization of subjects. Genre are dependent on various factors such as story line, and what are actors, government officials, representatives of civil society and stakeholders of the international organization. In using Genre Theory, we create a short cut in how we are to describe international organizations. Genre Theory through its use is a method of shortening academic works.

Genre-based approaches focus on the understanding and production of selected genres of texts both spoken and written. Students are required to read and write intensively to produce their outcomes of social process of text analysis. The most important is that the student who approaches to the international organization as the subject of their study knows the international organization best in the class. If you look for a person who knows the Fairtrade labelling Organization best in our university, contact Ryosuke Ichijo. When you want to know UNESCO with the assistance of the person who knows it best, ask Kana Sugimoto to help.

Due to the limited time, students had no sufficient occasions to assess their presentations. Needs a little improvement in presentation. However, they were hard working and did the best at their study and preparation of presentation. More experience in a real world setting which includes the activities of international organization would be helpful. In so doing, the students who study the international organizations based on Genre-based approach would produce their

storytelling that move people. Then Ryosuke Ichijo and Kana Sugimoto can move on to the next advanced stage of learning.

That's all for my comment. Thank you very much.

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